

# THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern  
Thought, Occultism, Theosophy,  
and the Brotherhood of  
Humanity

---

H. W. PERCIVAL, *Editor*

---

*VOLUME XVIII.*

OCTOBER, 1913—APRIL, 1914

THE WORD

NEW YORK

1914

COPYRIGHT BY  
H. W. PERCIVAL  
1914

## INDEX to VOL. XVIII.

	Page
A.—About the Zodiac.....	191
C.—Characteristics of the Sexes.....	219
Concerning Religion .....	239
Common Sense .....	271
D.—Dogma and Ritual of Higher Magic.....	38, 118, 240, 312, <del>365</del> 374
E.—Egyptians, Origin of the.....	48, 67, 181, 224
Egyptian Love Spell, An.....	85
Eight Methods and the Four Systems of Thinking, The.....	263
F.—Flashes of Intuition.....	99
G.—Ghosts .....	1, 65, 129, 193, 257, 321
H.—Human Character .....	147
I.—Introduction to the Scarab of Destiny.....	198
Instruction in Magnetizing.....	360
J.—Job (XXIX, 18, 19, 20).....	135
M.—Mental Disease .....	32
Moments with Friends.....	60, 127
Man and the Zodiac.....	114
Magic, Dogma and Ritual of Higher.....	38, 118, 240, 312, 365
Masters, Thoughts About the.....	308
O.—Origin of the Egyptians, The.....	48, 67, 181, 224
P.—Pyramid of Xochicalco, The.....	9, 100
Prayer, My .....	145
Pythagoras .....	327
S.—Scarab of Destiny, The.....	206, 282
Song of the Wind (Poem).....	229
Scarab, The Meaning of.....	329

W.—Wine, Woman and Song.....	230
X.—Xochicalco, The Pyramid of.....	9, 100, 154
Xochicalco, A Study of the Name and Its Possible Meanings.....	163
Z.—Zodiac, Man and the.....	114
Zodiac, About the.....	191

---

---

THE  
WORD  
M

VOL. 18

OCTOBER, 1913.

No. 1

Copyright, 1914. by H. W. PERCIVAL.

---

---

GHOSTS

**R**EGARDLESS of the general failure to believe in legends and in the accounts of persons having experiences with some of the facts stated and with what is here named the desire ghost, desire ghosts exist and may become visible. One interested in psychology and abnormal phenomena should not disbelieve, deny, ignore, or ridicule, but should rather examine and try to understand and learn to know, the causes of the production of ghosts and the consequences resulting from them, and he should try to make a right use of what he knows.

Desire ghosts are most often seen at night and during dreams. The animal forms one sees in dreams are generally desire ghosts or reflections of desire ghosts. The reflections are pale, shadowy likenesses of animal types. Harmless, colorless and without self movement, they appear to be shifted hither and thither without purpose.

Desire ghosts in dreams have color and movement. They produce apprehension, fear, anger or other emotions, after the nature of the animals they are and the strength of the desire by which they are impelled. Desire ghosts are more dangerous when not seen than when seen, in dreams; because, invisible, their victim is less likely to make resistance. The desire ghosts of living men may take their human shapes; but then the animal which the desire is will show and domi-

nate the shape, or the ghost may be animal with human semblance, or half human, half animal in form, or some other monstrous combination of human and animal parts. This is determined by intensity and singleness of desire, or by a variety or combination of desires.

Not all animal forms in dream are desire ghosts of living men. Ghosts which are desire ghosts may act with or without the knowledge of those from whom they come. Usually such ghosts do not act with the knowledge of those who create them. Men are, as a rule, not enough centered upon one of their desires so that that desire may accumulate force and density sufficiently for a man to become conscious of it in his sleep. The ordinary desire ghost of a living man goes to the person or place to which the desire impels, and will act according to the nature of the desire, and as the person acted on may permit.

The animal types of living men which appear in dreams are vivid or indistinct. They remain long or pass quickly; they show ferocity, friendliness, indifference; and they may compel submission by terror, or stimulate one's resistance, or evoke power of discrimination in the dreamer.

When a man is obsessed by an absorbing desire, and devotes to it much time and thought, then this desire will eventually take form and appear frequently or nightly in his or others' dreams, though others seeing it may not know from whom it comes. By long practice with their intense and defined desires, some men have succeeded in projecting their desire forms during sleep and in acting consciously in these forms in dream. In such cases these desire ghosts of living men can be seen not only by the dreamer, but they may also be seen by some who are awake and fully conscious of their senses.

The werwolf of tradition may serve as an example. Not all who have given testimony about werwolves should be considered untruthful nor the evidence of their senses unsound. Testimony of experiences with werwolves, separated in time and coming from different sources and yet agreeing about the chief feature of the experience, the wolf, ought to cause a man of thought not only to suspend judgment, but to conclude that there must be some substantial fact underlying

the werwolf, even if he has had no such experience himself. Owing to the conditions of such an experience, the one who experiences does not understand, and those who hear of it call it a "hallucination."

A werwolf is a man-wolf or wolf-man. The werwolf story is that a person having the power of transformation may become changed into a wolf, and that, having acted as a wolf, he reassumes his human form. The werwolf story comes from many regions which are bleak and barren, where life is barbaric and cruel, the times pitiless and hard.

There are many phases of the werwolf story. While walking on a lonely road a wanderer heard footsteps behind. On looking back at a wild stretch of the road, he observed somebody following him. The distance was soon lessened. He was seized with fright and increased his pace, but the one who followed gained on him. As the pursuer came closer, an uncanny feeling filled the air. The one who followed and who seemed a man became a wolf. Horror fell upon the wanderer; fear gave wings to his feet. But the wolf remained close behind, seeming to wait only for the victim's strength to fail before devouring him. But just as the wanderer had fallen or was about to fall, he became unconscious, or he heard the crack of a gun. The wolf vanished, or seemed wounded and limped away, or, on the recovery of his senses the wanderer found his rescuer beside him and a dead wolf at his feet.

A wolf is always the subject of the story; one or several persons may see a man, and then the wolf, or a wolf only. The wolf may or may not attack; the one pursued may fall and become unconscious; when he comes to, the wolf has gone, though it may appear to have been over the wanderer when he fell; and, one pursued by a werwolf may afterward be found dead, though, if a werwolf was the cause of his death, his body will not be torn, and may not even show any sign of injury.

If there is an actual wolf in the story and the wolf is killed or captured, that wolf was not a werwolf, but a wolf. Stories concerning actual wolves when told from ignorance and embellished by fancy, cause even the serious minded to discredit werwolf stories. But there is a difference.

A wolf is a physical animal. A werewolf is not physical, but is human desire in psychic animal form. For every werewolf seen there is a living human from whom it comes.

The type of any animal may become visualized in form as a desire ghost. The werewolf is here given as an example because it is the most widely known of such appearances. There is a natural cause and there are natural processes for every appearance of a werewolf which are not based on fright or fancy. To make and project a desire ghost as a werewolf or other animal, one must have that power naturally or have acquired the power by training and practice.

To see a desire ghost one must be sensitive to psychic influences. This does not mean that no one but a psychic can see a desire ghost. Because desire ghosts are made of desire matter, psychic matter, they are visible probably to those in whom the psychic nature is active or developed, but persons called "hard headed" who did not believe in psychical manifestations and who were considered not sensitive to psychical influences, have seen desire ghosts while in the company of other persons and when alone.

A desire ghost is the more easily visible the more volume and density of desire its maker has, and the truer he keeps it to its type. A person who inherits the power or has the natural gift of producing desire ghosts, often produces them involuntarily and without knowing of his creation. But he will at some time become aware of his productions, and then his course of action is determined by all his previous motives and acts which have led up to it.

One who has this natural gift produces his ghost at night while he is asleep. His desire ghost can be seen at night only. The desire which he had harbored in the preceding day or days gathers in force at night, takes the form which most nearly presents its type of desire and by its very force of desire emerges from its matrix in its organ of the body of its maker. Then it wanders about until it is attracted to some object of desire to which it is kindred, or it goes at once to some place or person with whom it has as desire been connected in the mind of its parent. Any within the sphere

of its action and sufficiently in touch with the nature of that desire ghost will see it as a wolf, fox, lion, bull, tiger, snake, bird, goat or other animal. The maker may be unconscious of the wanderings and actions of his desire ghost, or he may dream that he is doing what his desire ghost is doing. When he so dreams he may not seem to himself to be the animal his desire ghost is. After its wanderings as animal the desire ghost returns to its maker, the man, and reenters into his constitution.

The ghost maker by training makes and projects his ghost consciously and intentionally. He, too, projects his desire ghost usually at night and during sleep; but some have by training and persistence become so proficient that they have projected their desire ghosts during waking hours in the day. The trained ghost maker who projects his desire ghost at night and during sleep usually has a place arranged for his purposes and to which he retires. There he takes certain precautions against intrusion and prepares himself for what he is to do during sleep by carefully enacting in thought that which he would do. He may also go through a certain ceremony which he knows to be necessary. Then he takes the position customary to his work, and with fixed purpose in his mind and strong desire he leaves the waking state and enters sleep, and then, while his body reclines, awakes in sleep and becomes that desire ghost and attempts to do that which he had planned in the waking state.

The ghost maker who can project his desire ghost in the day and without having passed into the state of sleep, adopts similar methods. He acts with more precision and is more conscious of the part he takes while acting in the psychic world. The desire ghost may meet and act with others of its kind. But such joint action of desire ghosts usually takes place in special seasons and at certain times.

Motive and thought are the factors which determine which of the animal forms the desire ghost is to be. Motive sanctions and gives direction and thought brings the desire into form. The animal shapes of the desire ghosts are a variety of expressions of many sided desire, but desire is the principle and source from which they all spring. The reason

why the majority of these ghosts appear in the form of animals which are savage or inimical, is that the personality acting with desire has selfishness as its keynote, and selfishness and desire act to get and to hold. The stronger the personality grows, the more it has of desire and the more it desires. These persistent and strong desires, when not satisfied or weakened through physical means, take the type which best expresses their nature, and, as desire ghosts, seek to obtain and satisfy themselves through the psychic state with what they were not able to get through the physical. This the selfish man learns, and trains himself to do. But in the doing and getting he must obey the laws of the action of desire and the means by which desire acts. So he acts as the form of an animal which expresses the nature of his desire.

One who has become proficient in the sending forth of his desire ghost is not concerned merely with the getting of money. He wants something more than can be bought with money. He wants continued existence in a physical body, and the means of gratifying his other desires, chief among which is the getting of power. When he has reached this stage he cares for money, only in so far as it will furnish the physical conditions in which he will further his desires and the getting of power through psychic means. His chief aim and purpose is to have increase of life; to live. So he takes life from others, to increase his own. If he cannot accomplish this through the magnetic touch and drawing on the psychic atmospheres of people, then he gains his ends through obsession of a blood-sucking or flesh-loving animal, such as a vampire, or a bat, or a wolf. A vampire, a bat or a wolf are oftenest used by the ghost maker of training as a means by which he absorbs life from another to add it to and prolong his own, because the bat and wolf are blood takers and will seek human prey.

Above a description was given, how desire finds entrance through the human body into the blood, and how it finds life and activity in the blood stream. There is a certain vital essence which acts with desire in the blood stream. This vital essence acting with desire, will build or burn up tissue, give birth to or destroy cells, shorten or prolong life, and give life

or cause death. It is this vital essence which the ghost maker by training, desires to get in order to increase or prolong his own life. This vital essence and desire is different in the human blood than in the blood of animals. The essence and desire in animal blood will not answer his purpose.

Sometimes a ghostly bat or ghostly wolf may take possession of a physical bat or wolf and stimulate the physical thing to action, and then profit by the result of the blood-getting. Then the physical bat or wolf has the human blood, but the desire ghost bat has drawn out from it the vital essence and the desire principle of the blood. Then it returns to its parent, the ghost maker who sent it forth, and transfers to his organization what it has taken from its victim. If the ghost maker's desire is of the nature of a wolf he projects and sends forth a desire ghost wolf, which obsesses a wolf or dominates a pack of wolves that seek human prey. When a desire ghost wolf has obsessed and impels a physical wolf to human prey, it may not intend to kill, it may only intend to wound and to draw blood. It is easier or safer to obtain its object by drawing blood only; serious consequences may attend a killing. Seldom does it intend to kill; but when the natural desire of the physical wolf is aroused it is sometimes difficult to restrain it from killing.

If a person sensitive to psychic influences sees a physical wolf obsessed by the desire ghost of a living man, the desire ghost wolf may show human semblance, and the human form may even be seen psychically in connection with the wolf. This human semblance alternating with the form of wolf, may have caused many to affirm positively they had seen a man change into a wolf, or a wolf into a man—and hence the possible origin of a werewolf legend or story. The object of the wolf may be to eat the human flesh, but the object of the ghost wolf always is to absorb the life essence and desire principle from the human blood, and to transfer it to the organism of the ghost maker who sent it forth.

As a probable evidence of this vital essence and desire principle, craved by one who lives chiefly to take life to prolong his own, one may consider certain results produced by

the transfusion of human blood: how a person, suffering from exhaustion or in a dying condition, has been revived and made to live by even a single transfusion of healthy human blood from another person. It is not the physical blood which causes the results. The physical blood is only the medium, by means of which the results are obtained. It is the vital essence and desire in the physical blood that cause the results. They stimulate and enliven the physical body which is at low ebb, and bring it in touch with the vortex of desire surrounding that body, and bring it into relation with the universal life principle. The vital essence is the spirit of life; desire is the medium which attracts the vital essence to the blood; blood is the carrier of desire and vital essence to the physical body.

It should not be supposed that the ghost maker by training, here spoken of, exists in great numbers, nor that one, with a little practice, or with instruction from an alleged teacher of so-called occultism, can become a desire ghost maker.

Occultism is a term generally misused. Occultism is not to be confounded with the mass of rubbish popularly attributed to it. It is a great science. It does not encourage the practice of projecting these ghosts, though it explains the laws by which they are produced. None of those who have fooled with and been fooled by the teachings and the teachers of popular occult lore, so called, have the patience or the courage or determination to become more than dabblers in psychic nonsense, who quit as losers when they have had enough of their play, or else fail, and turn in terror from the first of the dangers they must encounter and go through. They are not of the stuff of which ghost makers by training are made, and it is well for them that they are not. The ghost maker by training, here described, is a leech, a ghoul, a vampire in human form, a scourge of humanity. He is a nemesis of the weak; but should not be feared by the strong.

*(To be continued)*

## THE PYRAMID OF XOCHICALCO\*

By AUGUSTUS LE PLONGEON, M. D.

**I**N the heart of the mountains of the Mexican state of Morelos, sixty miles south by west from the city of Mexico, equidistant from the coasts of the Atlantic and Pacific oceans, 5460 feet above the level of the sea, nineteen miles from the city of Cuernavaca (anciently Quauhnahuac) exist the ruins (see Plate I) of one of the oldest, and in all probability the most important monument, historically and scientifically, erected by the hand of man.

The Pyramid of Xochicalco was, when in its prime, a superb mausoleum, in the construction of which the scientific knowledge and the best artistic skill of the architects were called on to give its proportions and the beauty of the sculptures and inscriptions that adorned its sides a symmetry and elegance commensurate to the object for which it was erected, and the magnitude of the catastrophe it was destined to commemorate among unborn generations. This was the complete

---

\*This name is pronounced as if spelt Sho-chee-kal-ko.

annihilation, by earthquakes, fire and flood, of the Land of Mu (Plato's Atlantis), on the 13th day of the *Maya* month of *Zac*, in the year four *Kan*, and of its sixty-four millions of human inhabitants,

The Mayas perpetuated the memory of this awful destruction of human life in a single terrible night, by representing the numerical 64,000,000 by the same symbol  which in their books stood for that of the ill-fated land and called it *Alau*<sup>2</sup>, a word composed of three primitives, *Al*—child, *a* for *ha*—water, and *u*—basin; that is, “the child of the basin of water” of the ocean.

Who were the builders of that mausoleum? To what race did they belong?

That they were a highly cultured people, possessing the arts and sciences which are the concomitants of the most advanced civilization, mathematics, astronomy, the arts of writing, drawing, sculpture, is shown by the accurate proportions and the ornaments of the edifice. In speaking of its proportions, the learned English mathematician and astronomer, John Wilson, says: “The cube of the

<sup>1</sup>Troano Ms. Part I. Plate IX—Part II. Plates II, III, IV, V—Le Plongeon—“Queen Moo” Introduction p. LIX.

<sup>2</sup>Pedro Beltran de Sta. Rosa—Arte del Idioma Maya, p. 203—*Hun Alau*—sesenta y cuatro cientos o millones.

height of said pyramid is equal to the 1-30 of the distance of the moon from the earth, and to 1-2 the diameter of the earth. Besides, the architects made use of the metre as standard of their lineal measures, as proved by the circumference of the fosse that surrounds the pyramid, which is equal to 4000 metres.”<sup>3</sup>

This use of the metre, as a standard of lineal measures, shows that the builders of the monument had ascertained the length of the meridian, and therefore the distance of the poles from the equator, consequently the size of the earth.

Although in the inscriptions by which they recorded the catastrophe the builders made use of the Maya alphabet and of the Maya tongue, with which it is evident they were thoroughly acquainted and which was apparently the polite or classical (if not the universal) language in those days among the learned men, the builders were not Mayas. The Mayas never deformed their skulls; a fact attested by the effigies of personages portrayed in statues in bas-reliefs, and in frescos<sup>4</sup> that adorned their temples, palaces, and tombs in Yucatan, the seat of the government and of

<sup>3</sup>John Wilson—The Lost Solar System of the Ancients Discovered. Vol. I, pp. 380, 381.

<sup>4</sup>Le Plongeon—Queen Moo and the Egyptian Sphinx. Plates illustrating Chap. XIII.

Maya culture, and in the pictures with which their books were illustrated.

If, on the other hand, the architects were Mayas, they figured on the sides of the pyramid a people belonging to a race having customs and weapons different to their own, since the heads of the individuals there portrayed are artificially deformed, and they are invariably pictured seated cross-legged, a position seldom if ever assumed by the Mayas, who, when represented in a sitting posture, are always depicted squatting. In one instance only, on the façade of the north wing of the palace at Chichen, men in the act of paying homage to the god of the sea, symbolized by the head of a mastodon, are seated cross-legged; as if in very remote times, this was the proper attitude to assume when performing acts of devotion or reverence, or the usual way of sitting in the birthplace of the Mayas. In the courtyard of King Can's palace at Uxmal, the writer found one other statue of a personage seated cross-legged; as it had been removed from the place it originally occupied it was impossible to surmise why the sculptor had given such an unusual position. To this day the natives of Yucatan, following the customs of their remote ances-

tors, invariably squat when desiring to assume a sitting posture.

As to when the Pyramid of Xochicalco was erected, can, now, only be conjectured. We may suppose it was shortly after the cataclysm, when the consternation caused by so appalling a disaster among the American populations had in a measure abated, but at a time when its memory was still fresh in their minds. If, however, we wish for an approximate date, we must for the present accept that mentioned by Sonchis, one of the most learned priests of Sais, who informed Solon that nine thousand years had elapsed since the cataclysm had taken place, and communications between the Egyptians and the lands of the West had been interrupted, when this famed Athenian legislator visited Egypt, in the year 600 B. C., according to Plutarch; that is about 11,500 years ago.

This celebrated pyramid has attracted the notice of those among the European and Mexican scientists who have given attention to American archaeology. Strange to say none of them have even suspected its great historic value. The records carved on its sides have for them remained a sealed book. Its hieroglyphic writings are still an unsolved

problem; and yet its solution would settle many interesting and important mooted questions; among others the probable origin of the Mayas and of the Egyptians; the truth of the existence and destruction of the Land of Mu (Atlantis) by fire and water in consequence of volcanic eruptions and earthquakes, and show that the story of its submergence, and the description of the fated country, told by Critias, were not myths born of Plato's imagination.

Several of the scientists alluded to have described the monument in their works. We find the Mexican monk, Father Jose Antonio Alzate, a learned physicist and astronomer who, in 1787, published in Mexico an illustrated pamphlet entitled "*Descripcion de las antigüedades de Xochicalco en la provincia de Cuernavaca.*" In this work Father Alzate attempted an imaginary restoration of the pyramid. The walls of the upper edifice are fallen, but, he says, the stones of which they were formed are piled up at the foot of the monument, with the exception of some that were removed by the owner of the hacienda of Miacatlan, to be used in building of out-houses; nevertheless, the edifice could be reconstructed, and it is well worth the trouble.

Next to Father Alzate, Captain Dupaix, by order of Carlos IV. king of Spain, in May, 1805, visited the pyramid. His report to the king, in which he gives an incomplete description of it, has been published by lord Kingsborough, in Vol. V. of his great work "Antiquities of Mexico." After Dupaix, Alexander Von Humbolt also went to Xochicalco. His description of the monument, published in Paris in 1811, in Vol. I. of his work "*Essai Politique sur le Royaume de la Nouvelle Espagne*" is likewise incomplete.

After the three mentioned, many other persons went to study and admire the famous ruins of Xochicalco and have given to the world their impressions of the same. Among modern European scientists may be mentioned Dr. Seler of Berlin, who has published, in German, a pamphlet on the subject, illustrated with the same photographic plates used by Dr. Don Antonio Peñafiel, in his great work entitled "*Monumentos del Arte Mexicano Antiguo.*"<sup>5</sup> When at the end of the year 1887 this eminent Mexican archaeologist went to Xochicalco to obtain photographs and drawings to illustrate his description of the

<sup>5</sup>This large work on the ancient monuments of Mexico was published in Berlin in three languages—Spanish, French and German—by order of the Mexican Government.

monument, Dr. Seler accompanied him. Dr. Peñafiel also has attempted a restoration of the celebrated pyramid.

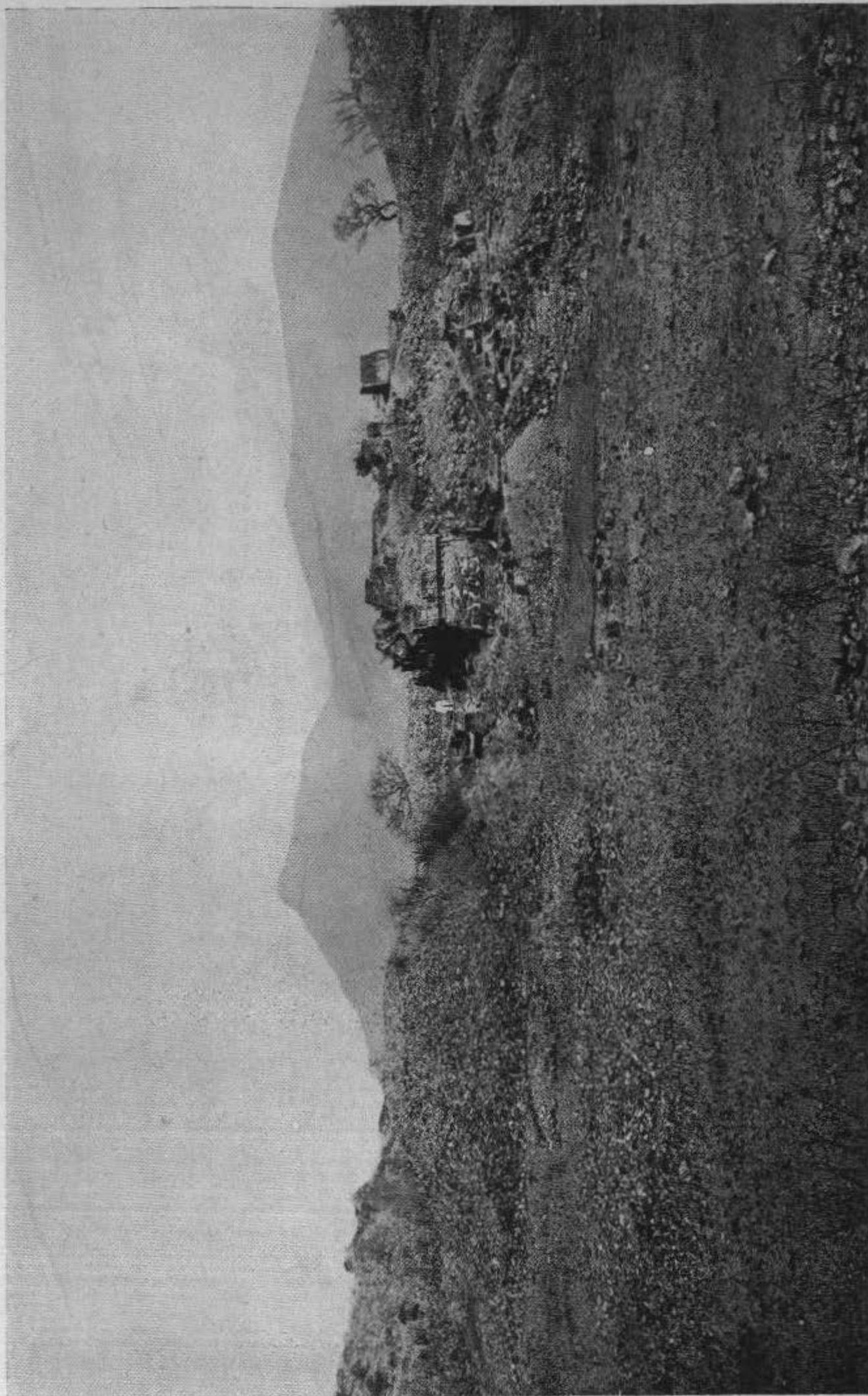
The list of those whose names are more or less prominent in the world of science and of the travelers who have visited it, is quite long; yet every one of those who have examined the sculptures and inscriptions that adorned the sides of the edifice, were they as candid as Captain Dupaix, might resume the narratives of their visits in these words:

*Veni-vidi-nonintellexi*

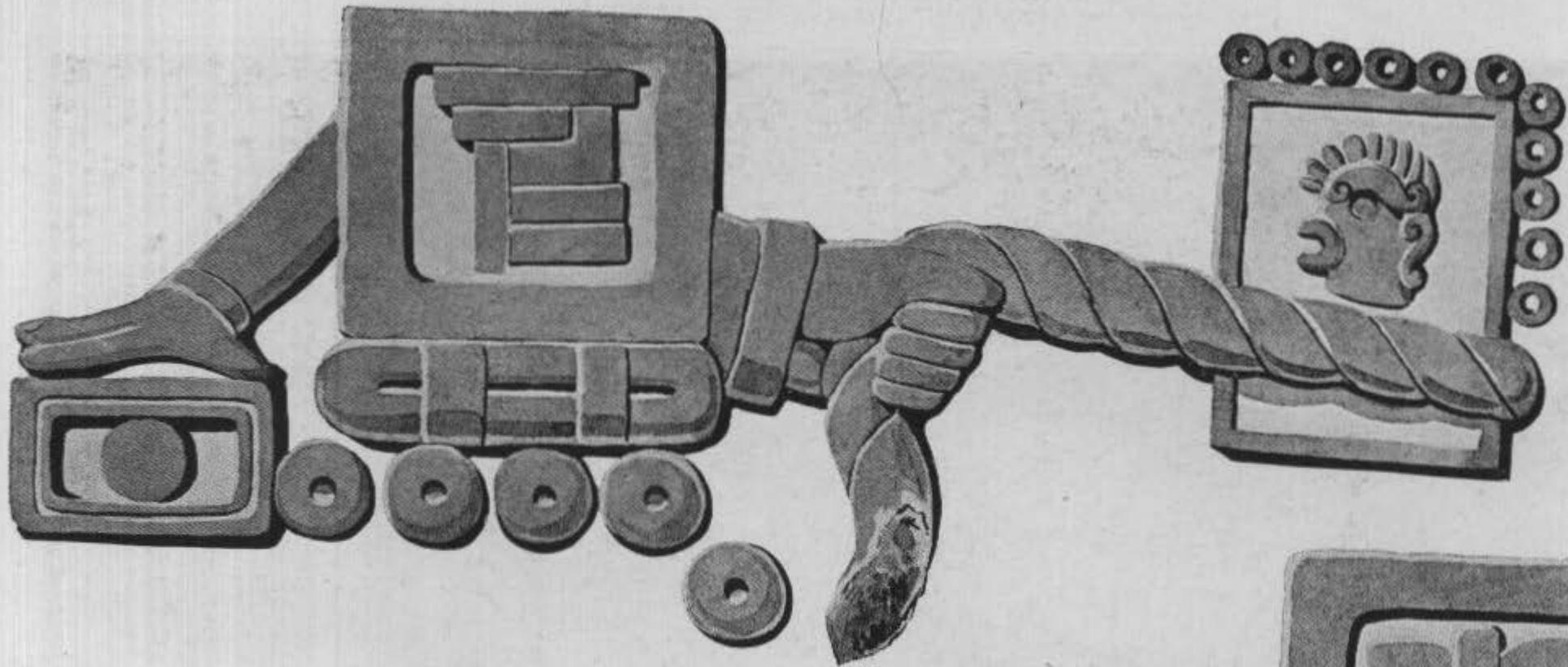
The writer has not visited the famous monument. Had he been aware of its importance, he would not have failed to do so in 1882, when he was in the city of Mexico. However, he will try to give an accurate description of it as it was a century ago, from those of Captain Dupaix<sup>6</sup> and Alexander Von Humboldt,<sup>7</sup> completing one by means of the other. Before doing this however, it will be well to describe its present appearance, in the words of a Mexican physician who does not claim to be an archaeologist, but is thoroughly acquainted with the edifice, which he has repeatedly visited, and with its surroundings:

<sup>6</sup>Dupaix, Guillermo. Report to the King of Spain, Apud. Lord Kingsborough. *Mexican Antiquities*. V. pp. 222 to 225. Illustration, Vol. IV. pl. XV.

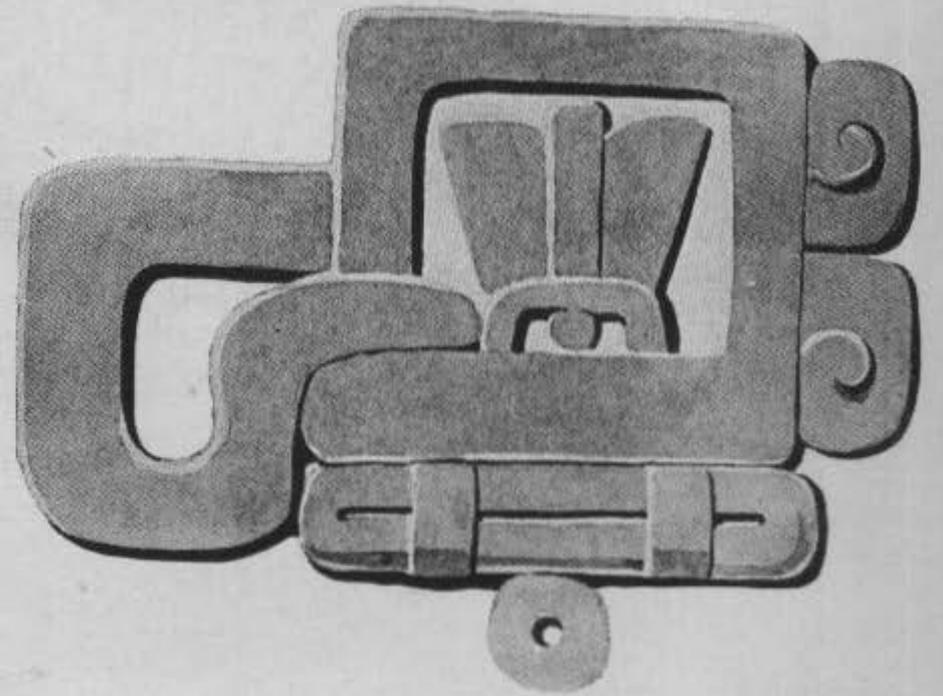
<sup>7</sup>Humboldt. *Essai Politique sur le Royaume de la Nouvelle Espagne*. Vol. I. p. 189. Paris 1811.



GENERAL VIEW OF PYRAMID OF XOCHICALCO



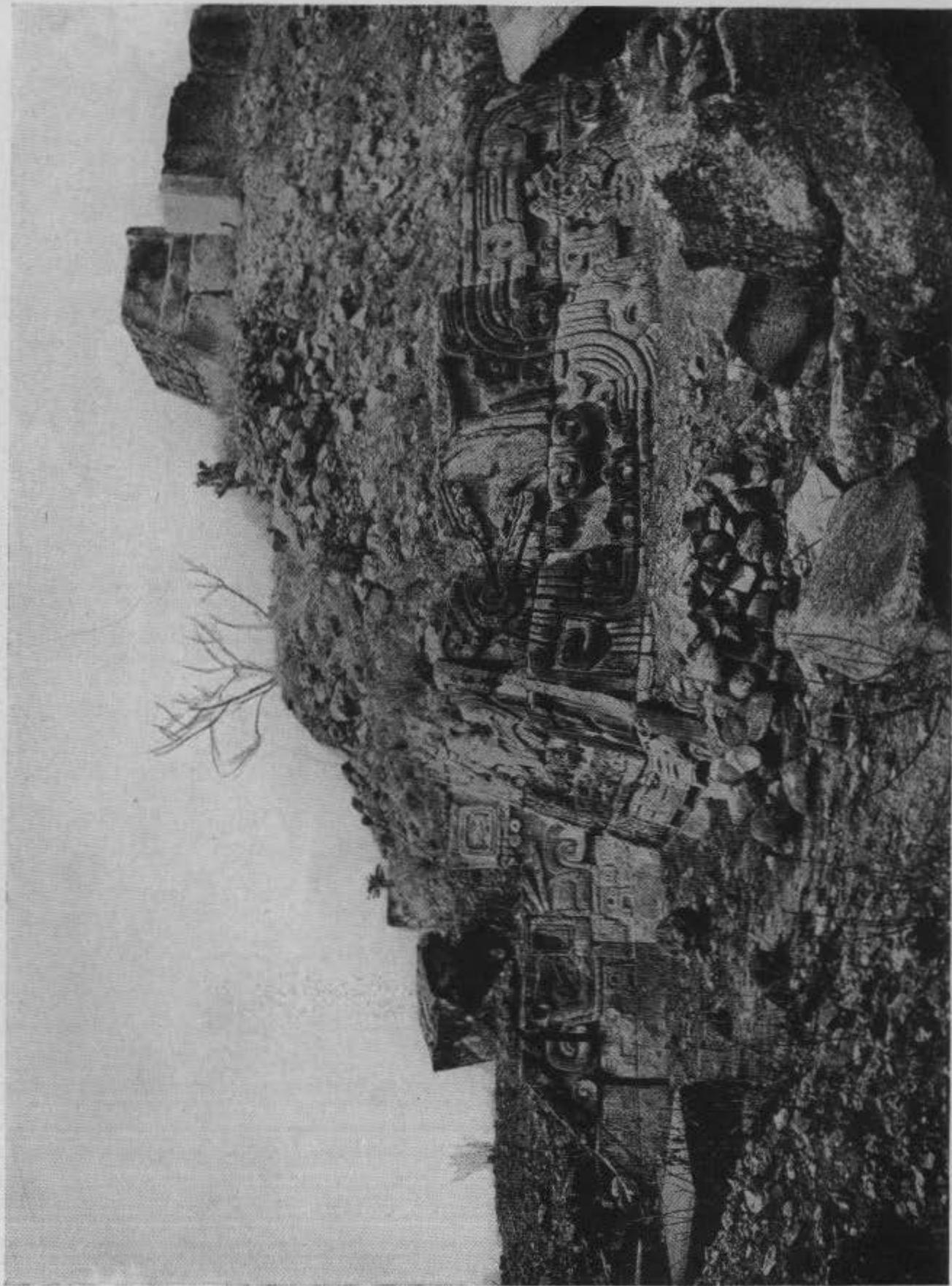
From Peñafiel, Monumentos Mexicanos



ENLARGED DETAIL OF CARVINGS ON THE NORTH SIDE OF STAIRWAY, PYRAMID OF XOCHICALCO



WEST WALL, NORTH OF STAIRWAY. PYRAMID OF XOCHICALCO



SOUTHWEST CORNER, SOUTH SIDE OF STAIRWAY. PYRAMID OF XOCHICALCO.

"This most interesting monument is situated twenty-five kilometers (19 miles) from the city of Cuernavaca, on the summit of a hill 100 metres high and 1680 metres above the level of the sea. It is surrounded by higher mountains, among which is that called Colotepetl (hill of the scorpion or of the twist); at the foot of one of these nestles the small village of Tetlama, three miles distant from the ruins; the inhabitants are said to be the last remnants of the once powerful tribe that dwelt in that region.

"To ascend to the summit of the pyramid there is a bridle road, made in spiral and sustained by stone walls from the base to the top. This forms an esplanade of about ten thousand metres square. From there, looking south, the landscape is inclosed by high mountains, among which looms on the east the volcano of Popocatepetl. In the valley on the south, about nine miles from the pyramid, is a lake, the only water now existing near the place, except the torrent that rushes at the bottom of a deep ravine near the Indian village of Tetlama. How the builders of the edifice obtained water is a problem difficult to solve, unless it be admitted that the aspect of the neighborhood, now barren and arid, has been

altered by seismic convulsions since it was constructed."

"The monument consists of a quadrangular truncated pyramid four metres twenty centimetres high, whose sides from east to west measure 17 m., 60 cm., and from north to south 19 m. 27 cm. The stones with which it is faced are of porphyry, hewn square, one metre thick and from one to two metres long. On the west side are the remnants of a stairway five metres wide, now mostly destroyed. It seems to have consisted of fifteen steps that led to the platform. One metre from the top of the stairs are the fragments of walls which show that there used to be a second story; the temple proper, no doubt. The sides of the pyramid and the exterior of the walls of the second story were covered with sculptures and inscriptions. Although these are now much injured and moss-grown, the subjects can still be made out particularly the figures of personages with plumes and ornaments on their heads, and seated cross-legged; also the images of great serpents.

"The hill on which the edifice stands is perforated with seven artificial caves; there are three principal ones. The most important is called by the natives *La Cueva de los Amantes*.

“Descending about thirty metres from the top, on the north side of the monument, is found the entrance to the first subterranean, dug throughout its length, in the calcareous rock of which the hill is formed; it is in the shape of a pointed arch 1 m. 75 c. high and 1 m. 30 c. wide, and leads to a gallery two metres wide and 19 m. long, running north and south. After a distance of eight metres the floor ascends and steps were cut to facilitate the way for the empress Carlotta. At the head of these and to the right is a square chamber measuring five metres on each side, whose walls are covered with stucco of a yellowish color, unctuous to the touch. The ceiling forms a vault three metres high. In the northwestern angle is a circular recess six metres high and 2 m. 50 c. in diameter. This forms a cone at whose top is an opening 0 m. 50 c. in diameter, closed with two large square stones.

“Above the entrance of this subterranean and six metres to the right of it, is an archway which forms the mouth of a very narrow passage, whose direction is northwest and southeast; it is one metre wide and nine metres long. Its ceiling is most irregular, slanting until no higher than 0 m. 70 c. Ad-

vancing with some difficulty through this gallery we reach another three metres high, two metres wide and twelve long. This runs in the same direction as the former and terminates with a small curve whose chord points east and west. It gives ingress to a large hall 26 m. long, 9 m. wide, and 2 m. 50 c. high, running southeast and northwest. Its ceiling is nearly flat and is supported by four pilasters 2 m. 50 c. square, made of square stones united by a cement of a yellowish color, unctuous and soft to the touch. In one angle is a conical recess two metres in diameter at the base and 0 m. 50 c. at the top, from which ascends a pipe of the same diameter, made of masonry, leading to the exterior of the monument. The natives affirm that on certain days of the year, probably when the sun is in the zenith of the place, its rays penetrate and illumine the dark chamber, which for this reason they call *La Gruta del Sol*. The red color with which its walls are said to have once been painted has disappeared. Where the stucco still remains its color is yellowish, and in places quite dark.

“To the left of the entrance of this cave, at a distance of six metres, there is another mouth, also facing north, very narrow, and

nearly obstructed by debris. This gives ingress to a gallery 16 m. long and 2 m. wide which leads to a hall of irregular shape, measuring 6 m. from north to south, 9m. 50 c. from east to west, and 2 m. 50 c. in height; At a distance of five metres from the mouth of the gallery and on a level with the floor, there is an irregular hole, giving access to another gallery, seven metres from east to west, which opens into two small chambers that together measure from north to south 17 m., their width being five, and their height two metres. This is called *La Gruta de los Javalies*, because a herd of these animals was once found occupying it.

“Under the second declivity and about a hundred metres from the monument is situated the third subterranean; its ingress, one metre high and cut in the shape of a pointed arch, runs north and south, leading to a gallery six metres long and two wide, at whose termination is found, on the left, another opening that gives access to a hall 23 m. long from east to west, 9 m. 50 c. wide and 2 m. 50 c. high. Its ceiling is nearly flat and is sustained by pillars like those of a mine. No traces of stucco are seen on these walls and the floor is covered with debris. In the northeast corner

is a door of modern construction, recently walled in, and to the right of this, at the end of the hall, is a cave five meters in diameter and 3 m. 50 c. in height, its floor is as clean as if lately swept, and the air is quite pure and cool."

Let us now see, from the description given by Mess. Dupaix and Humboldt, how the monument appeared when visited by them a century ago.

"The edifice stands on an isolated, conical, natural hill 380 feet high. This was divided by hand into five terraces constructed in such a manner that the one above was smaller than the one immediately below it. They formed a rectangular, truncated pyramid, the faces of which fronted the cardinal points. Their orientation was perfect.

"They were covered with masonry of porphyritic stones, hewn exactly square, varying in size from three to six feet in length, and of proportionate width, forming courses of great regularity. The base of the pyramid was quadrangular. It was surrounded by a wide fosse, made by hand, of about one league, 4000 metres, in circumference.

"The upper of these terraces was a level platform measuring some 9000 square metres,

surrounded by a wall of dry stones, believed by Dupaix to have been a parapet; it was reached by a steep inclined plane."

On this platform was erected the principal monument. Its sides, also accurately oriented according to the cardinal points, were faced with square stones carefully hewn and jointed, forming courses of great regularity. They were divided into three parts; the first or base was a wall inclined inward; the second was a perpendicular fillet, and the third a projecting cornice. These sides were decorated with beautiful sculptures and inscriptions representing, in the opinion of Dupaix, "garlands of flowers, human figures, animals and other objects; also hieroglyphs the meaning of which is unknown." As to Humboldt, what he took to be "crocodiles spouting water" called his attention, but particularly, as he expressed it, "what is still more curious, men seated cross-legged after the manner of Asiatics." It is evident that the sculptures were carved after the stones had been put in place and the walls finished.

The whole edifice was painted red; traces of that color are yet seen on the walls in patches.

The platform which formed the top of

this structure was reached from the west side by means of a flight of stairs 13 m. high and 2 m. wide, of easy ascent. \*The platform was level and in the middle of it were seen the foundations of a small square building, probably the ancient shrine of the principal god worshiped by the builders. By what remains of these it is evident that its walls were also oriented according to the cardinal points and covered with sculptures; but the objects represented were different from those that adorned the lower building.

On the north side, at the foot of the pyramid, is an excavation made by hand, the entrance to subterranean galleries six feet high, leading at a distance of 180 feet to a spacious chamber in the center of the hill. The walls and ceilings are stuccoed, polished, and painted red, as are the concrete floors. This interior chamber is divided by two pilasters hewn from the solid rock. The walls are faced with squares of stones placed so as to form courses of great regularity. In the southeast corner is a circular recess six feet in diameter and about the same height. The stones facing its walls are so neatly adjusted as to form regular courses following the perfect curve of the circle.

\*See Peñañel, Monumentos Mexicanos, Plate No. 172.

The ceiling is dome-shaped. At the apex of the cone is a pipe eighteen inches in diameter leading upward, constructed for the sake of ventilation. The ground plan of these galleries and of the chamber is perfectly level.

In presence of these finished works, hewn in the solid rock, no doubt to obtain the stones used in the construction of the edifice, Dupaix remarks: "It is difficult to believe that the builders were ignorant of the use of iron, if it be true that no tools of that metal have been found."

The pyramid of Xochicalco presents various features peculiar to itself, and these distinguish it from all other monuments of antiquity throughout the entire American continent. In its general appearance it resembles the majority of the edifices of that kind in the Lands of the West. It is a truncated quadrangular step pyramid, having a platform, on the top of which was erected a base crowned by the temple of the god.

Among hundreds of pyramids and other monuments of antiquity visited by the writer in Peru, Bolivia, Central America and Mexico, the Pyramid of Xochicalco stands alone, having a wide ditch, dug by man, surrounding its base. The galleries and chambers care-

fully quarried out of the solid rock into the very heart of the hill upon whose top the temple was erected, are likewise a most uncommon feature, although several hills excavated for funeral purposes, in a cruciform shape are found in Oaxaca, under the palaces at Mictla, at the foot of the N.E. angle of the base of the pyramid called *Cerro de la Tortuga*, near the village of Chilca, and various other places.

Most strange of all, the Pyramid of Xochicalco presents several points of similarity with the hill on which stood the temple dedicated to Cleito and Poseidon, in the Island of Atlantis, as described by Plato.<sup>9</sup>

In his *Timaeus* he causes Critias to give Socrates an account of the island of Atlantis; among other things to tell him about a certain hill surrounded by high mountains, whereon dwelt Evanor, a native ruler of the place, with his wife Leucippe. They were the founders of the dynasty that governed the land at the time of its disappearance under the waves of the ocean. "There was a hill," he said, "not very high nor precipitous on either side, situated a few miles from the sea, in the middle of a quadrangular plain of

<sup>9</sup> Plato's *Dialogues* II, Critias in *Timaeus*.

amazing fertility. There lived Evanor, his wife Leucippe, with their daughter Cleito, whom Poseidon married when she came of age. From their union were born ten sons. In time the whole country was partitioned among them, each becoming king of the portion allotted to him. After the death of Evanor and his wife, Poseidon and Cleito not only continued to dwell on the hill, but he caused many improvements to be made. He had the hill enclosed all round by three concentric ditches of great depth in which the water of the sea was made to flow, thus converting it into an island. Between each ditch was a belt of land of the same width as the ditch adjoining it. These belts were planted with trees and made into gardens in whose midst were beautiful residences. The smallest of these ditches, that nearest the foot of the hill was one stadium (220 yards) wide. The hill itself measured at the base five stadia (1,100 yards) in diameter. These ditches were dug with such exactness that their sides were equidistant from the center. The sides of the hill itself were faced with walls of masonry, and the stones used in that work were quarried from under it. The walls when finished were covered with plates of orichalcum, a metal of great value, flashing crimson rays.

"The kings who succeeded Poseidon continued each to add to the beauty of the place. In its center was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible and was surrounded by an enclosure of gold. Its walls, ceiling, floor and pillars were faced with orichalcum, as were those of another temple sacred to Poseidon. All round the temple on the outside were placed gold statues of the ten kings and their wives. Many offerings of the fruits of the earth were brought there and sacrifices were performed annually.

"The country about the hill and the ancient metropolis was a level plain encircled by lofty mountains. This plain was of astounding fertility, being irrigated by means of canals in which the waters were brought from a distance among the hills. Its shape was quadrangular; for the most part its sides were straight.<sup>10</sup> It was surrounded by a broad ditch."

This brief synopsis of Critias' minute description of the sacred hill and its surroundings may suffice for the present purpose.

After reading it in the work of the Greek

<sup>10</sup>Did the shape of this plain in the Land of Mu suggest to the Egyptians and to the Mayas of old the shape of their letter  $\square$  M, and its name *Ma*: meaning *land*, country, and by extension the universe? Those among the Masons who understand the symbolism of the craft, may here find the reason why the universe was symbolized by a quadrilateral figure.

philosopher, and comparing it with that of the Pyramid of Xochicalco compiled from those of Dupaix and Humboldt, after translating the inscriptions carved on the east (See Plate II) side of the edifice and seeing the portraits of the ten kings sculptured on the north, east, and south faces of the same, the query naturally presents itself to the mind: Was the Pyramid of Xochicalco constructed as a mausoleum, upon the model of the sacred hill in the Land of Mu, to perpetuate among coming generations on the western continent the memory of the submergence of that land, and the destruction of its inhabitants?

Before giving a verbatim translation of the inscriptions on the east side of the monument, it is well to place side by side the strange similarities existing between the two hills and the temples erected on them, in order to understand the object of the builders when they planned the construction and erected the Pyramid of Xochicalco.

### PYRAMID OF KOCHI-CALCO

The pyramid is built on a natural hill, conical, isolated, 380 feet high, situated in the midst of a mountainous country, overlooking a large and fertile valley.

The shape of the wide ditch that surrounded the base of the pyramid was quadrangular.

The hill was divided into terraces, diminishing in size toward the summit. It was made in the shape of a quadrangular step-pyramid whose sides were faced by walls of masonry. When finished, these were painted red.

Around the base of the pyramid, so as to encircle it completely, was dug a wide ditch whose length was 4,000 metres.

The stones used in the masonry of the walls sustaining the terraces and in the walls of the monument were quarried from the heart of the hill on which it was built.

### SACRED HILL IN AT-LANTIS

The sacred hill was not very high nor precipitous on either side. It was situated in the middle of a level plain surrounded by high mountains.

The ground plan of the ditches surrounding the sacred hill<sup>11</sup> (see Plate 2) as represented on the base of the pyramid of Xochicalco on the north side of the stairway indicates them to have been quadrangular. (Plate 3.)

The sides of the hill were supported by walls of masonry which, when finished, were covered with orichalcum. (This was a precious metal of a red color; when the sun shone upon it, it reflected crimson rays.)

The ditch nearest the base of the hill, and surrounding it, was one *stadium* (220 yards) wide, as was also the belt of land between it and the foot of the hill. The diameter of the hill, at its base, was 1,100 yards, therefore the circumference of the ditch was 1,540 yards, and its length 4,630 yards, or about 4,000 metres.

The stones used in the walls facing the sides of the sacred hill and in those of the temple on its summit were quarried from the center of the hill itself.

<sup>11</sup>See Penafiel, *Monumentos Mexicanos* 187 for enlarged detail.

After the extraction of the stones from the center of the hill, the galleries and chambers were finished as Dupaix described them. Were these chambers, temples dedicated to deified ancient rulers? Their walls, ceilings, floors and pillars were stuccoed, polished, and painted red.

---

On the top of the pyramid was erected the true commemorative monument to which the hill is but the pedestal. It consisted of two stories; of the upper one only the lower portion of its walls exists. It was a square edifice, no doubt a shrine. These few remnants of walls are covered with sculptures and painted red. The lower story, that served as a base to the shrine, is a low truncated quadrangular pyramid whose sides are covered with inscriptions and symbolic sculptures; among these are portrayed ten personages representing, no doubt, the ten kings who ruled in the Land of Mu. The sides of said base were also painted red.

---

Around the base of the hill on which stand the remnants of the pyramid of Xochicalco, scattered here and there, are small conical mounds, doubtless the debris of the residences of priests and nobles who worshipped in the temples crowning the top, and enshrined in the heart of the hill.

After the stones necessary to the building of the walls around the hill and those of the temples were extracted, a temple was consecrated in the center of the hill to Cleito and Poseidon, the primitive rulers of Atlantis. The walls, floors, ceilings, pillars, of this subterranean temple were faced with orichalcum, and presented a polished crimson surface.

---

On the summit of the hill a superb temple was erected to Poseidon; its interior was brilliantly decorated with gold, silver, ivory and orichalcum; its exterior was faced with the same metal, which reflected the light in refulgent crimson rays. Around the temple were placed the gold statues of the ten kings to whom was entrusted the government of the ten provinces into which the country had been divided by Poseidon.

---

On the belts of land between and surrounding the ditches, trees were planted and noble residences built in the midst of the beautiful gardens.

*To be continued*

## MENTAL DISEASE

By ALEXANDER WILDER, M. D.

**T**HE disorders of the nervous system may be structural or functional. Bennett considers their pathological causes as being of four kinds: (1) congestive; (2) structural; (3) diastaltic; (4) toxic. In all of these cases, there is a general debility behind, which, of course, denotes that the ganglionic system is at fault. Dr. Bennett himself explicitly asserts that congestion in his opinion is "the chief cause of functional nervous disorders originating in the great cerebro-spinal center." As congestion is the result of impaired action of the arteries and arterial capillaries, and that action is controlled by the organic or ganglionic nerves, it follows that the ganglionic system is first at fault; and the cerebro-spinal disturbance follows as a consequence.

Dr. J. C. Davey remarks: "Apoplexy and epilepsy pass by insensible gradations into each other; and the latter may be, I think, considered as an apoplexy, in which the excito-motory or true spinal functions are more palpably affected. Hydrophobia, tetanus, delirium tremens, hysteria, chorea, including some forms of paralysis, and particularly that common to the insane, are doubtless more nearly allied than has been hitherto considered. That the external signs or symptoms of the several disordered conditions are very properly referred to the cerebro-spinal organism, is most true; but the integrity of this structure is, without doubt, dependent on the normal condition of the organic nervous system; and if so, it must follow that the various diseased conditions of the same structure, call them by whatever names we may, are to a very great extent referable to it; that is, the organic nervous system."

When an individual who has been magnetized is restored to the normal condition, he often exhibits symptoms of nervous derangement, resembling chorea, tetanus, neuralgia, showing that the ganglionic system is vitally concerned in the matter.

We are disposed, as has been already observed, to extend this hypothesis through the great collection of nervous disorders from the mildest hypochondria to the maddest insanity. I trust this will not be taken as a hobby. I am not aware of

having any hobby in medicine except a lifelong hatred and detestation of the drugs and treatment by which many of my own kindred and friends have perished. I believe that they cannot be wisely used; and I mean to prevent them from ever being used on me. I am willing to give my body to be burned, but not to be mercurialized.

We will now present a brief summary of the principal nervous disorders. I hope to be able to comment on them more definitely. Today, however, I will be content with short explanations.

Hypochondriasis and hysteria appear to constitute the most common forms of nervous affection. It is plain, as palpable almost as sunshine at noonday, that the first of these is an abnormal condition of the ganglionic system. We hear much about the delusions of hypochondriacs but they are too utterly real for jest or contempt. At the outset, the delicate tissue of the entire nerve-structure is disordered; and there are painful sensations in different parts of the body. The stomach is affected, and indigestion ensues in one form or another. The painful sensations give rise to a general lowness of spirit; the energy of the solar ganglia is impaired; and presently the brain and stomach alike are found to be unable to perform their normal functions. A morbid sensibility is set up, followed by morbid fancies, and finally the disorder will pass to the confirmed form of melancholia, or perhaps illusional insanity.

The term hysteria does duty for 1,001 derangements. It is an old acquaintance, appearing as the beginning of Semitic and Grecian civilization. The worship of Bacchus which came into Greece somewhere between the time of Homer and Solon was principally performed by women. Processions and songs in chorus constituted a great part of its ritual. The abnormal excitement, the passionate cries and noises, the night-watches and mourning, were admirably calculated to produce the hysterical condition; and did produce it. In Asia Minor, Syria, Egypt and the countries of the Euphrates, the like causes were in operation, and the same result. All the symptoms of hysteria have their prototype in those vital actions by which grief, terror, disappointment, and other painful emo-

tions and affections are manifested under ordinary circumstances, and which become hysteria as soon as they attain a certain degree of intensity.

Nevertheless, we have a host of other disorders, or at least a prodigious nosological vocabulary of ailments, which flow from a like source, such as convulsive attacks, fainting fits, pain, cough, difficulty of swallowing, vomiting, asthma, palpitation of the heart, tenesmus of the bladder, loss of physical strength, catalepsy, coma, delirium, which are usually classed as functional spasms, paralysis, anæsthesia and hyperæsthesia.

Hippocrates declared that lymphatic women and those of pale complexion were most predisposed to hysteria; Galen, that the strong, fleshy and sanguine women were most liable. Some imagine that intellectual women are predisposed; other that non-intellectual women are. All these are in error; but I apprehend that Galen is nearest right. It is usual to denominate it a female complaint; and so the designation implies. Even Plato argues that it is a disturbance of the womb demanding to be impregnated. Somewhat true, perhaps; for childless women are most frequently hysterical. But little girls who are much teased, or maltreated, or have inherited unusual sensitiveness, are very prone to attack. Headache, pain in the epigastrium and vomiting, also numbness on one side, are somewhat often experienced by children that are much scolded. Whatever occasions painful emotions is liable to develop hysteria. The theory which makes it eventually a uterine disorder is therefore not supported. It exists in old and young; the Russians, Swedes, Swiss, Icelanders, Greenlanders and Eskimos have it. Women in the towns are more liable than those in the country. Men, too, have it, occasionally at least. The peculiar fits to which Mohammed was subject were of this character; and I suspect that we might impute much of the demoniacal suffering to like influences.

The starting point of hysteria is at the epigastrium; it is often hard to distinguish from other complaints and certainly hard to cure. Indeed, faith-treatment is about as certain as any. Nevertheless, it is perhaps as well to obviate the painful emotions and relieve the symptoms; also to arouse the moral energy of the patient.

Epilepsy, or the holy disease, was observed by Hippocrates as very common among the worshippers of Bacchus. It has been familiar all through the ages, and generally chronic if not incurable. "This kind goeth not out," says Jesus, "save by prayer and fasting." The attack begins at the medulla oblongata. Irritation of the vaso-motor or ganglionic nerves at that point contracts the arteries of the meninges, and so cuts off the supply of blood to the brain. This occasions loss of consciousness and convulsion. It is a functional disorder, due to changes in the nutrition of the brain, not easy to ascertain. It sometimes results in insanity, mania, and idiocy. Yet Cromwell, the first Napoleon, and Julius Cæsar, if not Mohammed, are examples to the contrary. The causes are heredity, emotional disturbances, fatigue, sexual excess and cachexia generally.

Catalepsy is a sudden seizure attended with loss of sensibility, muscular rigidity, and even apparent death. Magnetism may produce such a condition. I am not certain that it is always morbid. Animals hibernate, exhibiting the peculiar phenomena; and some human tribes seem to become cataleptic at will. Hysterical individuals are most liable to it, we are told. Despite the assurances of many physicians, I must be permitted to express the belief that catalepsy is more common than is supposed, and that cataleptics are sometimes buried. Our anæsthetics and sedative drugs all tend to produce this affection.

Chorea belongs to the same category. It is an emotional disease. The name is derived from chorus, or chois, and originally denoted the religious dance around the altar or coffer in which the symbol of the god was deposited. Hence David danced round the ark of the Lord to his wife's great disgust, and the prophets of Baal leaped round the altar on Mount Carmel. It betrays itself in the head, face, hands or feet, all or part; various parts of the body rotate or are convulsed; and the muscles are but partially under control of the will. Children are more liable to it than adults; girls than boys. Mental excitement appears to be a principal cause and, in the majority of cases, the patient is pretty certain to recover—outgrowing it as the phrase goes.

Individuals afflicted with nervous disorders or liable to them should be isolated from each other. An hysterical person will make every susceptible individual hysterical in some form, by contiguity and sympathy; epileptic seizures pass through a crowd of children; and chorea infects those around. The tendencies of whole peoples or assemblies to pursue one bent is of the same character. The crusades of the Middle Ages were the outcrop of an epidemic, as certainly as the Black Death. Children as well as adults left their homes in multitudes and set out for the Holy Land.

The Anabaptists of Germany, the Jacquens of France, the Jumpers and Ranters of England, the Shakers of America, were more or less the outcome of gangliasthenic disorder. But it will never do to come too close home. "Great wit to madness nearly is allied," says Pope. Aristotle says so, too. To be mad or crazy, to be ecstatic, and to be a prophet, meant pretty much the same thing.

Insanity means unsoundness. To define it intelligently and exactly is no easy matter. If we are very critical in our definition, we will find the great majority insane; if we are free with exceptions, about everybody is sane and responsible. Webster's dictionary classifies the condition thus: Insanity is the generic term for all such diseases, meaning lunacy, madness, derangement, alienation, aberration, mania, delirium, frenzy, monomania, dementia. Lunacy has now an equal extent of meaning to insanity, though formerly used to denote periodical insanity; madness has the same extent, though originally referring to the rage created by the disease. Derangement, aberration, alienation, are popular terms for insanity; delirium, mania and frenzy denote excited states of the disease. Dementia denotes the loss of mental power by this means; monomania is insanity upon a single subject. These definitions seem to be quite enough; and, as has been already remarked, they do not amount to what we need.

The German universities recognize Psychiatry, or the treatment of mental disorder, as a legitimate branch of medical education. The matter is not left to experts and specialists, as it is here; although skillful psychiatrists occupy a very high rank. In that country, mental disorders are classed under four general heads: mania, melancholia, dementia and

illusional insanity. An International Congress of Alienists, however, met at Paris in 1867 and made a more thorough classification. They gave seven forms: (1) simple insanity; (2) epileptic insanity; (3) paralytic insanity; (4) senile dementia; (5) organic dementia; (6) idiocy; (7) cretinism. I am not well pleased with this arrangement. Like all endeavors to put every disorder on its own shelf, where it can be labeled, it fails to account for the various complications. People do not always exhibit their insanity in the way the books say.

It is pretty certain that the great body of deranged persons are in debilitated physical conditions. There is imperfect and deranged action of the digestive organisms. The vital centers and organic nervous systems are impaired in function. So generally is this the case that it is necessary to direct medical treatment to that part of the structure, if we want to cure the patient.

Moral treatment is pre-eminently necessary in all cases of mental aberration. I am not partial to restraint, except as it may be necessary to prevent violence. It is better, so far as we are able, to place the individual upon his own responsibility. Let him have an abundance of employment and keep his attention at it. The idle man's head is the devil's headquarters. All causes that are likely to create emotional disturbance should be removed. He should be induced to forego the exercise of such passions as envy, jealousy, rage, hatred, and inordinate desire of every kind. "Everything in moderation," was the golden maxim of Pythagoras.

Aware that bodily disorder is a factor in the case, I would direct that the tone of the whole organism be carefully improved, constipation, torpor of the liver, imperfect action of the kidneys, and particularly the inactivity of the glands of the skin, should be assiduously corrected. The warm bath, massage, magnetic treatment, a wholesome dietary, good society, and especially the care and companionship of one individual of strong will, well-balanced temper, kind disposition, gentle and firm, without seeming to exercise much authority, are means which would remove the major part of the insanity that afflicts mankind. Treat patients like human beings and make them conscious that they are such.

DOGMA AND RITUAL  
OF  
HIGHER MAGIC (HAUTE MAGIE)  
BY ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated  
by Alexander Wilder, M.D.

(Continued from Vol. 17, page 377)

TRANSMUTATIONS

SPHERE LUNAE. (SPHERE OF THE MOON)

SEMPITERNUM. (ETERNITY)

AUXILIUM. (HELP)

**S**AINTE AUGUSTIN seriously questions whether Apuleius may not really have been changed into an ass by a sorceress of Thessaly. Theologians have given long dissertations upon the transmutation of Nebuchadnezzar into a wild beast. This only proves that the eloquent doctor of Hippo was ignorant of the magic arcana, and that those theologians were not very far advanced in exegesis. We have to examine in this chapter certain marvels even more incredible, and nevertheless incontestable. I propose to speak of *lycanthropy*, or the nightly changing of men into wolves, so celebrated in our country night-watches by stories of werewolves; stories which are so well attested that in order to explain them, incredulous science has recourse to furious manias and to travesties into animals. But such hypotheses are puerile, and explain nothing. Let us seek elsewhere the secret of phenomena which have been observed on this subject and let us ascertain at once:

(1) That no person has ever been killed by a were-wolf, unless by suffocation, without effusion of blood and without wounds; (2) That were-wolves tracked, pursued, even wounded, have never been killed upon the spot; (3) That persons suspected of these transformations have always been found again at their homes, after the chase of the were-wolf—more or less wounded—but always in their natural form.

Now let us ascertain certain phenomena of another order. Nothing in the world is better attested, or more incontestably proved, than the visible and actual presence of Father Alphonse de Liquori near the dying Pope, while at the same time he was seen at home, at a great distance from Rome, in prayer and ecstasy. The simultaneous presence of the Missionary Francis Xavier in several places at once has not been less carefully proved.

It will be said that these are "miracles." We will reply that miracles when they are real are simply phenomena for scientific examination. The apparitions of persons who are dear to us, coinciding with the moment of their death, are phenomena of the same order and to be attributed to the same cause. We have spoken of the sidereal body,<sup>1</sup> which is the intermediate one between the soul and the material body. This body often remains awake while the other sleeps and transports itself together with the thought into all space which the universal magnetism opens before it. It thus lengthens without breaking the sympathetic chain which retains it attached to our heart and brain, and it is this that renders so dangerous sudden awakening of persons who are dreaming. In short, a very strong commotion may abruptly break the chain and occasion immediate death. The form of our sidereal body corresponds to the habitual condition of our thoughts, and in time modifies the features of the material body. Hence Sweedborg in his somnambulistic intuitions often saw spirits under the forms of divers animals.

Let us dare to say now that a were-wolf is nothing else than the sidereal body of a man whose savage and bloodthirsty instincts the wolf represents, and that while his phantom thus wanders about the fields, he is sleeping painfully in his own bed and dreaming that he is a real wolf. What renders the were-wolf visible is the over-excitement, almost somnambulic, caused by fright among those who see it or the disposition peculiar to simple-minded country people, to place themselves in direct communication with the astral light which is the common medium of visions and dreams.

<sup>1</sup>Kapila, the Sankhya philosopher of ancient India, denominates this body the *lingha-sarira*, or sign of the substantial form.

The blows given the were-wolf really wound the person asleep by odic and sympathetic congestion of the astral light through the correspondence of the immaterial body with the material one. Many individuals will think that they are dreaming in reading such things, and will ask us whether we are really awake. But we will only beg scientific men to reflect upon the phenomena of pregnancy and abnormal influences upon the form of the offspring. A woman who had attended the punishment of a man who had been broken alive on the wheel, brought forth an infant, all of whose limbs were broken. Let them explain to us how the impression produced upon the mind of the mother by a horrible spectacle could reach and break the limbs of an infant, and we will explain how blows borne and received in fancy may really break and even wound severely the body of the one who receives them in imagination, especially when his body is suffering and undergoing nervous and magnetic influences.

It is to these phenomena and to the occult laws that produce them that it is necessary to refer the effects of spells of which we shall speak. Diabolic obsessions and the greater part of nervous maladies which affect the brain are wounds made on the nervous system by the astral light perverted; that is to say, absorbed, or projected in abnormal proportions. All extraordinary and unnatural tensions of the will are sure to dispose to obsession and nervous maladies. Forced celibacy, asceticism, hatred, ambition, rejected love, and so many originating causes, generators of forms, and of infernal influences. Paracelsus says that the menstrual blood of women engenders phantoms in the air. Nunneries from this point of view would be nurseries of nightmares and we might compare devils to those heads of the hydra of Lerna which sprang up endlessly and multiplied themselves even through the blood of their wounds.

The phenomena of obsession of the Ursuline nuns of London, so fatal to Urban Grandier, have been misunderstood.<sup>2</sup> The nuns really suffered from hysteria, and in their peculiar enthusiastic condition they thought over again the secret

<sup>2</sup>See *Histoire des Diables de London*; Amsterdam, 1693. The Cardinal had a spite against the place.

thoughts of their exorcists, which had been transmitted to their nervous system through the astral light. They received the impressions of all hatreds that this unfortunate priest had raised against himself, and this communication entirely interior to them, appeared to them diabolic and miraculous. Thus in this unfortunate affair every body acted in good faith, down even to Lambardement, who while blindly executing the sentences, prejudged by Cardinal Richelieu, believed at the same time that he was fulfilling the duties of a true judge, and suspected himself so much the less of being a servant of Pontius Pilate; so that it was less possible for him to see in the Curate a free-thinker and libertine than of St. Pierre du Marché, a disciple of Christ and a martyr.

The possession of the nuns of Louviers is little else than a copy of those of London; the devils invent little and are plagiarists from each other. The proceedings against Gaufridi and Madelaine de la Palude bears a stranger character.<sup>3</sup> Here are victims who accuse themselves. Gaufridi acknowledged himself guilty of having taken from several women by a simple breath in the nostrils the facility of defending themselves against seduction. A young and beautiful girl of a noble family who had been so breathed upon by him relates in great detail, scenes in which lasciviousness disputes the field with the monstrous and grotesque. Such are the ordinary hallucinations of false mysticism and celibacy badly maintained. Gaufridi and his mistress were obsessed by their reciprocal chimeras, and the brain of one reflected the nightmares of the other. Was not the Marquis de Sade himself a source of contagion for certain debilitated and sickly natures?

The scandalous prosecution of Father Girard is a new proof of the madness of mysticism, and of the singular nerve diseases which follow it. The swooning of La Cadière, her ecstasies, her stigmata, all that was as real as the senseless and perhaps involuntary debauchery of her director. When he wished to leave her she denounced him to the authorities. The conversion of this girl was an avenging Nemesis, for nothing is so cruel as impure love. A powerful organization which

<sup>3</sup>Thomas Wright: Sorcery and Magic, Chap. XXI.

had intervened in the prosecution of Grandier in order to destroy in him the possible sectary, saved Father Girard for the honor of the company. Moreover, Grandier and Father Girard has reached the same result by very different ways, which we shall have to mention specially in our sixteenth chapter.

Through the imagination we act upon the imagination of others; by our sidereal body upon theirs, and through our organisms upon their organisms. Thus through sympathy, whether it be attraction or obsession, we take possession of each other and identify ourselves with those upon whom we desire to act. There are reactions against this dominion which often follow the most lively sympathies with the most pronounced antipathies. Love tends to merge individuals into each other's personality as one being. Now often in the process of assimilating them it renders them rivals and consequently enemies, if the foundation of the two natures is an unsocial disposition, as, for example, pride would be. To saturate two united souls equally with pride, is to disunite them by rendering them rivals. Antagonism is the necessary result of a plurality of gods.

When we have in mind the picture of a living person, it is either his sidereal body which presents itself to ours in the astral light, or at least the reflection of this body; and the manner with which we are impressed at its encounter, often reveals to us the secret disposition of this person towards us. Love, for example, fashions the sidereal body of the one to the image and resemblance of the other; so that the psychic atmosphere (medium) of woman is like that of man, and that of man like woman. This exchange that Kabalists have desired to express in an occult manner when they say, in explanation of an obscure term in the *Genesis*: "God created love by placing a rib<sup>4</sup> of Adam in the breast of the woman, and the flesh of Eve in the breast of Adam, so that the bottom of the woman's heart is a man's bone, and the bottom of a man's heart is the woman's flesh." An allegory which is certainly not without depth and beauty.

<sup>4</sup>Nevertheless, both the French word *côte* and Hebrew *Zala*, signify *side*; as though Adam originally was androgyne.—A. W.

We spoke in the preceding chapter of what masters in Kabala call the "embryonation of souls." This embryonation, complete after the death of the person who possesses another, often begins while living, either through obsession or love. I knew a young woman in whom her parents had implanted a great terror, and who suddenly gave herself up to inflict on an inoffending individual the acts which she had dreaded on her own part. I knew another who after having taken part in an evocation which related to a guilty woman, tormented in the other world for certain eccentric actions, he had imitated without any cause the actions of the dead woman. It is to this occult power that we must attribute the dreadful influence of the maledictions of parents, dreaded among all people on earth, and the veritable danger of magic operations to those who have not attained the isolation of real adepts.

This power of sidereal transmutation, which really exists in love, explains the allegoric prodigies of the wand of Kirkê. Apuleius speaks of a Thessalian woman who transformed herself into a bird. He made love to the servant-girl of this woman in order to obtain the secrets of her mistress, and only succeeded in being himself changed into an ass. This allegory explains the most hidden mysteries of love. The Kabalists still say that when we love an elementary woman, whether undine, sylph, or gnome,<sup>5</sup> we immortalize her with us, or we die with her. We have seen that elementary beings are imperfect human beings, and yet mortal. Hence the revelation of which we are speaking, and which has been regarded as a fable, is the dogma of the moral consolidation into one love, which is the foundation of love itself, and alone explains all its sanctity and power.

Who, then, is this sorceress that changes her adorers into swine, and whose enchantments are destroyed as soon as she herself submits to love? She is the old-time courtesan, the marble girl of all ages. The woman without love drinks up all the strength of all who approach her, and debases them: the woman who loves gives rapture, nobleness, and vital energy.

<sup>5</sup>Spirits of the water, air and earth. The undines are water-nymphs, sylphs are spirits of the air, and gnomes are earth-spirits.

Much was said in the last century about an adept accused of charlatanry, who, while living, was called the divine Cagliostro.<sup>6</sup> We know that he practised evocations, and that he has only been surpassed in this art by the illuminated Schroepfer.<sup>7</sup> We know that he boasted of uniting (*nouer*) sympathies, and that he professed to have the secret of the great work; but what rendered him still more celebrated was a certain elixir of life which instantly restored to old men the vigor and strength of youth. This composition had Malvoisèè wine for its basis, and was obtained by distilling the sperm of certain animals with the juices of several plants. We possess the formula, and it will be readily understood why we ought to keep it secret.

<sup>6</sup>The appellations of this individual, Balsamo, and Cagliostro, are formed: one from the Phœnician and the other from the Greek language. Baal-Sam means the Lord in the sky; Cagliostro is from *kalos* and *aster*, signifying the beautiful star, the Sun.

<sup>7</sup>See in the *Ritual* the secrets and forms of Schroepfer for evocations.—*Author*.



## BLACK MAGIC

SAMAEL

AUXILIATOR

**W**E now enter upon black magic. We are going to face in his very sanctuary, the black god of the Sabbath; the formidable He-goat of Mendes. Here, those who are afraid should close the book; and persons subject to nervous impressions will do well to turn away or refrain; but we have imposed a task upon ourselves. We shall complete it.

Let us first frankly and boldly put the question: "Does there exist a devil?" "What is the devil?"

On the first question, science keeps silent; philosophy denies at random; religion alone replies in the affirmative. In answer to the second question, religion tells us that the devil is a fallen angel. Occult philosophy accepts and explains this definition.

We shall not take back what we have just said, but shall add here a new revelation:

**THE DEVIL, IN BLACK MAGIC, IS THE GREAT MAGIC AGENT EMPLOYED FOR EVIL PURPOSES BY A WICKED MIND.**

The Old Serpent of the legend is nothing else than the universal agent; that is, the eternal fire of the terrestrial life. It is the soul of the earth and the living focus of hell. We said that the astral light is the receptacle of forms. Evoked by reason, these forms are harmoniously produced; evoked by folly, they become disordered and monstrous; such is the cradle of the nightmares of Saint Anthony, and of the phantoms of the Witches' Sabbath.

Have then the evocations of witchcraft and demonology any result? Yes, certainly; an incontestable and more terrible result than legends can relate. When we call the devil with

the requisite ceremonies the devil comes and we see him. In order not to die blasted by this sight—not to become a cataleptic or an idiot—one must be already crazed.

Grandier was a libertine from impiety, and perhaps before that from skepticism. Girard had been depraved and a corruptor through enthusiastic conditions in consequence of departures from the ascetic life and infatuations of belief. We shall give in the fifteenth chapter of our Ritual all the diabolic evocations and practices of black magic, not for persons to use but in order that they may know them, may judge them, and preserve themselves forever from similar aberrations.

M. Endes de Mirville, whose book about table-turnings has recently made considerable noise, may be at once both pleased and dissatisfied with the solution which we here give to the problems of black magic. In fact, we maintain as he does, the reality and marvelousness of the effects. We assign for them as a cause the "Old Serpent," the occult prince of this world; but we do not agree about the nature of this blind agent which at the same time is, under different directions, the instrument of all good and of all evil: the servant of the prophets, and the inspirer of the pythonesses. In a word, the devil is in our apprehension, force placed for a time at the service of error, as mortal sin is in our eyes the persistence of the will in folly. M. de Mirville is therefore a thousand times right, but he is for once very much in the wrong.

