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# PLATONIST,

## An Exponent of Philosophic Truth.

EDITED BY

THOMAS M. JOHNSON.

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I should say that the Platonic Philosophy came to mankind for the benefit of terrestrial souls, in place of statues, temples and the whole of sacred institutions; and that it is the leader of salvation alike to the men that now are and to those who shall come hereafter.—Proklos.

## THE PLATONIST.

In this degenerated age, when the senses are apotheosised, when materialism is absurdly denominated Philosophy, folly and ignorance popularised, and the dictum: "Get money, eat, drink, and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the Human Soul, and posits its highest happiness as an approximation to and union with the Absolute One. Its mission is: to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and, concisely, to elevate it from a sensuous to an intellectual life.

The editor will endeavor to make THE PLATONIST interesting and valuable alike to the thinker, the scholar and the philosopher.

The fourth volume of THE PLATONIST is now offered to those who are desirous to become more familiar with philosophic and mystic literature. The favorable reception already accorded the work by scholars and thinkers indicates that it was wanted, and that there was no publication occupying the same field. The scope of the journal will include not only the Wisdom Religion of the archaic period, Oriental as well as Occidental philosophy, but philological investigations, translations and interpretations of the later writers, the various utterances of gifted and enlightened individuals, and, in short, every variety of enquiry and speculation relating to the interior life. The purpose is to discriminate wisely, receiving and welcoming the truth in every form of its manifestation. The harmony of the esoteric doctrines of the various ancient faiths will be duly expounded. Platonism in its essence is Universal Philosophy. Considered merely as a method its value is inestimable. It winnows away the chaff and noxious seeds in order that all may desecry and possess only the genuine grain. It places an inferior estimate upon sensuous and lower scientific knowledge, but seeks to direct the mind to the nobler Theosophy, the evolving of a conception of genuine reality, the good and true—everything of essential benefit to mankind. It is immortal because the principles which it unfolds are immortal to the human intellect.

We have been promised the active co-operation of eminent thinkers and specialists, both in the Occident and the Orient. It is our belief that there are many precious works of the sages of antiquity still in existence, which have been regarded as lost, and that they will be brought to light. Many inedited texts and fragments exist, the publication and translation of which will be a rare boon to both the classic and philosophic student. We are confident that all such will liberally sustain a journal, unique in its character, and devoted entirely to their interests.

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# The Platonist.

"Platonism is immortal because its principles are immortal in the Human Intellect and Heart." Truth is the leader of every good both to Gods and men.—PLATO.

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## *THE EUPHRATEAN KOSMOLOGICAL THEOGONY PRESERVED BY DAMASKIOS.*

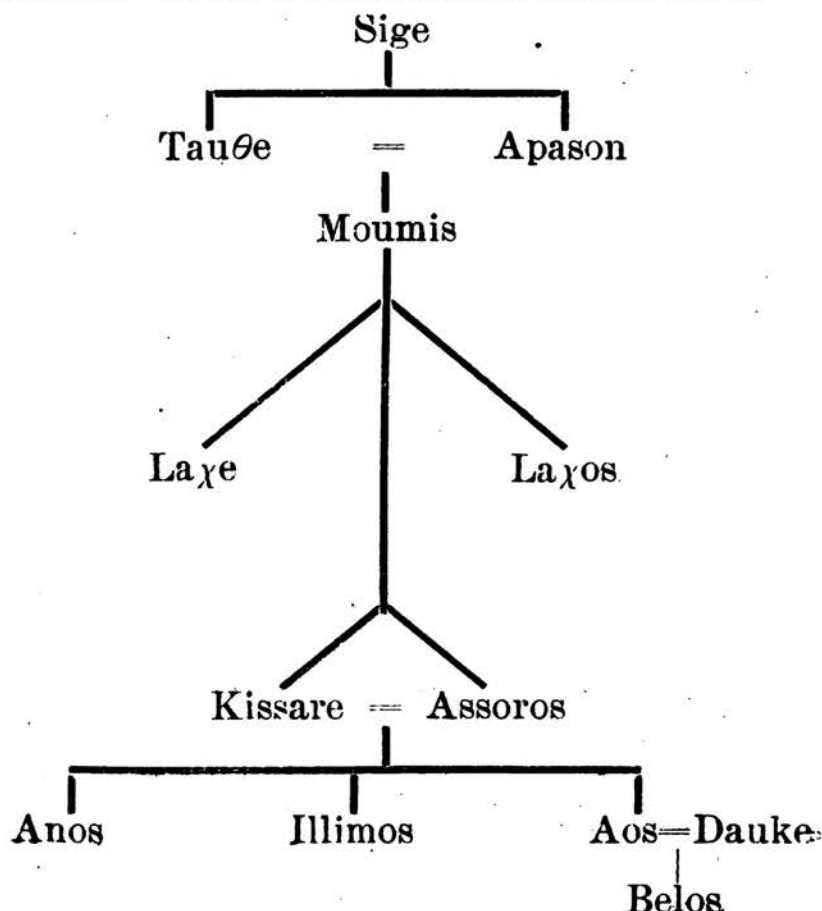
### PART I.

The Editor of this magazine has requested me to write something respecting the Euphratean Kosmological Theogony preserved in the work entitled *Doubts and Solutions of the First Principles*, by that unknown Syrian Sage who lived in the 6th century of our era, was the last of the ancient Neo-Platonists, and is called, from the place where he dwelt, Damaskios. The matter has been previously handled more than once, but, as former investigators were ignorant even of the existence of the Non-Aryan languages of the Euphrates Valley, their labours were, as a matter of course, unsuccessful; whilst they themselves were not in a position to see how and why they had failed. If any one wishes to examine previous efforts in interpretation, I would refer him to Bunsen, *Egypt's Place*, Vol. IV.

The passage in Damaskios (cap. cxxv) is as follows;—  
"But, like others of the Barbarians, the Babylonians pass over SIGE [generally but erroneously rendered "in silence"] the one beginning of the Whole, and make [exotERICALLY] two—TAUTHE and APASON, making Apason the husband of TAU'THE, and calling her mother of divinities; from these an only-begotten son proceeds

—MOUMIS [I omit his explanation of Moumis; he intimates he was not sure about it]. And from these [*i. e.* Tauthe and Apason] another progeny is derived—LACHE and LACHOS [not Dache and Dachos, the  $\Delta$  has been mistaken for a  $\angle$ ]. Then, again, (there is) a third (progeny) from them KISSARE and ASSOROS, from whom are born three, ANOS and ILLIMOS [not Illinos] and AOS: and of AOS and DAUKE a son is born—BELOS, whom they say is the Demiurge.”

This is the latest account extant of Euphratean Kosmologies; the names have, on the whole, been wonderfully preserved, but the original meaning must have faded to a very considerable extent ere the days of Damaskios. The Inscriptions enable us to make one or two corrections in the names, and the Theogony is a combination. In its Greek dress it stands thus:—

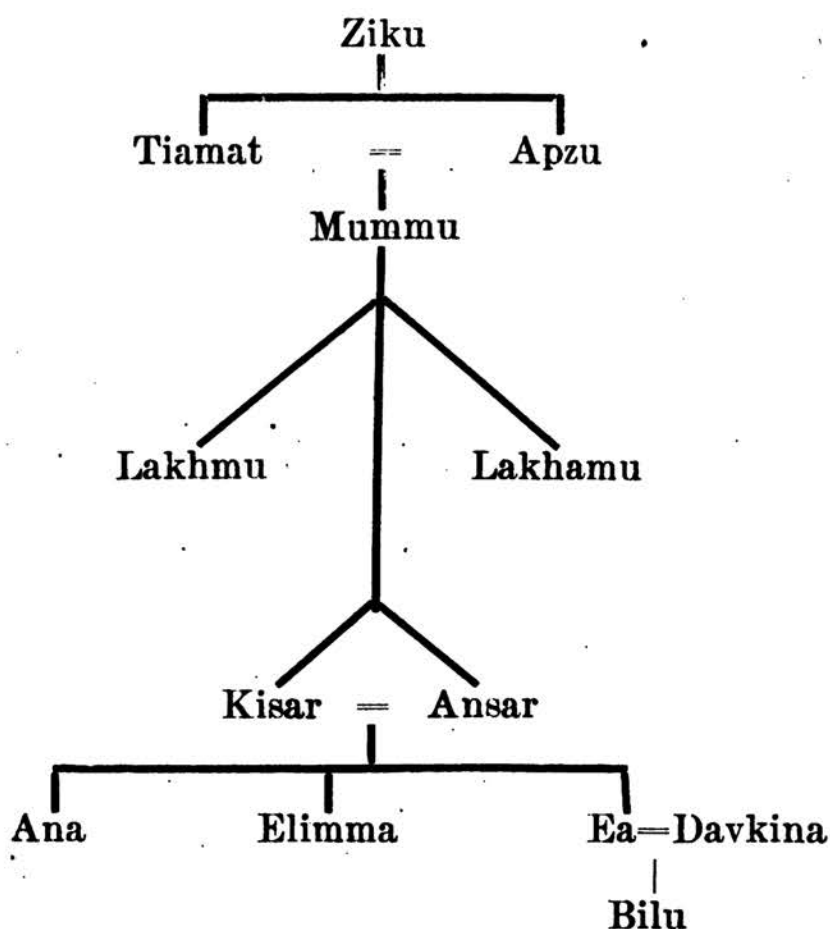




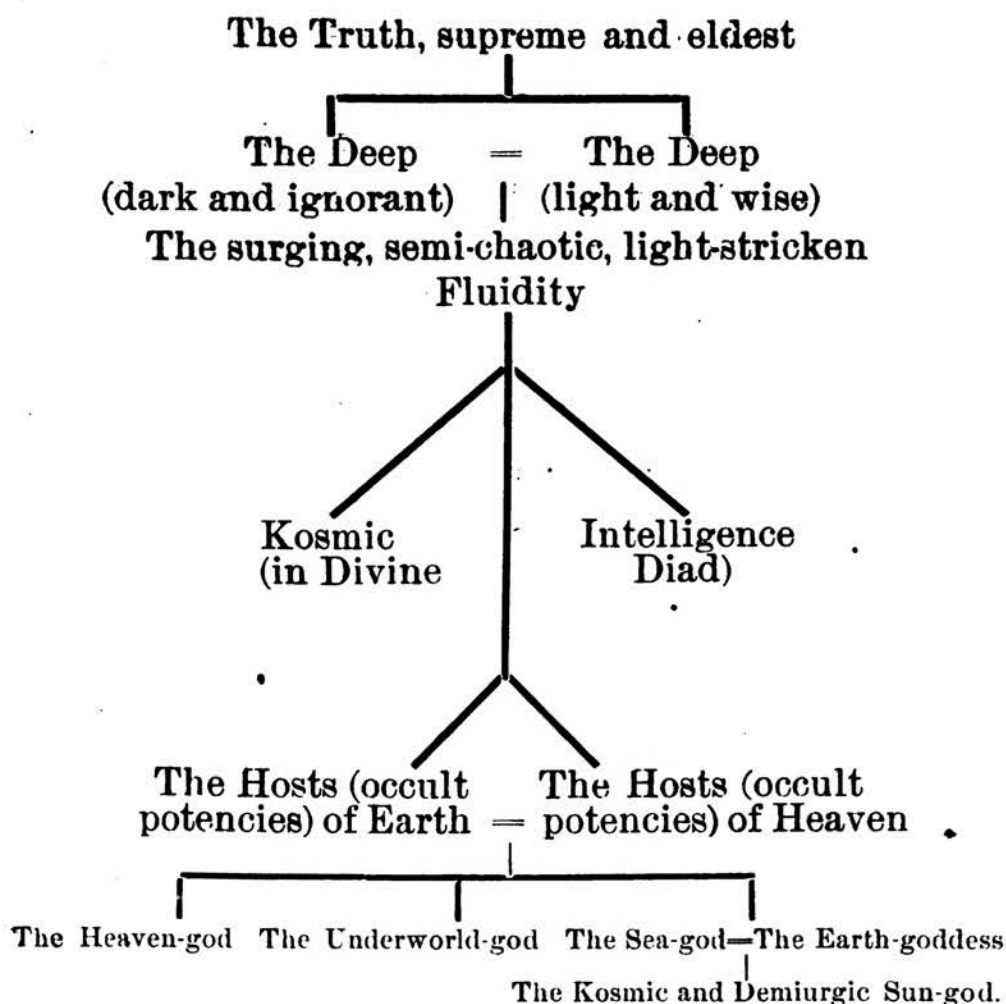
Prof. Sayce would read Illillos (=AK. Illil, a contraction of En-lil, a name of Mul-lil, "the-Lord-of-the-ghost-world," or King of the Underworld), but I prefer to read Illimos,=Elimina, another name of Mul-lil. The *lil*, fem. *lilat*, appears also as the wandering and demoniac LILITH mentioned in Isaiah, xxxiv. 14, where the word is translated in the A. V. "screech owl." She appears, too, in Rabbinical tradition and legend which, to a great extent, is Euphratean in origin.