We must exclude the arbitrary from the realm of living beings. Nothing happens either by chance, or through the absolute dominion of a good or bad will. There are two parliamentary chambers in heaven, and the tribunal of Satan is restrained in its digressions by the senate of Divine Wisdom.

*(To be continued)* 6 118

# THE ORIGIN OF THE EGYPTIANS

By AUGUSTUS LE PLONGEON, M. D.

## VIII

### COMPARISON OF MAYAN AND EGYPTIAN WORDS SIGNIFYING THE SUPREME POWER AND AN ACCOUNT OF THE DESTRUCTION OF RECORDS

**A**NOTHER word, the original signification of which has not yet been agreed upon, notwithstanding the many opinions offered by the most learned among the Egyptologists, is represented by the hieroglyphs



The hatchet being the symbolical sign for God, all admit that said characters mean God, although they have been read in various ways by different students, owing to the omission of the vowels in Egyptian writings. A confusion in the true reading has very naturally arisen in consequence of the vowels being interchangeable.

Champollion says,<sup>119</sup> "The various phonetic hieroglyphs used to represent the vowels have no sound any more fixed than the *aleph*, the *iod* and the *vau* of the Hebrews." Effectively, we see the leaf or feather, like its homophones, be, according to the occasion, an A, an I, an E, or even an O; so we find in the Egyptian tongue, written with Coptic letters, a dialect that uses indifferently A or O where the other two write O only; or E where the other two use A."<sup>120</sup>

Such indiscriminate use of the vowels does not occur in the Maya language; in it the change of a vowel in a word, even

<sup>119</sup>Champollion, Jr. Précis du système Hieroglyphique des Anciens Egyptiens—p. 448.

<sup>120</sup>Champollion, Jr. Précis du Système Hieroglyphique des Anciens Egyptiens—p. iii.

when the consonants remain the same, gives a vocable an entirely distinct meaning; as, for instance, *kak*, means fire; *kek*, barb of a fish-hook; *kik*, blood; *kok*, mole, pimple; *kuk*, bud of a flower, of a plant.

The Maya is not a dead language; it is yet spoken by about two millions of human beings. Not so the Egyptian. That tongue received its death-blow at the hands of Theophilus, a protégé of Emperor Theodosius, and an ignorant bishop, then patriarch of Alexandria. The emperor having ordered the temples of the gods closed, Theophilus obtained from him an edict commanding their complete destruction. The execution of this edict was entrusted to him alone. The other bishops, throughout Egypt, obeying his orders, demolished all the temples within their jurisdiction, and the adherents of the ancient Egyptian religion were persecuted. In 408 the Emperor decreed that the sentences pronounced by the Bishop in temporal affairs were to be executed without appeal, as those of the prefect of the pretory. The debris of the Egyptian temples were then used to build Christian churches; sometimes a mere coating of plaster over the Egyptian sculptures, and the painting, on the stucco, of badly executed pictures of Saint George or other saints, effected the metamorphosis. The antique institutions became Christianized. The ancient mode of writing was forbidden, and replaced by the letters of the Greek alphabet. A few who, in secret, still remained faithful to the old worship, continued to use it until the seventh century, when it was altogether abandoned.

The Coptic tongue, regarded by some as a remnant of the old Egyptian, and in which many theological books were written by Christians, with Greek letters, remained alive until the middle of the XVII century, when the last person who somewhat understood it, a Christian priest, died. To-day no one knows how the ancient Egyptian was pronounced. It is not therefore surprising if students of Egyptology do not read alike some of the hieroglyphic signs, although they may agree on their meaning. For instance, those at the beginning of this chapter, whose interpretation all admit to be the word GOD.

It is read by Champollion<sup>121</sup> *natar*; by Samuel Birch,<sup>122</sup>

<sup>121</sup>Champollion—Précis du Système Hieroglyphique—Planches—p. 13.

<sup>122</sup>Samuel Birch—Dictionary of Hieroglyphs.

Brugsch,<sup>123</sup> E. A. Wallis Budge,<sup>124</sup> *neter*; by Le Page Renouf<sup>125</sup> *nûtar*; by de Rouge,<sup>126</sup> *nûter*; by G. Maspero,<sup>127</sup> *nûtur*; and in Coptic, *nouté*.

Mr. Pierret, in his "Essai sur la Mythologie Egyptienne," thought that the true meaning of the word *nuter* was renewal, "because in the mythological conception the God assures himself of everlasting youth by the renewal of himself in engendering himself perpetually."<sup>128</sup>

Brugsch says that the meaning of the word *neter* was "the operative power which created and produced all things by periodical recurrence and gave to them new life, and restored to them the freshness of youth." He therefore agrees with Pierret that *neter* means renewal.

De Rougé translates the word *neter*, "*Dieu devenant Dieu*," God becoming God. He explains his meaning thus: The true meaning of the verb *nuter*, radical of the word *nuter*, "God," is not exactly known. It conveys an idea analogous to "to become," to renew oneself," because *nuteri* is applied to the resuscitated soul putting on its material form.<sup>129</sup>

G. Maspero in his work "La Mythologie—Etudes de Mythologie"<sup>130</sup> authoritatively asserts that the word *neter* has the meaning of "strong"; yet he affirms that the word is so old that its earliest signification is unknown; and he adds, "Besides its meaning of God, it teaches us nothing of its primitive value."

Le Page Renouf in his interesting work on the "Religion of Ancient Egypt" agrees in the main with Maspero, as to the signification of the word *nutar*. He begins a long and learned dissertation on its primitive meaning by saying,<sup>131</sup> "I am glad

<sup>123</sup>Brugsch—Religion and Mithology, p. 93.

<sup>124</sup>E. A. W. Budge—The Gods of the Egyptians—Vol. I, pp. 66 et passim.

<sup>125</sup>Le Page Renouf—Religion of Ancient Egyptians, pp. 96, et passim.

<sup>126</sup>De Rougé—Christomathie Egypt, iii, p. 25.

<sup>127</sup>E. Maspero—Etudes de Mitologie et Archéologie Egyptiennes—Vol. ii, p. 215. The Dawn of Civilization, pp. 152, 125, 126.

<sup>128</sup>Pierret—Essai sur la Mythologie Egyptienne, p. 8. Le mot *neter* par lequel on rendait l'idée de Dieu—*nuter* signifie au propre renouvellement, parceque dans la conception mythologique, le Dieu s'assure une éternelle jeunesse par le renouvellement de lui-même, en s'engendrant lui-même perpétuellement.

<sup>129</sup>On ne sait pas au juste, le sens du verbe *nuter* qui forme le radical du mot *nuter* "Dieu"—c'est une idée analogue a "devenir" ou se renouveler, car *nuteri*, est applique a l'âme resuscitée qui revêt sa forme matérielle.

<sup>130</sup>G. Maspero—Etudes de Mythologie. Vol. I, p. 215.

<sup>131</sup>Le Page Renouf—Religion of Ancient Egypt, p. 97.

to be able to affirm with certainty that in this particular case we accurately determine the primitive notion attached to the word; none of the explanations hitherto given of it can be considered satisfactory. That which I am about to propose will, I believe, be generally accepted by scholars, because it is arrived at as the result of a special study of all the published passages in which the word occurs." . . . <sup>132</sup> "The Egyptian *nutar*, I argue therefore, means Power, which is also the meaning of the Hebrew *El*" . . . "The Egyptian *nutar* never became a proper name. It was indeed restricted in its use, as far back as our knowledge of the language enables us to trace it, but it never ceased to be a common noun, and was applied indifferently to each of the powers which the Egyptian imagination conceived as active in the universe, and to the Power from which all powers proceed."

It seems to the writer that we may conclude with E. A. Wallis Budge<sup>133</sup> that after so many speculations on the part of the greatest Egyptologists, the exact primitive meaning of the word *neter* remains unknown. Yet the word represented by the hieroglyphics



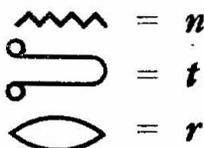
must have had in the mind of those who invented it a definite meaning, denoting the conceptions of the attributes of the Supreme Deity, besides the hatchet determinative symbol of god in general.

If there is any truth in the affirmation that the analogy of the grammatical construction, and a certain number of words, with identical signification and spelling, indicate their kinship, then by what has been shown of their similarity in the foregoing pages, there can exist no doubt that, at a remote period, the Egyptian and the Maya have been closely allied. This being so, and remembering that the Egyptians always pointed to the west as the direction whence came, in boats, their forefathers, and where returned the souls of the deceased to enjoy in *Kui-land* (the holy land), mansion of the gods,

<sup>132</sup>Le Page Renouf—Religion of Ancient Egypt, pp. 102, 103.

<sup>133</sup>E. A. Wallis Budge—The Gods of the Egyptians. Vol. I, p. 69.

beyond the ocean, the blessings, rewards of their good deeds while inhabiting their earthly body—this they signified by ferrying, during the funeral processions, the bodies of the deceased, judged worthy of it, across the sacred lakes situated near all the principal cities, when conveying them to their last resting place, their eternal home, as they used to say<sup>134</sup>—it seems but natural that the students of Egyptology should have searched in the Maya language for an explanation they could not find in the Semitic dialects, nor in any of the African idioms. It has been shown<sup>135</sup> that the Maya affords a natural etymology for the sacred names of the ancient cities of Egypt and Chaldea, expressing their peculiarities, and that of the names of the principal deities adored by the Egyptians and by the Chaldeans, defining their individual attributes as conceived by their worshippers. Why then not appeal to that language for the primitive notion expressed by the said hieroglyphics



Is there any reason why these signs should not be read *natra*, instead of *natar* as suggested by Champollion, or *nûtra*, as intimated by Rougé?

Accepting the reading *nâtra* to be correct, and spelling the word according to Maya orthography, we have the vocable *naatla*, composed of two primitives—*naat* and *la*.

*Naat* as a noun means, intelligence, reason, understanding.

*Naat* as an active verb signifies, to perceive, to understand, to know, to divine.

*Naat* is the radical of many words indicative of intelligence, understanding, genius.

*La* as a particle is affirmative; its meaning is, yes; explicitly; it is so without a doubt; that is true.

<sup>134</sup>Diodorus—i, 51.

<sup>135</sup>Le Plongeon—Queen Moo and the Egyptian Sphinx, pp. 48, et passim. Le Plongeon—Vestiges of the Mayas, pp. 39, et passim.

<sup>136</sup>The "ch" in this work is pronounced hard, like the English "g" or "j." If pronounced soft, it has an entirely different meaning. According to the Maya-Spanish dictionary of Juan. Pio Perez, when the hard sound is to be given a short line is drawn across some part of the H.—M. A. B.

*La* as a demonstrative pronoun signifies, this: that; emphatically—Chala! take that!<sup>136</sup>

*La* as a noun means, here; the place where one stands.

*Natra*, or be it *naatla*, thus means THE INTELLIGENCE, THE UNDERSTANDING. This agrees with Anaxagoras' conception of the Divine Being, defined by him as *Nous*—understanding.

What more appropriate term could the Egyptian philosophers have used to designate the GREAT OMNIPOTENT UNKNOWN, to whom, according to Statius,<sup>137</sup> it was not permitted to give any name, no one having ever seen Him; but who they conceived of as having made the immutable laws which, they had discovered, rule the whole universe, and to which all creation obeys—from the infinitesimal atom that dances in the sunbeam, to the mightiest orbs that pursue their courses through limitless space.

This Supreme Legislator the Mayas called THE WILL, UOL; a word signifying also a circle; they used that geometrical figure to symbolize Him, stating that its center was everywhere and its circumference nowhere. The Divine Spirit they called KU.

Is it a coincidence that the Egyptians called *khu* the spirit of man, which they held to be an emanation of the Divine Spirit that pervaded and ruled the universe?

Bishop Diego de Landa, in his book *Relacion de las Cosas de Yucatan*, written about the year 1565, describes the customs and manners of the inhabitants of Yucatan as they were and as he saw them, after having already been subjected to the tyrannical sway of barbarous and cruel Spaniards, during a quarter of a century. He does not say a word of the ancient dwellers in the country, the builders of the stupendous monuments whose ruins call the attention of the traveler to this day, nor of their history; he knew nothing of it, having wantonly destroyed the books containing the annals of the Maya nation, notwithstanding the earnest entreaties of their owners who, with tears in their eyes, begged that the precious volumes should not be fed to the flames. Landa, a fanatical zealot,

<sup>137</sup>Statius—Thebais. Lib. IV.—Ver. 316.

extravagant and cruel, glories in his vandalic work of destruction. In his book<sup>138</sup> he says, "These people used also certain characters or letters with which they wrote their books concerning the things of antiquity, and their sciences; and by means of those figures and particular signs, they understood their things and made them understood and taught them. We found a great number of books written with these letters and because they all contained some superstition and lies of the Devil, we burned them all, which they strongly resented, and which gave them great affliction." And so he blotted out not only the ancient history of the Mayas, but also of the relations, commercial and others, which they had entertained with other nations in remote ages.

This fanatical iconoclast and his no less mad associates never tired of their search for the books of the Maya sages, and were relentless in the destruction of those that fell into their hands, regardless of their contents.<sup>139</sup>

A century after the arrival in that country of the Franciscan friars, the memory of the past and of the ancient traditions seemed well-nigh forgotten; those who happened to still keep a remembrance of them, by being able to read the inscriptions that covered the walls of the antique monuments, fearing punishment at the hand of their foreign oppressors, kept their knowledge to themselves.

Father Lopez de Cogolludo who, when in charge of the church in the village of Cacalchen, in 1687, gave the last touch to his excellent *Historia de Yucathan*, complains bitterly of his inability to obtain data on the manners and customs of the

<sup>138</sup>Diego de Landa—Relacion de las Cosas de Yucatan, pp. 316-44. "Usavan tambien esta gente de ciertos caracteres ó letras con las quales escrivian en sus libros sus cosas antiguas y sus ciencias, y con ellas, y figuras, y algunas señales en las figuras, entendian sus cosas, y las davan a entender, y enseñavan. Hallamosles grande numero de libros de estas sus letras, y porque no tenian cosa en que no uviesse supersticion y falsedades del demonio se les quemamos todos, lo qual a maravilla sentian, y les dava pena."

<sup>139</sup>It is to be regretted that Landa and his fanatical associates did not hold such views as those expressed by Milton when he said: "He who kills a man kills a reasonable creature; but he who destroys a good book kills reason itself. Many a man lives a burden to the earth, but a good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life; and when we spill the seasoned life of a man preserved and stored in books we strike at that ethereal essence, the breath of reason itself, slay an immortality rather than a life."—Areopagitica, p. 55.

ancient inhabitants of the country, even of the natives at the time of the arrival of the Spaniards in the country, owing to the burning of the historical records. Cogolludo was a man whose mind was very superior to that of Bishop Landa and of his associates; he certainly was in advance of his contemporaries. He seems to have been devoid of the bigotry and prejudices so common to his countrymen, although very religious. Although he regretted deeply the destruction of the books, he was very careful how he manifested his feelings regarding that matter, lest he should give umbrage to the Holy Inquisition in expressing too freely his sentiments. He knew how easily the pyres of the terrible tribunal were kindled. In his *Historia de Yucathan* he says,<sup>140</sup> "The monks to whose care had been entrusted the conversion, to our Holy Catholic faith, of the Indians of the province, with their zeal that they should soon become converted, demolished and burned not only all the images they worshipped, but even all the books in which, after their fashion, they had recorded their traditions, and all other things they imagined might contain some superstition or have regard to ancient pagan rites. This is why all the details I should have liked to give in these pages are not found in them; even all knowledge of their history is now lost to posterity, seeing that all they could discover was fed to the flames, regardless of the diversity of the matters they contained. I neither approve of this mode of acting nor condemn it, but it seems to me that their temporal Histories could have been preserved without detriment to the increase of Christianity among them. . . ."

So it happened among them as it occurred in Egypt; and at this late date we are reduced, in order to obtain a glimpse

<sup>140</sup>Diego Lopez de Cogolludo—*Historia de Yucathan*. Lib. IV., C. VI., p. 189—Lib. VI., Cap. I., p. 309—Edit. Madrid, 1688. "Los religiosos de esta provincia, por cuya atencion corrió la conversion de estos indios á nuestra santa fé católica, con el zelo que tenian de que aprovechasen en ella, no solo demoliéron y quemaron todos los simulacros que adoraban, pero aun todos los escritos (que a su modo tenian) con que pudieron recordar sus memorias, y, todo lo que presumieron tendria motivo de alguna supersticion, ó ritos gentilicos. Ocasionó esto que no se pueden hallar las singularidades que desée individuar en estos escritos, pero aun la noticia de sus Historias quedó á la posteridad negada porque a las bueltas fueron todas las que se pudieron descubrir, entregadas al fuego sin hazer reparo en la diversidad de las materias. Ni me conformo con el dictamen, ni le reprobó, pero me parece se pudieron conservarse las historias temporales . . . sinque se haya tenido impedimento para el aumento de su christiandad."

of the manners and customs of the ancient Mayas and primitive Egyptians, and reconstruct in part the history of these antique nations, to the interpretation of monumental inscriptions, of the sculptures and pictures adorning the walls of funeral chambers, and of the few books and papyri that have escaped the vandalism of Christian monks.

History—in many cases unhappily—repeats itself. Have we not read of the atrocities committed regardless of age and sex, against the dwellers in the cities through which they passed, by the pitiless hordes, calling themselves the *Soldiers of the Cross*, who, in 1096, under the leadership of Peter the Hermit, surnamed “Coucou Piètre” were on their way to redeem the Holy Sepulchre from the hands of the Mohammedans, and wage against these a most unholy and unprovoked war? These crusaders were indeed a barbarous crowd who, if historians are to be credited, committed acts of the most revolting nature with the sanction of the high authorities of the Romish Church, which even authorized cannibalism.<sup>141</sup> “The Prince of Torento, governor of the city (Tyre) and the lords have decreed to-day in their council that all the Saracens who henceforth may be made prisoners be killed and their bodies roasted so that they may serve as food not only to the lords but to the whole army.”

Again, have we not the recital of the atrocious behavior of the adventurers, companions of Cortez, in 1518, on their way to the capital city of Montezuma? They also called themselves “*soldiers of the cross*”; an image of it was painted on their banner, with this motto: *Amici sequamus crucem—si nos habuerimus fidem in hoc signo vincemus*. On their passage they left behind them misery, devastation, ruins. Their track was marked by the corpses of peaceful human beings who had never harmed them, but whom they had cruelly slain and left unburied in the midst of the ashes of their dwellings. Not satisfied with having strewn the land with ruins, and ruthlessly murdered the inhabitants regardless of age, sex and condition, as soon as they felt sufficiently settled, and had acquired the upper hand, they took upon themselves the task of de-

<sup>141</sup>Guillaume, Archbishop of Tyre—History of the Crusades—Lib. I. Chap. VII, p. 286—apud Michelet.

stroying the paintings relative to the past history of the people and their antiquities.

With the consent of Cortez, Bishop Juan Zumarraga, a Franciscan friar, first archbishop of Mexico, at the head of the monks of his order, went to the city of Tezcuco, a place renowned for its school of painting, and where the archives of the nation were deposited. There existed a magnificent temple, said to have been one of the most beautiful edifices in the country.

Zumarraga and his monks, as soon as they reached Tezcuco, began their work of destruction by demolishing that monument and its contents. Then they seized all the paintings they could lay hands on and carried them to the market place. They were so numerous that they formed a huge pile, and they set fire to them, notwithstanding the tears and entreaties of their owners.

Father Francisco S. Clavigero, of the Society of Jesus, in his *Historia Antigua de Mexico*, speaking of this act of vandalism says:<sup>142</sup> "The Mexican empire was full of these paintings. . . . If these had been preserved nothing would now be unknown of the history of Mexico. But the first preachers of the Gospel suspected them to contain superstitious teachings, they therefore pursued them most actively; of those they could put their hands upon in Tezcuco, where was the principal school of paintings, they made a huge pile on the market place and set fire to them. So remained in those ashes the memory of many important events."

Many other writers have mentioned this vandalistic destruction of precious historical documents. Another member of the Society of Jesus, Father Joseph de Acosta, speaks of it at some length in his *Historia Natural y Moral de las Indias*, in Vol. II, p. 104.

Fray Bernardino de Sahagun tells us of it in his *Historia General de las Cosas de Nueva Espana*"—Vol. III, Lib. I., Cap. 29. Lucas Alaman alludes to it in his *Disertacion sobre la Historia de la Republica Mexicana*"—Vol. I, p. 70. In fact, few of the chroniclers on Mexico fail to refer to that historical crime.

<sup>142</sup>Francisco S. Clavigero—Hist. Antigua de Mexico, Vol. 3, p. 367.

Many will say that all these things occurred in the middle ages, when ignorance, superstition, fanaticism, reigned supreme all over Europe; that since that time the world has progressed; that European nations have become more civilized, and that what took place in those days would not happen now. Those who speak thus forget that on October 6th, 1860, the allied armies of Catholic France and Protestant England, those nations which pretend to stand at the head of Christian civilization, devastated the Imperial Winter Palace at Peking and looted its art treasures; then set fire to its library and destroyed the archives of the Chinese empire. Such acts of vandalism benefitted no one, but are remembered to the shame of both France and England, by well-thinking people free from prejudice.

Have the sense of justice, the intelligence, the morality of Christian European nations improved since that time? Let the conduct of their allied armies in China, in 1900, when on their march to Peking during the Boxer uprising, be the answer. Have not their soldiers, in their treatment of the peaceful inhabitants of the towns and villages through which they passed, emulated that of the companions of Cortez and the followers of Peter the Hermit? Have they not filled the rivers with the dead bodies of their victims, and burned their dwellings after looting them?<sup>148</sup> Yet they had the example of humanity and honesty given them by the "heathen" Japanese soldiers and the moderation of the English, American and German troops that accompanied the relief expedition.

What is to be said of that which is actually happening in the most Christian Russia? of the outrageous persecution of the Jews and the Mohammedans by the adherents of the Greek Catholic Church, urged on by their priests? Do they not hound, murder with unspeakable atrocities, regardless of age and sex, then plunder their very neighbors whose wealth they covet? But to return to our subject.

Happily for the ethnologist, the Mayas of old were, and

<sup>148</sup>New York World—April 7th, 1901. Suicide and woes for Chinese women in the track of the Allies. Official report to the State Department. New York Times—September 3d, 1900. Civilized troops act like Apaches. London Contemporary Review—January, 1901. Dr. E. J. Dillon. "The Chinese Wolf and the European Lamb."

their descendants are even to this day, like the ancient Egyptians of whom Herodotus says<sup>144</sup> "They observe the customs of their fathers and do not accept new ones."

The aborigines of Central America, particularly those of Maya race, are most conservative. The writer has had many opportunities of studying their unwillingness to accept new things, although they recognized their utility.<sup>145</sup> One instance of their tenacity in adhering to old customs may be cited. During his work of research in Yucatan among the ruins of the cities of the ancient Mayas, heavy statues and other sculptured stones often had to be moved. Such tasks, besides being always difficult of accomplishment by sheer muscular exertion, were frequently dangerous. In order to facilitate the labor of the Indians, ropes and tackles and other appliances were procured at a heavy cost. The Indians, after using them for a short time as directed, suddenly declined to work with these things. When asked their reasons for not employing them, they simply said, "Our fathers did not"—And so they did not.

Owing to that hereditary conservatism in many remote localities, where the people have had but little intercourse with foreigners, antique customs are still prevalent, even as they existed at the time of the Spanish conquest; and no doubt centuries before the arrival of the Europeans in that country. In those places, to this day Maya is the only language spoken; and the inhabitants absolutely refuse to learn Spanish. As to their ancient traditions, that may still exist among them, they keep these sedulously hidden from strangers. If any one inquires of a native concerning such matters, he shakes his head and invariably answers, "Ma ohel incah"—I do not know. This caused John L. Stephens, among the many erroneous assertions contained in his work, "Incidents of Travel in Yucatan," to

<sup>144</sup>Herodotus—Lib. II., LXXIX.

<sup>145</sup>The Committee of Publication of the American Antiquarian Society of Worcester, Mass., at the time of publishing in its Proceedings a paper on "Mayapan and Maya Inscriptions," written by Dr. Le Plongeon in Merida, Yucatan, in 1881, premised by stating: "Dr. and Mrs. Le Plongeon have the rare advantage of an almost continuous residence among the Maya Ruins for more than seven years, and of constant relations with a class of Indians most likely to preserve traditions regarding the past history of the mysterious structures that abound in Yucatan." That residence continued until 1886, when Mrs. and Dr. Le Plongeon returned to New York to publish the results of their researches.

affirm<sup>146</sup>—"It is my belief that among the whole mass of what are called Christianized Indians, there is not at this day one solitary tradition which can shed a ray of light upon any event in their history that occurred one hundred and fifty years from the present time; in fact, I believe it would be almost impossible to procure any information of any kind whatever beyond the memory of the oldest living Indian."

It is not to be wondered at if a stranger, ignorant of the Maya language, and who, like Stephens, pays a flying visit to the country, is unable to obtain any information from the natives whose lips have been sealed by the tortures and persecutions they have endured at the hands of the Christian adventurers and monks, during four hundred years, to oblige them to forget not only the religion, the customs, the traditions of their forefathers, but the very language of their ancient race. In this, however, happily for history, they have failed, and, remarkable as it may seem, the vanquished have imposed their speech on the victors; many of these have to-day forgotten the tongue of their European sires and speak only Maya; and the Indians, lest they should be made to suffer again if they even seem to preserve any memory of the traditions of their race, invariably deny all knowledge of them. Still, although Christians in name, in the depths of dark caverns,<sup>147</sup> or in the mysterious recesses of the forests, in the silence of the night, at certain epochs of the year, they yet practice rites and ceremonies of their ancient religion.

It is only after a long acquaintance, when they have granted their entire confidence to one not of their race, that they venture to tell what they happen to know concerning their ancestors. Desiring to discover how much certain individuals whom their neighbors regard as H-men, wizards, learned men, knew of the traditions of their people, I questioned several, and, at times, acquired curious information. There was one named Jacinto Pat, who, when we resided in the ancient palace at Uxmal, called the Governor's House, used to visit me every Sunday morning. On one occasion when alone with him in the main hall of the building, I pointed to two red imprints of

<sup>146</sup>John L. Stephens—Incidents of Travel in Yucatan. V. II, p. 448.

<sup>147</sup>Alice Le Plongeon—"Here and There in Yucatan," p. 88, et passim.

human hands<sup>148</sup> on the back wall of the inner room, and said to him: "Jacinto, thou passest among thy fellows as a learned man, regarding things pertaining to these old houses, but I am sure I know more about them than thou; for instance, I know the meaning of the imprint of these two red hands on the wall, and, of a certainty thou dost not know it, even if thou pretendest to." My doubt touched him to the quick, for he retorted instantly, "Yes, I do. It means *In cah* (it is mine)." I complimented him and apologized for having doubted his knowledge. This shows that those people still retain among themselves some remembrance of certain customs of their ancestors; they are aware that the imprints of red hands on the walls of ancient edifices were the mark of the proprietor, his seal placed there in sign of ownership of the building, as in Egypt the seal stamped on red clay, placed on the doors of tombs, indicated to what individual or family that particular tomb belonged.

Is it a remnant of these antique customs that makes us, even to-day, testify to the accuracy of a deed of transfer of property or other legal document by stating—Witness my hand and seal, and stamping said seal on red wax or any other material of a red color?

<sup>148</sup>Imprints of human hands, dipped in red liquid and stamped on the walls are frequently met with in the oldest edifices.—Le Plongeon, Aug. "Queen Moo," pp. 100 et passim.

(To be continued)

## MOMENTS WITH FRIENDS

*"What is the rationale of the doctrine of the atonement, and how can it be reconciled with the law of karma?"*

If the atonement is taken literally, and the causes said to have made the atonement necessary are to be considered literally, there is no rational explanation of the doctrine; no explanation can be rational. The doctrine is not rational. Few things in history are so repellent in ugliness, so barbaric in treatment, so outrageous to reason and the ideal of justice,

as the doctrine of the atonement. The doctrine is:

The one and only God, self-existent throughout all time, created the heavens and the earth and all things. God created man in innocence and ignorance, and put him in a pleasure garden to be tempted; and God created his tempter; and God told man that if he yielded to temptation he would surely die; and God made a wife for Adam and they ate the fruit which god forbade them to eat, because they believed it was good food and would make them wise. Then God cursed

the earth, and cursed Adam and Eve and drove them out of the garden, and cursed the children they should bring forth. And a curse of sorrow and suffering and death was upon all future mankind because of Adam's and Eve's eating of the fruit which God forbade them to eat. God could not or would not revoke his curse until, as said, "he gave his only begotten Son," Jesus, as a blood sacrifice to remove the curse. God accepted Jesus as atonement for the wrong doing of mankind on condition that "whosoever believeth on him should not perish," and with the promise that by such belief they would "have everlasting life." Because of God's curse, each soul that he made for each body that was born into the world was doomed, and each soul that he makes is doomed, to suffer in the world; and, after the death of the body the soul is doomed to hell, where it cannot die, but must suffer torments without end, unless that soul before death believes itself to be a sinner, and believes that Jesus came to save it from its sins; that the blood which Jesus is said to have shed upon the cross is the price God accepts of his only son, as the atonement for sin and ransom of the soul, and then the soul will be admitted after death to heaven.

To people brought up under the good old fashioned influences of their church, and especially if they are not familiar with the natural laws of science, their familiarity with these statements will salve over the unnaturalness of them and prevent them from seeming strange. When examined in the light of reason, they are seen in their naked hideousness, and not all the threatened fires of hell can prevent the one so seeing from denouncing such doctrine. But the one who denounces the doctrine should not denounce God. God is not responsible for the doctrine.

The literal doctrine of the atonement cannot in any sense be reconciled with the law of karma, because then the atonement would have been one of the most unjust and unreason-

able events ever recorded, whereas, karma is the operative law of justice. If the atonement was an act of divine justice, then divine justice would be a misnomer and more unjust than any of the lawless acts of a mortal. Where is there a father who would give his only son to be persecuted and crucified, murdered, by a lot of manikins made by himself, and who, because of his not knowing how to make them act in accordance with his pleasure, had pronounced a curse of destruction on them; then had repented himself of his curse and agreed to forgive them if they would believe he had forgiven them, and that the death and shedding of his son's blood had excused them from their acts.

It is impossible to think of such course of action as divine. No one could believe it to be human. Every lover of fair play and justice would have pity for the manikins, feel sympathy and friendship for the son, and demand punishment for the father. A lover of justice would scorn the notion that the manikins should seek forgiveness of their maker. He would demand that the maker should seek forgiveness of them for making them manikins, and would insist that the maker must stop and correct his many blunders and make good all the mistakes he had made; that he must either do away with all the sorrow and suffering he had caused to be brought into the world and of which he claimed to have had a pre-knowledge, or else, that he must furnish his manikins, not merely reasoning power enough to question the justice of his edicts, but with intelligence sufficient to enable them to see some justice in what he had done, so that they may take their places in the world and go on willingly with the work assigned to them, instead of being slaves, some of whom appear to enjoy unearned luxury and the pleasures, positions and advantages which wealth and breeding can give, while others are driven through life by hunger, sorrow, suffering and disease.

On the other hand, no egotism or

culture is a sufficient warrant for a man to say: man is the production of evolution; evolution is the action or the result of the action of blind force and blind matter; death ends all; there is no hell; there is no saviour; there is no God; there is no justice in the universe.

It is more reasonable to say: there is justice in the universe; for justice is the right action of the law, and the universe must run by law. If law is required for the running of a machine shop to prevent it going to smash, law is no less necessary for the running of the machinery of the universe. No institution can be conducted without a guiding or a cumulative intelligence. There must be intelligence in the universe great enough to guide its operations.

There must be some truth in a belief in atonement, which has lived and found welcome in the hearts of people for nearly two thousand years, and to-day numbers millions of supporters. The doctrine of the atonement is based on one of the grand fundamental truths of the evolution of man. This truth was warped and twisted by untrained and undeveloped minds, minds not enough mature to conceive it. It was nursed by selfishness, under influences of cruelty and slaughter, and grew into its present form through the dark ages of ignorance. It is less than fifty years since people began to question the doctrine of the atonement. The doctrine has lived and will live because there is some truth in the idea of man's personal relation to his God, and because of the idea of self-sacrifice for the good of others. People are now beginning to think about these two ideas. Man's personal relation to his God, and self-sacrifice for others, are the two truths in the doctrine of the atonement.

Man is the general term used to designate the human organization with its manifold principles and natures. According to Christian view, man is a threefold being, of spirit, soul and body.

The body was made from the ele-

ments of the earth, and is physical. The soul is the form on or into which the physical matter is moulded, and in which are the senses. It is psychical. The spirit is the universal life which enters into and makes alive the soul and body. It is called spiritual. Spirit, soul and body make up the natural man, the man which dies. At death, the spirit or life of man returns to universal life; the physical body, always subject to death and dissolution, returns through disintegration into the physical elements from which it was composed; and, the soul, or form of the physical, shadow-like, fades away with the dissolution of the body and is absorbed by the astral elements and psychic world from which it came.

According to Christian doctrine, God is a trinity in Unity; three persons or essences in one unity of substance. God the Father, God the Son, and God the Holy Ghost. God the Father is the creator; God the Son is the Savior; God the Holy Ghost is the comforter; these three subsisting in one divine being.

God is mind, self-existent, before the world and its beginnings. God, the mind, manifests as nature and as divinity. The mind acting through nature creates the body, form and life of man. This is the natural man subject to death and who must die, unless raised above death by divine intervention into the state of immortality.

The mind ("God the father," "the father in heaven") is the higher mind; who sends a portion of itself, a ray ("the Savior," or, "God the Son"), the lower mind, to enter and live in the human mortal man for a period of time; after which period, the lower mind, or ray from the higher, leaves the mortal to return to its father, but sends in its place another mind ("the Holy Ghost," or, "the Comforter," or "Advocate"), a helper or teacher, to assist the one who had received or accepted the incarnate mind as its savior, to accomplish its mission, the work for which it had incarnated.

The incarnation of a portion of divine mind, called truly the son of god, was and is or can be the redeemer of mortal man from sin, and his savior from death. Mortal man, the man of flesh, into which it came or may come, may, by the presence of divinity within him, learn how to change and may change from his natural and mortal condition into the divine and immortal state. If, however, man should not will to carry on the evolution from the mortal to the immortal, he must remain subject to the laws of mortality and must die.

The people of the earth did not spring from one mortal man and one mortal woman. Every mortal being in the world who is human is called into mortal being by many gods. For every human being there is a god, a mind. Each human body in the world is in the world for the first time, but the minds which are acting through, with, or in, the human beings in the world are not so acting now for the first time. The minds have acted similarly with other human bodies of theirs in past times. If not successful in solving and perfecting the mystery of the incarnation and atonement while acting with, or in the present human body, that body and form (soul, psyche) will die, and that mind connected with it will have to incarnate again and again until sufficient enlightenment is had, until the atonement or at-one-ment is accomplished.

The mind incarnate in any human being is the son of God, come to save that man from death, if the personal man will have faith in his savior's efficacy to overcome death by following The Word, which the savior, the incarnate mind, makes known; and the teaching is communicated in degree according to the personal man's faith in him. If man accepts the incarnate mind as his savior and follows the instructions which he then receives, he will cleanse his body from impurities, will stop wrong action (sinning) by right action (righteousness) and will keep his mortal body alive until he has redeemed his soul,

the psyche, the form of his physical body, from death, and made it immortal. This course of action of the training of the human mortal and the transforming it into the immortal is the crucifixion. The mind is crucified on its cross of flesh; but by that crucifixion the mortal, subject to death, overcomes death and gains immortal life. Then the mortal has put on immortality and is raised to the world of the immortals. The son of god, the incarnate mind has then accomplished his mission; he has done the work which it is his duty to do, so that he may be able to return to his father in heaven, the higher mind, with whom he becomes one. If, however, the man who has accepted the incarnate mind as his savior, but whose faith or knowledge is not great enough to follow the teaching he received, then the incarnate mind still is crucified, but it is a crucifixion by the disbelief and doubt of the mortal. It is a daily crucifixion which the mind endures in or on its cross of flesh. For the human, the course is: The body dies. The descent of the mind into hell, is the separating of that mind from its carnal and fleshly desires during an after death state. The arising from the dead, is the separation from the desires. The ascent into heaven where he "judges the quick and the dead," is followed by the determining what shall be the conditions of the mortal body and psyche, which shall be created for his next descent into the world, with the object of effecting the enlightenment and atonement.

For the man who is saved, whose incarnate mind makes immortal, the entire life of Jesus must be gone through while still living in the physical body in the physical world. Death must be overcome before the body dies; the descent into hell must be before, not after, death of the body; the ascension into heaven must be achieved while the physical body is alive. All this must be done consciously, willingly, and with knowledge. If it is not, and man has mere-

ly a belief in his incarnate mind as the savior, and if, although understanding how but not attaining immortal life before death, he dies, then the next time for the descent into the atmosphere of the world and into that of mortal man, the mind will not enter into the human form which he has called into being, but the mind acts as the comforter (the Holy Ghost), who ministers to the human soul and is a substitute for the son of god, or mind, which was incarnate in the preceding life or lives. It acts so because of the previous acceptance of the mind by man as the son of God. It is the comforter around him who inspires, advises, gives instruction, so that, if man so wills, he may carry on the work for immortality which had been left off in the previous life, cut short by death.

Human beings who will not turn to the mind for light, must remain in darkness and abide the laws of mortality. They suffer death, and the mind connected with them must pass through hell during life, and during its separation from its earthly connection after death, and this must continue through the ages, until it is willing and able to see the light, to raise the mortal to immortality and to become at one with its parent source, its father in heaven, who cannot be satisfied until ignorance gives place to knowledge, and darkness is transformed into light. This process has been explained in the Editorials Living Forever, Vol. 16, Nos. 1-2, and in Moments with Friends in The Word, Vol. 4, page 189, and Vol. 8, page 190.

With this understanding of the

doctrine of the atonement one may see what is meant by "and god so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." With this understanding, the doctrine of the atonement is reconciled with the law of unswerving inexorable constant and eternal justice, the law of karma. This will explain man's personal relation to his god.

The other truth, the idea of self-sacrifice for the good of others, means that after man has found and follows his mind, his light, his savior, and has overcome death and gained immortal life and knows himself to be deathless, he will not accept the joys of heaven which he has earned, for himself alone, but, instead of being satisfied with his victory over death, and enjoying alone the fruits of his labors, determines to give his services to mankind to relieve their sorrows and sufferings, and help them to the point of finding the divinity within, and of achieving the apotheosis which he has reached. This is the sacrifice of the individual self to the universal Self, of the individual mind to the universal Mind. It is the individual god becoming at one with the universal God. He sees and feels and knows himself in every living human soul, and every soul as being in him. It is the I-am-Thou and Thou-art-I principle. In this state is realized the fatherhood of God, the brotherhood of man, the mystery of the incarnation, the unity and oneness of all things, and the wholeness of the One.

A FRIEND.

---

---

# THE WORD



VOL. 18

NOVEMBER, 1913.

No. 2

=====  
Copyright, 1914. by H. W. PERCIVAL.  
=====

## GHOSTS.

*(Continued from page 8).*

**S**UCH desire ghosts are not as numerous as might be supposed. There are comparatively few persons who can by training produce such ghosts, while those who by nature produce desire ghosts are somewhat more numerous. The desire ghost maker by nature produces many of these ghosts, as his desires are strong.

It is an unusual thing to see one of these ghosts in the waking state. If seen, they are seen mostly in dream. Yet they influence people awake as well as those asleep. The objects of these desire ghosts are not as easily accomplished when the persons victimized are awake, as if they are asleep. Because, when people are awake, the mind, being active, often resists the influences of the desire ghost.

The accomplishment of the purpose of a desire ghost depends upon the similarity of the desires in the ghost and the person it approaches. When the waking mind removes its influence from the sleeping body, the secret desires become active and attract other desires. Because of the secret desires waking people have—and which are often not suspected even by others—they attract and become victims of desire ghosts, in dreams.

There are certain means by which one can protect himself from desire ghosts, awake or in dream. Of course, the first

thing to do is not to harbor any desire the moral sense and conscience tell is wrong. Condemn the desire. Take this positive attitude. Substitute the opposite desire, known to be right. Realize that desire is a potential animal. Realize that the I being is not the desire, nor wants what the desire wants. Realize that a human being is distinct from desire.

One who understands this and is positive, is not likely to be troubled by desire ghosts in the waking state.

If desires connected with other persons make themselves gradually or suddenly felt in the waking state, or if a desire seems to impel one to do a thing he would not of himself do, he should take his attention off the thing, surround himself with the I influence. He should realize that the I is immortal; that it cannot be injured or made to do anything which it will not to do; that the reason he feels the desire is that the I is under the influence of the senses, but that the senses can be injured only if the I allows them to be fearful and afraid of the influence. When a man thinks thus, it is impossible to be afraid. He is fearless, and a desire ghost cannot remain in that atmosphere. It has to leave it; else it will be destroyed in the atmosphere thus created.

To protect himself in dream against desire ghosts, a person on retiring should not have any desire he knows to be wrong. The attitude of mind held during day will largely determine his dreams. Just before retiring he should charge his senses not to submit to any influences inimical to his body. He should charge them to call him if his body be unable to resist any inimical influence and to awake the body. After he has retired he should, passing into sleep, create the atmosphere and put himself into the attitude that would prevent his being over-powered in the waking state.

There are physical things which might be done for protection, but if physical means are resorted to it will always keep the man under the power of the senses. At some time a man must free himself from the senses and realize that he is a mind, a man. Therefore no physical means are here given.

*Thought Ghosts of Living Men will appear in the next issue of THE WORD.*

## THE ORIGIN OF THE EGYPTIANS.

BY AUGUSTUS LE PLONGEON, M. D.

### IX.

#### EVIDENCE SHOWING THAT THE EGYPTIANS AND THE MAYAS LEARNED THE ART OF WRITING FROM THE SAME TEACHERS.

**T**HE quickest way, and the most convincing argument, to prove that the alphabetical characters of the Mayas were well-nigh identical with those of the primitive Egyptians, is to place their alphabets side by side.\* That discovered by the writer from the monumental inscriptions carved on the walls of the ancient palaces in Yucatan—on those of the halls of the residence of the high-priest of the Zapotecas at Mitla,† in the state of Oaxaca, Mexico,<sup>149</sup>—and of the most interesting Pyramid of Xochicalco, situated sixty-five miles southwest of the city of Mexico, and eighteen miles from that of Cuernavaca in the state of Morelos. This monument was erected many centuries ago by people speaking the Maya language, and who made use of Maya letters in the inscriptions carved on its walls reciting the events that happened during that awful cataclysm mentioned to Solon by the priests of Egypt, as the greatest of all those recorded in the archives of their temples; the same that caused the submergence and utter destruction of the Land of Mu of the Mayas, the Atlantis of the Greeks. Said monument was erected by its builders as

\*See plate 5, The Pyramid of Xochicalco, in this number of THE WORD.

†See plates 22-23.

<sup>149</sup>This monument was first brought into notice in 1674 by Father Estner Burgoa in his book "Historia de la Provincia de Predicadores de Guaxaca," Part I, Ch. 53. The Zapoteca name of the place was Lyobaa, which means "Center of rest." In catacombs under the palace were buried the priests, the princes, and all the personages of distinction in the country, whose bodies they brought from a long distance; just as the primitive Chaldeans carried their great dead to Mugheir.

a perfect model of the hill in Atlantis on which dwelt Poseidon with Cleito, his wife.<sup>150</sup>

Had the Greek philosopher, author of the Dialogues, come to America, visited that memorial edifice, the Pyramid, of Xochicalco, and on his return to Greece attempted to give an account of it to his friends, he could not have given a more perfect description than that he has of the Sacred Hill, abode of the Greek god of the sea, in Timaeus.

That the Mayas, even to the time of the Spanish Conquest, possessed books written, some on parchment prepared from deerskin, others on paper manufactured from vegetable substances, there can be no doubt. Landa, speaking of the books, says,<sup>151</sup> "They wrote their books on long sheets that they folded so as to form pages, and inclosed them between two boards elaborately ornamented. They wrote *in columns* on both sides of the page. This paper was made from the roots of a tree, and covered with a white varnish on which it was easy to write."

Father Cogolludo<sup>152</sup> tells us they used the bark of trees, not the roots.

Do not these books, composed of sheets twelve to thirty feet long,<sup>153</sup> made of vegetable substances, exactly recall the papyri found in Egyptian tombs? With this difference, however, that these were in the shape of rolls, and those of the Mayas were folded like fans.

The manufacture of the papyrus seems to have been identical with the Mayas and the Egyptians. These, according to Plinius,<sup>154</sup> "When they manufacture paper from the papyrus

<sup>150</sup>Part of the sculptures that adorn the west side of the Pyramid of Xochicalco, on the panel at the south of the stairs leading to the upper platform on which stood the temple proper, there is carved a ground plan of the sacred hill, abode of Poseidon. Over it is an open right hand. The upper line of the plan is confined within the span formed by the end of the thumb and that of the index finger. This picture, interpreted by means of the Maya language and symbolism, indicates that it was the plan of the abode of the king—of the anointed-with-gold. In ancient times the kings in America were anointed not with oil but by having their naked bodies coated with gold-dust. Hence the title given to them of Eldorado. Now the Maya word for pure gold is *naab*; but *naab* means likewise the palm of the hand, a lineal measure. The alternate zones of land and water described by Plato as having been dug around the hill are indicated, forming an oblong square.

<sup>151</sup>Landa—"Relacion de las Cosas de Yucatan." Ch. VII, p. 44.

<sup>152</sup>Cogolludo—"Historia de Yucatan." Lib. IV, Ch. V.

<sup>153</sup>Cogolludo—"Historia Nat." Lib. XII, II.

<sup>154</sup>Plinius—"Historia Nat." Lib. XII, II.

plant divide the stem by means of a kind of needle, into thin plates or laminae, each of which is as large as the plant admits.

\* \* \* All the paper is woven upon a table, and is continually moistened with Nile water, which, being thick and slimy, furnishes an effectual species of glue. In the first place they form upon a table, perfectly horizontal, a layer the whole length of the papyrus, which is crossed by another placed transversly, and afterwards inclosed within a press. The different sheets are then hung in a situation exposed to the sun in order to dry, and the process is finally completed by joining them together, beginning with the best." \* \* \*

The way the ancient Mayas made their paper, judging by the stone beaters found with other implements in a mound that seems to have been the site of a paper factory, was to all appearances, very similar, and identical with the method used by inhabitants of the Society Islands in the manufacture of their barkcloth, described by Ellis in his "Polynesian Researches;"<sup>185</sup> and also by Sir John Lubbock in his work "Pre-historic Times."<sup>186</sup>

With the Mayas, when the paper so prepared was of proper length and thickness, it was coated with white varnish made of gum-copal or gum-mastic, probably, that abound in their country. It was then ready to be written upon.

The Mayas not only had books, but many of these were illustrated designs and colors, as we see in the Troano and the Cortesianus Mss. and the Dresden Codex; although many pages contained text only, others text and pictures that served, as in our days, for the better comprehension of the subjects under consideration.

These books treated not only of the history of their own race but of that of nations with which they either entertained friendly relations, or against which they had been warring. In them, likewise, were consigned records of earthquakes, inundations, hurricanes, geological and meteorological phenomena. Also there were treatises on medicine, mathematics, archaeology, astronomy, and other sciences.

The mode of writing was not therefore altogether pic-

<sup>185</sup>Ellis—"Polynesian Researches." Vol. II, pp. 179, 180.

<sup>186</sup>John Lubbock—"Pre-historic Times," pp. 473, 474.

torial, like that of the Mexicans. It is true that, like the Egyptians, they made use of the representation of material objects, by drawing their shape to render their conceptions more plain; but they also employed symbolic characters, in order to hide, under the veil of mysterious symbolism, the natural truths discovered by them which they did not care to make known to the uninitiated, in obedience, as it were, to this precept afterward enunciated by Roger Bacon:<sup>157</sup> "The secrets discovered by philosophers in the works of nature or art must be hidden from the unworthy." They particularly made use of this symbolism, as it is yet done in our times, by philosophers and priests of all nations, of all sects, to cover their intimate conceptions concerning the nature of the First Cause, and all things pertaining to the worship of the *All-pervading-Spirit*, following the principle laid down by Strabo—"That it is necessary to surround the majesty of holy things with a mysterious obscurity; and so make Deity venerable, in this way imitating its nature that escapes our senses."<sup>158</sup>

Besides the pictorial or figurative and the symbolic characters, to the use of which the Maya language, so full of syncope and synalephas, lends itself so readily, they employed phonetic and alphabetical signs or letters, which they called *uoooh*.<sup>159</sup>

It is easy to conceive that it would have been difficult for them to explain abstract and metaphysical ideas simply by the representation of material objects, and the use of symbols which, if good to hide the truth from the uninitiated, would not have sufficed to convey unerringly to the adepts the precise conception of things unseen; as the attributes of the mind, their belief in the immortality of the soul, and other abstract ideas. A system of signs representing the sounds of the spoken language became necessary. This led to the invention of the letters, *uoooh*, that with the Mayas as with us, by their combinations served to form words and sentences. As in the spoken language they make frequent use of elisions and syncope, and

<sup>157</sup>Roger Bacon—"De Secret—Oper, Art et Nat." Cap. I.—Quae philosophi adinvenerent in operibus artis et natura occultarent ad indignis."

<sup>158</sup>Strabo—Lib. X. Mystica sacrorum occultatio majestatem numini concillat, imitant ejus naturam effulgientem sensus nostros.

<sup>159</sup>Pedro Beltran—Arte del Idioma Maya—Vocabulary.

as from roots or primitives combined together, composed words are formed, so in the written, the elision of certain letters, the agglutination of several of these letters, forming a single character, to represent a word or a sentence, makes the reading of Maya writings, even when the Latin letters are used, quite difficult to interpret for those who do not understand perfectly the spoken vernacular; and much more so is, necessarily, the deciphering of ancient Maya texts and inscriptions.

As in our alphabet letters, such as those representing the vowels, may by themselves form a syllable, even a word, while the names of others require the combination of two letters, although in the composition of words they lose part of their name by combining with that of the following letter, so with the Maya characters. So for instance—(in Maya) each vowel has several meanings:

A means turtle, boar, dwarf.

E means point, edge, sharp sight.

I nephew or niece of the grandmother.

O this, that.

U moon, month, necklace, bead, menstruation.

An alphabetical sign may by itself stand for the word its name represents, or it may only be significant when combined with another in the formation of words. These signs are therefore both alphabetical and syllabic. Their inventors only devised such as were necessary to represent the elementary sounds of their mother tongue, that contains no others than those represented by said signs. Besides these there are particular symbols, such as for the names of the days, the year, the sun, the land, the water and the numericals.

As in Egypt, where alphabetical signs similar to those of the Mayas were used on the monuments, from the remotest antiquity to the time when, about 380 A. D., their use was forbidden by Theophilus, the Christian bishop of Alexandria, so in Mayach we find that the hieroglyphic characters, in which the mural inscriptions were written, continued the same, from the earliest ages, until the country was invaded by savage tribes from the mountains of Guatemala, when the learned Itza priests were dispersed and their colleges closed.

When it is said that the Maya and Egyptian were cognate languages, with many words issued from a common stem, it is not meant to be implied that in conversation a Maya could understand an Egyptian. The Egyptian language contains many words of the tongue of the primitive aboriginal inhabitants of the valley of the Nile, whoever they were, that the Maya colonists, who displaced them, could not at first understand. It is the mingling of these two idioms that, in time, became the Egyptian language spoken in that country and Ethiopia, with two distinct dialects—that of Upper Egypt, or Thebaic, and that of Lower Egypt, or Memphitic, this being the most perfect, the Egyptian *par excellence*; to these was added a third, the Bashmuric.

There is no doubt whatever that as the use of letters was introduced into Egypt by the Maya colonists—since the Egyptian aborigines did not invent them—all, Mayas and Egyptians, learned the art of writing equally from the same masters. Individuals who could not understand each other when speaking their particular dialect, probably had no difficulty in conversing intelligibly by means of their writing tools. Champollion says: "The hieroglyphic text suited, even in its phonetic parts, all the inhabitants of Egypt regardless of the dialect they spoke, be it the Thebaic, the Memphitic or Bashmuric. This leads one to suppose that the existence of these three dialects was coeval with the hieroglyphic writing, which fact can be proved to have been the case in an epoch quite remote. The dialectic difference disappears effectively when the words are written with phonetic characters."<sup>100</sup>

The same thing happens with the Chinese and Japanese; these people differ from each other as much in speech as in manners and customs. Should a citizen of Peking address one of Tokio in the mother tongue of Khoung-Tseu, the subject of the Mikado would surely not understand a word of what was said to him. On the other hand, if a Japanese, in speaking with an inhabitant of the Celestial Empire, should use the vernacular of his mother country, the follower of Tao-Tze

<sup>100</sup>Champollion—"Precis du Systeme Hieroglyphique des Anciens Egyptiens." Texte. p. 366.

would certainly be at a loss to guess at the drift of his interlocutor's discourse. But let them, instead of speaking, use their brushes and tablets, and at once they will be able to comprehend each other perfectly. No doubt the Mayas and Egyptians would have been able to converse by means of the same interpreters.

Documents are wanting to obtain a thorough knowledge of all the characters and their homophones used by the ancient Mayas. We have to depend altogether on the mural inscriptions carved on the oldest monuments. But few of the signs transmitted to us by Landa, except the symbols of the days, of the months, and some of the natural phenomena, are found of utility in deciphering the Maya writings.

By comparing the ancient characters of the mural inscriptions of the Mayas with the Egyptian alphabet, as reproduced by Champollion in his work "Precis du Systeme Hieroglyphique des Anciens Egyptiens," and by Christian Bunsen in his "Egypt's Place in Universal History," it is easy to see that the hierogrammatists of Egypt and those of Mayach employed the same system of writing; and it will be shown hereafter that the sculptors in both countries carved the characters on the monuments in an absolutely identical manner.

Can we account for this identity by invoking the theory of casual coincidence? or, are we justified in assuming that both learned the art of writing from the same teachers? But then comes the query: When and Where?

Plutarch, in his Life of Solon, informs us that Psenophis and Sonchis—one a priest of Heliopolis, and the other of Sais—told the Athenian legislator that 9000 years before his visit to Egypt, on account of the submergence of the Island of Atlantis (Land of Mu of the Mayas) all communications had been interrupted with the Western countries. If the Egyptians learned the art of writing from the Mayas, as no doubt they did, it must have been in times anterior to the cataclysm. In this we would find the explanation of why identical characters are being found on the most ancient monuments of Egypt and those of Mayach, having the same meaning and containing the relation of the same cosmogonical traditions.<sup>101</sup>

<sup>101</sup>Le Plongeon—"Sacred Mysteries," pp. 110 et passim.

It is well not to lose sight of the fact that the infancy of the arts, of architecture, sculpture and writing, has not yet been discovered in Egypt, although, from the first, they appear in an advanced stage of perfection. Still, every art, as everything else in nature, has its birth, its growth, its infancy, its youth, before reaching the state of maturity. Egyptian art and Egyptian civilization are no exceptions to that universal rule; they must have had a birthplace. It is not known to the present day, where they were born; the country where they became developed and perfected has remained a *terra incognita* because students of Egyptology have failed to follow the indications given by the Egyptians pointing toward the setting sun as the direction whence came their ancestors, and where their culture must have received its unfolding.

With the spirit of inquiry which characterizes our age, with the progress of linguistic and comparative philology, with the prurience for independence of thought, that prevails in our modern society, and causes the minds of the most intelligent to cast off the shackles of superstition and prejudice that have enslaved the judgment even of learned men in all ages; with the hankering after knowledge that prompts many venturesome spirits to travel in the remotest regions, despite dangers and privations, for the acquirement of it; with the light that this knowledge casts over the reality, and the impulses it creates in us to tear asunder the bonds of respect for certain ideas, many of them accepted by scientists, although they rest on no better foundation than their antiquity and the say-so of certain individuals whose opinion is regarded as authoritative, however, erroneous it may be, relating to the primitive history of man, to his incipient steps from savagism toward civilization and the gradual development of his intellectual faculties; to the infancy of arts and sciences, and to all other benefactions inherent to the truly civilized state, will some day be as well known through the study of the ancient monuments of the Mayas, in every country colonized by them, as the current events in the times in which we live. The writings and inscriptions of the Mayas are still an unsolved enigma for the learned men of our age, even those who style themselves Americanists.

Who knows but that when the mystery is solved, the opinions held to-day by many scientists, will appear as absurd as they are now believed true and incontrovertible facts.

Can it be a coincidence, for instance, that the initial letter of the Maya names of the objects standing for the characters of the Egyptian alphabet according to Mess. Champollion, Brugsch, Bunsen, and the majority of Egyptologists, is the very letter represented by said object in Egypt?

From the study of the Troano, Cortesianus, Dresden, and other Maya manuscripts, we learn that the Mayas wrote their books in columns; invariably arranged their sentences or paragraphs in squares to be read downward; that at times also they placed them in horizontal lines, to be read from right to left, the authors always indicating the way of reading by red lines inclosing them.

The Egyptians likewise wrote in vertical columns, succeeding each other from right to left; or in horizontal lines, each sign following the one before it in the same direction. In remote times the Phoenicians, the Greeks and the Etruscans, peoples, all of them, that seem to have had intimate relations with the inhabitants of the "lands beyond the sea towards the setting sun," wrote in like manner from right to left. The Mayas, as the Egyptians, in the same inscription, and at the same time, employed indiscriminately the three modes of writing; that is, the ideographic, the symbolic, and the alphabetic.

All methods of writing, as the spoken language of which they are the tangible expression, have been formed in accordance with the same principle—by imitation, that instinct so firmly implanted by nature in all thinking beings, human and not human, which prompts them to do what they see others do. Spoken language was formed by attributing to certain thoughts certain sounds which were imagined to convey to the mind their clearest expression. The spoken language of the Mayas is full of vocables having that origin.

It is admitted that the invention of the art of writing originated in the desire of presenting to the eyes, under a material form, the sounds perceived by the ears, so as to preserve the ideas conveyed by said sounds, and communicate them to absent

friends. The first and natural impulse was to draw, as nearly as possible, the forms of objects, and have these images to stand for their names. This method of writing has been called figurative. Its use is frequent in the Maya as well as in the Egyptian inscriptions. In time, said method became divided into figurative proper, figurative conventional and figurative abridged.

By the figurative proper the names of things could convey to the mind the idea of the things themselves, more surely perhaps than by the most perfect phonetic system. This is probably why the Egyptians made use of determinative, even when their hieroglyphic system was perfected. No abstract thought, however, could be expressed by it. In order to convey ideas of an abstruse nature it became necessary to attribute to certain signs other meaning than the names and the uses of the objects represented by them. They then became symbols; and this was when the conventional figurative method of writing was invented. The figurative abridged mode of writing was so called when only part of the objects, instead of the whole, was represented, and the same signification or value given to it as to the complete figure.

The names of animals were and are to this day given to them in accordance with the cries they utter, or because of some of their most noticeable peculiarities or habits. Those given to places and localities were in accordance with some natural object existing there, or any phenomenon attracting special attention. For instance, the ancient city of *Chichen* (the mouth of the well) was so named from a sacred well existing there, in which offerings were made to the god, the protecting spirit of the place. Even human victims were sacrificed in it, these being induced by the priests to precipitate themselves into its dark waters below, under the assurance that, in three days, they would come back to life. Alas for human credulity!

Nicknames of men and women were likewise applied on account of some singularity or peculiar characteristic noted in them. The Mayas of old, we are told, were very fond of giving nicknames to their superiors; so are their descendants to-day. As a case in point, right at hand, the natives attached to the

writer's service, for months at a time during his explorations among the ruined cities of the Mayas in Yucatan, speaking of him, never mentioned his name, but invariably designated him as *Ah-meexnal*—He-of-the-long-beard.

The symbolic characters, imaginative or tropic, expressed thoughts that cannot fall under the senses. These were conveyed by means of special signs; they were true enigmas. For instance, the equilateral triangle was regarded as representing the Divine Spirit of the universe. In the symbolic writing it expressed the idea of worship, among the Mayas as with Egyptians. The image of a serpent was the symbol of the ocean, among the Mayas, and its head alone, in the figurative abridged, was the sign of it and had the same significance—more, it represented power.

The symbols representing the names of the clans, tribes, and men, often the figures of animals or imaginary beings, are called totems. Love of the tribe, of the country or of its chiefs, often led to the worship of these chiefs or to that of the tribe, or that of the country; this in modern times has been called patriotism. The totem of the United States is the eagle; that of England, the lion; that of France, the cock; that of Russia the bear; and so on. The totem of the Maya empire was a serpent with inflated breast, *can*. This became the symbol of royalty. We see it adorning the public edifices of the ancient Mayas, as well as the crowns and vestments of the Egyptian rulers. The totem of the Maya prince, Coh, whose name means leopard, was the figure of that animal, whose skin was also worn as a mantle by the high priests of Osiris in certain religious ceremonies. It was a badge worn by the Egyptian monarch when performing that office. The totem of Osiris when portrayed as King of Amenti, was a crouching leopard. We see it in the statue of the Sphinx. The totem of Prince Coh's sister-wife, Moo, meaning Macaw, was an image of that bird. In Egypt, the totem of Isis, sister-wife of Osiris, was a vulture, but that of a crouching she-leopard when referred to as Queen of Amenti, the place where went the souls of the deceased, in the West. One of Isis' names was Mut, or T-mau, the mother.

Princess Nike's totem was a flower, this being the meaning

of her name. She was the sister of Prince Coh and Queen Moo. According to Plutarch,<sup>102</sup> Nike was likewise the name of the sister of Isis and Osiris. Strange correspondence! Prince Aac's totem was a tortoise. Aac was the name of that animal, whose images adorn the walls of the palace of said prince, the murderer of his brother, Prince Coh, in Mayach. In Egypt Set, also called Nubti, was likewise the murderer of his brother Osiris. The mother of the Maya personages here mentioned was called Zoꝝ, (Bat.) Her totem was a bat with extended wings, as in the act of flying. She is so represented at the south extremity of the entablature on the east facade of the House of the Governor at Uxmal. (See Plates 24 and 25.) By a singular coincidence, if coincidence it be, Mut, the mother of Isis and Osiris, of their brother Set, and sister Nike, is portrayed as a woman with arms extended, to which open wings are attached; her legs are bent like those of birds when flying. So we learn the names of the members of the royal family of King Can from their totems sculptured on the walls of the palaces and temples built by them in Yucatan.

It may be objected in this connection that since the Mayas adopted as their own the names of animals, plants, or inanimate objects, they could not have been far removed from the state of savagism, or were at most only half civilized. If this be true, then we must admit that the nations we to-day call civilized are only half so, seeing that individuals, many of them belonging to the most educated and refined classes in our communities, are named Mr. Lyon, Mr. Fish, Mr. Wolf, Mr. Bear, Mr. Parrot, Mr. Flower, Mr. Wood, Mr. Green, Mr. Black, Mr. White.

Many of the personages who flourished in the early ages of their nation, when history had become tradition among the Mayas, had been vouchsafed, after their death, the honors of apotheosis—as testified by the haloes that surround the brows of their portraits, carved in high relief and placed between the eyes, above the trunks of the mastodon heads that adorned the east facade of the Palace and Museum at Chichen, and also the entablatures of the other walls of the monument. The peo-

<sup>102</sup>Plutarch—"De Iside et Osiride." S. 12.

ple attributed to them power over the various forces and phenomena of nature, rendered homage and offered sacrifices to their totems, before which they knelt.

The Mayas who established themselves in the Valley of the Nile, no doubt brought with them many of their religious observances, among others the worship of their ancestors. Have we not here an explanation of the origin of the apparently absurd animal-worship of the Egyptians, the meaning of which was lost for the ignorant masses, so that it degenerated in time into that of the animals themselves?

The carving of the characters forming the mural inscriptions on the monuments of the ancient Mayas, recalls vividly the manner in which those of Egypt were executed. In fact the execution is identical. It depended on the material of which they were made—stone, wood, stucco—also on the greater or lesser skill of the sculptor. The inscriptions carved on stone are executed in four different styles: intaglio, high relief, demi-relief and bas-relief; those on wood being in bas-relief and intaglio; those of stucco in demi-relief. Very few indeed were merely delineated or painted on the walls. Vestiges of such, however, have been discovered in the city of Kabah and other places. The probability is that this style was mostly confined to books and the adorning of vases, but very seldom employed on edifices except in localities well protected from the deteriorating action of the elements. The reason for this is most simple. The aim of the historian was to leave a lasting record of the principal and most notable events in the history of their nation; they consequently consigned their narratives to the most enduring material they had at hand, so that the narrative might reach posterity and last as long as the stone itself. They knew that colors, however great the care taken in their preparation, are evanescent and easily destroyed; and, although they painted all their sculptures and inscriptions with appropriate tints, they did not depend altogether on them—and yet their scientists had found means to render them well-nigh indelible. Their pigments were mostly, if not altogether, vegetable.<sup>163</sup>

<sup>163</sup>The writer has discovered the majority of the plants from which the artists obtained their pigments. Many of these are still used by the natives to prepare their dyes.

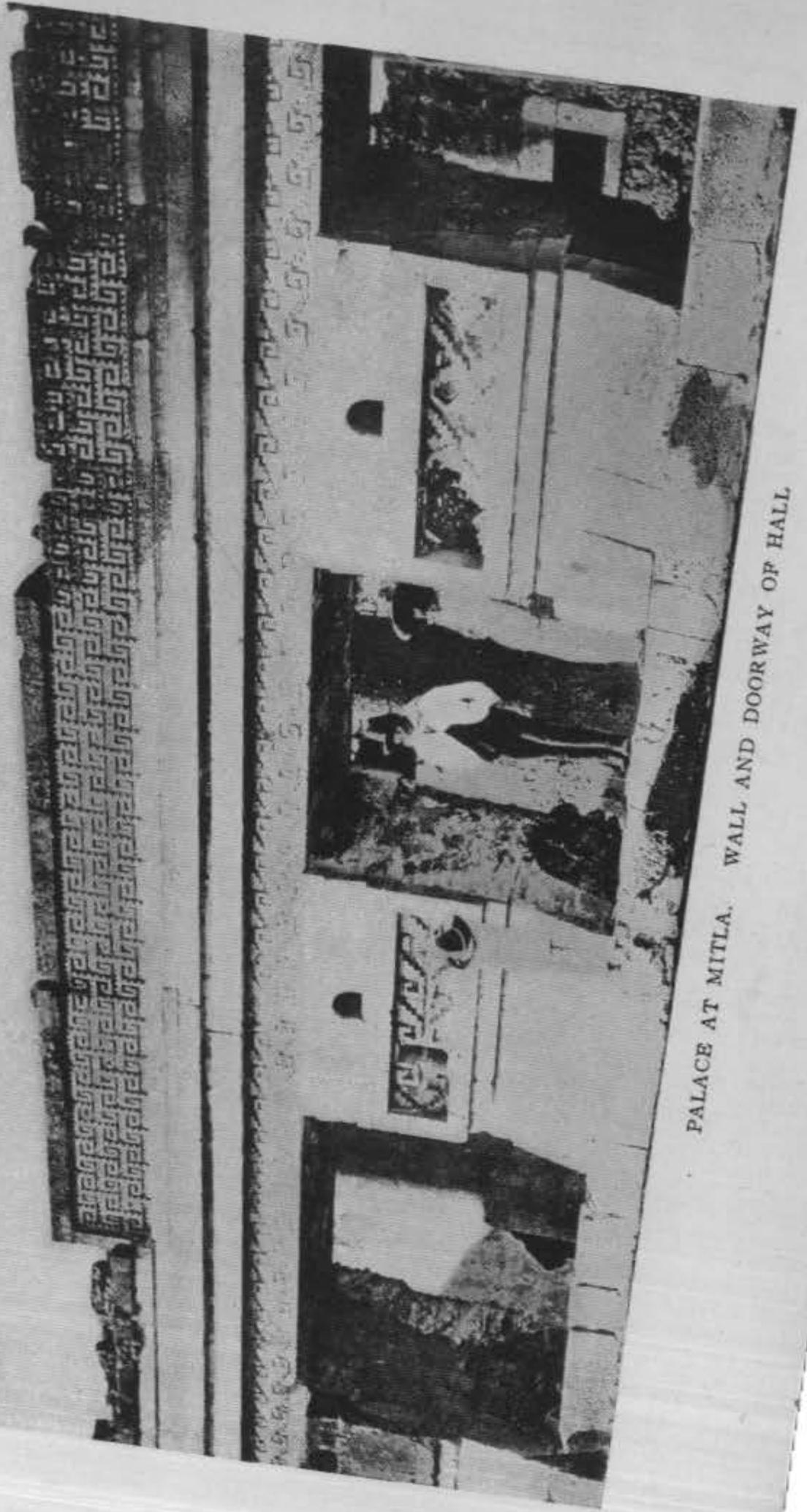
When they desired to preserve the memory of great and extraordinary occurrences they had their narrative cut in intaglio into the hard lithographic stone, which is very abundant in that country, such inscriptions being less liable to be destroyed by the action of the elements. This method was used particularly for the writings that we find in the interior of the edifices, suggesting that their contents were regarded as being of the utmost interest. Such is that in the Akab-*oib*, on which, as already said, is recorded the terrible cataclysm during which the "Land of Mu" was engulfed; or that other inscription, twelve meters in length, in the building called by the natives *Chiic-kan-chob*, that recites the history of the people in times anterior to that terrible catastrophe.

Champollion has called this method *bas-relief dans le creux*<sup>104</sup> and says it was proper to the Egyptian art, and the most generally used. The inscriptions on the facades of the buildings were all worked in high and demi-relief. Many are the edifices whose walls are covered with complex ornaments of this kind. Among others is the east facade of the palace at Chichen (see Plate 7 in *THE WORD* of May, 1913), where the myth of the creation of the world is pictured according to the doctrines of cosmogony held by the learned Maya priests. The facade of the west side of the Sanctuary at Uxmal (see Plate 26) is one of the most beautiful specimens of that style.

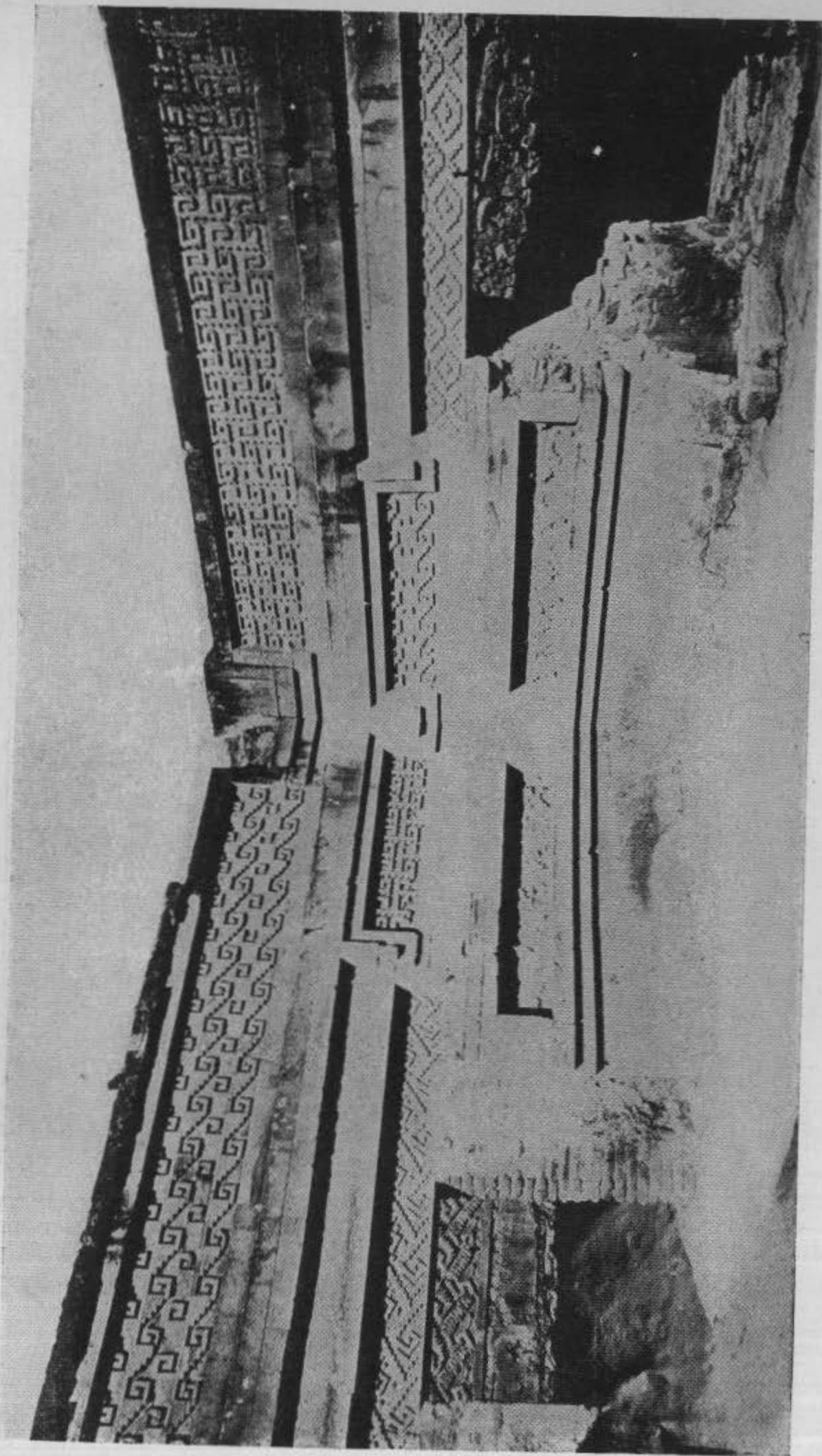
How strikingly grand and imposing must have been the appearance of these edifices when they were in perfect condition and the Maya empire was flourishing. Their walls, so artistically sculptured, so gorgeously ornamented with precious historical inscriptions and religious devices and emblems; with the totems and monograms of the names of the builders and those of the rulers; the whole covered with hard and highly polished stucco, and brightly colored, the sculptures with brilliant yellow on a red background.