## II.

In Euphratean nomenclature the Theogony stands thus:—







This nomenclature supplies the following meaning:—



## III.

ZIKU. The Akkadian *Zi*='life' (cf. *Zi-ana*, "Spirit-of-heaven"), *Zik*="truth, supreme, eldest," *Zikum*, and *Zigara*=*As. samu*, 'heaven.' The cuneiform ideograph originally represented a stream of water falling from on high into the Deep (*Tiamat-apzu*). This is the divine outpouring, "a pure river of water of life, clear as crystal, proceeding out of the throne" (*Apoc.* xxii. 1), and of which the ordinary exoteric symbol is the rain. (On this subject, vide R. B. Jr., *Eridanus, River and Constellation*, London, Longmans, 1883).

The cuneiform ideograph *Zi* appears in the linear as


 [ which = an original drawing of a reed or flower , the representative of the mystic Tree of Life,  which we always find near the River of Life.  This is the Sacred Tree of the Monuments.

At the head of all things, above and beyond the Primeval Deep, stands the SUPREME TRUTH.

Now mark the words of Platon (*Laws*, V):—"Truth is the beginning of every good thing, both in heaven and on earth."

And of Thales, the Phœnician-taught:—"Water is the origin of things."

And of Pindar (*Olymp.* i):—"Best of all things is water."

"The waters of life," thus outpoured, were preserved in the Underworld (Vide *Legend of the Descent of Istar*, in Smith & Sayce, *Chaldean Account of Genesis*), and, similarly, in the Norse scheme of Kosmological theogony, the holy Urd-fountain is under a root of the Kosmic ashtree Yggdrasil.

This Mystic Flower, Plant, or Tree of Life, reappears in the Edenic Tree of Life, the Aryan Soma-Haoma, the Irminsul, the Winged Oak of Pherekydes, the Tree in which Europa (=Ereb, "the West") appears on Kretan coins, and the Norse Yggdrasil (Vide R. B. Jr., *The Religion and Mythology of the Aryans of Northern Europe*). In one of its wider meanings it signifies the Kosmic Universe, pictorial representative of the Invisible, for the unseen ultimate Potency is only observable in its operations. Hence, too, the Kosmic Sun-god Dionysos (=Assyrian Dian-nisi, "the Judge of Men") is Dendrites, "Lord-of-the-Tree." This Flower, in another aspect, re-blooms in the great Rose Windows of our Gothic cathedrals, and as such I have spoken of it in my Poem, *The Rose's Passion* (Vide R.B. Jr., *a Trilogy of the Life-to-come, and other Poems*, London, Nutt, 270 Strand, 1887):—

"The Rose so red is alive, not dead,  
 Whether splendours fade or flow;  
 She speaks from her throne on the old grey stone,  
 Of the place where all roses go.  
 For, every soul between pole and pole,  
 That can love and to love be true,  
 In its crimson heart has a deathless part  
 Which the Great Soul shall renew."

## IV.

**TIAMAT.** In accordance with Turanian principles the Female is placed first here. The word is the construct state of *tiamtu*, (1) "the Deep," (2) "the Sea." Amongst forms of the name are:—

Tamtu, Tamat, Tavat (=Gr. *Θαυατθ*, whence the corruption *Θαλατθ* in our copies of Berosos), Heb. 'Tehom (*Genesis*, i. 2). The philosophic student should compare the *Genesis-Kosmogony*.

Timat is "The Serpent of Night."

"The Serpent of Darkness."

"The Wicked Serpent."

"The mightily strong Serpent."

The Seven-headed Sea-serpent.

The Dragon of the Deep.

Overcome by Bilu-Marduk. (Bel-Merodax).

a compound Monster, scorpion-tailed.

The Element of Watery-chaos, Uncosmic Night, Storm-darkness, and Moral-evil.

As the "Hydra Septiceps" (Vide Aldroyandus, *Hist. Serp. et Drac.* 388; Isaiah, xxvii. 1; Amos, ix. 3; *Apoc.* xiii. 1), Tiamat is reduplicated in "the Seven Wicked Spirits" (For the Euphratean legend, vide *Records of the Past*, Vol. V. London, Bagsters), who exactly correspond with Seven Evil Powers in the Norse Mythology, namely;—

EUPHRATEAN EVIL-POTENCIES.

"The Scorpion-of-rain"

NORS EVIL-POTENCIES.

= the Midhgardsormr ("The Earth-encircling Serpent").

"The Thunderbolt"	= Angurbodha ("Messenger-of-fear," an evil Giantess).
"The Leopard"	= Zenrir ("The Dweller-in-the-depth," the demon Night-wolf, Were-wolf).
"The Serpent"	= Nidhoggr ("Gnawing-serpent," the fell Hell-snake).
"The Watch-dog"	= Garmr ("Swallower," the Hell- hound, Kerberos, = Sk. Sarvari, "Blackness-of-Night").
"The Tempest"	= Beli-Loki (Beli = "The Roarer." Loki = "The Shiner," the evil and demoniac aspect of Fire.).
"The Evil Wind"	= Egdir ("Eagle. The Storm-bird, Aquila-Aquilo).

[Contributed.]

### *DRUIDISM AND POPULAR WELSH OCCULT-ISM.*

Two of the Druid classes still survive: the Ovites and the Bards. In Wales they have several sacred groves, and one in America. How great were the mysteries guarded by the ancient Druids, and whether much or little has been retained by their modern representatives, it is not the purpose of this article to enquire. They knew the three truths that are absolute, and their sacred mysteries are written on a scroll—no other scroll avails—which each pure heart may read; and he who has even glimpsed these truths, while hailing those Great Souls who seek in this dark age to "set the iris aureole against the storm," cannot but turn in disgust from those misguided ones who, instead of aspiring to mount heavenward to the mysteries, have sought to drag sacred things down to their own low level, and so have evolved an "esoteric Christianity" and other "esoteric" systems which can be described only by an epithet born of the grim humor of Carlyle—"hog-wash."

Among the Welsh of the last generation, and even of



the present, strange phenomena have been known, and weird tales are told of astral sights and sounds, of apparitions, wraiths, spectral funerals, the *cyhrath*, corpse candles, and strange beings; and these, as told the writer by reliable witnesses, and as gathered from family traditions, may not only prove interesting but profitable illustrations of what one may expect to encounter on penetrating the astral world.

Even those who are impelled either directly or indirectly by Christian prejudice to make all history subservient to the mutilated scriptures of one inconsiderable nation must still admit that Druidism was practically identical with the old Dodonæan religion, both being forms of the Buddha worship; that Dodona is obviously *βωδωνη*, from the root *bud*, *budh*, "to know," in the Sanskrit, and that likewise the names of the Druidic deities are from the Sanskrit; also that in Druidism may be discerned the sacred bulls, magic rods, the priestly lustrations, linen tiaras, etc., that exist in the Brahminic religion; and that the prophetic oaks were revered as well at the Temple of Dodona as in old Britain. But the work of destroying or falsifying all records in conflict with the Christian theory of history has been done as effectually as ignorant men were competent to execute it; so that, even were any insight to be obtained by ordinary research into the mysteries taught by Druids and Selli of olden time, the records remaining are so meagre that even the most critical scholarship would make but a shabby showing with them. Only in the unimpeachable book of nature can true history now be read—as that book was read by Druid priestesses, and by those who beneath the oaks at Mount Tmarus worshiped the Pelagian Dodonæan Zeus, *τηλόθ ναιών, αἰθέρι ναιών*, "*dwelling afar, dwelling in the æther*."

The child who has not implicit belief in "ghost stor-

ies" and fairy tales, and feels not delicious dread and awesome delight at their narration, may mature into an exemplary "business man" of this enlightened age of industrial feudalism and money-meanness, while being a God-fearing member of some church representing any phase of fashionable faith or unfaith; or one of those who so proudly style themselves "free-thinkers," though neither thinkers nor free; or one of the many who concern themselves neither positively nor negatively with matters beyond the affairs of physical life: he may even become a scientist of the number of those who merely deal with the discoveries and inventions of others; but such a child will never become in any sense a knowledge-finder—he will never be an inventor, a philosopher, a poet, an artist, a composer; for each of these has made his being fluidic to the streams of life, light and knowledge vaguely called the "soul of the world," and the degree of this fluidity is the measure of his genius.

A child, I listened shiveringly to my father telling tales of wraiths and spectres seen in Wales, and again, enchanted, to narratives of gnomes and fairies, nor ever entered it into my mind to doubt the existence of these beings of another sphere,—oftener, as a little child, have I doubted the reality of physical forms. I loved sunlight, yet I loved still more the dusk and the dark, for then came the light that illuminated the land where wandered ghosts, where airy people dwelt; and, being thus honored by their personal acquaintance, I listened to my father's tales of them as I would to narratives of history, or to realistic novels. Now it has grown common to speak of "elementals," "elementaries" and "astral shells." I like the old nomenclature better! I saw—and see—fairies and demons; and "elemental" is too dry a word for such amazing fellows. And to tell a child elementary stories or astral-shell stories—that

will not send the delightful shivers down his back as does the good old-fashioned ghost story. Even when, taking the last desperate plunge into *Kali Yuga* darkness, the people of Wales had substituted Christianity for their fine old Druid faith, they still knew full well that these phantasms were not the "spirits" of the dead; else had they not so greatly dreaded them. It is easy for the student of books to speak of these things with great semblance of wisdom; the spiritists, who have added to their previous opinions so much of theosophical teaching—divested of all its philosophy—as may suit their purpose, can glibly explain the mysteries of obsession, elemental pranks, and all that; and the esoteric Christian, who has grafted upon the follies of his inherited faith the pilfered scions of archaic religions, can explain the mysteries of being, even to enumerating the attributes of "God"—to his own satisfaction, if not to God's. For myself, I cannot give any satisfactory explanations of even a goblin or a ghost; but the relation of a few of these Welsh tales of ghosts and fairy folk with reference to the facts of magnetism and astral perception, familiar to those beginning the study of occultism, may be at least diverting.

Doubtless in many cases the ghost seer mistakes a purely psychic incident for a veritable physical occurrence. Among a people like the Welsh, embracing many natural seers and sensitives, it might naturally be expected that not only single individuals but also sympathetic groups of people, and even a whole community, especially when united in religious aspirations, should occasionally encounter the usual phenomena observed by the occult student on the lower psychic plane.