The stucco was placed over the designs following their lines, to a thickness of three or four-eighths of an inch. It was very fine, compact and hard, and with the coating of colors it served as a good preserver to save the works from being injured

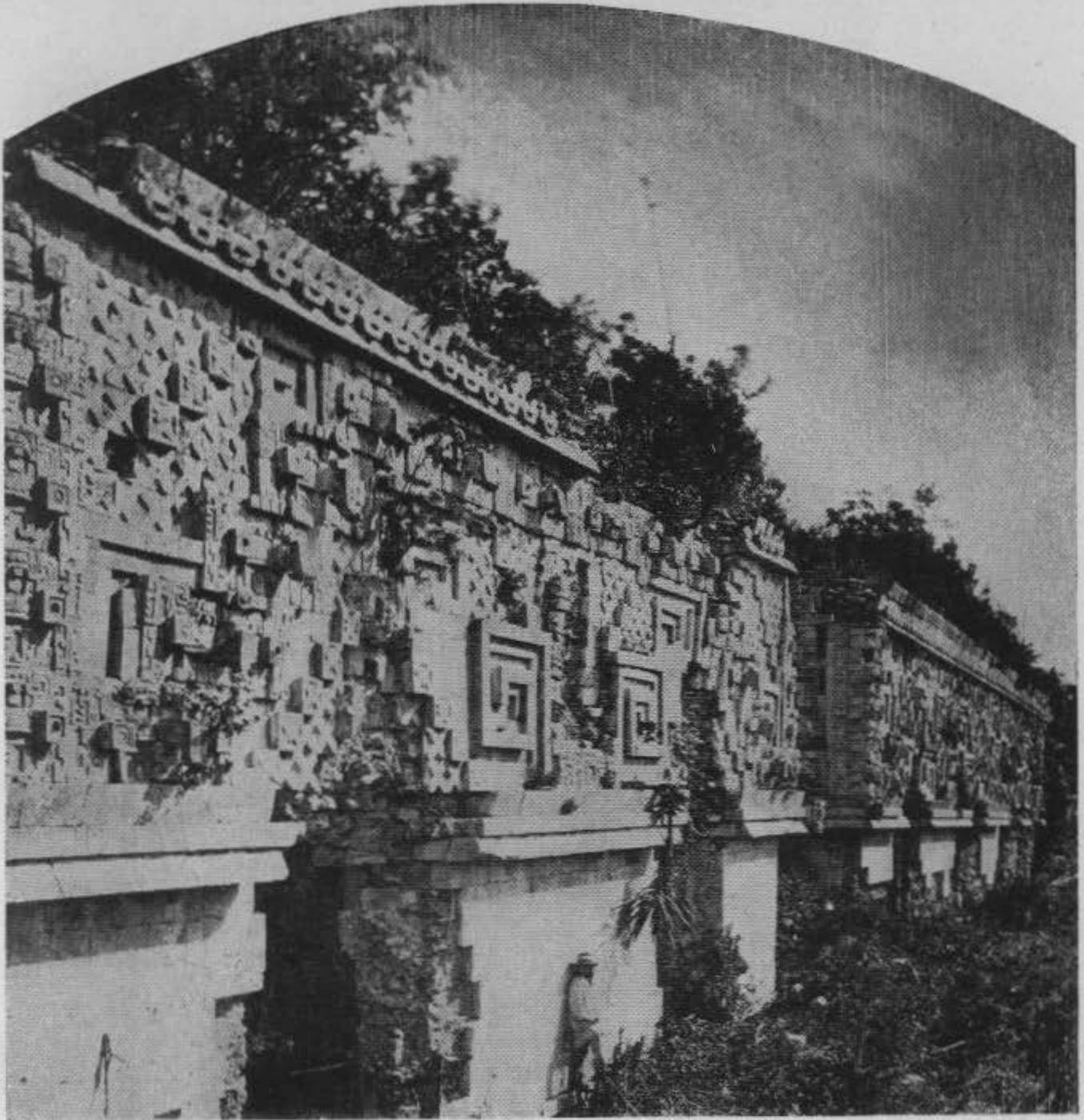
<sup>104</sup>Champollion—"Précis du Système Hieroglyphique." Texte. p. 309.



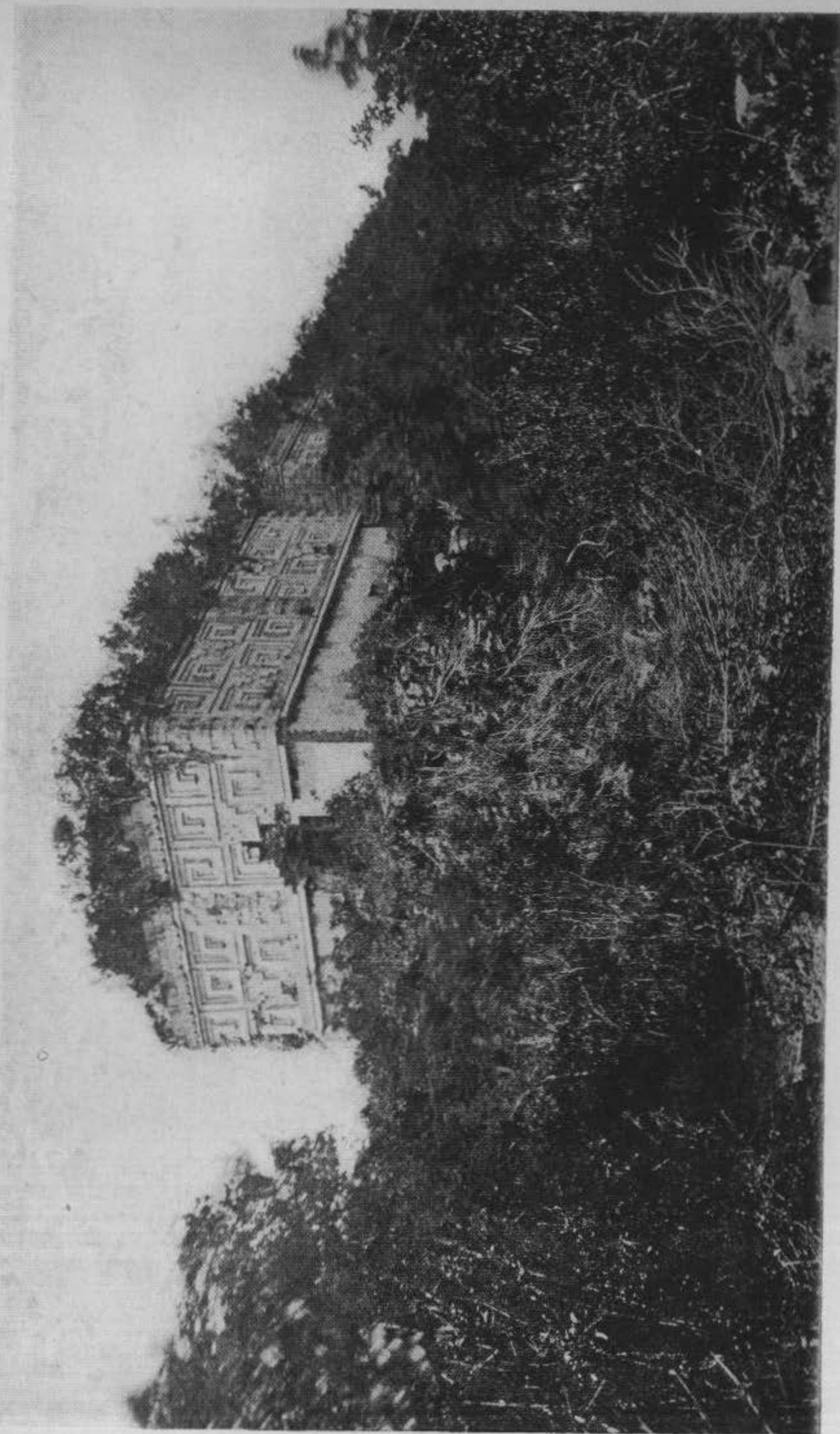
PALACE AT MITLA. WALL AND DOORWAY OF HALL



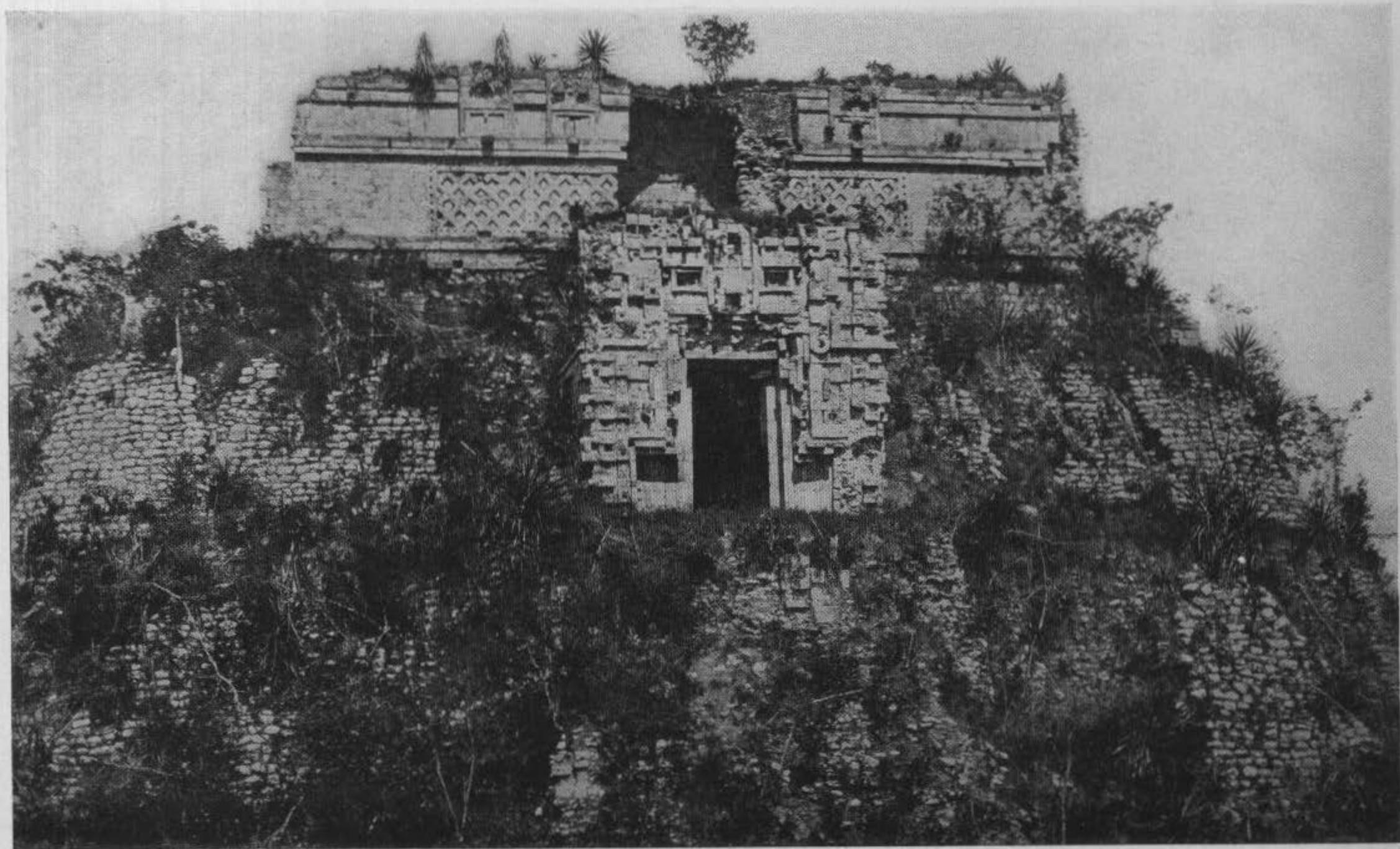
PALACE AT MITLA. ANGLE OF MAIN HALL.



EAST FACADE OF THE GOVERNOR'S HOUSE, UXMAL



GOVERNOR'S HOUSE, UXMAL. NORTHWEST CORNER.

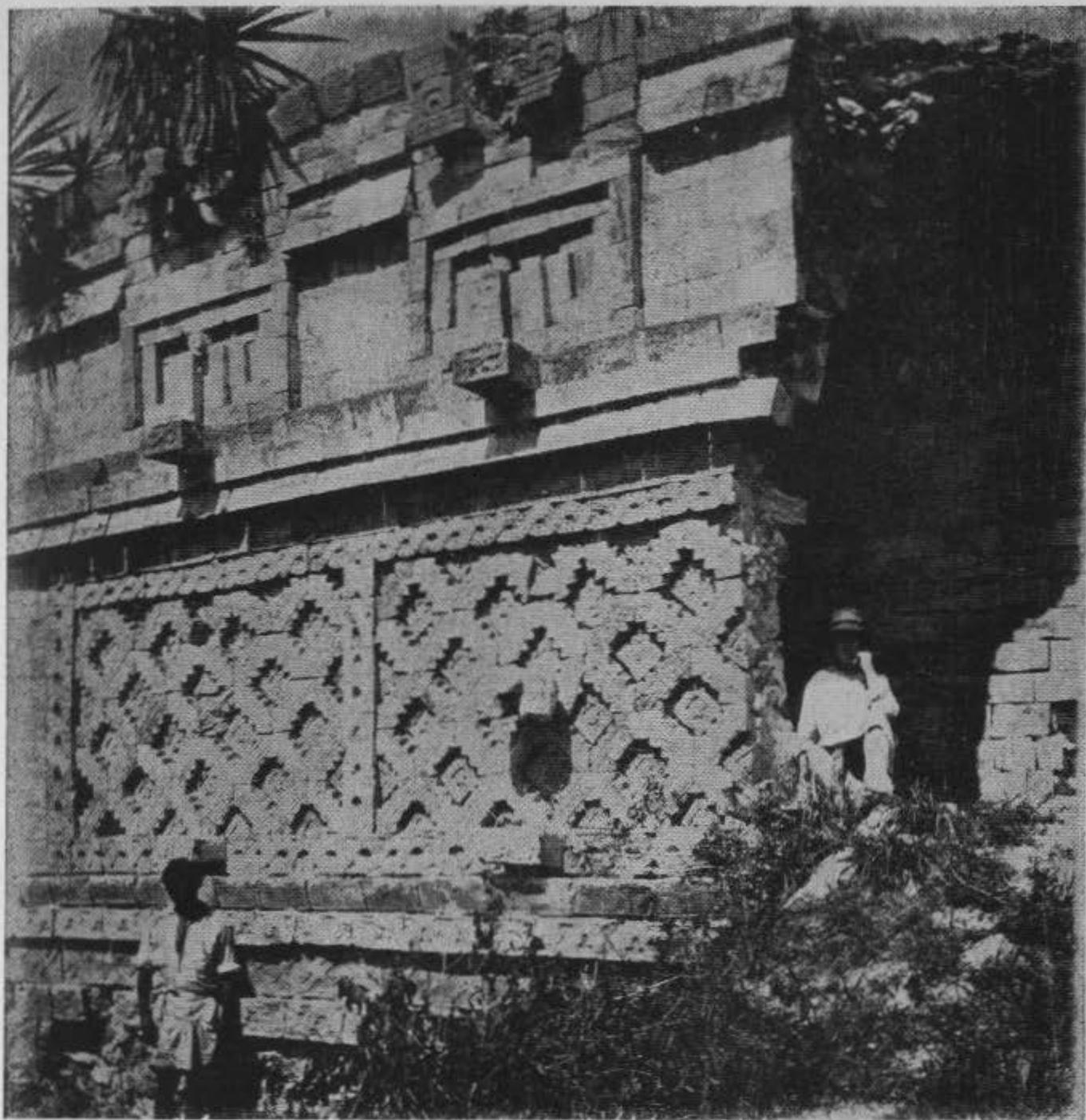


THE SANCTUARY AT UXMAL, THE WEST SIDE

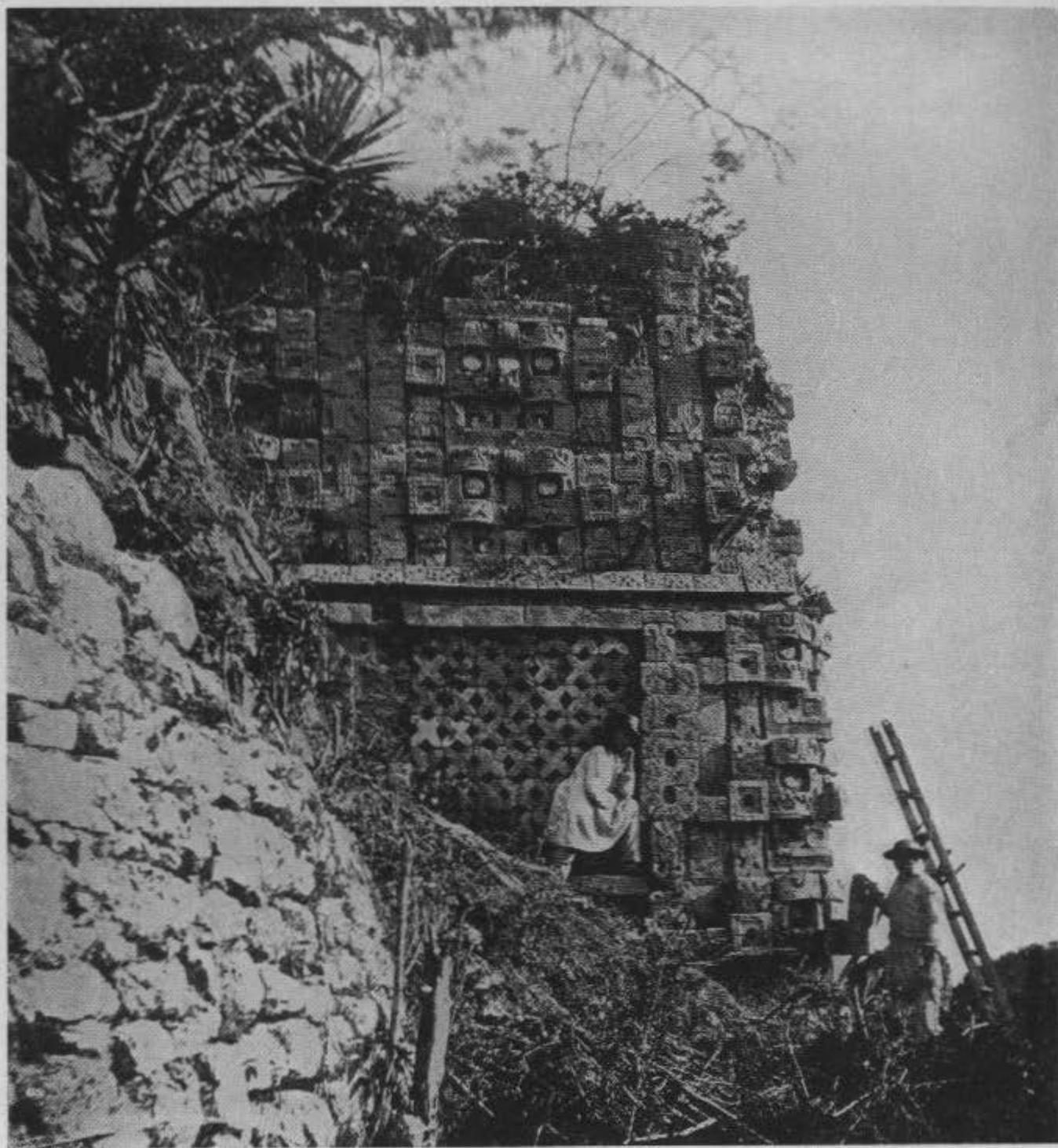
(Details of these carvings will appear in the last of these articles, February issue of The Word)



TOTEMS OF PRINCE COH AND QUEEN MOO



ORNAMENTS OF WEST FACADE OF SANCTUARY, UXMAL



CARVINGS ON NORTH SIDE OF WESTERN DOOR OF SANCTUARY, UXMAL

by the steely tooth of Time, and the atmospheric influences. In fact in many places it still adheres firmly to the stone which, under it, appears intact as if recently placed in the wall. It is not, therefore, surprising to meet with patches of these interesting ancient works of art that, after having remained thus sheltered for ages, still look as fresh and entire as if they had just received the finishing touch at the hand of the sculptor. Where, however, the stucco has fallen, leaving the stones denuded and exposed to the disintegrating action of the wind, the rain, the solar rays, their surface looks as if worm-eaten, full of holes more or less deep, many as much as half an inch in depth, according to the greater or lesser hardness of the stone, the longer or shorter lapse of time during which they have been exposed to the air, and their position respecting the cardinal points. As a general rule the stones exposed to the north and east are more injured than those facing west and south.

The history of the edifices, the panegyrics of the builders and of the restorers, are generally sculptured in demi and bas-reliefs of exquisite workmanship, and with surprising delicacy of details. So also were the inscriptions and mementoes worked on the funeral columns and stellae erected on the tombs and mausolei of eminent personages. Some of these inscriptions were inclosed in cartouches as in Egypt.

The ancient sculptures on wood were exquisitely chiselled in intaglio and bas-relief. The wood generally chosen was zapote, which is very hard, close-grained and durable. The beautiful finish of these carvings would seem to strengthen the supposition that the artists must have used more perfect and harder tools than chisels of flint or axes of obsidian.

The inscriptions and other sculptured ornaments made of stucco, at least those specimens seen by the writer, were by no means to be compared, in point of artistic skill and beauty, with those executed on wood or stone.

The temple of Kabul at Izamal seems to have been adorned with stucco work in high relief. Part of a frieze\* on the west side of the mound represents a man in a

\*See Le Plongeon—"Queen Moé and the Egyptian Spynx," p. 197. Plate LXVIII.

very constrained posture; in fact he is *ta oxuuʔ-tal*, "thrice bent" as the legend over the back says. He seems wedged in between appliances of torture. His abdomen rests on a small narrow stool; his hands are firmly secured in stocks; his feet are caught between two instruments in the form of letters that make the word *uuch*, "crushed," or *uuʔ*, "bent"; his body is supported on his knees and elbows only; his bowels protruding through his back hang from his neck. He has been sacrificed to the gods. If voluntarily or not it is impossible to know, as the inscription over the figure is destroyed. That in front of it informs us that he is a welcome offering from Uxmal. It reads Noocol Uxmal—*u tem kam uuchah*—"He on all fours from Uxmal—The altar accepts his crushed body."

It is yet a mooted question whether or no the Egyptians sacrificed human bodies on the altars of their gods. Diodorus emphatically says<sup>105</sup> that not only was it lawful to offer red oxen, but also red-haired men were sacrificed by the Egyptian kings on the altars of Osiris. Plutarch, on the authority of Manetho affirms<sup>106</sup> that formerly in the city of Edithya (Eileithya) they were wont to burn even men alive, giving them the name of Tythos, and winnowing their ashes through a sieve to scatter and disperse them in the air, which human sacrifices were performed in public, at a stated season of the year during the dog-days. On the other hand, Herodotus<sup>107</sup> censures the Greeks for supposing the Egyptians capable of immolating a human being, forgetting that when the Nile failed to rise above twelve cubits, and they feared a famine, a young maiden was thrown into the Abyss of Waters, amidst imposing ceremonies to propitiate the god Nilus.

The custom of sacrificing prisoners of war obtained among the early Greeks. So we read in Homer's Iliad<sup>108</sup> of twelve Trojan captives being killed at the funeral of Patroclus, to appease his manes; and in Herodotus<sup>109</sup> of Menelaus immolating

<sup>105</sup>Diodorus—Lib. 1, 88.

<sup>106</sup>Plutarch—"De Iside et Osiride." 3-73.

<sup>107</sup>Herodotus—Lib. 11, XLV.

<sup>108</sup>Homer—Iliad—V. 33.

<sup>109</sup>Herodotus—Lib. 11, CXIC.

two young children to calm the sea. Offerings of children were also made to propitiate the winds.<sup>170</sup>

Be it as it may regarding human sacrifices among the Egyptians, the picture of one of them on the frieze of the temple of Kabul at Izamal, shows that at one time they took place in Yucatan.

If we examine the features of the victim it is easy to perceive that this man did not belong to the Maya but to the Mexican race. Human sacrifices were introduced by the Nahuatlans when they invaded the peninsula. Villagutierre y Soto Mayor<sup>171</sup> informs us that the Mayas at first were opposed to the barbarous practices of these foreigners; but in time they became accustomed, and were reconciled to their savage religious practices.

Judging, however, by the sculptures on Prince Coh's mausoleum at Chichen, where he and his wife are represented by their totems, he as a leopard, Queen Moo as a macaw, both eating a human heart (see Plate 27), and by the inscriptions surrounding the figures, stating that these hearts are those of fallen foes, it would appear that even among the cultured Mayas, as with other peoples in remote ages, it was customary to eat the hearts of brave enemies killed in battle, in the belief that the victor would become imbued with their courage.

Champollion, describing the tracing of hieroglyphs by Egyptian sculptors, says:<sup>172</sup> "Certain hieroglyphs sculptured on stone or drawn on various materials are executed with great taste and often with such minute care as not to allow the smallest detail to be overlooked. \* \* \* The vivid brightness of the colors with which the signs were covered, some according to the indications suggested by the nature of the objects portrayed, others in conformity with certain conventional rules, added to the richness of the characters and made the imitation more startling—We will give to these hieroglyphs that offer a complete and detailed representation of physical objects the name of pure hieroglyphs. This kind seems to have been reserved

<sup>170</sup>Virgil—Enaeid—Lib. II, 126.

<sup>171</sup>Villagutierre y Soto Mayor—Historia de la Conquista de los Itzaes y Lancandones en la America Septentrional—Lib. VIII, Cap. XII.

<sup>172</sup>Champollion—"Précis du Système Hieroglyphique." Texte. p. 309.

principally for public monuments, and corresponded to the magnificence of the constructions. The sculptors executed the pure hieroglyphics in three different styles: 1. In bas-reliefs very little raised, particularly in the interior of temples; 2. In base-reliefs hollowed (*dans le creux*), a *method particular to the Egyptian art*. This second method is also that most generally used; the temples, the obelisks, and several stellas offer most beautiful models of it. 3. They traced the contour and all the internal details of the hieroglyphics on stone or metal with a very sharp tool. There are also inscriptions in hieroglyphics pure traced first by a brush and then colored."

So, besides the alphabetical signs used by the Mayas and the Egyptians being the same, it is now evident that the mode of tracing them in the mural inscriptions was also identical. Should, however, any doubt of that *fact* linger in the mind of the reader, a glance at the inscriptions from the monuments in Egypt and those in Mayach will suffice to dispel all uncertainty, and convince him of another fact which has been hinted at more than once in these pages; to wit—that *the Egyptians and the Mayas must have learned the art of writing from the same teachers*; and that these teachers were Mayas.

Colors were likewise symbolical among them, and often used in lieu of writing by the hierogrammatists. The meanings attached to them have been explained in another work,<sup>178</sup> to which the reader is respectfully referred, it being useless to encumber these pages by a repetition of the explanation.

<sup>178</sup>Le Plongeon—"Queen Moo and the Egyptian Sphinx," pp. 90 et passim, 99 et passim.

(To Be Continued.)

## AN EGYPTIAN LOVE SPELL.

BY MARIS HERRINGTON BILLINGS.

**J**ACK DRUMMOND was a youthful cynic. He believed only in substantial facts. He never took pen in hand to write what he characterized as drivel. He took himself very seriously, and if he wrote of women it was but to sneer at their little follies for which older men loved them. If the subject was men, he took pains to point out all their vices and forget to mention the virtues of which we all have a small share.

The world fell short of his ideal. For his chief to commission him to write a love story was more than absurd, for he was 27 and quite impervious to the charms of lovely woman and above such sentimental trash, and he slammed his hat down in no very pleasant frame of mind, as he entered his bachelor apartments in Harlem.

It was the week before Christmas. The glad spirit of the season pervaded the very air. Jack sat in his cozy den, a black scowl on his handsome face. He was looking into the fire as he watched the smoke curl in soft grey spiral from his glowing cigar; his thoughts were of his home in England. The son of landed gentry, he had irrevocably disgraced himself by being cashiered from the Army, all on account of a pretty gaiety girl who, at the last moment, had thrown him over for a millionaire.

He had then come to America, the Mecca of broken-hearted failures, to take up the severed strands and begin life anew. An old friend of his father gave the young fellow a chance on the staff, and he had turned out a fair dramatic critic. But to be told to write a love story full of heart throb was the last straw. His mind absolutely refused to work on such a subject.

Just at this moment his eye caught the gleam of a jewel

on his little finger. Only two days before our story opens Jack had been passing a Broadway store, and this strange ring had attracted his attention. It was an Egyptian scarab made of green jade, surrounded by thirteen small rose diamonds; the face of the scarab was covered with hieroglyphics, which to the initiated meant the word "Besa,"—in fact it was a beauty ring of ancient Egypt, sacred to the Goddess of Beauty, and worn perchance in the long ago by some beautiful maiden, as a love charm. An overpowering desire to possess that ring came over Jack, and he drew a check for a hundred dollars, for which at this moment he sighed with many regrets. He had no idea that any significance was attached to a "Besa" ring; it was merely the odd design that had taken his fancy, and now he possessed it, he wished he had his money back.

As he turned his finger this way and that, to note the sparkle of the tiny gems, he rubbed it lightly on his coat sleeve to bring out the scintillating gleams; then suddenly a strange thing happened. The electric lights went out, plunging the room in darkness, but on the instant Jack noticed it was not the ordinary darkness of night, for a soft silvery mist filled the room and, sitting quietly there in the midst of it, Jack had a curious sensation as of one beholding a vision. It was as if he were seated in a darkened auditorium and seeing a brilliantly lighted scene thrown on the screen before him. Spread out before him, mysterious and indistinct, lay Ancient Babylon. He knew it by the mighty walls that rose forty cubits in height, and wide enough to drive six chariots abreast. This wall surrounded the city of huge buildings, palaces and houses made of sun-dried bricks, with layers of rushes and palm leaves laid between each strata of bricks.

At intervals were gates of solid brass, which were ornamented with curious patterns and fantastic designs which represented Gods, men and winged animals; wide streets ran from each of the gates, and crossed each other at right angles; a beautiful stone bridge spanned the Euphrates between the two great palaces.

Looming, vague and shadowy, like a ghostly giant, rose the tower of Belus. This was the most wondrous structure in

the City of Babylon. It was six hundred feet high, which is higher than the pyramids. It was built in eight sections, each one smaller than the other, and instead of stairs there was a sloping terrace on the outside, wide enough for chariots, and beasts for sacrifice to ascend. This great tower was sacred to Belus. The whole temple was adorned with idols of the Gods, for the Assyrians worshipped the stars as Divinities, Nebo, Beli, and Ashtoreth, Queen of Heaven, were among the higher Gods, while the Sun, Moon and the five great planets were supposed to time the inevitable march of the universe, which moved to the seven mysterious tones of music. Sacrifice and votive offerings were freely given to those countless stars, that gem the Southern Sky, under the title of the Host of Heaven.

Next to the Temple was the old palace, strongly fortified. On the opposite side of the river was the new palace, with its pleasure grounds and preserves, which covered a space of eight miles. Within this park were the celebrated hanging gardens, which consisted of terraces one above the other, raised upon pillars higher than the walls of Babylon. They were first floored with cement and lead, then covered with earth in which were planted the most beautiful shrubs and flowers to be found in the world. It was a perfect wilderness of myrtle and flowering almond trees, with here and there a dwarf cypress outlined against the sky. Only the music of the splashing fountains awoke the echoes. Fit abode for royalty during the heat of the Assyrian day.

The sun was slowly sinking to rest, flooding the desert in a marvelous manner. The sky was a faint green, tinged with streaks of orange and crimson, while the sands glowed like molten gold. Across this moved a glittering procession, whose rear guard was still below the sky-line of the desert. This formidable array of stately spear-men, bronzed and scarred, represented the famous horsemen of Assyria returning from conquest. Ahead of this glittering pageant, mounted on a superb Arabian charger, rode a tall man who managed his horse with all the grace and dexterity of youth. His dark eyes shone with a soft light, and his black curls fell in loose clusters on

his tanned brow. He was arrayed in splendor. His armour, inlaid with gold, reflected the crimson rays of the sinking sun, so that he seemed to be enveloped in a mass of fire. And he rode swiftly on. His shield was studded with precious stones; from his left shoulder hung a mantle of crimson silk, bordered with heavy fringe of gold, and even the heavy spear he carried in his hand was plated and ornamented with the same precious metal. For Magon was none other than the shield bearer of the King, and was now on his way to the new palace, to apprise the Queen of the near approach of her lord and master. Magon rode on with the speed of the wind; and raising his spear, he passed unchallenged thro' the brazen gates, until he crossed the bridge, where he was met by a messenger from the palace, who had long waited this horseman in shining armor. Magon proceeded with difficulty thro' the streets, until he came to a flight of broad marble steps, flanked by colossal bulls with eagles' wings and human heads. These were interspersed with gigantic lions with wings.

At length Magon was led into the presence of the Queen of Assyria, and humbly prostrated himself at her feet. He dared not raise his eyes, for had he not heard that the Queen was an enchantress, who could beguile a man's soul out of his body. He was aware of a strange, subtle perfume like Attar of roses, mingled with incense, that seemed to pervade the air.

"Rise, thou faithful messenger," said a musical voice. Magon sprang to his feet at the Queen's bidding and stood before her, a rare specimen of manly beauty. His grace and bearing attracted her eye, and her glance rested upon his handsome face with more than a passing glance of admiration. And Magon took courage to present on a silver tray, a brass cylinder covered with cuneiform writing, which held a roll of parchment. She gave him a smile and said carelessly: "Thinkest thou I am so dangerous to look upon that thou darest not raise thine eyes?"

"The light of thy countenance hath dazzled the eyes of thy servant," he said humbly.

"Nay, I would have thee look at me," said the Queen. "Surely I can afford to be gracious to the trusty messenger that my Lord hath selected."

At these words Magon ventured to scan the face and form of the celebrated Queen, of whom he had heard so much, whose intelligence and beauty had made her a power in the East. She reclined on a couch of silver and ivory, and her beauty possessed a nameless charm that won all men with a glance. Her form was matchless in its symmetry; every gesture represented grace and dignity. With a man's power of mind and force of will, those bright eyes had the genius to command an army. Her hair was bright yellow like rippling gold. Her eyes were greenish grey, and shone like two emeralds in the light of fading day. They were most wonderful eyes; they not only won, but compelled admiration. Her exquisite face had the delicate color of a pink tinted rose and bore the stamp of pride and resolution. In the curves of that rosy mouth and her well-moulded chin, a close observer could detect the firmness that could carry out any wicked design her brilliant mind might plan, with stern implacable hardness, immovable as Fate.

But the comely warrior only saw a superbly beautiful woman, who glanced with approval on him; and under the influence of her smiles, he began to expand like a flower in the sunshine, although the remnant of common sense he had left, told him it was well for those who served royalty to have no eyes, no affections, no sympathy.

She was clad in a robe of golden tissue, and girdle of star-shaped ornaments which denoted her divine origin.

"The army hath returned victorious, most gracious Queen, with unlimited spoil and many captives."

"And my Lord is safe, as usual?" she said with a laugh, "Well, come again; thou shalt be my chosen messenger henceforth."

With these words she turned on him one of her rare intoxicating smiles, and the young warrior left her presence dazed and confused, like a man waking out of a dream. He was rather sorry he had taken the fancy and pleased the eye of the Queen, for he knew it were wiser to trust himself to the winds of the Khamsin than dare question the caprices of a willful woman, even if she did wear the diadem of Assyria.

As he walked through the wide streets of Babylon, before

his eye there arose a vision of a delicate face with rich southern coloring and jet black curls, with great serious brown eyes and a rose bud mouth.

On the way from Egypt, as the captives had filed past the King's chariot, the shield bearer had been told to lift the veil of a Jewish maid, so that the King could gaze on the girl's face, Magon had scarce heeded the maid; she being of the captive race, whom the Egyptians held in bondage; a race that scorned to mix with their conquerors or intermarry with strangers. But when at the King's command Magon had roughly pulled aside the veil, he had been astonished at her beauty and held speechless by her haughty glance. Something had passed from her eyes to his, and he had been the captive ever since. In his heart a spirit had come to dwell, for good or evil. He had fallen in love with the Jewish maid.

The King had given her but a passing glance, but the Chief Eunuch had found that the girl could dance divinely, and she had danced before the King, and his gracious majesty had chosen to be well pleased. The graceful swaying like a lily in the breeze to the melody of unseen players, had soothed his savage soul.

On the first night in Babylon it was the custom of the Queen to receive her Consort and his chief officers at a great state banquet given in honor of the return of the warriors from conquest. The King had been in the saddle since day-break; he was weary with the endless ceremonials, the sacrifices to the Gods and the posing before the people. Turning to his master of ceremonies he said: "I am weary; bid the music play and have the Jewish captive dance, for my tired brain seems soothed to slumber as I watch her flying feet. Oh, great Babylon, to be once more within thy walls, after all these months of marching across the burning deserts. 'Tis well to behold peace, plenty, revelry, wine and women," he said with a sigh of relief.

At this moment the music burst forth in a weird melody and the slim little dancer entered, clad in a robe called a *Sindone*, a species of fine tissue, delicate in texture, of a pale Nile green color, and worn only by Royalty. It was embroid-

ered in threads of gold, and she wore a wreath of white lotus flowers on her dark hair.

A storm of applause greeted the performance of the maiden, who had found favor in the eyes of the King, and she retired amid a shower of lotus blooms which the guests tore from their wreaths and threw at the feet of the slave.

But 'twas with a heavy heart that Miriam crossed the great court-yard, for she had to pass the band of captives, her own people, huddled together like sheep. Fain would she be among them, but the eunuch hurried her along through the building where the slaves were quartered, and the host of heaven and all their glory shone down in eternal splendor on the pomp and magnificence of the royal court of Babylon.

## PART II.

'Twas now verging on midnight. The King and Queen had gone to their respective palaces, and Magon stole away from the revellers. He made his way to the hanging gardens where brooded the solemn hush of night. The wild birds had long sought their nests, and the graceful deer reclined in the dark shadows that lay across the smooth green turf of the surrounding preserves. The dim recesses of its silent groves were bright as day, for a full moon shed its silvery light over the beautiful scene. The sight of the little dancer, amidst all the splendor of the court, had aroused Magon's protective nature. What could he do to show her she had a friend at Court. Oh that he could mount his good war horse and drive away into the desert. Better a goat's hair tent in the wilderness with her, than be a favorite of the fierce old king. Far better her talent had not been discovered and she were the meanest slave, drawing water for the herds and camels, than living in a palace of gold. She had crept into his heart unawares. He was determined to see her this very night, tomorrow might be too late. Nay, he would talk with her this very hour, before the Gods had time to cast his own lot beyond recall. So he hurried thro' the shadows of the sleeping gardens, for the King's shield bearer could pass unmolested by the guards. On he went to the great brick building, where the dancers were quartered.

Outside its grim walls Magon paused, and, softly imitating the call of the murkowitz, or ring dove, calling to its mate, he waited.

In a short time a lithe, graceful figure glided like a pale ghost from beneath the shadow of the tower, and flitted past him in the moonlight. Magon followed discreetly, as soon as he had made sure that no eye but his had seen that ghostly form.

Plunging into the shadows he came up with her. "Oh Queen of my heart, thou hast risked thy life to answer my call; but I must ask thee, art thou willing to trust me? I will take thee away from the palace. I know where I can hide thee, and tomorrow eve we will away across the desert to Palestine.

"I would that we could, my Lord; but a Jewish maiden, according to the laws of our people, cannot mate with an Assyrian. But alas! our hearts are wayward, and all the laws ever made cannot stay our hearts from loving; and I love thee. I know full well that thou wouldst try to see me to-night, for thine eyes did tell me so," she said shyly.

Now Magon loved the little maiden with all the warm and stormy passion of his race and climate. "Let us defy the laws and Royalty," he whispered. "We can but die once." And he folded her in a loving embrace. "What can I do to prove to thee that I love thee better than life?"

"Naught just now," she said smiling, "but I will prove to thee how much I love thee. See! this is my Besa ring, 'tis charmed; it was given to me by an Egyptian Priest who told me that if I parted with it I should sacrifice the dearest wish of my heart; that love, happiness and life would leave me, and the one to whom I gave it would gain those gifts; and its power would be lost to me, until once more it should be placed upon my finger by the one I love."

"Dear heart! if thou believest what is written in the stars, then thou shouldst be more careful of thy priceless charm. I would not deprive thee of it for a moment of time. I wonder if the amulet controls destiny; or is it destiny that gives value to the amulet?"

"I know not dear one; but we shall see." With that she

slipped the ring on the little finger of his right hand. As he drew her close to his heart, she whispered: "I would be quite willing to pay the price," and she hid her face on his shoulder. Then suddenly he felt her shiver from head to foot, and she grew deadly pale in the moonlight. There was a thrill of fear in her voice as she whispered: "Oh Magon pity me; save me; oh what shall I do? methinks I saw the green eyes of the Queen gazing upon me from yonder bushes."

"Nay, nay, dear love, thy fears doth run away with thee; but still it were best to fly, for 'tis said she walks, like the leopard, by night, in this, her favorite retreat, and, pressing her hand hastily to his lips, he watched her glide swiftly into the shadows. As she disappeared he drew a sigh of relief and stood motionless as a statue; his heart was beating wildly, for now he could plainly hear a soft measured tread and the rustle of a woman's garment. He turned his head, and there stood the Queen. Trembling in every limb, Magon prostrated himself on the marble walk at her feet.

"Arise Magon," said the soft purring voice of the Queen, "wert thou worshipping the stars when I approached thee?"

"By the beak of Nisrosh, I was but thinking of thy divine self, your Majesty," he answered with ready wit. But the eye of the Queen narrowed to a mere slit, and her fair face became rigid. Such a gleam had Magon often beheld in the eyes of the King when condemning some poor wretch to death.

"If thou canst read the stars, perchance thou canst see thy destiny written there. I am glad to see thou art on guard in my garden; thou hast managed well; thou art in truth a courtier as well as a soldier. Thy Queen is gratified to know thou art here; thy thoughts cannot fly too high, Magon. Aspire to the highest. Ashtoreth, the Queen of Heaven, smiles on thee."

She laid her white hand on his arm with a flattering gesture, and he felt the blood mount to his brain and the color to his cheeks at the thrilling touch. The male heart never becomes too old to respond to the flattery of a lovely woman, and his boyish vanity triumphed over his heart. He smiled well pleased to have won the fancy of the great Queen.

"I believe that man makes his own destiny," whispered

the Queen softly. "He can rise to great heights or sink unknown, according to the woman he chooses."

She glanced keenly at his face, then she walked slowly away, following the winding path, grave and abstracted, as though weighing in her mind some mighty matter of state.

Magon stood looking after that superb figure, his heart sick with fear. His head swam round, as he thought with horror of the narrow escape he had from being actually caught caressing the little captive. Nay, it was impossible? The Queen could not have seen her, for Miriam had fled fully two minutes before he had heard even the rustle of her garments, or the footsteps of her attendants. Thus to himself did he speak; for alas he felt very weak. "Methinks the desire of the Queen is like the hot winds of the desert. Death doth follow in its wake," he said with a sigh.

The Queen went to her gorgeous apartments, where scattered around were costly articles of furniture, ivory couches covered with the skins of lion and leopard, silken cushions and tables of elaborate Egyptian carving. She seated herself in a gilded dipros, and bade her hand-maidens take down her hair, which covered her like a fleece of gold. Presently she spoke, in a languid tone, saying: "What maiden wore a pale green sindone, tonight?"

Her attendants looked at each other and trembled. At last one ventured to say: "The Babylonian robe hath been bestowed, oh Queen, on one of the captives, a Jewish dancer, who hath found favor in the eyes of the King."

"Ah, so, bloweth the wind that way," said the Queen. "She hath made the long journey across the desert, and hath more than a winning way."

She clapped her hands, saying to the black eunuch, who answered the call, "Bring the Jewish dancer before me, *now*."

With a wave of her hand she dismissed her attendants, and in a short time the Nubian returned, leading Miriam into the dread presence of the Queen, who surveyed the trembling maiden with a scornful curl of her lips.

She looked her over from head to foot and said with a sneer, "Thou poor grey linnet, methinks thou wilt be better off

in a cage, lest the eagle soaring through the limitless ether take a fancy to thy dun plumage."

Miriam glanced up at the rosy smiling mouth, at that beautiful face, and noted with growing terror the cold pitiless gleam in those brilliant eyes.

With indolent grace the Queen moved her chair, rubbed her dainty foot across a carved ornament set in the floor, and behold! the great marble slab began to slide back, disclosing to view a black yawning pit. With a gesture the Queen commanded the eunuch to lower the girl therein, saying coldly: "If thy moans and howls disturb my slumbers, I will send thee a couple of scorpions to keep thee company."

With that she touched a spring and the slab rolled silently into place; and the Queen lay calmly down upon her silken cushions and fell asleep.

The following evening when the sun was filling the western sky with glory, the Queen sat before her burnished mirror. "Tire me well," she said with a laugh, "I would make an impression tonight." As she gazed at that faultless face and form not an eyelid quivered, nor did her jeweled hand even tremble as she smoothed her fair hair. She was hard and white as marble. In that bosom no thought entered of the fair blossom lying in a crushed and helpless heap beneath her gilded chair.

Now as the evening began to wane the fierce old King thought more than once of the new dancer. As he sat on his throne, his face lightened and his scowl fled, when the musicians began to play the familiar tune; but a dark-skinned maid from Arabia was dancing, and then came a fair-haired, blue-eyed dancer from Lybia, famous for generations as dancers at the Court of Pharaoh.

"Now bid the Jewish maid dance," he said with a wave of his hand. "From this moment she is free."

The Master of Ceremonies fell at his feet. "Oh Sire, naught can keep the evil tidings from thine ear. The Jewish maiden hath disappeared from the palace. Perchance the Gods hath spirited her away, for none in Babylon hath beheld her this day."

For a moment the King spoke not a word, then his eye fell

upon his shield bearer, who stood stunned at the news. The King became very angry. Had Magon dared to aspire to the maid? He had noted that often on the journey he had given water-skins to the maid on the march.

"Magon," he said in a voice of thunder. The soldier saluted and prostrated himself at the feet of the irate King. "Knowest thou aught of the Jewish captive?"

"Magon's tongue clove to the roof of his mouth. He could not answer for sheer terror as he thought of her probable fate. At length he stammered: "Nay, I swear by the seven stars that I know nought of the maid or her whereabouts, oh great King, nor have I seen her this day."

"Thou liest," said the King, eyeing the young warrior, sternly. For Magon's confusion was plainly visible to all.

"By Ashtoreth, this is too much," said the King, springing to his feet, his voice shaking with ungovernable rage. "I believe thou art lying, not only hast thou seen the maiden, but thou hast helped her escape from Babylon. Ho, Guards, away with him. He shall pay the penalty; let him die at sunrise. Cover his face and lead him away."

At this moment the Queen entered the great hall and her keen eye noted the guards dragging Magon away. She raised her eyebrows with just the faintest flicker of surprise, for she had heard that stentorian command even in the outer court, but knew not who it was that was being led forth to die. She passed swiftly to the foot of the throne, and lifting the King's sceptre, she kissed it in token of submission, while she veiled her blazing eyes.

"Your gracious Majesty, dost remember 'tis thy natal day, the day on which thou art wont, as a rule, to extend mercy to those who offend thee. Spare then, I pray thee, thy shield bearer, oh King."

"Nay," said he with a frown, "his offense is one I will not overlook. I have spoken."

No sooner had the King retired for the night than a slim young warrior in shining breast plate and helm, with a face like Shamash, the God of Light, was seen to pass the guards, to whom he presented the King's own signet, and entered unchallenged the cell of the prisoner.

Magon looked up astonished at this bright vision, then prostrated himself at the feet of the warrior, for he recognized it was none other than the Queen.

"See how I forgive thy infidelity, I have come to save thee, Magon. Outside the walls is waiting the swiftest dromedary in the land of Shinar. Fly to my own citadel of Ascalon. There thou wilt be safe in the city of refuge."

She looked tenderly down on the kneeling figure at her feet, leaning towards him with a graceful pliancy of a young palm bending in the evening breeze, and even his love and longing for Miriam, which burned in his heart, could not subdue the passionate admiration he felt as he gazed into the eyes of the loveliest woman on earth.

Meeting his glance, her own wayward heart kindled into fire. She laid her hand tenderly on his shoulder, with a gesture that was a caress. "I have come to save thee," she said softly. "I could not let thee die. I give thee thy life as a free gift. Thou leavest behind thee a Queen, aye, but a woman after all. A Queen, forsooth, who thought to love and cherish thee, but the Gods have interfered in our love-making and in the moment I gained thee, I lost thee as well."

Magon sprang to his feet. "Oh, Queen, I have but one desire, to live and die at thy gracious feet."

"'Tis well," she said, "I bid thee now ride for thy life to the city of refuge. Farewell, beloved," and she glided away, followed by the shield bearer.

She let him out of the brazen gates with her own hand, and the sunrise saw him leagues from Babylon and well on his way to Ascalon.

### PART III.

Now the scene changed, and before Jack's astonished eyes was the stage of the Hippodrome, with its gorgeous ballet, the dancing figures moved swiftly, like the changing colors in a kaleidoscope, and conspicuous among them, he saw Miriam, the captive maid of Babylon.

The orchestra was playing a soft dreamy melody. Every pair of hands in the big auditorium was clapping a warm welcome to the little dancer; her eyes were like stars; her

dusky cheeks like the petals of a rose. One could see she was very happy; she loved her art; it filled her life; the sound of the music, the applause of that vast audience satisfied her. The one great wish of her heart was that she might some day dance before a crowned head; and she hoped that it might be a fierce old King, with a kindly smile. If she could only dance before that old tyrant, she felt the supreme moment of her life would come, and then only would she be mistress of her art.

Jack seemed to know this intuitively, and watched the scene as if fascinated. Then suddenly the silvery mist faded away, the electric lights went up, and Jack rubbed his eyes in amazement, as he glanced round his familiar rooms. "Good heavens! have I been dreaming," he said, in a bewildered way, "or was it an optical illusion?"

The next evening found this cynical young man at the Hippodrome, just to satisfy himself that the vision he had seen was not a mild form of indigestion. Seated in the second row of the orchestra, Jack saw that every detail of that ballet had been faithfully reproduced in his room. At the first bars of the music that preluded the third act, he knew he should see Miriam in that shimmering robe of pale green tissue. She came on in a triumphant burst of music, and danced down to the footlights. She saw him, their eyes met, and they looked at each other in a long, strange gaze; she nearly lost her step, and shivered visibly as she glided into the wings.

After the performance she was not surprised to see the tall stranger talking to the manager; and a few moments after she was bowing. While a conventional introduction was being spoken, her heart was beating wildly, as she heard him say:

"May I have the pleasure of a few moments' conversation with you? Miss Darrel, may I present you with a little trinket that I think once belonged to you in the long ago?"

"How strange," she murmured.

"When you parted with it you lost your life, love and happiness, all that made life worth living. And I have a fancy to return to you again that ancient charm—your long-lost Besa ring."

He held out to her the ring, and she slipped it on her slender finger, saying softly:

"I was told not long ago that I should receive a gift that had once belonged to me in a former life, and that it possessed the power to bring me love, protection and perfect happiness."

"I am quite certain it will," said Jack gallantly, "you once gave that ring to me and I now return it with my best wishes. If you could only take the donor as well as the charm," he said ruefully.

And Miriam, looking up into the dark eyes so quizzically looking down, replied:

"Time makes no difference in our innate philosophy. With the Moslems of the East I say, why not! Allah is great! 'tis his doing *Kismet!* You and I are but instruments in the hands of fate. I feel sure we belonged to each other in the long past. So why oppose that fate," she said with a roguish smile. And Jack Drummond, who sneered at love, agreed joyously it was useless to fight *Kismet*.

## FLASHES OF INTUITION.

BY O. N. SCHOU.

**I**NTUITION is not so common as the use of the word may indicate; it has little to do with sensuous things. Intuition is not a belief, not a process of thinking, nor impressions of the senses.

Intuition is immediate knowledge. An intuition may be likened to a ray of light, shining through the darkness and making visible what was before unseen. Sometimes a poet gets a flash of this light, and he translates what he sees into words, and we say he was inspired.

Although intuition seems to come without direct effort, it must be worked for in many ways. An unselfish life of action with high aspirations and persistent efforts to solve the problems of life will prepare one for flashes of intuition from the realm of his true being.

# THE PYRAMID OF XOCHICALCO

BY AUGUSTUS LE PLONGEON, M. D.

## PART II.

### DECIPHERING THE GLYPHS

**B**EFORE beginning the deciphering of the records sculptured on the sides of the mausoleum, it is necessary to state that the inscriptions are written in the ancient *Maya* language with *Maya* and Egyptian hieroglyphic characters. Like the Egyptian, they have to be read generally horizontally from right to left, sometimes also vertically beginning at the top, according to what the sculptor thought best in arranging the characters for the harmony of the general design and, perhaps also, to suit the space at his disposal. Some of these signs were purely alphabetic, others syllabic, others symbolical, yet others pictorial and some ornamented.

As far back as May, 1886, the writer presented in his book "Sacred Mysteries Among the Mayas and the Quiches,"<sup>19</sup> the ancient, hieratic alphabet of the Mayas, discovered by him, side by side with the hieroglyphic Egypt-

<sup>19</sup>Le Pongeon. "Sacred Mysteries Among the Mayas and the Quiches." Introduction—page XII.

ian alphabet published in the works of Champollion le jeune," Samuel Birch," and others; yet it may not be out of place if reproduced here\* to enable the reader to better understand the following explanation of the inscriptions carved on the sides of the Pyramid of Xochicalco. By this interpretation the contention of the author—that the Mayas and Egyptians must have learned the art of writing from the same masters, perhaps in the same schools, unless they learned it one from the other—will be proved, although this contention is denied by the majority of the learned professors of American archaeology, who are still seeking a key to the Maya books and inscriptions, which they continue to regard as undecipherable rebuses. It is certain that the Mayas did not learn the use of the letters from the Egyptians. The Egyptians never claimed to be the inventors of their alphabet, but attributed it to *Thoth*, their god of wisdom and letters.<sup>13</sup>

<sup>13</sup>Champollion le jeune. *Système Hieroglyphique des Anciens Egyptiens.* Planches VI., also "Alphabet harmonique"—pp. A to K.

<sup>14</sup>Samuel Birch apud Bunsen. "Egypt's Place in Universal History." Vol. V.

\*See Plate 5. The alphabet reproduced here is fuller than the one referred to, as a number of characters were discovered and added since 1836. M. A. B.

<sup>15</sup>Plato—"Philebes" Pietschman—"Hermes Trismegistos." Brugsch—"Religion and Mythology of the Ancient Egyptians." P. 446.

By comparing the Maya and Egyptian alphabets (see plate 5) it becomes evident that the ancient system of writing was identical in Mayach and Egypt. Are we to account for this identity on the theory of casual coincidence?

It is not probable that the inventors of the Maya alphabet and those of the alphabetical signs used by the Egyptians would have represented the same sounds of the human voice by exactly the same characters had they worked apart or not learned from the same schools. By what strange coincidence had the inventor of the Egyptian alphabet stumbled upon the geometrical figure  or  representing in straight lines the geographical contour of the Maya peninsula and called this figure Ma, the the radical of the name *Mayach*, of the *Maya* empire? And how came he to give to that syllable *ma* the meaning of site, place, country, thus indicating that the shape of the character was suggested to his mind by that of a place or country well known to him, and where his ancestors might have dwelt?

On the other hand, it is easy to under-

stand why the Maya hieroglyphicist should have selected this identical geometrical figure to represent the letter M, initial of Ma, radical of the name of his country, and given it the meaning of earth, of land *par excellence*.

Again, how account for the inventors of the Maya and Egyptian alphabets having taken the figure of a serpent with dilated breast, like the asp when excited by anger, to stand for the letter N?

That the Mayas should have adopted it is quite conceivable since this figure is exactly the shape of the countries of Central America where, in remote times, the Maya language with its many dialects was spoken. On account of that peculiar shape it was called *Nohcan*<sup>10</sup> the great serpent, Yucatan being the head as it was the seat of the government of the Maya empire, whose kings bore the title of *Can* (serpent), while the isthmus of Panama formed the tail. But why should the Egyptians select this same figure of a serpent with inflated breast for their letter N? And why should they and the Ethiopians adopt it as the badge of royalty and divinity?

Again, why should the Egyptians have taken, as did the Mayas, the wavy broken

<sup>10</sup>Lopez de Cogolludo. *Historia de Yucathan*, Lib. I. P. 2. 2d. column.

MAYA ALPHABET DISCOVERED BY  
DR. LE PLONGEON.

EGYPTIAN ALPHABET ACCORD-  
ING TO CHAMPOLLION LE JEUNE,  
SAMUEL BIRGH, BUNSEN, AND  
OTHERS.

A	   	   
B	   	    
C	    	 
H	    	   
I	 	  
K	       	      
L	   	   
M	    	    
N	    	   
O	  	 
P	   	  
PP	 	 
T	     	    
TH	 	
U	   	 
X	   	  
Y	  	 
Z	  	 
CH	 	
CH		 
TZ		
3 DZ	 	 
E		 

Plate 5.

line , symbol of a serpent in motion, as another sign of the letter N, and to represent water, they being a people living in a valley away from the sea?

That the Maya hierogrammatist should have done so is easily explained, their country, bathed on the east by the Carribbean Sea and on the west by the Pacific Ocean, was well nigh surrounded by the sea which, among other names, they called *Canah, the mighty serpent*, representing it in all their writings by the image of a serpent, or more generally by the head of this animal. *Sea serpent*

The letters M and N are not the only ones represented by objects the initial letters of whose names are the characters these objects stand for. In fact such is the case in both the Maya and Egyptian alphabets, for all the letters.

Anyone versed in the reading of Egyptian hieroglyphics having a knowledge of the Maya language, will meet with no difficulty in translating the inscriptions carved on the Pyramid of Xochicalco.

With these preliminary remarks, and with the aid of the preceeding alphabets let us begin the study of the sculptures and inscriptions, and try to make out their meaning.

After glancing at the sculptures that cover the walls of the monument, when, from among the maze of lines and figures, the eye begins to disentangle the designs and discern the objects they represent, the attention is first called to two large heads with open mouths and hanging tongues, one being placed at each end of the wall and as if looking at one another (Plate 6). Their noses, with water spouting from the nostrils, touch the under side of the fillet. These are the heads of serpents, the undulations of whose bodies, crossing and recrossing the width of the wall, form, as it were, a frame for the other designs and inscriptions that fill the space between them; their tails, formed by jets of water, meet in the middle of the wall. These serpents do not symbolize the country, having no wings, no dart at the tail. They are not the emblems of the rulers of the country, since they are not covered with the ceremonial mantle of feathers, insignia of the king, and their tails are devoid of rattles. Scattered over their bodies, serving as an adornment, is the ornamented sign  many times repeated.  is one of the many letters of the Maya and Egyptian alphabets; it corresponds with our Latin H, and is pronounced *ha*. But

*ha* is the word for water, both in the Maya and Egyptian languages.<sup>17</sup>

Again, on the sides of the serpent's bodies, likewise serving as adornment, is this other sign , also a symbol of water, image of  the crest of the wave about to break, expressed by the Maya word *uncicitha*. It is also the letter U of the Maya and Egyptian alphabets, radical of the many Maya words whose meaning is to rise curling, to turn upon itself as a wave about to break on the shore.

The artists, then, inform us that the serpents sculptured by them, in this instance are emblematic of the sea, the ocean, *Kanah*, always figured in the Maya writings as a serpent, and generally, for the sake of abbreviation, by simply the head of an ophidian, as already said.

Under the design occupying the space within the first undulation of the serpents' bodies is the following inscription:



It is composed of the character  H twice repeated for the sake of symmetry in the drawing. It stands for the word *ah*, the masculine article, the mighty, and

<sup>17</sup>J. P. Perez Maya Dictionary—Beltram de Sta. Rosa, Birch Egyptian Dictionary in Bunsen—Egypt's Place in History.

of four dots . These represent the numerical 4, *can*, in the Maya language. But this vocable, among its many other acceptations, is also the generic name for serpent, corresponding to *ophidian* in English and other modern tongues, The inscription therefore tells us what the serpents carved on the sides of the mausoleum are intended to symbolize. It reads *canah*, the mighty serpent, the sea, the ocean.

The very prominent place given to the serpents in the sculptures would convey the idea that those who indited the record, wished to transmit the knowledge that the ocean played a most important part in the events whose occurrence they thus intended to commemorate among coming generations.

Depending from the open mouth, serving as the forked tongue of the serpent is the sign  *chi* of the Maya alphabet. *Chi* is the Maya word for mouth; but it is also the radical of the verb *chictah*, to *shake a liquid up and down, this side and that*.

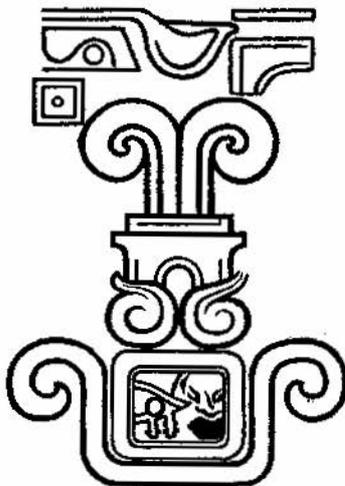
Under this sign, and to explain the up-  
lifted position given to the serpents' heads, is  
the word



which reads  N,  ha,   
ha,  U, *uaan, reared itself up.* In  
front of the open mouth we see this other  
word  ha,  ha,  N, which  
reads *hahan, suddenly.*

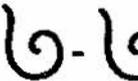
The characters thus far interpreted can  
be rendered into English as follows: *The sea  
violently agitated in all direction suddenly  
rose.*

The design which most calls the attention  
next to the serpents bodies and heads on the  
north, south and east sides of the monument,  
and twice repeated on each, is this:



It is composed of the  
characters  H, and  
 U, twice repeated,  
placed on the top of  
the sign  which in  
the Maya and Egyptian  
alphabets correspond to  
our Latin K. It is the  
symbol of an edifice, a

temple, *kuna* in the Maya language. These form an inscription recording the destruction of edifices; while the design placed under it tells of the location of the country where the catastrophe occurred, and how everything was reduced to ashes before being finally engulfed by the waves of the ocean.

The characters  and  give the word *huu*, which signifies destruction, and is the radical of the majority of vocables meaning ruin, destruction.<sup>18</sup> Being placed over the sign  it stands, in the present instance, for  the verb *huubul*, to *cause edifices to crumble*.

The design  immediately under the characters just explained is composed of four pictorial parts. The exterior one, inclosing the others, is intended to represent the curve of the general outline of the western coasts of the Atlantic ocean; that is, the eastern shores of the American continent from Newfoundland in the north to Cape St. Roque in Brazil in the south. The basin of the



<sup>18</sup>Pio Perez—Maya Dictionary.

north Atlantic ocean is always represented by the Maya hieroglyphs by this sign



." The quadrilateral figure within said symbol is one of the signs in the Maya and Egyptian alphabet corresponding to our Latin M. It reads, in the Maya and Egyptian languages, *Ma*—the land the country. Within the quadrilateral are pictured an animal's face, seemingly that of a tiger, with the mouth wide open and the rump of a quadruped,  Ppa, is to *open the mouth*, and  *yit*, is the croup of an animal, in the Maya language.

The two figures then read *ppay*, a verb, signifying *to be reduced to dust, to ashes*. The meaning of the whole pictorial inscription is therefore: *The land situated in the basin of the Atlantic ocean was reduced to ashes*.

Besides this most explicit declaration that the monument was erected to preserve for unborn generations the memory of a terrible catastrophe, emphasized by being twice repeated on three of the faces of the mausoleum so that the beholders might be impressed with the great importance attached by the builders to the relation, above the main design

<sup>19</sup>Troano's Ms. Part I., Plate XIII., Div. 3. Le Pongeon Queen Moo, etc. Introduction p. LX.

but still inclosed within the first undulation of the body of the serpent adorning the north half of the wall of the base of the edifice, is found another paragraph no less important for the completeness of the record, although written with smaller characters. In fact this should be read first as it makes known the cause, or at least one of the causes, of the ruin that befell the country whose name is therein mentioned.

  Beginning the reading of this paragraph on the right we find the letter  of the Maya and Egyptian alphabets, which corresponds to the Latin C, and is pronounced *ca*: immediately above it is the sign  of the same alphabets equivalent to N, we thus have the word *can*, a Maya particle, which in composition with a verb, indicates that the action, expressed by said verb, takes place suddenly.

Next is the picture of a ladle  <sup>20</sup> *hopob*, in the Maya language. *Hop* is the radical of many words whose meaning is *to burn with flames*. The ladle in this instance stands for the verb *hoopol*, *fire to break out bursting into flames*.

*Canhoopol* then means—*fire suddenly broke out bursting into flames*.

<sup>20</sup>Sir Gardner Wilkinson. *Manners and Customs of the Ancient Egyptians*—Vol. II. Chap. VII. p. 46. Illustration.



From Peñafiel, Monumentos Mexicanos, plate 170

PYRAMID OF XOCHICALCO; SERPENTS WITH OPEN MOUTHS AND HANGING TONGUES FACING EACH OTHER, ARE CARVED



PHOTOGRAPH FROM WHICH DR. LE PLONGEON MADE HIS TRANSLATION  
See plate 6 for view of the entire wall

The sign  under the handle of the ladle is composed of the Maya and Egyptian letter  M, *ma*, the land, the country, and  of the symbol  of the land of *Mu*, according to the Maya hierogrammatists,<sup>21</sup> and meaning among the Egyptians, the land toward the setting sun<sup>22</sup> in the Atlantic ocean. Under this is the Maya character TH pronounced *tha*, radical of *thab*, to set on fire, and of many other vocables conveying the idea of *setting on fire, of burning*.

The entire inscription comprises within the first undulation of the serpent sculptured on the north half of the east wall\* (see plate 7) of the mausoleum reads: *Canoopol Mu thab huubul kanah ma ppay*, which may be freely translated:

*Fire broke out suddenly, bursting into flames, in many parts of Mu, setting fire to all edifices that, crumbling, were destroyed. The country situated in the basin of the Atlantic ocean was reduced to ashes.*

<sup>21</sup>Troano MS. Part I. Pl. XI. Middle section.  
Part II. Pl. II.—III.

<sup>22</sup>Le Plongeon—"Queen Moo and the Egyptian Sphinx." Introduction p. LIX.

\*Plate 7. Photograph from which Dr. Le Plongeon made the above translation, see plate 6 for view of the entire wall.

150  
T

## MAN AND THE ZODIAC.

BY FRANCES ALLEN ROSS.

**T**HE Zodiac is the plan upon which everything from an atom to a cosmos is built, maintained and reabsorbed. The mind, thinking from within, expands by an inherent law of its thought in the form of a circle. This circle projected is represented by the zodiac of the heavens.

Thus, we have the constellations of the zodiac as the outer circle, enclosing a small circle, which is the human zodiac. If we draw straight lines from the circumference of the outer to the inner circle they will touch those points in the body which represent or reflect the corresponding force in the great circle usually spoken of as the Grand Man.

Again if we draw a human figure with its head at aries and the feet touching the head, and the entire body in the form of a circle we find aries over the head, the sign taurus over the throat, cancer at the breasts, leo at the heart, virgo at the womb, libra at the crotch, scorpio over the prostate gland, sagittary over the thighs, capricorn over the knees, aquarius at the calves and pisces at the feet.

The human body is a reflection or minature of the great cosmic body, each sign or division of which represents a great being; that which includes all is represented by the sign aries, the head. In the head of man is the brain, the instrument of conscious action, within which are the ideals, from which proceed all that he can possibly create. If man has no ideal, he cannot have anything corresponding to it, either in his body or his environment.

The first logos, represented by taurus, is that which is referred to as "In the beginning was the word." The word in

man is represented by a sound, emitted through the throat. Sound is the creator, preserver and destroyer of forms. This can be illustrated by sprinkling sand on a glass plate and then drawing a bow across the edge of the plate, so as to produce a sound. The sound will cause the sand to assume definite forms. The same pitch will always produce the same form; no two pitches can call into existence the same form. When a human being knows how, he may become a creator through his own spoken words. In fact, we do constantly create—but in ignorance. Every word spoken tends to quicken or to demoralize and destroy the speaker. By means of speech, man invokes the creative principle of taurus, or motion; he sets in action those forces which react upon him for good or evil.

Gemini, the twin, is substance; in its own state one, which becomes dual in manifestation. It is the soul principle, reflected in the shoulders, arms and hands. These bodily organs work out what the mind sets in action. The arms and hands are great reservoirs and distributors of electricity and magnetism. They bless, cure, heal, destroy, according to what they are made to do by the thought. Gemini stands for the second logos.

Cancer, the breath or nascent mind, is the third logos. In all early cosmogonies the breath is referred to as the intelligence pulsating and moving upon the waters of life. Its vehicle in man is the lungs.

The mind starts out on its journey through life as a breath, and at the sign of the breath manifestation begins. That is to say, the archetypal quaternary, consciousness, motion, substance, and breath—or, what in theosophical terms would be the absolute, reflected in atma-buddhi-manas—is ready to begin its descent into matter.

Leo, virgo, libra and scorpio compose the creative productive and reproductive quaternary. These forces represented in the body by the life principle, the principle of form or astral body, sex, and the masculine symbol, are concerned in the production of a physical body.

Physical man enters the world at libra, as a male or a female body. This sign is directly opposite the sign of consciousness

and is its reflection in the physical plane. This is the sign of balance. It is at this turning point or pivot of the circle that we determine our future careers. We may use the creative quaternary for physical expression and turn earthward, or we may follow the line of the occult zodiac, and raise by thought, the life developed into form, through desire, into the path upward, the arc of the circle extending from the coccygeal gland (scorpio) through the terminal filament in the spine to its connection with the spinal cord (sagittary), thence to the center opposite the heart (capricorn), and from there upward to a point between the shoulders (aquarius), to the neck, cervical vertebrae (pisces), and from the cervical vertebrae to the interior of the head.

This is "The Path," spoken of in theosophical literature and described in detail in "Revelations," where the various centers are referred to as the seven cities of Asia Minor. The only way in which we can prepare for this path or work out the occult zodiac, is by first determining what we shall create. At present desire draws us outward and earthward; but by living a life of purity in thought, we begin to create a new heaven and a new earth.

Just as the physical body is created by the union of male and female germs, so the spiritual body is created by the union of solar and lunar germs. The solar germ is furnished the body, and renewed each year. The lunar germs are generated each month within the body, and are either lost or retained. If retained, they pass upward to the head, the passage occupying the period of a month.

Since there is no possibility of the conception of a spiritual body until we have learned how to retain these lunar germs, it is evident that we must follow out this process. Theoretically it is simply expressed by—living a life of purity. We soon discover, however, that habits not only of a life time, but of past lives, weaknesses of various kinds—physical, mental and psychic—make themselves known and prevent our attainment. We must not only be pure in action: we must know how to resist the subtle forces on the astral plane; and, we must be pure in thought.

We may rest assured, however, that with the ability to even conceive of such a vehicle as a spiritual body, the aspiration to prepare for its creation, and the thought continually applied thereto, we must eventually purify and transform the desire nature.

We are told that the material used in our present bodies is used in the building of our next bodies, and so on. The physical body is to be the matrix of the psychic, mental and spiritual bodies. The first man is of the earth earthy, the last man is the Lord from heaven. Thus, as we have borne the image of the earthy, we may bear the image of the heavenly. As the ideal precedes the manifestation, so must the ideal of a spiritual body precede the creation of a spiritual body.

What is our ideal? Is the mind looking into the depths of desire for it, or upward to the Higher Self. Are we looking at God or *Deus inversus*, which we call the devil?

The great lessons for us to learn from the Zodiac are: where are we in the zodiac, and whither are we going. The path of desire will keep man continually reincarnating on earth; the path of duty will lead him on to the Divine presence—Consciousness.



71982  
DOGMA AND RITUAL  
OF  
HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Doubleday.

Annotated by Alexander Wilder, M. D.

(Continued from page 44).

SPELLS

FONS. (THE FOUNTAIN)

OCULUS. (THE EYE)

FULGAR. (LIGHTNING)

**T**HE Great Master has said: "The man who looks upon a woman with an impure desire profanes that woman." What we will with perseverance we accomplish. All real volition is confirmed by acts. Every volition confirmed by an act is itself an action.<sup>1</sup> Every action is subject to a judgment, and this judgment is eternal. These are dogmas and principles.

According to these dogmas and principles the good or evil which you desire either for yourselves or others, to the extent of your will and in the sphere of your action, will infallibly happen either to others or to you, if you confirm your will and if you accomplish your determination by acts.

Acts should be analogous to the volition. The will to injure or to make oneself loved, in order to be efficacious should be confirmed by acts of hatred or of love.

All that bears the imprint of a human soul pertains to that soul. All that man has appropriated in any way whatever becomes his body in the larger acceptation of the term, and everything done to the body of a human being is felt again

<sup>1</sup>Action relates to the power; its operation and general process; an act is the thing done, the effect of the other.

whether mediately or immediately through that person's soul.

Therefore every species of action hostile to our neighbor is regarded in moral theology as the beginning of a murder.

To cast a spell is a manslaughter, so much the more cowardly as it evades the sufferer's right of defence and punishment by the laws. This principle once established, for the satisfaction of our conscience and as a warning for the weak, let us fearlessly affirm that it is possible to cast a spell.

Let us go further and affirm that it is not only possible, but somehow necessary and fatal. It is incessantly done in the social world unconsciously by the persons acting and those sustaining action. The involuntary spell is one of the most terrible dangers of human life.

Passional sympathy necessarily submits the most ardent desire to the strongest will. Moral maladies are more contagious than physical ones, and there is such success in infatuation and fashion that we might compare them to leprosy or cholera.

We die from an evil association (*mauvaise connaissance*) as from a contagious contact; and the horrible malady which for a few centuries only, in Europe has punished the profanation of the mysteries of love, is a revelation of corresponding laws of nature; and yet it presents but a feeble image of the moral corruptions which result continually from an equivocal sympathy. They tell of a jealous and cowardly man who, to revenge himself on a rival, infected himself with an incurable disease and the curse of partnership in a marriage-bed.<sup>2</sup> This horrible story is that of every magician, or rather of every sorcerer, who practises spells. In order to poison he poisons himself; in order to torture he tortures himself. He inhales hell in order to exhale it. To cause death in others he gives himself a mortal wound; but if he has the sad courage to do it, it is positive and certain that he will poison and kill by the sole projection of his perverse will.

There may exist loves which kill as surely as hatred, and the enchantments of kind feeling are tortures to the wicked. The prayers addressed to God for the conversion of a man bring misfortune to that man if he is not willing to be con-

<sup>2</sup>Such a story is related of Francis I, who came to his end, it is asserted, in that way.

verted. There are—as we have already stated—fatigue and danger in struggling against the fluid currents, set in action by chains of united will.

There are, therefore, two sorts of spells: the *involuntary* and the *voluntary*. We can also distinguish the physical spell from the moral one.

Force attracts force; life attracts life; health attracts health; it is a law of nature. If two children live together—especially if they sleep together—and one is weak and the other strong, the strong one will absorb the vital energy of the weaker one and the latter will waste away. This is why children ought always to sleep apart. In boarding-schools certain pupils absorb the intelligence of other pupils, and in every circle of men there is soon found one individual who controls the volitions of the others.

Casting spells by currents is a very common thing, as we have remarked. We are carried along by the crowd morally as well as physically. But what we have more particularly to establish in this chapter is the almost absolute power of the human volition, in the determination of its acts, and the influence of every exterior demonstration of a will even over external things.

Will-spells are still frequent in our rural communities, because the natural forces among ignorant and isolated persons act without being weakened by any doubt, or by any diversion. A frank hatred, absolute and without any mixture of repulsed passion, or of personal cupidity, is a sentence of death under certain given conditions, for the individual that is the object of it. I say: "without any mixture of amorous passion or cupidity"; because a desire, being an attraction, counterbalances and annuls the power of throwing its face out upon objects. Thus, for instance, a jealous man will never place his rival efficaciously under a spell, and an avaricious heir will never abridge by the sole act of his will the life of a miserly and long-lived uncle. Spells attempted under such conditions react on the one who tries to produce them, and are salutary rather than hurtful to the individual who is the object thereof, for it extricates him from a hateful action which is destroyed by exalting itself beyond measure.

The word *envoûtement* (spell), very energetic in its Gallic simplicity, admirably expresses the very thing that it signifies: *envoultement*, the action, so to speak, of seizing and enveloping some one in a *spell*, in a prescribed operation of will.

The instrument of spells is nothing else than the great magic agent itself, which, under the influence of a wicked volition, then becomes really and positively the devil.

Witchcraft, properly so called, that is, the ceremonial operation with a view to cast a spell, only acts upon the operator and serves to fix and to confirm his will by uniting a definite purpose with perseverance and effort—two conditions which render the willing effective. The more difficult or horrible the operation, the more effective it is, because it acts more on the imagination and confirms the effort in direct proportion to the resistance.