Preceding the great religious revivals in Wales a strange melody was heard in the air. It commenced faint and far away, but exquisitely sweet, unearthly

and super-artistic in effect, and drawing nearer and becoming stronger, it would impress the hearer as if myriads of celestial beings were around him, thrilling and overpowering him with their heavenly symphonies. My paternal grandfather heard this weird music early one morning as he was going to the works to examine them before the men arrived. The sounds so wrought on him that he returned home and stayed there that day. He had heard much fine music in his day, he said, but nothing comparable to that. Also preceding the revivals occurred the illumination of churches, of which my father says: "Church edifices in the night were crowned with a halo, and from within all ablaze with dazzling splendor, from a little distance; but when approached and entered, it had all vanished—nothing there but darkness and vacancy; and this not for a single time or a few nights but every night for months till the great interest broke forth. Such was the case with old Pennel (the Presbyterian church) of Tredegar,—the town of my birth and childhood,—and when I was a boy. Old Deacon Daniel Pugh, looking out through the window, one Sunday afternoon in summer, uttered a cry: "Look, look!" The whole congregation, and the preacher also, did look, and saw in the air beyond a tremendous battle being fought in full sight: battalions upon battalions of English soldiers in scarlet coats were drawing into array against thousands of soldiers in blue and green, moving in regular evolutions, charging and retreating, wonderful to behold." It will be noticed that these prodigies occurred just before great religious "revivals" of a mesmeric nature, all being due to the increased *density*, so to say, of the astral light. The singing sounds, the dazzling light, and the pictures in the air, are very familiar indeed to one who can hear and see the *anima mundi*. The student who is acquiring the use of the psychic



senses first becomes sensible of musical sounds in the ether, from soft Aeolian strains to ringing notes, humming noises, a mighty singing, and sometimes sounds as of a heavy cannonading. Following the first sounds, flashing points of light, luminous clouds, brilliant blue and gold patches of color—the positive and negative colors of the odic light—forming into discs, as a disc of gold rimmed with blue flames, or of blue surrounded by gold, then all other colors, of indescribable brilliance; next pictures float into view, panorama-like, or form in the light; sometimes remaining in sight some little time, but generally passing quickly. These are most easily seen in the dark or in half-light, but I have seen them in broad sunlight. Such it would seem were the singing in the air, the illumination of church buildings, and the visions in mid-air so well known among the Welsh; and the same increased density or intensity of the astral light which aroused the psychic senses at such times accounts also for the marvellous mesmeric phenomena of the great revivals, awakened by such mesmerically forceful preachers as John Elias, Ebenezer Morris, and John Jones Llanllyfin. These men were masters of magnetic oratory. Of them my father says: “John Elias, though the most artistic of Wales’ pulpit orators,—seraphic in his earnestness of spirit and fervor of zeal, and resistless in his power when he had the *hwyf* (afflatus)—was only one out of the many mighty orators that Wales had in his age. There was Ebenezer Morris, at memory of whose preaching I have seen father weep many a time: in presence, voice, cadence and enthusiasm, he was mighty, majestic. John Jones Llanllyfin was at times unrivalled. But in many respects Elias outpeered them. He had studied and mastered not only elocution, gestures, and all that could contribute to effect, but also the conditions or laws of the exercise of eloquence, and, conforming carefully to



those laws, he watched the access of the afflatus (*hwyl*), and if there was no sign of its coming he desisted from any attempt to practice his mighty oratory." Peculiar cadences, of the nature of *mantras*, were much used by these orators; and their *hwyl* is the inspiration that makes seers and prophets of men.

Of general belief among the Welsh people is the "corpse candle," a faint, lurid flame emanating first from the mouth of the doomed person, and proceeding along the road the funeral would afterward take to the church, and thence to the grave-site in the cemetery, where it went out. Of this my father tells me: "If a person meeting it would stoop and look up from the ground at it, or, meeting it on a road along a river bank, would look at the water, he would see and recognize the person who carried it. It was not very safe to run against it, even inadvertently. I know many people who averred they had seen it, my sister among the number." These "corpse candles" were frequently seen by one of my mother's sisters, in each case foretelling the death of a member of the community. On one occasion she saw three of them, one very small and faint; my grandfather, who was with her, saw only the two large ones. Soon a neighbor died; his wife died of grief, with her perishing an infant born prematurely, and the three were buried at one funeral. My aunt describes these lights as always moving up and down, as a lantern does when carried over uneven ground.

Now I do not think any one would see a corpse candle unless clairvoyant to some degree. And the clairvoyant, seeing only the point of flame—evidently an energetic center in the astral light—an "elemental"—instinctively adopts the hypnotic method of *looking upward at it*, or of gazing into the *dark sheen of water*, when practicable; in either case quickly producing a sufficient degree of self-mesmerization to enable the

seer to see the entire astral picture of which the "corpse candle" was but the elemental center. I have seen hardly a clairvoyant who does not employ some such means,—a slight crossing of the eyes, or straining them upward,—to clarify the psychic sight. As Herbert Mayo finely says: "The little dose [of mesmerism] thrilling through the system, without driving sense and apprehension from their usual seats, seems, as it were, to remove their fastenings; to throw up, so to say, the sashes of the body, so that the soul can now look forth and see, not as through a glass, darkly, but free to grasp directly things out of its corporeal tenement."

*To be Continued.*

## THE LETTERS OF PAUL.

A NEW TRANSLATION,

BY

MYLES COVERDALE, JR.

### II.

LETTER TO THE GALATIANS FROM ANTIOCH.\*

Paul an Apostle, and all the Brothers who are with me, to the societies (*ekklesiais*) of Galatia,† Greeting and peace. \* \* \* \*

I am astonished that you change sides so quickly from the one who called you to a different doctrine (*εὐαγγέλιον*), which is nothing else than that certain persons‡ are disturbing you, and are desirous to change the doctrine (*evangel*) of Christ.

\*In the opinion of many able exegetes, this is the oldest of Paul's writings, as well as of the collection known as "The New Testament." It is evidently of greater historic value than the others.

†Galatia or Gallogræcia, seems to have included both Pisidia and Lykaonia, in which were the cities of Antioch, Ikonion, Lystra, Derbe, and other places where Paul is said to have labored.

‡These persons are indicated farther on as "certain from James," who appears to have been paramount at Jerusalem.

But even though we or an angel out of heaven should bring a doctrine contrary to that which we brought to you, let him be regarded as apostate. As we have before declared, even at this moment I say again: If any one bring you a doctrine contrary to that which you received, let him be regarded as apostate. Am I now persuading men or God? or am I seeking to make myself acceptable to men? If I was even endeavoring to be acceptable to men, I would not be a servant of Chrest.

But I declare to you, Brothers, that the doctrine which was proclaimed by me is not from human agency. I neither received it by a man, nor was I taught; but it was made known to me through the Manifestation\* [of Jesus Christ].

For you have heard of my career aforetime in Judaism, that I prosecuted the assembly of God beyond moderation and sought to destroy it. And I made progress in Judaism beyond many of the same age in my family, being more extraordinarily a zealot in the traditions of the Fathers. But when he who had set me apart from my birth and called me to reveal his son in me (so that I might announce him among other nations†) I refrained at once from holding communication with a human being. I did not go up to Jerusalem to those who were the apostles before me, but instead I went away into Arabia,‡ and returned again to Damascus.

\*Greek, *αποκαλυψις*, unvailing, as at the initiations in the Arcane Rites. The Greeks denominated the candidates *mystai* or veiled ones; and those who had been initiated *ephoroi* and *epoptai*, seers. The final scene, was called the *parousia* or Divine Presence, the *epiphaneia* or Divine Manifestation, and the *epopteia* or Divine Vision. In the epistle to the Romans the phrase occurs, *κατὰ ἀποκάλυψιν Μυστηρίου*—*kata apocalupsin mysterion*—according to the apocalypse or unveiling of the Mystery.

†In these letters, the terms *Ἕλλην* (*Hellen* or Greek) in the singular number, and *ἔθνη*, *ethne* or nations, are used to indicate individuals or peoples who did not belong to the Judaic community. It has been deemed proper to render them in a free sense.

‡The Communes of the Essenes were in the Arabian district east of the river Jordan. Josephus relates that he went into that region and remained three years, the student of an ascetic named Banos (*Ben* the Son, or Ioannes, John), who probably was a teacher in that fraternity.

we should be (apostles) to the other nations, and they for the circumcised: only that we should remember the Ebionites\* which very thing I was also very earnest in doing.

But when Kephas came to Antioch, I stood up against him in person because he was worthy of blame. For before the coming of certain persons from James, he eat with persons of other nations; but when they came he withdrew and separated himself, being afraid of the party of the circumcised. And the other Judeans played the hypocrite together with him, so that even Bar-Naba was likewise led astray by their hypocrisy.

But when I saw that they did not walk uprightly according to the truth as it had been proclaimed, I said to Kephas before them all: "If you, being a Judean, are living like other peoples and not in the Judean style, why are you requiring persons of other nations to do after the Judæan fashion? We who are by birth Judæans and not wanderers from the nations, we know that a man is not declared just from things† of the Law, if not on account of faith; even as we did believe in the noble Jesus, to the end that we should be declared just from faith and not from things of the Law. We know that from the rites of Law nobody will be declared just. But if we, who are in Chrest, and seeking to be declared shall ourselves be found wanderers, will Chrest then be a minister of error? By no means. For if I build again

\*The Greek word *πτωχοι*, *ptochoi*, is a translation of this designation. It was given to certain of the disciples in Judæa probably because, like their Essenean co-religionists, they discarded individual property. The "poor" of the Gospels, including Lazaros in Luke, were so denominated. In a time when wealth was chiefly acquired by spoliation, it is no wonder that it was regarded as a sign of moral worth, and even of wise discretion, to be without it. The Ebionites afterward held the memory of Paul in detestation; some declaring him an apostate from his race and religion.

† The Greek term *ἔργον*, *ergon*, a work or operation, was used in religious matters to denote the dramatic and other performances of the ritual. Hence a priest was styled a *leitourgos* or a *theourgos*, as performing the works of worship.



those things which I threw down, I show myself the transgressor. For I by reason of law did die to law in order that I may live to God. I have been crucified with Chrest; I am no more alive; but Chrest is living in me That which I now live in flesh I am living in faith [in the faith of the Son of God who loved me and gave himself up in my behalf]. I am not setting aside the gift of God; for if there was righteousness on account of law, then Chrest died without cause.

Ah, undiscerning Galatians, what fascinated you to whom Jesus Chrest was depicted before your eyes crucified? This only do I desire to learn from you: did you receive the spirit from the things of the law or from faith in what you heard? Are you so undiscerning? having begun your initiation in spirit are you now perfected in the flesh? Did you undergo so much to no purpose—if indeed to no purpose? Does he who dispensed the spirit to you and energises the powers in you, do it as because of things of law or because of faith in what was heard? As Abraham had faith in God and it was imparted to him for righteousness, be cognizant that they who cherish faith are children of Abraham. And the Writing foreshowing that God would declare those of the nations just who were believers, announced it beforehand to Abraham in the words: "In you will all nations be blessed." So therefore they who believe are blessed together with Abraham who believed. [For as many as are of the things of the law are under an imprecation; for the Writing declares that every one is execrable who continues not in all things written in the Book of the Law to do them. It is evident, however, that in the law no one is declared just before God, because "the just person will live from faith;" and law is not from faith, but on the other hand declares that the one doing these things will live in them. The Noble One becoming an execrable thing



in our behalf redeemed us from the execration of the law; because the writing declares: "Every one hanging upon a tree is execrable," in order that the good fortune of Abraham might be for the nations; and that we might because of faith receive the spirit as announced.

Brothers, I am now speaking as a man. Even a man's covenant, having been ratified, no one presumes to reject it or command anything in addition. Now the announcements were made to Abraham and his offspring. [It does not say, "and to offsprings" as respecting many, but any one—"and to thy offspring"]. And this I say: The law which came into existence after four hundred and thirty years cannot cancel the covenant which was before ratified by God, and make the announcement of no effect. For if the inheritance is from the law it is no more from the announcement; and God has granted it to Abraham by announcement.

Q. Why then the law?

A. It was established in behalf of the transgressions, while the offspring (of Abraham) came to whom the inheritance was promised; and it was separately instituted through angels in the hands of a mediator.