This explains the strangeness and even the atrocity of the operations of black magic among the ancients and in the middle ages;<sup>3</sup> the devil's masses; the sacraments administered to reptiles; the effusions of blood; human sacrifices and other monstrosities which are the very essence or reality of the goëtic art of necromancy. Such practices have drawn in all ages upon sorcerers the just repression of the laws. Black magic is really only a combination of sacrileges and of graduated murders in order to pervert forever a human will, and realize in a living man the hideous phantom of the devil. Hence it is, properly speaking, the religion of the devil, the worship of darkness, the hatred of good carried on to its highest paroxysm; it is the incarnation of death and the permanent creation of hell.

The Kabalist Bodin, whom we might wrongly suspect of having had a weak and superstitious mind, had no other motive in writing his *Demonmania* than the necessity of strengthening minds against a too dangerous credulity. Initiated by the study of the Kabala into the genuine secrets of magic, he shuddered in thinking of the dangers to which this power

<sup>3</sup>The rites of the ancient worship abounded with such orgies, and it is very certain that the peculiar practices at the "Witches' Sabbath" were copied from them and adapted to the circumstances of the period. It was the custom of the Popes, however, to denounce all heresy as witchcraft; so that the Paulicians, the Waldenses and Protestants, all rest under the same imputation.

abandoned to the wickedness of men could expose society. Hence he attempted what M. Eudes de Mirville has just tried again among us. He collected facts without explaining them, and sought to demonstrate to the scientific world—inattentive or otherwise preoccupied—the existence of occult influences by the criminal operations of bad magic. Bodin was no more listened to in his day than M. Eudes de Mirville will be, because it is not sufficient, if we would impress serious men, to indicate phenomena and to prejudge their cause. It is necessary to study this cause, explain it, prove its existence. That is what we shall endeavor to do. Shall we have any better success?

One may die from the love of certain beings as well as from their hatred. There are absorbing passions under the strong besetment of which one will be perceived to be wasting away like the betrothed brides of vampires. Not only do the wicked torment the good, but the good unconsciously torture the wicked. The gentleness of Abel was a long and painful spell for the ferocity of Cain. The hatred of goodness by bad men, proceeds from the instinct of self-preservation. Besides, they deny that their tormentors are good, and strive—in order to be tranquil—to deify and justify evil. Abel in the eyes of Cain was a hypocrite and a coward, who dishonored human dignity by his abject professions of dependence upon the Supreme Being. How this first of murderers must have suffered before proceeding to a dreadful attempt against his brother. If Abel could have understood it, he would have been in mortal terror.

Antipathy is nothing but the presentiment of a possible spell, a spell which may be of love or hatred; for we often see love succeed to antipathy. The astral light warns us of influences to come by an action on the nervous system more or less sensitive, and more or less acute. Instantaneous sympathies, violent loves, are explosions of the astral light, caused as precisely and not less mathematically explicable and demonstrable than the discharges of strong electric batteries. We may see by this how many unexpected dangers threaten the impious individual who constantly plays with fire over powder-magazines which he does not see. We are saturated with astral light

and incessantly send it forth from us in order to make room for it, and to attract it anew.

The nervous structure which is designed both for attracting it and emitting it are specially the eyes and hands. The polarity of the hands resides in the thumb, and hence according to the magic tradition still prevalent in rural communities, it is necessary when we find ourselves in suspicious company to keep the thumb folded and concealed in the hand, and be careful not to look at any one, but endeavoring, nevertheless, to look first at those from whom we have something to fear, in order that we may avoid the unexpected emanations of nervous fluid, and the peculiar fascinating gaze.

There are certain animals which have the power to break the currents of astral light by an absorption which is peculiar to them. These animals are intensely antipathetic to us, and have something fascinating in their gaze. Such are the toad, the basilisk and the tadpole.<sup>4</sup> These animals, tamed and carried about us while living or kept in our inhabited rooms, preserve us against hallucination, and the forerunners of astral intoxication. The term *ASTRAL INTOXICATION*, which we write here for the first time, explains all the phenomena of furious passions, mental exaltations, and madness.

Breed toads and tadpoles, then, my worthy sir! Voltaire's disciples will say here: "take some of them with you, and do not write any more." I may reply to that, that I will think seriously of it when I feel disposed to laugh at what I do not know, and to treat men as fools whose knowledge or wisdom I cannot comprehend.

Paracelsus, the greatest of the Christian mages, employed to counteract a spell, the device of a contrary spell. He compounded sympathetic remedies and applied them not to the suffering limbs, but to models of the same limbs, formed and consecrated according to magic ceremonials. His success was prodigious, and no physician has ever come anywhere near to the marvelous cures of Paracelsus.

Paracelsus discovered magnetism long before Mesmer, and had pushed to its ultimate consequences that brilliant dis-

<sup>4</sup>*Tard*, conjectured to be a contract of *tetard*, a tadpole. Perhaps the author meant a lizard.—A. W.

<sup>5</sup>Animal Magnetism.

covery;—or rather, we might say, that initiation to the magic of the ancients. They certainly more than we, comprehend the great magic event and did not make of the astral light, of the azoth, of the universal magnetism, of the usages, a product of an animal and particular nature, emanating only from some particular beings.

In his occult philosophy Paracelsus opposes ceremonial magic. Certainly, he did not ignore its terrible power, but he without doubt desired to cry down its peculiar usages in order to discredit black magic. He places the omnipotence of the *magas* in the interior and occult magnetic *influence*.<sup>6</sup> The most skillful magnetizers of our day could not express it better. In the meantime, he wishes that magic signs, and especially talismans, be used to cure disease. We shall have occasion in our eighteenth chapter to return to the talismans of Paracelsus in touching, according to Gaffarel, upon the great question of iconography and occult numismatics.

They also cured spells by substitution when possible, and by breaking or turning aside the astral current. The traditions of the rural districts are wonderful, and certainly date far back. They are the remains of the teachings of the Druids,<sup>7</sup> who had been initiated into the mysteries of Egypt and of India by traveling hierophants. Hence we know in popular magic that a spell—that is to say, a determined and confirmed volition to do wrong—always obtains its effect, and cannot be turned back without danger of death. The sorcerer who delivers any one from a charm should have another object for his malevolence, or it is certain that he himself will be struck and will perish, a victim of his own evil acts. The astral movement being circular, every azoth, or magnetic emission which does not meet its *medium*, returns with force to its point of departure. This explains one of the strangest stories of a sacred book; namely, that of the demons sent into the swine that immediately plunged into the sea. This work of high

<sup>6</sup>*Magues*, denominated by Baron Reichenbach the *Odylic force*.

<sup>7</sup>The Druids and Bards constituted the sacerdotal caste of the Gallic and Kymraic nations. It is supposed that their rites and dogma were similar to those of the very oldest peoples. The Stonehenge and other like structures, the dolmens and monoliths, which are imputed to them have their counterparts in Arabia and Hindustan, but not in the Aryan districts. Like other priesthoods, the Druids were believed to possess supernatural powers, which in time were denominated magic and sorcery.—A. W.

initiation was nothing but the rupture of the magnetic current infected by perverse wills. "I am named *Legion*," said the spontaneous utterance of the patient, "because *we* are many."<sup>8</sup>

Demoniacal possessions are nothing but spells, and in our day there exist an innumerable number of obsessed people. A holy monk who devoted himself to the service of lunatics, Friar Hilarion Tissot, has succeeded, by long experience and the constant practice of Christian virtues, in curing many patients; and he unawares practices the magnetism of Paracelsus. He attributes most of the diseases to the disorders of the will, or to the perverse influence of extraneous wills. He looks upon all offenses as acts of folly and would desire that the wicked should be treated as sick persons, instead of exasperating them and rendering them. How much time will yet pass before poor Brother Hilarion is recognized as a man of genius; and how many grave men upon reading this chapter will still say that Hilarion Tissot and I ought to treat each other according to the ideas that are common to both of us, taking good care to publish our theories, if we desire that people should not take us for physicians only worthy of being sent to the Hospital for Incurables?

"And yet it turns," cried Galileo, striking the earth with his foot. "You will know the truth, and the truth will make you free," said the Savior of men. We might add: "You will love justice and justice will render you healthy." Vice is a poison, even for the body. True virtue is a pledge of longevity.

The mode of casting *ceremonial spells* varies according to times and persons; and all artful and domineering men find within themselves the secrets and method of it, without even calculating them precisely and reasoning about them in due order. In so doing, they follow the instinctive inspirations of the great agent, which, as we have already said, assimilates itself marvelously to our vices and our virtues; but we may say that generally we are submissive to the wills of others, through the analogies of our inclinations and especially of our defects. To caress the weaknesses of an individuality is to seize upon it and to make an instrument of it in the direction of the same errors or the same depravities. But when two natures analo-

<sup>8</sup>Gospel, chap. V. Compare Isaiah 1 v. 4. Swine were kept for the candidates for initiation. They were washed and then slain.

gous in their defects are subordinate one to the other, a kind of substitution of the strong for the weaker occurs, and a veritable obsession of one mind by the other. The weaker often struggles and desires to revolt. Then he falls lower than ever into servitude. Thus Louis XIII conspired against Richelieu and then obtained, as it were, his pardon by abandoning his accomplices.

We all have our predominating fault which is, for our soul, like the umbilical cord of its birth into sin; and the enemy can always get hold of us by its means. Vanity for some, idleness for others, selfishness for the greater number. Let an artful and wicked spirit seize upon this spring, and you are lost. You then become: not a fool, not an idiot, but positively insane, in the full force of that expression; that is to say, yielding and passive to an impulsion from without. In this state you have an instinctive horror for everything that would bring you back to reason, and you do not even wish to listen to representations not conforming to your demented condition. It is one of the most dangerous maladies that can affect human morality.

The only remedy for this spell is to seize upon folly itself to cure folly, and to procure for the patient imaginary gratifications of a character contrary to those that ruined him. Thus, for example, to cure an ambitious person by making him desire the glories of heaven—a mystic remedy; to cure a debauchee by a true love—a natural remedy; to bring about for a vain man, honorable success. Teach disinterestedness to the avaricious, and procure them a just profit by an honorable participation in generous enterprises.

By reacting in this way upon the moral nature we shall succeed in curing a great number of physical ailments; for the moral nature influences the physical in harmony with the magic axiom: "That which is above is like that which is below." Hence the Master in speaking of a paralytic woman, said: "Satan has bound her."<sup>9</sup> Sickness always comes from a deficiency or an excess, and you will always find a moral disorder at the source of a physical evil. It is an invariable law of nature.

<sup>9</sup>Gospel according to Luke, XIII, 16.

(To be continued.)

## MOMENTS WITH FRIENDS

*"What is laughter, and why do people laugh?"*

Laughter is the expression of an attitude of the mind and of the emotions through inarticulate vocal sounds. Upon the individual and the circumstance exciting his laughter, depend the variety and nature of laughter; as the giggle, titter, gurgle, of simple and exuberant youth; the mellow, silvery sweet, or hearty laugh of generous good nature; the laugh of derision, scorn, sarcasm, irony, ridicule, contempt. Then there is the abominable laughter of the hypocrite.

Laughter is as sure an indicator of the character and the combination of the body and mind of the one who laughs, as speech is the index of the development of the mind which gives it articulation. A cold in the head, hoarseness, or other bodily ills, may effect the smoothness and roundness of a laugh, but such bodily impediments cannot disguise the spirit and character which enters into that laugh.

The physical vibrations of the laugh are caused by the action of the vocal cords and larynx on the air force over them. But the attitude of mind at the time of the laugh gives the spirit to the laugh, and so acts on the nervous system as to compel such muscular and vocal agitations as will give body and quality to the sound in which the spirit of the laugh is expressed.

Like many of the wonders of life, laughter is so common that it is not seen to be wonderful. It is wonderful.

Without mind there is no laugh. To be able to laugh one must have mind. An idiot can make a noise, but cannot laugh. A monkey can imitate and make grimaces, but it cannot laugh. A parrot can imitate the sounds of laughter, but it cannot laugh. It does not know what it is trying to laugh about; and every one in the neighborhood knows when a parrot is imitat-

ing laughter. Birds may hop and flutter and twitter in the sunshine, but there is no laughter; cats and kittens may purr, roll, pounce or paw, but they cannot laugh. Dogs and puppies can prance and jump and bark in playful sport, but it is not given to them to laugh. Sometimes when a dog looks into a human face with what is called "such intelligence" and with what seems to be a knowing look, it is said that perhaps he understands the fun and is trying to laugh; but he cannot. An animal cannot laugh. Some animals at times can imitate the sounds of the voice, but that is not an understanding of words. It can at most be only an echo. A dog cannot understand the meaning of words nor of laughter. At best he can reflect the desire of his master, and in some degree respond to that desire.

Laughter is a spontaneous expression of quick appreciation by the mind, of a condition which unexpectedly reveals something of unfitness, awkwardness, inappropriateness, incongruousness. This condition is provided by some happening, or action, or by words.

To get the full benefit of laughter and to be able to laugh readily the mind must, in addition to a quickness to understand the awkwardness, incongruousness, unexpectedness of a situation, have its imaginative faculty developed. If there is no imaginativeness, the mind will not see more than one situation, and therefore lack true appreciation. But when there is imaginativeness the mind will quickly picture from that occurrence other laughable occurrences and situations and relate the incongruities with harmony.

Some people are quick to understand a situation and to see the point in a joke. Others may understand the situation, but without imaginativeness they cannot see what that situa-

tion would suggest or lead to and to what it is co-related, and they are slow to see the point in a joke or a humorous situation and tardy in finding out why other people are laughing.

Laughter is a necessity in human development, and especially in the development of the mind to meet all conditions of life. There is little laughter in grinding monotonous pressure and hardships. When life requires a constant struggle to get a bare existence, when war and pestilence sweep over the land, when death reaps its harvests by fire and flood and earthquake, then only the terrors and hardships and the difficulties of life are seen. Such conditions bring out and compel endurance and strength of mind and quickness in action. These qualities of mind are developed by coping with and overcoming such conditions. But the mind also needs ease and grace. The mind begins to develop poise, ease, grace, by laughter. Laughter is necessary for ease and grace of mind. As soon as the bare necessities of life are supplied, and begin to give place to plenty, laughter comes. Laughter makes the mind unbend and takes away its stiffness. Laughter helps the mind to see the light and cheer in life, as well as the dark and cold. Laughter relieves the mind from strain after its struggle with serious, stern and awful things. Laughter fits the mind for new endeavor. By acquiring the power to laugh, the mind can renew its strength and cope with difficulties, prevent melancholy and even insanity, and may often drive away illness or disease. When a man gives too much attention to laughter, then the love of laughter prevents him from appreciating the seriousness, responsibilities, duties and the work of life. Such a man may be easy and hearty and good-natured, may see the funny side of things, and be a rollicking, jolly good fellow. But as he continues to make laughter a pleasure, he becomes softer and unfit to meet the stern realities of life. He

may pity and laugh at the man who he thinks takes life too seriously, yet he understands and appreciates life no better than the one who goes through life carrying a heavy heart and burdened by a frown.

More of a man's character can be known in a short time by his laughter than by his words, because he tries less to conceal and can conceal less in his laughter. With words he can and often does mean the opposite of what he says.

There is scarcely any one who will not welcome the rich, full sounding, generous laughter of appreciation of quick wit and good humor tempered in its volume and tone to suit the occurrence and place, and who will fail to shun the empty gobble or cackle of a person who boisterously persists in his cackle or gobble, whether or not the occasion provokes it. Whether a person is or is not well bred, the fullness or shallowness of mind or emotion may be known by his laugh. Those with tendencies to nervousness, fits or hysteria, will show them by their short jerky, spasmodic gasps, or their long, sharp, piercing screams of laughter. The noisy, rasping, metallic sounds, the hiss, the squeal, are indicative of character as surely as a well rounded character is revealed by its harmony in laughter. Harmony in laughter shows a well rounded out development in character, no matter what may occasion the laugh. Discords in laughter show lack of development in a character, no matter how one may try to conceal what he lacks. Discords give place to harmony in laughter, as the character is developed. The tone, the pitch and the volume of discord in the laugh, indicate the lack or twist in development of character.

One who has magnetism in his laugh is usually one of a natural and sensuous disposition. The crafty and cunning and miserly and the cruel will repel by their laughter, though they may entice or deceive by their words.

A FRIEND.

---

---

THE  
WORD  
V

VOL. 18

DECEMBER, 1913.

No. 3

=====  
Copyright, 1914 by H. W. PERCIVAL  
=====

GHOSTS.

THOUGHT GHOSTS OF LIVING MEN.

**T**HE thought ghost is not of the matter (molecular) of which the physical ghost, nor of the matter (desire) of which the desire ghost is composed. The thought ghost is of matter which belongs to the mental world. The matter of which thought ghosts is made is life matter, atomic matter.

A thought ghost is not a thought. The thought ghost of a living man is the thing produced by combined action of his mind in one line, on matter in the mental world.

The thought ghost is of two kinds, the abstract or formless thought ghost, and the defined or imaged thought ghost. The abstract is made from matter in the mental world, collected by the centering of the mind on a subject of thought. The defined thought ghost originates when the mind makes a mental image and holds that image until it takes form. The positive mind creates thought ghosts, the negative mind creates none, but its action adds to the material and force of thought ghosts. Their field of action is continually in the thought world, but some may take form and appear to the physical eye. A thought ghost is subject to cycles for mani-

festation and varying activity, which cycles may be of long or short duration.

There are dangers as well as advantages connected with the influence of thought ghosts. Thought ghosts hover over families and races. Even the age has and leaves its thought ghost.

The cause of a thought ghost is a motive. The nature of the motive determines the nature of the thought ghost and the effects of the ghost on those it acts. The motive in the mind causes the mind to act on the body. The mind is, for the time, centered in the heart, there extracting from the blood certain life essence, which ascends into the cerebellum, passes along the convolutions of the cerebrum, and is acted on by nerves from the five sense centers. The nervous action aids in the formation of the thought ghost, like as do the ferments and secretions in the digestion of the food. This blood essence, and the nerve force, which are matter (though finer than what is subject to chemical analysis) form and are grouped, in and throughout the image held in the mind. This image, more or less complete, is impelled outward through one of the sense organs, by the motive. It may also be sent through the forehead, from a place between the eyes. This much concerning the imaged thought ghost, such as the figure of a person or anything having a mental form.

The formless thought ghost is without an image, there being no physical image to fashion after. But the formless thought ghost, such as a thought of death, disease, war, commerce, wealth, religion, has often as much or more influence as the imaged thought ghost. The material used from the body is the same, however, the nervous force is used to produce the sensation corresponding to the same center, such as fear without seeing or hearing anything, or the apprehension of activity without a definite thing acting.

As regards the thought ghost produced by an individual. There is first the thought ghost produced without the person's intending or even supposing that he produces a thought ghost. Then there is the thought ghost produced with the intention of the producer.

Ghosts produced unconsciously and unintentionally are such as the poverty ghost, grief ghost, self-pity ghost, gloom ghost, fear ghost, disease ghost, variety ghost.

A man who is haunted by the thought ghost of poverty is one who works and saves constantly, because he is afraid he will die forsaken in the poor house. In a position of competence and even affluence, he is subject to the power of that ghost, and to the fear of destitution and helplessness. A person's poverty ghost is caused either by the person's seeing such misery around him or hearing of it and fancying himself in such conditions. Or his thought ghost was caused by impressions received in the mind in a past life, by his actually losing his fortune and actual suffering of poverty.

A person over whom broods a grief ghost is grieved by the most insignificant and inconsequential. He borrows trouble—if he has none—to feed his grief ghost. Conditions of ease or of hardship make no difference. Some like to go to funerals, hospitals, places of suffering, like to hear sad news, just to cry and be miserable and give their ghost satisfaction.

A self-pity ghost is a ridiculous phase of extreme egotism, which creates and feeds it.

The fear ghost is caused by lack of confidence in one's self, and it may be due to a feeling that just karmic retribution which is over the fearsome, will soon be precipitated on him. This may be a part of his karmic punishment. Were such a man willing to meet justice, then he would not make nor feed a fear ghost.

A trouble ghost leads to getting into trouble. The apprehension of trouble creates trouble if there is none, and brings those whom the trouble ghost rides into it. Wherever they go there is trouble. Such a man will always get under things that are falling, and, with the best of intentions, he will cause quarrels and suffer himself.

The health ghost and disease ghost are much the same. Constantly trying to avoid disease by holding the—what is called—health thought in the mind, creates a disease ghost. The people troubled by a disease ghost are always looking for physical culture, new breakfast and other health foods, are

driven to study dietetics, and feel the ghost with their continued thought of these things.

A vanity ghost is a mental thing built upon little substance by thought of self-conceit, glitter, gloss and showing off, and the wish for admiration by no matter whom. Only such as are of little weight, and make a business of deceiving themselves about their lack of merit and importance, create and feed a vanity ghost. Such a ghost demands a constant glossing over of their deficiencies. These vanity ghosts are the things to which is due the constant change of fashions, styles, fads and mannerisms.

All of these ghosts are among the formless thought ghosts of the individual

Thought ghosts produced intentionally are produced for a certain purpose by people who know some of the results which come from the production of a thought ghost. These people do not call it by this name of thought ghost; nor is the name of thought ghost generally used. Intentional producers of thought ghosts are today among the practitioners of Christian Science and Mental Science, among members of some so-called Occult Societies or Secret Societies, and among members of the priesthood, and there are hypnotists and some detached individuals not belonging to any of these classes, who create thought ghosts intentionally.

The business of the Christian and Mental Scientists is to cure disease and be in affluence and comfort. To cure disease they "hold the thought of health," or "deny the disease." In certain cases they create a thought ghost of disease, a thought ghost of insanity, a thought ghost of death, and they direct the thought ghost against persons who have opposed them in their work, antagonized them personally or their authority or otherwise incurred their enmity. Whichever of these ghosts it may be, the producer intentionally makes the thought ghost and sends it against the person he wants to punish with disease, insanity, or death.

Formerly those who practiced the "Black Arts" made a little waxen image which represented the person to be proceeded against. Then the magician inflicted upon the wax

figure the injuries he wanted the real enemy to be afflicted with. For instance, the magician would stick pins into, or burn the image, or hurt its eye, or other organs; and the real person was similarly affected, according to the power of the magician. Sticking the pins into the image did not hurt the live enemy, but it served the magician as a means to concentrate his thought ghost and direct it to the person he had in mind. Today the wax figure may or may not be used. A photograph of the enemy may be used. And even no physical figure or picture may be used.

Some members of the cults named have been made aware of the power carried by such thought ghosts. Such malignant thought ghosts have been designated by the phrase "malicious animal magnetism," coined by Mrs. Eddy of the Christian Scientists, and familiarly called "M. A. M."

There are certain secret societies in which ceremonies are performed, with a view to produce thought ghosts intended to serve its members and influence others or hurt them.

Among the priesthood were and are many who produce thought ghosts intentionally. In the Middle Ages were many priests who were more proficient with those wax figures than the so-called magicians. Some priests today have a better understanding of the manner of the working of thought ghosts and the results which can be accomplished by them than is generally believed. Especially backsliders from the Catholic Church and persons prominent in life who are desirable to that church as proselytes, are often made to feel the powerful influence of the thought ghosts created by practices, individual and concerted, of certain ecclesiastics. One such practitioner in Italy, answering the question whether the Catholic Church missed the power once made to be felt through its inquisition, and whether it would not use the instruments again if it had the power, said that instruments of torture were crude and out of date and perhaps now unnecessary, and that the same results could be obtained now by methods akin to hypnotism.

The desire age is on the ebb. We are entering the thought age. The thought ghosts of living men do more permanent

harm and produce more fatal results in their age than desire ghosts did in any age.

Even those disinclined to believe in their being such things as thought ghosts, cannot fail to feel the power of a thought ghost of memory. Such a ghost is not created as are the thought ghosts above mentioned, and does not directly affect any but the one who has called it into being. The memory thought ghost is created by bringing into mental form an action once ignobly done or shamefully omitted, whereby is created a stinging feeling of unworthiness, littleness, remorse. Around this feeling the person's thoughts cluster, until they are given permanent mental form. Then there is a memory ghost. It appears from time to time and is like a skeleton in a closet. Everyone who has been active in the world knows of just such ghosts, which at times overshadow his own life.

*To be continued*



JOB XXIX. 18. 19. 20

*"Maxima mortalis mecum mysteria mentis."*

Mercury in the CHYMICA VANNUS.

By FRANCIS MAYER.

**D**EVOUT students of the Zohar claim that he who studies this "Book of Light" with a sincere heart, shall be spiritually benefited thereby, even though he does not penetrate its esoteric meaning.

One is inclined to smile at, and discredit, such over-zealous statements. But he who gives this a serious trial will most likely change his opinion in a short time. Why? Because, by steady perusal, by long and habitual concentration of thought on these subjects, he begins to develop intuition. It is a fact, that the Zohar reveals itself to and teaches the devoted student—and so does every truly inspired book.

It is only an act of due gratitude, that I make the same claim, openly and with full emphasis, for the immortal poem or drama, known as the BOOK OF JOB. Be its author Isaiah, or any other great interpreter of Divine Light—it is sublime, inspired and inspiring, one of the great monuments inherited from the time when men still walked with the gods. The passing centuries did not dull, but increased its shining glory. In our era it is not merely a source of consolation for bleeding hearts, nor a strange and obscure Sphinx which attracts great minds—from St. Jerome to Renan—to exercise their acumen and ingenuity, and alas, to exercise in vain! With the oncoming spiritual dawn, the veil which has covered and which still covers its mysteries begins to be lifted. The truth in it begins to send its rays, not through its so-called obscurity, but into the darkness of our ignorance. In it, Byron found poetry incomparable and too sublime even for his genius. To it, Goethe paid the highest tribute by formally repeating part of it and embodying some of its leading ideas in Faust, which he himself

regarded as his masterwork. Western occultists continue to refer to it, as did their predecessors through many centuries. Pierre Leroux, a zealous and learned Mason, found in it the ideals of Masonry; and he expounded his findings in a large volume dedicated to a Lodge. And he could rightly do so. For the BOOK OF JOB is a book of Initiation. Not initiation into ceremonies, but initiation into the real mysteries: the mysteries of Life, of Death, of Progress; especially of Progress!

Progressive Humanity, often miscalled the Revolting, and Fallen Angel, though in reality a god in God, again lifts up its voice, expressing in words of archaic simplicity thoughts of archaic power and grandeur, to plead its Cause with its Creator. The voice is still "*clamans de profundis*," but it is not the voice of a servant addressing his lord; it is the voice of the son addressing his father, conscious of equality of substance and at least similarity in essence; conscious that the Redeemer is living in him, and the root of the matter is found in him (XIX. 25. 28). Bury yourself in the BOOK OF JOB, try to reach into and assimilate its ideas; and, you shall feel vibrating through your brain, burning through your veins, the sparks from the fire carried by the Morning Star which gave impulse, food, push, fire, to just revolutions in all ages. Great revolutions which force man through blood and self-sacrifice out of darkness and slavery, toward light, life, love, which all are synthesised in the one great Idea, spiritual entity, called: Liberty. If you bury yourself in the book, and your repeated efforts are successful, you shall be blessed with moments, short, lightning-like, but priceless moments for you, in which darkness shows its latent light. Then you shall know what spiritual liberty is, and the meaning of apotheosis.

Do not be daunted by the obscurity of this poem. Read and reread it with good will and an open heart. Never mind it you do not at once catch the veiled and sometimes even the literal meaning. Keep on with your study, and try always to get the spiritual sense of the sentences, and soon you shall find that this obscurity is full of latent light. Your sub-conscious will co-work with you, and as soon as you are ready to receive, the parts of truth which you are able to assimilate shall be revealed to you.

As in every esoteric book in the BOOK OF JOB its subject is developed not only from the macrocosmic, but also from the microcosmic point of view. Job represents, not only the collective entity of Man on Earth, but also an individualized cell of it. At the very start the author takes care to state that Job was a perfect and upright "man, the greatest of all the men of the East," or more correctly translated, "the most considerable of the Beni Kedem, 'Sons of the Orient,'" a very suggestive expression indeed. It is also stated he came naked, that is, as a bodiless soul, from the womb of his mother (1.20): This means Humanity, Adamic red earth or clay or limon, respectively, poured out like milk then curdled to cheese (coagulation), clothed again with skin and flesh, and given life and spirit (X. 9-12). At the end, after going through the four sections of the cross, that soul shall return, reintegrated, to the same mother's womb, as a regenerated, fixed, abstracted, individualized soul provided with will and self-motion. This shows that Job also represents a human Ego. There is also sufficient proof given in the text to show that he represents an initiate, and an adept. For instance: the profane has never seen, or even knows, the existence of a "path" which no fowl knoweth, and which the vulture's eye has not seen, nor the lion or his whelps passed (XXVI. 7-8). The profane can have no idea what it means to be lifted up to the wind, to ride on it and have his substance dissolved (XXX. 22). Such statements sound like foolishness or mere poetical imagery to the uneducated, but to the enlightened student these mean actual experiences, and serve as signs of genuineness.

Dealing, therefore, with the social and the individual aspect of the *Magnum Opus*, the book rewards its student with valuable indications concerning the way which leads to perfection, to the only possible real initiation, which is self-initiation. To illustrate this, I shall try to explain the three verses, 18, 19, 20, of Chapter XXIX.

18. Then I said, I shall die in my nest and I shall multiply my days as the sand.

19. My root *was* spread out by the waters, and the dew lay all night upon my branch.

20. My glory *was* fresh in me, and my bow was renewed in my hand.

The reader who looks for the spiritual sense will see that chapter XXVIII is an introduction to the chapter XXIX and calls the attention to the search of gold, silver and precious stones, like any other alchemical treatise, and also to the search for wisdom and understanding, that is Cochmah and Binah, two of the three higher Sephiroths. Cochmah and Binah are, of course, much higher in value than the lower ones, represented by gold and silver. By seeing the purpose of Chapter XXVIII, we are lead to look in the following chapter for instructions how to find these treasures.

Our intuition will soon show these indications. In my opinion. Chapter XXIX first depicts the general preliminary physical mental and spiritual condition of the operator, which are absolutely necessary to his successful working. Among these preliminaries, in verses 18, 19, 20, respectively, are the indications of the aim, the *modus operandi*, and the result of the operation. These preliminary conditions are: the ability to condense light on the head of the operator (V. 3); to be in the full vigor of youth (V. 4), by which expression is not meant certain age, but a fullness of creative power at both poles in any age; furthermore, the ability to get *en rapport* with the Invisible (V. 2 and 5), to put on righteousness and judgment, and besides all these, to develop our inherent magnes, and in consequence a magnetic personality, by the practice of neighborly love and other virtues. This attractiveness and the virtues by which it is developed are shown in the verses, which depict the high standing of Job in the community; the effect is shown to indicate the cause.

The above explanations should not appear to be far fetched to those acquainted with the orientals style and who heed the advice in the first verse—that the chapter is a parable, and not to be taken in the literal sense. This should be clear after the study of the three selected verses. I must now ask for close attention. I shall try to be as clear, but the very nature of the subject matter imposes certain restrictions and often necessitates the use of technical terms. The first part of verse

18, "I shall die in my nest," indicates a certain temporary separation of soul from body, mystically called death. *In Jesu moriamur*. It is a deep dreamless sleep, sometimes called the sleep of Sialam, in which the spiritual consciousness becomes liberated in order that afterwards we may enter life eternal, or, as our text expresses this idea in its Oriental style, "I shall multiply my days as the sand." This metaphor can be made even more transparent by two additions. The first is the Hebrew word translated in our Bible as "sand." Now, according to the interpretation of the two rabbinical authorities, Rashi and Arnheim, as based on the Talmud Sandhedrin, this "sand" is the name of the Phoenix. Leroux also so translates it. This verse means that Job has life eternal, by continuous rebirths after self-inflicted deaths by fire. The second is, that the author of the Rosicrucian Chymica Vannus—probably Philaletes—derives (p. 255) the word Phoenix, from nisc Phoebi, that is, nitor solis.

The following verse, 19, gives the means by which such a spiritual development or happy death might be reached, provided one has the necessary preliminary spiritual ripeness and the magnes developed to a certain degree. In one sense verse 19 also teaches how to aid this development. So that in this verse are contained three distinct processes. These are: preliminary preparation, rebirth and alimentation. Of course, the process of preparation and of alimentation are nearly the same, the difference is in the intention of the operator and in the intensity of effort.

"My root was spread out by the waters." Now, what is root, and what is water? In the broadest sense of the word the root of man is his mind, which includes the creative faculty, mental and material. Root also means the human monad; but in our case, as the simile is taken from vegetative life, root means the organ of alimentation, which is mind. The term water is given to many different manifestations of the first matter. Mind is often called water. Generally speaking, however, it designates the moist, the feminine or patient, the plastic element in nature, the humid radical, substance. In our special case, it means the mercury of the Alchemists, or rather what they call "our Mercury," in contradistinction

from the "mercury of the vulgar." It is the Chochab of the Hebrews; and this word designates hermetically the fecundating force of the stars. Students of the philosophy of Astrology, who understand why it is called Astronomy by the adept Alexander von Suchten, the science which "treats of the water over which the spirit of the Lord brooded" (A Golden Casket, p. 171), will understand what this force-matter means in its double aspect, the active and passive.

Therefore, spreading our roots out by the water means, the process by which the special mind is connected with the universal, force-matter with force-matter, also the ascending with the descending triangle for the purpose of growth, development or alimentation, and also for the purpose of generation, respectively regeneration. The result of this connection is given in the second part of this verse; "and the dew lay all night upon my branch."

What is dew? Moisture from the atmosphere condensed upon some body, and generally in drops, which are spherical. Interpreted alchemically, this means the mercurial water, which is condensed again after sublimation. This is the very operation out of which originated the nickname "Rosicrucians." Their R. F. C. is from *Fratres Roris Cocti* (Brethren of the cooked dew). But in esoteric parlance "dew" has a much higher significance when it is called "heavenly dew"—"*ros coeh.*" Then it means the vapor virtutis dei; and when this dew is condensed in a spherical form, that sphere is a regenerated soul. In the liturgy of the Roman Catholic Church this symbolism is applied most expressively. The mass on the fourth Sunday of Advent (from adventus—arrival) before Christmas, begins: "Rorate coeli desuper, et nubes pluant justum, aperiatur terra et germinat Salvatorem."

The text of Job may be interpreted correctly in both ways, as applied to two different operations; namely, to alimentation, when the moisture of air is condensed, or to spiritual regeneration, when the purpose is to condense and coagulate the heavenly dew, the "vapor virtutis dei," which, according to the expression of the Church, opens the earth, and causes the sprouting forth a Savior. But bear in mind, in both cases, to use a favorite expression of the Alchemists, the

union must be made indissoluble, "like when water is united to water."

The twentieth verse deals with the result of the spreading out of the roots by the waters. This result is psycho-physiological, mental, a transmutation, a spiritualisation, and also a liberation. The author of the BOOK OF JOB expresses it in kabbalistic terms, which will be clear to any advanced student of the Kabbalah, but hard to explain to others. As to the liberation, the physiological part of this result is plastically shown in an analogue simile by Jeremiah (XVII. 8), concerning the man whose hope is the Lord: "For he shall be as a tree, planted by the waters, and that spreadeth out her roots by the river, and shall not see when heath cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

This important verse 20 is, unfortunately, written in terms obscure to the general reader; but on the other hand, it is necessary to the understanding of the whole subject-matter. I shall endeavor to explain it, taking as a base, not the wording of the text, but the transmutation as shown by experience after the operations when water is repeatedly united to waters.

Human life is going on by some process which is not only analogous to fermentation, but which, at least partly, is a process of fermentation continuously going on as long as life lasts. By this process the cells of our body are generated, multiply, develop, struggle for life, and successively die; the remaining ones continue to generate, multiply, develop. This is like the process in the Macrocosmos, where the cells are men, and where life is continuous because the disappearing generations are replaced continuously by new ones. But—and this is of the highest importance and should be impressed in the mind—not only is there generation, but also at the same time, progress or evolution going on; each successive generation is to some extent and in some way more developed, more perfect, than the previous one was. This lesson, furnished by history, is of the highest importance, because the individual, the microcosmos, in order to perfect himself has but one way to follow; one and absolutely no other, namely, as far as possible to imitate the one evolutive process going on in Humanity or

Macrocosmos. But how? By spreading out his root by the waters; that is to say, by endeavoring to unite his mind with the universal; his forces, creative and procreative, with the same forces working in nature. Then the inspiring, illuminating, fecundating light and heat of the Great Mother shall successively descend on him. Under the influence of this light and warmth each successive generation of cells in his visible body, and also in his invisible body or bodies, shall be more fully developed, perfected, spiritualized, than was the preceding one. Attracting and applying to his organization more and more of this heat, called by Paracelsus the heat of the Sun and the Moon, and applying it carefully by larger and larger quantities—never forcing more than his organism can reasonably bear, never taking chances by overfeeding—sooner or later he shall reach the degree of perfection to which he is entitled. We see how much more perfectly developed a flower becomes which receives the full share of heat in a warm climate, than another of the same kind developed in a cold zone. Our life is but a vegetative life. *Perfection of the oncoming generations!* This is the whole secret of the *Magnum Opus*, applicable to individuals as to nations, planets, solar systems or Humanity. And the limitless perfectibility of mind is the basis on which the progress of the whole universe is built, for: *Mens agitat molem!*

But then what shall be the signs to the individual that his efforts were not in vain? The first signs are improvement of mind and of body. Improvement in bodily health and vigor is sometimes, and especially in the early stage, counter-balanced by increased sensitiveness. This is necessary, and makes the student receptive to the finer forces of nature. On the other hand, increased sensitiveness is a handicap, for with it comes suffering. Philosophy is the student's only remedy for suffering, but, alas, not always sufficiently potent in the beginning. The intellectual development is more evident. By intellectual and mental development I mean the slow but continuous spiritualization of the mind. This is more evident than increase of health and vigor, but it is so only to the insight of the zealous student, who watches and analyses his inner life.

The first symptom of spiritualization of mind is the

change in one's ways of thinking. In the second aphorism of his Yoga-Sutra, Patanjali says: "Yoga is the suppression of the transformations of the thinking principle." Gradually spiritual things occupy the larger part of the thinking. Our mind, though it still vacillates and fluctuates, is busy itself with various and seemingly incoherent subjects, in search of analogies and contraries, to bring them together by association of ideas, and to assimilate the result. After awhile the mind will be more steady and will fix on spiritual subjects. The continuous bubbling in his first period is often misunderstood by the student, who is at times in despair because he is unable to concentrate his thoughts and have good meditation. Never mind. Such bubbling merely shows fermentation, which is part of the natural process of clearing, and is, therefore, a "sign" that the spiritual leaven within is working. In more or less time, according to ripeness, our perspective of life and its meaning, our conceptions concerning what is real and what is unreal will have a radical change. The spiritual influence makes itself felt more and more; we begin to realize the presence of the unseen world, its influence on the life of humanity and on our individual life; we begin to see things from the viewpoint of eternity and become more satisfied than when we saw things from the temporal view-point only. Ideas, which we formerly regarded as abstract and metaphysical, are now alive for us. We recognize them as potent factors in modeling our life. The so-called moral forces, the virtues, are discovered by us to be as real, more real than physical forces. The internal senses, discernment, spiritual perceptions, spiritual powers, are imperceptibly developing in us like a bud develops to a flower. Then phenomena come upon us without any conscious effort on our part, for now the subconscious and later the super-conscious part of our thinking principle, becomes blended with the waking consciousness, and they work harmoniously. Then our life is slowly but, nevertheless, continuously raised to a higher plane. We begin to live actually in the spiritual. Then there are periods of exaltation, samadhi, till at last comes Peace. The Peace left us by our Master; the Peace which passeth understanding, and which cannot be reached or even conceived of before is given

to us, the union and steady communion with the Great Mother. From the refracted light we slowly come, to perceive the reflected light. When at last we begin to see some of the Direct Light, the alchemical transmutation, our individual Magnum Opus is finished for this earthly life. Saul again becomes transformed to Paul.

---

Here I finished the first sketch of the present paper, turned off the light and went to rest. But there was with me the desire to explain the symbolism of verse 20 more clearly than I did, and not only in a general way. In the morning my first and involuntary thought was this verse, which went through my head mechanically, but with an emphasis on the word "bow." Well, what does this mean? Quickly to this silent question came the answer; Sagittarius! And at the same moment and without further conscious effort stood out clearly before my mind the most perfect and surprising analogy between this chapter and the respective verses of the BOOK OF JOB, on the one side; and on the other, the Tarot trumps XII, XIII, XIV and XV. Sagittarius, with his bow, being the astronomical sign attached to XV, and, therefore, the starting point for the subconscious to an associatio idearum.

Now the BOOK OF JOB and the Tarot seem to be so far apart that had anyone suggested the possibility of analogy between them, I do not believe I could have found it by conscious reasoning. Nevertheless, the analogy not only exists; it is complete, and without likelihood of a mistake. Not only is it complete as to the ideas, but even in the similarity of arrangement of the symbolism in verses and trumps.

Tarot trump XII, called The Sacrifice, symbolizes the preliminary spiritual, mental and bodily condition to which the operator has to exalt himself before he can go any further with his work. It corresponds exactly with the general indications in the Chapter XXIX, and especially in verses 2, 5 and 14, as explained above.

Tarot trump XIII, called Death, also Death and Resurrection, is in exact correspondence with the mystic death and phoenix-like resurrection, contained in verse 18.

Tarot trump XIV, called Temperance, symbolizes in

picture and sense the union of water with water, like in verse 19, and also in double sense, namely, for alimention or for generation, respectively, for the descent of spirit into matter.

Tarot trump XV, the real subject which is veiled by the name given it, namely, The Devil, shows precisely the effect of the operation depicted in the previous trump, as verse 20 shows the result of the operation described in the previous verse.

Written and pictured symbolism of the successive operations are in exact correspondance inwardly as well as outwardly; they not only cover each other perfectly but they explain each other. It is worth while to study them in comparing the two series.

Now the Tarot may or may not be of Egyptian origin, and the BOOK OF JOB may or may not contain Egyptian wisdom. But there can hardly be any doubt that Tarot, and Job, and Egyptian wisdom, have drawn and were alimented from, and by a common source, which is Tradition. This explains the analogy and even similarity in their symbolism, and which, at the same time, may satisfy us, that the instruction derived from each is the best obtainable. We may turn to and rely on them.

The present case is to me an example of the *modus operandi* of the subconscious mind, no less than a verification of my introductory statement, that the BOOK OF JOB, like the Zohar, and every other really inspired book, teaches and reveals itself to the sincere, open-hearted and open-minded student.

Lectoribus salutem!

---

### MY PRAYER.

BY J. HOWLAND.

Lord, when once more I wake  
 In some far future time,  
 'Neath sunnier skies, perchance,  
 And in a friendlier clime,

Let not some happier day  
Make me forget  
That for today's mistakes  
Mine eyes are wet.

Bound on Time's turning wheel,  
I would not see the spring,  
Nor watch o'er summer seas  
The flash of birds awing,  
Rather let memory bring to mind  
Repentance's bitterest tear  
So from each life I glean a drop  
Of wisdom, crystal clear.

Somewhere the wind is singing yet  
that sang in the golden dawn  
When the stars of morning sang for joy  
That another world was born.

It may be in some far future  
When my heart is cleansed from sin  
I shall know in the fulness of glory  
The newborn Christ within.

Oft in the winter's silence,  
When the wind in the chimney sings  
I look to the time when signs of spring  
Shall come with better things.

And I know, when I rest in heaven  
Far off from the struggle of men  
The longing to hear that magical song  
Will draw me to earth again.

## HUMAN CHARACTER

By ALEXANDER WILDER, M. D.

**P**ROF. TYNDALL says: "It was found that the mind of man has the power of penetrating far beyond the boundaries of his free senses; that the things which are seen in the material world depend for their action upon things unseen; in short, that besides the phenomena which address the senses, there are laws and principles and processes which do not address the senses at all, but which need be and can be spiritually discerned."

In saying this, the learned empirical teacher necessarily set aside with one swoop the whole dogmatism of agnostic metaphysics and placed himself for the moment beside the philosophers who recognize man as a being subsisting beyond his body organism. The laws, principles and processes which are infinitely beyond the province of the senses are those to which the world of sense must be forever subordinate. Sir William Hamilton affirms the same thing more positively than Tyndall: "The infinitely greater part of our spiritual nature, lies always beyond the sphere of our own consciousness, hid in the obscure recesses of the mind."

Taking the same yogi view, Socrates, as he was holding his last discourse with his friends, uses the following language: "When the soul endeavors to consider anything in conjunction with the body it is led astray by it. It reasons, but then, when none of these things—hearing, sight, pain or pleasure of any kind harass it—it retires as much as possible within itself, taking leave of the body, and so far as is possible, having no communication with it, it aims at the discovery of real truth—of that which is."

The process here contemplated is one far away from that of committing to memory and digesting it. Professor Carpenter has named it "unconscious cerebration." The name, however, is a misnomer. Cerebration is the activity of the brain; and the activity of the brain is the evolving of sensation. When, therefore, no sensation exists in any matter, there is no action of the brain; consequently no consciousness. There is therefore no such thing as an unconscious cerebration. We may as well talk about dry moisture or a fire without caloric.

There is a knowledge which pertains to the physical senses, and we call it empirical; there is a knowledge which transcends the senses, and this is philosophical. One is apparent, the other real; one is a mere collection of phenomena and things which are witnessed by the senses, while the other belongs to the higher region of causes and motive.

Mr. W. H. Mallock has propounded what he considers a missing science, a department of knowledge which has not been formulated and so brought within the scope of textbooks. As it comes under the head of Psychology, though perhaps on the ethical side, I am justified in considering it.

This so called "missing science" he gives the designation of "the science of human character." It involves the whole mainspring of human action. It recognizes the fact that no two men have the same history or character, and yet that many, even hundreds and thousands, will often act in concurrence, as though moved by one single will. We witness such unanimity in uprisings of the people, in mobs, and other demonstrations. The conduct of the whole is the exact resultant of the motives of all the individuals combined, each supplying his part of the force and swayed in his turn by the united force of the others. As logic is the science of the laws of reasoning, so this is the science of the laws of action.

It is well, however, to begin by defining what character means. I would consider it as the sum of an individual's qualities, that which marks him. It differs essentially therefore from reputation. That means what the public think of a person; character, what he actually is. One may possess a poor reputation and yet have an excellent character, or the reverse. Mr. Mallock seems to amplify a little: "We may

say," he remarks, "that we mean by it susceptibility to motive, or we may say that we mean by it the development and the organization of impulse." The structure of society is the outcome of the structure of human character. A man's life is the expression of his motive. Desire, will and action make up everything. So, in its last analysis, civilization is the organization of motive.

Man without a motive is a mere lifeless mass. I remember well when a certain individual was attempting to lay out for me a course of action. I replied: "What I need in all this is motive." He said: "Heaven." At once I replied: "Heaven seems to me as a myth." It was too intangible, in the way presented, to be more than a word. I knew neither what heaven meant, or what he meant by it, and to be dogmatized over upon vital questions is like giving a stone to a child hungry for bread.

The fact is that through motive only are actions influenced. Hence every individual has his own incentive, his own reason for action. There is no fusion of motives when two or more individuals act together. A million persons have a million wills. Yet every motive is the result of antecedent facts, and in order to understand these we need a knowledge of biography. When men have distinguished themselves in some extraordinary manner we seek for the ordinary manifestations. We learn the substance of patriotism from the biography of the patriot; of sanctity from the biographies of saints. In order to understand democracy, we must know the lives of the men who lead the people. When a man preaches unselfishness, we look to ascertain how he practices it; if he advocates equality, we want to know whether he does not really desire inequality. We remember that Napoleon and Julius Cæsar were democrats, and Maximilian Robespierre the inflexible adversary of the death penalty. It is well to remember the apt words of Bulwer Lytton, "Our thoughts are the divine part of us, our actions the human."

I would not reject the diamond for its flaw. Nor would I, because a man's motives were tarnished by personal considerations, reject all the good which he sought to do, as not being really good. I expect our humanity to be mingled with

all that we behold of divinity. In most reforms we find personal spite, and sense of individual wrong, envy or jealousy, a disguised effort at self-aggrandizement. There is danger, therefore, that the success of the reformer will be a new form of the old abuse. Political reform is too generally to get you out and me in. Religious reform is a change of priesthods. Yet out of all fluctuations the world moves on. While we asperse reformers for their flaws of character, their energy often accomplishes reform more radical than they had contemplated. The combined action of different individuals with motives a world apart, often accomplishes a good which few or perhaps none of them had contemplated.

Then, again, as our natures are complex, our motives are likely to be. I protest against the cant and stale declaration that every individual is led and controlled solely by selfishness, in the baser sense of the term. I lecture here, not as giving my labor, for this is justice to myself and a wrong to others. I am influenced by the compensation which I hope to receive and which I greatly need. I must pay my debts; he who neglects to do this is immoral and a thief. Yet while I insist upon this consideration, I recognize the higher obligation to do my work promptly, cheerfully and efficiently—and to the best of my ability. In this I am governed by a higher motive, that of justice, moral obligation, and a desire to do what is right.

The great teacher whose doctrines constitute the belief of a third of the human race, Buddha-Gautama-Siddarta, taught that "truth is to be spoken, self to be sacrificed, benevolence to be exercised, not for the sake of the good thus done to others, but solely for the effect of this conduct on the soul of the actor." It is a deeper principle than is imagined and not so destitute of a rational basis as many would suppose. The highest idea to which the Judaic and Christian religions have attained is to love one's neighbor as himself; that it is of no benefit for a man to gain the whole world and lose himself. The foundation of all motive and moral action is duty to self. I may wrong you, and then keeping away from your presence, avert a quick sense of reproach; but I cannot escape myself and the injury which I have there inflicted. My integrity, my

wholesomeness, my health, is impaired by my wrongdoing. I cannot be entirely pure and happy when doing wrong. Even my countenance will reveal that I am sunk beneath my proper level; that I am degraded. No amount of apparent advantage can make me good for that. Hence, there is no reward for doing right; it is itself the reward. Nor need we hound a man much for wrongdoing. His tainted nature is the greatest punishment that can be inflicted.

Selfishness is laudable in the infant. It is all that he can do to eat, keep comfortable and grow. If he omits these, he is certain to be fit for nothing. Even the adult who does not provide duly for his own wants disqualifies himself for proper service to his fellowman. The Yankee is not so far aside from the mark in regarding shiftlessness as the sum of depravity. It is in this very soil of selfishness, all black and full of foul sediment as it seems to be, that all higher motive is planted and rooted, like the beautiful pond lily in the slime of the stagnant pond. All moral ideas are the outcome of the instinct of self-preservation. They are implanted in man and developed, as they are in no animal, because man is eternal and the animal is not. Without immortality there is no morality. The obligations which I sustain to my neighbor are founded upon our common life. If they terminated at the grave, all the incentives we could cherish would be those of the brute, to conquer and devour. There being no higher motive than selfishness in its grosser form, rapacity and cruelty would be laudable. Paul, the great Christian Apostle, has taught better than all others—that charity, or love to the neighbor, transcended everything else and was man's highest motive, most sacred obligation to himself.

No action is possible except it be prompted by some form of self-interest. If the individual is circumscribed by his individuality, then his motive is selfishness in its completest, basest form. If he includes others, if the welfare of many is embraced in his circle, the greater breadth relieves it of that characteristic. If the whole world be included, then it is charity, benevolence, good will to man, which is the one pole of human motive circling round to the other.

The desire for progress, to advance, illustrate what has been propounded. We form the concept with the imagination, which is itself inspired by desire. The reasoning faculty then decides the means to accomplish, and the will sets the matter into operation. Yet how differently each man acts. One man desires wealth, labors and saves, in order to obtain it. Another will steal, lie and defraud. Our delights are conditioned by our imagination. What pleases one is odious to another. This is owing to psychic differences.

Curious as it may seem, corporeal needs are first in point of time. We must have food, raiment and shelter. Where these are not supplied in a commonwealth, there is a volcano liable to burst out at every man's feet. The average man will always work for food. If he wants a house he will work to build one. So far motive is limited to inevitable appetite, which being satisfied we must have higher intellectual development or there will be no more labor. To this limit the word *practical* applies.

The imagination now comes in to widen the field of desires. Taste requires more elaborate furniture and adornment; but that taste is incited by a desire to please or rival others. It recognizes the presence, the influence of others; and affords more incentives for labor, as well as the exercise of skill. The conjugal, parental, filial and neighborly relationships, develop the sense of delight in giving pleasure to others and aiding in their enjoyment. We become broader, more intellectual, nobler, as we are more kind, more generous, more well-wishing to each other. The highest intellect is developed in company with the highest morality and benevolence.

Whatever we may think of the religious and the visionary, both these classes are wider in their scope of view and imagination. The world, since history, has known no moral, social or intellectual advance, except where one or both took the lead. Wherever the medical profession has neglected these motives, it has become crystallized, selfish, servile and base. A code of ethics in which morality and the other principles of human advancement are overlooked, is a barbarism.

By morality we mean that which is intrinsically right. It is action which is everlastingly fit and worthy and useful. It

is a hot enthusiasm for doing well. It is emotion, passion, desire, all aglow to add their contribution to the welfare and happiness of human beings. It is living in perfect conformity with conscience, that conscience being a lively conviction of what is just and a thorough knowledge of the reality of things. Kant explains it as "acting in such a manner that the ruling principle of your action might become an universal law." Herbert Spencer defines it as "the mode of conduct, which, under the conditions arising from social union, must be pursued to achieve the greatest welfare of each and all." In short, it is the highest evolution of the psychic essence in man.



## THE PYRAMID OF XOCHICALCO

By AUGUSTUS LE PLONGEON, M. D.

### PART III.

**T**HE second undulation of the serpent's body is occupied by the figure sitting cross-legged. (See plates 8 and 9). From his necklace, composed of five beads<sup>24</sup> his bracelets and anklets, and his head dress adorned with four feathers, we judge him to be of high rank. Only nobles, chiefs and famous warriors were allowed to wear necklaces. His head, artificially deformed, proclaims him not to be of Maya race. The Mayas never changed the shape of their skulls by artificial means. His attitude particularly calls attention; it denotes aversion, being such as one would instinctively assume to express horror at the sight of anything inspiring dismay, consternation and awe. The men of old were not different from those of modern times; men are the same in all countries and in all ages,

<sup>24</sup> The number of beads in the necklace of the personage is five, *ho*, in the Maya language; but *ho* is the radical of *hool*, the head, hence the chief, the king.

manifesting their feelings and emotions by identical gestures when acting spontaneously, turning away the face from the object causing terror, at the same time extending toward it the palms of their open hands, with arms stretched out as if to repulse the sight of the object or the object itself.

The feeling he intended to portray by the position given to the personages within the undulation of the serpents, the sculptor explains by the sign  he has placed on the left side, opposite the  headdress of the effigy.

This sign is composed of two Maya and Egyptian letters , corresponding to our Z, and

 = H, which together give the Maya word *zah*, to fear, radical of *zahal*, terror. On the right side, opposite the headdress, is carved a knot , called in Maya *moc*, a vocable which also means catfish. The headdress of  the personage symbolizes the head of  that denizen of the ocean. It is a species of shark. This sign occupies an identical position near the headdress of each of the ten figures within the undulations of the serpents, whose coiffures are all alike. may we conclude from this fact that *Moc*, shark, catfish, was the title of the rulers of

the Land of Mu, as *Can*, serpent, was that of the rulers of Mayach? Such a title would have been very suitable for the sovereigns of a country in the middle of the ocean, but ill-fitting those of one situated in the interior of a vast continent, two hundred miles in a straight line from its coasts east and west.

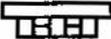
It will be noticed that the posture and facial expression of some of the personages particularly those figured on the south side of the pyramid, depict extreme consternation, as even the position and look of the wild animal, apparently a wolf, denotes the utmost terror.

The feelings so naturally portrayed in the attitude and aspect of both men and animals show that the draughtsman who delineated and the sculptor who carved the stones were artists of no mean talent, and that they had reached a higher standing in their profession than either the Maya or the Egyptian draughtsmen and sculptors, and such as the Mexicans never dreamed of. This proves that the Mexicans did not erect the Pyramid of Xochicalco, notwithstanding the opinion of the most famed archaeologists to the contrary.

On the west side of the pyramid, where the stairs leading to the summit, (See plate 4),

are still many interesting tropical designs forming inscriptions relating to the manners and customs of the inhabitants of the fated land of Mu.

The side north of the stairway is adorned with various of these figurative signs (See plates 2 and 3). Foremost among them are those which occupy the space between the serpent's tail and its lower jaw, and directly under these. If our interpretation of the same is correct they tell of the sacred hill in Atlantis where, according to Plato, was located the temple dedicated to Poseidon, and the palace in which dwelt the sovereign of the country.

It will be noticed that the design forming the central part of the inscription is an oblong  whose left upper angle touches the extremity of the serpent's lower jaw. The oblong is one of the letters of the Maya and Egyptian alphabets, corresponding to our Latin M; it is also the symbol for place, locality, site—*ma* in both these languages. Within said oblong is the sign  emblem of a house or temple. It rests upon a platform or terrace supported by pillars and hollowed underneath  this being indicated by five small dots placed

under the whole design (See plate 3). Each of these dots stands for a unit. The five represent the numerical 5, *ho* in the Maya language. But *ho* is the radical of *holaan*, opened, hollowed, and of many other words meaning to be open or hollow, but is likewise the radical of *hool*, the head, the beginning of anything, hence the head of the nation, the monarch. The five dots would in that case also indicate that the edifice was the abode of the sovereign, the palace.

The whole central portion of the design can therefore be interpreted as meaning to represent *the site where is situated the king's abode, which is built on the top of a terrace sustained upon pillars and hollowed beneath.*

To the left of said tropical inscription is placed another most interesting design, right under the serpent's lower jaw. This is a corroboration of the fact that the edifice referred to in the figure just explained was the residence wherein dwelt the sovereign.

The lower part of the design seems to be a plan of the improvements made by Poseidon after the death of Evanor and Leucippe, the parents of his wife Cleito, at the foot of the hill where they dwelt. Plato describes these works, or a portion of them, as follows :

"Breaking the ground he inclosed the hill on which he resided, by making alternate zones of sea and land, larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe out of the centre of the island, equidistant every way, so that no man could get to it, for ships and voyages were not yet heard of."

Any one desirous of making a map of these works from Plato's description cannot fail to produce a drawing such as this  which is indeed a fac-simile of that designed by the unknown artist who carved on the pyramid's walls a record of certain memorable events which happened many years ago in Atlantis.

Over the map, as if measuring or spanning it, is an outstretched hand attached to an arm emerging from behind the palace; it figures the Maya vulgar measure called *nab*, a span, the distance from the end of the thumb to that of the middle finger; and it calls to mind the old English verb; *to nab*, to sieze by a sudden grasp. *Nab* is also the Maya word for pure gold; while *nab-ob* is the title of viceroy in India, and also means a man of great wealth. India was colonized by Mayas in

very remote ages.<sup>25</sup> *Nab* and *nabal* is in Maya the anointing of kings and pontiffs.

It was an ancient custom on the western continent to pour gold dust over the head and body of potentates at the time of their consecration, and of conferring upon them the sovereign power. This custom still existed in Bogota at the time of the Spanish conquest of that country, hence the appellation of El Dorado, (the gilded) given by the Spaniards to the kings of that region.

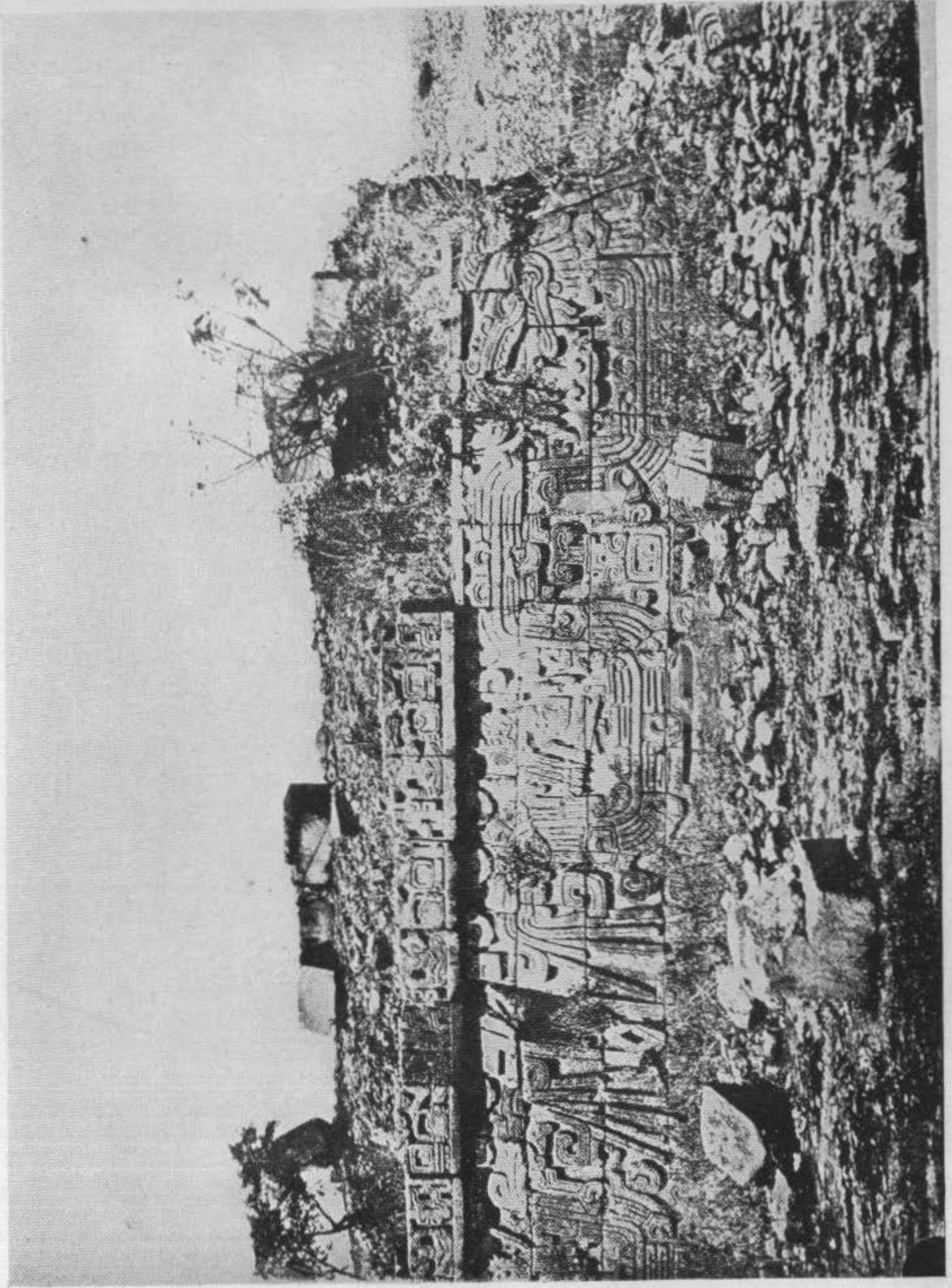
*Nabi* is the Maya designation given to those who had received the royal or sacerdotal anointing. The Chaldeans were also a Maya colony;<sup>26</sup> one of their principal gods was *Nab—in*.<sup>27</sup> The Assyrian form of his name was *Nabu*. His titles were many; among others conferred upon him were "The holder of the scepter of power." "He who grants to the kings the scepter of royalty for the governance of the people," at the time of his coronation, when the crown, *nac* was placed upon his head and and he ascended the throne.

---

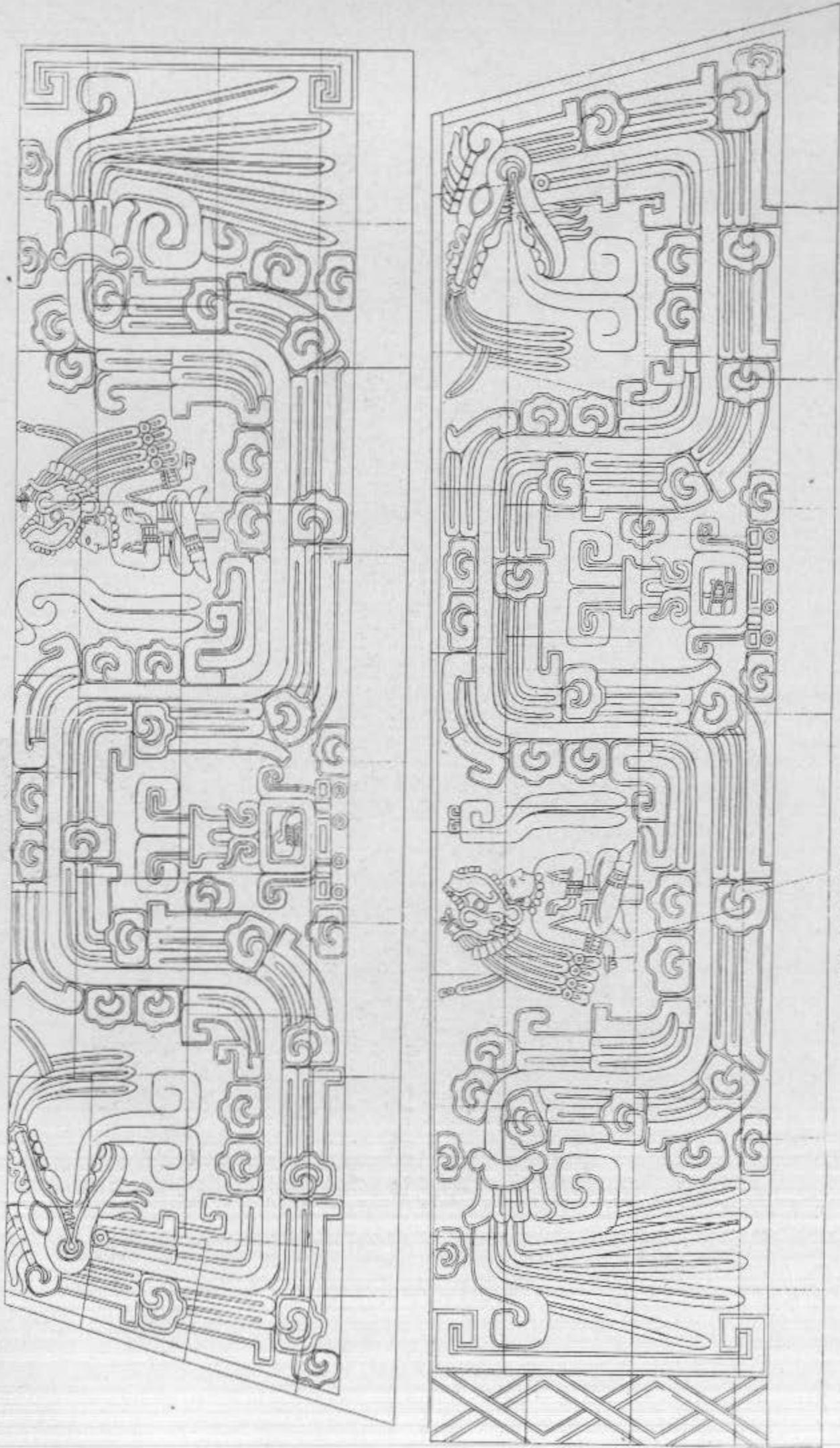
<sup>25</sup> Le Pongeon, *Queen Moo and the Egyptian Sphinx*. Chap. II. p. 14 et pass.

<sup>26</sup> Le Pongeon, *Queen Moo and the Egyptian Sphinx*. Chap. III. p. 26 et pass.

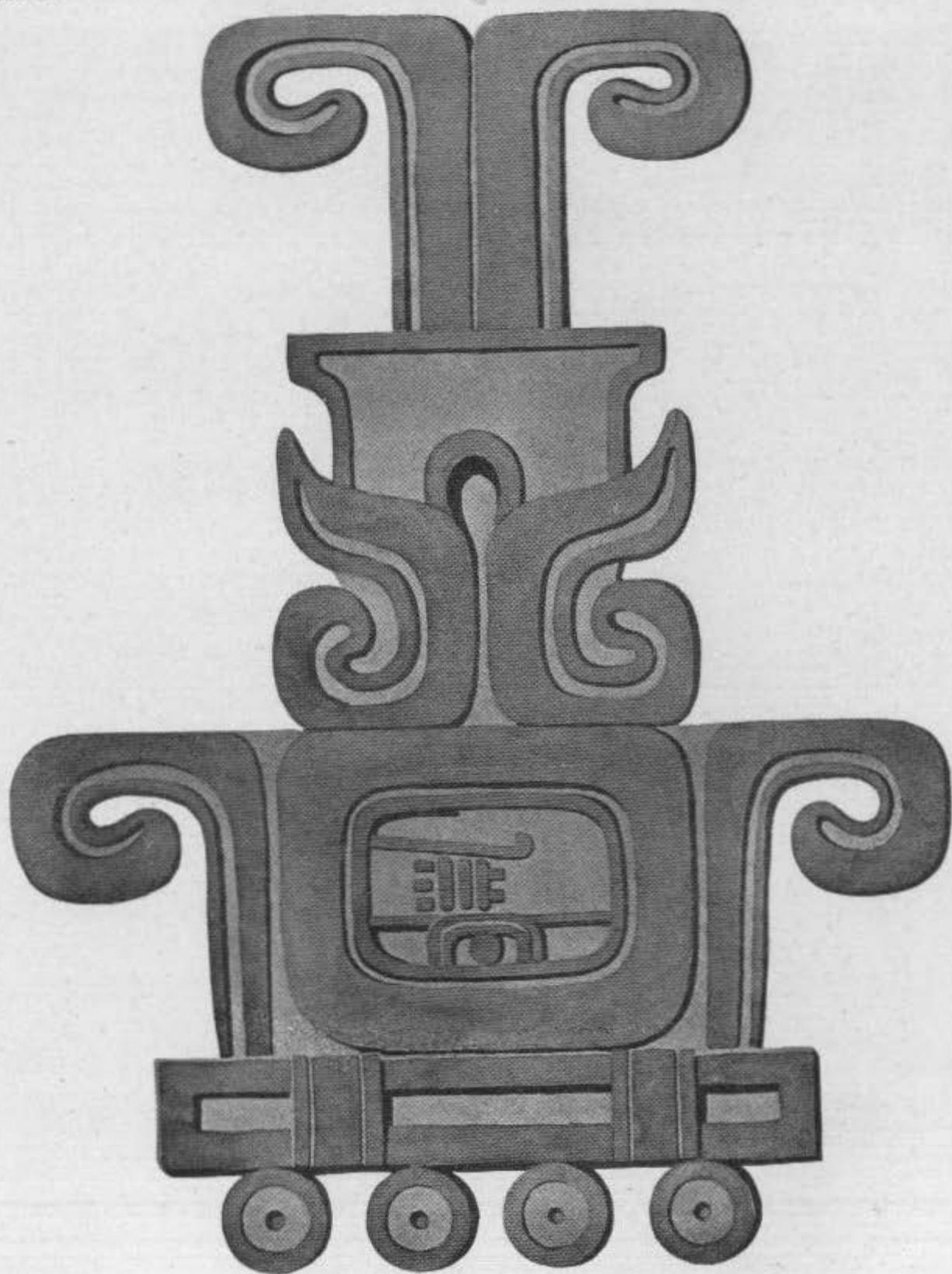
<sup>27</sup> George Rawlinson. *The Five Great Monarchies*, Vol. I. p. 140.



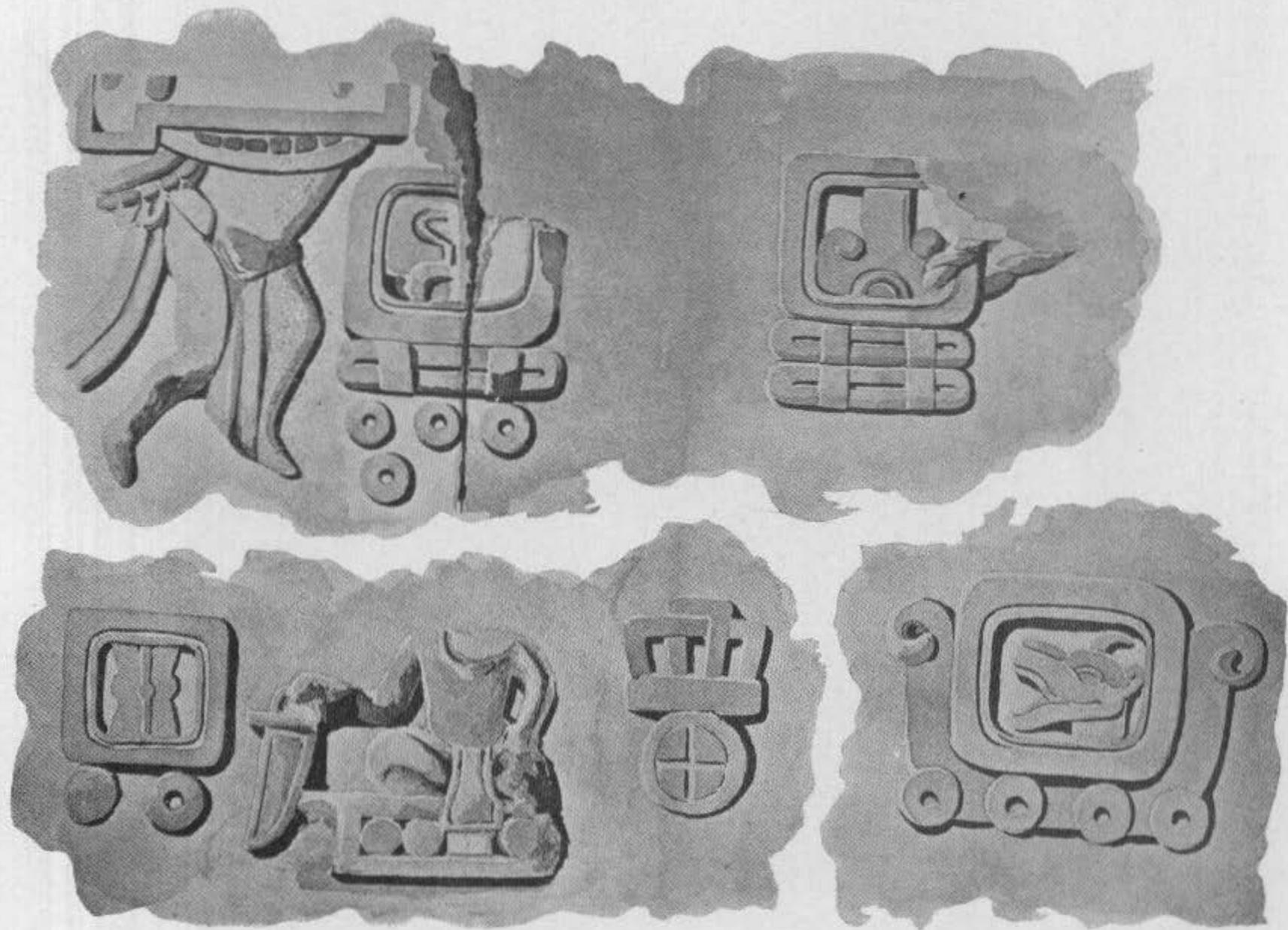
NORTH HALF OF EAST SIDE, PYRAMID OF XOCHICALCO



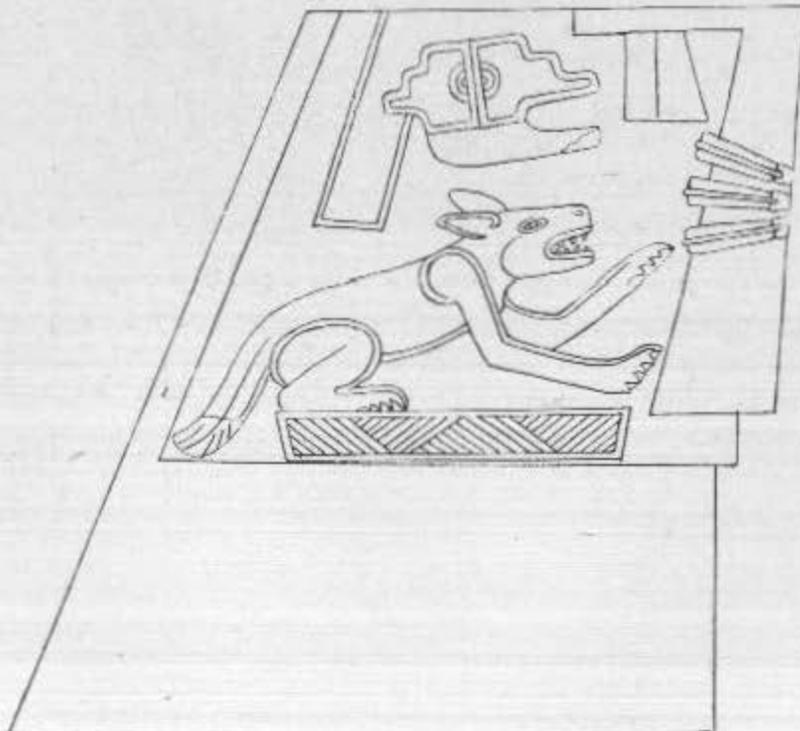
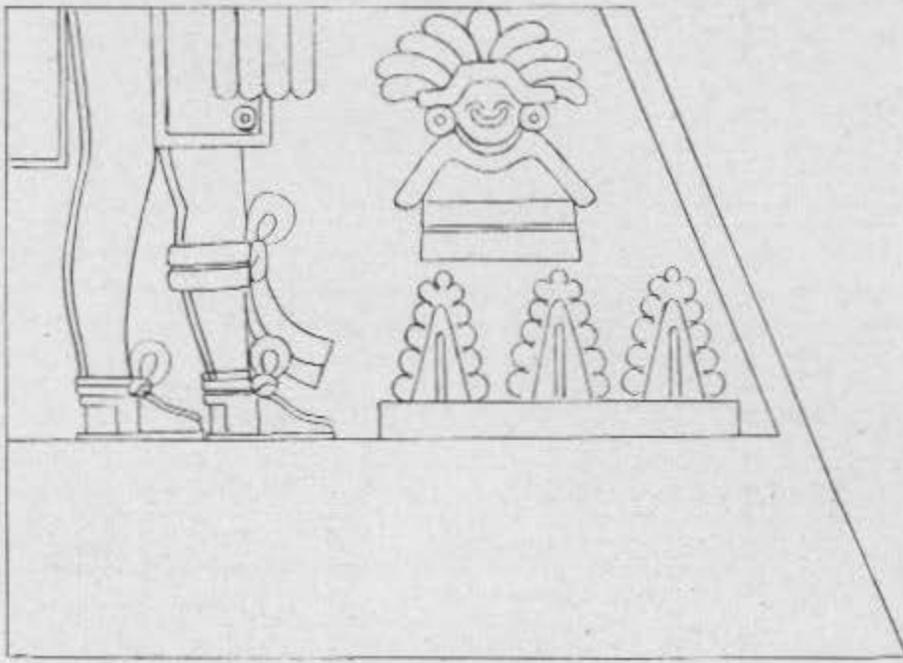
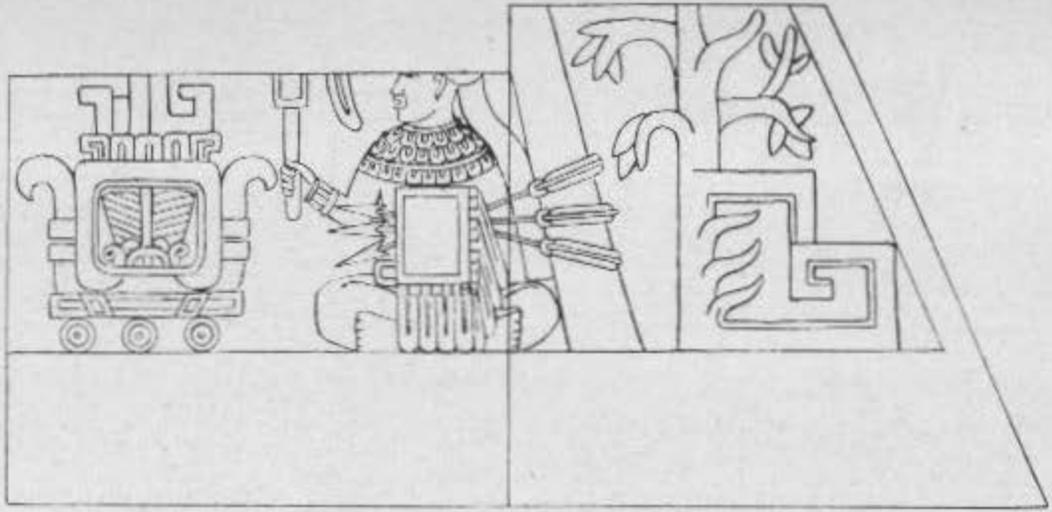
FROM PEÑAFIEL, MONUMENTOS MEXICANOS 180  
EAST SIDE OF LOWER STORY. PYRAMID OF XOCHICALCO



FROM PEÑAPIEL, MONUMENTOS MEXICANOS 185.  
GLYPH MOTIVE, LOWEST STORY, EAST SIDE, PYRAMID OF XOCHICALCO

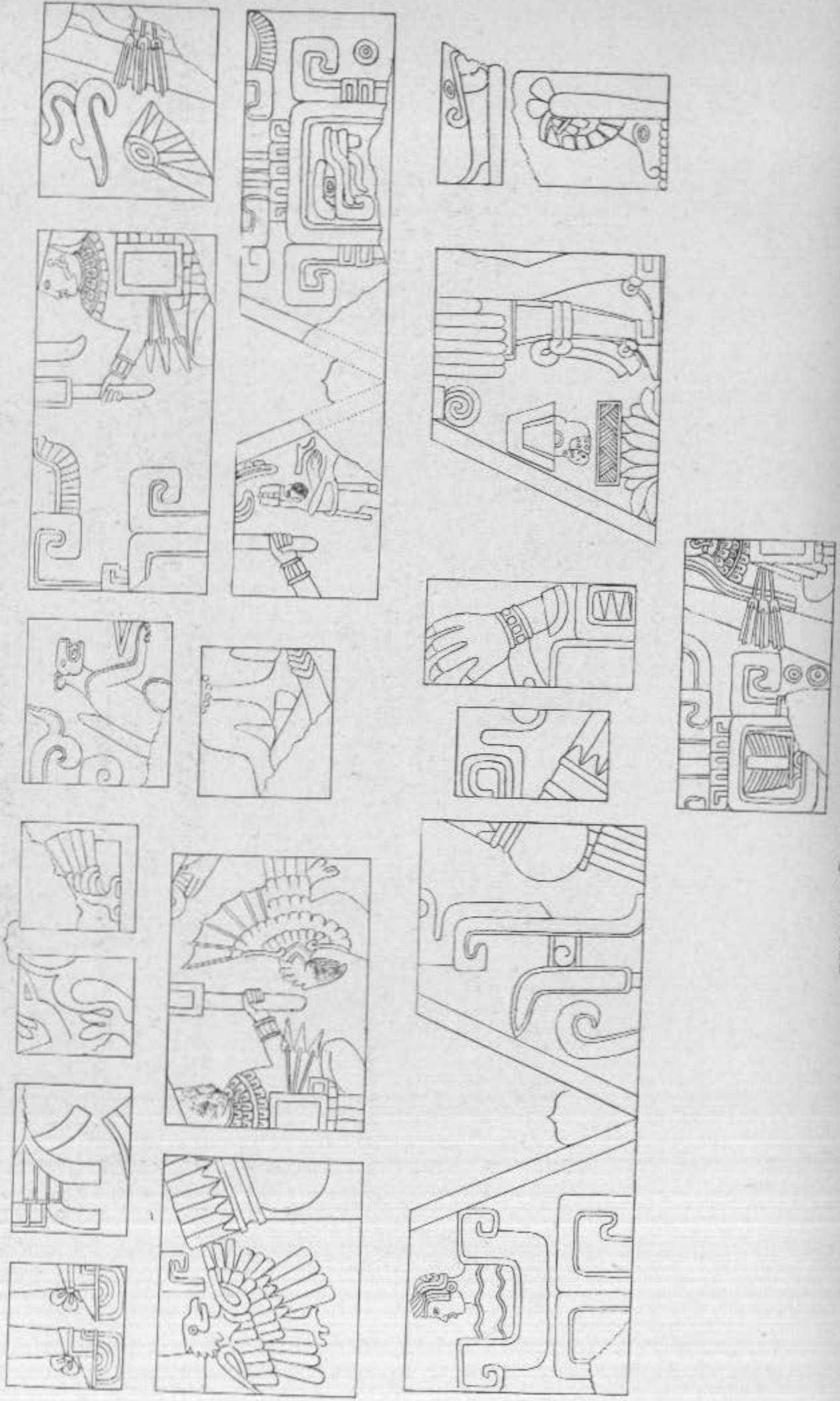


FROM PEÑAFIEL, MONUMENTOS MEXICANOS 188  
"SYMBOLS SAID TO BE CHRONOGRAPHIC SIGNS ON THE SOUTH SIDE OF THE STAIRCASE."  
PYRAMID OF XOCHICALCO.

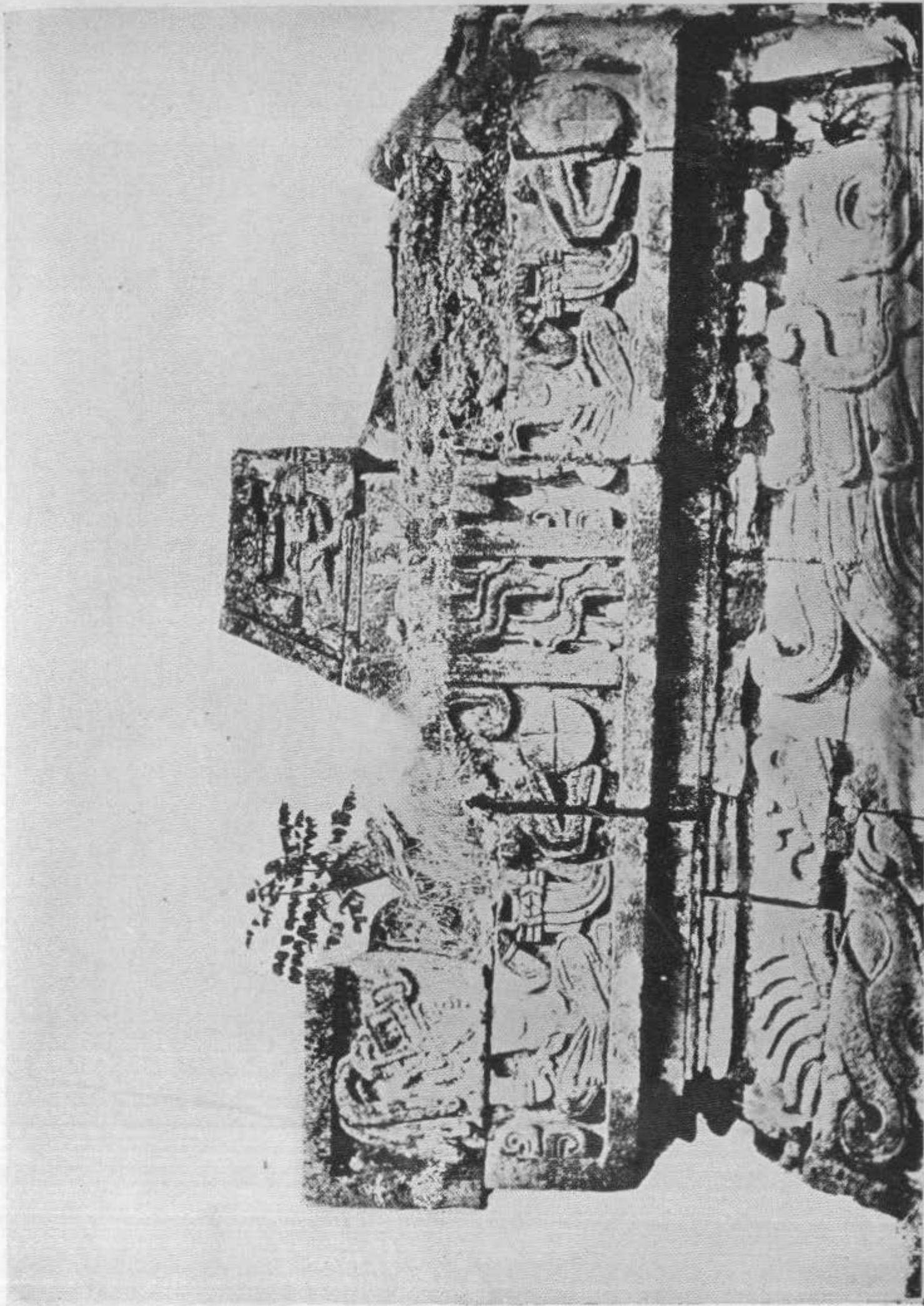


FROM PEÑAFIEL. MONUMENTOS MEXICANOS 193  
LINE DRAWINGS OF CARVED STONES. PYRAMID OF XOCHICALCO

Plate 13



FROM PEÑAFIEL MONUMENTOS MEXICANOS 186  
STONES STREWN AROUND THE PYRAMID OF XOCHICALCO



WEST WALL, NORTH OF STAIRWAY AND CORNER OF RUINED SECOND STORY SHOWING A WOLF APPARENTLY AT BAY.  
PYRAMID OF XOCHICALCO



FROM PEÑAFIEL MONUMENTOS MEXICANOS 194. FIGURE IN RELIEF.  
SECOND STORY OF PYRAMID OF XOCHICALCO.

The dwelling on the hill, whose ground plan is spanned by the hand emanating from that edifice, was therefore the abode of the anointed, the palace of the sovereign.

To the right of the central design is a strong fist attached to an arm coming forth from the palace. It grasps the end of a stout rope tied round an oblong figure, in the center of which is shown the head of a macaw. On the upper and right sides of the square are ten dots, five on each side.

We have seen that the oblong figure  is one of the characters of the Maya alphabet corresponding to our Latin M, and is called *ma*, a vocable meaning land, country. The macaw is called *mo* in the Maya language; it stands here for the name of the country whose geographical position is indicated by the sign  placed over the eye of the bird. This sign is symbolical of the basin of the Atlantic Ocean; and the curved line  terminating it is the letter U of the Maya and Egyptian alphabets. But the Maya vocable *u* means basin, Thus explaining the meaning of the whole sign.

The sculptor may have had a double object in placing the character  so prominently over the eye of the bird —that of

indicating that its name should be pronounced *Mu* instead of *Moo*: and that *Mu*, the damp ground, was the right name of the land, (as given by the Maya authors whose works have reached our times) known as Atlantis by the Greeks and their contemporaries.

The rope tied around the symbol of the country and firmly grasped by the hand emerging from the palace, clearly indicates that he who dwelt in it held sway over the land; that he was the lord and ruler of the ten provinces in which, Plato tells us, Atlantis was divided, a fact typified in the present instances by the ten dots attached exteriorly to the oblong figure,

Here the manuscript of Dr. Le Plongeon ends abruptly. Additional plates, maps and notes have been added. Dr. Le Plongeon is dead. He died December 13th, 1908. The following article by Mrs. M. A. Blackwell is of interest, as it supplements and bears out the discoveries of Dr. Le Plongeon, which are treated of in his writings.—Ed.

## XOCHICALCO.

A Study of the Name, and Its Possible Meanings.

By M. A. Blackwell.

The priests who accompanied and those who followed the Spanish conquerors to Mexico for the purpose of converting the natives to Christianity found it necessary to learn the language of the people in order to teach them. It is due to their patient labors that we have vocabularies, grammars and dictionaries of the Maya, as spoken at that time. Scientists of America and Europe have studied the few manuscripts which escaped destruction. Not all agree on the interpretation of the written characters used in them. In *Origin of the Egyptians* (see *The Word*, September, 1913) Dr. Le Plongeon says:

"The vernacular of the aborigines of Yucatan and of the countries situated to the south of the peninsula as far back as Guatemala and Tabasco is still the Maya tongue, corrupted, it is true, in many localities by an admixture of Spanish words that, since well nigh four hundred years have been forcibly introduced, notwithstanding the bitter hatred that the natives profess for the Spaniards and their language, which they pertinaciously refuse to speak, even when they understand it. But in other localities where the Spanish influence has been but little felt, or not at all, as in the *Tierra de Guerra*, a part of *Vera Paz*, it has retained much of its ancient purity.

"That the Maya is a primitive, or very closely allied to a primitive language, its grammatical formation would tend to show in the monosyllabic form of its primitives, composed of two or three letters capable of being analyzed singly; the majority of the names of animate and inanimate objects formed by onomatopœia; the want of declension of the nouns and adjectives; the partial or semi-conjugation of the verbs; besides the very remarkable fact that it affords simple and natural etymologies for the names of places and their inhabitants in Asia and Africa, and also the names of the divinities worshipped by the Egyptians, the Chaldeans, and most of the civilized nations of remote antiquity of which we have

tradition or written records. It belongs to that class of language that Professor Max Müller calls second or terminational, where two or more roots may combine to form a word, the first retaining its radical signification, the second losing its own.

"Still it is likewise allied to the first or radical, there being no distinction between a root and a word. Maya words taken by themselves often form no distinctive part of speech, but, according to the notion, they are intended to represent are a noun, an adjective, a verb, an adverb, a preposition; for instance, *pok* as a particle is used in counting living animals, *can pok pekob*, four dogs. *Pok* as a noun signifies a ball; it also means a leap, a jump. *Pok* as a verb is to play at ball. Another, *tac*, as a verb, conveys the idea of placing things one under another, to mix them up, to hide them; but *tac* as a prefix to a verb signifies that the action indicated by a verb is about to take place—*tac in uenel*, I want to sleep, I am about to sleep. *Tac* as a suffix to a participle-past of a neuter or an active verb indicates that the action has already taken place: *buhultac*, they have escaped. *Tac* is also a syncope of the verb *talac*, to let come. *Tac* as an adverb denotes up to, until; *tac uaye*, up to here; *tac tu pol*, up to the head.

"Such examples could be multiplied. The Maya language is extremely rich in expressions; in it can be represented even the shadow of a thought formed in the mind of the speaker. Father Beltran de Santa Rosa, in the Preface of his 'Arte del Idioma Maya,' writes, 'The Yucatecan tongue is graceful in its dictions, elegant in its periods, and in both things concise, since with only a few words and short syllables profound sentences can be expressed. \* \* \* Who could believe that a rich language could be used with all perfection, and without difficulty, devoid of the aid of eight consonants? Who could be persuaded that a language exists having no declension for its nouns, no rules for the variety of genitives and cases? Only he who can speak Maya.'

"A French Franciscan Friar, Father Antoine Gabriel de Saint Bonaventure, arrived in Yucatan soon after the conquest. In order to preach the Gospel to the natives he applied himself to the learning of their tongue, which he acquired with great perfection. He was the first of the Europeans who wrote a Maya grammar. It was he who formed the conjugation of the Maya verbs on a plan resembling as much as possible that of the Latin. He wrote about a century before Father Beltran, who took him for a model when he indited his 'Arte del Idioma Maya.' At that time the

Maya language had not yet been adulterated by the admixture of Spanish words.

"Concerning the language, Father Saint Bonaventure writes: 'The ancient Maya is concise, remarkably brief in the formation of its words, making use of few articles and prepositions. All the nouns are indeclinable by themselves, but they are declined with the aid of pronouns. The verbs are conjugated by means of particles, prepositions, adverbs, and pronouns added to the infinitive. In all conjugations the body of the verb is the same as the present infinitive. The infinitive is identical with the noun; they cannot be distinguished one from the other. The subject generally is placed before the verb; there are, however, a few exceptions; the object invariably follows it. All the adjective nouns can be used as adverbs'."

Owing to the death of Dr. Le Plongeon, in 1908, his manuscript on "The Pyramid of Xochicalco" was left unfinished. A search among his papers revealed no further notes bearing upon this subject, although it was known that he intended to complete it.

As the only reference to the name Xochicalco by Dr. Le Plongeon is in a memorandum in which he states: . . . "As to the serpent which Humboldt mistook for a crocodile spouting water and whose undulations Dupaix imagined was a garland of flowers, getting his idea from the Mexican name Xochicalco, the house of flowers," the idea presented itself to me that Xochicalco might, if translated as a Maya name, have some bearing upon the meaning of the monument and the intention of its builders.

A language which is not exclusively based upon a fundamental alphabet, in the combination of syllables the final sounds are apt to be slurred or carried into the following syllable, or in the course of time corrupted by a shortening of the sound. It is not necessary to mention the process by which names are corrupted; there are many examples.

Dividing the name into its evident syllables or vocables, and translating them from the Maya into English, according to the Maya-Spanish Dictionary of D. Juan Pio Perez and L'Abbe Bras-seur de Bourbourg's Maya-French and Spanish vocabulary, Vol. II., Part III., page 125, "Troano Manuscript," and the Spanish-English dictionary of Velasquez, results of remarkable significance are obtained.

The first syllable, *Xo*, is translated "a noise as of water or steam issuing," which has apparently no bearing on the subject.

As results must be arrived at by elimination, another form of this syllable must be sought. One which is evidently correct is found in the syllable *Xoc*. This method is followed with the others.

The second syllable, *Chi*, also appears to have no bearing; but the syllable *Chic*, pronounced *dchic*, seems to be the correct one.<sup>1</sup>

The third syllable, *Cal*, likewise seems to have no bearing on the subject; but in a perfectly consistent manner the syllable *Kaahal* carries out the thought expressed by the first two.

The fourth syllable, if spelt *Coh* or *Coháa*, concludes a sentence that makes perfect sense.

It is reasonable to assume that *Xo-Chi-Cal-Co* originally was *Xoc-Chic-Kaahal-Coháa*, and in comparing the syllabic sound above given it will be seen that no radical changes have been made. Translating these four syllables and selecting the meanings which show a coherent thought, it is seen that the name of the pyramid is in itself a statement of the reason for its construction, and is evidence of the correctness of Dr. Le Plongeon's contention in his essay upon "The Pyramid of Xochicalco."

MAYA.	SPANISH.	ENGLISH.
Xoc.	Contar.	To count, to enumerate, to reckon.
	Leer.	To instruct publicly, to lecture.
	Respetar.	To venerate, to honor.
	Numerar.	To enumerate.
	Lectura.	Lecture, reading.
	Cuenta.	Account, narrative, reckoning.
Chic.	Unido á un número sirve para contar heridas de flechas y armas arrojadizas que se prenden.	
	Translating the above sentence:	

<sup>1</sup>The "ch" in this word is pronounced hard, like the English "g" or "j." If pronounced soft, as in "church," it has an entirely different meaning. According to the Maya-Spanish Dictionary of J. Pio Perez, when the hard sound is to be given a short line is drawn across some part of the H.

	Unido á un número.	Joined to a number.
	Sirve para contar.	Serves to count.
	Heridas.	Wounds, afflictions, injuries, anything which afflicts the mind.
	Flechas.	Arrows, darts, anything which stings or causes an unpleasant sensation.
	Armas.	Weapons, arms, or alarms.
	Arrojadizas.	That which can be easily cast, thrown or darted, a missile, spirited, bold, courageous.
	Prenden <sup>2</sup> (Prender).	To seize, to grasp, to catch, to pin, to imprison.
Kaahal.	Acordarse. <sup>3</sup>	To resolve by common consent, to concert, to remind, to deliberate, to remember.
	Manifestarse.	To manifest, to exhibit, to declare.
	Hacer memoria.	To remember, to put in mind.
Coh.	Golpear.	To beat, to strike, to hit, to give blows, to bruise, to hammer.
	Pisonear.	To ram, to drive down.
	El jaguar ó leoncillo.	The jaguar or lion's whelp.
Coháa.	Lobo marino.	Sea wolf.

Does not the above translation of the word *Xoc-Chic-Kaahal-Coháa*, or, as it is commonly written, *Xochicalco*, clearly show the pyramid to be: *A monumental narrative of a terrible affliction, which, like an arrow, suddenly struck down the Seawolf People?*

Both authorities translate *Coh* as meaning "jaguar or leopard" but give *Coháa* or its variant, *Coh Ha*, as meaning "SEA WOLF."

<sup>2</sup>Prenden is the third person, plural of Prender. "*Que se prenden*" may be translated as meaning "which seizes them."

<sup>3</sup>The word "se" has many meanings. When joined to the infinitive it is a reflexive pronoun, in this instance meaning "them" or "themselves," as "*acordar se*" "to remind them." "Se" is not usually translated.

On the pyramid<sup>4</sup> the wolf is portrayed in various attitudes, in two of which it appears to be at bay. The glyph on the south end of the west wall, which, according to Dr. Le Plongeon's system of reading,<sup>5</sup> represents the basin of the Atlantic Ocean, enclosing the quadrilateral figure, which is one of the signs in the Maya alphabet,<sup>6</sup> corresponding to our Latin letter "M," signifying "*Ma*," land, country, locality. Within this is what appears to be a wolf's head.



This may be construed to read: the land of the Sea Wolf, submerged by the Atlantic Ocean. One ear of the wolf is obviously the letter "O" of the Maya alphabet, and from the center of its head is a protuberance; this cannot be the other ear, as it is placed too far forward (see Plate XI.). It must, therefore, be a horn or flame. In "The Origin of the Egyptians" Dr. Le Plongeon states in a note that "the flame is a symbol of the soul escaping from its earthly tenement," and it is also one of the symbols for the letter "L." The mouth of this animal is open. In the Maya language "*Ppa*" is "to open the mouth." A variant of this word is "*Ppaa*," meaning "to break, to force asunder, to break in pieces."

In Chapter III., "The Origin of the Egyptians," Dr. Le Plongeon states that the kings of the Atlanteans bore the title of "*Moc*," "Sea Wolf," and that inscriptions showing this fact are carved on the walls of the pyramid of Xochicalco; but in his essay on the same pyramid he states that "*Moc*" means "a knot, a cat-fish, or shark," and says nothing about its signifying "wolf" or "sea wolf," unless we are to infer that the shark may be regarded as a wolf of the sea. In support of this inference the dictionary<sup>7</sup> defines "sea wolf" as "a pirate, a wolf fish," and defines "wolf fish" as "sea wolf, or sea cat"; the Maya word for "sea cat," according to Pio Perez is "*Moc*."

Some of the other meanings are:

MAYA.	SPANISH.	ENGLISH.
<i>Moc.</i>	Nudo.	Knot, naked.
	Gata marina.	Sea cat.
	Pez.	Fish.

<sup>4</sup>See plates 12, 13, 14, 18.

<sup>5</sup>See essay on Pyramid of Xochicalco, Le Plongeon.

<sup>6</sup>See Maya and Egyptian alphabet, plate 5.

<sup>7</sup>Funk and Wagnalls Standard Dictionary, definitions of "sea-wolf," "sea-cat," "wolf-fish."

To this is added the following from Brasseur de Bourbourg:

MAYA.	FRENCH.	ENGLISH.
Moc.	Noyer.	To drown, to put under water, to swamp, to deluge.
	Nouer.	To knot, to tie.

Roughly translated, does not this glyph tell us that the people of the land of the "Sea Wolf" were drowned when their country sank beneath the waters of the Atlantic Ocean?

If "*Moc*," "sea cat, sea wolf, or shark," was the name by which the people were known whose land was submerged, is it not interesting to note that the word "shark" is derived from the Latin "*carcharus*," the Greek "*karcharias*," a kind of shark, so called from its sharp teeth? This in turn suggests the name Carib.

The name Carib is accredited as being derived from the Spanish "*caribe*," meaning Carib, cannibal; which in turn was derived from the West Indian (?) word "*Caribe*," meaning "brave." In this connection I quote verbatim Dr. Le Plongeon's "*The Origin of the Egyptians*":

"The Caras, in remote times, formed a large and powerful nation that inhabited the South American continent. Neighbors of the Mayas, they had extended their conquests from the frontiers of the Maya empire on the north to the River de la Plata on the south, from the foot of the Andes to the shores of the Atlantic on the east. Their name is still found in that of many towns, cities and localities, as in that of tribes in the southern continent. At the time of the discovery of the Antilles by the Spaniards the islands of St. Vincent and Martinique were still occupied by the Carib tribes. They were a terror to the inhabitants of the other islands of the archipelago, and to those of the coasts of the mainland. These Caribs were a fierce people; they often waged war against their more peaceful neighbors to obtain prisoners for sacrificing at their cannibal banquets. The Spaniards encountered in them their most daring and stubborn opponents; and not a few

\*Funk and Wagnalls Standard Dictionary, definition of "Shark."

\*Funk and Wagnalls Standard Dictionary, definitions of "Carib" and "Caribe."

"The Barbarians who are alluded to by Homer and Thucydides were a race of ancient navigators and pirates called Cares, or Carians, who occupied the isles of Greece before the Pelasgi, and antedated the Phoenicians in the control of the sea. The Abbe Brasseur de Bourbourg claims that these Carians were identical with the Caribs of the West Indies, the Cares of Honduras, and the Gurani of South America. Ignatius Donnelly, "*Atlantis*," page 179.

of the European invaders formed *la piece de resistance* at the feasts they held to celebrate victories against the white men.

"The name of Cara was synonymous of "man par excellence," "eminent warrior," "most valiant," "endowed with great dexterity and extraordinary powers."<sup>10</sup>

"The whole coast of Asia Minor on the Mediterranean was once inhabited by nations having their homonyms in the western continent. Prominent among these were the Carians of unknown origin, but widespread fame. Herodotus, himself a Carian, says<sup>11</sup> that anciently they called themselves Leleges, a word cognate to the Maya vocable Leleth. Strabo informs us<sup>12</sup> that they had been the occupants of all Ionia and of the islands of the Aegean Sea until driven from them by the Ionians and the Dorians, when they established themselves on the mainland. Thucydides called them pirates.<sup>13</sup> Herodotus, bound to defend his countrymen from such an imputation, simply represents them as a warlike and seafaring people that, when requested, manned the ships of King Minos; and that styled themselves the most famous nation of the earth.<sup>14</sup> The dress of the Carian women consisted of a linen tunic which required no fastening, identical with that used by the Maya women from times immemorial, according to the frescoes that adorned the walls of the funeral chamber of Prince Coh at Chichen, Yucatan, and still worn by them to this day.<sup>15</sup>

"It is evident, if we credit Thucydides and also Herodotus, that these Carians were warlike and also seafaring; and although Herodotus impugns the imputation against his countrymen of being pirates, still he admits that when requested they formed the crews of King Minos's ships; and it is certain that they possessed the same characteristics as their homonyms, the Caras or Caribs of the Antilles and of Southern America. Like these, they boasted of being the most valiant, the most famous nation on earth; and having dominated the sea for a long time the Carians of Asia Minor and the Caras of America manifested the greatest contempt for their neighbors. Many of their customs were identical; remarkable among these were the institutions of the gynecocracy, that is, the reign of the woman in the family, of her influence in civil society, and of her authority in the state. These customs cannot

<sup>10</sup>Rochefort, *Histoire, Naturelle et Morale des Antilles*, p. 401; D'Orbigny, *L'Homme Americain*, Vol. II., p. 268; Alcedo, *Diccionario Geografico é Historico de las Indias Occidentales*.

<sup>11</sup>Herodotus, Lib. I., 171.

<sup>12</sup>Strabo, Lib. VII., p. 321; Lib. XIII., p. 611.

<sup>13</sup>Thucydides, *History of the Peloponnesian War*, Lib. I., 8.

<sup>14</sup>Herodotus, Lib. I., 171.

<sup>15</sup>Herodotus, Lib. V., 87-88.

have been accidental. They show that these people, for all that they dwelt in countries far apart, separated by vast expanses of water, must have entertained frequent and intimate relations, and that they no doubt belonged to the same race originally. How else came they to bear the same name, *Car*, and to attribute to the word the identical significance? Besides, the tongue they spoke must have been akin to Maya.

"Herodotus asserts that, in very remote times, when they first made their appearance among the islands of the Aegean Sea, they called themselves Leleges, a word that might be the noun corresponding to the Maya verb *Leleth*, meaning "to dwell among rocks," a name which describes the condition of pirates, strangers in the place they happened to visit, and where they took temporary shelter. The Dorians and the Ionians expelled them from the islands and obliged them to seek shelter on the southwest corner of the peninsula of Asia Minor, where they settled permanently in the neighborhood of the territories of the Phrygians and Meonians. They had appeared, no one knew whence, in the islands of the Aegean Sea long before the advent of the Pelagians. Their origin has remained a mystery for the writers on Grecian history, and that of the other inhabitants of the archipelago. What they say on that subject rests simply on confused legends. The Egyptians were well acquainted with them, and following the example of King Minos, who manned his ships with them in his warlike excursions, they employed them as mercenary soldiers in their armies.

"Valmiki in his celebrated work, 'The Ramayana,'" tells us that the 'Mayas were a seafaring people' whose ships, 'in times so remote that the sun had not yet risen above the horizon sailed from the western sea to the eastern ocean, from the southern ocean to the northern sea—their ships had frequent communication with the 'Land of Mu,' which the Maya authors called 'The Pride of the Sea,' 'The Life of the Ocean.' Its destruction in consequence of earthquakes, volcanic eruptions and flood, disappearing beneath the waves of the Atlantic, with its sixty-four millions of human inhabitants,<sup>17</sup> deeply affected the populations of the 'Lands of the West.' The Mayas made the occurrence of that awful cataclysm the beginning of a new era."

Strewn around the pyramid are many fallen stones;<sup>18</sup> the

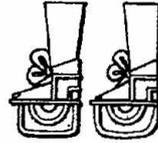
In the Louvre, in Tiberius Hall, there is a small statue, No. 660, called in the catalogue "La Zingarella," clad in the same dress as the Carian and Maya women.—The Author.

<sup>16</sup>Valmiki, *Ramayana*, Part I., p. 153. Translation by Hippolyte Fauché.

<sup>17</sup>Troano, *M. S.*, Part II., pl. V.; Le Plongeon, *Queen Moo and the Egyptian Sphinx*, p. 147.

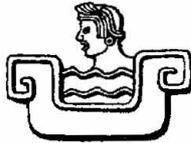
<sup>18</sup>See plate 13.

glyphs on a few of these seem to bear a relationship to this subject. Dr. Le Plongeon, in his essay on the pyramid, states that the figure is the map of Atlantis, according to Plato's description. Assuming this to be true, the following glyph at Atlantis is rent asunder, broken in two, and is being trampled under foot; we do not know by whom, perhaps the God of the Volcanoes.



On another stone appears the same "map of Atlantis," with a dividing line drawn across it, forming part of another glyph, above a wolf at bay and standing on a symbol which closely resembles the sign for earthquakes and floods (see Brasseur de Bourbourg, *Troano Ms.*, Vol. I., page 212).

Another glyph represents "the basin of the Atlantic Ocean," within which is a man submerged to his neck. The wavy lines represent water and also the letter "C," and his mouth forms what appears to be an ear ornament is the letter "A." This seems to bear a relationship to the glyph in which the wolf's head appears and carries out the same idea.



represents "the basin of the Atlantic Ocean," within which is a man submerged to his neck. The wavy lines represent water and also the letter "C," and his mouth forms what appears to be an ear ornament is the letter "A." This seems to bear a relationship to the glyph in which the wolf's head appears and carries out the same idea.

Marrion Wilcox, an authority on Latin-America, in his article on the "Carib" for the "Encyclopaedia Americana," Vol. IV., states that "a woven cloth of palm fibre, called 'nagua'—a breech-cloth with long ends—was worn by the chiefs and the married women." The glyph distinctly shows the long ends of the breechcloth, and at the back of the figure is a knot-five disks superposed. In this connection, the knot means "Moc"; the number of the disks is five; "ho" in Maya; but "ho" is also the radical of the head, the chief, or king.



It is unfortunate that the photograph (see Plate 7), in which Dr. Le Plongeon saw what he believed to be a "tiger's face with the mouth wide open," and "the rump or croup of an animal" within the quadrilateral figure, and translated it as "*ppay*, to be reduced to ashes," is a very poor one; the carved stones were deeply corroded and cast shadows which gave this deceptive appearance to the glyph. Plates 8, 9, 10 show the glyph carvings as they really are.

<sup>12</sup>See plate 12.

<sup>13</sup>See plate XI.

Within the quadrilateral figure is a portion of "the map of the sacred hill of Atlantis" with other symbols. The entire quadrilateral figure is similar to those called "fire symbols" by Penafiel.<sup>21</sup> Accepting this to be a fire symbol, and the upper part of the glyph as signifying "huu," destruction, as Dr. Le Plongeon translates it in his essay on this pyramid, the complete hieroglyph expresses destruction by fire.

The line drawings from "*Penafiel's Monumentos Mexicanos*," though of excellent workmanship, are not always true to detail. Miss Adela Breton notes this fact where she says, "Although this sculptured edifice has been well described and figured by Dr. Eduard Seler, and also by Senor Antonio Penafiel, there remain some points worth noting, that have escaped the attention of those writers. The fact is, however careful an observer may be, there are always details which evade the eye, but which can be seen by those who follow with the advantage of having drawings and descriptions, and in this way interesting facts may often be added even to the most careful descriptions. Dr. Seler's description is admirably accurate and so are his drawings of the separate details, and his interpretation of the date glyphs, but he gives a drawing of only one-half of the east side as a specimen in addition to photographs of three sides, which, being of a small size, leaves many of the details obscure. Senor Penafiel has plates of all the sides, which are excellent for the general impression, but the details are not altogether correct. . . .

"In order to unravel the meaning hidden in every detail of the reliefs of Xochicalco, it is necessary to have them presented with absolute accuracy and so completely that they can be studied as a whole. In Central American art, things rarely match exactly; and there must be a reason for the difference which deserves consideration. It is most unwise to take for granted that anything superficially like another is so in reality, and the building under consideration illustrates the truth of this statement, for although the north, south and east sides at the first glance appear the same (except that there are two chiefs on the east and four on each of the other sides), there are many minor differences which must have been intentional. . . .

"We will now consider the sculptures of the lowest stage which are in high relief of 8 to 11 centimeters and were formerly

---

<sup>21</sup>See Plates 9, 10 and 20.

painted in colors on a red ground. On the north, south and east there are great feathered dragon-serpents, two on each side, and two short ones on the west, their heads, placed in opposite directions at the corners, are turned backward so that each faces the other, and their bodies roll in high folds which end in feathered tails divided from each other by two bands enclosing a kind of trellis work. They are really lying on their backs, the band which represents the lower part of the body being uppermost. This is best seen on the west side, where the short serpents have their tails curling over toward their heads. The tongues of the serpents on the west side stand out horizontally, but those of the other six hang down, and their feather crests also droop forward from the tips of their jaws, instead of rising from the tops of the heads in the usual way. The superciliary plate is strangely placed, in each case, at the tail end. The east serpents have five feathers in their tails between two speech motives, those on the north and south have six, and those of the west three.

"The long band which in each case represents the belly of the animal is without the usual cross markings, but these may have been painted to save the trouble of carving. This band, as seen in painted examples of the Mexican serpent, is always colored yellow. The objects seen above this band are not parts of the body, except perhaps a single feather at intervals. The curling objects, placed in pairs, alternating with speech motives consisting of double circles with four or five flame or breath tongues starting from them, will be referred to later.

"The flame-like objects on the serpents of Xochicalco turn toward the figures of the chiefs seated above the serpent folds, where the flame rises in front of the seats and in three out of the six, bends backward to touch the "Maxtli," the strip which falls from the waistband. Each serpent has six of these motives (the circle always being at the end towards the head), and six pairs of the alternating curling objects, except on the west where there are three of the former and two of the latter. On the east there are double circles only under the serpents' heads. Below the ventral bands the bodies consist of pairs of feathers separated by a repetition of the curling object already mentioned, and edged by square ended figures lacking the distinctive central line of the feathers. . . .

"The figures of chiefs seated between the serpent folds at Xochicalco, it will be observed of the four on the north and south sides and the two on the east, that they and their speeches fill the

spaces and almost touch the folds. This must be emphasized because in the Penafiel plates they are sitting on air, and have too much space around them, which alters their character and meaning. They sit crosslegged on seats, and are alike in costume and position, but their faces have different expressions. Their bodies are in full view with head in each case turned to one shoulder or to the other and seen in profile. On the east side the heads are turned in opposite directions, and by this attitude, I think they are meant to face in the same direction as those on the north and south, that is toward the west. "Some Notes on Xochicalco," by Adela Breton, Department of Archaeology, University of Pennsylvania, Vol. II., Part I., 1906.

Miss Breton's interesting discussion of this pyramid is amplified by carefully executed drawings and further descriptions of the designs.

Without going too deeply into the subject, the name Xochicalco, translated from the "Nahuat<sup>22</sup>" language, means "the house of flowers;" from "*xochitl*," and "*calli*," house.

"*Calco*," is a termination composed of "*Co*," in; and of "*Calli*," house; meaning, in the house or residence. This termination frequently occurs in the names of places; for example, "*Coacalco*" in the mansion of the serpent or the residence of the serpent.

Even this translation of the name of the pyramid does not necessarily disprove that the name originally may have been Maya, and that the people who conquered the Mayas corrupted the name, perhaps through mispronunciation, to that which it now bears. This would be reasonable as the terraces may have been adorned with flowers to represent the belts of lands surrounding the sacred hill of Atlantis "on which trees were planted and noble residences built in the midst of the beautiful gardens."

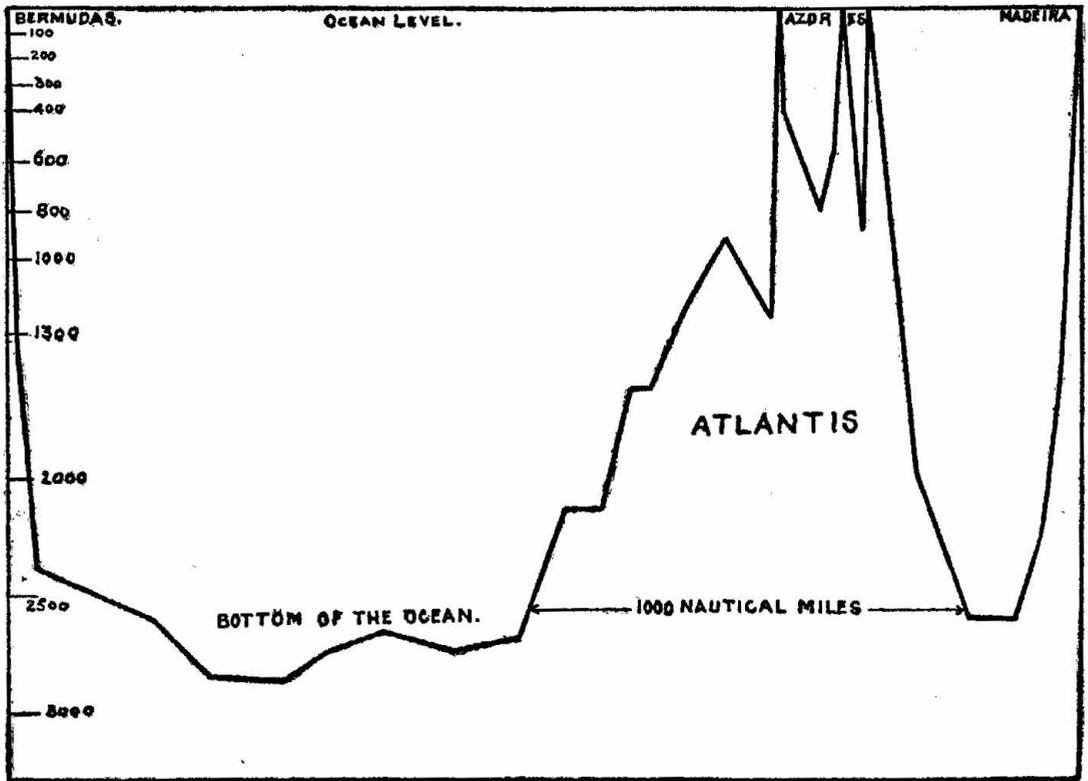
With this fact in mind it is interesting to read Dr. LePlongeon's essay on this pyramid in which he compares it with the Sacred Hill of Atlantis, as described by Plato.

"In the neighborhood of the Azores, the remains of an immense island, sunk beneath the sea—one thousand miles in width, and two or three thousand miles long—would it not go far to confirm the statement of Plato that, "beyond the strait where you place the Pillars of Hercules (Gibraltar), there was an island larger than Asia (Minor), and Libya combined," called Atlantis? And

---

<sup>22</sup>"Nombres Geograficos De Mexico, Catálogo Alfabético, de los estudio Jeroglífico." Antonio Peñafiel.

Plate 24



THE PROFILE OF ATLANTIS AS REVEALED BY THE DEEP-SEA SOUNDINGS OF H. M. SHIP "CHALLENGER" AND THE U. S. S. "DOLPHIN." FROM "ATLANTIS" IGNATIUS DONNELLY

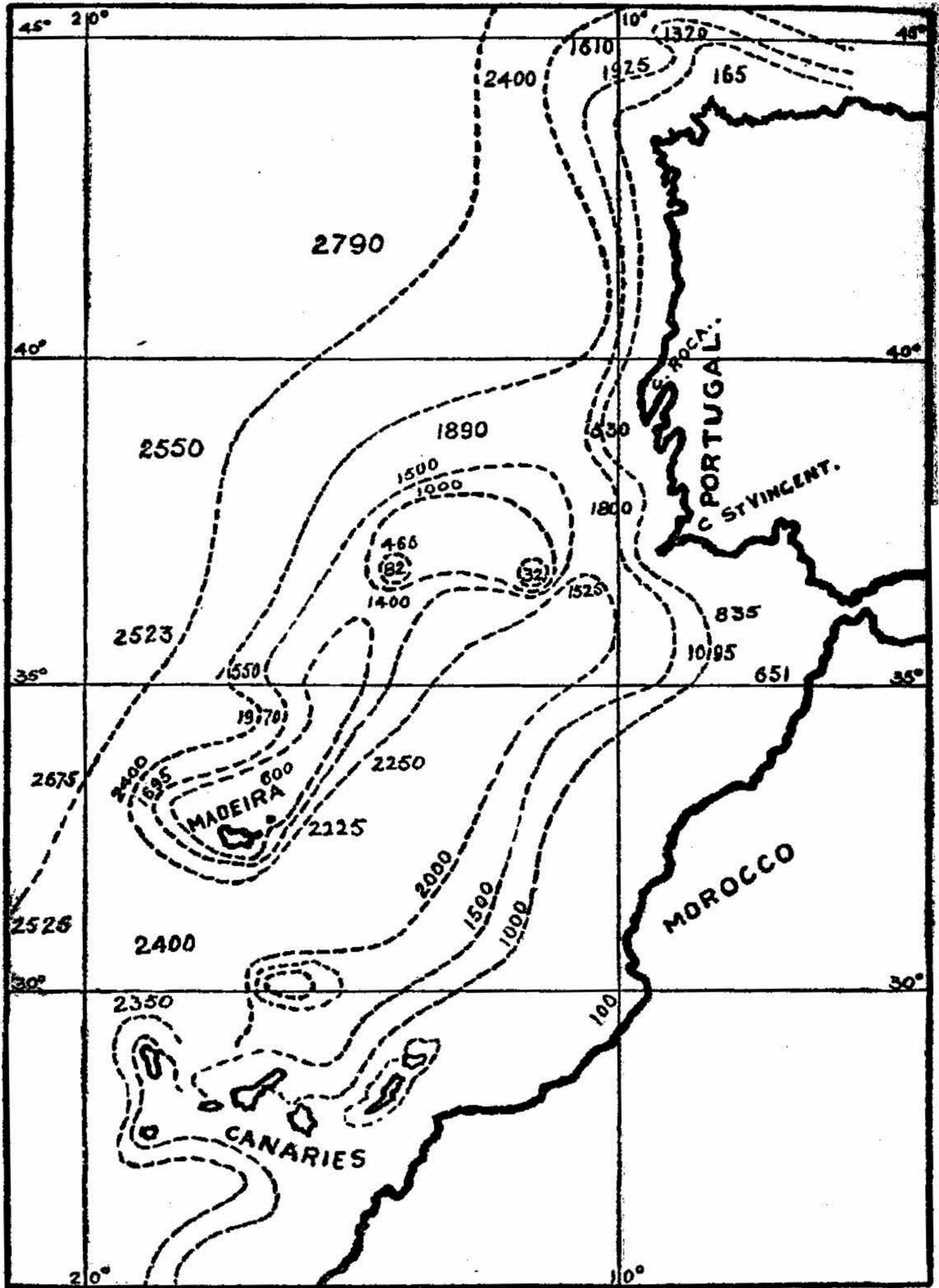
suppose we found that the Azores were the mountain peaks of this drowned island, and were torn and rent by tremendous volcanic convulsions, while around them descending into the sea, were found great strata of lava, and the whole face of the sunken land was covered for thousands of miles with volcanic debris, would we not be obliged to confess that these facts furnished strong corroborative proofs of the truth of Plato's statement that, "in one day and one fatal night there came mighty earthquakes and inundations which engulfed that mighty people. Atlantis disappeared beneath the sea, and then that sea became inaccessible on account of the quantity of mud which the engulfed island left in its place?"

"And all these things recent investigation has proved conclusively. Deep-sea soundings have been made by ships of different nations: The United States ship "Dolphin," the German frigate "Gazelle," and the British ships "Hydra," "Porcupine," and "Challenger," have mapped out the bottom of the Atlantic, and the result is the revelation of a great elevation, reaching from a point on the coast of the British Islands southwardly to the coast of South America, at Cape Orange, thence south-eastwardly to the coast of Africa, and thence southwardly to Tristan d'Acunha. I give one map showing the profile of this elevation, and another map showing the outlines of the submerged land. It rises about 9,000 feet above the great Atlantic depths around it, and in the Azores, St. Paul's Rocks, Ascension and Tristan d'Acunha, it reaches the surface of the ocean.

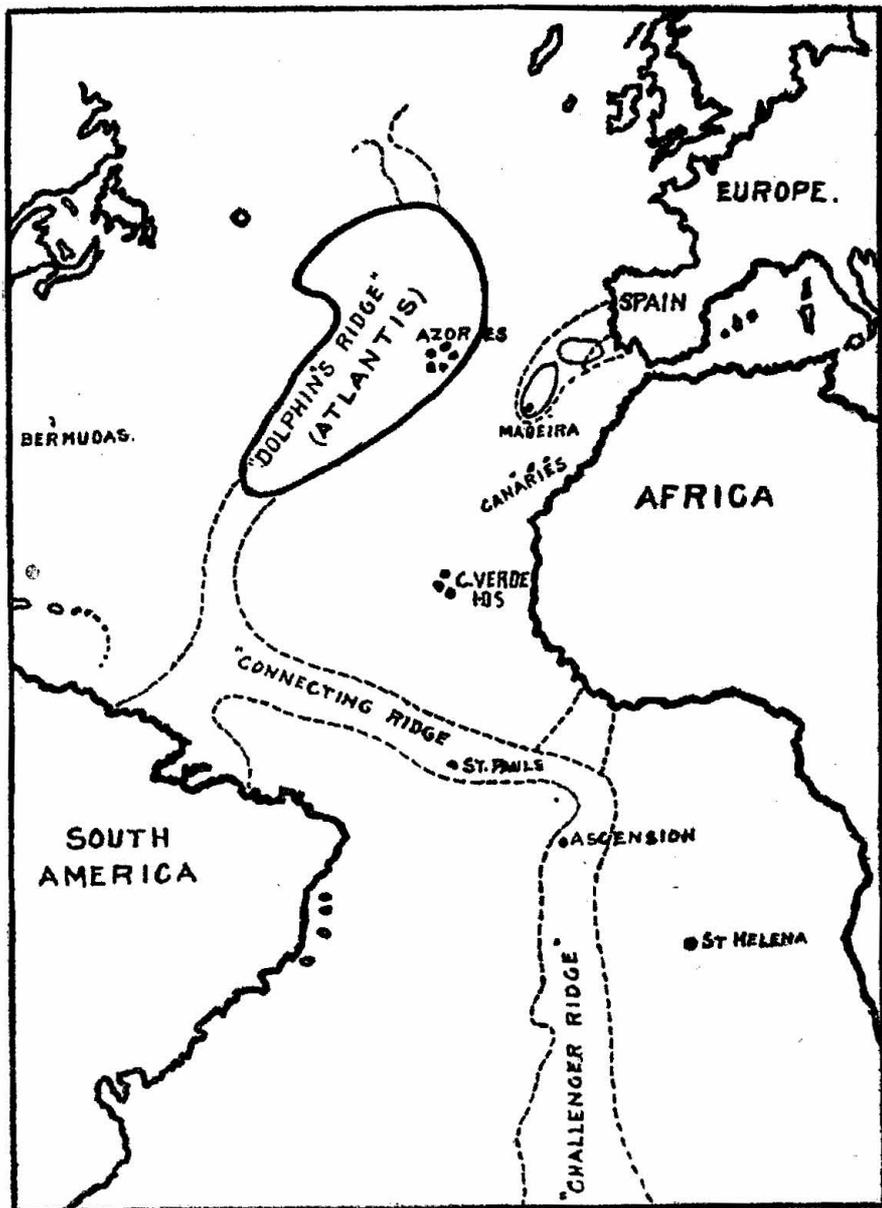
"Evidence that this elevation was once dry land is found in the fact that the inequalities, the mountains and the valleys of its surface, could never have been produced in accordance with any laws for the deposition of sediment, nor by submarine elevation; but, on the contrary, must have been carved by agencies *acting above the water level.*

"Mr. J. Starke Gardiner, the eminent English geologist, is of the opinion that in the Eocene Period a great extension of land existed to the west of Cornwall. Referring to the location of the "Dolphin" and "Challenger" ridges, he asserts that a great tract of land formerly existed where the sea now is, and that Cornwall, the Scilly and Channel Islands, Ireland and Brittany, are the remains of the highest summits.

"Here then we have the backbone of the ancient continent which once occupied the whole of the Atlantic Ocean, . . . In these connecting ridges (see plates 24 and 25 of maps), we see the



ANCIENT ISLANDS BETWEEN ATLANTIS AND THE MEDITERRANEAN, FROM DEEP-SEA SOUNDINGS, "ATLANTIS" BY IGNATIUS DONNELLY, PAGE 51



MAP OF ATLANTIS, WITH ITS ISLANDS AND CONNECTING RIDGES,  
 FROM DEEP-SEA SOUNDINGS. "ATLANTIS" BY IGNATIUS DONNELLY, PAGE 47

pathway which once extended between the New World and the Old, and by means of which the plants and animals of one continent travelled to the other; and by the same avenues black men found their way, as we will show hereafter, from Africa to America, and red men from America to Africa.

"And as I have shown, the same great law which gradually depressed the great Atlantic continent, and raised the lands east and west of it, is still at work, the coast of Greenland, which may be regarded as the northern extremity of the Atlantic continent, is still sinking so rapidly that ancient buildings on low rock islands are now submerged, and the Greenlander has learned by experience never to build near the water's edge. The same subsidence is going on along the shore of South Carolina, and Georgia, while the north of Europe and the Atlantic coast of South America are rising. Along the latter raised beaches, 1,180 miles long and from 100 to 1,300 feet high, have been traced.

"When these connecting ridges extended from America to Europe and Africa, they shut off the flow of tropical waters of the ocean to the north, there was then no "Gulf Stream," the landlocked ocean that laved the shores of Northern Europe was intensely cold, and the result was the Glacial Period. When the barriers of Atlantis sunk sufficiently to permit the natural expansion of the heated water of the tropics to the north, the ice and snow which covered Europe gradually disappeared; the Gulf Stream flowed around Atlantis and it still retains the circular motion first imparted to it by the presence of that island.

"The officer of the 'Challenger' found the entire ridge of Atlantis covered with volcanic deposits; these are the subsided mud, which, as Plato tells us, rendered the sea impassable after the destruction of the island.

"It does not follow that, at the time Atlantis was finally engulfed, the ridges connecting it with America and Africa rose above the water level; these may have gradually subsided into the sea, or have gone down in cataclysms such as are described in the Central American books. The Atlantis of Plato may have been confined to the 'Dolphin Ridge' of our map. . . . A member of the 'Challenger staff,' in a lecture delivered in London, soon after the termination of the expedition, gave it as his opinion that the great submarine plateau is the remains of 'the lost Atlantis'."

From "Atlantis," Ignatius Donnelly, page 46 et passim.

# THE ORIGIN OF THE EGYPTIANS.

By AUGUSTUS LE PLONGEON, M. D.

## X.

### SIMILARITY OF BABYLONIAN, EGYPTIAN AND MAYAN ACCOUNTS OF CREATION.

SO many eminent authors, both ancient and modern, have written treatises on the gods of Egypt, their supposed functions and attributes, that it would be silly presumption to encumber these pages by repeating that which others, who have made a special study of the subject, have very learnedly said. In another work<sup>174</sup> the writer has shown that the names of the principal deities and those of the most ancient cities in the Valley of the Nile, were vocables having an etymology in the Maya language, expressing the various qualities and characters attributed to the said gods and places.

It is a fact to be remembered that wherever vestiges of Maya architecture and language are to be found, there also, among others of their traditions, their cosmic conceptions and religious notions are to be met with, since they embodied these in their monuments.

Herodotus tells us<sup>175</sup> that the Egyptians "are religious to excess, far beyond any other race of men." So were the Mayas of old, and are their descendants even at the present day.

The Mayas believed in a "Divine Spirit," whose presence they saw manifest everywhere. They called it KU,<sup>176</sup> the "Universal" HUNAB, who was "All in One," LAHUN, by whose will, UOL, all things were created. Unable to form any conception of this unknowable, inscrutable spirit, they formed no image of Him. Having discovered that the circle, in nature, is the ultimatum of extension, without beginning or end, they

<sup>174</sup>Le Plongeon—"Queen Moo, &c."—pp. 44 et passim.

<sup>175</sup>Herodotus—Lib. II, XXXVII.

<sup>176</sup>Le Plongeon—Queen Moo & the Egyptian Sphinx, pp. 215 et Passim.

figured that eternal ONE BEING as a circle  which they also called UOL.

They imagined that before things were evolved from chaos the great Eternal Spirit dwelt in infinite boundless darkness such as, at night, was present to their gaze, when the sun, having disappeared under the horizon, ceased to shed its brilliant light on the face of the earth—so we learn from the Popol Vuh,<sup>177</sup> the ancient national book of the Quiche's, a branch of the Maya nation. In it we read, "The face of the earth did not exist, only the tranquil sea and the expanse calm and boundless of the heavens. All was immobility and silence in the darkness of the night. Only the Creator, the Serpent covered with feathers, He who gives life, floated on the surface of the water as an ever-increasing light surrounded by green and azure."

They conceived of this One Eternal Being as androgynous, both male and female; one in two, two in one; pulsating unconscious in his own essence. At the awakening of consciousness, when the sexless ceased to be sexless, the male principle, remaining distinct, produced the waters, then he fructified the female principle and a germ was brought forth in the shape of an egg, resplendant with effulgent light. It was deposited on the surface of the water; and in it the Supreme Being was born as CANHEL, the "Mighty Serpent," also called MEHEN, the "Engendered."

We know these to have been the cosmogonical conceptions of the learned philosophers and of *naacals* or adepts, as taught in the secrecy of their temples. These caused a representation of them to be carved in high relief on the eastern facade of the Palace and Museum at Chichen,\* over the entrance of the lower hall, for the knowledge and edification of unborn generations.<sup>178</sup>

<sup>177</sup>Popol Vuh—Chap. I, Lib. I.

\* See Plate 7, THE WORD, May, 1913.

<sup>178</sup>Le Plongeon—Queen Moo and the Egyptian Sphinx, p. 65, 111n, pp. 66 et passim. This most interesting tableau has been thoroughly explained in said work; it is therefore useless to repeat here the explanation of its meaning. It seems to prove conclusively that the ideas of the ancient Maya philosophers regarding the creation of the universe were identical with those of the Egyptian sages, and that the names given to the Creator were the same in Egypt and Mayach—showing that the Mayas and the Egyptians must have received their learning from the same teachers.

We likewise learn of the ideas of cosmogony held by the Maya adepts from the names given by them to the numerical numbers. In these—from HUN, one “The Universal,” to LAHUN, ten “He who is One in All,”—they epitomized their system of cosmogony. We thus come also to the knowledge of why the Mayas, although making use of the decimal system in their mathematical computations, counted by fives and twenties and not by tens, as we do. It must be remembered that with them as with several other civilized nations of antiquity of which we have records, LAHUN, ten, was emblematical of the Spirit of the Universe, whom they mentioned with the utmost veneration and outward signs of the highest reverence and respect.

Number *ten* was the most binding oath of the Pythagoreans. Pythagoras borrowed his knowledge of the numbers and their mystic meaning from the Egyptians. Such at least was the opinion of his contemporaries; and the Egyptians seem to have received theirs from Maya teachers.

The formation of the numbers being identical with both the Mayas and the Egyptians, these, in their hieroglyphical writings, represented the units by small vertical lines up to ten, for which they made use of the same sign, , employed by the former to signify hardness. The Mayas  instead of vertical lines used dots  for the units up to five; this numerical they expressed  by a small horizontal line.

Even the Hebrew Kabalists, who no doubt learned the doctrine from the philosophers of the school of Alexandria, represented number 10 by the letter J, signature of the name of Jehovah, by whom all things were created. JAH—Jehovah, is a name composed of the two letters J = 10 and H = 5; that is, God and the Universe. As to the ten *sephiroth* or numbers, they held them as being emanations from the Divine Intelligence.

In India where the vestiges of the Mayas are still manifest in the ruins of the buildings dedicated anciently to the

worship of the gods; where, we are told by Valmiki, in very remote ages colonists from *Patala* established themselves, and their settlements in time developed into the rich and powerful Nâgâ Empire, celebrated as much for its wealth and its extensive commerce as for the beauty of its women and the learning of its philosophers, we find also the cosmic conceptions prevalent among the scholars of Mayach.

We read in the *Aitareya-A-Rânya*<sup>179</sup> "Originally this universe was only a soul; nothing active or inactive existed. The thought came to Him—I wish to create worlds, the water, the light, the mortal beings and the waters. The water is the region above; the sky that supports it; the atmosphere that contains the light; the earth that is perishable; and the lower regions that of the waters."

Again in the *Manava-Dharma-Sastra*, a book compiled, according to Mr. Chezy,<sup>180</sup> from very ancient works of the Brahmins about thirteen hundred years before the Christian era, it is said: "The Supreme Spirit having resolved to cause to come forth from his own corporeal substance the divers creatures, first produced the waters and in them deposited a productive seed. This germ became an egg, brilliant as gold, resplendent as a star with thousands of rays, and in this egg was reproduced the Supreme Being, under the form of Brahma, the ancestor of all beings."<sup>181</sup>

It is well to notice that this name Brahma is a Maya word composed of the three primitives *be-lam-ha*; that is, *be*, "the way"; *lam*, "submerged"; *ha*, "water."

The egg, the golden uterus, in which Brahma reproduced himself, through whose union with the goddess Maya, the Good Mother of all gods and other beings were created, says the *Rig-Veda*,<sup>182</sup> that was deposited in the midst of the water, was called "*Hiramyagarbha*,"<sup>183</sup> another name composed of four Maya vocables: *Hilaan-yam-kalba-ha*, expressing the

<sup>179</sup>H. T. Colebrooke—Notice on the sacred books of the Hindoos—*Aitareya-A-Ranya*. Lib. II, IV.

<sup>180</sup>Chezy—*Journal des Savants*—1831.

<sup>181</sup>*Manava—Dharma Shashtra*—Lib. I. Slokas 8, 9.

<sup>182</sup>*Rig—Veda*—Langlois Tr.—Sect. VIII. Lect. 3. h, 11. V. I. Vol. IV, pp. 316, 317.

<sup>183</sup>H. T. Colebrooke—Notice on the Vedas. Lib. II, VI.

idea of something floating in the water—*Hilaan*, "to be dragged;" *yam*, "midst"; *kalba*, "inclosed"; *ha*, "water."

The waters were called *Nara*, says *Manu*,<sup>184</sup> because they were the production of the Divine Spirit "*Nara*," the Mother of Truth—*Naa*, "mother"; *La*, "eternal truth—that contains the hidden voice of the mantras.

All ancient records relating to primeval Chaldean cosmogony seem to have been lost, at least none earlier than the reign of *Asshur-Bani-pal*, who ascended the throne of Assyria early in the year 667 B.C., have as yet been found. If there be any among the tablets found by Professor *Hilprecht* in the library of the temple of *Bel*, at *Nippur*, it has not yet been translated; or if translated it has not been published. The only knowledge we possess on the subject is derived from the fragments of *Berosus*,<sup>185</sup> the Chaldean priest and historian. Being as conversant as he was with the ancient lore of his people, there can be no doubt that he related the legend on their cosmogonic conceptions as they had reached him.

On the other hand these seem to have been still prevalent, or some very like them, in *Babylon* during the reign of *Nebucadnezzar II.*, 605 B.C., and that the Jews were imbued with them and with many other ideas, such as the immortality of the soul, the resurrection of the body, the doctrine of rewards and punishments in the life after the death of the body, and brought them to *Jerusalem* on their return from captivity, judging by their very remarkable similarity to the history of creation as related in the first and second chapters of *Genesis*. If that relation is not derived from the Chaldean legend of creation then, as *Christian Bunsen*<sup>186</sup> has suggested, "an old Chaldee tradition was the basis of both."

"In the beginning," writes *Berosus*, "all was darkness and water, and therein were generated monstrous animals of strange and peculiar form. Moreover, there were monstrous fishes, and reptiles and serpents and divers other creatures, which had borrowed something from each other's shapes; of all which the likenesses are still preserved in the temple of

<sup>184</sup> *Manava—Dharma—Sastra*, Lib. 1, Sloka 10.

<sup>185</sup> *Eusebius—Chroni—Can.* 1, 2, pp. 11, 12.

<sup>186</sup> *Bunsen—Egypt's Place in Universal History*, Vol. IV, p. 165.

Belus. A woman ruleth them all, by name Omorka, which is in Chaldee *Thalath* and in Greek *Thalassa* (or the sea)."<sup>187</sup>

The etymology and meaning of that name is a mystery for the modern philologist unacquainted with the Maya language, but not for the Maya scholar; he will find it in the Maya vocable *thallac*, which signifies "a thing without steadiness," like the sea. Among the numerous tablets contained in the library of King Assurbanipal, in his palace at Nineveh, six at least, in a mutilated condition, proved to be inscribed with a fanciful Chaldean legend of the creation. They no doubt formed part of the set of the copies of ancient documents made by order of the king who was anxious to save from destruction antique records that threatened to become obliterated.

Mr. George Smith, who discovered their contents, published in the Transactions of the Society of Biblical Archaeology, a translation of those of the first tablet, under the title of "Some fragments of the Chaldean account of Creation."<sup>188</sup> Amidst the diffuse style of these antique Oriental fabulous tales, the following notions stand distinct and are easily made out: ". . . At the time when neither the heavens above nor the earth below existed, there was the abyss of water; the first of seed, the mistress of the depths, the mother of the universe. The waters clung together (covered everything). No product had ever been gathered, nor was any sprout seen—Ay, the very gods had not yet come into being. . ."

Portions of the other tablets have been translated by other Assyriologists. On the third tablet it is related how the gods

---

<sup>187</sup>It is a generally acknowledged fact that every myth is built around a kernel of truth. In reading the foregoing Chaldean history of creation one is inclined to believe that the authors of the legend knew, as we do to-day, that gigantic creatures, such as the Ichthyosauria, the Plesiosauria, and other monstrous sauria, which inhabited the oceans of the lias period of the Mesozoic age; or such as the Pterodactyli and other huge winged reptiles, that seem to have been as much at home in the water as in the air; or such as those immense lizards, the Dinosaur and the Iguanodon.

The Mayas also appear to have been acquainted with them, judging by the representation of an individual of that species portrayed on the interior of the eastern wall of the funeral chamber of Prince Coh at Chichen, in the garden scene.

From the writings of the Stoic philosophers we learn that the Egyptians also taught that there was a time when the world was inhabited by monstrous animals that had been destroyed.

<sup>188</sup>George Smith—Some fragments of the Chaldean account of Creation—in Transactions of the Society of Biblical Archaeology, Vol. IV, pp. 363, 364. Chaldean account of Genesis—First Edition, pp. 61, 100.

are preparing for a great contest against the monster known as Tiâmat, "the depths"—and how the gods Anu and Ea, having been asked to attack it, became afraid and did not dare to attack it; but how Bel-Marduk, the son of Ea, was the only one of the gods who believed that he was strong enough to conquer it.<sup>189</sup> On the same tablet we read of Tiâmat's preparations to oppose its adversaries, and of the huge beasts it had created to form its army.<sup>190</sup> Talbot, who also translated some of the tablets under the title of "Revolt in Heaven,"<sup>191</sup> relates the fight between Bel-Marduk and the Dragon. Here again, among many other instances, in the names of the personages engaged in this contest, we find vestiges of the Mayas in Chaldea. No known language, Maya excepted, affords a natural etymon of their meaning.

Tiâmat, "the depths," is a Maya word composed of the four primitives, *ti, ha, ma, ti*; that is, *ti*, "there"; *ha*, "water"; *ma*, "without"; *ti*, "land." Tihâmati, by elision Tihâmat, or be it Tiâmat—"Everywhere water, nowhere land," "The deep."

As to the name Bel-Marduk, if read according to the Maya it would be pronounced Bel-Maltuuc, and be composed of the vocables *bel*, "occupation," "business"; *mal*, a particle that united to a noun indicates "the act of multiplying," of "doing many things," and *tuu*, radical of *tuucul*, meaning "a mass of things placed in order." Bel-Maltuuc, or be it Bel-Marduk, would therefore be a most appropriate title for one whose business it was to put in order all things that existed confusedly in Chaos. If those who applied this name to the adversary of Tiâmat had been conversant with the esoteric teachings of the Maya *naacals* regarding their ideas of cosmogony, and the mystic meaning given by them to numbers, they could not have selected a better word.

The suffix of the word *marduk* certainly brings to mind the name of number seven—*uuc* or *uk* in the Maya numeration. That number symbolized for the adepts "wisdom" and "power," being composed of 3, that is, "power," "action," and 4, "intellect," "wisdom."<sup>192</sup> Does not this doctrine taught by

<sup>189</sup>Jensen—Die Kosmologie der Babylonier, pp. 273-279.

<sup>190</sup>Jensen—Die Kosmologie der Babylonier, pp. 273-279.

<sup>191</sup>Talbot—Revolt in Heaven—Transactions of the Society of Biblical Archaeology—Vol. IV., pp. 349-362.

<sup>192</sup>Le Plongeon—Queen Moo and the Egyptian Sphinx, p. 222.

the Maya sages to their pupils in the secrecy of their temples recall the mystic meanings given to the same numbers by the Pythagoreans? These received this doctrine from Pythagoras, who learned it from the Egyptians, who, in turn, got their knowledge from their ancestors of the lands of the West.

We must not lose sight of the fact that we know very little of the religion of the primitive Egyptians, as revealed by the papyri and inscriptions, and consequently of their cosmogonic conceptions, these being the basis on which their religious ideas rested—with them as with every nation cosmogony was the foundation of religion. We know of the civilization of the Egyptians when it had already reached a high degree of perfection, but nothing of its infancy. Were it not for the writings of some of the Greek philosophers, who went to Egypt to study under the tuition of learned instructors and were admitted to initiation to the Mysteries, nothing would be known to-day of the cosmogony taught by the Egyptian priests. Iamblichus, speaking of the cosmogony of Egypt according to ancient Hermetic books says:<sup>193</sup> "Before all things that essentially exist, and before the total principles there is one God, prior to the first God and King, remaining immovable in the solitude of his unity; for neither is the Intelligible unmixed with him, nor is any other thing. . . . He is the first, the fountain of all things and the root of all primary intelligible existing forms, but out of this one, the self-ruling God made himself shine forth; wherefore he is the father of himself, and self-ruling, for he is the first Principle, and God of gods." . . . And again,<sup>194</sup> "The glory of all things is God, and Deity, and divine Nature. The principle of all things existing is God, and the intellect, and nature, and matter, and energy, and fate, and *conclusion* and *renovation*. For these were boundless darkness in the abyss, and water and a subtle spirit, intellectual in power, existing in chaos. But the holy light broke forth, and the elements were produced from among the sand of a watery essence."

In "Primander," regarded as the most ancient and authentic of the first philosophical books of Egypt, attributed to

<sup>193</sup>Iamblichus—De Mysteries—apud Cory—Ancient Fragments, p. 283.

<sup>194</sup>Iamblichus—De Mysteries, Sect. VIII, c. 4. Ancient Fragments, p. 283.

Thoth-Hermes-Trismegistus, we read concerning the doctrine of Creation, "Out of chaos came forth the fire, pure and light, and rising it was lost in the air that, spirit-like, occupies the intermediate space between the water and the fire. The earth and the water were so mixed that the surface of the earth, covered by the water appeared nowhere."

These seem to have been the tenor of the metaphysical speculations regarding the First Cause, imparted to those initiated into the Mysteries, under seal of absolute secrecy. Quite different were the ideas conveyed to the people concerning the principles of the creation of the universe. Damascius informs us that the Egyptians asserted nothing of the first principle of things, but celebrated it as a thrice unknown Darkness transcending all intellectual perception. But Eusebius tells us that they were taught that an intelligent Being called Kneph presided over the formation of the world and all existing things, who was therefore the father of all that has life.<sup>195</sup> That they represented him under the shape of a serpent,<sup>196</sup> and that in the ancient monument the god was often depicted either preceded or followed by an enormous serpent, that at times enveloped him in its folds.<sup>197</sup> This serpent they called Mehen. Horapollo corroborates this statement, explaining that, "the snake was the emblem of the spirit which pervades the universe."<sup>198</sup>

On the other hand Porphyry asserts that they represented him under the figure of a man, with the flesh painted blue, his loins girdled with a cloth, holding a sceptre in his hand, wearing a royal headdress with a long feather, an egg proceeding from his mouth. From this egg came forth another deity, called Pthah, who was the creator of the world.

If the description given by the writers, of the emblems under which the Egyptians represented the Creator, be true, and undoubtedly it is, then it might be affirmed that their cosmogonic notions were very similar to those of the Hindus, as we read of these in the Manava-Dharma-Sastra, but identical with those of the ancient Mayas, as depicted in the tableau over

<sup>195</sup>Eusebius—Proep et Demons Evang, Lib. III, Ch. XI, p. 215. Diodorus—Hist., Lib. I, 12.

<sup>196</sup>Eusebius—Proep et Demons Evang, Lib. III, Ch. XI.

<sup>197</sup>Eusebius—Proep et Demons Evang, Lib. III, Ch. XI.

<sup>198</sup>Horapollo—Hieroglyphs, Lib. II.

the doorway adorning the eastern façade of the Palace and Museum at Chichen.<sup>199</sup>

Even the various names given by the Egyptians to the Creator are Maya words, having the same meaning in Egypt as in Mayach. So Kneph or be it *K-neph*, corresponds to the Maya *canhel*, "serpent, dragon," and may be a dialectical pronunciation. Pthah, which Iamblichus tells us meant "artisan," may again be another mode of pronouncing the Maya vocable *thaah*, "worker, artisan." As to the name *Mehen*, given to the image of the Creator and to the serpent in the cosmic egg, it is the same in Egypt and in Mayach.

The most conservative and opinionative of Egyptologists cannot in truth argue that this most remarkable similarity, not to say identity, is purely accidental, a mere effect of hazard, notwithstanding the vast expanse of land and water intervening between Egypt and Mayach.