Q. But a mediator is not of one side only; yet God is One. Is the law then against God's announcement?

A. By no means; for if there was a law given that was able to make alive, then truly from the law would be righteousness. But the Writing shut up everything together as astray, in order that the allotment announced from the faith [of Jesus Christ] might be granted to those who believe. But before the coming of the faith we were held bound under the law, and shut up together for the faith about to be unveiled. So that the law became our governor in childhood, [to Christ] in order that we might be declared just from faith. But when faith comes we are no longer under

the governor. For you all are sons of God through the faith [in Chrest Jesus. For as many as have been baptised into Christ have been clothed with Chrest]. There is not in your number Judean or Hellene, there is neither servile nor free, there is neither male nor female; for you all one in Chrest Jesus. And if you are Chrestians then you are the offspring of Abraham, and heirs as announced.

I say, however, the heir who is lord of every thing, differs nothing from a servant so long as he is a child, but is under guardians and house-stewards during his father's appointed time. So we also, when we were children were in servitude under the elementary teachers of the world. But when the completed period had come, God sent forth his Son [brought into existence from a woman], brought into existence under the law, in order that he might redeem those that are under the law—in order that we might receive the rank of sons. And because you are sons, God sent the spirit of his own son into your hearts, calling him "Abba" (father). [So that you are no more a servant but a son; and if a son, then also an heir].

But at that time, not perceiving God, you served them that are not divinities. Now, however, when you know God, or rather are known by God, how is it that you turn again to the rudimentary things, feeble and Ebionitish,\* and are willing to be again in bondage to them. You observe days, and moons, and times and cycles. I fear about you that I have exerted myself for you to no purpose.

Brothers, I entreat you to become as I am, because I am like you likewise. You have done me no injury.

\*The context shows that the "beggarly elements" of this denunciation are Judean usages, and so Ebionitish practices. The Judeans, copying from the Assyrians and others, observed the ordinances of the Sabbath, new moon, fiftieth day, first-fruits and others; some of them not having a mention in the "Books of Moses." The Pauline Christians regarded them as of no force.

You saw that with an infirm body I at the first announced to you the doctrine. And you did not exhibit contempt or spit, when you were put to the test by my bodily conditions, but received me as a messenger of God, [or Chrest Jesus]. What, then, was your blessedness? for I hear your testimony, that you would, if possible, have dug out your eyes and given them to me. Speaking truth to you have I become as your enemy? These individuals strive after you for no good purpose; on the other hand they would shut us out in order that you might become eager toward them. Yet it is always well to be impelled by zeal in what is good, [and not only during my presence with you].

My children, with whom I am again in labor, while Christ is becoming fashioned in you, I did just now desire to be present with you and to change my voice, because I am perplexed by you. Tell me, those of you who are willing to be under the Law, do you not read the Law? It is written that Abraham had two sons, one by the slave-girl and one by the free woman. But the one from the slave-girl, was born like humankind, and the son of the free woman because of that which had been announced. Now these matters are to be interpreted as allegory. For these women are two Covenants—the first being the one from Mount Sinai, which is Agar bringing forth a child in slavery. For Sinai is a mountain in Arabia; and it corresponds to the present Jerusalem, for she with her children is in servitude; but the Jerusalem above, who is our mother, is the free woman. (For it is written: “Rejoice, barren woman having no children; break loose and shout, you who was never in labor: the solitary woman, rather than the one with a husband, has the many children”). And you, Brothers, are like Isaac the children announced.

But as then the son born after the nature of mankind persecuted the son according to the spirit, so it is

even now. But what says the Writing? "Lead away the slave-girl and her son; for the son of the slave-girl shall not inherit with the son of the free woman." Wherefore, Brothers, we are not children of the slave-girl, but of the free woman. Chrest enfranchised you as freemen. Stand fast then, and do not be caught again in a yoke of servitude.

Behold I Paul, tell you, that if you become circumcised Chrest will be of no benefit to you. And I bear my testimony in regard to every man that becomes circumcised, that he is under bond to perform the entire law. You who are declared just in the law were severed from Chrest; you lost the gift. As for us, we by the spirit from faith are anxiously awaiting the realised hope of justice. For with Chrest Jesus neither circumcision nor uncircumcision, but only faith operating through charity is of avail.

You ran well; what checked you that you should not be persuaded by the truth?—the persuasion being from the one who calls you? [A little leaven sets the whole mass in fermentation]. I am persuaded for you [in the Lord] that you will give heed to nothing else; but whoever he may be, he that is disturbing you shall bear due condemnation.

And I, Brothers, if I am yet promulgating circumcision, why am I yet persecuted? The scandal of the cross is then at an end. I wish that they who are disturbing you were made emasculated.

Brothers, you were called to freedom,—only not the freedom for an opportunity for the corporeal nature; on the other hand, be servants to one another on account of charity. For the whole law is complete in a single sentence, namely: "Thou shalt love thy neighbor as thyself." But if you vex and injure one another, be careful that you may not be destroyed by one another.



But I say: Walk in the spirit\* and you will not accomplish the passion of the corporeal nature. The corporeal nature desires eagerly in opposition to the spiritual, and the spiritual against the corporeal nature; for these are in opposition to each other to the end that you do not these things which you desire. But if you are led by the spiritual nature you are not under the law. And the things of the corporeal nature are manifest which are lewdness, impurity, wantonness, idolatry, sorcery, hate, quarrelling, rivalry, angers, intrigues, dissensions, factions, envyings, drunkenness, Bacchic revellings, and things like these, which I tell you beforehand as I have formerly said to you: that they who do such things will not be heirs of the Kingdom of God. But the fruit of the spiritual nature is charity, joy, peace, clemency, nobleness of disposition, goodness, fidelity, meekness, self-control, purity of life: the law is not for such things. And the adherents of the Chrest Jesus crucified the corporeal nature, together with its conditions and longing desires.

If we live in the spiritual nature let us also be at one with the spiritual nature. Let us not become conceited irritating one another, envying one another.

Brothers, if a person happens to be caught in any fault, let you, the spiritual ones, restore such a person in a spirit of meekness. Consider yourselves individually, that you may not also be put to the test. Bear one another's burdens, and so fulfil the law [of Chrest]. If any one being a nothing thinks to be something, he misleads himself. But let every one scrutinize his own work, and then he will have matter for boasting in himself alone and not in the other. For everyone shall bear his own load.

Let the one who is learning the doctrine share in

\**Pneuma*, spirit, will be rendered spiritual nature; and *sarx*, flesh, corporeal nature.



common with the one teaching in all his wealth. Be not led astray: God is not to be treated with contempt. What a man sows he will also gather at his harvest. He that sows in his corporeal nature, will gather from the corporeal nature corruption as the harvest, but whoever sows in the spiritual nature will gather from the spiritual nature life eternal. Let us not lose courage in doing good; for in our proper time, not relaxing effort, we will gather the harvest. As we have opportunity, therefore, let us work for the good of every one, and especially of those belonging with us from faith.

See what large letters I have written with my own hand.

They who desire to make a fair face externally constrain you to submit to circumcision, only in order that they may not be persecuted for the cross of Christ. For they who are circumcised do not keep the law, but they desire you to submit to circumcision in order that they may boast over you in this matter. But as for me, let me not boast except in regard to the cross of Jesus Chrest our Lord, by which the world was crucified to me and I to the world. For neither circumcision or uncircumcision is of account, but a new creation. And as many as conform to this canon, peace and mercy be upon them [and upon the Israel of God].

As to the rest let no one give me annoyance, for I carry in my body the brand of Jesus.

Brothers, the greeting of Jesus Chrest be with you all.

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*CELESTIAL DESATIR: NAMAH TO HIS  
HOLINESS JI AFRAM.*

Translated from the original Persian

BY

MIRZA MOHAMED HADI.

(1) I take refuge in Yazdan, from bad egotism and

evil habit that mislead and carry us to the wrong path, and bring us grief and sorrow.

(2) In the name of Yazdan, the Merciful, the Forgiver, the Kind and the Just!

(3) In the name of Aizid the Provider of daily bread, the Ever-living,<sup>1</sup> the Forgiver, and the Good-doer!

(4) Praise be to God, who first of all created the spiritual<sup>2</sup> and subsequently the material world.

(5) Behold! O Ji Afram, son of Abad the free<sup>3</sup> one, how the chief of bodies,<sup>4</sup> that is, the ninth heaven, having taken all the bodies in its hollow, revolves perpetually.

(6 & 7) This (heaven) causes to move all the other heavens, with itself,<sup>5</sup> from east to west, while the motion of the lower<sup>6</sup> heavens is from west to east.

(8) And in heaven there are twelve houses of the planets, formed by the clustering of the slowly-moving stars.

(9) <sup>7</sup>Namely, Barraha, Gaow, Do-pai Kar, Kharchang, Sher, Khosha, Tarazu, Kaz-dum, Kaman, Buz, Dol, and Mahi.

(10) And in the lower heaven are the planets.

(11) <sup>8</sup>Namely, Kaivan, Birgis, Bahram, Khur-shed, Nahid, 'Tir, and Mah.

1 And the source of life of all living beings.

2 In original, free-world, that is free from the impurities of matter.

3 Free from the restraint of matter; innocent.

4 In original—the chief of bodies, the governor of bodies, the body of bodies, the greatest of bodies, the highest of bodies, which is the ninth heaven—all these epithets are given. In Arabic the ninth heaven is called *Arsh*, the throne of God; the *Atlas*, the bearer of the universe

5 The ninth heaven completes its revolution in one night and one day.

6 The counter-motion of the highest heaven is a proof of the Divine power. The lower heavens have two motions, viz.: (1) self-motion—a self-determined motion from west to east; (2) translation or rather a resisting force imparted by the highest heaven tending to move them in contrary direction.

7 Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces.

8 Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon.

(12) They are all my selected slaves, for they never disobey me.

Commentary:—The heavens (celestial beings) from the time they were created, i. e., from eternity, have never disobeyed God's command, neither shall they do so. Moreover the holy commentator (Sasan V.) adds:

"When I was first raised to the upper regions the heavens and the stars addressed me thus: O Sasan! we are always obedient to the will of Almighty God, and ready to carry out His commands. He is the only God worthy of our adoration. We wonder at the conduct of mankind who dare to disobey the commands of their Creator."

(13) And afterwards (I created) fire and air, and water and earth.

Commentary:—Through the instrumentality of the heavenly bodies the four elementary substances above named were created.

(14) And by the combination of these four elements I created the minerals, the vegetables and the animals.

Commentary:—They were created and originated by Yazdan.<sup>9</sup>

(15) They are all performing their functions in obedience to the commands of God.

(16) In the name of Aizid, the Provider of livelihood, the Ever-living, the Forgiver and the Good-doer.

(17) I declared that first of all I selected Abad as my messenger, and after his departure I sent thirteen other prophets of the same name, and each held the office of a prophet in his turn.

(18) Through these fourteen prophets the world flourished and received all blessings.

Commentary:—These fourteen prophets, that is, Abad and his thirteen successors, who were of the same name,

<sup>9</sup> That is, they did not originate spontaneously, independent of Divine influence.

populated and comforted the world one by one. May the peace of God be upon these Abads!

(19) After these fourteen Abads, the kings who were their followers governed the world satisfactorily.

(20) And so a hundred *Zad* years elapsed when the last of the kings whose name was Abad, the free one, retired from his royal office and became a worshiper of God.

Commentary:—It should be known that Farsandajian call a thousand millenniums a *ward*; and a thousand wards a *mard*; and a thousand mards a *jad*; and three thousand jads a *wad*; and a thousand wads a *Zad*.<sup>10</sup> The rule of Abadiyan lasted for a hundred *Zad* years according to this account. And when so many years expired, Abad, the last king of the dynasty, having observed that this world was of a perishable nature left his royal office. He retired to such an obscure place that nobody knew where he was. After his retiring from the Government there arose a great revolution, and the arrangement of the former kings became undone. Then the people went to Ji Afram, son of Abad, the free one—who was like his father, an ascetic and lived in solitude—and invited him to the Government. Ji Afram would not accept it until this Namah was brought down to him from heaven.

(21) In the name of Azid, the Provider of livelihood, the Ever-living, the Forgiver and the Good-doer.

(22) O Ji Afram, son of Abad the free one, since thy

10 Millenniums  $1,000 \times 1,000 = 1,000,000 = \text{fard}.$

Fards  $1,000,000 \times 1,000 = 1,000,000,000 = \text{ward}.$

Wards  $1,000,000,000 \times 1,000 = 1,000,000,000,000 = \text{mard}.$

Mards  $1,000,000,000,000 \times 1,000 = 1,000,000,000,000,000 = \text{Jad}.$

Jads  $1,000,000,000,000,000 \times 3,000 = 3,000,000,000,000,000,000 = \text{wad}.$

Wads  $3,000,000,000,000,000,000 \times 1,000 = 3,000,000,000,000,000,000,000 = \text{Zad}.$

$\text{Zad} = 3,000,000,000,000,000,000,000$

$= 3 \text{ plus } (21 \text{ ciphers}).$

According to N. Ali Khan  $\text{Zad} = 3 \text{ plus } (18 \text{ ciphers})$  which is a mistake, for he has taken three jads — a wad.

father has retired from the Government thou art to hold it and to renovate the Farsandaj religion; which is the religion of the great Abad.

(23) I select thee to be my messenger, and will adorn the Farsandaj religion through thee.

(24) I send the celestial word, make a supplement to the Desatir, that is, the *Namah* of Abad of the happy soul.

(25) Adapt and repair the way of the great Abad, which is the religion of God. This religion shall not be abolished from the Yazdaniyan.

(26) Every one who is a friend of God will stick to this path.

(27) In the name of Azid, the Provider of livelihood, the Ever-living, the Forgiver and the Good-doer.

(28) He is the Necessary Being. His presence is inevitable in past, present, and future. He is eternal and everlasting.

(29) <sup>11</sup>He is the Light of all lights, the Luster of all lusters, the Flash of all flashes, and the Splendor of all splendors. The enlightened regions receive their light from Him; the lustrous receive their luster from Him; the splendid receive their splendor from Him; the flashes receive their flash from Him. The light itself is a light through Him. He is the only light-producer. The light producing is his very nature.

(30) He is worshiped by all those who are worshiped. He is praised by all those who are praised.

Commentary:—Those who are respected and revered by others respect and revere Him. Those who are adored by others adore Him.

(31) He is the Lord of lords: the Sovereign of sovereigns; the King of kings; the Emperor of emperors; the Ruler of rulers; the Master of masters; the Commander of commanders. All Khedeos are but His ser-

<sup>11</sup> The synonymous words used here as well as in other Verses are meant to give force. In the Zendic text there is only one word.



vants, and all Khusrou are but His adorers. The kings take pride in carrying out His commands. The emperors prostrate themselves before His majestic shrine. His clemency protects all the kings, and His bounty supports all the lords.<sup>12</sup>

(32) He is the One who has given height to the higher regions. He is the giver of height.

(33) Boundless praise, respect and gratitude are due to Him. The praise of all who praise and the prayer chanted at the temples tend to Him.

(34) He is the Predominating Light, the Dazzling Flash, the Infinite Splendor, the Majestic Luster. He is the most Brilliant, the most Evident. For, from Him originated the light of the enlightened; the luster of the lustrous; the splendour of the splendid; the luminosity of the luminous; the flash of the flashing; the vision of the visionary; the insight of the one having insight.

(35) He is the most manifest Light; the most evident Splendor; the most clear Brightness; the universally visible Manifestation.

Commentary:—For He is the cause of all existing manifestations. He is the one who has given light to the lighted regions. He has called into existence all possible entities.

(36) He is the most sublime and majestic.

Commentary:—The sublimity of all sublime natures is inferior to His sublimity.

(37) He is the most Perfect of all beings.

(38) His benevolence is universal.

Commentary:—No one is excluded from His universal bounty.

(39) He is all goodness and all happiness.

Commentary:—For His goodness is spread wide throughout the land.

<sup>12</sup> In the original there are these words: Khedeo, Khusrou, Shah, Kai, Dara (Darius), Dawar, Sir, and Bartar (Uppermost).

(40) He is the worshiped Light.

Commentary:--All prayers of the enlightened are due to Him.

(41) He is the most perfectly glorious.

Commentary:--One cannot but worship him.

(42) His light is most evident.

Commentary:--For all existing lights exist through Him.

(43) He is the Eternal Artificer; the Supreme Cause; the Ever-lasting Almighty.

Commentary:--Even the most refractory natures are obedient to His will. In fact, they cannot but obey Him.

(44) He is the Provider of wholesome food, and the Giver of handsome gifts.

Commentary:--He gives food to soul as well as to body. The food of the soul is wisdom and that of the body is eatables.

(45) His dominion is universal.

Commentary:--His creating power is infinite, and His created things are innumerable.

(46) His goodness is evident.

Commentary:--Whatever one can see, perceive or think, is but the manifestation of His goodness.

(47) He is the most exalted Nature, the universal Giver.

Commentary:--All gratitude is due to Him. No one is a real giver but Himself.

(48) His grandness is pure and holy.

Commentary:--He Himself and even His favorites, who are called *Kyanistaniyan*<sup>13</sup> are free from material impurities.

13 *Kyanistaniyan*—the inhabitants of *Kyanistan*, otherwise called *berang*, the region of God's immediate government. The worlds, or states of being, are said to be seven in number, viz.:

(1) *Arang*—(Arabic, *Lahut*), Divinity; Being without any attribute; Absolute Being; Unconditioned Existence; Impersonal Divinity.

(2) *Beirang*—*Kyanistan*—Intellectual world—(Arabic *Jabarut*), *manifes-*

(49) He is the one who keeps the light shining.

Commentary:—He is not hidden from the eyes of those who have eyes. He protects the world of angels.

(50) He is almighty, and creator of all things. Creation<sup>14</sup> is His essential attribute.

Commentary:—He has not created anything in vain.

(51) He is the beginning of the beginning, and the end of the end.

(52) He is the creator of "what a thing is" and "what is the very nature of a thing" of all entities. He is the author of "what is it" and "what is its very nature."<sup>15</sup>

(53) He is the author of "what is in a thing;" and "what is of a thing."<sup>16</sup>

(54) He is the Preserver of all preservers; and the Protector of all protectors. He is the creator of all qualities<sup>17</sup> (of things).

(55) He is the Wonder of all wonders. He is the Author of this wonderful world.<sup>18</sup>

(56) He is the most sublime of all things. He is the tation of Divine attributes.

(3) *Alrang*—Rowanistan—the region of souls—(Arabic, Malakut—angelic region), Individuation of Divine attributes.

(4) *Neirang*—Farazistan—upper region, (Arabic Samawat), astral bodies.

(5) *Rang*—Akhshijan—(Arabic, anasir), the four opposite elements.

(6) *Rangarang*—Peiwastagan—(Arabic, Morakkabat), compound of the four lower elements, viz: Minerals, vegetables and animals—of various forms and colors.

(7) *Sarang*—Arabic, Nasut—man.

These are the seven kingdoms of nature recognized by the ancient Persians and modern Sufis.

14 If the privation of a creator be supposed the universe can not exist. For, He is the *actual efficient cause*. The creation always need Him for its existence and support. He is an ever-creating creator. Such is the belief of the Musal-mans.

15 "What is it" and "what is its very nature" are the topical expressions for genus and species respectively. (Consult Porphyry's Introduction to the Organon of Aristoteles). In Arabic we have similar expressions.

16 "What is in a thing"—what is inherent in a thing; property.

"What is of a thing"—what belongs to a thing externally; accident.

17 Qualities generic and specific, as well as accidental.

18 And, therefore, He is an object of admiration and adoration,

Inventor of all excellent things. He is the Lord of the heavenly court.

(57) He is the Lord of all Intellects. He is the originator of Intellect and Reason.

(58) He is the Lord of all souls. He is the Creator of soul.

*To be Continued.*

Contributed.

## ONE OF THE LESSONS OF LIFE.

### I.

"The pendulum, swung either to love or hate, soon or late recoils; safety lies in perfect justice alone."

When dies that love which desecrates  
The altar where its flames are cherished,  
A fire outlives those loves and hates  
Whose baser flames have paled and perished;  
And, maiden! love thus pure and strong  
Now turns my saddened thoughts to song.

Ah! timid thoughts! too far above  
The faded flowers of song they flutter,  
And wreath themselves in words of love  
Too tender for my voice to utter—  
In words that yearn for speech, and yet  
Distrust the welcome they may get.

And so the hopes that long have stirred  
My silent soul remain unspoken;  
But could you speak one kindling word  
That silence quickly would be broken,  
And waiting words would swiftly come  
To part the lips that now are dumb.

Even as he pencilled these sentimental lines, a final fiery throb of that strange passion which so makes fools and fiends of men rose in the young man's breast, fell, and like an unfed flame died out forever.

Pagan he was, though born in a Christian land, and of Christian parents; for even birth into this world of darkness and shadows had not wholly shut from his

sight a world of subtler forms, brighter, more glorious, and the prosy religion of his people was repugnant to him. Past his childish eyes flowed great currents abounding in life—in life whose forms were alternately lovely and terrible. In its majestic beauty, its entrancing marvels, his child soul held weird revels, though sometimes terrified by demon shapes that lurked in this delightful world of light like sharks in tropic waters. And sometimes, when the light of this airy world penetrated the grosser world in which he dwelt, it grew more transparent, and distant and hidden things were clear to his sight. Yet none of the people about him, not even his father, who was a teacher of the people, could explain to him the mystery of this world invisible to them; and, fearing ridicule, he learned to keep silent concerning it, while still questioning within himself the meaning of the two worlds about him, for the mystery of life ever kept him in pain. As he grew older and delved into the dust of theology, toyed with glittering baubles of science, and strained his sight in the dim light of philosophy, the mystery grew denser, the pain keener; though at times as he read the poetry of time-distant Greeks and of the two true Greeks of later English verse, a star would shoot athwart the mystery, and but for this the sorrow of the mystery would have maddened him.

When manhood came, he turned from books and dreams, and saying to himself that the mystery could not be solved, labored among those who claimed that all the evil and unhappiness of life grew from superstition and the wrong adjustment of society, and so were striving to eradicate all superstition and so reconstruct the mechanism of society that it might run smoothly. But he soon discovered that, behind a specious claim of working for the good of humanity, these social mechanics were but seeking wider opportunities for



leading unclean lives. So he left them.

Then he sought whether in the love praised by the poets he might not find escape from the sorrow pursuing him. He learned that love was the offspring of vileness; that even in the love idealized by the poets lurked the fire of lust, blinding the reason of man, destroying the candor of woman: that it was a sentiment inextricably interwoven with all other despicable passions in the animal part of man's nature. He could love no one; and in his cold isolation the mystery sternly confronted him. Then it was he realized that his whole being was set upon Truth, and Truth seemed buried beneath a material universe; so that deep melancholy overwhelmed him, and his heart cried out for succor. In a curious way, he felt then that a distant person was regarding him, and through the distance was sending him voiceless aid; to her he appealed earnestly, in a wordless way at first, then by written words, for he believed that she was one who had escaped from this whirlpool of pain in which he struggled.

Then his unknown friend gave answer:

"Filled to the brim with '*Weltschmerz*'—a keen world-pain which you defy—you have questioned if I also know this carking Dweller of the heart. It is not a foe but a teacher, if we do but heed its voice, and Life is its theme. For a time you were in an eddy, where you circled round and round, but that vortex now releases you."