If it is not accidental then, at one time the Mayas and the Egyptians must have had intimate communications. They must have acquired their cosmogonic notions, if not from the same school, at least from the same teachers; or they must have learned one from the other. The Mayas, it may be asserted, did not acquire theirs from the Egyptians. These were not navigators; they did not go and colonize Mayach; the ships of the Mayas, in very remote times, sailed over all seas,<sup>200</sup> and they established colonies in many countries, where they introduced their cosmogonic conceptions, their religious notions, their architecture and language, their arts and sciences, and all other concomitants of their advanced civilization.

<sup>199</sup>Le Plongeon—Queen Moo and the Egyptian Sphinx, p. 69, Illus.

<sup>200</sup>Valmiki—Ramayana, Part I, p. 353, Tr. by Hippolyte Fauché.

*To be concluded*

## ABOUT THE ZODIAC.

BY O. N. SCHOU.

**O**CCULT teachings concerning the universe and man are the same through the changing ages. The teachings are written in the universal language of symbols. A study of symbols will, therefore, according to one's capacity, enable him to read the true records of ages and peoples, and so get acquainted with teachings which at certain times cannot be given openly, because the people are not ready to receive them openly. This is in part why the zodiacal teaching has been heretofore so carefully veiled in its many strange signs and figures.

The zodiac with its twelve signs and the numerous symbols and figures connected with it, is the basis for all symbology and occult science, and ought therefore to be the subject of careful study by students of Theosophy. It must be studied, if not now then later, as it is essential to our progress.

In the Secret Doctrine much has been said about the history of the zodiac. Some years ago the system was explained in *THE WORD*, and the characteristics of the signs and many of their combinations given, which will enable us to use the zodiac as a key, to unlock the occult teachings concerning man and the universe, such as can be had only by aid of the zodiac.

In many of the old churches and cathedrals of Europe may be found under the pulpit, the upper half of a globe, about five inches in diameter, rich in color and with the zodiacal animals across it; sometimes the circle of the zodiac with the signs are laid in mosaic on the floor, the mystical animals are painted on the walls. This kind of decoration has its pur-

pose. Aside from its artistic value, it gives the church and the religion a certain mystery which the people cannot understand; and they are awed and feel their ignorance. This condition does not benefit the people, for they are not helped out of it; they remain dependent on the church.

A study of symbols related to the zodiac will develop the power to think, it will induce intuition, and intuitions come as rewards, as the result from previous reasonings and thought in trying to solve problems of the mind. Let us study the zodiac.



---

---

# THE WORD



VOL. 18

JANUARY, 1914.

No. 4

=====  
Copyright, 1914 by H. W. PERCIVAL  
=====

## GHOSTS.

*(Continued from page 134.)*

**F**AMILY thought ghosts get their start by some one in a family thinking over some particular trait, feature, aim, misfortune of himself or his family. Continued thoughts add force and body to and make a more complete thing, a definite entity of the original thought. So far, there is only an individual thought ghost bearing upon a person's family and its members' traits of excellence or doom to misfortune. His thought communicated to other members of the family causes members of the family to value some of his deeds, be impressed, with the belief in the reality of the family trait or the certainty and warning of impending misfortune, or other feature in which the originator believed. The group of the thoughts of the family or clan centred around the particular feature of the family or clan, forms a family thought ghost.

One member is impressed by others with the importance and reality of the belief and then contributing his share of belief, adds to the strength and life and influence of the thought ghost.

Among family thought ghosts are such as the thought ghosts of the honor, pride, gloom, death and fortune, or financial success of the family. The thought ghost of honor starts

with the doing of some praiseworthy, exceptional deed by some member of a family, which deed brought general recognition. Thinking of this deed continued, incites other members of the family or clan, to similar deeds.

The pride ghost has for its essence the thought of the family name rather than the thought of a noble deed and the doing of similar deeds. The pride ghost then causes those it influences to think of themselves being, as members of their family, better than others. It often prevents unworthy deeds which might injure the name or hurt the family pride, but often it has another effect by allowing iniquitous actions because covered by the family pride; and further, it tends to foster boastfulness and empty, unworthy conceit. The pride ghost is often good in its initial influence, but becomes a sorry and ridiculous affair in the end, when a person has nothing of himself to be proud of, but has only the family ghost of the name.

The family thought ghost of calamity begins usually by a pet theory of a person that something is going to happen. This theory extends to members of the family, and becomes a fact. Something then does happen. This supports the theory, and the thought ghost of calamity takes hold of the minds of the family. Usually the ghost manifests to them as forewarnings; they live in a gloom of apprehension that something is going to happen. That thought compels the happenings. The family nurses the ghost by noting and telling the many happenings of disasters and tragedies in the family. Little incidents are magnified and given importance. By this the ghost is nourished. This line of thought makes people impressionable and tends to the development of the astral senses of clairaudience and clairvoyance. If the warnings of impending danger or disaster are true, it is a question whether it is better to be apprised or not to know. These warnings are often received clairaudiently or through clairvoyance. They come as warnings by a certain wail that is heard, a certain sentence which is repeated and heard by one of the members of the family; or the family ghost will manifest as an appearance in the figure of a man, woman, child, or an object, like a dagger, appearing, or a symbol, like a cross being seen. Depending on the particular prophetic

sign, sickness of a member, an accident, loss of something are indicated.

Warnings by a deceased mother or other member do not come under this head. They are dealt with under the heading Ghosts of Dead Men. But the calamity thought ghost can be made to appear by the thought of the living members of a family, in the form of a deceased ancestor or relative.

The family thought ghost of insanity may have its genesis in the pondering of one on the thought of insanity and connecting an ancestor with the thought, and impressing his mind with the thought that there is an ancestral strain of insanity. The thought may be suggested to him by some one else. But it will not have any effect unless he conceives in his mind the thought of insanity as a family strain. The belief communicated to and received by members of the family connects them with the ghost, which grows in importance and influence. If there be indeed a hereditary strain of insanity, it will not have as much as such a ghost to do with any particular member of the family becoming insane. The family insanity thought ghost may obsess a member of the family and be the direct cause of his insanity.

The death ghost usually gets its inception in a curse. The curse hurled at or prediction about a person or members of his family is impressed upon his mind and he builds up the mental spectre of death. When he dies or the member dies, the death ghost is established and given a place in the thoughts of the family and is nourished by their thoughts, as are the other family thought ghosts. The death ghost is fearfully expected to perform his duty in time, by officiating through some manifestation at the time the death of some one in the family approaches. The manifestation is often the breaking of a mirror, or other furniture, or the fall of something suspended from the wall, or a bird flying into the room and falling dead, or some other manifestation the family knows to be the sign of the presence of the death ghost.

The fortune ghost comes into existence through worship of the thought of fortune by a person. He becomes the head of the family. By his worship of the thought of fortune he makes connection with the money spirit, and becomes obsessed by this

spirit. The money spirit is a separate entity and not the ghost of fortune, yet it inspirites and makes the family fortune thought ghost active. The thought ghost makes actual connection with the individual members of the family, and, if they respond to the thought demanded for the feeding and maintenance of the ghost, the fortune ghost will overshadow them and be the vehicle through which the money spirit will act. For generations this fortune thought ghost of the family will be a thing which will make the gold flow into the family coffers. But in order to have this continue for generations, the original thought ghost maker and worshipper will communicate to his descendant, and they will pass on the idea to perpetuate the ghost in the family, and so the particular means are passed on by which the accumulation is had. It is as though a compact were made between the family thought ghost and the members of the family. Instances of such families will readily come to mind. The name of the controlling entity is not known as family thought ghost of fortune.

Any family thought ghost will continue as long as it is nourished by thought from the members of the family. Persons outside the family can remind the family of the ghost, but only those of the family can perpetuate the ghost. The family thought ghost dies from lack of nourishment, or else it may be broken up or destroyed by one or more members of the family. Aggressive disbelief is not enough to destroy a thought ghost. That may put the particular disbelieving member out of touch for a time with the influence of the family thought ghost. To dissipate the thought ghost, something must be done actively and the thought must be contrary to the nature of the ghost. This doing and thinking by a member of the family will have a dissipating action upon the body of the thought ghost, and will also act upon the minds of the other members of the family and prevent them from giving maintenance to the ghost.

The honor thought ghost begins to be dissipated by dishonorable action and dissolute habits of some members of the family. The pride thought ghost begins to vanish when the family pride is wounded by one of its members, and in the case of foolish pride when one of the members of the family shows and insists on its emptiness. Fearless action by one of the members

of a family in face of the ghost's dire warning, is the sign for evanescence of the calamity ghosts. Other members see that they too may in like manner become free from the influence of the ghost. As to the insanity thought ghost, any member of the family may become free from it by refusing to harbor the thought that insanity is in his family, and by holding positively with sound judgment an even balance, as soon as he feels any influence suggesting a family strain of insanity. The death ghost disappears when a member of the family ceases to be afraid of death, refuses to be lead into the state or under the influence suggested by the death ghost, and by showing other members of the family that his fearlessness of action has carried him beyond the time set by the death ghost.

The fortune ghost usually comes to an end when an excess of worldly possession has caused in the members of the family debauchery and ensuing physical and mental disease and sterility. The ghost ends before if the members fail to live up to the compact of worship they know of.

*To be continued*



## THE EDITOR'S INTRODUCTION TO "THE SCARAB OF DESTINY".

**I**N this number of "The Word" begins, under the title "The Scarab of Destiny," a new type of story. The subjects of love, religion, travel, adventure, war, history, wonder, mystery, science, have had their places in the field of literature. It seemed that all possible types of stories had been used and that any new story must fall under one of the known types. "The Scarab of Destiny" introduces the new type, the Reincarnation Story. Reincarnation will have a prominent place in literature to come. Writers will make that fascinating subject known from their particular points of vision.

The reincarnation story will make use of the other types, and add new features to those which hold the human interest in the immortality of the soul and the continuance of existence before the birth and beyond the burying of the body. The soul continues but not in the "spirit world," "happy hunting grounds," or "summer land"; the soul lives on, and gains its conscious immortality by a return to life and lives in new physical human bodies on this, our old earth. "The Scarab of Destiny" tells the story of many souls through four of their consecutive earthly re-embodiments, and reveals enough of the inner life of these souls to explain the causal connection of the situations through which they live and the events through which they pass.

"The Scarab of Destiny" is much more than even a literary work of considerable merit which charms the reader by its artistic arrangement and action, by the human characters brought into the present from ancient times, and made alive in scenes which are living pictures. "The Scarab of Destiny" indicates the solution of its psychological problems of great human interest, which have to do with the living and the dead.

"The Scarab of Destiny" will compel and hold the interest of scholars and students who search for missing links in the chain of historical events. Searchers into the occult who look into and

would understand and interpret what is seen, will find in this story enough to excite and satisfy their wishes. This strange story will fascinate the general reader who delights in being made captive by a story in which he, too, lives.

#### THE EGYPTIAN STORY

The first scene in the story shows a Phœnician caravan camping at the end of a day's march in the Egyptian desert, two days' journey from the city of Memphis, in the reign of Rameses III., in the year 1015 B. C. The caravan bears rich treasure from King Hiram of Tyre, and is in charge of his nephew, Prince Ardas, who is to ask the Pharaoh for his daughter, the Princess Raneë, in marriage to the King of Tyre.

Egypt is disclosed at the zenith of its civilization. The court of Rameses, commerce, the busy street life, the pleasure gardens, the temples, are vividly described. Egypt is alive, tangible; ancient rites and mysteries are shown; astrologic and mythic lore is interpreted. The embalming of the dead and burial are shown. An account is made of the building of the pyramids, and a striking explanation offered of the Riddle of the Sphinx. The reader will, before he comes to the close of this Egyptian story, feel acquainted with the people and be quite at home in the Egypt of that time. Then are stated the causes of the downfall of Egypt, as it began to sink into the sleep of oblivion.

#### THE LIFE IN ANCIENT BRITAIN

A thousand years roll by—this period was supposed to be the cycle of a soul. The same characters appear in ancient Britain, in the reign of Claudius Drusus Nero. The reader is shown what England was in the long ago. The life of the Britons is there. The conquest of Caradoc, the Welsh Lion, is before the reader, who will sympathize with him in his inevitable defeat. Druidic rites and customs are revealed. Britain is conquered and under Roman rule. The curtain of death falls, and behind it the characters disappear. They reappear a thousand years later, in the twelfth century.

#### RICHARD COUER DE LION

The principal character is in this new drama, Richard Couer de Lion, King of England. There is a direct and thrilling chain of events which may show causes for many of the otherwise inexplicable deeds and the daring of Richard, and why he left no heir to England's throne. His valor, his love making, his crusade to the Holy Land, his imprisonment, his return to England, his stand

before the Castle of Chalus, are told with a simplicity and familiarity which makes the reader an eye witness. The last love scene and the death of Richard are painted with a poetic pathos which the reader will not forget.

#### THE LAST STORY

In the final story, the familiar characters appear in their earthly bodies in London in the year 1900. The scarab is the means for bringing about the destiny, to do which the scarab was long ago made by the High Priest Sethos, in Egypt, and so fulfills the promise made to Ardas and Nicia by the Goddess of Love, three thousand years before. This ends the reincarnation story called "The Scarab of Destiny." The lives of the characters, the writer has informed us, are not ended; three of the principals are alive today and prominent persons in England. They are unaware of their former lives. They may be made aware of the past in pages to follow.

#### THE MAGIC MIRROR

But how are these stories of reincarnation shown, and by whom? How is the connection of the causes shown? According to the account given, the history of the characters and their eventful careers was discovered by means of a magic mirror, which is stated, in Chapter I of "The Scarab of Destiny" in this issue of "The Word," to have belonged to Shah Jehan, and to have been used by him in communing with his departed wife, in the Taj Mahal, the mausoleum erected in her memory. A picture of this magic mirror is given. By occult art, the magic mirror is supposed to have been made sensitive to the astral world, in which are preserved indelible records and pictures of every person and every happening. It is said that by invoking the magic of Hindu Gods, one versed in Brahminical mysteries is enabled to see other incarnations through which they have passed, and read the esoteric scroll with ease.

#### HOW "THE SCARAB OF DESTINY" WAS WRITTEN

Readers of "The Word" will, perhaps, be as much interested in the circumstances under which the story was written, as in the story itself. The writer of "The Scarab of Destiny" lives in a New Jersey town, not far from New York. She had only country school education in South Wales. She had never thought of becoming a writer, and had no particular interest in literature.

In the summer of 1912 she came into possession of some family

heirlooms; among them a scarab inscribed with many unusual hieroglyphics. The writer had never seen a scarab. With the handling of this relic strange sensations passed over her, the like she had never experienced, and her mind was stimulated. Strange scenes in beautiful valleys, broad plains, great forests, temples, tractless deserts, busy cities, flashed before her gaze. She desired no recurrence of these unusual sights, which were uncanny. So the writer placed the scarab of an unknown past in a box and buried it.

For six months it lay undisturbed. Then one night she saw a beautifully painted mummy case. The cover fell slightly forward and a slender hand protruded, holding a roll of yellow parchment. She heard a voice, saying: "I bid thee write the story of the scarab. She told this to a friend, who begged her to obey the command. Accordingly, on the following day she got a pad and pen and began to write without thought or effort. The pen was handy in recording the clear thoughts and vivid scenes which became apparent to the writer's mind and senses. The writing was not done while in a trance. She was fully awake. Her senses were keen and she knew what was going on. She set the scarab before her while she wrote. She ended the day's writing with regret, and eagerly looked forward to its continuance. She had seen no actors so real, no lovers more devoted, no scenes more enchanting, no romance more absorbing, no events more gripping, than those she now considered it her privilege to witness and her duty to portray. A notable feature is that, as the editor is informed, the story of six hundred pages was written in less than two months, and in a house in New Jersey without the assistance of any book or reference.

According to the claim made by the writer, Sir Gilbert Manning, the narrator in the first chapter in this issue, is the one who brings the whole story to a happy end. He is himself discovered to be one of the principal characters in the four historic periods; he was the Phoenician Maris, friend and companion to the hero of the story in each of his incarnations; it is said he died in the year 1900, after he had finished his part in the events. But according to the claim of the one who does this automatic writing, the death of Maris did not end his personality. He claims that this record is the memory of his past lives.

#### THE PURPOSE OF THE STORY

According to the author who wrote down automatically "The Scarab of Destiny," Maris claims to be one of a number whose

purpose it is to make known to living men the truth of reincarnation and of the immortality of the soul on both sides of life, before birth and after death; that justice rules, and every act of good or ill is followed by its inevitable and equal result. The editor asked the writer of the story for some account of the foregoing, and received a letter from her stating, "I am sending you an article on the book written automatically. . . . This letter of Maris is good. I think it is worthy of printing just as it is." The editor will let Maris now speak for himself:

#### A LETTER FROM MARIS

"So we called a counsel and debated the question—how we could prove, to a scientific world, that we lived on in this other world. We were a few congenial souls who had always been interested in the occult and mysterious. We determined to give all our power to aid this cause—our object to prove beyond a doubt that the brain force lives on in the astral body. If that astral body is a reproduction or type of the physical body then it stands to reason that the most sensitive part—that which governs all the emotions of the human body, the brain, the power of will—is also reproduced in the ethereal forms commonly called "spirits." Then how much keener that brain. We are supposed to see all things by a clearer spiritual light; hear all that is spoken; read the thoughts of mortals. Then it naturally follows we can think, see, hear, taste, smell. The most plausible way to reach the millions of minds debating this question was through a book, where we could teach the lesson in our own way and drive home facts to each individual—and we hope to lift the masses to a sense of higher wisdom. For a good book, like the sun, gives to millions of individuals food for thought. Men who are dead and forgotten can yet prove the best of examples to the living. By their deeds and value they can shame the mortal. Nothing appeals to the human mind as the words silently speaking from the printed page. A good book is one of the greatest blessings to the world. Human intellect is the ruler of the world; it is the light by which all thinkers work. Therefore, this record of the past should be a guide to the future. This work should prove many things and set many doubts at rest. We trust that many such books will be put in the hands of millions, who study the occult.

"The book, if it is to be a success, should not be of a religious character. To gain the attention of the average reader, it must be a thrilling story of romance and adventure which will hold the

interest of the modern mind. It must contain historical facts to rivet the attention of the theologian and scholar. It must contain up-to-date theories, in order to win the approval of those who consider themselves advanced thinkers along (to them) new lines of thought.

"We chose for the hero an ordinary mortal man. He was just a devil at times, like most people, yet he possessed such sterling qualities that, despite his faults, few readers can help but love Richard. We wrote 'The Scarab of Destiny' to try to convince a sceptic public of the immortality of mind. In its pages we have handled many subjects, science, poetry and art, religions, sexology, mythology, the worship of the Druids. We have mentioned prenatal influences, theosophy, astrology and archaeology—modern society and even the fashions have not been neglected—even suffrage is traced to its origin. We have gone into cause and effect as felt by the average mortal. Then surely we have written something to interest readers of all classes. As a book of travel alone it carries the reader on many an interesting journey—which I assure you is geographically correct.

"You must acknowledge that our instrument has written a work of some magnitude, embracing, as it does, all these subjects. Take into consideration that she does not know much about grammar, but little of history, nothing of science, and you must concede that some brain power beyond her's is the real author. We consider we have accomplished a task that ought to challenge the wonder of every thinking mind—how an ordinary person without notes of any kind can describe the glories of the ancient Egyptians, revealing their daily lives and customs with true fidelity, as depicted on many an existing tomb. Ancient Britain is described exactly as it was in that long ago—our characters are not imaginary, they were famous men and women who lived and made history. She touches with an artistic hand those shadowy forms, makes them live again, They have been but names in history, but now we greet them as friends—who more loveable than Claudius. Agrippina was surely the first militant leader of the suffragettes.

"Ofttimes this work has been beyond the mental capacity of our instrument, so we have tried to use plain English, unadorned by scientific terms. Those who have gained higher knowledge will read wonderful truths within its mystic pages; others will see nothing—for this wisdom is hidden from the masses. Those who listen can hear; those who open their eyes shall see; those who desire to remain in ignorance must wait until they, too, cross the

line and learn how feeble is the human intellect—and wonder at its mental capacity for unbelief.”—Maris.

#### OPINIONS OF COMPETENT CRITICS

Before the manuscript of “The Scarab of Destiny” came into the Editor’s possession it was read by several prominent men who pronounced it a fascinating and remarkable work. It was offered to various publishers. One of them said it was one of the most remarkable books of its kind he had seen and wrote to the writer that she was the greatest Egyptologist in the country, notwithstanding her denial of any knowledge of Egyptian history, or of the manners or customs or places described in the story. This publisher and others would have published the manuscript if the writer had consented to excise those parts in the story which relate to theosophy and occult arts. This, the writer said she could not allow and be true to her trust.

#### CONCERNING THE MUMMY CASE IN THE BRITISH MUSEUM

The story is given by the Editor to the readers of “The Word.” No theories or explanations are advanced. Nothing would have induced the writer to have written this story had she known it was the story of the priestess of Amen Ra, whose celebrated mummy case, it is said, has caused such dire disasters in the British Museum; yet, under the strange power of the scarab, she has written it. The story will speak for itself.

The foregoing statement by way of introduction to the story is given to put the reader in possession of all the facts made known to the Editor, and which will be of interest as the reader follows “The Scarab of Destiny.”

THE EDITOR.

## THE SCARAB OF DESTINY.\*

BY MARIS HERRINGTON.

### CHAPTER I.

#### THE MAGIC MIRROR AND THE TALISMAN.

**L**ONDON at last! I stepped from the train to the crowded platform of Charing Cross. I was returning home on a year's vacation, and my welcome was a rainy drizzle. The crowds hurried past. From umbrellas trickled thin streams of water on the passers-by.

My long residence in India had made me susceptible to the cold, and the dampness sent a chill through me. I called a hansom, and was driven to the Carlton. After dinner I stood gazing disconsolately out into the murky night. It was the middle of June, yet a thin, opaque fog held London in its grip, and I was depressed and lonely as I tried to make plans for the future.

I had just returned to my native land after an absence of ten years in India as secretary to Sir Guy Ponsonby. The post suited me well. The clerical duties of the office were not heavy, and they left me plenty of time to pursue my studies in Theosophy, to roam through the bazaars in the sunny afternoons, or talk of occult mysteries with solemn-faced Hindus.

I was quite a favorite with the Hindus. Old Chandra told me once that I was a wonderful psychic; and perhaps I am, for I have seen strange things in India, and my inmost soul seems to know that truth is, indeed, stranger than fiction. It has always been my hobby to haunt the bazaars and old curiosity shops day after day, looking for an old talisman. Each day, as I turned away from the disappointed merchants, my subconscious mind told me "Not there". I knew not what it was I sought; but I was certain that I had not yet come across the object of my search.

As I stood recalling the past, I heard a cheery and very welcome voice at my elbow. "Well, I declare! As I live, it's Man-

\*All picture and dramatic rights reserved.

nering!" said my old friend, Sir Julian Gray. "How are you, old chap? When did you get home?"

"Just arrived.."

"Well, well! Bless my soul! Let's have a B. and S."

"You forget that I neither drink nor smoke."

Adjourning to a small table, we called the waiter, and Sir Julian rattled along, "Well, what's the programme, now you're home again? I remember you were always somewhat of an æsthetic, Mannering."

"My aunt does not yet know of my arrival. I was just thinking of wiring to Elmsthorpe."

"Well, wait a bit. You are just the chap I want. A day or two will make no difference," and, lowering his voice, he added, "I am on the track of a mummy case—genuine article, old chap!"

"I see you are still at your favorite pursuit."

"Yes, indeed!" and my jolly friend leaned back and laughed.

"Well, to look at you, Sir Julian, one would never think you were the staid old colonel of the Guards."

"How are the boys?" All alive, and happily married?"

"Not all. Some have joined the great majority. But you, Colonel, look younger than ever."

"Domestic happiness, my boy!—Wife and charming daughter. You remember Franklin's pretty widow? Well, we came home on the same P. & O., and she landed me high and dry. But I don't mind much; not I. Marian leaves me to my hobby, and I do not interfere with her suffrage; and, by Jove, I have the finest collection you ever set eyes on; and, I say, old chap, you are just the one to give a hand with the catalogue. Now, say, will you go down with me tomorrow to Dalesmere? You will get a warm welcome from Marian and Aline. Promise me, like a good boy, that you will go. I will call for you at 3:30 sharp."

"Very well, I'll go. My aunt does not expect me for another week, so I have lots of time to spare."

"Good! I say, Gilbert, I'll bet you a ten pound note you won't stay in the museum all night. Do you remember the haunted bungalow in the hills?"

"I do, and I would like nothing better than to take you up," I answered, rather piqued.

"Well, you remember the golden idol of Brahmapootra; the one with the ruby eyes. Do you recollect the story of the fearful fate that would attend the one who violated the shrine? I cannot answer for the thief, but as it's possessor I am quite satis-

fied with my luck. Since getting hold of it, I have had more prizes come my way than in all my life before. Good night, old chap. Pleasant dreams."

My breezy friend was gone; and I was committed to a visit to the country.

"Well," I mused, "I think I shall enjoy it; for if Sir Julian Gray says he has a fine collection, it will be well worth seeing. He has a genius for getting hold of rare antiquities, and seems to know the genuine article instinctively."

The next evening I found myself in the quaint little village of Dalesmere.

Immediately after dinner my host conducted me to the museum. I was agreeably surprised to see a long, low room, lighted from above. Its walls were tinted a warm red, and weapons of every description were hung in picturesque array upon them. At intervals were glass cabinets, filled with gorgeous butterflies from near and distant countries. Here and there stood suits of old armor, with a background of mediæval swords crossed on their oaken shields. It seemed to me that every design was there, from the clumsiest two-edged broadsword to the finest blades of Damascus and Toledo. In the middle of the room was a long table on which stood glass cases filled with curios. The first contained pottery of all ages; slender vases, squat jugs, and Mexican handiwork. The next was filled with china; dainty Sèvres, old Chinese, Owari, and early English. The next held my favorites; Egyptian antiquities. My eyes roamed with delight over the ancient signet rings, the broad golden arm-bands and anklets, the strings of glass beads, the snake bracelets, the combs and metal mirrors.

"What a magnificent collection! It must have cost you a fortune!"

"Hush! Tell it not in Gath. My Lady will inform you that sometimes I get this stuff for a shilling or two and you know the old adage, 'Where ignorance is bliss—'."

"Ah, here are the scarabs; my special favorites."

Suddenly my eye was arrested by a quaint old amulet of sapphire carved in the form of a female head, with two tiny crescent horns of pearl peeping from the curls of the hair. I had found my talisman! I felt a tremor come over me, and seemed as though I were about to faint.

"Where did you get that?" I gasped.

Sir Julian smiled in a curious way as he replied, "In a bazaar

at Cairo. A filthy old Arab was it's possessor. He said it had been in his family for years. I had to give him a pretty stiff price for it, too."

"It was stolen!"

"Oh yes, of course. I should judge it to be of the Twentieth Dynasty. Note the exquisite carving and hieroglyphics on the back."

"What do they say?" My voice seemed faint and far away, and my knees were trembling.

"No one seems to be able to translate it. Egyptologists think it is a mixture of Egyptian, Greek, and Phœnician characters."

"A magic cryptogram, probably." I reached for the amulet, and took it in my hand. It seemed to burn like liquid fire. I felt myself going, and all became dark. Involuntarily I closed my eyes. This was the charm for which I had been looking. "The talisman! The talisman!" kept repeating itself in my benumbed brain. Presently I recovered, and saw Sir Julian regarding me with startled eyes. "I am all right now", I said with a smile. "A touch of vertigo, perhaps. Will you allow me to keep this curious charm, until I have tried my hand at deciphering it? Hieroglyphic reading comes easy to me. I always seem to be able to grasp the meaning of Egyptian characters. At any rate I read to my own satisfaction, though whether my rendition is correct or not is another matter."

Sir Julian nodded. "Oh by all means see what you can do. But, I say, old chap; if that charm knocks you over, what will Buddha do?" and he turned toward the idol. "Here you are! Now isn't he a beauty? The ruby eyes were stolen, but I think these green ones are even better. They give him just the proper charm. Don't you think they are just the thing?"

But the grinning idol held no charm for me. The hand that held the amulet throbbed and burned, and my soul seemed longing to leave my body and fly into space. Yet I knew it lacked the command to go forth.

Sir Julian pointed to a large recess hung with curtains of crimson velvet. "Now I am going to show you something worth while; but first let me have a cigar. Sit in this arm-chair, while I tell you the story. I always keep those curtains closed, because the old Hindu from whom I bought it told me, as I valued my life, never to let it remain uncovered, and never to allow anyone to touch it. He sold it because he was near death's door, and, for some urgent reason, needed the money. You know of the



AMULET WITH HEAD OF THE GODDESS ATHOR



THE MAGIC MIRROR

Taj Mahal, of course. Shah Jehan built it for his lovely wife, Mumtaz, whom he called Noor Jehan, Light of the World. He loved her with an idolatrous love, and when she passed away he was inconsolable. He could not believe that she was dead; and it seemed they had a pact between them, that whichever died first would try to communicate with the other. You have never seen the tomb? I was, as you know, stationed at Agra for years, and I am familiar with every stone. The tomb is built on the bank of the Jumna, a mile and a half eastward of the fort; and every day, in the early morning, I went there to study its wonders. It was my favorite walk. The entrance to the tomb is a magnificent gateway of sandstone, inlaid with ornaments and inscriptions from the Koran.

"After passing through this gate, one comes to an avenue of dark cypresses. Through the centre of this is a long line of fountains, each casting up a tall stream of water, which sparkles and gleams in the sunshine. On each side of the walks are beds of shrubbery. The bamboo, the banyan, and the feathery palm mingle their foliage, while flowers of every description fill the air with fragrance, and—as the poets would say—feathered songsters carol their love-notes in the trees.

"Looking down this vista, one beholds the Taj Mahal, with its four tall towers gleaming in the sun. It is built of the purest white marble, of so dazzling a whiteness that one can only see the tomb at its best at the beginning or the close of the day. It is one hundred and eighty feet square, with octagonal corners; and has two tiers of arches, with a great single arch in the centre. At the corners are four kiosks, corresponding with the great central dome, which is two hundred and ten feet high and fifty-eight feet in diameter. The dome is surmounted by a slender spire, tipped with a golden crescent.

"Words cannot convey the exquisite harmony of the different parts. The interior is divided into four domed chambers. In the centre is a many-arched hall. In this lofty rotunda are two cenotaphs, surrounded by a most exquisite marble railing. The light is admitted only through screens of marble, wrought in filigree. It is paved with blocks of white marble and jasper, with a wainscoting of sculptured tablets of stone mosaics, representing flowers, many of them in agate, jasper, and bloodstone. The sarcophagi, of white marble, are inlaid with bloodstone, agate, carnelians, lapis lazuli and other precious stones, and are surrounded by a screen in which lilies, irises, and other flowers are wrought in the most wonderful manner.

"The dome gives forth an echo so sweet, so prolonged, that a single musical note uttered by the voice floats and soars overhead in a long-drawn melody, growing fainter and fainter, until one seems to hear it long after it is silent. Imagine the effect of a Persian Lament sung over this tomb! The echoes would sound like replies from the angels.

"Every part of the building is inlaid with ornamental designs in differently-colored marbles, with violet and brown predominating. All around the arches, doors and windows, on the walls, in the corridors, in fact everywhere, are engraved chapters from the Koran, in letters of black marble.

"Down in the basement is the true tomb. In this great vaulted chamber sleeps Noor Jehan, and her adoring husband now rests by her side. When you open the door the light falls on their tombs. Great wreaths of flowers lie on the floor, on the tombs, everywhere; and the perfume from the sandalwood and attars scattered around is almost overpowering.

"To this chamber Shah Jehan would come, and spend hour after hour. In a space in the wall was set a mirror, enclosed behind two doors of marble, which opened with a golden key. Shah Jehan would open these doors, and, it is said, he saw his lovely wife and conversed with her just as though she were alive."

"And you believe he could communicate with her!" said I.

"That is not for me to say. After his death the marble doors were opened, and the space was found empty. The mirror had disappeared, and people believed it to be nothing but a myth. But I knew the story; and when I heard of this mirror I gave a mint of money to obtain it, for I believe it is the one. I have never seen visions in it myself; but a few of my friends claim to have seen things, though they would never tell me what they thought they saw. You have to stand before the mirror and repeat the invocation in Sanscrit. Then, if your life is pure and clean, it is claimed that you can see your past lives. So now, suppose we try you, old friend. Here are the magic words", and he handed me a slip of paper on which were written words which I translate as follows:

"Within this magic mirror forthwith may I behold  
The hidden mysteries of Earth. The hidden things untold,  
By Brahma, Vishnu, Siva, I bid you now unfold.  
Reveal to eyes of mortal man thy magic from of old."

With this he drew the curtains, and behind them was a case

of inlaid wood. Sir Julian opened it with a key; and there, in a dull gold frame, was a mirror of polished steel.

Sir Julian turned down all the lights but one, leaving the mirror in shadow; and I repeated the mystic words. At first I could not discern anything. Then a cloudy vapor seemed to spread over the surface. Thin white lines began to weave themselves together, and a faint luminous brightness appeared in the background.

A strange sensation began to overpower me. I felt I must be alone. I therefore shut the doors, and pulled the curtains together.

"Did you see anything?" I asked.

"No; I saw nothing definite."

"Well, I did," said I, "and I am going to ask you a favor. I want to try for that wager. May I spend the night with the idol, and test its power? Please see that no one disturbs me—and may I lock the door?"

"Sir Julian gave me a curious glance, but agreed, as he said with a smile, "No need to do that, Gilbert. Not a soul will come near the museum at night. If you tire of your vigil, you know the way to your room—down the gallery steps, three doors to your right. Good night."

"Thank you. Good night."

As soon as his footsteps had died away, I locked the door and went back to the mirror. When I drew the velvet curtains I could still see the shadowy light shining through the mist. I still held the amulet in my hand. Suddenly the mist cleared away, and I beheld, as it were, a colored moving film. But I could hear the voices and knew the feelings of the actors.

## CHAPTER II.

### THE CARAVAN.

I SAW a valley between two ridges of mountains, and a river running its entire length. The plain was covered with magnificent cities, huge monoliths, obelisks and temples, and my eye was arrested by the sight of pyramids and a gigantic sphinx, like a huge goddess defending the valley.

It was the Valley of the Nile! I could see its fields of waving grain, golden in the sunlight, and its groves of palms. The feathery foliage of the date and the lofty douma mingled their colors and contrasted well with the cloudy grey of the cypress. The river lay like a silver ribbon, winding through the plain, be-

coming darker and darker, until it faded into the purple distance.

The sun was slowly sinking behind the Lybian hills. Already their peaks and crags were bathed in rosy light. The shadows that lurked in the valley became deep purple, while sandstone terrace and rugged peak reflected a thousand golden lights. Overhead the sky was turquoise blue, and in the East the soft Nile green was slowly turning grey, while the reflected sunlight looked like a sea of burnished bronze. Above the hills the sky was hung with faint clouds, like streamers of rose-tinted mist. Slowly the Sun-God sank to rest; and in that moment of riotous color the valley was transformed into a golden fairyland.

While the sun was setting, I had noticed a large caravan coming from the North and slowly making its way toward a grove of palms. It consisted of a long train of camels and laden mules, preceded by a body of horsemen in shining helmets and burnished armor. As they reached the shelter of the grove the foremost figure, a tall slender man, riding a superb coal-black Arabian horse, dashed forward. So perfect was the horsemanship of the rider that man and horse seemed to be one as he drew rein and, raising a slender lance on high, gave the order to halt. Gladly the caravan obeyed the signal. From early morning the camels had plodded along through the soft sand. Men and animals were weary, and needed repose; for the journey had been long and tedious. In the golden gloom of the palms they halted, the drivers gave the mystic signal, and the camels sank to their knees with many a grunt. The slave boys hastened to the laden mules. The cooks ran hither and thither, preparing the evening meal. Slaves saw to the erection of the tents, and the soldiers flung themselves down for a moment's rest.

It was a gorgeous train. They could not be merchants, for the soldiers were of high caste, and the trappings of the horses and the richness of the tents were more befitting a royal embassy. The slaves erected a pavilion of purple cloth of Tyrian dye, fringed with gold; planted a white silk standard, bearing a golden lion; spread a magnificent carpet from Sardis; and brought a bronze couch and laid thereon lion and leopard skins. Over a large table of thynine wood they hung a swinging lamp of richly-chased gold, and near it they placed chairs of ebony, tricked out in fanciful pattern. Finally they hung up suits of chain armor, inlaid with gold, a golden helmet with plumes of white ostrich feathers, and swords and battle-axes of gigantic size. They surveyed their work with practised eyes; then gladly joined the throng without.

Over two hundred horsemen, one hundred camels and mules, two hundred slaves, and numerous wagons composed the train. The wagons were laden with treasure: gold dust, precious stones, amber, ivory, silks from Persia, carpets from Babylon, and spices from far-off India—a worthy gift for Pharaoh, King of Lower Egypt.

Rameses had a lovely daughter, renowned for grace and beauty; and this caravan was an embassy from Hiram King of Tyre, who had sent his nephew Ardas to ask for the hand of the princess in marriage.

Rameses was a great warrior. He had conquered the Philistines, the Mashuas and the Lybians, and threatened still further to extend his domains; and Hiram, who was a peace-loving man, more given to trading than to war, had concluded that peace at any price would be the best policy. He had also a reason even more potent than this. Aryas, the great astrologer of his Court, had predicted a most disastrous year for the armies of Hiram unless he allied himself with a powerful female, whose star was in the ascendant; and from the observations of this great soothsayer, he knew that a great change was to take place in the life of the Egyptian princess during the present year.

"Most glorious King," Aryas had said; "this year will be most eventful to thine house. Many of thy friends will pass away. Sickness and death will decimate thine armies. For three hours the sun will hide his face, and the world be left in darkness."

So Prince Ardas was sent to Egypt to ask the hand of Amen-atoph Ranefer, and it was hoped, by this alliance, to ward off the baleful influence of the stars.

I saw the prince ride gracefully to the place where the men had gathered at attention. His bearing and carriage proclaimed his noble birth. His hair was dark chestnut, inclined to fall in thick curls; his eyes were greenish grey, somewhat like those of a tiger or leopard, but the pupils were large and dark. When in a happy mood they sparkled with light, but they narrowed and darkened when angry or depressed. His skin was fair, inclined to be ruddy in tint; and his upper lip was shaded by soft, silky hair, while on his chin he wore a slightly-pointed beard. He was by far the handsomest man in all this goodly company. Bringing his horse to a standstill, he passed his body-guard in review.

"My friends and followers," said he; "thanks to the Goddess of Fortune, the caravan hath come thus far on its journey in safety, without even the loss of a camel; and we are but two days' journey from the holy city of Memphis. This being the eve of my natal day, I propose to celebrate the morrow in fitting manner. We will have trials of strength, running and leaping, wrestling and bending the bow; champions of the broadsword and battle-axe shall show their dexterity; along the level stretch of yonder sand, for two miles, the fleetest horsemen shall compete for a suit of Damascene armor, and I will bestow a mina of gold upon each winner. For the feast we will have preserved fruits, and wine from the hills of Lebanon; and we will resume our journey the following day."

Long and loud was the applause. The shouting of many voices, and the continuous clapping of hands attesting the favor and popularity in which the prince was held. A beloved leader, he; not a man was there but would follow him to the gates of death.

His page, a slender youth, sounded a silver trumpet as a signal for dismissal, and Ardas leaped lightly to the ground, threw his bridle to a slave, and advanced toward a dark-haired man, with a grave face and serious eyes.

The prince was dressed in a close-fitting suit of chain steel, which fitted his supple body like a glove. He laid his hand affectionately on the shoulder of his friend and said: "Come, Maris, let's have the evening meal; 'tis almost dark."

As they reached the tent he clapped his hands, and the slaves brought the repast—white bread, strips of gazelle meat, wild duck, carefully dressed and roasted in glazed pans, cakes made of figs, clusters of raisins, sweetmeats, and jugs of Median wine.

They drank to the fair princess, to the success of their mission, and to a safe return from Egypt.

By this time the moon was slowly rising, coloring the glistening sands with mystic light, and bringing into sharp relief the outlines of the towering palms.

As the friends stood at the door of the tent, they gazed with wonder on the stars. In this southern heaven they shone with an unknown splendor, glistening like diamonds against a background of dark blue velvet. Jupiter was in mid heaven; to the West, Venus, the love star, brightly burned; and away to the South shone the Pleiades, seven distinct points of light; while the Great Bear seemed to hang inverted in the sky. Star after

star blazed forth in this clear air in a shower of light, as if kindled by an invisible hand. Low in the South was Sirius, with its rosy sparkle; and in the far North, shining with a steady glow, was seen the guiding star of night.

"Ah, Maris; sawest thou ever the heavens in such splendor as this?" said the prince, gazing on that beautiful sight.

"Nay, my Lord. But 'tis said that in the dry atmosphere of Egypt they shine as nowhere else on earth."

As they stood thus together I saw that they were about the same height and build, and that their features were not unlike. But the prince was fair, and Maris was dark as an Egyptian.

"Well, 'tis a wonderful sight. I would that I could read those pages of starry lore. Then I could foretell the end of this expedition. Thou dost not believe in premonition, Maris? My heart doth seem to say that never again shall I behold the walls of Tyre."

"If the stars are conveying that message to thee, my Lord, perchance 'tis as well that thou art not versed in their wisdom. Who knows but thou mightest turn and hie thee back to Tyre, if they but told thee a pair of bright eyes might lead thee captive."

"Nay, Maris, fear not. 'Twill not be an Egyptian. My fancy doth run more to the blue-eyed, yellow-haired daughters of the Grecian Isles."

Here Nebo, the slave, brought out two ebony chairs, and disappeared, leaving the friends to chat.

"Nay, Maris; 'twill be thy turn. The princess hath a sister, the young Avaris. But this much I can read—that I am fortunate in having thee for friend."

Maris gave him a glance full of love and devotion; for the prince was the idol of his heart. He thought him all that was perfect in man, and deemed him little less than a God.

"Tomorrow, Maris, we will pour a libation to the Goddess Astarte, for having brought us thus far in safety. The responsibility has been great, and mine uncle did me great honor when he entrusted all this treasure to my care, and said, 'Thou art not inclined to dally with fair women. Thou wouldst rather wield the broadsword in fair fight, defending the caravan against the wandering shasu than waste time in the countries through which thou wilt have to pass, making love to the women.' Now dost thou not envy me my good reputation. As for thyself, thou hast missed thy vocation. Thou shouldst have been the High Priest of the Temple of Baal."

"Thou hast yet to pass through the land of Egypt; and, my Lord, thou art the ambassador of Love. In playing with fire thou art apt to get burned", said Maris, in a teasing tone.

"Aye, that's the worst of all, Maris," said Ardas, in a doleful voice. "Think of the return journey of the caravan. A camp of women! Methinks I'll fly far into the desert. But there; the women of Egypt are no different from those of Tyre; and I have never yet seen the woman who could make my heart beat faster. 'Tis not me they want; nay, 'tis my goodly fortune, my palaces, my slaves, and the honor of being called the Princess of Aradus."

Maris was used to these railings. He was the confidant of the prince, and understood all his moods. His caprices were many; but once Ardas had risked his life for him, and he showed his gratitude by untiring devotion, and listened with unflinching patience to all his rhapsodies.

Ardas was slow to anger, yet swift to avenge. Most men feared him; but Maris knew his kindly nature. The prince was subject to strange moods and fancies. He was skilled with the broadsword and battle-axe, always brave and courageous, and knew no fear of mortal man; but he was superstitious, and believed in witchcraft and magic. Now Maris saw that he was in one of his moods, and feared that he might leave the camp and roam, unattended, in the desert. He hated these times, for the prince was hard to manage; so he said in a bantering tone, "My Lord, thou knowest not what adventures await thee in the realm of love. See, Venus shines even now over thy tent. 'Tis an omen."

"The Gods forbid!" said Ardas. "Maris, I'm off! The old desire hath returned."

"But, my Lord, this is the desert. The lion and the panther roam."

"As if I cared for them Maris, thou knowest I have told thee I am akin to the wild beasts. They are afraid of me. Once I was walking along the shore, and in the moonlight I saw a lion following me. I did not quicken my steps; I walked right on; and the huge beast followed, as a dog follows his master. Another time I came face to face with a leopardess. She lay in the tall grass. As I came by, she crouched for the spring; but I caught her eye, and we gazed at each other for I know not how long, as she stood poised. Slowly her body relaxed, and she slunk away into the tall reeds, and I saw her no more. So perchance the beasts recognize in me a kindred spirit."

"But may I not go with thee, my Lord?"

"Nay, do not ask to come, Maris. I wish to be alone. At these times the Moon God doth seem to lure me forth to adventure. So rest thee well. Disturb not thy slumbers; for I will return before Horus gilds yonder hills."

So saying, he clapped his hands, and the attendant came, obedient to the call.

"Nebo, bring me the black coat of mail, and the dagger with the golden hilt. Have plain harness put on my beloved, and have her here in a trice."

When the slave returned, Ardas had him remove the rich dress he wore, and substitute the coat of mail. He thrust the dagger in his girdle, gave his hand to Maris in farewell, leaped to the back of the waiting mare, and dashed off into the moonlit desert.

On, on, he rode. The horse flew like the wind, man and horse seeming to feel the same wild exhilaration.

"Steady, my beloved; steady Moya", said he, as he bent over and patted her arched neck. She was one of the finest specimens of her kind; full of pride, mettle and endurance, and of celebrated pedigree and stainless purity of breed, as was evinced by her beautiful and slender limbs, and eyes of fire. Ardas had often boasted that no steed in all Syria could outstrip his Moya. Horse and rider seemed well matched, as they flung their dancing shadows behind them on the sand. Moya was no less sensible of her lord's caresses than she was worthy of the praises lavished on her. She arched her neck the more, shook her head till her ornaments rang, and increased her speed, for reply. At last she slackened her pace, and sped along at an easy gallop over the silent sands.

Ardas had been riding perhaps two hours when he first saw the great pyramids, more like mountains than edifices made by human hands. He took a turn to the left, which brought him to a well-defined road leading along the river. Only the croak of the frogs, and now and then the splash of the sacred crocodile, broke the monotonous silence of the night. Across the river he could clearly see the towers and battlements of a great city, whose temple roofs, of burnished copper, reflected the clear moonlight.

Suddenly Moya pricked up her dainty ears. On the still air had been borne to her the ring of steel clashing against steel.

*(To be continued.)*

## RELATIVE CHARACTERISTICS OF THE SEXES

By ALEXANDER WILDER, M. D.

**A**N humorous writer in the *Atlantic Monthly*, in 1859, discusses the question: "Ought women to learn the alphabet?" Sylvain Marèchal, in the reign of the first Napoleon, proposed the question in 1800, in a tract full of humor. He cited the Encyclopædia and Molière for his authorities and argued at length against female authors, Madame Guion, Sappho, and de Maintenon. Finally we are brought to the Chinese proverb: "For men to cultivate virtue is knowledge; for women, to renounce knowledge is virtue." By English law, "the wife is only the servant of her husband," which is backed up by the old Hindu code of Manu: "A man, both by day and night, must keep his wife much in subjection that she by no means be mistress of her own actions."

Prior to 1789 the girls of Boston never were allowed to go to school. A large number of the women of Massachusetts could not sign their own names. A certain deed of settlement once executed to my own father, was signed by the aunt of Dr. Nathan Allen of Lowell, by her mark. It was found in Boston that the summer attendance was but about half of winter. So, in order that the schoolmaster should earn his money, a resolution was adopted to let the girls attend. Behold, the first year that the United States ever had a President, the first school girl of Yankee land made her advent. The alphabet was turned loose like a roaring lion among the girls, seeking whom it might devour. It was a good while later before they had a chance in the High schools.

Yet we are not to suppose that these obstacles were created for any special selfish purpose. Laws grow as well as nations. They can hardly be said to be made. There has been no se-

rious fear in regard to feminine delicacy, destroying the domesticity of women, nor of confounding the distinction between the sexes. To utter such reasoning seriously is absurd. I know that Channing, Fenelon, Lessing, and Niebuhr so talked; and that Theophilus Parsons and Froissart laid it down gravely as maxim. Voltaire of old and many of our modern rational writers have taken like views. Paul with the Korinthean women is fully supplemented by others of the present day. The actual reason which has lain at the bottom, has been a contempt for the inferiority of women as intellectual beings. They were not to be taught, because they were not worth the teaching. From Aristotle to Dr. Edward H. Clarke, this has been the foundation fact.

Now, Plato thought differently; so did old Pythagoras; so did Louis Agassiz, the scientist, and Cornelius Agrippa, the alchemist; and so wrote Mrs. H. Mather Crocker, the granddaughter of Cotton Mather, and Abigail Adams, the daughter of old Parson Smith. Three centuries ago a French lady wished to establish a girls' school in France; for which she was hooted in the streets, and her father called in four learned doctors in the law to decide whether she was not possessed by devils. To think of instructing women might be a work of the devil. To be as beautiful as an angel and as silly as a goose, was the old-time standard of excellence.

Later still, in this country of ours, there have been other utterances. Jean Paul Richter says: "A woman is a human being, and neither the maternal nor the conjugal relations can supersede the human responsibility, but must become its means and instrument." The son of Abigail Adams also said: "The correct principle is, that women are not only justified, but exhibit the most exalted virtue, when they do depart from the domestic circle, and enter on the concerns of their country, of humanity, and of their God."

Buffon says: "*Les races se féminisent*"—the people of the world are becoming more womanlike. Does this mean that our civilization is improving us and making us better, as it makes us more like women? Or the converse, that we deteriorate as we become more cultured? It is considered that a greater vitality is the evidence of improved conditions. Wo-

men have always as a sex had the greater vital, and I almost believe, physical power. In the prolonging of average human life in civilized countries, from seventeen to thirty-six years or thereabouts, and the increasing of comforts, the approximation of female conditions would seem to be indicated.

I believe that what is logically right is right in practice—that every principle of natural right ought to be carried out in governmental and social conditions. What any human being is able to do well, it is his or her right to do, against the whole world.

Much argument has been expended on the fact that men and women are not alike. It does add largely to the attractiveness of this world of ours, and I guess of every other world, that they are not. Herbert Spencer has made a curious declaration, that women, especially during the child bearing age, exhale a smaller proportional amount of carbonic acid than men, and so evolve less energy. Hence they fall short in the intellectual and emotional faculties, the power of abstract reasoning and that most abstract of the emotions, the love of justice.

We will not, however, follow the great sociological apostle further. Our business is with another department of the subject—the relative characteristics of the sexes. We want principles to think by. No common consent of any body of individuals, however fortified by power, custom or authority, can always override.

In physical nature, men have large brains and comparatively a less amount of ganglionic nerve-structure to support it. This does not, however, seem to have been the fact in ancient Egypt. The great use of brain, by itself considered, is to make a noise with. Human history is the noise that mankind have made. The male sex has principally made it. Perhaps that is one reason that we know so little about the other sex. Yet history is a very sorry achievement. It is a record of wars and crimes, not of peace and virtue. The nation that never had a history to write is essentially the happiest and most fortunate.

Women are more emotional and less practical, is the flip-pant remark uttered on every hand. I do not like this word

practical. I doubt a man's honesty who uses it much. The hard logic of practical facts has always enslaved men, robbed labor, and made a hell of life. One great reason why modern religion has romanced so much about heaven, as old religions never did, is because men had made such a hell, a home of devils, a den of everything foul and obscene, of this world. Perhaps this is one reason why so many women build all their hopes on a future life.

As for the emotional nature, we find it at the substructure of all character. Except it is laid broad and deep we cannot hope for much that may be built upon it. There can be but an indifferent quality of intellect, where there exists not strong affection, passion, earnestness. The perception of what is right demands a love for the right; perseverance in any cause of action demands first that it is the right and the best. There can really be such thing as a superior mind, where regard for truth, for right, for the best in policy and action, do not minister to its incentives. If then, women are really more emotional than men, they have the stronger basis for an evolution of the higher, diviner intellect. Either it is destined, accordingly, in the higher development that the human race is to attain, the female sex is to be foremost in its culture and social structure, or the males are to become a something higher and diviner, because of a genuine alliance and co-operation with the other in the great work of the world.

In such discussions, we may disregard the foibles and follies of the present period of transition. We are flowing, not crystallizing. It is certain that the church is full of women. All religions are. Men make the forms of religion and women accept them. The physician, too, makes his harvest on women's weaknesses. If he is not very scrupulous, he even seeks to increase their number and extent in order to promote his own thrift. We know from this, why the intruding of women into the medical circles, has been deprecated. Women cannot make surgeons, says one; they cannot be depended upon in extreme cases of obstetric trouble, says another; we all know better. I know what "bluffing" means, and how sensitive persons are cowed by it. But it proves nothing. Having been myself largely instrumental in the opening of the American

medical schools to women,—more so than any man now alive in this country—I have watched this matter, its failures and successes, with deep interest.\* I have no romantic faith in women. Their shortcomings, their petty jealousies, their little envy, their readiness to malign and beat down one another, their great incapacity to forgive, their want of self-reliance, I have observed and believe. I know not whether they are to be remedied. Certainly not very soon. I do not expect any change of nature. I look for a fuller knowledge of the purposes for which that nature has been so produced; and suspect that the very faults we complain of are distorted and misplaced virtues which we have never understood. At any rate, I am not disposed to straight-jacket them, because I do not know by what they have been so constituted. Let them take the field, qualify for it, fill it as they best are able, and abide the results.

For the more active sex that have carried on the labor and conflicts of the world, we accord the usual male characteristics. The masculine head is higher and broader; the muscles firmer; in physical strength the males surpass the other for immediate energetic effect, but are inferior in dynamic persistent force. In psychic endowments, they are more aggressive, revolutionary, penetrating. All innovators are men. The epic poems, the constitution of states, the devices for instruction, forethought, are rather male than female. Social order, protective law, everything that tends to the idea of sacred, is female. Liberty, however, is more than dissatisfaction with that which is: it is a principle.

\*This article, never before published, was written by Dr. Wilder nearly forty years ago. But Dr. Wilder did not write for the day only.—Ed.



## DESIRE AND DUTY.

By S. N. OLOF

**D**UTY is the right performance of action. Duty is moral obligation; it is recognized by the mind and has its source in the mind.

Desire in man is an unformed entity not yet human. Desire is blind; it must be controlled and guided by the light of the mind. The conflicts which rage within are the opposition made by one's ignorant desires to what he knows is right.

All have duties, varying according to character and position in life; the trifling and ordinary duties must not be neglected if one is to progress, for they prepare us for more important and greater duties. These greater duties may not now be seen; it is useless to look for them; they will come without being looked for—after the little duties have been well done.

Some duties are easily performed; others are not, because of the sacrifices attached to them. Yet life would be of little worth without sacrifices. The sacrifices one makes indicate the stages in which the lower man has given up to the higher. One important lesson to be learned is that a man's desires are not the man. Man should learn to distinguish himself from his desire, which is the summing up of his lower nature.

Neglect of duty causes dissatisfaction and is the loss of opportunity, and opportunity is the result of past action. The doing of one's duty gives strength and satisfaction to the doer, controls his desires, and lifts him out of ignorance and darkness into the light and knowledge.

# THE ORIGIN OF THE EGYPTIANS.

BY AUGUSTUS LE PLONGEON, M.D.

## XI.

### THE COSMOGONY OF MAYA SIMILAR TO THAT OF EGYPT, CHALDEA AND INDIA.

**I**N primeval epochs language and religion formed the basis of the records and traditions of peoples. In these pages an endeavor has been made to show that Egyptian and Maya were cognate languages.

It is generally known that cosmogony is the foundation of religion in all nations. The cosmogonies of the ancient Mayas and the ancient Egyptians being well-nigh identical, it follows as a natural corollary that their religious notions must have been similar.

We have seen that, in the origin, both nations believed in the existence of one supreme God, who had no beginning and would have no end; or, in the words of the author of the Hermetic Books: "Before all things that actually exist, and before all beginnings, there is one God, prior even to the first god and king, remaining unmoved in the singleness of his own unity."<sup>201</sup> In another papyrus we read, "He is the sole generator in heaven and on earth. He is not engendered. He is verily the sole living God who has engendered Himself. He who is from the beginning. He who created all, but Himself is uncreated."<sup>202</sup>

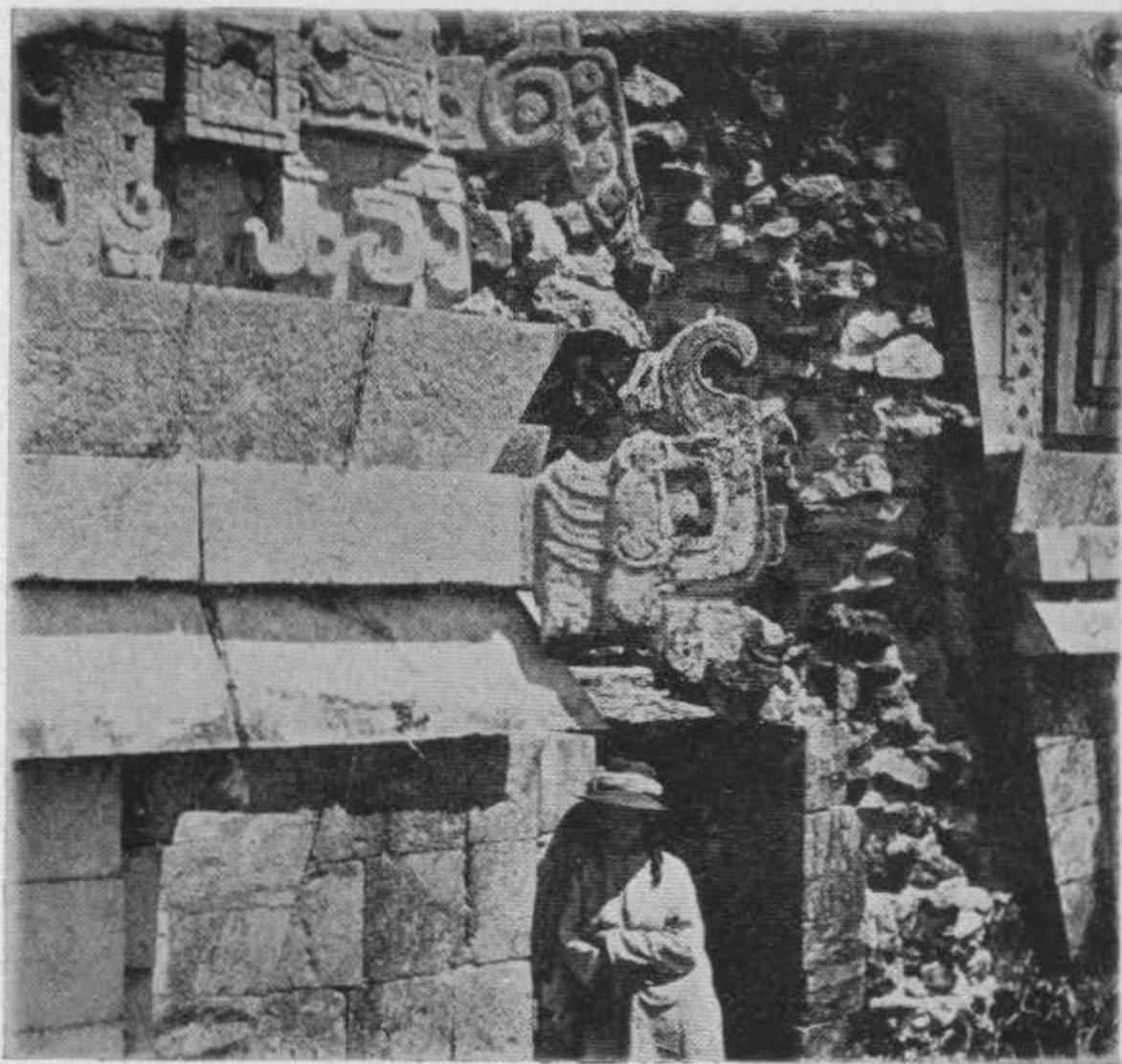
The Mayas called this sole, omnipotent God, UOL—Will. The Egyptians spoke of him as Natar; that is, *Naatla* (Maya), the Understanding. The Hindoos designate him as Brahm.

It is well to remember that wherever we meet with vestiges of the Mayas there also we find traces of their language

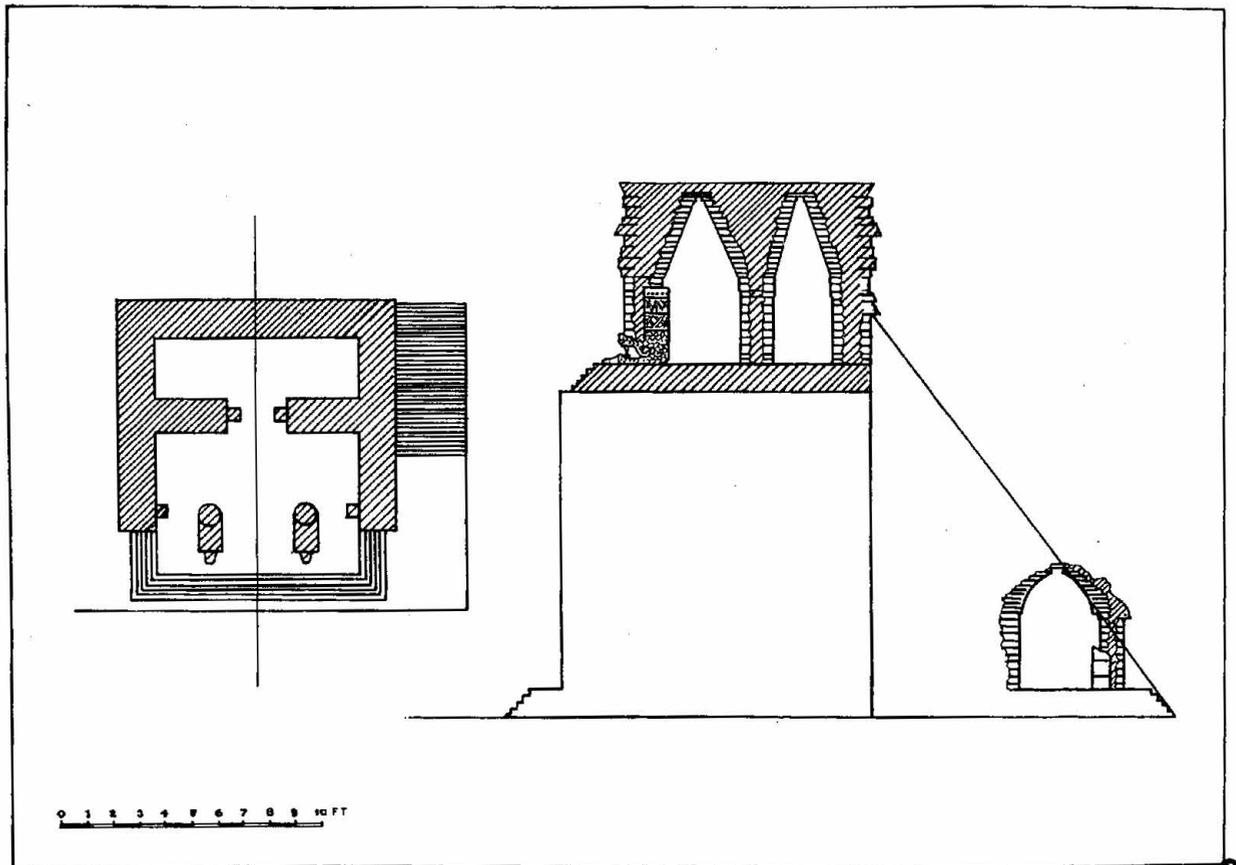
<sup>201</sup>Cory's "Ancient Fragments," p. 283.

<sup>202</sup>Francois Lenormant. *Histoire Ancienne*—Vol. I, p. 361.

Plate 30



UXMAL. SNAKE HEAD CORNICE ORNAMENT. MADAME LE PLONGEON  
IN THE DOORWAY



PLAN AND ELEVATION OF A BUILDING AT CHICHEN-ITZA, YUCATAN, CALLED "THE TEMPLE OF THE TIGERS," ALSO NAMED "PRINCE COH'S MEMORIAL HALL." COMPARE THIS PLAN WITH THAT OF PLATE 17, SHOWING PLAN OF A TEMPLE IN JAVA

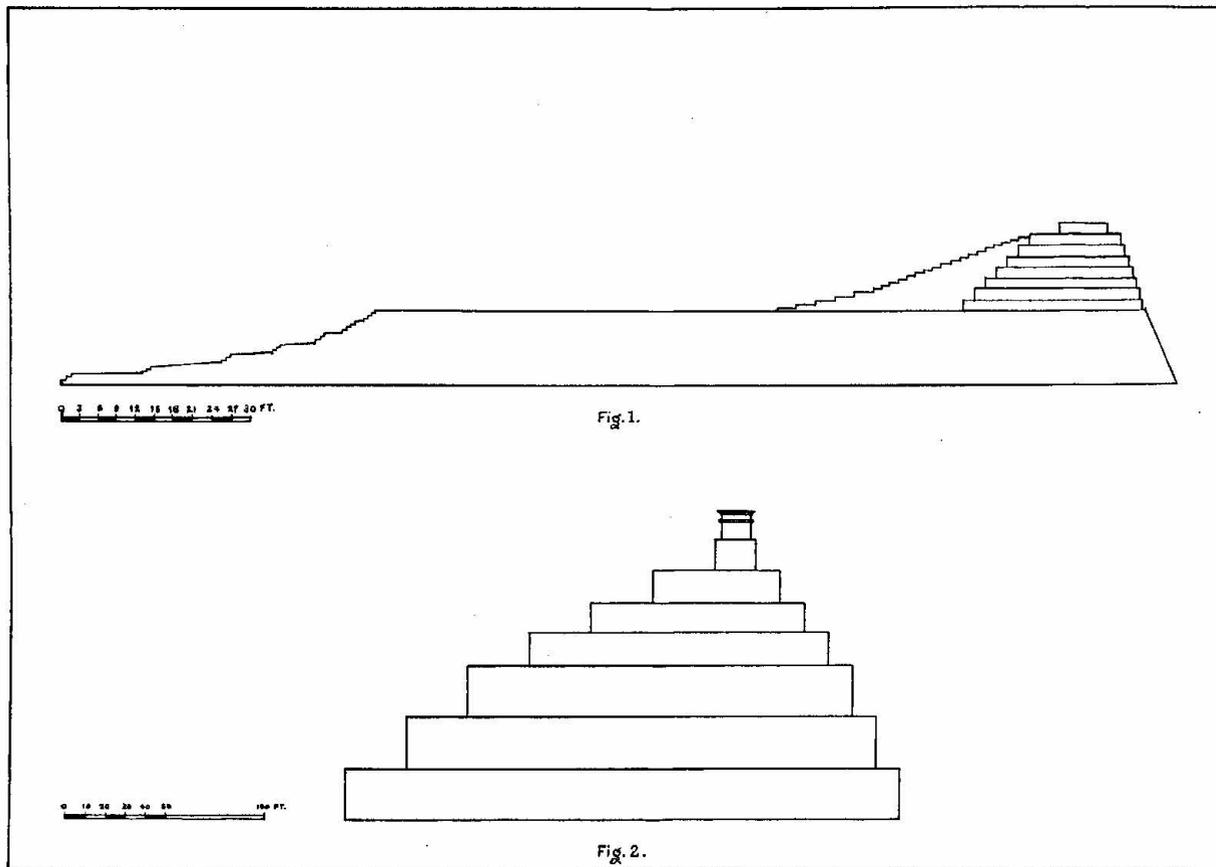
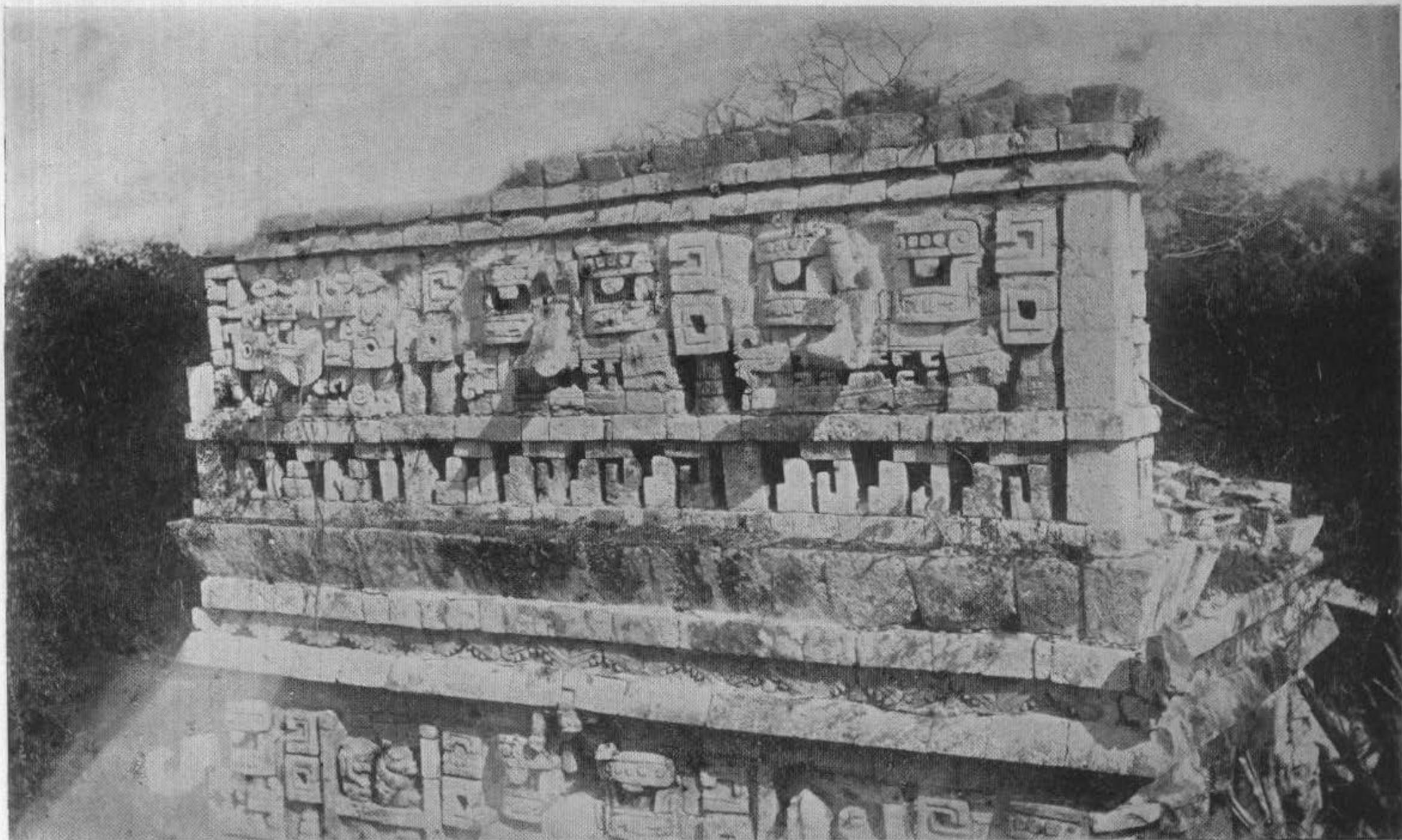
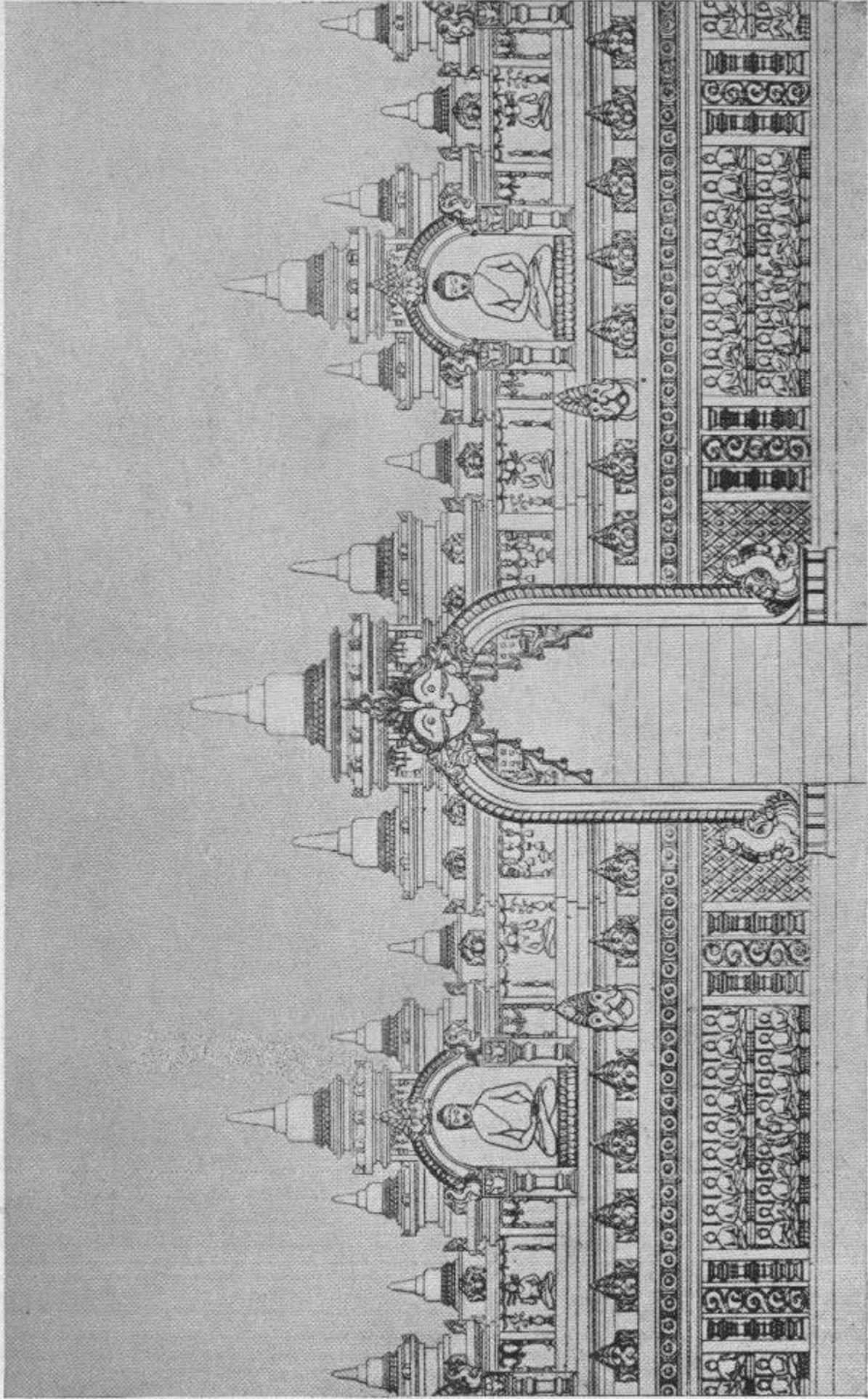


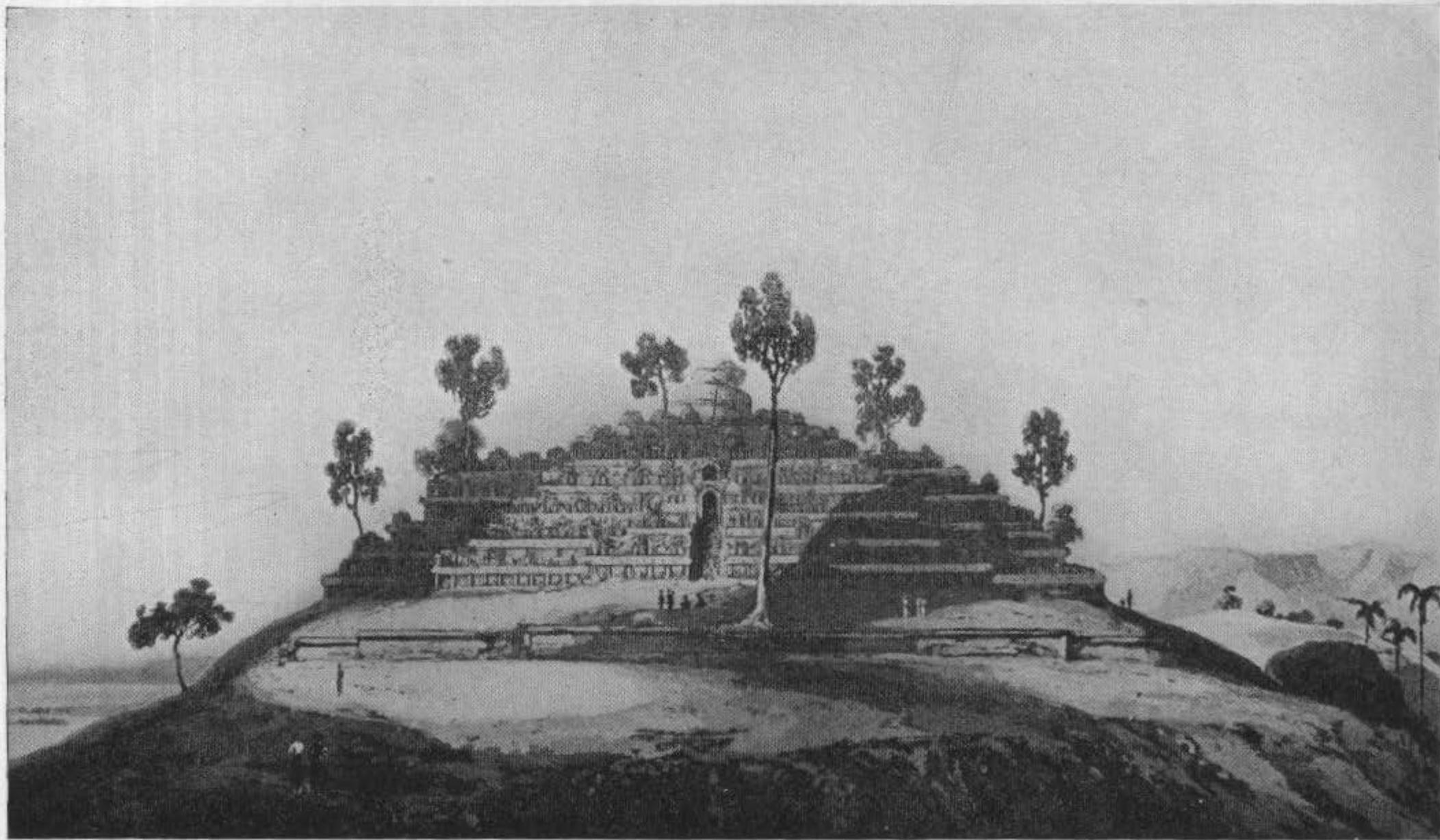
FIGURE I. PYRAMID OF KINICH-KAK-MÓO, IZAMAL-YUCATAN. COMPARE THIS WITH FIGURE 2. PYRAMID TEMPLE OF THE SEVEN SPHERES AT BORSIPPA, NEAR BABYLON. (RAWLINSON'S ANCIENT MONARCHIES, VOL. 2, P. 547)



CORNER OF BUILDING AT CHICHEN-ITZA CALLED "IGLESIA" (CHURCH). COMPARE THIS WITH MASTODON'S FACE ON PLATE 31.  
IT IS NOW KNOWN THAT THE MASTODON EXISTED IN AMERICA



CARVINGS ON TEMPLE OF BORO BODO



THE PYRAMID TEMPLE OF BORO BODO, IN THE DISTRICT OF BORO IN KEDÚ; DR. LE PLONGEON CALLS ATTENTION TO THE RESEMBLANCE OF THIS STYLE OF ARCHITECTURE TO THAT OF YUCATAN. (MEXICO). SEE CHAP. I., II., IV., V.

and of their religious notions. The Maya philosophers, nature's students, having observed that everything which has life originated in an egg, or as they expressed it, "*Tulacal cuxaan likul ti hee*," imagined that the all-wise, omnipotent Will—UOL—in order to create the visible universe, began by reproducing himself in an egg. This he deposited in the bosom of the ocean. They then called him Mehen, the engendered.<sup>203</sup> They symbolized him in the shape of a serpent holding its tail in its mouth, thus forming a circle—UOL.