And with promises of inward peace came the offer of guidance toward a path he had seen before in philosophy and religion, but in them so dimly adumbrated that it had aroused only his distrust. Now he listened attentively to this one who spoke to him with brave enthusiasm:

"As you follow this path you will taste the exquisite joy of seeing veil after veil fall from the mind. Like a

descending angel will come to you the plummy vision of freedom and beauty in the harmonious proportion of all things. You will find that, in the sublime order of the spirit, art, color, beauty, ethics, even the passions, even the surmounted vices of men, are so many teachers by whom we are led slowly onward through the generating cycles. You will verify all that I state, all that I dream, more than I know. As you open the outer portal and pass inward, your most private intuitions, even your personal peculiarities, will become fraught with meaning, indicators pointing to the Way. \* \* \* I cannot portray the illimitable prospect before you. Dream as you will, you cannot—even with the airy fabrics of the imagination you cannot—limn the splendors of Truth.

“Well then, you are like a soldier standing booted and spurred beside a waiting charger. Will you mount and ride? If you are what I think, enough has been said; if you are not, more were futile. In the name of humanity, do you accept my offer? If so, do so as man to man, without thanks, as comrades share the stirrup-cup and pass it on.”

## II.

“You will find that this passion for truth at all costs will fill up your whole being, will brook no rival for a second’s space, and, disregarded, will rend you asunder. It may, indeed, be *shared*; it will not be *divided*. You have developed up to it in your life race; it is no mere intellectual graft as with many; therefore you *must* give it room.”

Both love and hate within my heart are flameless

And dead;

And there diviner radiance, new and nameless,

Is shed—

Down-streaming through the clouds by reason rifted

It shone,

And thus I stand with eyes to Truth uplifted

Alone.

Earnestly, patiently, he studied under her who had given him guidance; new thoughts, new hopes, new as-

pirations awoke within him. Again, as in his childhood, the world-soul claimed him; for in truth he was again a child: weird music broke upon his hearing; colors, first blue and gold, then all the rainbow hues of heaven, flashed upon his sight; beings of beauty indescribable, beings of horror and one especial demon,—dread scenes and sounds that tried even his fearless soul,—swam into his ken in that shoreless stream of life upspringing and death receding. In this scroll of life he learned a little how to read the lives of the men and women about him, and as he gazed into the hearts of the vast throng of motiveless dwellers in darkness, a greater horror came upon him than was ever aroused by the spectres and demons of the astral deep. Awestricken he noted how the circling currents of the soul of animal life formed the intricacies of love and hate through which straying humanity dimly trace and retrace their steps. Then he lost alike the keen delight of books and the intoxication of psychic sensations. Having no longer the kindly counsel of her who had first pointed out to him the path, he was again without guidance; profound loneliness and melancholy enwrapped him.

Yet about him were many who fancied they knew Truth, and talked sagely of that whereof archangels might well admit ignorance; looking into the hearts of these, he saw darkness only, for as yet their eyes had not opened to the light even of the psychic world.

Wearily questing Truth, he would oft times leave his body, yet learning little so. Not in dreams, but waking, he would wander far out into the night, gazing down upon the glaring light of the city below him; sometimes descending to mingle unseen with the throng on the streets, even following, with the curiosity of a school boy, the firemen to some midnight conflagration; for of longer flights he was incapable.

Now, longing for help, he sought and gained admission to a circle of women and men who professed themselves seekers for truth. Their leader was an aged man a young girl being his assistant; among their number, were also the mother of this girl and a young man who had started upon the path only to falter at the first few steps. Looking into the lives of these new companions, he saw they had all deserted the religion of their own people to follow a stranger faith, not because it was nearer Truth—though it was indeed nearer for those who read it aright—but because of its more alluring glitter. Further he saw that the grey-haired leader held for the pure girl assistant a love that was merely the “fever of species;” and, being rich, had made a bargain for her with the mother, being poor and avaricious; while the younger man of faltering faith also loved the girl, more purely but vainly. And the girl weakly loved the stranger ascetic who had joined them only in the quest for Truth. Seeing this, the Judas-mother and the man to whom she had bartered her daughter hated him venomously; and, having already turned the society for the search of Truth into a mere instrument to effect the sale, now sought to destroy it, fearing the presence of the stranger, sworn celibate though he was. So, when next he sought the place appointed for assembling, he was told at the portal that none had come that night, and that the leader was absent. Yet, looking through wooden walls as clearly as if they were purest crystal, he saw the leader within, with the Judas-mother and another, sitting thus in secret, and turning all others away, that they might set aside the society until the sale of the daughter could be consummated.

Then he turned from these professed lovers of Truth: his heart had not laughter, hate or love—only tender compassion. Already had he “passed from the outer-

most portal to the shrine where a sin is a prayer," and could look alike upon those who either loved or hated him as fellow-learners in the bitter teachings of life. He said to himself: "Physical life with its fantasies of hate and love, the astral world of finer forms and keener sensations, and the formless glory beyond it, are but dim reflections of the invisible fire of Truth—to which my own heart is but a smoke-encompassed altar."

### *ON THE CAVE OF THE NYMPHS IN THE ODYSSEY*

BY

PORPHYRIOS.

Translated from the original Greek.\*

WHAT does Homer obscurely signify by the Cave in Ithaka, which he describes in the following verses?:

High at the head a branching olive grows,  
And crowns the pointed cliffs with shady boughs.  
A cavern pleasant, though involv'd in night,  
Beneath it lies, the Naiades' delight:  
Where bowls and urns of workmanship divine  
And massy beams in native marble shine;  
On which the Nymphs amazing webs display,  
Of purple hue, and exquisite array.  
The busy bees within the urns secure  
Honey delicious, and like nectar pure.  
Perpetual waters through the grotto glide,  
A lofty gate unfolds on either side;  
That to the North is pervious to mankind;  
The sacred South t' immortals is consigned.

\*This is a carefully revised reprint of Thomas Taylor's translation (published in 1823). The text mainly used is that given by Augustus Nauck in his edition of this work, Lips., 1886. Mr. Taylor well and truly says of this Porphyrian Interpretation of the Cave of the Nymphs, that it is not only remarkable for the great erudition which it displays, but likewise for containing some profound ~~arcana~~ <sup>secrets</sup> of the mythology and symbolical theology of the Greeks.



That the Poet indeed does not narrate these particulars from historical information is evident, since those who have written a description of the island make no mention of such a cave, as Kronios\* says. It is likewise manifest, says he, that it would be absurd for Homer to expect that in describing a cave fabricated merely by poetical license, and thus artificially opening a path to Gods and men in the land of Ithaka, he should gain the belief of mankind. And it is equally absurd to suppose that nature herself should point out in this place one path for the descent of all mankind, and another path for all the gods. For indeed the whole world is full of Gods and men, and it is impossible that one should be persuaded that in the Ithacensian cave Gods and men descend. Kronios, therefore, having premised this much, says that it is evident not only to the wise but also to the vulgar that the Poet, under the veil of allegory, conceals some mysterious signification,—thus compelling others to explore what the gate of men is, and also what is the gate of the Gods: what he means by asserting that this cave of the Nymphs has two gates, and that it is alike pleasant and obscure, since darkness is by no means delightful, but is rather productive of aversion and horror. Likewise, why it is not simply said to be the Cave of the Nymphs, but it is accurately added, of the Nymphs 'called Naiades.' Why also is the cave represented as containing bowls and amphoræ, when no mention is made of their receiving any liquid, but bees are said to deposit their honey in these vessels as in hives? Again, why are oblong beams adapted to weaving placed here for the Nymphs; and these not formed from wood, or any other pliable matter, but from stone, like the amphoræ, and bowls? This last is indeed less obscure; but that on these stony beams the Nymphs

\*This Kronios, the Pythagorean, is also mentioned by Porphyrios in his *Life of Plotinos*.

should weave purple garments, is not only wonderful to see but likewise to hear. For who will believe that Goddesses weave garments on stony beams in a cave involved in darkness, especially while he hears the Poet asserting that the purple webs of the Goddesses were visible. Moreover, it is wonderful that the cave should have a twofold entrance; one for the descent of men, and the other for the descent of Gods. And, again, that the gate which is pervious by men, should be said to face the north wind, but the portal of the Gods the south; and why the Poet did not rather make use of the west and east for this purpose,—since nearly all temples have their statues and entrances turned toward the East, and those who enter them look toward the West, when standing with their faces toward the statues they honor and worship the Gods. Hence, since this narration is full of such obscurities, it is neither a fiction casually devised with a view to please and delight, nor an exposition of topical history; but something allegorical is plainly indicated through it by the Poet, who likewise mystically places an olive near the cave. All of which particulars the Ancients considered it difficult and onerous to investigate and unfold; and we, with their assistance, will now attempt to develop the occult meaning of the allegory.

Those who think that the cave, and what is narrated concerning it, are nothing more than a fiction of the Poet, appear to have written very negligently about the situation of the place. But the best and most accurate geographers, and among these Artemidoros the Ephesian, in the fifth book of his work, of which there are eleven books, thus writes: "The Island of Ithaka, containing an area of eighty-five stadia, is distant from Panormos, a port of Kephallenia, about twelve stadia. It has a port named Phorkys, in which there is a shore, and on that shore a cave, in which the Phæakians are

reported to have placed Odysseus." This cave therefore is not entirely an Homeric fiction. But whether the Poet describes it as it really is, or whether he has added something to it of his own invention, nevertheless the same inquiries remain,—whether the intention of the Poet is investigated, or of those who founded the cave. For, neither did the Ancients establish temples without mystical symbols, nor does Homer rashly narrate the particulars pertaining to things of this kind. But the more any one attempts to show that this description of the cave is not an Homeric fiction, but that prior to Homer the cave was consecrated to the Gods, the more will this consecrated cave be found to be full of ancient wisdom. And on this account it richly deserves to be investigated, and it is necessary that its symbolical consecration (establishment) should be amply unfolded into light. .

II. The Ancients indeed very properly consecrated caves and hollows to the world, assumed collectively according to the whole of itself, or separately according to its parts. Hence they considered earth as a symbol of that matter of which the world consists; and therefore some thought that matter and earth are the same,—through caves indicating the world which was generated from matter. For caves are for the most part spontaneous productions, and connascent with the earth, being comprehended by one uniform mass of stone, the interior parts of which are concave, but the exterior parts are extended over an indefinite portion of land. And the world, being spontaneously produced,\* and being likewise self-adherent, is allied to matter which, according to a secret signification, is denominated a stone and a rock on account of its sluggish and repercussive nature in respect to form,—the Ancients at the same time asserting that matter is infinite through its privation of

\*i. e. being produced by no external but from an internal cause.

form. Since, however, it is continually flowing, and is of itself destitute of the supervening investments of form, through which it participates of *Morphe*,\* and becomes visible, the flowing waters, darkness, or as the Poet says, obscurity of the cavern, were considered by the Ancients as apt symbols of what the world contains on account of the matter with which it is connected. Through matter therefore the world is obscure and dark; but through the connecting power, and orderly distribution of form, from which also it is called *world* (*κοσμος*), it is beautiful and delightful. Hence it may very properly be denominated a Cave, since it is lovely indeed to him who first enters into it through its participations of forms, but obscure to him who surveys its foundation and examines it with an intellectual eye. So that its exterior and superficial parts are indeed pleasant, but its interior and profound parts are obscure, [and its very bottom is darkness itself]. Thus likewise the Persians, mystically signifying the descent of the soul into the sublunary or sensuous region, and its ascent from it, initiate the mystic† in a place which they denominated a cavern. For, as Eubulos says, Zoroaster was the first who consecrated, in the neighboring mountains of Persia, a spontaneously produced cave, florid, and having fountains, in honor of Mithra, the maker and father of all things; a cave, according to Zoroaster, bearing a resemblance to the world, which was fabricated by Mithra. But the things contained in the cavern, being arranged according to commensurate intervals, are symbols of the mundane elements and climates.

III. After this Zoroaster it was customary with others to perform the rites pertaining to the mysteries in caverns and dens, whether such places were spontaneous-

\*In the original, *δι ου μορφουται*. But *morphe*, as we are informed by Simplicius, pertains to the color, figure and magnitude of superficies.

†i. e. one who is admitted to the arcane sacred rites.



ly produced or made by the hands. For as they established temples, groves and altars to the celestial Gods, and to the terrestrial Gods and heroes altars alone, and to the subterranean divinities pits and cells,—so to the world they dedicated caves and dens, and likewise to Nymphs\* on account of the water which trickles or is diffused in caverns over which the Naiades, as we shall hereafter show, preside. Not only, however, did the Ancients make a cavern, as we have said, to be a symbol of the world or of a generated and sensuous nature, but they likewise assumed it as a symbol of all invisible powers; because, as caverns are obscure and dark, so the essence of these powers is occult. Hence Kronos fabricated a cavern in the ocean itself, and concealed in it his children. Thus likewise Demeter educated Kore with her Nymphs in a cave; and one may find many other examples of this kind in the writings of theologists. But that the Ancients dedicated caverns to Nymphs, and especially to the Naiades who dwell near fountains, and who are called Naiades from the streams over which they preside, is manifest from the Hymn to Apollo, in which it is said: "The Nymphs residing in caves shall consecrate to thee fountains of intellectual waters, nourished by a terrene spirit, according to the divine oracle of the Muse. Hence waters, bursting through every river, shall exhibit to mankind perpetual effusions of sweet streams."† From these facts I apprehend that the Pythagoreans, and after them Plato, showed that the world is a cavern and a den. For the powers which are the leaders of souls (*αἱ ψυχοπομποὶ δυνάμεις*) in a verse of Empedokles speak thus:

\*"Nymphs," says Hermias in his Scholia on the Phaidros of Plato, "are Goddesses who preside over regeneration, and are ministrant to Dionysos the offspring of Semele. Hence they dwell near water. *i. e.* they are conversant with generation. But this Dionysos supplies the regeneration of the whole sensuous world."

†These lines are not to be found in any of the Hymns ascribed to Homer, which are now extant.



Now at this secret cavern we're arrived.

And by Plato in the 7th book of his Republic it is said, "Behold men as if dwelling in a subterranean cavern, and in a den-like habitation, whose entrance is widely expanded to the admission of the light through the whole cave. But when the other person in the Dialogue says, "You adduce an unusual and wonderful similitude," he replies: "The whole of this image, friend Glauko, must be adapted to what has been before said, assimilating this receptacle, which is visible through the sight, to the habitation of a prison; but the light of the fire which is in it to the power of the sun."

IV. That theologists therefore considered caverns as symbols of the world, and of mundane powers, is through this [Platonic passage] manifest. And, as already observed, they likewise apprehended a cave as a symbol of the intelligible essence, being impelled to do so by different and not the same conceptions. For they believed a cave to be a symbol of the sensuous world, because caverns are dark, stony, and humid; and they assert that the world is a thing of this kind through the matter of which it consists, and through its repercussive and flowing nature. But they apprehended it to be a symbol of the intelligible world, because that world is invisible to sensuous perception, and possesses a firm and stable essence. Thus likewise partial powers are unapparent, and especially those which are inherent in matter. For they formed these symbols from surveying the spontaneous production of caves, and their nocturnal, dark, and stony nature; and not entirely, as some suspect, from directing their attention to the figure of a cavern. For every cave is not spherical, as is evident from this Homeric cave with a twofold entrance. But since a cave has a two-fold similitude, the present cave must not be assumed as an image of the intelligible but of the sensuous essence,—because, since it contains perpetually

flowing streams of water, it will not be a symbol of an intelligible hypostasis but of a material essence. On this account likewise it is sacred to Nymphs, not the mountain or rural Nymphs, or others of a similar kind, but to the Naiades who are thus named from streams of water. For we peculiarly call the Naiades, and the powers which preside over waters, Nymphs, and this name is likewise generally given to all souls descending into generation or the sensuous sphere. For the Ancients thought that these souls lie on water which is inspired by divinity, as Numenius says, who adds, that therefore a prophet asserts that the Spirit of God moved on the waters. The Egyptians likewise on this account represent all dæmons, and also the Sun, and in short all the planets, not standing on anything solid but on a sailing vessel; for one should know that souls descending into generation fly to moisture. Hence likewise Herakleitos says, "that to moist souls generation appears delightful and not deadly, and that the lapse into generation or the sensuous sphere is delightful to them." And in another place [speaking of unembodied souls] he says, "we live their death, and we die their life." Hence the Poet calls those that are in generation *humid* because they have souls which are *profoundly* steeped in moisture. On this account such souls delight in blood and humid seed, but water is the nutriment of the souls of plants. Some likewise think that the bodies in the air, and in the heavens, are nourished by vapors from fountains and rivers, and other exhalations. But the Stoics assert that the Sun is nourished by the exhalation from the sea; the Moon by the vapors of fountains and rivers; and the stars by the exhalation of the earth. Hence, according to them, the Sun is an intellectual composition formed from the sea; the Moon from river waters; and the stars from terrene exhalations.

V. It is necessary therefore that souls, whether corporeal or incorporeal, while they attract to themselves body, and especially such as are about to be bound to blood and moist bodies, should verge to humidity, and be corporealized, in consequence of being drenched in moisture. Hence the souls of the dead are evoked by the effusion of bile and blood; and souls that are lovers of body attracting a moist spirit condense it as if it was a cloud. For moisture condensed in the air constitutes a cloud. And the moist spirit being condensed in these souls becomes visible through an abundance of humidity. To this class of souls belong the apparitions of images occasionally met with which color the spirit through and by the power of the phantasy. But pure souls are averse to generation; so that, as Herakleitos says, "*a dry soul is the wisest.*" Hence even here\* the spirit becomes moist and more aqueous through the desire of coition, the soul thus attracting a humid vapor through its inclination to the sensuous sphere. Souls therefore proceeding into generation are the Nymphs called Naiades. Wherefore it is customary to call those who are married Nymphs, since they are yoked to generation or the sensuous sphere, and to pour water into baths from fountains, or streams, or perpetual springs.

VI. This world then is sacred and pleasant to the souls who have proceeded into nature, and likewise natal dæmons, though it is essentially dark and *obscure*,—and hence some have suspected that souls also are of an *obscure* nature, and essentially consist of air. Hence a cavern, which is alike pleasant and dark, will be appropriately consecrated to souls on the earth, conformably to its similitude to the world; in which, as in the greatest of all temples, souls reside. To the Nymphs likewise, who preside over waters, a cavern, in which there are perpetually flowing streams, is adapted. Let

\*i. e., in the intelligible world, the abode of pure or *dry* souls.

therefore the cavern under consideration be consecrated to souls, and likewise among the more partial powers to the Nymphs which preside over streams and fountains, and who are therefore called *fontal* and *Naiades*. What therefore are the different symbols, some of which are adapted to souls, but others to the aquatic powers, in order that we may apprehend that this cavern is consecrated to both in common? Let the stony bowls, then, and the amphoræ, be symbols of the aquatic Nymphs. For these are indeed the symbols of Dionysos, but their composition is fictile, *i. e.* consists of baked earth; and these are friendly to the vine, the gift of the God, since the fruit of the vine is brought to a proper maturity by the celestial fire of the Sun. But the stony bowls and amphoræ are in the most eminent degree adapted to the Nymphs who preside over the water which flows from rocks. And to souls that descend into generation, and are occupied in corporeal energies, what symbol can be more appropriate than those instruments which pertain to weaving? Hence also the Poet ventures to say, "that on these the Nymphs weave purple webs, admirable to the view." For the formation of the flesh is on and about the bones, which in the bodies of animals resemble stones. Hence these instruments for weaving consist of stone, and not of any other matter. And the purple webs will evidently be the flesh which is woven from the blood. For purple woollen garments are tinged from blood; and wool is dyed from animal juice. The generation of flesh, likewise, is through and from blood. Moreover, the body is a garment with which the soul is invested, a thing wonderful to the sight, whether it is considered with reference to the composition of the soul or to the binding of the soul [to the whole of a visible essence]. Thus likewise Kore, who is the inspective guardian of everything produced from seed, is represented by Orpheus as



weaving a web;\* and the heavens are called by the Ancients a veil, since they are, as it were, the vestment of the celestial gods.

VII. Why therefore are the amphoræ said not to be filled with water, but with honey-combs? For in these Homer says that the bees deposit their honey. But this is evident from the word *τιθαιβωσσειν*, which signifies *τιθεναι την βοσιν*, i. e. to deposit aliment. And honey is the nutriment of bees. Theologists likewise have made honey subservient to many and different symbols, because it consists of many powers; since it is alike kathartic and preservative. Hence, through honey bodies are preserved from putrefaction, and inveterate ulcers are purified. Further still, it is also sweet to the taste, and is collected by bees, who are ox-begotten, from flowers. When therefore those who are initiated in the Leontic sacred rites, pour honey instead of water on their hands, they are ordered by the initiator to have

\*The theological meaning of this Orphic fiction is beautifully unfolded by Proklos, as follows: "Orpheus says that the vivific cause of partible natures [i. e. Kore], while she remained on high, weaving the order of celestials, was a nymph, as being undefiled, and accordingly connected with Zeus, and abiding in her appropriate manners; but that, proceeding from her proper habitation, she left her webs unfinished, was ravished; having been ravished, was married; and that being married she generated, in order that she might animate things which have an adventitious life. For the unfinished state of her webs indicates, I think, that the universe is imperfect and unfinished, as far as to perpetual animals [i. e. the universe would be imperfect if nothing inferior to the celestial gods was produced]. Hence Plato says that the one Demiurgos calls on the many Demiurgi to weave together the mortal and immortal natures,—in a manner reminding us that the addition of the mortal genera is the perfection of the textorial life of the universe, and likewise exciting our recollection of the divine Orphic fable, and affording us interpretative causes of the unfinished webs of Kore (Proserpine)." See vol. ii. p. 356 of my translation of Proklos on the Timaios.

The *unfinished webs* of Proserpine are also alluded to by Claudian, in his poem *De Raptu Proserpinæ*, in the following verse:

Sensit adesse Deas, imperfectumque laborem  
Deserit.

I only add that, by ancient theologists the shuttle was considered as a signature of *separating*, a cup of *vivific*, a sceptre of *ruling*, and a key of *guardian* power.



their hands pure from every thing productive of molestation, and from every thing noxious and detestable. Other initiators [into the same mysteries] employ fire, which is of a kathartic nature, as an appropriate purification. And they likewise purify the tongue from all the defilement of evil with honey. But the Persians, when they offer honey to the guardian of fruits, consider it as the symbol of a preserving and defending power. Hence some persons have thought that the nectar and ambrosia\* which the Poet pours into the nostrils of the dead, for the purpose of preventing putrefaction, is honey—since honey is the food of the Gods. On this account likewise the same poet somewhere calls nectar *ερυθρον*, i. e. a deep red, for such is the color of honey.

But whether or not honey is to be taken for nectar, we shall elsewhere more accurately examine. In Orpheus,

\*The theological meaning of nectar and ambrosia is beautifully unfolded by Hermias, in his Scholia on the Phaidros of Plato, published by Ast, Lips. 1810, p. 145, where he informs us “that *ambrosia* is analogous to dry nutriment, and on this account signifies an establishment in causes; but that nectar is analogous to moist food, and signifies the providential attention of the Gods to secondary natures,—the former being denominated according to a *privation of the mortal and corruptible* (*κατα στέρησιν του βροτου και φθαρτου*), and the latter according to a *privation of the funeral and sepulchral* (*κατα στέρησιν του κτεριος ειρημενον και του ταφου*). And when the Gods are represented as energizing providentially they are said to drink nectar. Thus Homer, in the beginning of the 4th book of the Iliad:

Οι δε θεοι παρ Ζηνι κάθημενοι ηγορωωντο  
Χρυσέῳ ἐν δαπέδῳ, μετα δε σφι βι ποτνια Ἥβη  
Νεκταρ ἐώνοχει· τοι δε χρυσεὺς δεπαεσβί  
Δειδεχατ' ἀλληλους, Τρώων πολιν εἰσορωοντες.