The Egyptians, likewise, pictured the supreme God as a huge serpent which they called Mehen, a word translated "engendered" by Champollion.<sup>204</sup> According to Plutarch they also designated him as Ptah, the artisan; imagining that he had sprung from an egg issued from the mouth of Kneph, whom they called his father. They said that Ptah was the creator of the world.

The people of India, having adopted the cosmic notions\* of the Maya adepts, who in remote ages immigrated into the southern peninsula of Asia, and brought there the civilization of their country, said that Brahm, the Supreme Being, reproduced himself in the golden uterus, the cosmic egg, and called him, then, Brahmâ, by whose union with the goddess Maya, personifying the female forces of nature, all things were brought into existence.

In Egypt there were two religions—one monotheistic for the priests and those initiated to the mysteries, to whom its fundamental doctrines were taught in the recesses of the temples, and which was also communicated with great reserve to those foreigners who had been initiated and were under oath of secrecy, as we are told by Herodotus who, although he knew, avoided speaking on religious subjects, such themes being forbidden to him, as he himself avers.<sup>205</sup> That religion was devoid of images and idols, as shown by their absence in the temple of King Shefoo, and in the oldest pyramids. The other was polytheistic; full of pompous ceremonials, processions and

<sup>203</sup>Le Plongeon—Queen Moó and the Egyptian Sphinx—p. 63. Illustration and explanation of it in following pages.

<sup>204</sup>Champollion. Précis du Système Hieroglyphique des Anciens Egyptiens. Page 191.

\*Le Plongeon, Queen Moó and the Egyptian Sphinx, page 16, et passim. Plates XVII, XVIII, XIX.

<sup>205</sup>Herodotus—Lib. II.—LXII, CXXXII, CLXXI.

minute observance invented to capture the minds as well as the eyes of the masses. It was replete with numerous symbols and idols.

Besides what has been preserved in the mural inscriptions and sculptures, in the frescoes that have escaped destruction at the hands of iconoclasts, and in the scraps of traditions that, through the long vista of centuries, have survived, notwithstanding the persecutions of all kinds to which the natives have been subjected by Christian priests and friars, as well as by the Spanish adventurers who had enslaved them, in order to oblige them to forget the history, the religion, the language even of their race, destroying by fire all their records, very little indeed, is known of the religious tenets and practices of their remote ancestors the ancient Mayas, or of their manners and customs.

These made no image of the Eternal One Being, whose nature they could not comprehend. Except that of Mehen, the engendered, over the portal in the east façade of the palace at Chichen (see plate 7) none has been found by the writer in any of the temples of that city, nor in Uxmal, Kabah or Izamal, which are regarded as the oldest cities in the peninsula. They imagined that all natural phenomena were committed to the care of and their management intrusted in, supermundane beings that acted as his ministers, whose duty it was to superintend the execution of the laws that govern these manifestations of the Supreme Being. Of the genii, whose title was *Yumob* or *Yumilob*—lords, not gods—they made effigies of clay, wood and stone, modelled in accordance with what their minds figured them to be. To these genii, whose pictures fill the plates of the few of their books that escaped destruction at the hands of the Christian priests and have reached us; and to their images they paid a kind of worship of *dulia*, such as the followers of the Roman and Greek churches offer to their saints, their statues and pictures; they revered them as the adherents of the Protestant creeds do the Bible and the cross.

The sun, vital spirit and soul of all that lives and moves<sup>206</sup> whose light and heat animate all creatures and sustain life in everything that exists on earth and on the other members of the

<sup>206</sup>Rig-veda, ii 3-14 Max Muller. History of Ancient Sanscrit Literature—page 20.

solar system, the Mayas held as the only true visible representative of the Creator. They therefore worshipped it accordingly; and in every country where we find their vestiges there also we meet with its worship.

In India, according to Mr. Neve, a learned Belgian Orientalist,<sup>207</sup> the sun was regarded as the sensible manifestation of the spirit that animates the universe; it is the *anima mundi*, the soul of the world. In the Vedas the sun is invoked as Sourya, and under various other names according to the attributes they assigned to it. Many were the hymns sung in his honor by its adorers. The Brahmins pronounced this prayer to the sun, facing toward the east, holding their hands before them in the hollow form of a cup.

"The rays of light announce the splendid fiery sun beautifully rising to illuminate the universe. He rises wonderful, the eye of the sun, of water, and of fire, collective power of Gods. He fills heaven, earth and the sky, with his luminous net; He is the soul of all which is fixed or locomotive. That eye, supremely beneficial, rises pure from the East; may we see him a hundred years. May we be preserved by the divine power contemplating heaven above the region of darkness approach the deity, most splendid of luminaries."<sup>208</sup> "Thou art self-existent; thou art the most excellent ray, thou givest effulgence; grant it unto me."<sup>209</sup>

Berosus, the Chaldean priest and historian, identifies his race with the primitive people of the country<sup>210</sup>; Babylon is called by Isaiah the daughter of the Chaldean<sup>211</sup>; the beauty of Chaldean excellency<sup>212</sup>; the city long the glory of the Chaldeans.<sup>213</sup>

An endeavor has been made in these pages to show that the founders of the city of Ur (Mugheir) were a Maya colony, that became fathers of that powerful caste of priests and learned men known to history as Chaldeans, whose religion was

<sup>207</sup>Neve—Essai sur le Mythe de Ribhavas—p. 30. Colebrook Miscellaneous Essays—Vol. II, page 27.

<sup>208</sup>Asiatic Researches—Vol. V, p. 352.

<sup>209</sup>Asiatic Researches—Vol. V, p. 355.

<sup>210</sup>Berosus—Fragments—Cory—Vol. II, p. 11.

<sup>211</sup>Isaiah—Chap. XLVII—verses 1-5.

<sup>212</sup>Isaiah—Chap. XIII—verse 19.

<sup>213</sup>Isaiah—Chap. XIII—verse 19.

**Sabianism.** They worshipped the heavenly bodies, the sun, the moon, the planets, the stars. To each of these they dedicated one of the cities they founded. Ur they consecrated to the moon; Babylon to their principal deity, the sun, as its ethnic name Kara, indicates.

The worship of the sun was likewise common among the populations that inhabited the peninsula of Asia Minor. It was universal throughout Egypt<sup>214</sup>; the hawk and globe were its emblems. The primitive civilized colonists who settled in the district of Nubia, to which he gave the name of Maioo or Maiu<sup>215</sup>, in remembrance, no doubt, of the country whence came their remote ancestors, were a company of men proficient in the arts of reading, whose culture was essentially literary, among which the scribe occupied an honored place, according to Professor A. H. Sayce.<sup>216</sup> These men migrated from the banks of the Euphrates, journeying across the Syrian desert, to those of the Nile, that they reached after traversing the Isthmus of Suez.<sup>217</sup> They were Chaldean priests, that is, descendants of the first Maya colonists who, in remote antiquity, founded Babylon; whose religion was Sabianism. They worshipped the sun. It was their principal deity. They introduced its worship in their new settlements in Nubia. The sun was also worshipped by the Maya immigrants that later on came, in company with Queen Moo, when, at the time of the fall and dismemberment of the Maya empire, she, escaping from the hands of her brother Aac, who had made her a prisoner, fled with some of her adherents and friends from the place of her birth<sup>218</sup> and traversing the Atlantic ocean, sought refuge among her countrymen who, centuries before, had settled in the Valley of the Nile.

<sup>214</sup>Sir Gardner Wilkinson—Manners and Customs of Ancient Egyptians—Vol. III, p. 44.

<sup>215</sup>Brugsch—Vol. I, p. 363—Vol. II, p. 78 (n) 174, comprised in the list of the lands conquered by Thutmes III—(Chap. XIII) and in the list found in a sepulchral chamber in Nubia.

<sup>216</sup>Prof. A. H. Sayce—Research in Egypt—page 98.

<sup>217</sup>A. LePlongeon—Queen Moó and the Egyptian Sphinx—page 44.

<sup>218</sup>LePlongeon—Queen Moó and the Egyptian Sphinx—page 154.

THE END.

## SONG OF THE WIND.

BY J. HOWLAND.

The wind bloweth whither it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the spirit.—*St. John 3 vii.*

All thru the long sweet summer  
The wind sings in the leaves.  
Whence does it come and where does it go  
When the grain is in garnered sheaves?

Does it rise like the mist on the hills at dawn  
To be lost in the far off blue?  
Or fall to the earth as the dry leaves fall  
And die when the flowers do?

Sometimes, alone, in the evening  
I can hear the fire sing  
A flaming fitful music  
Of some forgotten spring.

And I think, while I sit in the stillness  
And the rain drips from the eaves,  
'Tis the echo I hear of the ancient song  
The wind sang in the leaves.

---

## WINE, WOMAN AND SONG

By FRANCIS MAYER

Tutto l'amor c'hanno e puro sensibile, e le lellezze spirituali non conoscono, ne amano, ne si diletmano in quelle. Dialoghi di Amore.

**T**HE well-known German motto, the authorship of which is attributed to Luther despite its frivolity, "Wer nicht liebt Wein, Weib und Gesang, Der bleibt ein Narr sein Leben lang." (Who does not like wine, woman and song, remains a fool throughout his life.) Opponents of the great reformer still quote it ironically, while friends shrug their shoulders and try to excuse it by saying that was the custom of the period, in which everybody was more or less bibulous, especially the monks, who openly confessed to liking the juice of the grape. Among thousands perhaps not one recognizes in it a symbolism older than history, but still kept alive by TRADITION through successive generations; its symbolism is frivolous in garb, but it is pure, even sublime, in its esoteric meaning.

Luther was a born mystic. But was so connected with Tradition as to use its symbolism. There is evidence that he was—at least for those who regard the Great Reformation as a part of the social magnum opus, which was, by "Providence," planned at the right time to liberate man's thought, and as a logical and necessary preliminary to the great revolution for the liberation of body. In their eyes, Luther, the son of the common people, endowed with the elementary force from below and with genius from above, was only the able executor of the plan, which was preconceived in the Invisible and there protected, as surely as its execution was aided by human associates. As to his associates, his coat of arms is an open confession in symbolism, and expresses the chief idea of its maker. It is described by Luther as "a black cross on a red heart

upon a white rose in heaven; blue field, framed with a gold ring. (MARTIN LUTHER AND HIS WORK. A. C. McGiffert, N. Y., 1912.) It has a pious exoteric explanation. In the verse "Des Christen Herz am Rossen geht, Wen Mitten unter'm Kreuze steht," yet it is a Rosicrucian pentacle. It was adopted as such and is to be found in the "Geheime Figuren der Rosenkretzer aus dem 15ten and 17ten Jahrhundert" (A. E. Waite, THE REAL HISTORY OF THE ROSICRUCIANS).

There are other indications, but the above will serve as an example. It is well worth the effort to penetrate the esoteric meaning of the motto. Whether this motto in its present form was or was not formulated by Luther, it is a materialized and also vulgarized expression of a spiritual truth. The force of this living truth has not been weakened by time; it will lead the one who follows it straightly to Heaven or Hell, to Life or Death, according as he interprets it in the spiritual or the sensual sense.

Even when conceived in a material sense, this motto admits of an exoteric and semi-esoteric interpretation. The majority sees only its exoteric or surface meaning. They take it as an exhortation to live as a jolly good fellow; to eat, drink and be merry. They prolong the "good times" as far as possible; and when death comes—that is the finish for them, the last act of their drama. No time nor thought was given to spiritual life; therefore there cannot be life after death; no heaven, simply the dissolution of a personality, which has done nothing for the individuality. Stated in another way, there is no reincarnation awaiting them, as the general conception of future things go.

Fortunately many of this class begin to awaken in time; they ask themselves if these so-called "good times" are worth the price exacted for them; they begin to see that "le jeu ne vaut pas la chandelle," the game is not worth the candle. This is usually the turning point in lives predestined to the better. Without argument as to the real value of the word predestination, it seems to me that some individuals have to have certain experience concerning the evil fruit of the tree of knowledge. Not in vain, in the third book of the first Ennead, Plotinus

states that the soul which is most able to be elevated to the intelligible world has to be embodied for life on our earth in a musician, or a philosopher, or a lover. The French proverb "Quand le diable devient vieux, il se fait moine" (When the devil becomes old, he turns monk), has, as most proverbs, some truth at the bottom. Pleasure seeking often leads to disgust, to the realization that all these things are but vanity and vexation of the spirit. Such change in life may lead to Life, for the lost sheep and the prodigal son will be again welcomed in the family fold.

So this exoteric or Epicurian conception of our motto has its dangers, but there is still a chance for betterment. Far more dangerous, and even fatal, in its consequences to body and soul is the other material conception of it; the conception which I call semi-esoteric (for it mixes up two planes of existence, the physical and the psychical), but which is regarded by its followers as the esoteric conception. It is more dangerous because its consequences may extend beyond the dissolution of the body. For the bon vivant who follows his material conception by living as "high" as possible, diseases of mind and body, and death, are the final act; but diseases and disorders of mind and body and death are but as the prologue to the tragedy of the soul, which follows, for the philosopher who mistakes this semi-esoteric for the esoteric conception, and who tries to put it into practice. This misconception is thinking the use of wine, woman and song to be means to reach an ecstasy, and, through this, the spiritual ecstasy, the ecstasy of the soul; in short, true initiation, and development of individuality.

Only a short time ago, in an English periodical devoted to initiation, there appeared an essay in which the anonymous writer develops such a conception; he did his best to make lust appear spiritual. It would seem that the essay was written by the editor, who is not only an "initiate" of their highest degree—in what is called initiation in the fraternities—but is also one of the few who do know. To me he seems to be a mystic by nature, but evidently one who has not found the way. There is a method in this madness; a ritual combined from

the mistaken or misinterpreted Ancient Mysteries, and from Hatha Yoga. The ritual is intended for "initiates," because at the end of the essay there is this offer: "I am willing to indicate to initiates of the Rose-Croix degree of Masonry under proper charter from genuine authorities, the address of a person willing to consider their fitness to affiliate with a Chapter practising similar rites."

Now as I understand this matter, these modern Epicureans, followers of this special path, should not be judged as conscious followers of the left hand path, or even as devil worshippers. They do not cultivate lust for the sake of lust, otherwise they would not be worthy of earnest consideration. In a general way, I regard them as seekers for truth, who endeavor to reach it by what they consider to be the most direct and effective way, but which is the most dangerous way—the way of Love. Instead of awaiting natural development, they try to force results. In their feverish attempts to reach their goal, they have turned the wrong switch, and have polarized themselves the wrong way. Instead of their spiritualizing love which only the soul can do, they work with that part of love which is of the senses; they use low vibrations intending to reach great heights. They make themselves believe that in so doing, they follow in the path of the ancient Greek Mysteries; but they seem to overlook an important feature—the dose which the hierophant took, when preparing for the service. The liturgy of the Eucharist is also imitated by them, but again in the wrong way—by sensualizing what was intended to be purely spiritual. The result seems to be that the wine in their cup, instead of being transmuted to the Blood of the Christ, becomes the philter of Circe, with the corresponding results; namely, the high trinity of Desire, symbolized in the words, wine, woman and song, becomes with them, to use the phrase of Porphyry, "the trivium of Hell."

The ancients understood love better than the moderns and made finer distinctions. Some distinctions are given in a minor kabbalistical work, *The Dialoghi di Amore*, by Leon the Hebrew (Rabbi Abravanel). He speaks about three kinds of love: the delectable (dilettabile), the useful (utile), and the

honest (onesto). These simple terms do not mean only what is their literal sense. In these terms seems to be hidden the key to the whole work. What is called love in technical parlance, is shown in three super or interposed planes. The delectable and the useful love he calls Cupid, or as cupidity when it hides the honest love, which is called Amor. He indicates the differences between these three forms, by giving to their personifications different descent, in accordance, as he claims, with Greek and Roman fiction. Now I do not know if he is correct in his mythology, but he is in his interpretation of it. The important part of the subject matter in the text is adroitly veiled by commonplace moralizing about sensual love; a verbatim translation would perplex the reader, while a short extract gives light.

Rabbi Abravanel claims that the parents of Cupid, representing the delectable love, are the planets Venus and Mars. Venus gives abundance of humidity and Mars gives heat. So we see with him, love even in its lowest degree is not sensual love, but the result of an alchemical process. This becomes more apparent when he names Mercury as the father of the useful love and Diana or Luna its mother, using Diana to emphasize the chastity of the union. Between the two degrees, delectable and useful, he speaks of a love without father, born from the planet Venus; because, according to him, the poets wanted to indicate that what is usually the father and director, of what he paradoxically calls the "voluntary passions, does not partake in this kind of love, the intellectual reason. The parents of the honest or divine love are either Erebus and the Night, or Jupiter and Venus Urania. He gives Erebus as the representative of the passions of the soul, the inherent potency of matter, but says nothing more about Night than that it is the privation of the beautiful daylight. With him, Jupiter is, as the ancients conceived him, the God of gods, the All in All (*Jovis sunt omnia plena*), who, with the celestial and Mother Venus Urania, generates Amor, that is, love in its spiritual sense.

Taking these subtle differences in account in the real and important work, we shall see that the lower degrees have only

a limited usefulness in the philosophical work; that in order to reach the goal, the help of the higher degrees is needed.

The writer of the above mentioned essay rightly conceives that wine, woman and song symbolize three Greek gods: Dionysos, Apollo and Aphrodite. He knows also the purpose of the work, but the fundamental mistake he makes is, that he does not distinguish between love sensual and love spiritual. He may be misled—as are most physicians and psychologists, who doubt the existence of any other love than the sensual—and who doubt that the spiritual love has sometimes reflex vibrations in the organism of the body, and that even pure mystics express their spiritual love, *faute de mieux*, in sensual terms. When this fundamental mistake is made, the reverent attitude and the solemn invocation of I A O, deemed by the author as necessary for detachment of the mind from the body, are of no use. The chief act of such magic, no matter how ceremoniously executed, remains what it is, even when this ritual is called a Mass of the Holy Ghost or the Mystery of Incarnation, nay even when it is not only called but earnestly believed to be holy.

Let us examine the symbolism of the triad, Dionysos, Apollo, Aphrodite. Dionysos is the liberator, the Aleph tenebrosus of the Kabbalists, the dark Osiris, and in one sense "Night" of the Rabbi Abravanel, who probably took this name from Orpheus. He is the distributor of the wine which does not intoxicate, but exalts the soul, and thereby liberates or saves it. This is the same wine which in Christian symbolism is called the blood of the Christ. Liberator, Saviour, are two different names of the same mystic personality. Dionysos also means the latent fire; the higher spiritual, active, creative force working in nature; the (to us) invisible positive pole of the Central Sun; the (to us) visible sun; the life-giver through all the solar system, represented as Apollo. By the vibrations of the cords (the planets) of his lyre creation or generation goes on in the whole system of the universe. Aphrodite or Venus Urania is the equilibrated center of the two above mentioned poles, love divine, in which there is our kingdom to come. In our special case it may be taken as a symbol of the creative force of the spiritual intellect.

No one of understanding can suppose that such high spiritual factors may be influenced, set in motion, attracted, united with the intellect of the operator by any ritual in which the chief action relies merely on one organ of the body. No ceremonies can convert what is essentially sensual into the (not psychic, but spiritual. In the writings of some esoteric philosophers and mystics there is much talk about marriage, which is far from the refined. Nevertheless, underneath the coarse symbolism pure morals and real inner refinement are to be found. We may safely lift the veil from these marriages of the alchemists, philosophers and mystics. To the alchemist, marriage means the union between the volatile and the fixed, between heaven and earth. For the other philosophers, and especially the mystics, the term marriage has a more spiritual meaning; in marriage the invisible bride is a spark from in-created Wisdom, and the double union is for them the culminative point in the ecstasy which initiates them. In it the soul by a positive act exalts itself toward divine attraction, and at the same time in an humbly submissive attitude (for example, "Blessed are the meek, for they shall inherit the earth") inhales, absorbs the divine influx. What has the body to do with this real marriage of Cana, this beginning of "miracles," when the Christ himself changes the water to wine?

Long training of body and mind and a radical purification by the three elements are absolutely necessary preparations before this real apogee may be reached safely. And this preliminary training and purification cannot be substituted by any ceremonial initiation or any ritual. Now what is the result of any ritual based on functions of the body? Every philosopher knows that to reach the tree of life he must pass by the tree of knowledge, and also that the fruit of the tree of knowledge is good or evil is in exact accordance with the intention and direction of the will of the operator. The force set in motion by organic function cannot carry the operator further than the tree of knowledge. A second and different impulse cannot be gained from below; it must be received from above. No matter how good the intention of the operator is, it cannot convert into spiritual that which is essentially mate-

rial. The second impulse cannot be given as the result of bodily effort, because here the operator stands midway, where not opposites but similars only, attract and unite with each other. Practical philosophers also know how sensitive is the balance in midway; how a very slight over influence may turn or induce it this or that way. Here is the bridge of Alshirath, with its razor-like edge, over which the faithful must pass in order to reach the paradise of Mohammed. This parable expresses a metaphysical and also a physiological truth, to which our Master referred when he said: "Straight is the gate and narrow the way which leadeth to life, and few there be that find it." Nothing but real inward valor can help the operator through this critical moment. This inward valor is the strength by which the kingdom suffers violence.

Here another circumstance may be taken into consideration. The earnest and ambitious and somewhat advanced student who begins to feel himself and would like to hasten progress, may think: My force alone may not be sufficient to carry out the operation, but union with others always helps. Well, union sometimes helps, but not always; and in the present case it cannot help. Persons to be admitted to the practice of rites should be selected only by one who can discern the auras of others. Such union might help indeed the individual. But admission is not decided by the aura of the candidate; it depends upon other considerations which are not spiritual. The aggregate forces of the persons present will decide the result of rites, but a minority of weaker brethren may weaken the majority to such an extent that, at the critical moment, the forces from the below being at the same time reinforced from the invisible, the balance turns downward instead of upward. Of course, some result will be felt, and that result may easily be mistaken for the descent of the Holy Ghost, which, in fact, is the ascent of the Adversary, to whom, as it is written, it is sometimes permitted to take the garb of angels.

Cave canem! Mistakes in occult practice are always more or less dangerous, but in this case fundamental mistakes are not only dangerous, they are fatal; because the blasphemy

against the Holy Ghost shall not be forgiven. Let the advanced student in the state of vigor and high magnetic tension beware of taking chances; you may turn bona fide in the wrong way by misinterpreting results.

Well, then, where is the spiritual truth in the motto, and how does it lead not only to Hell, but also to Heaven? My answer is: Try from an entirely spiritual and intellectual point of view to understand what this famous triad means. Then meditate about the way by which these may be reached. In the foregoing are sufficient suggestions for thought. If you do not see light, you are as yet not ripe enough for the work; for the time being, leave this matter alone and do not tempt fate, but go quietly back to your practice and meditation. The time will arrive; before it does, no outward advice could help you. If you see light, follow it. You may dare when you know. But even then, do not try by rites to force entrance into the invisible; endeavor to grow up into it. The Titans were hurled back; but natural growth, though slow, is irresistible.

*Lectoribus salutem!*



## CONCERNING RELIGION.

BY O. N. SCHOU.

**T**HERE are numerous religious forms and systems of religion, which change with their followers, but each is intended as a worship of the Divine and as a guide for the higher life, and all religions have a like source and common basis.

No religion is gradually built up and developed by a race as the outcome of its ideals and spiritual life. A religion is an emanation from a Being of a higher world, and is given utterance through a special messenger or messengers.

The characteristics, aspirations and general development of a race, determine the kind of truths that will be given it, when the cycle arrives for such giving. The teaching thus given is the essence and life spirit of that religion; but as time passes and the moral and religious enthusiasm declines, spiritual yearning and aspiration of the people gives place to material desires and ambitions, the spirit is supplanted by and shrouded in dogma, encased in forms and surrounded by ceremonial. The spirit of the teaching is lost sight of and forgotten, misunderstandings arise, followed by disputes among the clergy, and the religion splits into cliques and factions.

No two individuals see a truth exactly the same in a religion. Each one is spurred on or limited by the elements in his nature; he cannot see in a religion that which he has not developed or has not germinated in himself.

The worth of a religion should not be measured by the number of its followers, but by what the religion has done to awaken devotion in its believers, by the purity of their life and freedom of thought; and, their acts, the outcome of these, determined not from fear of hell or for the sake of heaven, but because of their own responsibility and the rightness of the act.

DOGMA AND RITUAL  
OF  
HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated by  
Alexander Wilder, M. D.

(Continued from page 126)

ASTROLOGY

STELLA (A STAR)

OS (A MONTH)

INFLEXUS (A CURVE)

**O**F all the arts originating from the technic of magic of the ancients. Astrology is now the least known. Nobody any longer believes in the universal harmonies of nature, and in the necessary connection of all effects with all causes. Moreover, real Astrology, which relates to the unique and universal dogma of the Kabala, was profaned among the Greeks and Romans during the period of their decay. The doctrine of the seven heavens and the three moving forces, emanated first from the Sephiric Ten,<sup>1</sup> the characteristic of planets governed by angels, whose names have been changed into those of pagan divinities; the influence of spheres on each other; the fatality

<sup>1</sup>According to the Kabala the Sephiroth, *aiōnes* or emanations, are ten in number; namely, the Crown, Wisdom, Intelligence, Magnificence, Severity, Beauty, Victory, Glory, Foundation and Empire. The Gnostics employed the same images, giving other names. The Kabalists represented the relations of the Sephiroth to one another by a number of circles intersecting in a mysterious manner, also by the *Seir Anpin* or figure of a man formed of such circles; and sometimes by a tree. Four worlds emanated from the mystic ten; Aziluth, inhabited by the purest spirits;

attached to numbers; the scale of proportion between celestial hierarchies corresponding to human hierarchies; all of these were materialized and rendered superstitious by the calculators of nativities and the makers of horoscopes, during the decadence of the Middle Ages. To bring back Astrology to its primitive purity would be to create in some sort an entirely new science. Let us attempt only to indicate their first principles, with their most immediate and nearest consequence.

We said that the astral light receives and preserves all impressions of visible things. It results from this that the daily arrangement of the heavens is imprinted in this light which, being the principal agent of life, operates through a series of intermediary vehicles destined by nature to the following object: the conception, embryonation and birth of infants. Now if this light is sufficiently prodigal in images to give to the fruit of a pregnancy the visible impressions of a fancy or a delight of the mother, it ought for a still stronger reason to transmit to the temperament, still changeable and uncertain, of the newly-born infant the atmospheric impressions and the diverse influences which result at a given moment, from such or such a particular disposition of the stars throughout the whole planetary system.

Nothing is without importance in nature. A pebble, more or less in a road, may shatter or profoundly modify the destinies of the greatest men, or even of the greatest empires. For a much stronger reason the place of this or that star in the heavens could not be without importance to the allotments of the child who is born, and who enters by his very birth into the universal harmony of the sidereal world. The stars are chained to each other by attractions which keep them in equilibrium and make them move regularly in space. These networks of light go from all spheres to all spheres, and there is not a point on any planet to which one of these indestructible

**Briah**, by angels subservient to them; **Jezirah**, occupied by cherubs and seraphs, gods and sons of gods; **Asiah**, peopled by the *Klippoth*, a race of gross, material beings of both sexes, ambitious and evil. The human personality is constituted of elements derived from each world. It obtains the *napha* or passionate soul, from **Asiah**; the *ruah* or spirit, of **Jezirah**; the *nasma* or reason, from **Briah**; and the *haia* or noëtic principal, from **Aziluth**. It is exiled into the body in order to acquire discipline in goodness; and will continue in such exile till fully purified. This doctrine is identical with the Zoroastrian.—*A. W.*

threads is not attached. The precise place and hour of birth therefore should be calculated by the true adept in Astrology. Then, when he shall have made the exact calculation of the astral influences, there remains to him to reckon the chances of the position; that is, the facilities or obstacles that the child must find one day in his conditions, in his parents, in the temperament which he has received from them, and consequently in his natural preparations, the accomplishing of his predestined career. And moreover, it is necessary to account for human liberty and its introductory steps, if the child ever becomes truly a man, and withdraws himself through a courageous energy of will from the fatal influences and chain of destinies. This may show that we do not accord too much to Astrology, and likewise, that what we do leave to it is incontestible: the scientific and magic calculation of probabilities.

Astrology is as ancient as Astronomy and even more so; and all the sages of illuminated antiquity have accorded to it the most entire confidence. Therefore we must not condemn and reject lightly what has come down to us surrounded and sustained by such venerable authorities.

Long and patient observations, decisive comparisons, experiences often reiterated, must have led the ancient sages to their conclusions; and in an attempt to refute them it would be necessary to begin over the same labor, but by a reverse method. Paracelsus was, perhaps the last of the great influences, and he recognized in all bodies the mark of their ruling star. According to him, the universal medicine, the absolute science of nature, was lost by the fault of men, and only discovered again by a small number of initiates. The recognizing of the sign of each star upon men, animals, plants—this is the true natural science of Solomon: that science which it is said is lost, and the principles of which are nevertheless preserved, like all other secrets, in the symbolism of the Kabala. We understand that in order to read the writing of the stars, it is necessary to know the stars themselves—a knowledge which is obtained by Kabbalistic arrangement of the *houses*<sup>2</sup> of the heavens, and by the

<sup>2</sup>The sky was mapped out in twelve parts, each being denominated a *house*. To each of these were assigned three *decans* or superintendents who, among other functions, presided over natiivities and foreshadowed the future.

comprehending of the Kabalistic planisphere discovered anew and explained by Gaffarel. In this planisphere the constellations form Hebrew letters, and the mythological figures can be replaced by the symbols of the Tarot. To this planisphere Gaffarel even refers the origin of the writing of the patriarchs,<sup>3</sup> and we might have found in the chains of attraction of the stars the first outlines of the primitive characters. Hence the book of the skies served as a model for that of *Enoch*, and the Kabalistic alphabet would be the epitomé of the sky. This lacks neither poetry nor probability; and the study of the Tarot, which is evidently the primitive and hieroglyphic "Book of Enoch," as the learned William Postel understood it, will be sufficient to convince us in this matter.

Hence the signs impressed in the astral light by the reflection and attraction of the stars are reproduced, as sages have discovered, upon all bodies which are formed by the concurrence of this light. Men bear the signs of their star especially on the forehead and on the hands; animals in their entire form and in their particular distinctive characteristics; plants show it upon their leaves and in their seed; minerals in their veins and in the appearance of their fracture. The study of these characters was the work of the whole life of Paracelsus, and the figures of his talismans are the result of his researches; but he did not give us the key, and the Kabalistic astral alphabet with its correspondence, remains yet to be made. The science of unconventional magic writing stopped as to publicity at the planisphere of Gaffarel.

The genuine *technic*, of divination depends entirely on the knowledge of these signs. Chiromancy is the art of reading in the signs of the hand the writing of the stars, and *metoposcopie* seeks the same characters or other analogous, on the forehead of its consulters. Indeed the wrinkles formed in the human face by nervous contractions are determined by fate, and the radiation of the nervous tissue is absolutely analogous to those net-works formed between worlds by the chains of at-

<sup>3</sup>The blessings given by the Hebrew patriarchs to their sons have been explained as astrological divinations. This, however, cannot be sustained. It would be easier to consider the patriarchs themselves as zodiacal signs, or decans of houses, rather than genuine individuals.

traction of the stars. The fatalities of life are necessarily written in our wrinkles and we often recognize at the first glance on the brow of an unknown person, one or more of the mysterious letters of the Kabalistic planisphere. This letter is all a thought, and that thought may govern the existence of that man. If the letter is twisted and painfully engraved, there is a struggle in him between fatality and the will of the individual. It is easy then to conjecture the future, and if events sometimes deceive the sagacity of the diviner, the consulter does not remain the less astonished and convinced of the superhuman knowledge of the adept.

Man's head is modelled after the celestial spheres, and it attracts and radiates; and it is this which, in the conception of the child, is first manifested and formed. Hence, it undergoes, in an absolute manner, the astral influence, and testifies of its diverse attractions by its diverse enlarged growths. Phrenology should therefore find its final solution in purified scientific Astrology, the problems of which we indicate to the patience and good faith of savants.

According to Ptolemy the sun dries up, and the moon moistens. According to the Kabalists the sun represents rigid justice, and the moon is sympathetic and leaning toward mercy. It is the sun that makes storms; it is the moon which by a kind of mild atmospheric pressure causes the sea to swell, go down, and as it were to breathe. We read in the "Sohar," one of the great sacred books of the Kabala, that "the magic serpent, son of the Sun, was about to devour the world when the sea—daughter of the moon, put her foot upon his head and subdued him." Therefore Venus (Aphroditê), among the ancients, was the daughter of the sea, as Diana (Artemis, Hekatê) was identical with the moon. Hence the name of Mary<sup>4</sup> signifies the daughter of the sea, or the salt of the sea. It is to consecrate this Kabalistic dogma in the vulgar belief that it was said in prophetic language, "It is the woman who is to crush the serpent's head."<sup>5</sup>

<sup>4</sup>Maria, from *mare*, the sea; Hebrew, *mar*, salt, bitter.

<sup>5</sup>Genesis, III, 15.—Amended translation: "She shall smite thy head, and thou shalt smite her heel" (or genitalia).

Jerome Cardan, one of the boldest explorers and without contradiction one of the most skilful astrologers of his time, Jerome Cardan was—if we may believe the story of his death—a martyr to his faith in Astrology. He has left a calculation, by means of which every one can foresee his good or bad future, for all the years of his life. He founds his theory upon his own experiences, and assures us that his calculation has never deceived him. To know, therefore, what will be the fortune of one year, he sums up the events of those which have preceded it by four, eight, twelve, nineteen and thirty. The number 4 is that of realization; the number 8 that of venus, or of natural things; the number twelve, which is that of the cycle of jupiter, corresponds to successes. To the number nineteen correspond the cycles of the moon, and of mars. Number thirty is that of saturn or fatality. Thus, for example, I wish to know what will happen to me in this year, 1855. I shall go over in my memory everything decisive and real which happened to me in the order of progress and of life in the four years past. What I experienced of natural happiness or misfortune in the last eight years; the successes or misfortunes I can reckon for twelve years; the vicissitudes and misfortunes or maladies which have come to me in nineteen years; and what I have experienced of sadness, of fatality, for thirty years. Then by keeping account of facts irrevocably accomplished, and of the progress of the age, I count upon analogous chances to those that I already owe to the influences of the same planets, and I say: in 1851 I had business moderately but sufficiently lucrative, with some embarrassments. In 1874 I was violently separated from my family, and there resulted from this separation great sufferings for me and mine. In 1843 I travelled as a missionary, speaking to the people and persecuted by evil-minded persons. In two words, I have been honored and proscribed. In short, in 1825 my family-life ended, and I was definitely engaged in a fated path which conducted me to knowledge and misfortune. Hence, I can believe that this year I shall encounter toil, poverty, annoyance, heart-exile, change of place, publicity, and contradictions; a decisive event for the remainder of my existence, and

I already find at the present time all kinds of reasons to believe in this future. I conclude from it that, as regards myself and the present year, experience perfectly confirms the exactness of the astrological calculation of Cardan.

This calculation refers besides to that of the climacteric or climasteric years of the ancient Astrologers. *Climacteric* means arranged in scales or calculated on the degrees of a scale. John Trithemius,<sup>6</sup> in his book ON SECONDARY CAUSES, has computed very curiously the return of happy or fatal years, for all the empires of the world. We shall give an exact analysis of it, clearer than the book itself, in the twenty-first Chapter of our Ritual, with the continuation of the work of Trithemius up to our days, and the application of his magic scale to contemporaneous events in order to deduce from them the most striking probabilities of the approaching future of France, Europe and the world.

According to all the great masters in Astrology, comets are the stars of exceptional heroes and only visit the earth to announce great changes. The planets preside over collections of beings and modify the destinies of aggregations of men. The stars farther off and more feeble in their action, attract individuals and decide their attractions. At times a group of stars influence entirely the destinies of a single man, and often a great number of souls are attracted by the distant rays of the same sun. When we die, our interior light vanishes according to the attraction of our star, and thus we live again in other universes where the soul makes itself a new covering, analogous to the progress or decrease of its beauty; for our souls, separated from our bodies, resemble shooting stars. These are globules of animated light which always seek their center in order to find again their equilibrium and proper motion; but they should, first of all, extricate themselves from the clasp of the serpent; that is to say, from the unpurified

<sup>6</sup>Johann Trithemius, Abbot of Spanheim, on the Upper Rhine, was born in 1462. He was a man of great learning, and so had the reputation of holding communication with spirits and the dead. He wrote a book entitled *Steganographia* or Secret Writing. (See Ritual, Chap. III), which contained the art or technic of communicating thoughts to an absent person by means of secret characters. It was reported that he produced the simulacrum of the deceased Mary of Burgundy, in her exact physical likeness to her husband, the Emperor Maximilian I.—A. W.

astral light which surrounds them and holds them captive, as long as the energy of their will does not lift them above it. The immersion of the living star in the dead light is a frightful punishment, comparable to that of Mezentius.<sup>7</sup> The soul both freezes and burns there at the same time, and has no other means of disengaging itself than to reenter into the current of exterior forms, and to take a fleshly envelope; then to struggle with energy against instincts in order to strengthen moral freedom, which will permit it, at the moment of death, to break the chains of earth and to fly away triumphant toward the consoling star whose light has smiled upon it.

According to these data we understand what the fire of hell is; identical with the Devil or the Old serpent; in what consists the salvation and reprobation of men all called and successively elected but in small number, after having incurred the risk through their own fault of falling into the eternal fire.

Such is the great and sublime revelation of the Magi; a Revelation which is the mother of all symbolisms, of all dogmas, and of all worships. We can already see how Dupuis was deceived when he believed all religions to have issued solely from Astronomy. On the contrary, Astronomy is born of Astrology, and primitive Astrology is one of the branches of the holy Kabala, the science of sciences and the religion of religions.

Therefore we see in the seventeenth Chapter of the Tarot an admirable allegory: a nude woman unveiled, who represents at once Truth, Nature, and Wisdom, holds two urns toward the earth and pours into them fire and water. Above her head shines the starry seven around a star of eight rays—that of Venus, symbol of peace and love; around the woman, plants of earth grow green, and on one of these plants the butterfly of Psychê sits, the emblem of the soul, which in some copies of the sacred book is replaced by a bird, a symbol which is more Egyptian and probably more ancient. This figure, which in the modern Tarot bears the title of the Brilliant star,

<sup>7</sup>Binding a living person to a corpse. See *Virgil: Æneis*, XIII. The Apostle Paul is supposed to make a similar reference: "Who will deliver me from this body of death?"

is similar to a great many Hermetic symbols, and is not without analogy to the Flaming star of the initiates of Free Masonry; expressing the greater part of the mysteries of the secret doctrine of the Rosicrucians.

---

## PHILTERS AND DRAWING LOTS

JUSTITIA (JUSTICE)

MYSTERIUM (MYSTERY)

CANES (DOGS)

**W**E now attack the most criminal abuse that can be made of magic science. It is magic, or rather poisonous enchantment. Let it be understood that we do not write to teach, but to forewarn.

If human justice while exercising severity against adepts had never reached any but necromancers and sorcerers dealing in poisons, it is certain, as we have already remarked, that its rigors would have been just and that its severe intimidations could never be excessive against such scoundrels. However, we need not believe that the power of life and death, which secretly appertains to the magic, has always been exercised to gratify some mean vengeance or still meaner cupidity. In the Middle Ages as in the ancient world, magic associations have often crushed or caused the revealers or profaners of mysteries to perish slowly; and when the magic sword was to abstain from striking—when bloodshed was to be feared—*Aqua Poffana*,<sup>1</sup> perfumed bouquets, shirts of Nessus and other instruments of death still more strange and unknown, served to execute sooner or later the terrible sentence of the Free Judges.<sup>2</sup>

<sup>1</sup>A solution of arsenic with other ingredients made by a woman of Palermo, named Tofand, and used for secret poisoning.

<sup>2</sup>A secret tribunal in England, France and Germany, from which the Grand Jury originated.

P. 155  
H. TR. MAGIC

We have said that there exists in magic a great and ineffable arcanum that is never communicated among adepts, and that it is especially necessary to hinder the profane from divining it. Formerly whoever revealed it or allowed others by imprudent revelations to find the key of this supreme arcanum, was immediately condemned to death, and often forced to be himself the executioner of the sentence.

The celebrated prophetic dinner of Cazotte,<sup>3</sup> written by La Harpe, has not yet been understood; and La Harpe in telling it yielded to the desire—natural enough—of startling his readers by amplifying the details. All the men present at that dinner, with the exception of La Harpe, were initiates and revealers, or at least profaners of mysteries. Cazotte, higher than all of them in the scale of initiation, pronounced their sentence of death in the name of Illuminism. This sentence was executed in various ways, but rigorously, as other similar sentences had been executed several years and several centuries before, against the Abbi de Villais, Urbain Grandier and many others; the revolutionary philosophers perished, as also perished Cagliostro abandoned in the prisons of the Inquisition, the mystic band of Catherine Theo, the imprudent Schroepfer, forced to kill himself in the midst of his magic triumphs and of universal infatuation; the deserter Kotzebue, stabbed by Karl Sand, and so many others whose corpses have been found, without any one knowing the cause of their sudden and bloody death.

We remember the strange remarks which the President of the Revolutionary Tribunal, his associate and fellow-initiate, addressed to Cazotte when condemning him to death. The terrible knot of the drama of 1793 is still concealed in the most obscure sanctuary of the secret societies. To adepts in good faith, who desired to emancipate the nations, other adepts of an opposite sect who had been connected with more ancient traditions, made a terrible opposition by means analogous to those of their adversaries. They rendered the practices of the Grand Arcanum impossible while they unmasked the theory. The multitude comprehended nothing, but distrusted every-

<sup>3</sup>Quoted in Stilling's "Theory of Pneumatology."

one, and fell through discouragement as much lower as they had desired to raise it. The Grand Arcanum remained more unknown than ever; the adepts, neutralized, some by others, could exercise neither the power to control the rest, nor deliver themselves. They therefore mutually condemned each other as traitors, and all devoted themselves to exile, suicide, the dagger and the scaffold.

Perhaps I shall be asked whether dangers so terrible in our day still threaten either those who intrude into the occult sanctuary, or the revealers of the Arcanum. Why should I reply to the incredulity of the curious? If I expose myself to a violent death in order to instruct them, they certainly will not save me. If they are afraid on their own account, let them abstain from all imprudent researches. That is all I can tell them. Let us return to the poisoning magic.

Alexander Dumas in his romance of Monte Cristo has revealed some of the practices of this deadly knowledge. We will not repeat after him the sad theories of crime, how plants are poisoned, how animals fed on these plants obtain unsound flesh, and in their turn can, when they serve as food for men, cause their death without leaving a trace of poison. We shall not tell how, through venemous unctions, the walls of houses are poisoned, and also respirable air through fumigations that make it necessary for the operator to wear the glass mask of Saint Croix. We will leave to the antiquarian Canide his abominable mysteries, and we will only seek up to what point the infernal rites of Sagane have perfected the art of Locuste. Suffice it to say that these malefactors of the worst kind distilled together the virus of contagious diseases, the venom of reptiles and the unwholesome juices of plants. That they borrowed from the fungus its poisonous and narcotic sap; from the *datura stramonium* its asphyxiating principles; from the peach-tree and bitter-almond that poison,<sup>4</sup> a single drop of which on the tongue, or in the ear, overthrows like a stroke of lightning, and kills the most vigorous and strongest living being. They caused to be cooked with the white juice of the spurge, the milk in which they had drowned vipers and asps.

<sup>4</sup>Prussic or hydrocyanic acid.

They carefully gathered and brought back from their travels, or caused to be brought at great expense, the sap of the manchineel or of the deadly fruits of Java, the juice of the manisc and other poisons. They pulverized silex and mingled with the impure ashes the dried slaver of reptiles. They compounded hideous philters with the virus of excited mares, or of the secretions of dogs in heat.<sup>5</sup> Human blood was mixed with infamous drugs, and they produced an oil from it which killed by the stench alone. This recalls the *tarte Bourbonaise* of Panurge. They even wrote recipes for poisoning, disguising them under the technical terms of alchemy. In more than one Hermetic book, so called, the secret of the powder of projection is nothing but that of the powder of succession. In the "Great Grunome"<sup>6</sup> we still find one of these recipes less disguised than the others but merely entitled "*Method of making gold.*" It is a horrible decoction of verdigris, vitriol, arsenic and sawdust which—to be good—must immediately consume a sprig dipped in it, and rapidly dissolve a nail. Jean Baptiste Porta, in his "Natural Magic," gives the recipe of the Borgia poison; but as we may well imagine, he makes sport of the public and does not divulge the truth, too dangerous in such a case. Hence we can give Porta's recipe here merely to gratify the curiosity of our readers.

The toad of itself is not venomous, but it is a sponge to take up poisons. It is the mushroom of the animal kingdom. "Take then a large toad," said Porta, "and shut him up in a jar with vipers and asps. Give them for their only nourishment poisonous mushrooms, digitalis and cicuta. Then irritate them by beating, burning and tormenting them in every way, until they die of rage and hunger. Next sprinkle them with pulverized glass and with spurge; then put them in a well-stoppered retort and slowly absorb by fire all their moisture; leave them to cool and separate when cold the ashes of the bodies from the incombustible dust which will remain at the bottom of the retort. You will then have two poisons: one liquid, the other in

<sup>5</sup>Hydrophobia is sometimes occasioned from the bite and slaver of an angry dog during this period. Virgil also represents the *hippomanes* of the mare as maddening virus.

<sup>6</sup>Conjuring Book.

powder. The liquid will be as efficacious as the terrible *Aqua Poffana*—that in powder will cause any one who may have taken a pinch of it in his drink, to dry up or to become old in a few days; then to die in the midst of horrible sufferings or in a universal atony. We must agree that this recipe looks like the ugliest and blackest magic, and that it recalls ad-nauseum the abominable cuisine of *Canidia*<sup>7</sup> and of *Medeia*.<sup>8</sup>

The sorcerers of the Middle Ages pretended to receive similar powders at the "Witches' Sabbath," and were enabled by ignorance and hatred to sell them at great prices. They spread fear in the rural districts through the tradition of such mysteries, and succeeded in casting spells. The imagination once affected, the nervous system once attacked, the victim rapidly perished and the very terror of his parents and friends finished his ruin. The sorcerer or sorceress was nearly always a species of human toad all swollen with old hatreds. The sorcerers were poor, rejected by all and consequently full of malice. The fear which they inspired was their delight and vengeance. Poisoned themselves by a society of which they had only known the rebuffs and vices, they poisoned, in their turn, those who were weak enough to dread them, and they revenged themselves on youth and beauty for their own execrated old age and unpardonable ugliness.

The mere operation of these abominable works and the accomplishment of these hideous mysteries constituted and confirmed what was then called the compact with the Evil Spirit. It is certain that the operator belonged, soul and body, to evil, and that he justly deserved the universal and irrevocable reprobation expressed by the allegory of hell. That human souls may have descended to this degree of wickedness and insanity, should undoubtedly astonish and afflict us; but is not depth necessary as a base for the height of the most sublime virtues, and does not the abyss of hell demonstrate by antithesis the elevation and infinite grandeur of heaven?

In the North, where instincts are more restrained and more active, in Italy where passions are more expansive and

<sup>7</sup>Horace: *Epodes*, V.

<sup>8</sup>Apollonius Rhodius: *Argonautae*.

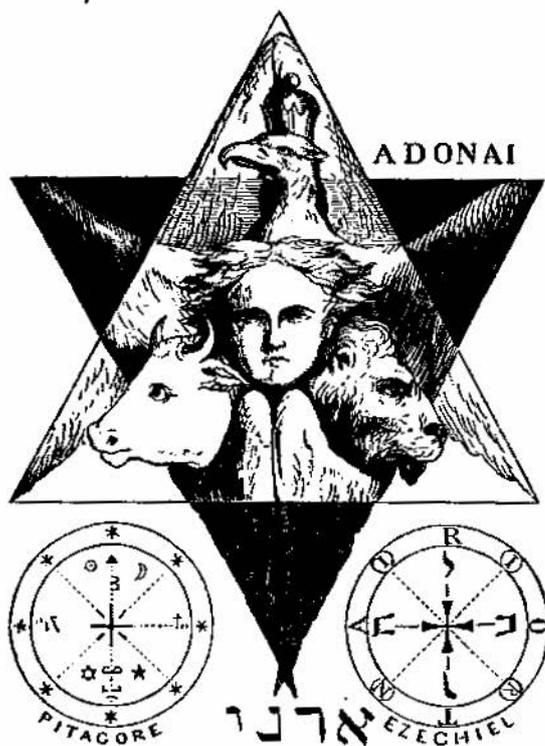
ardent, they still dread spells and the evil eye. In Naples no one braves with impunity the *jettatura*, and they recognize even by external signs being unfortunately endowed with this power. To guard against it, experts say that it is necessary to carry horns, and individuals, who take every expression literally, hasten to decorate themselves with little horns, without even thinking of the meaning of this allegory. Horns, attributes of Amen, Bacchus and Moses, are symbols of moral force and of enthusiasm, and the magicians pretend that in order to brave the *jettatura*, it is necessary to overpower the fatal current of instinct by great boldness, great enthusiasm, or by a great thought. Thus nearly all popular superstitions are profane interpretations of some great axiom, or of some marvellous arcanum of occult wisdom. Has not Pythagoras, in writing his admirable symbols, bequeathed to the sages a perfect philosophy, and to the vulgar a new series of vain observances and ridiculous practices? Thus, when he said: "Do not pick up what falls from the table," "Do not cut the trees on the highway," "Do not kill the serpent which has fallen in your inclosure,"—does he not give under transparent allegories charitable precepts either social or private? And when he said: "Do not look in a mirror by the light of a torch," was it not an ingenious way of teaching the true knowledge of ourselves, which could not exist with factitious light, and the prejudices of systems? It is the same with all the other precepts of Pythagoras, which, as we know, have been followed literally by a rabble of weak disciples to such an extent that among the superstitious observances of our provinces there are a large number who evidently go back to the primitive misunderstandings of the symbols of Pythagoras.

Superstition comes from a Latin word that signifies *to survive*.<sup>9</sup> It is the symbol which survives the thought; it is then the corpse of a religious custom. Hence superstition is to initiation what the idea of the Devil is to that of God. In this sense the worship of images is defended; and the holiest dogma, in its first conception, can become superstitious and im-

<sup>9</sup>Latin, *supersto*, to stand above, to survive; whence *superstes*, one remaining alive, and *superstitio*, overstanding; the awe and worship of superior beings; the faith in immortality as standing above the earth-life.—A. W.

pious when its inspiration and spirit are lost. Then religion, always one, like Supreme Reason, changes her robes and abandons the old rites to the cupidity and rascalities of fallen priests, now metamorphosed through their wickedness and ignorance into charlatans and jugglers.

We may compare to superstition the emblems and magic characters the sense of which is no longer understood, and which are engraved at random on amulets and talismans. The magic images of the ancients were pentacles; that is to say Kabalistic combinations. The wheel of Pythagoras is a pentacle analogous to that of Ezekiel's wheels, and these figures are the same secrets and the same philosophy. It is the key of all pentacles, and we have already spoken of it. The four animals—or rather the sphinx with four heads—of the same





prophet are identical with an admirable Hindu symbol whose figure we give here, and which pertains to the *technic* of the Great Arcanum. St. John in his *Apocalypse* has copied and amplified Ezekiel; and all the monstrous figures of this admirable book are so many magic pentacles of which the Kabalists easily find the key. But Christians having rejected knowledge in their desire of magnifying Faith, desired at a later period to conceal the origins of their dogmas, and so condemned to the flames all books of Kabala and Magic. To annihilate originals is to give a kind of originality to copies, and Saint Paul undoubtedly knew it well when with the most

praiseworthy intentions, no doubt, he accomplished his scientific *auto-de-fe* at Ephesus.<sup>10</sup> Thus six centuries later the believing Omar sought to sacrifice to the genuineness of the *Koran* the entire Alexandrian Library. And who knows whether in time to come some future apostle will not burn our literary museums and confine the art of printing to the profit of some religious infatuation and of some newly accredited legend?

The study of talismans and pantacles is one of the most curious branches of magic, and connects itself with historic numismatics.

There exist Indian, Egyptian, and Greek talismans, Kabalistic medals coming from the ancient and modern Hebrews, Gnostic Abraxases, Byzantine amulets, occult coins, in use among the members of secret societies sometimes called Sabbath-tokens; next medals of the Templars and jewels of the Free Masons. Coglenius in his "Treatise on the Wonders of Nature," described the talismans of Solomon and those of the Rabbi Chaël. The representation of a greater number of others more ancient have been engraved in the magic calendars of Tycho-Brahe and of Dachentan, and should be reproduced in full or in part in the initiative annals of M. Ragon, a vast and a learned work, to which we refer our readers.

\*Acts of the Apostles," XIX, 19. Many who had performed magic rites brought together their books and burned them publicly; and they counted up their price and found it to be 50,000 drachm of silver (\$7,750).—A. W.

(To be continued)

512

---

---

THE  
WORD



VOL. 18

FEBRUARY, 1914.

No. 5

---

Copyright, 1914. by H. W. PERCIVAL.

---

GHOSTS.

· THOUGHT GHOSTS OF LIVING MEN.

**R**ACIAL or national thought ghosts are caused by the accumulated thought of a race or people around a subject, in connection with the local spirit of that part of the earth to which they are attached in thought. Among such ghosts are the national culture ghost, war ghost, patriotism ghost, commerce ghost, and religion ghost.

The culture ghost of a living race is the totality of a nation's or race's development in taste and civilization, especially as to literature, art and government. The culture ghost leads the people on to perfect themselves along the national lines in literature, in the arts, and observances of social taste and amenities. Such a ghost may tolerate the assumption or absorption by a people of certain features of the national life of another nation, but the national culture ghost will influence and modify the newly adopted features so that they comport with the nature of the national culture ghost.

A war ghost is the national thought of and inclination towards war, supported by the thoughts of the people as a whole. It is the collective thought of living men.

Akin to the war ghost and to the culture ghost is the national thought ghost of patriotism, which expands over and

is in turn nourished by the thought of every son of the soil. Barren wastes, rocky coasts, bleak mountains, inhospitable soil, are endeared by this ghost as much or more than golden fields, safe harbors and rich lands.

The commerce ghost arises from the thoughts of a people concerning their economic needs according to the water, land and air of their part of the earth, that is to say, their special resources, climate, environments and necessities. Individuals introduced from other countries add elements which may qualify, but are dominated by the national ghost.

Under the accumulating thoughts of selling, buying, paying, and dealing under these conditions certain definite national mental traits are developed. They may be called the national thought ghost of commerce. The presence of this ghost—though not called by this name—is felt by foreigners who come to a country, as distinct from the commercial attitude of their own country. This thought ghost of living men will last as long as men support it by their thought and energy.

The religion thought ghost differs from the other national thought ghosts, in that it sometimes dominates several nations or parts of several nations. It is a system of religious worship built into a form patterned after the thought which caused the religion, by minds who, though impressed with that thought, have yet failed to comprehend its truth and its meaning. The people nourish the ghost with their thought; their devotion and the essence of their hearts go out to support the ghost. The ghost becomes a most tyrannical and compelling influence over the minds of the people. Its worshippers believe it to be the most beautiful and wonderful and powerful thing in the world.

But one who worships a religion ghost sees in any other religion ghost merely a spectre without substance, and he wonders how people can love a thing which is so inane, ridiculous and savage. Of course, a religion ghost is not religion, nor the thought from which a religious system was taken.

The age is determined by the acting of the mind on particular portions of the earth, and thereby causing civilization in some and retrogression in others. The age, just like the smaller divisions of the lives of races and individuals, has its

thought ghost, which is the totality of the mental current flowing in one particular direction during that age. In one age the dominant thought will be of religion, again of mysticism, again of literature, of chivalry, feudalism, democracy.

Such is a summary of the origin, nature, effect and end of some of the individual, family and racial thought ghosts of the living.

Every thought ghost, from the individual ghost to the ghost of the age, has its start, a period of building, a period of power and an end. Between the start and the end, the activities are greater or less under the universal law of cycles. The duration of the cycles is determined by the coherence of the thoughts which create and feed the ghost. The end of the last cycle is the end of the ghost.

The ghosts of a living man—the physical ghost, a desire ghost, and a thought ghost—may combine in different degrees and proportions. The physical ghost is the astral, semi-physical form which holds the cells and physical matter, called the physical body, in place (see *The Word*, August, 1913, "Ghosts"). A desire ghost is the form taken under certain conditions by a portion of cosmic desire, individuated and appropriated by a man (see *The Word*, September, 1913, "Ghosts"). A thought ghost of a living man is the thing produced in the mental world by the continued action of his mind in one direction (see *The Word*, December, 1913, "Ghosts").

There are numerous combinations of the ghosts of a living man. In every combination one of these three factors will predominate. The thought gives direction and coherence, desire furnishes the energy, and the physical ghost gives physical appearance, where that is seen.

Reports are sometimes received of the appearance to a person of a blood relative, lover, or close friend, whose physical body, however, is at a distant place. The reports have it that these apparitions remain for a short time only; sometimes they convey a message; sometimes they say nothing; yet the impression they leave upon the person who sees them, is of their being at work, or in danger, or in suffering. Such an appearance is generally a combination of the thought of the

distant one with a certain portion of his physical ghost, and with desire to convey a message or get information. The intense thought of the distant, of himself in his physical form, is connected with his relative or the beloved; the desire as energy causes a projection of his thought with a certain portion of his physical ghost, necessary to give his thought and desire the appearance of a physical form, and so he appears in his physical form to the one thought of. The appearance lasts as long as his thought adheres to the person thought of.

A person having an intense desire to find out the condition of the health of a relative he believes sick, or to remember a certain street sign once seen, or a place he has visited, may, by intense thought and the desire to get this information, take from his physical ghost that portion needed to give form to his thought, and so project himself in thought and gain the information, say, as to his mother's health, or as to the firm name on a street sign, or as to the particular scene. While he is thus in deep thought and the combination (of his thought desire, and physical ghost) is projected to the distant place, it may be that "he" is seen looking at the sign, or standing in the room of his mother, though he will not see anyone that sees him. He will see only the person or thing on which his thought is set. The figure here called "he," seen by third persons as standing on a street in front of the street sign, will be seen in street costume, as a rule, though the real one may not be thus attired. The reason is that when he thinks of himself as standing on the street opposite the sign he naturally thinks of himself with his hat on and in street attire.

Except by one who is experienced by long practice in the going out in his thought form and thus gaining information, no direct or accurate information will be gained as to a present condition, such as that of the sick mother, but nothing more than an impression will result. In these cases the thought ghost predominates over the other two. Such apparitions, where the thought ghost predominates, have been called by the sanscrit term *mayavi rupa*, which means, illusion form.

A case where the physical ghost dominates the other two factors, is the appearance of one in the moment of his dying. Many accounts are given of persons who have appeared in a

condition of drowning, of being murdered, of dying on the battlefield, or from injuries due to what is called an accident. The apparitions were seen by relatives, lovers, friends. In many cases it was later ascertained that the apparition was seen at the very time of the death of the one who was seen.

Usually ghosts of this class are seen distinctly, and that too by people who are not called psychic. In the case of a drowning person, the ghost is often seen with drops of water falling from the dripping garments, the eyes fearfully and longingly fastened upon the beholder, the form solid as in life, and the air filled with the coolness of the water. The reason why all this is so plainly seen and is so lifelike is that the physical ghost is separated from the physical body by the death and the desire of the dying furnished the energy which drove the spectre in a moment over land and sea, and the last thought of the dying man gave to the spectre the direction towards the beloved.

A case where desire dominates thought and form is furnished by instances of "Hagging" and "Changing the Skin," as the voodoos call it. This is always done with the intention of going psychically to the victim. In the instance above given of the outgoing of the thought ghost or the physical ghost, the outgoing may be with the intention of going out, or it may be done unconsciously.

Hagging is the appearance, usually in his physical form, of one who wants to compel another to obey his bidding and to do a certain act, which may be to kill a third person, or to belong to a certain organization. It is not always intended that the one appearing should be seen in his physical form. He may appear as a stranger, but his personality and his desire will not be entirely concealed. Changing the skin is resorted to by such practitioners when the personality of the one who would appear is objectionable to the one whom he selects as the object of his desire. Changing the skin is done usually with the intention of sexual union, which may not be wished by the other. Often the mere intercourse is not desired but the absorption of a certain sexual force. The one "changing his skin" may not wish to appear in his own personality, but rather younger and more attractive. Such practitioners, no matter what their powers, cannot harm a pure person. If the

demand is made "Who is this?" the ghost must reveal his identity and purpose.

Those who attempt to create what they intend to be, or might call, thought forms might take warning by remembering that while these forms can be created by mental processes, yet no one should engage in such creations unless and until he is fully acquainted with the laws governing them. No one should create thought forms unless it is his duty. It will not be his duty until he knows.

Thought ghosts once created and not mastered and bridled will become at once vehicles for innumerable elemental powers, and the cast off remnants of the dead, all being of a very malevolent and vindictive kind. The powers and entities will enter the ghost and through it attack, obsess and destroy the creator of the ghost.

*(To be continued.)*



## THE EIGHT METHODS AND THE FOUR SYSTEMS OF THINKING.

BY C. H. A. BJERREGAARD.

**C**URIOSLY enough there are just eight ways in which our minds can arrive at truth by thinking. Possibly more may be discovered, but it does not at present seem likely.

Just a few words in general about Philosophy. To say that philosophy is "love of wisdom," is not a definition. A definition must be homologous—the thought that it gives must correspond to the thing defined. To say that philosophy is "a blind man in a dark room looking for a black cat, which is not there," is merely a joke. It is the opinion of those best qualified to speak that a satisfactory definition of philosophy cannot be given. William James, in his happy way of saying things, declared that philosophy was essentially "talkative and explicative." This really means that philosophy is not a baggage of learning, but method.

That philosophy is essentially "talkative and explicative," must not be interpreted to mean that philosophy is "gossip;" nor is it a blanket term for all kinds of ravings. Philosophy is educational as is no other "science." James meant that philosophy (in our day) is epistemology; that is, a "science" that seeks knowledge. And so it is.

At one time philosophy was the handmaid of theology; philosophy is now in danger of becoming the handmaid of science. Philosophy is, however, an independent study, and a science in itself. But even in connection with science of to-day, it is important for everybody.

With this in view, I will state the rudiments of philosophy, and begin with the various methods employed by philosophers: their methods of "talking and explaining." What is the talking and the explaining about? It is always

about *That* which is "not me" nor you; *That* which is outside our personal identity. Here are the methods:

I. The Hypothetical or *a priori* method is the oldest speculative, the teleological method. It is guessing, fancying; it postulates "belief." It was used in Greece by Thales, Anaximander, Anaximenes, Heraclitus, Democritus. They all searched for an "elementary substance," and that was correct enough. Science and scholars still search for it; not in imagination now, but by means of facts. The period runs from about B. C. 640 to 316 (of Democritus) and is the age of the Atomists.

Such famous men as Epicurus († 270 B. C.) and Lucretius († 54 B. C.) followed Democritus. In our own times Thomas Hobbes (1588-1679) used the hypothetical method. Tyndall did it when, in his famous Belfast address, as President of the British Association for the Advancement of Science, he spoke of "the promise and potency of all life." Sir William Crookes, in 1898, said: "In life lies the promise and potency of matter." That, too, was an *a priori* statement. Sir William Thomson also rested on a hypothesis when he spoke of a "living substance." Curiously enough the hypothetical method is very much like and almost the same as "the scientific method," of which John Stuart Mill was, so to say, the high priest. His words are classic; here they are:

"We have no knowledge of anything but phenomena; and our knowledge of phenomena is relative, not absolute. We know not the essence, nor the real mode of production of any fact, but only its relations to other facts in the way of succession or of similitude. These relations are constant; that is, always the same in the same circumstances. The constant resemblances which link phenomena together, and the constant sequences which unite them as antecedent and consequent, are termed their laws. The laws of phenomena are all we know respecting them. Their essential nature, and their ultimate causes, either efficient or final, are unknown and inscrutable to us."

II. The Socratic method is the next in the historic order. Socrates tried to mark off what a thing is, and what it is not; to separate one thought from another, for, as he

said: Truth is like a vast number of tangled threads which are not in nature, but in the mind of man. If we by argument come to an agreement we have found truth. He therefore went about arguing. But there is very little difference between "arguing" and "wrangling," and wrangling too often took the place of arguing, and that led to sophistry, and the sophists were the bane of Greek philosophy and became the curse of Rome. Still, Socrates is called the father of moral philosophy.

III. The Deductive method, which represents the next stage of Greek philosophy, was organized by Aristotle. The word "deductive" explains the method: *de ducere*, that is, "to draw from." If you know a general fact, you draw or deduct from it particular truths. For instance: "All men are mortal; Socrates is a man; therefore Socrates is mortal." The method is only syllogistic. It had a peculiar development. It was employed freely by scholasticism or medieval philosophy. Scholasticism started with doctrines drawn from the Bible, and from such doctrines deducted anything and everything and in two ways, usually called nominalism and realism.

The realists cared for the idea of the thing. They said no particular table is a real table. It only participates in the idea of table. Spiritually or universally, however, there is a table, and that is the real table.

The nominalists denied that the idea of the table was the main thing. They said that to talk about spiritual tables as real ones is using words only, and missing the real. General notions, they said, are merely names and do not give us reality.

Thomism and Scotism, or "Thomists" and "Scotists," the followers of Thomas Aquinas and Duns Scotus, also used the deductive method. The Thomists held the will to be subordinate to reason, while the Scotists held that reason is determined by the will. The Thomists said "right is right, and God wills it because it is right." The Scotists said: "Whatever God wills is right, because He wills it to be so."

Both series of controversies ended by William Occam's (1270-1349) philosophy, that all knowledge is knowledge only of concrete things. The church supported this view and

that ended all speculation. A later revival was called idealism and realism.

IV. The Mystical method followed these controversies. When the human mind is exhausted and finds itself unable to arrive at a rational solution of intellectual difficulties, it slips away from them and takes refuge in mysticism or the higher life.

The mystical method declares that we have an immediate knowledge of truth, and as a result of a higher spiritual faculty. The method proves its thesis by declaring that "inner experiences" is proof. The method was not entirely new. It had a parallel in the stoic maxim, "the strength of individual conviction is the test of truth." But the main bearers of the method were the German mystics of the 14th and 15th centuries. The greatest mystic was Meister Eckardt.

Among moderns, the mystical method has also had its representative. Such were the faith philosophers, the intuitionists, Haman, Herder, and especially Jacobi. In England the types were represented by such as Coleridge, Hamilton, Mansel, Romanes.

The quakers and methodists also use the mystical method. There is much of it in Fichte and Kant.

V. The Critical method arose from a natural reaction. It placed itself sceptically against the current method. It is usually traced to Descartes (1596-1650), and declared that any fact in experience, whether pertaining to the senses, the intellect, the emotions, or the will, is to be accepted as philosophically true, if it stands the test of clear and distinct thought. The practical way with the method is to hold the mind in suspense and doubt everything which it is possible to doubt. What remains is truth.

The method was employed by John Locke for the purpose of answering the question: "How do thoughts come into the mind?" by Bishop Berkeley for the purpose of answering the question: "Whence do thoughts come into the mind?" by David Hume similarly to meet the question: "How are thoughts associated in the mind?" and by Kant to answer: "What is the constitution of the mind?"

VI. The Didactic method is really as old as Aristotle, but it got its systematic form from Friedrich Hegel. The

method lies in the word *dialêgo*, to distinguish. It is a procedure of the mind which finds the evolution of the world to parallel the evolution of the mind. It is best seen by reading of Hegel's Philosophy of History. That work shows that there is logic in the historical development; that historic facts parallel the mind's evolution. Hegel calls his method Logic. Not the logic of reasoning but the logic of "passion" or self.

VII. The Scientific Method, or Inductive Method, or Rational Knowledge Method (not experimental knowledge), does not deal with physical science, with observation, with the collection of facts, but with the rational arrangement of the collected facts. And "the rational arrangement" means that the facts are arranged according to "the laws of thought." Such arrangement is called knowledge; philosophically, epistemology. Francis Bacon (1561-1626) is its father, and the method is found in "New Organon," or New Instrument. It is really a classification of facts. It may also be called Induction; that is, reasoning from particulars to generals (the opposite of Deduction). John Stuart Mills is the real master, not Bacon. From him comes the term "uniformity of nature," which is the foundation of all knowledge. His definition has already been given.

The two most notable philosophers following the scientific method are Auguste Comte (1798-1857) and Rudolph Lotze (1817-1881). Herbert Spencer professed to build on facts, but "speculated," and is therefore not a clear-cut follower.

VIII. The Pragmatic method is only a new name for an old method; the old method of declaring *that* to be truth which is most useful to us and which brings success. This is a method of application. Popularly the method means: That which is practical is the truth. That is, of course, the vulgar or common man's philosophy, if philosophy it can be called. William James and Charles Pierce are the fathers of the method.

These eight methods are the historic methods of thinking, and have followed each other historically in the order given.

But methods are not the same as systems. In order to

find our way in the mazes of philosophy, we need, besides a knowledge of the eight methods (paths), a knowledge of the four main systems of human thought. There are four schools of philosophy: Materialism, Idealism, Naturalism and Positivism.

I. Of these, materialism is the oldest. It holds that there is nothing in the world but matter. It is of three kinds:

1. Gross or massive materialism says "brain is mind."
2. Functional materialism declares that "mind is a function" of the brain.
3. Organic materialism holds that "both mind and brain are reflections of force."

All competent philosophers of to-day reject materialism as an unsatisfactory explanation. Even Haeckel will not be called a materialist.

II. Idealism teaches that "everything can be explained in terms of the subject." It is of three kinds:

1. Subjective idealism teaches that "there is nothing beyond mind and its phenomena. No real world exists." Bishop Berkeley (1685-1753) is its most prominent advocate. Johann Gottlieb Fichte (1762-1810) declared that "all thought forms are found in the Ego," and that "God is in every individual mind as God."

2. Objective idealism teaches that "everything is a manifestation of a Thought." Friedrich Wilhelm Joseph Schelling (1775-1854) was its most prominent teacher; so was Plato, whom Cicero called "the god of philosophers." Plato endeavored to make men acquainted with the secrets of nature and life. This philosophy is in the Republic, book X. His method in the Republic, book VII.

3. Absolute idealism teaches that "things and minds are only different manifestations of one universal creative thought." George Wilhelm Friedrich Hegel (1770-1831) is the bearer of that idea. In a sum total: for idealism things exist merely as we perceive them, and not necessarily.

III. What naturalism is will appear when I speak of its history. The idea of naturalism first appeared with the stoics of later Greek and early Roman philosophy. They demanded "a life according to nature," and meant a rational

life founded upon our highest human nature. Marcus Aurelius Antoninus is a good type. Naturalism also appeared in Jean Jacques Rousseau, who preached a "return to nature," meaning casting off all the fetters of culture in order to attain childlikeness and genuine simplicity. Then naturalism came forth in its chief representatives Ludwig Feuerbach (1804-1872) and Friedrich Nietzsche and Max Stirner. Feuerbach reduced religion to mere nature, and saw in physiology the true basis of philosophy. Max Stirner (Kaspar Schmitt, 1806-1856), carried Feuerbach's theory to extreme and extolled Egotism, and thus revolutionized all sociology. Friedrich Nietzsche's (1844-1900) philosophy of naturalism is expressed in his book, "Der Wille zur Macht." His naturalism is of the most extreme self-assertive character. His superman is a beast, not a human being. Nietzsche may be called the Rousseau of the 19th Century, but "the return to nature" he preaches is a return to a state lower than the savage. He fascinates with the halflights of truth and his masterful poetic handling of language.