Now with each other, on the golden floor  
Seated near Jove, the Gods converse; to whom  
The venerable Hebe nectar bears,  
In golden goblets; and as these flow round,  
Th' immortals turn their careful eyes on Troy.

For then they providentially attend to the Trojans. The possession therefore of immutable providence by the Gods is signified by their drinking nectar; the exertion of this providence, by their beholding Troy; and their communicating with each other in providential energies, by receiving the goblets from each other.

likewise, Kronos is ensnared by Zeus through honey. For Kronos, being filled with honey, is intoxicated, his senses are darkened as if from the effects of wine, and he sleeps; just as Poros, in the *Symposion* of Plato, is filled with nectar,—for wine was not yet known. The Goddess Night, too, in *Orpheus*, advises Zeus to make use of honey as an artifice. For she says to him:

When stretch'd beneath the lofty oaks you view  
Kronos, with honey by the bees produc'd,  
Sunk in ebriety,\* fast bind the God.

This therefore takes place, and Kronos, being bound, is castrated in the same manner as Ouranos,—the theologist obscurely signifying by this that divine natures become through pleasure bound, and drawn down into generation; and likewise that, when dissolved in pleasure, they emit certain seminal powers. Hence Kronos, when descending to earth, through a desire for coition, castrates Ouranos.†

But the sweetness of honey signifies, with theologists, the same thing as the pleasure arising from coition, by which Kronos, being ensnared, was castrated. For Kronos, and his sphere, are the first of the orbs which move contrary to the course of Ouranos or the Heavens.

\*Ebriety, when ascribed to divine natures by ancient theologists, signifies a deific superessential energy, or an energy superior to intellect. Hence, when Kronos is said by *Orpheus* to have been intoxicated with honey or nectar, the meaning is that he then energized providentially, in a deific and super-intellectual manner.

†*Porphyrios*, though he excelled in philosophical, was deficient in theological, knowledge; of which what he now says of the castrations of Kronos and Ouranos is a remarkable instance. For ancient theologists, by things preternatural, adumbrated the transcendent nature of the Gods; by such as are irrational, a power more divine than all reason; and by things apparently base, incorporeal beauty. Hence, in the fabulous narrations to which *Porphyrios* now alludes, the genital parts must be considered as symbols of prolific power; and the castration of these parts as signifying the progression of this power into a subject or inferior order. So that the fable means that the prolific powers of Kronos are called forth into progression by Zeus, and those of Ouranos by Kronos,—Zeus being inferior to Kronos, and Kronos to Ouranos.—See the *Apology* for the Fables of *Homer*, in Vol. I. of my translation of Plato.

Certain powers, however, descend alike from Ouranos [or the inerratic sphere] and the planets. But Kronos receives the powers of Ouranos, and Zeus the powers of Kronos. Since therefore honey is assumed in purgations, and as an antidote to putrefaction, and is indicative of the pleasure which draws souls downward to generation, it is a symbol well adapted to the aquatic Nymphs, on account of the unputrescent nature of the waters over which they preside, their purifying power, and their co-operation with generation. For water co-operates in the work of generation. On this account the bees are said by the Poet, to deposit their honey in bowls and amphoræ; the bowls being a symbol of fountains, and therefore a bowl is placed near to Mithra, instead of a fountain; but the amphoræ are symbols of the vessels with which we draw water from fountains. And fountains and streams are adapted to aquatic Nymphs, and much more to the Nymphs that are souls, which the Ancients peculiarly called bees, as the efficient causes of sweetness. Hence Sophokles does not speak unappropriately when he says of souls:

In swarms while wandering, from the dead,  
A humming sound is heard.

VIII. The priestesses of Demeter, also, as being initiated into the mysteries of the terrene Goddess, were called by the Ancients bees; and Kore herself was denominated by them *honied*. The Moon, likewise, who presides over generation, was called by them a bee, and also a bull. And a bull is [symbolical of] the exaltation of the Moon, but bees are ox-begotten. And souls proceeding into generation are also called ox-begotten. The God, likewise, who is occultly connected with generation, is [symbolically] a stealer of oxen. Moreover, honey is considered as a symbol of death, and on this account it is usual to offer libations of honey to the terrestrial Gods. And gall is considered as a symbol of life:

whether it is obscurely signified by this that the life of the soul dies through pleasure, but through bitterness the soul resumes its life, whence also bile is sacrificed to the Gods—or whether it is because death liberates from molestation, and the present life is laborious and bitter. All souls, however, proceeding into the sensuous sphere are not [symbollically] called bees but only those who will live in it justly, and who, after having performed such things as are acceptable to the Gods, will again return [to their kindred stars]. For the bee loves to return to the place from which it first came, and is eminently just and sober. Whence also the libations which are made with honey are called sober. Bees, likewise, do not sit on beans, which were considered by the Ancients as a symbol of generation proceeding in a right line, and without flexure; because this leguminous vegetable is almost the only seed-bearing plant whose stalk is perforated throughout without any intervening knots.\* We must therefore admit that honey-combs and bees are common and appropriate symbols of the aquatic Nymphs, and of souls that are married as it were to the humid and fluctuating nature of generation.

IX. Caves therefore were consecrated to the Gods in the most remote periods of antiquity, before temples were erected to them. Hence, the Kuretes in Krete dedicated a cavern to Zeus; in Arkadia, a cave was sacred to the Moon, and to Lykean Pan; and in Naxos, to Dionysos. And wherever Mithra was known, they propitiated the God in a cavern. In respect, however, to this Ithacensian cave, Homer was not satisfied with saying that it had two gates, but adds, that one of the gates faced the north, and the other, which was more divine, the south. He also says that the northern gate was pervious to descent, but does not indicate whether this

\*Hence, when Pythagoras exhorted his disciples to abstain from beans, he intended to signify that they should beware of a continued and perpetual descent into the realms of generation.



was likewise the case with the southern gate. For of this he only says: "It is inaccessible to men, but is the path of the immortals."

*(To be Concluded in April Number.)*

### GREEK AS A FERTILIZER.\*

BY

MAURICE THOMPSON.

Much has been written and spoken lately on the question of studying the Greek language and its literature in our schools and colleges; but the discussion, so far as I have been able to follow it, has not reached the point of analyzing the effect that a neglect of Greek study has had upon the spirit of modern, or perhaps I should say of recent, light literature. Attention has been called to the fact that many, probably a large majority, of American poets and fiction-writers have not been college-bred men. Some of these outside men may have acquired Greek; but the probabilities are as ten to one against the supposition. Mr. R. Watson Gilder, in his very able address to a class of young ladies at one of our best schools, avoided saying outright that an academic training would, in his opinion, always be of benefit to a literary genius. Colonel Higginson, some weeks ago in *THE INDEPENDENT*, intimated that the background of classical knowledge is of much less importance to the fiction-writer than to the critic, the essayist, etc. In some degree realism, so-called, is the basis of every objection to the study of Greek, and there is a plain trace of this basis in the arguments of both Mr. Gilder and Mr. Higginson. I like Mr. Gilder's definition of realism as "the discovery of life," and I like Mr. Higginson's plea for the aerial perspective afforded by a classical training and a wide knowledge of the old literatures; but it strikes me that realism is all foreground and classicism

\*N. Y. INDEPENDENT.



all background, and that, therefore, a good mixture of the two must be about the best possible product of literary art, even in contemporary fiction. Of course any conscious modeling after Greek ideals is quite as objectionable as is the conscious photography of the realists. Truth to life is absolutely essential to art, but truth to life does not mean a copy of any particular instance or a parallel of any given section of life. To conform to life does not enforce a constant consideration of the commonplace. The Greeks knew this some thousands of years ago. Your realist is not, as a rule, a very sincere Greek. Homer wrote a catalogue, it is true, and Theocritus sketched many a fine bit from the life around him, but yet the gods lent their influence to Homer, and the incomparable lyrist filled every song with the spirit of the ideal. I do not know that scholarship need be manifest in a novel, but there should be something there, like an essence of the humanities, to soften the raw foreground of realism and to melt it into the background of the ideal.

Supposing that we take journalism as the most realistic of literary callings, it appears to me that even here a mind well trained in the academy and thoroughly fertilized with a knowledge of literature from the beginning to the present would have a mighty advantage, all else being equal. Of course, as Mr. Higginson suggests, the academy may be a private one and one's self the only teacher in it; but the teaching must be thorough and liberal enough to reach back to and include Greek literature.

A smack of honey from Hybla, a fragrance of the thyme that bees fed upon twenty-four centuries ago, a little flavor of Greek art, even in an editorial paragraph, would be delicious upon occasion. Realism need not insist upon going about all the time in a jeans jacket and with its boots patched, nor need it assume to be too

utterly modern and raw. If all our studies are foreground studies we are sure to know nothing about perspective. Here is where the art of Howells and James is lacking in strength. There is no perspective in it, saving that foreshortening and that linear comparison which belong to the nearest foreground. Indeed, this is true of modern realism in general. Zola, for instance, and Dostoievsky put their hideous creations so close to our faces that we recoil from them and their filthy smells; but there is nothing behind them, not even space. Of course these writers are the two strongest instances of ultra-foreground study passing to the extreme opposite of high idealism; still with Hugo at one end and Zola at the other end of a path one can easily choose which way to go. With Scott here and Henry James there, one promptly takes Scott's arm.

But what has the Greek question to do with all this? My answer is that conscious realism is too modern, concerns itself too exclusively with the foreground of life, puts its horizon line so low that it distorts its figures, or so high that the figures look as if pasted against the ground, and forgets that there is such a thing as atmosphere or the blue of distance. This comes most naturally of excluding old literatures from one's studies. The realist, bent upon photographing only what he sees, feels no need of any knowledge beyond what he can pick up in the streets or in the gutters, maybe, or at best in the parlors and croquet grounds. This is mere mechanical work of value only as reporting, even when carried to the utmost of its possibility.

Your realist will object to the study of Greek on the ground that no practical good can come of it, since it does not assist one to an understanding of life as it is to-day. What turn can a knowledge of Greek literature and art serve a photographer of every-day things? A bit of wall-paper and a screen with a wisp of foliage crudely painted upon it constitute an ample background for such pictures as the realists care to paint.

I take it that a mind fertilized and aerated with the substance and the spirit of a liberal education, will bring to its literary work in any department a surer touch, a clearer vision, a higher purpose, a serener and broader judgment, a finer fiber and a sweeter essence, than any mere field-trained observer of facts can hope to control.

Given a youth possessed of genius—a genuine maker—and nothing so enlarges the scope of his vision as a comprehensive knowledge of the Greek language, literature and mythology. The suggestions that spring out of the old forms of thought, like fresh shootlets out of old seeds and bulbs, are beyond all price in their value as stimulants to the creative imagination.

It is unquestionably true that every face of the nineteenth century should be set toward the future; but the light of the past shining over our shoulders is not to be shut off by the umbrella of realism. The Greek experience in art and letters is a lamp for all time, as much for what it is not as for what it is. The chief source of knowledge touching that experience is literary and cannot be had at second hand. A cast of a statue is much better than a translation of a poem. Greek cannot be translated, and to feel Homer and Pindar and Theocritus and Sappho and Anacreon, to say nothing of the dramatists, they must be read in the original. Once felt they are never lost.

It is admitted nowadays that one may train himself for the literary profession. If any young man or young woman in America is just now going into such training, my advice is: master the Greek language and read the Greek masters, not to imitate them, but to remember them as one remembers the mountains one has seen or the seas one has sailed over. Simple as a daisy, wide as the sky, strong as a storm, Greek poetry is an inexhaustible well-spring of suggestion to the fresh and vigorous imagination. It is the very flower of art.

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