From this characterization of the representatives of naturalism, the stoics, Rousseau, Feuerbach, Stirner and Nietzsche, it will be seen that naturalism was at first a true philosophy, with the stoics; but that it gradually degenerated and ended in Nietzsche in a total unsettling of all moral values, and, as such, would level humanity to the stage of animals.

Naturalism is often identified with materialism. When that is the case, then naturalism claims that the universe can be explained by the physical sciences.

IV. The whole creed of Positivism is stated when I say that its method is that of the special sciences. All the special sciences limit themselves by empirical facts. Positivism goes as far as the senses, and no further. It began with the French Encyclopedists, such as d'Alembert (1717-1783) and the statesman Turgot (1727-1781), and found its climax in August Comte (1798-1857). In England it had existed since Francis Bacon (1561-1626), and was developed by David Hume (1711-1776). John Stuart Mills (1806-1873) and Herbert Spencer (1820-1903) are also to be counted to Positivism. But Spencer is not a pure Positivist, because he admits a final cause, however unknowable.

In Germany the greatest positivist is Ernst Mach (1838). But most of Germany's philosophy bears the character of positivism. Mach's philosophy is physical; it is too involved to be explained in a few words. So also is that of Eugen Dühring (1833).

These four, Materialism, Idealism, Naturalism and Positivism, may be looked upon as merely four states of Psychology of Mind.

If we limit our study and attention to *that* only, which is tangible and a fact to the senses, our state of mind is materialistic.

If we limit our study and attention to *that* only, which is subtle, evasive and an inner fact, relating to itself as both subject and object, then our state of mind is idealistic.

These two are then opposites of each other and both deal with *That*, but none of them give us any more than views of *That*: mind-states or mind-conceptions. *That* is still unknown and so remains.

If our attitude to *That* is purely one of imitation of its phenomenal appearance, then our state of mind is naturalistic, low, coarse and more or less brutal.

If our attitude to *That* is exclusively by means of the senses, with a positive refusal to admit any spiritual element, then our state of mind is positivistic or "scientific" in a bad sense. We are then voluntarily destroying many sides of our life. It is of the utmost importance that we know what we are about and what state of mind we cultivate.

Again grouping the four and this time into two groups, we get on one side

Materialism	}	and on the other	{	Idealism
Naturalism				
Positivism				

The three are of "this" world. The one is of the other.

The above is only an outline and no more. To write out in detail any of the methods and systems would require a book of considerable size. But this outline ought to be a useful guide to the student, especially as no such guide has been prepared elsewhere. It gives the key-words and key-thoughts to the methods and systems of thinking.

## COMMON SENSE.

J. M. BICKNELL.

**I**F a slender beam of sunlight be caused to fall upon a glass prism standing in front of a curtain, a band of variegated colors, the *spectrum*, will be thrown upon the curtain.

Let the prism be considered as a conscious being having the curtain as its retina, then when the prism looks at what we should call a beam of white light, the prism would be conscious of a band of different colors. By no means could the prism, through the mere phenomena of vision, acquire any conception of what we call a beam of white light. The only image which the prism could have on its mind would be the band of various colors. Yet the prism would be looking at the same external activity that we observe when we speak of seeing a beam of white sunlight.

In such a case, common sense for the prism would not resemble the common sense of a man. Common sense is a relative thing. Its value depends on the plane on which it is to be used. It differs with the development of the ego, and is not the same for any two persons. In general, the common sense of the world belongs to the animal plane, and is variable, undefinable, and corresponds to the individual's development in perceiving and interpreting the phenomena of the physical world. What is considered common sense at one period, at another period may be looked on as evident folly.

As it goes in the world, each individual assumes that his conceptions of common sense represent the fixed, indisputable standard of common sense for all time and for all persons. It is the prism and the man wrangling over the appearance of the beam of white light. Each one remains ignorant of everything except his own immediate sensation.

Men usually make no effort to understand themselves, or to learn how, by a change in their own susceptibilities and capacities, to change or control the phenomena of the physical world. Social troubles are due, in a great measure, to the almost universal adoption of the following rules of life:

The energies of life are directed toward the acquisition of transient phenomena—such as wealth and fine houses—instead of things that are permanent; such as the development of faculties and susceptibilities.

In popular methods of resistance to evil, the result is that images of evil are kept before the mind's eye, as creative models, while the development of susceptibilities and faculties of mind that tend to create right conditions are almost wholly ignored.

These two rules give color to almost every phase of modern life. In the way of general success, men seek wealth, office or position, fame. If a young man thinks of entering into a profession, the first question usually is: How much money can be realized from such a profession, and what advantages does it offer for the acquisition of popularity and fame? In some way he expects to get happiness from wealth and position. But wealth and position never bring happiness. They are no more elements of real, permanent happiness than the band of various colors is an element of the external thing that affects the prism so as to produce the band. Wealth and position in the world are like camp-fires, fit only for transient use. Happiness, if it comes at all, must come through the main purposes of the journey. The journey in this case is that of evolution and the perfection of man.

In the matter of education, the common sense of the world says: Take a short course, do rapid work, go straight to the thing that will soonest give you position, wealth and the so-called respectability. This is also fast becoming the common sense of the greater number of educational institutions. It can not be said that this is wrong. It may be the best that the world can do in the present stage. It indicates only that man is still low in the animal plane of action. The common sense of a higher plane would say that education was for the development of the man, for the acquirement of more self-control, greater

powers of mind, higher ideals, and purity of purpose. True education would teach that the duties of every-day life should be done in the best manner possible, and that the possession of material things should be sought after only so far as they may be necessary, incidentally, to the main purpose in hand. The incidental things are not wrong, but the trouble is that men think only of them, and forget the main purpose of life. They spend life building camp-fires, and get nowhere on their journey.

In the matter of government, the common sense of the world is that he who can win in election and make the most money while in office, is the greatest politician and statesman. A higher common sense would say that the duty of government is to see that each citizen thereof has freedom and opportunity for the development of his true manhood. Government should see to it that the natural resources of the earth are so distributed that each one may get a sufficiency for his purposes without intrenching on the time necessary for his higher development. Government should see to it that no one holds more of the wealth of the world than is necessary for his own use, taking into consideration his legitimate powers and ability for the accomplishment of some useful end. And the usefulness should consist of something beside simply making more money. But the majority of men do not think that way. Look at the appalling sums of money expended by government for useless statutes, resolutions, reports, investigations and statistics, and for the salaries of innumerable officials, aids, clerks, and commissions, all comparatively useless and parasitic. Take away the prime rule of business and of politics, that one man may profit by another's loss, the government becomes simplicity itself. Our present forms of government, however, are probably the best that is possible under present conditions. If men desired a better form, they could have it. Men are still ruled by desire for money and the gratification of animal pleasures.

In law, the common sense of the world says that to be a good lawyer one should win his case, right or wrong, and should secure big fees. Lawyers are not naturally worse than other persons. Their ethics are what the world demands. Each client wants to win, whatever the character of his case,

and, however upright he may appear at other times, he usually employs the lawyer, if he can find him, who will use any means to win. The client may, sometimes, not wish to know the means used, but he will accept the judgment, and recommend the lawyer.

The common sense of a higher plane would say that, in helping his client win an unjust cause, the lawyer is as bad a man as is his client. This higher common sense would say that the business of a lawyer is to promote the ends of justice and right.

Just now the world is agitated with movements of reform. There is the temperance movement, the woman's suffrage movement, and many other efforts at so called reform. There is a world-wide attempt to make good men and good women by mere statute law. The common sense of the world says that if we can take from the drinking man all opportunity to get liquor he will have to be temperate. And again, if the women get the right to vote, they can protect themselves and promote their own interests. In both cases the immediate, phenomenal object only is looked at. Taking whiskey from a man does not make that man temperate. There is nothing wrong in the whiskey. It is in the world for a purpose. To make a man temperate, he must cease to want whiskey. Some other desire must usurp the place in the man's mind heretofore occupied by the desire for whiskey. To be temperate, the man must refuse the whiskey when it is placed before him. Man must meet wrong and temptation, and then conquer them face to face himself. There is no other way out. Other methods may give more temporary protection to society, but it is at the expense of the man and of the future welfare of society itself. A desire that is yet unmastered by the ego itself, though held in leash by external force, will break loose in some other form.

The visions of realizations which women have in their efforts at acquiring the rights of suffrage are chiefly that they will have the opportunity to hold office and to participate in the intrigues of politics. But no mere statute and no increase in the number of votes cast at election will make better men and women. Women will differ as much as men. What one woman will vote for, another woman will vote against.

Woman's suffrage can only increase the costs of elections and result in a greater noisy scramble for office.

There is no method of reform known to be effective, except for each individual to reform himself—not in one particular only, but as a man or woman. The higher common sense says that if each one would cease trying to reform his neighbor and would set about reforming himself, he might expect results. That is all any one can do, and it is a life-time work. One can not reform his neighbor. It does no good to criticise a neighbor's faults. If one can not place before his neighbor something that the neighbor will like better than he likes his vices, one had better say nothing. One can, however, set the example of making of himself an abler and better man or woman. Men pay too much attention to some particular imperfection in their neighbor, instead of making themselves right all around. In fact, too much attention is given to what is called sin. Evil is necessary and is part of the creative plan. The crimes and vices of the world are God's fertilizers. As the rose with its gorgeous beauty grows from material refuse, so the perfect man comes from the lowest degradation. This does not mean that one should intentionally indulge in wrong, but it means that one can never go from the bottom to the top, nor have knowledge of the facts along the intervening journey, unless he begins at the bottom and proceeds along the whole route. After one has reached a certain state, it is possible for him to increase his own speed of progress. That is where the higher common sense comes into operation. It is not meant that any argument that may be made will induce the world to suddenly change its methods to those of the higher common sense. The world can not do that. The world is doing the best it can. A few could do better, but the world does not see its way. To the higher development of those who are ready to receive, is due the increment of progress in man. The saddest comment on the work of reformers is that they have not been able to set before the majority of men anything more attractive to that majority than the majority's own vices.

There are religious organizations, and then there is true religion. According to the common sense of the world, religion, to be successful, must have fine church-houses, large

donations and contributions, and highly paid ministers. In accord with the spirit of the age, the dollar is the standard in religion as in everything else. Men usually belong to a church as they belong to a club, lodge, or other worldly organization. It is mere party spirit. Men often become members of a church because their parents were members, or they expect popularity, publicity, or patronage, and dimly hope to avoid some inconveniences after death and possibly to reap some rewards by reason of their membership in the church. The common sense view of the world makes it necessary for the church to have endowment funds and large donations. This necessity turns the church into a huge parasite upon the holders of large capital. The church fawns for donations, and its tongue becomes sealed against the condemnation of iniquity in high places. The donations are often made that the giver may get publicity, the connivance and patronage of the churches, while he may also dull the edge of accusations against himself as to the methods by which he obtained his money.

All this is the logical result of the prevalent common sense view of religion; that is, that religious success is determined by its material prosperity and by the amount of money, pleasure, fine clothes, and good things to eat, that the ministers of that religion may be able to get for themselves and their families.

The higher common sense says that true religion has no necessary connection with donations, endowment funds, high salaries, or any form of material wealth. To one seated on a mossy stone beneath some forest tree, can come the current of divine influence with as much strength and purity as within the most costly edifice and from the lips of the most highly paid minister. True religion has nothing to do with objective possessions as a necessary element of that religion's success. True religion comes from within, is a state of the ego, and is wholly independent of external wealth.

But just as the methods of savage life are necessary at a certain stage of progress, so it may be that the present methods of religion, organized religion, are the best at present possible. This giving to Mammon full sway in the churches, as in business, may in the end demonstrate to the thoughtless world how

worthless to build on for the future are the considerations of external wealth and even of all physical phenomena.

The common sense of the world is that if your body is the least bit out of order, you should at once send for a doctor and submit to medical treatment. That means to take drugs. The press is literally flooded with medical advertisements portraying the fearful symptoms of diseases and germs, and the great risk of delay in seeking the doctor's services. The unthinking public takes it for granted that what is published in the standard journals is authority. Thus men are led to brood over the images of disease. This constant brooding tends to create in the body diseased cells corresponding to those images. The medical profession, like all other professions, organizes for its own interests. It is wealthy. The duties of the practitioner of medicine make of him a constant canvasser among the people, so that he can be of great advantage or disadvantage, in time of election, to any one who may be a candidate for office. Ignorant legislatures are induced to enact all sorts of so called health laws. Doctors are appointed to enforce such laws. Through the combined influence of the Press, Government, and the private lectures of medical practitioners, the people are put in great fear and live in daily apprehension of deadly disease. They almost fear to breathe the fresh air without first purchasing from the doctor an authorized germicide. This is a great advantage to the profession of medicine, and, to be sure, that profession will stand by the men who made such laws. And they will certainly see to it that any man, not a member of their fraternity, who should dare, to relieve his sick neighbor, shall be thoroughly punished.

The facts stated are among those that have given rise to the prevalent notions of disease, called common sense. Few persons think for themselves. If men thought for themselves, they would know that health does not depend on drugs. They would know that their bodies are chiefly what the images habitually controlling their minds have caused those bodies to be.

The present methods of medicine, relatively speaking, are to some extent appropriate. They are conditioned on the mental growth of man. Man is yet a superstitious animal. He thinks little. He is unable to generate in himself any confi-

dence in his own powers. He depends on external agencies, and his remedy must be some objective, concrete thing, of which he can have an immediate, distinct, bodily sensation. Nothing else can give him confidence. This fictitious confidence it is that constitutes the whole virtue of drugs in the cure of disease. When a man gets a briar in his thumb it may give him considerable annoyance; but let him step his naked heel on a red-hot piece of iron and he will forget the annoyance in his thumb. And by the time the man gets his heel cured, nature will have eliminated the briar from his thumb. The briar is disease, the red-hot iron is medical treatment. The sick man does not know what the disease is, and is frightened at it. He thinks he knows what the remedy is, and is not frightened at that, but the more painful the medicine is, the more effective he thinks it will be in eliminating the disease. Thus the hurt of the medicine helps him to forget his disease and gives him a sort of confidence in his powers to get well.

The higher common sense would dictate that man ought to supplant the common race habits of thought about disease by fixed ideals of health and perfect bodily development. The body will change to correspond with the character of the habitual thought. Bodily health and perfection depend not so much on thoughts of either health or disease, as on the persistent elevation and purity of thought in general. It is, however, helpful to form the habit of daily placing before the mind a clear conception of man's place in nature, the laws of evolution applicable to his development, together with the highest ideals which he is able to form for himself of the desired bodily perfections. Mantrams are to some extent abused. There is too much parrot-like repetition of set expressions. Nevertheless, the daily entertainment of some high ideal, with concentration of mind, is helpful and has an encouraging tendency. Such an ideal forms a nucleus around which the growth of the body takes place. Such ideals should be general and broad enough to meet the demands of future ideals. There is no set form. Each one should create or adopt his own mantram, which should consist of expressions that have the most lifting effect on him. Something as follows might serve as an example. Placing himself in some quiet spot, after shutting out

from his mind all noise of the world, one might say to himself:

I desire to place my will in harmony with the divine will. I desire, so far as is possible, to create for myself a perfect physical body, that I may be more able to give assistance in promoting the great evolutionary scheme. I am not my body, neither am I my mind. I am a spiritual center, a center of consciousness, a center of creative thought. I have a different body and a different mind from the body and the mind that I had in childhood. And through all the many changes in body and mind from childhood to the present time I have remained the same identical "I." My bodily feelings, my passions, my mind, my mental emotions, are all "not-I's." They are my belongings, my acquisitions, characteristics of my early personality. I could lose them all, and yet be the same "I," just as while in childhood I had not the bodily and mental characteristics I now have, yet was I then the same "I" that now I am. This world may pass away, yet the great "I AM" shall remain forever. The sun may rise, and the sun may set. Day may come, and night may follow. The seasons may come and go. Spring, summer, autumn, and winter may follow each other in age long succession. This whole phenomenal world may change and change and pass away. Yet I, as I view this passing show of time, even I, a spark from the great "I AM," shall remain eternal and imperishable. This physical body of mine is composed of innumerable cells in each of which is a portion of life and a portion of mind. These cells are being constantly renewed. As in the mighty current of Niagara Falls no drop of water is permitted to remain more than a moment of time, when it is removed and a new drop takes its place, while yet the great Falls remains apparently the same forever, so in this body of time no cell is permitted to remain more than a short period of time, when it is removed and its place is taken by a new cell as young and as fresh as the flowers of spring-time. These new cells take on the character which I, the master, impress upon them. I have a sub-consciousness or instinctive mind, which consists of the combined consciousness of all the cells of my body. My sub-consciousness can and will do what I deeply and habitually desire to have done with my body. I now state to my sub-consciousness what I desire to have done.

My sub-consciousness, I desire that every cell in this physical body of mine, from the crown of my head down through the whole body, to the tips of my fingers, and down, down to the very soles of my feet, be strong, vigorous, healthy, and elastic, and endowed with the plumpness and the vivacity of youth; that each cell grow finer and finer in texture, more compact and durable in structure, and more and more sensitive to the vibrations of the mental and the spiritual planes. I desire that each cell work in unison with every other cell for the highest welfare of the whole body, and that the combined influence of all the cells of my entire body be directed toward the building of a perfectly adjusted, healthy physical body, and in connection therewith of a strong, vigorous, and efficient vital body endowed with a full set of delicate and finely penetrating etheric sense-organs.

The common sense of the world will say that what I have written above is folly. And for those who think so it is folly. Still it remains a fact that each one must secure his own health and bodily improvements.

The higher common sense shows the dangers of organization in preparing for the dissemination of higher knowledge; that is, knowledge above the physical, or rather, it may be, true knowledge of the physical world. Such organizations usually result in a wild, indiscriminate dissemination of propaganda without regard to the capacity of the recipients, the monopoly of related literature, and a scramble for donations and contributions all of which, however high the intent, appears to the observation of the world merely like any other cult whose object is prestige and the accumulation of power through material wealth. An organization that is continually ding-donging for money is likely to make a lame effort in its fight against the dollar-standard.

Man is made for a purpose beyond eating, drinking, sleeping, having children, and piling up money. Animals do as well—even better, as they leave off the avarice. Man in his life on this earth acts like one who, after procuring for himself a costly boiler and engine, should then spend his days shoveling fuel into the furnace of his boiler, and watching the rapid revolutions of the engine's drive-wheel, but without attaching the en-

gine to any machinery beyond. Man comports himself like a pupil who is prompt in his attendance at school, obedient to the minor rules, talks volubly of science and learning, but never gets his own lesson.

Nature, as displayed in this physical world, is an open book. Man's duty is to learn the lesson in that book. The longer he puts that duty off, that much longer will he remain in the lower class. He can not avoid the course, neither can he buy his way up.



## THE SCARAB OF DESTINY.\*

BY MARIS HERRINGTON BILLINGS.

*Chapter II (Continued from Page 217.)*

AS he drew nearer, Ardas heard a confused hubbub of sounds, and the retreating thud of galloping hoofs. In the distance was a cluster of palms, clearly defined against the sky. He lifted the rein, and Moya obediently bounded forward, her feet scarcely touching the sands; but ere he reached the grove there was no further sound. He rode into the shadow of a great hawk-headed statue made of black basalt, raised to commemorate some victory of Rameses the Great, and leaping lightly to the ground he patted Moya, saying: "Bide, my beauty", and left her with hanging rein.

Peeping through the trees, he saw two Arabs bending over the prostrate form of a man, robbing him of his valuables; and he rushed out with a loud cry. The startled Arabs leapt to their feet to meet the new-comer. Ardas was in his glory. He struck a blow with his left hand which sent one man sprawling to the ground, and rushed on the other with upraised dagger. They were lean and wiry men of the desert; but this sudden descent of the avenging black figure was too much for them. They took to their heels and ran, and very soon he heard the sound of galloping horses bearing them rapidly away.

Then he turned his attention to the wounded man. He lifted his head, then laid him gently back, and looked around. He found that he was at the site of an ancient well which gave the traveler cool water on the hottest days, and of which it was said that pipes of burnt clay conveyed the water from unknown depths. This, therefore, was a favorite camping-ground for caravans, here two caravan routes crossed each other.

At a little distance was an overturned litter, the cut traces of which showed that the horses had been stolen. Twenty Nubians, in scarlet tunics, lay scattered around, already growing stiff in death. He passed his hand over the heart of each to see if any were alive, but all had perished. Then, going to the litter,

---

\*All rights reserved, including translation.

he found that it was empty, save for a few shawls and a water jug.

Taking the jug, he filled it at the well, and went back to the man who had shown signs of life, sprinkled his face, and forced a drink down his throat. He had been hard hit in the skirmish, a dagger having been thrust through his shoulder; and as he slowly recovered he extended his hand in a dazed fashion, and murmured: "Art thou safe, my lady?"

Ardas raised him to a sitting posture. He rose to his feet, and gazed around, and seeing the bodies of the Nubians and the overturned litter, he cried: "May all the Gods defend her." Then he looked long at Ardas, and being satisfied with what he saw, asked: "Did'st thou see aught of a female?"

"Nay, my friend, the fight was over when I arrived, and I saw but two Arabs, who were robbing thee. The rest had fled into the night."

"Well, perchance she hath escaped. At the first sign of trouble the old woman would make off," he added, musingly, "and I remember now that after the evening meal I did not see them again."

He took a silver horn from his robe, and blew three blasts, sending forth a sound like the warble of a bird. In answer came what Ardas thought was an echo; but the old man fell on his knees. "The Gods be praised", he said. "Last evening, at set of sun, we came to this encampment, and pitched the tents. We were on our way to Heliopolis, the City of the Sun.—Thou art not an Egyptian, my Lord?"

"Nay; I am a stranger from Tyre."

"Well, we are not anxious to reach the city."

"Yet thou went on thy way thither?"

"True, my Lord. Nevertheless, we do not wish to arrive. Perhaps thou wouldst help us. Wouldst thou allow us to join thy party, if thou art going to Tyre? In few words, my Lord, I will explain. I am taking my mistress to Heliopolis. She hath been sold to the Governor. She is a slave, and is not anxious to resume the journey. What cares she? 'Twere better she were lying among yonder heap of slain. I knew she would not be taken captive by the Arabs, for she hath her amulet. She yet hopes to escape; for life holds many chances, my Lord."

Again he blew the silvery blast, and this time the answer came close at hand.

"But perchance thou art going to Egypt. In that case, I would warn thee, good Sir, that the Governor of An hath said

that the maiden is destined for the Temple of the Sun," said he impressively.

"Ah, then she is young and well-favored!" said Ardas, with a smile. "The Temple hath always the first choice. A handsome Jewess, I presume."

"Nay, my Lord. She is a golden-haired Greek from the island of Cyprus, and as fair as the Sun," said Darda sadly.

"If the maid goeth to the Temple against her will, she may worship me instead. I fear not the Egyptian gods; and a live Phœnician were better, to my thinking, than the dead Osiris, or the hawk-headed Ra," said Ardas, and his eyes twinkled at the old man's look of dismay, for Darda had been wondering if the tall stranger was going to hinder or to help, and was now horrified by such sacrilegious pleasantry.

A few moments later, a young girl came out from the shadow of the palms. A tawny beast like a lioness walked beside her, and an old woman hobbled in the rear.

Ardas stood transfixed by the approaching vision. Never had he beheld such beauty. Was it the silvery light of the moon that endued the girl with unearthly loveliness, or did the world truly hold so fair a mortal? She was about eighteen years of age, taller than the average woman, and walked with the superb carriage of a queen.

Stopping in a patch of moonlight, she patted the head of the dog and said a few words to him in a low voice; and the sagacious animal looked up into her face with loving eyes, and lay down, his head between his paws.

As Ardas gazed upon her, the picture was engraved upon his memory for ever. He saw a well-rounded figure, dressed in a robe of light blue wool, soft as silk, with a girdle of gold cord. Over each shoulder fell a heavy braid of hair which reached far below her waist. In color it was a golden bronze, like autumn leaves in the sun. Her eyes were like violets of the darkest shade, so dark that just now he would have called them black. Her complexion was of the beautiful red and white frequently associated with reddish hair. Her neck and arms shone like white alabaster. Her nose was straight, and her red mouth curved in the most bewitching manner, although it had a pensive droop. Her eyes also had an expression of sadness that made one long to comfort her.

"Art thou quite safe?" she asked, in silvery tones that were like sweet music to the prince. "I heard the sound of the conflict, and, creeping near, I beheld the robbers, so we fled—

Amrah and I—trusting to the wild beasts of the desert rather than to men. Good darda, do we near our journey's end? Hast thou found out if the Governor hath a wife? If so, I fear naught, for he will not be allowed to keep me long. Perchance, good sir, thou canst tell us what we would know?"

"Nay," said Darda, "he is no wiser than we. Like ourselves, he is a stranger in a strange land. But I feel, my lady, that thou mayest trust him", he added with emphasis.

At this the girl seemed to shrink back into the shadows; but the dog came forward and thrust a cold muzzle into the hand of the prince and contentedly stretched himself at his feet, Ardas was still gazing in wonder at the girl.

"Perchance thou art right, Darda, since Leo doth vouch for him."

"'Tis well, my lady. We had all been in Amenti ere this, but for his timely aid. I am almost finished as it is", he answered, with a groan.

"What! Art thou wounded, good friend? Then, methinks, we shall have to crave the aid of the stranger."

"Aye, my lady. See; all have gone to the realms of Silence save we three; and, in my judgment, now is the time for thy escape. Word will be brought to the Governor at An, when the slaves are found, at break of day. The empty itter wil speak for itself, and he will think that the wandering Shasu have carried thee off."

"'Tis true, Darda. And as the Governor hath not seen the slave he hath purchased, he cannot describe me. So, if our good Samaritan here will aid us to push on, thou canst earn a living for us until we reach some place where we will be able to live our lives in freedom."

"Aye, my lady, thou dost plan well. But the robbers have left naught wherewith to buy bread, or even lentils. We are far from the cities, and thou canst not go afoot; and thou wilt attract too much attention in the villages. When the dawn breaks, Amrah will gather the henna root, and we will make thee a passable Egyptian."

At this Ardas came forward, saying: "Oh, say not so! Let me aid thee, I pray thee, trust me. I will be thy friend for life. I will gladly take thee under my protection. To the north, yonder, lies my caravan. I have there a stalwart company of men at arms. I will take thee in my train, and no man on earth shall claim thee against thy will. After we get to Memphis, whither I am bound, 'Twill be time enough to discuss thy future."

"Aye, I will trust thee," said she, coming forward, "for Leo hath approved of thee. I always trust his judgment, for the beasts know friend from foe. What sayest thou, Darda?"

"I say yea; and thanks be to the gods for our deliverance."

Ardas was now in a predicament. He did not want to leave the girl he had just found. He could not convey the three. "If I leave thee, to go for aid, where shall I find thee on my return?"

She pointed to some granite rocks, near by. "Yonder, in the shadow, is pitched my tent. Have no fear, for we have Leo, and we are used to camping by the road-side. 'Twas the horses that betrayed the encampment tonight. The Arabs would have passed on the other road, but the horses whinnied. Amrah and I always camp a little way from the main body, so there is chance of escape in case of attack. Darda will give thee the silver horn; and glad will we be to hear its welcome call."

She held out her hand, and he bent the knee in involuntary homage, while he pressed a kiss upon it. He watched her retreating form until the rocks hid her from view, then went behind the statue, where Moya was cropping the soft green grass, and in a moment more was flying through the night. In about an hour he reached the camp. He dashed past the startled sentry, flung the bridle to his slave, and ran to call Maris.

"Maris; Maris;" he shouted, "wake up!" Then he pulled him roughly from his couch. "Maris; I have found her,—my princess. Come as quickly as thou canst, for I have need of thee."

"The moon hath made thee mad", said Maris dryly.

"Nay; I will tell thee as we ride along the way."

"Ride! Why man 'tis the darkest hour of the night! Get thee to bed, ere the cock crows!" said Maris lazily.

"Nay, but thou *must* come with me", said the prince imperiously. "Here, slave, call yonder soldier, and get thee to work. Rearrange this tent. Take the couch and skins from mine, spread a costly carpet, take away this lamp and hang a golden one. Bring the big shield of polished silver, and hang it over there. Get thee an amphora of water, and put a jug and basin yonder. Put chairs, and a table of ivory; and have the tent ready when I return."

Maris looked at him in astonishment. "May the gods defend thee, my Lord. The moon God hath surely smitten thee; or dost thou expect the princess to meet thee?"

"Nay, Maris. I propose to entertain my ideal. I have met the queen of my heart, and she hath conquered me; and

gladly will I be led captive in the chains of love. Ah, Senso, thou hast come I want thee to take a litter, and one of the white mules and ten men, and follow me; and Nebo, bring my Lord Maris his horse."

In a few minutes all was in readiness; and as the friends rode side by side, Ardas told Maris of his adventure.

Ah, Maris, never didst thou behold such loveliness. A slave, indeed! Rather have I met my future princess."

"My Lord, be not so rash. The eagle mates not with the pigeon, no matter how beautiful the plumage. If the maid is a slave, her lines have fallen in pleasant places by gaining thy good will. But mark me, 'twere as well that naught of this night's adventure be noised abroad. Let it be given out that the girl is my property."

"But thou wilt not go near thy tent, Maris!" said Ardas, savagely.

What, Ardas, my Lord; jealous already, and of thy old friend! Nay, but the moonlight hath played thee tricks. In the morning thou will find thy wondrous beauty red-haired, and freckled faced."

"Nay, 'tis something more than that, Maris. Methinks I have met the mate of my soul,—the one woman for me. My spirit cried out to her. I knew her for my mate; and not all the legions of Egypt shall take her from me. Slave, forsooth! She shall be my wife. By Astarte, I will wed the maid, as soon as she saith the word."

"The Hathors have bewitched thee. Thou art hopeless. Nevertheless, show not thy devotion openly. Let it be given out as I suggest, that she is my purchase; and when we reach the Holy City 'twill be easier to hide her through me. Thou canst not flaunt a stolen slave in the face of Egypt if she was destined for the Temple; thy life is the forfeit in Egypt, my Lord. Thy love-making must be in secret until we strike the desert on our return. And perchance this midnight madness will have burned itself out by then."

"Thou art right, Maris. Thou art always my good friend. But cast not thine eyes on my heart's desire, for yonder is the grove of enchantment."

He took the silver horn from his pouch, and blew two blasts, as agreed upon; and soon the three fugitives came to the grove, old Amrah leading Darda, who had grown stiff with his recent wound. The girl had gone to the litter, and taken a few things away, including a dark green mantle of cloth, which now en-

veloped her in many folds, while a hood of the same material covered her shining hair. She had thrown a piece of gauze over her face, as she knew she might have a long ride over the sands. So all that Maris could make out was two muffled forms and the piercing black eyes of old Amra, lighting up her shriveled face.

"'Tis as I thought", he muttered. "The magic of Egypt hath bewitched him. He hath surely passed the Pyramid of Nitocris."

"My Lord Maris, chief of my household", said Ardas; and Maris heard a voice like a strain of music answer, "Peace be unto thee, friend".

"Now," said Maris, stepping briskly forward and bowing low, "my lady, am I to understand that thou art being taken to a city up the river?"

"Aye, my Lord, to Heliopolis. I am the property of the Governor. He hath paid the largest price on record for me as a household slave," she answered, bowing her head in humiliation.

Ardas started forward.

Nay, allow me, my Lord", said Maris, holding up his hand. "I will take the responsibility of this affair."

"Well, maiden, my master is anxious to get himself into trouble by helping thee; but it hath been decided that thou shalt be known as my property, should any questions arise. As there are no women in our caravan, which is a camp of soldiers"—here he gave Ardas a reproachful look,—"thou wilt occupy my tent, keeping out of sight as much as possible, and having thy face veiled, after the Persian custom, so none can describe thy appearance, and thy woman will call me, when thou wishest to convey words to my Lord." Then, turning to the impatient prince, he said: "Nay, Ardas; in this I must aid thee against thy will, for I know that the laws of Egypt are very strict."

"Thou wilt travel as father, mother and daughter, so none shall suspect thee; and, my Lord Ardas, we can say that they joined the caravan during the night."

"So, my good woman," he added, turning to Amrah, "thou must practise having a sick daughter; and, when we take up the march, my Lord, the maid must travel in the litter."

"By the Gods, Maris," said Ardas, growing impatient, "thou hast hegged us about enough. Come, let us be off, ere the day break."

Maris called to his waiting men. "Leave everything just as it is. Take nothing with thee, Senso. Scatter the contents of the litter, and let fall the mirror and combs far down the road.

"I will be proof that the maiden hath been carried off by the Arabs."

After seeing his instructions carried out, he came back to the side of the prince. Darda was then caerfully placed in the litter, with Amrah. Ardas lifted the girl on to the mule, and they started off.

"What do they call thee, sweet maid?" said Ardas, after a long silence.

Nicia, my Lord."

Nicia; it hath a sweet sound."

After a while she looked up and asked: "What time doth the camp arise, my Lord?"

"About the fourth hour, they are to celebrate my natal day today. I shall be thirty-three years old", and he laughed happily, and wished they could ride on for ever.

The stars had begun to fade and dawn was just breaking as they rode into the camp. Maris at once conducted Nicia and Amrah to the tent, while Darda was taken to one near by, and a physician was called to attend his wound.

When the flap of the tent fell behind her, Nicia looked around with curiosity. It was evidently the tent of a noble. A Persian rug, woven of softest silk, covered the sand, and a table of onyx stood in the centre. A couch-like divan, with carved frame of ivory, was covered with leopard skins and heaped with silken cushions. From the centre pole hung a golden lamp, which gave forth a faint perfume from the burning ki-ki oil. Near the couch stood an inlaid table, with a basket of fruit thereon, and a large shield of polished silver reflected her full figure as she removed her mantle. A jug of water stood near, and an ebony stand held a large basin. Nicia laved her face, and wiped it with a towel of fringed damask.

Then Amrah persuaded her to lie down, gently pushing her among the cushions and saying, "Dear lamb; I will sit at the door of the tent. No harm shall come nigh thee. I think that our troubles are over, for 'tis a large caravan, and perhaps they are Jewish princes, returning to Palestine. In that case thou wilt soon find thy beloved Esther." She lovingly stroked her fair hair, and bade her sleep, and soon the soft eyelids obeyed the caressing hands, and the girl slept. Then Amrah took a couple of cushions from the divan, and lay down, while Leo stretched himself, with a yawn, across the entrance of the tent, and soon the camp was silent.

Nicia was aroused from her slumbers by the call of the

trumpet, its melodious notes rising and falling in a burst of harmony as it called the men to greet the rising sun. Soon all was bustle and activity. On every hand were seen preparations for the great events of the day, as the competitors practised each his speciality. Here a group of archers set up a red target, and began to shoot their arrows. Horsemen took their mounts aside and bestowed extra care upon their glossy coats; runners, wrestlers, and tumblers, each limbered up for the fray.

Nebo brought a tray of choicest viands to the tent; and when he saw old Amrah come forth at his call—for Maris had forbidden him to approach within twenty paces of the tent—he nearly let it fall in his astonishment.

“’Tis the witch of the mountains and her attendant that my Lord Maris hath sheltered. We shall all get into trouble now”, he said, carefully eyeing the dog; but the journey would be at an end in another day, and he resolved to keep his thoughts to himself. He valued his head, which he well knew he would lose if he disobeyed the orders of Maris or talked about the new comers.

As the day wore on the games took place, but Maris noticed that Ardas—always the life of these affairs—was dull and listless. Again and again he lost all interest in the matches, and turned his eyes with longing in the direction of the tents. At the end of the horse races, which were the most exciting events of the day, Maris saw him wearily passing his hand again and again across his head, and at once he spurred his horse, and rode up to him.

“Art thou ill, my Lord?” he asked, anxiously.

“The sun hath been very hot”, said Ardas, in a tone of self-commiseration. “I am afraid I am not equal to the banquet. I think I will retire, for my head doth pain me much. Artaxia, I make thee master of ceremonies. Enjoy yourselves without stint; and Phra, see that a triple cordon of the guard be posted two hundred paces from my tent, so that none disturb my slumbers. Thou, Maris, shall attend me in person.” And raising his lance as a sign that the festivities were to continue, he rode slowly away—the soldiers following him with anxious eyes.

When he had ridden a short distance out of ear-shot, he solemnly winked at Maris, and, leaning back in his saddle, he laughed joyously.

“How was that, Maris?” said he, as he slapped him on the back in merry mood. I have plans of my own how I shall spend the evening. Thou wilt order the repast, and bring Nicia and

the old woman to the tent, and we will have natal fête to ourselves."

Maris gave the orders, and soon a large table was set in the tent of the prince. It was loaded with the choicest wines, and glittered with gold and silver. When all was in readiness, Maris called old Amrah out. "Bring the maiden," said he, "to the tent of the prince of the evening meal, and see that she is veiled."

Nicia had slept most of the day, and when Amrah returned she was full of curiosity about the caravan.

"Come, my lamb," said the old woman, "thou art to sup with the prince."

Nicia glanced in the mirror, and demurred at the order. "I have nothing to wear, Amrah. Must I go in this garment, that is soiled and stained from travel?"

"Nay, mind it not, dear one. I will make thee beautiful even in thine own eyes."

Amrah proceeded with her self-appointed task. She combed out the long braids, and rebraided them, shook out the blue robe, and rushed the tiny sandals of gazelle hide and straightened out the thongs. She then went out for a short time, and returned bearing in her arms a quantity of small pink blossoms, not unlike heather. These she wove into a wreath for Nicia's hair, and a long garland for her robe. She fastened the garland to the left shoulder, and brought it under the right arm, where it was tucked into her girdle and hung thence to the edge of her robe. This simple addition to her toilet worked wonders in Nicia's appearance, and she clapped her hands like a delighted child.

"Thou art a witch, good Amrah. Where didst thou get the blossoms? They are *so* lovely."

"Thou wilt find the valley of the Nile full of flowers; for Egypt is known as the Land of Flowers."

Nicia donned her mantle and hood as she saw Maris coming to conduct them to the pavilion. The prince welcomed her with a smile and outstretched hand; and when she would have made obeisance he would not allow it, but treated her as an equal.

"Remove thy cloak, maiden; for none will see thee here." And he took it from her with his own hands, laid it on the divan. Then he led her to the table, saying, "As the guest of honor, thou wilt sit at my right hand and grace the feast, for thou art Queen of Beauty."

As she graciously took the chair assigned to her, she was

brought into the full glow of the lamp-light. Maris gasped with astonishment.

"This flower-decked maiden, was she a denizen of another world? She must be a daughter of the stars", he muttered, and actually stared with open mouth till Ardas reminded him that 'twas time for the feast to begin. Then he approached the prince, and said in a low tone, "Suffer me to be thy cup-bearer this night, and to wait upon thee; for the slaves are not to be trusted."

Ardas agreed to this arrangement, and Maris had a table put near the tent, on which the slaves deposited the food and wine, and then retired.

Nicia presided at the feast with grace and dignity. She was modest and quiet in her demeanor, but she possessed great personal magnetism, and when she chose she was extremely fascinating. Amrah sat on a low cushion, after the Eastern fashion, while the dog lay and watched the scene with blinking eyes.

When Maris had brought the dessert, he joined them at the table.

"Now, maiden, let us hear thy story," said Ardas, whose adoring eyes had never left her face throughout the feast.

### CHAPTER III.

#### THE STARS' PREDICTION.

"MY Lord, there is not much to tell. My father was a rich merchant of Cyprus. We lived at Limassol. When I was about fourteen there were rumors of war, and, my mother being dead, my father decided to take me on the voyage with him, and to leave me in the care of an old friend and his wife at Tanis. We sailed for many days, when a great storm arose, and for three nights my father could not see the guiding star. Then, one awful night, our ship struck on a rock. My father lashed me to a spar, and pushed it from the sinking ship. He leaped into the sea, and clung to the spar as it floated away. He spoke words of comfort to me as the great waves dashed over us; but as the hours wore on he became silent.

"I must have lost consciousness, for I saw him no more. When I came to my senses I was lying on the shore alone, and a crowd of dark-skinned people were around me. I was taken from the spar, and a rough fisherman, who had been the first to find me, claimed me as his property; but a dark-eyed girl of

about my own age, who had been regarding me with eyes of pity, spoke to an old man, her father, he came forward and offered fifty mina for me. This the fisherman gladly accepted; for, in my half-drowned state, I was not a prepossessing object. The old man then obtained a litter, and I was taken to the house of the old Jew, Ben Israel. He gave me as a present to his daughter Esther; and we became as two sisters, and loved each other dearly.

"Ben Israel treated me in all things as a daughter. He gave me the same lessons as Esther; and for three years we strove to outshine each other in our accomplishments to gratify the old man, who called us his two pearls. It was his ambition to take us both to Palestine, where he had many friends at the court of David; but one day he was found dead, and his kinsman came and took Esther away and dismantled the home, and Amrah and I were taken to the open market. There we were held for several days, as they asked a large price for me. At length I was bought for a fabulous sum by an Egyptian, who acted, I am told, for the Governor of An, and good Amrah was thrown into the bargain when I fetched the desired price.

"While the caravan was being prepared to take us to the City of the Sun, Darda came to me, and told me to be of good cheer. He said that he was my father's old friend, and had always watched over me, but had not made himself known to me while I was in good hands, but now he had obtained the position of captain of the caravan that was to take me from Tanis, and he would try to help me escape, should I get into trouble.

"Darda is a student of the heavens, and when I was born my father told him that the stars predicted a strange future for me. They said that when I neared my eighteenth year a black cloud of misfortune should descend on me; that I should be badly wounded, and come very near to losing my life. I was warned to beware of the divine star of Isis, as the rising of Sirius was the most critical time of my life. So Darda gave up his home, and all he had, to accompany me on this journey.

"Last night proved the truth of these predictions; for have they not come true? I have lost my good friends, my home, my adopted father and foster-sister; all that are left are Amrah and Leo, who is our constant companion. I have been sold as a common slave; and truly a black cloud descended last night, when the Arabs came upon us and swept everything away. Had they been but a few moments earlier, I would have lost my life.

But now all danger is past, and I may dream of the future", she said, with a glad smile.

"And the stars," said Ardas, "did they predict for thee a happy future?"

"If I escaped all these perils, then I was to meet a man of high degree, with whom I should fall in love", she said, shyly.

"And that man is myself", said Ardas, gaily. "Let us pledge to the happy future, Nicia."

Now, as the hour was late, Maris ventured to suggest that Nicia be allowed to seek repose, as the caravan would be on the march at sunrise. Ardas reluctantly consented; but insisted on conducting her to her tent himself.

Maris retired to the tent he now occupied, flung himself down in despair. He had quite fallen a victim, himself, to Nicia's charms, but he possessed a large amount of common sense, and could discern whither this would lead.

Nicia and Amrah were runaway slaves. Plainly the proper thing for Ardas to do, on reaching the City of the Sun, was to cross the river and deliver the slaves to their rightful owner. Maris had been in Egypt before, and knew that the laws were strict. He was not sure but that an ignominious death was the penalty for harboring a slave. He knew that perjury was punished by impalement, that the tongue of a spy was cut out, and that both hands of a counterfeiter were cut off. What, then, might be in store for his beloved prince, if the matter were found out? His rank would not save him; for the offense was against those in high places. The Governor could himself decide upon a punishment to fit the crime. Maris clenched his hands in anguish. What could he do? As well try to stop the winds from blowing as talk sense to the infatuated prince. He knew that Ardas would not hesitate to plunge the two countries into war, and that he would have this girl at any cost. He therefore decided that on the morrow he would speak to Nicia, who seemed sensible, tell her the state of affairs, and beg her to try to escape with Amrah, when they reached the outskirts of Memphis. It was the only way out of the trouble that he could see.

The first beams of the sun were gilding the purple hills of Arabia when the camp began to stir, and soon the long caravan was in motion. Maris had put Nicia and Amrah into the litter, which was drawn by two horses. It was of polished ebony, hung with purple draperies fringed with gold.

Ardas rode on one side of the litter, and Maris on the other,

and it was not till noon that Maris, while acting as cup-bearer, got a chance to speak to Nicia. Then, while handing her a dish, he murmured low, "Dear lady, forgive me, but thou must know the peril in which my Master, the prince, will be placed by shielding thee. I pray thee, then, when we reach Memphis, to try to escape with thy servant. As we enter the gates the prince will be obliged to take the head of the column. While this change is taking place, I beg thee to leave the litter and slip away. I will see that Darda will join thee later, and I will give him a purse of gold, sufficient to last until the next inundation. In doing this, I am sure thou wilt save the prince's life."

"Well, Maris, it takes thee a long time to serve a fair lady", said Ardas, drawing near with jealous eyes.

Maris bowed and withdrew, hoping that Ardas would not stay longer than courtesy demanded.

It was not rare for strangers to attach themselves to a large caravan; but it was not customary for a prince to pay marked attention, as in this case. Ardas, however, only bowed over her hands, and resumed his place when he had handed her once more into the litter.

They journeyed on till sunset, and encamped for the night. The site chosen was to the right of the caravan route. On the left were the ruins of an ancient city, built by some Pharaoh long since dead and gone, and as they pitched their tents the rays of the newly risen moon fell athwart the ruins of prostrate columns, fallen architraves, and broken arches.

Between the ruins and the river was a grassy space, sprinkled with sweet-smelling flowers, and a flight of steps descended from it to the river. To the right of the steps, a huge sandstone rock rose like a sentinel over this land of chaos, and a group of sycamore trees, directly behind it, threw a grateful shade over its flat surface.

\* \* \* \* \*

Day was just breaking. The atmosphere was still hazy, a faint mist lay in purple shadows on the mountains, the trees and sedges were taking on a golden tinge from the newly risen sun, when Nicia, accompanied by Amrah, made her way to the river.

Not a soul was stirring in the camp. Nicia had made up her mind she would bathe in morning from the steps that she had noticed the night before; so the early dawn found her there. She still wore the cloak and hood; and finding a secluded place behind the rock, she took off her mantle and her blue robe, and

an under-dress of loose-meshed linen, and stood forth in a gown of finest wool. She splashed around in the water near the steps for a few moments, then gave Amrah the wet garments to dry. She dressed herself, and sat down on a broken column, almost hidden by tall sedges. The sunlight lovingly kissed her silken tresses as she combed them out, and they covered her like a golden fleece.

She bade Amrah go and see if the camp was awake. The sky was now a sea of molten gold, with lakes of azure, and mountains tipped with flame. As she beheld its glory from her hidden nook there came down the Nile a light skiff, built of papyrus, graceful as a swan, its ibis-headed bow rising high above the water. An Egyptian boatman propelled it with a long-handled sweep, at the stern. In the middle sat a black slave girl, in the bow a dainty little maiden cast fugitive glances up the river.

The skiff was guided with skilful hands to the sunken steps, and the maiden leaped out. She was the daintiest little creature one could imagine. Her soft dark eyes beamed with a glad light, as she glanced from side to side like a startled fawn. Her mouth was like a rose. Long tresses, black as a raven's wing, hung from beneath her head-dress. Her face was of tropical loveliness, with scarlet lips and teeth of pearl.

"Now, Petra, row down stream past the old temple, and wait until I call thee. Do not move, I charge thee, until I shall give the signal."

She took a brown mantle from the slave, and with sure-footed steps mounted to the top of the large flat rock. She looked up the river and along the highway, then, laughing happily, she wrapped the mantle around her and lay down. Lying thus in the shadow, she could not be detected from the rock.

From time to time she would raise her head and peep out of the folds of the mantle, like a bright-eyed bird. Now it chanced that a large snow-white bird, with black-tipped wings, alighted on the tree, just above the recumbent figure, and she turned toward it as it gave a hoarse cry.

Nicia had perceived Amrah approaching, and had made up her mind to get back to camp before the trumpet should awaken the echoes. She had just risen from her seat among the reeds when she saw a young man only a few rods away. He was in the very act of drawing an arrow to his ear, to shoot at the bird on the tree above. Quick as thought, Nicia lifted her arm, and

shouted. This action startled the archer, and he lowered his bow, but too late to stop the arrow in its flight. Straight on it flew into the uplifted arm.

When she saw the red blood spurt from the wound, she dropped in a heap to the ground. The Egyptian ran forward, gave one glance, and straightened up in fright; while up sprang the little figure on the rock, and, leaping lightly down, ran over to him.

"Hophra, what is it?"

"I have killed the maid", he answered, in a whisper.

"Why, how did it happen?"

"Una, I cannot tell thee. I was just about to let fly an arrow at a vulture on yonder tree, when suddenly she rose out of the earth, and it so startled me that the arrow was gone before I could think. It has killed her, sure enough."

Going to the fallen maid, she pushed back her hood; and when she saw the marble-like features and the golden hair, she started back. "Hophra," she wailed, "thou hast winged the golden-haired goddess!"

"Nay," said Hophra, "she is reviving."

"'Tis true", said Una, kneeling down, and taking the fair head on her knee. For a moment she gazed, then laid her down while she tore strips from her white undergarment. "Take these, Hophra, and wet them in the river."

Hophra obeyed her command, and brought back the wet linen. Then she bade him pull out the arrow. This done, she bound up the arm in quite a masterly manner.

"Didst thou say that thou went shooting at a bird on yonder tree?"

"Aye, Una. It was a large black and white vulture."

"Hophra!" she gasped, with a frightened catch in her voice. "I was lying on the rock; hadst thou shot at the bird, the arrow must have gone through my head. She must have seen it all; and her presence of mind hath saved my life."

"Aye, she hath saved thee most truly, Una; not only thy life, but thy reputation as well. Had we been found out, 'twould have caused great scandal. Oh! little one; 'tis hard that we, who love each other so dearly, should have to stoop to such subterfuge—and thou art a priestess of the Temple!"

"Aye, it is hard. But perhaps it will all come right. I will not meet thee again, Hophra. This has taught me a lesson; for had I been killed by the arrow, thou too wouldst have had to forfeit thy life; and it would have all come through my foolish

pranks. I was hiding from thee, Hophra; playing, as we did in the old days, just our old child's game—for I shall never grow up", she said, sadly.

He took her in his arms, and kissed away her tears.

By this time Nicia had begun to revive rapidly, and when she rose to her feet Una impulsively grasped her hand. "We are so sorry, maiden. Hophra did not mean it. I pray thee to forgive us, dear lady, for it was all my fault. I was hiding from him", she said, with a blush. "Thou hast saved my life. What can we do for thee? Shall we take thee to thine home? I would do *anything* for thee; so would Hophra."

Nicia looked gravely at the penitent lovers, and smiled as she said: "I wonder if thou *wouldst* help me."

"Just try us!" said Hophra, who was willing to go through fire and water for this fair maiden.

"Before this accident occurred," said Nicia, "I was sitting on yonder fallen obelisk, and I noticed that thou didst come down the river in a boat. Wouldst thou take me and my slave to Memphis, and get us a lodging in a quiet place?"

"Indeed I will!" said Una, gladly.

Nicia turned to Hophra. "There is a wounded man named Darda in yonder encampment, who would have to know of our whereabouts."

"I will see to that, fair lady."

"Then go to the camp, and ask for one Lord Maris, and bring him to me." And Hophra departed on his errand.

Then Nicia held out her hands to Una. "If I have saved thy life, little one, surely I can trust thee. I am a slave, travelling under the protection of the Prince of Tyre, who treats me with the deference due to a queen. But I was told that my presence in the tents will endanger the life of the prince while in Egypt, and but yesterday eve I gave my word to leave the camp. Being a stranger to Memphis, I know not where to seek shelter; so thou hast surely been sent to mine aid by the Great Power."

"I see", said Una, nodding wisely. "It was predicted that thou wouldst bring danger to thy benefactor."

All Egyptians were firm believers in astrology. They consulted the stars on all occasions, not only for births, marriages, and deaths, but also for all public and domestic affairs. Never was a journey undertaken without such consultation. The stars influenced every undertaking. The priests alone had the right to consult them; and Una's grandsire was the most learned astrologer in all Egypt.

"Yea, it was predicted," replied Nicia, "and thou art a woman, and in Egypt a woman can do more than a man. If thou wilt guide me to the haven I seek, 'tis easy to cancel thy debt at once."

Her eyes were like wet violets, and she looked so sweet that Una took her impulsively in her arms, and hugged her closely. "If any one in all Egypt can save thee, 'tis I; for my grandsire is the High Priest of Memphis, and even Rameses dare not oppose his judgment; and thou shalt be to me as a sister." Here she stopped; for she remembered that she lived with her aunt, and how could she account for her newly found sister?

At this moment Hophra approached, with Maris. When the latter saw Nicia's wounded arm, he almost fainted himself. Nicia called him aside, and explained the situation in a few words. She pointed out to him how much easier it was for her to get into Memphis with a woman companion, he would know where to take her, than for her to leave the camp alone. Maris agreed to this, and, turning to Una, said: "Then thou wilt take the Lady Nicia and her slave in thy boat with thee to the city. Thy slave and thy friend can return by the road, with the caravan."

"That is a good plan", said Hophra; and seeing his little sweetheart somewhat embarrassed, he added, "Where dost thou intend to take them, Una?"

She tapped the sand with her dainty sandalled foot. "Of a truth I know not, Hophra."

"Well, I'll tell thee, Una. Take off her hood, and lend her thy head-dress. Coil up that fair hair, that would attract attention to her. Thus she will pass for an Egyptian. Take her to the home of my aunt Amentu. Here are the keys. Thou knowest my aunt left it to me. No one has been there since she passed to the realm of shadows, these six months gone; but it is furnished well, and it overlooks the river, and is a pleasant place at all times; she and the slave can bide there in safety. I would advise thee, my lady, to confine thyself to the house, the roof, and the garden; but thy slave can come and go, as she is an Egyptian, and none will question her."

"The gods are with us", said Una. "Hophra, thou art indeed clever. Thou hast arranged every detail. And I will come every day to stay with thee, maiden, and cheer up thy loneliness; and when the caravan leaves Egypt thou canst return to thy native land."

She then took off her head-dress, which consisted of a small golden crown, high in front, from which hung a long flow-

ing veil over the shoulders, and gave it to Nicia. She exchanged mantles with her, giving her the brown for the green, and Hophra called the boatman and the slave, who had spent the time in profitable converse.

Nicia gave her hand to Maris, saying: "Tell my Lord he can find me when he wants me, this is by far the safer way for all concerned, for the Egyptians love not strangers."

"Go, Leo, go", she said to her faithful dog, and he obediently followed Maris.

When he arrived at the camp, he found the prince walking to and fro like a caged lion. "Where hast thou been, Maris? I see no sign of life in yonder tent, and I am waiting for thee to carry my morning greeting."

"My Lord, let me present to your notice the lord Hophra Amentu, who is the Royal Interpreter, and Captain of Pharaoh's body-guard. We have quite an adventure to tell thee, so may we not break-fast with thee?"

The prince was astonished, but gave permission, having a separate table brought for the Egyptian, as they did not eat out of the same dish with strangers. Then Maris told the story of the morning's adventures. When Ardas heard of the arrow piercing Nicia's arm he rose in a towering rage, and it was all that Maris could do to quiet him; and, when he heard that she had gone, of her own accord, he was heart-broken. But Maris brought forth all his eloquence to persuade him to see the affair in the right light; and when he heard of the house on the river, fully furnished, with its gardens and roof, where Nicia could live in seclusion until the departure of the caravan, he impulsively grasped Hophra's hand, and offered him any price he might name for the use of the house; nor would he be satisfied until Hophra had named a fair price and the deal was settled by his Steward.

Ardas now gave orders for the caravan to be set in motion, and they journeyed along the river, passing through villages of mud huts, where dark-eyed women were filling their water-skins, and pigeons cooed lovingly from tall towers that had been built for them. Along the strips of sand, on the margin of the river, were tall cranes and herons, while kingfishers darted here and there in search of prey, scarlet flamingoes added a touch of color to the scene, and slate-colored buffaloes stood in picturesque groups along the shore, and rested from the noonday glare. In the shadows of the high clay banks waded the ibis, and the duck, while snow-white egrets, at the approach of the caravan, spread

languid wings and sailed away into the cloudless blue of the Egyptian sky.

As they neared Heliopolis, on the Eastern shore, they could see beautiful gardens, verdant fields, and finally great temples and palaces with roofs of golden bronze shining in the sun; while on the river glided graceful boats of many hues.

Before noon they had reached the outskirts of the city. All caravans approaching Memphis were obliged to camp outside the walls. They, therefore, went to the quarters assigned to Phœnician merchants, and pitched their tents. The prince and his retinue, after donning their best attire, rode to the great gate of Memphis.

The watchman at the gate had been told to watch for this train, and with the first glint of armor the news had spread like wildfire and the population of the city were astir.

#### CHAPTER IV.

##### THE PRINCESS FALLS IN LOVE.

**M**EMPHIS was walled round three sides, its river front being protected by the great Cochieche Dyke, built by Menes I. Ardas and his party came to an enormous gate of hammered brass, with the winged globe above it. Hophra called out to the warder, and slowly it swung back on its massive hinges, and the cavalcade entered.

They were met by a man in a purple robe, wearing a white chamis with a border of gold, a chain round his neck and a small cap on his head with a circlet of gold. He wore bracelets, gemmed with precious stones, and carried a long staff of ebony with an ibis head of carved ivory set with jewelled eyes. After crossing his breast from left to right in salutation, he mounted a richly caparisoned horse and led the way to the palace.

Memphis was beautifully laid out, in squares crossed by broad avenues; the sacred groves of the temples were as veritable gardens of the gods. Here and there rose the great temples of Osiris, Isis, Ra, Ptah and Thoth, while the alabaster tower of Athor gleamed through the trees to the right.

As the procession slowly made its way through the streets, men, women and children gazed in astonishment at these splendid warriors. Two by two their superb Arabians, in harness

of scarlet leather ornamented with discs of brass and jingling bells, stepped daintily under the rein. The horsemen—every man of whom had been chosen for his strength and good looks—wore shields and helmets of burnished gold. They were dressed in close-fitting scale armor, their belts were studded with jewels and their sword hilts were of chased gold. In their center floated the royal standard of Aradus, the Golden Lion, its folds flung to the breeze.

Mounted police were compelled to force back the crowds, in order to clear a passage for them; many a dainty flower fell whirling down on the handsome warrior who rode at the head of the procession, while bright-robed women waved them welcome from the house tops.

Memphis was just awaking from her afternoon siesta, and the busy hum of traffic was heard on all sides. The bazaars were in full swing for the evening trade. From the stalls of the potters came the drone of the men, as with swift fingers they moulded the porous water jars, or colored slender vases with bright pigments. The stalls of the fruiterers and flower-venders filled the air with fragrance; lapidaries and jewellers attempted to outcry each other in their endeavor to secure patronage; merchants of cloth, fine embroideries and silks shook out their bright wares to the breeze in hope of attracting the dark eyes of the ladies, who passed in gaily-decked litters and curricles.

After a short ride they came to a broad avenue, paved with red stone from the Theban quarries. On either side were long rows of sphinxes, alternating with lions, on pedestals of black marble. This avenue terminated in a semi-circular flight of broad marble steps. At these steps they dismounted, leaving their horses in the care of slaves, and ascended the steps to a large platform, inlaid with parti-colored tiles of brilliant hues, which formed a most intricate pattern resembling a gigantic Persian carpet.

Here Ardas was met by the high priest, and by some lesser dignitaries in scarlet robes, wearing gold chains around their necks and carrying slender silver wands with heads of precious stones.

The high priest was an elderly man, whose hair and short beard were snow-white. He wore a long white robe of finest linen, and over his shoulders hung a mantle of leopard skin, its forelegs forming the sleeves. Round his neck hung a golden

chain collar studded with jewels red, white and blue, and suspended therefrom was an amulet of sapphire. This amulet was carved in the form of a female head, with tiny horns of pearl peeping from the carved curls of the hair. It was an image of the goddess Athor. Around his head was a fillet of gold in the form of a serpent, with eyes of glittering diamonds. His vesture was heavily embroidered in gold and a scarlet sash encircled his body three times.

Coming forward, he bowed low and extended his hand. "Welcome to the Land of the Pharaohs, most illustrious Prince. May thy stay be pleasant, and the gods make thine errand a successful one. May all prosperity attend thee," Oh Prince.

Ardas thanked him, and was then introduced to all the high dignitaries of Memphis, after which he was led up another flight of steps, past more gigantic statues, to the palace. They entered a gate of bronze, passed through a court-yard paved with marble, then up another flight of steps to a vast antechamber, which was adorned with paintings of all the great deeds of Pharaohs passed away. Then a page appeared, who conducted them to the throne room of the Pharaoh.

When they entered this vast chamber they were greeted by strains of sweet music, which came from a carved balcony, set high in the wall. The room was a symphony in black and white. There were twenty-four huge white pillars, set on bases of black marble. Round these pedestals were entwined wreaths of the sacred lotus leaves, while the spreading bell of the blossom crowned the pillars and gave them a suggestion of lightness and grace.

On the walls, between the cartouches of the Pharaohs, were the principal Egyptian deities, the dead Osiris, the stately Isis and the hawk-headed Ra. The ceiling was painted dark blue. In the center was the mysterious winged globe and serpent. The blue was studded with stars, which shone like points of light, and in the east rose the silver crescent moon. The floor was laid in alternate blocks of black and white marble. Round the entire room was a beautifully painted frieze, and below it, set in panels, each about ten feet high, were mural paintings.

The throne was on a platform of black marble. At each corner crouched a huge golden lion. The throne, of carved ivory, was in the form of a high-backed chair, over it was a canopy of dark blue satin, fringed with gold, upheld by four

gigantic spears of solid gold. On this canopy were embroidered the stars and planets which ruled at the birth of the king; at each corner were great plumes of white ostrich feathers.

Here sat the Pharaoh, Rameses, and on either side of him stood his fan-bearers waving long-handled fans of black and white plumes. Rameses was an attractive-looking man of about fifty years of age. His face was oval, his brow small and somewhat receding, his eyes large, long, and black as sloes, his nose aquiline, his mouth most expressive, and when he smiled he showed a row of fine white teeth.

This, then, was Rameses Merimoun, beloved of Amon. The nations trembled at the sound of his name; yet he was a most affable man. He was a great builder, as well as a great warrior; he made splendid gifts to the temples of Egypt, and his pet hobby was the embellishment of the temple of Ptah.

He wore the high crown of Lower Egypt—a short cap with a tall point behind, and just above his forehead was the jewelled figure of an asp, the emblem of royalty. His beard was about three inches long, cut in a square formal shape and plaited in little braids tied with gold. His dress was a kilt, reaching to the knees; round his waist was a girdle of gold, from which hung a broad band, richly ornamented with jewels, and worn only by the king. Over this he wore a wide-sleeved robe of Persian linen stiff with embroidery, and on his feet were sandals of gazelle hide, elaborately stitched with gold, and his arms were covered with bracelets set with precious stones.

The High Priest Sethos stepped forward and said: "Most noble Son of Ra, I present to thy gracious majesty Ardas, Prince of Aradus, nephew of Hiram, King of Tyre."

Rameses arose, extended his hand in cordial welcome to the prince, who, on bended knee, presented to the Pharaoh a roll of papyrus, illuminated with gold and signed with the great seal of Tyre. It was the formal proposal of Hiram, the King of Tyre, for the hand of Ranefer, the golden-haired princess of Egypt, setting forth all the dower rights and promising to give the City of Sidon to the future Queen of Tyre.

The Royal Scribe read this to Rameses, who said: "Most noble prince, we thank thee for this great honor; but it will take half of the month of Thoth to lay this matter before the nobles of my realm and to consult the fair princess, who hath a mind of her own. We therefore present to thee, with this golden

key, the freedom of the city, and may the gods grant thee all favor. Pharaoh hath spoken."

Maris now stepped forth and handed to the king a large loving-cup of solid gold, the handles of which were thickly encrusted with precious stones. It was filled with diamonds, pearls, rubies, emeralds, and sapphires of the first water.

After much bowing, Rameses accepted them. They were poured into a golden dish and the cup was filled with wine of Eschol. Ardas first touched it to his lips to show that no treachery between friends was possible, then he handed it to Rameses and the Crown Prince, then to Sethos; after which ceremony he was introduced to the Crown Prince, Oristan, and to all the nobles present.

He and his retinue were invited to the banquet, and as they entered the vast hall each guest was decorated with a garland of flowers and slave girls bound lotus flowers to their heads and anointed them with sweet-smelling ointment.

At the end of the hall, on a dais spread with lions' skins fringed with gold, sat the rest of the royal family, consisting of Queen Tah-penes and her two daughters, her sister, and her brother-in-law, Hadad.

Ardas bowed low in obeisance to the queen, who now took her seat with Rameses in a large double dipros of gold; he then bowed to each member of the royal family in turn, and not until this moment did he have time to notice the Princess Ranefer, commonly called Ranee, and he was startled at her extraordinary beauty.

Ranee was known as the golden-haired princess of Egypt; and 'twas whispered among her associates that it had not always been of gold; but a princess hath knowledge which is withheld from common mortals. Her hair was bright as floss silk and hung far below her waist. Her skin was a creamy yellow; her eyes were long and of a peculiar hazel, with streaks of topaz. She had but to look steadily at a person for a few minutes, and lo! that person felt his individuality leave him, and unreasoning submission took hold of him, and he was compelled to do her will though his soul shrank in aversion. Yet she was the most beautiful woman present. She moved with a slow undulating motion. Her creamy skin, beautiful as the petal of the magnolia, her laughing lips, and sparkling eyes, exercised a marvelous charm on all with whom she came into contact.

She wore a doubled gown of black gauze, the overdress be-

ing striped with broad bars of gold. A broad girdle of gold encircled her waist and the clasp in front was fashioned like the flat head of a serpent. Two long ends of black silk, heavy with gold embroidery, fell down in front. Around her head she wore the uræus, a golden snake with eyes of emerald, and from its mouth hung a great emerald, clustered with diamonds. From her left temple hung a tress of hair, braided with gold thread—the insignia of her royal birth. When she raised her languorous eyes and peeped from those heavy lids, which were lined with kohl beneath the lower lash, 'twas time for mere man to beware.

Ardas bowed low over the soft hand that was held out to him. "Most adorable Princess, I give thee greeting," said he. Then, with a strange oppressive sensation, as though he had inhaled the odor of a flower whose perfume sickened him, he stepped back, and a strange relief came over him as he took the hand of the charming little Princess Avaris.

The Princess Avaris had the black eyes and straight black hair of the Egyptian. Her mouth was pretty and her nose slightly bridged. When she smiled, her scarlet lips showed a dazzling row of beautiful teeth. From the left side of her head hung a curl of hair—the lock of youth—worn by all members of the royal house. She was dressed in a purple robe of fine transparent gauze, confined to her waist by a belt of gold, with straps of gold embroidery over the shoulders. On her head she wore a silk kerchief, the carefully pleated folds of which were held in place by a golden band, from the front of which rose the horned uræus, crowned with a disc of glowing rubies.

Avaris was a happy and light-hearted child of but fifteen summers. Youth was full of charms for this gay little maiden, who was very romantic and always scented any love affair. Her sympathies were with all lovers, who could invariably count upon her aid. Just now her whole heart was given to the task of trying to aid her brother Oristan in his hopeless love affair with the pretty Una. Oristan cared nothing for the crowns of Egypt. All he asked was the hand of the dainty maid, who always avoided him, and skipped out of his way on every possible occasion. Una was now taking her place beside Maris and her laughing face caused the surly prince to look with envious eyes on the stranger.

Prince Oristan was of the true Egyptian type. His temples were narrow, with receding brow; his nose was long and slightly depressed at the end; his lips were thick; his eyes long and nar-

row and almond-shaped; his cheek bones were high, and his complexion was light copper. A bright color, like a touch of vermilion, flushed his tawny cheeks, his eyes sparkled with an unnatural brightness. At this time he was robed in festive attire, and wore a closely-fitting garment of many colors interwoven with gold, with a deep border, heavily embroidered. He wore a richly embroidered crimson vesture, a silk sash was wound around his body three times and fell in three folds, over this he wore his chiton of fine white linen. On the left side of his head he wore the plaited lock of hair which was the distinguishing mark of all the princes of Egypt.

Una was dressed in a gown of rose silk, with an overdress of silver gauze. Her head-dress was a sparkling circlet, from which hung a veil of silver tissue, and her feet were encased in sandals of gazelle hide, with silver straps.

Maris was not at all averse to having this charming maid sit beside him, and while the laugh and jest went round she told him of the safe arrival of Nicia at the house of Hophra's aunt.

As the guest of honor, Ardas sat next to the Princess Raneë, and, strange though it may seem, a mental picture rose before him of the great serpent in the Temple of Tyre luring the doves as they flew in the sunshine. He saw them fluttering down to the great cage in which it was kept, and flying nearer and nearer, until, at last, the jaws of the serpent would close on their iridescent heads. He recalled himself with a start, trying, in vain, to catch the low-spoken words of the princess.

"The King of Tyre is an old man," said she. "I like them not. I prefer young men. 'Twill take me some time to think of leaving Egypt. Meanwhile, Prince Ardas, thou must make love by proxy, and, methinks, thou wilt spend some time in the wooing. Are all the men of Tyre as well-favored as thyself?" She lifted her kohl-tinted eyes, and shot him a glance in which mirth, tenderness and modesty were mingled with the fires of love.

All the arrogance in his nature rose at this moment. His eyes narrowed, and a dangerous gleam shone in them, as he gave her one long comprehensive glance, but she returned it without a tremor or a flicker of her eye-lashes. All the evil in his disposition awoke at her audacity.

"Most gracious Princess," said he, "beauty is all in the eye of the beholder. What one man would fancy, perchance would not attract another."

*(To be continued.)*

## THOUGHTS ABOUT THE MASTERS.

BY JULIA E. HARD.

**F**OR the preservation of the ideals in conformity with the archetypal design, for the mental, moral and spiritual upliftment of humanity, we must look to those beings called the Masters.

The Master Jesus and his followers, the Apostles, were credited with supernormal powers. Other historical characters performed similar cures and so called miracles. But it was decreed by Christian theologians that they were not genuine. Jesus was declared the only instrument of the Supreme, and that miracles belonged to the apostolic age only.

The Theosophist says that there is necessity for the existence of masters; that masters have always existed. They, in direct relation to the Divine, are the source of inspiration among men. The zodiacal time-piece, which eternally registers the involution of principles and the evolution of its self-conscious centers, finds a mentally qualified type of being in the master. One step higher in evolution and the master will have reached the perfection of the spiritual mahatma.

In the world of material thought we have our representatives of literature, science, and the arts. Testimony and ripened knowledge show that there are other and more immaterial worlds than ours. In the intermediate or psychic form-world the adept functions. In nature are found the laborers, builders or elementals, who carry out the will of the higher entities, all being interlinked. They function on interpenetrating states of matter, but hidden from physical eyes. There is a hidden side in the world's history where direction and supervision reign. In the mental world the master has his field.

Growth in all its phases is nature's trend toward man, in his physical and immortal natures; so it is said that "everything in nature tends to become man." With the disciple the expansion of consciousness operates more fully and rapidly when volition and mind unite to answer the call of renunciation and self-sacrifice. The teachings masters bring are divine in origin, emanating from the spiritual source of knowledge, untouched by selfish man-made formulas which deflect, multiply, and tend to confuse human judgment. Among a people of various degrees of moral and intellectual development, there will be found different modes of expressing and interpreting spiritual truths. Each individual will select according to his needs. Truth itself is basic, universal and eternal. Slowly but surely goes on the quickening of the intellectual fires, which burn the gross wrappings of spiritual truths. The masters stand ready to give of their knowledge to man, whenever there is need.

Literature and art have their enduring writings and creations, as in Greece. We still feel the influence of the ancients in these enduring values. When man is prepared or able to rightly understand spiritual truths, the key to the mysteries is brought by the masters. The theurgic faculties and psychic senses are necessary even to the masters when work is to be done on the more material planes, and masters do at times work on material planes. Masters give the divine fire which ignites the initial sparks in others. There are instances where seekers after truth are helped by the masters, although unconscious of being so helped. There will always be found examples of partial development, the development of some one principle or faculty at the expense of others. The plan of discipline should extend to all parts of the nature. The three essentials of attaining to the spiritual life are: acquiring a knowledge of esoteric truths with their right intellectual appraisal, diligent and clarified thought, and, the applying in daily life of all of the principles of right living and thinking. Reading strengthens and educates the mind, and aids it to choose what is best in every line of thought. Especially is this true of Theosophy, which clears away misconceptions

and doubt, and enables one to construct a consecutive, cohesive and comprehensive stronghold of truth. We get a mental and a moral stimulus from the esoteric books. Intellectual resources clarify and make sure the way. Oftener we find conscience acting fully in the more intelligent. Ignorance brings desolation through vanity or inefficiency. The keynote of advance is sincerity and right motive. Pretense overthrows. Character is builded by the things that count, the operations of the innermost.

In order that man's thought may turn to a standard ideal, the seal of the ages is periodically removed by the purified ones, and a master appears as a teacher by example and precept. Man's unfoldment in consciousness depends on his freedom of choice, while he engages by self-devised efforts actively and conscientiously in the duties found in his present environment.

In living, the first thought is naturally of the physical body. The body is one of the necessary factors, and needs the careful attention which fosters health; but we have to go deeper if we wish to find the causes for health. We may exercise control over the body and thereby gain an increase of physical agility and strength, but if this boasted material gain is not accompanied by a mental and moral quickening, there can be no progress on the Path. Opportunities for the builder are given through the only medium possible, the physical body.

Chastity as a rigidity of physical hygiene commends itself to all, but chastity is merely partial progress; only purity throughout the whole nature makes it complete. We cannot carry the light to others if the wick burns low in ourselves. A mental hygiene of right thinking brings health and harmony of all parts of the nature. Evil thinking corrodes and destroys. Stereotyped methods are fast giving way to the "live wire" of thinking. Savagery has been succeeded by the industrial trend, this in turn has been followed by the inventive. The present evolution is aimed toward perfection of the intellect, which gives us the key for an understanding of the heart and for the evolution of the spiritual.

The masters are the "Elder Brothers," who assist younger Humanity. Many lives of patient unselfishness, pure living, high thinking, have developed these flowers of the race, who are the advance agents of an evolution yet to come for existing Humanity. The masters arouse and turn man's thoughts toward the spiritual. If the aspirant has shown a singleness of purpose and has reached a condition of fitness, he will receive the notice and assistance of a master. The summit of the mountain is the provisional meeting place, not its base. To deserve recognition, is to receive it. Wrong thinking brings confusion in life; then the fire of the spirit is subverted to base interests.

Today is the day of the confident gnostic who tests and supplies the principles sanctioned by judgment.



8187

DOGMA AND RITUAL  
OF  
HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated  
by Alexander Wilder, M.D.

(Continued from page 256)

THE PHILOSOPHER'S STONE. ELAGABALE

VOCATIO (VOCATION)

SOL (SUN)

AURUM (GOLD)

**T**HE ancients adored the sun under the form of a black stone,<sup>1</sup> which they named Elagabalus or Heliogabalus. What did this stone signify, and how could it be the image of the most brilliant of the stars? The disciples of Hermes, before promising their adepts the elixir of life, or the powder of projection, recommended to them to seek the philosophers stone. What is this stone; and why is it a stone?

The great Initiator of the Christians invites his followers to build upon a rock, if they do not wish their structures overturned. He calls himself "the cornerstone,"<sup>2</sup> and he said to the most believing of his Apostles: "Call thyself Pierre (Peter), for thou art the pierre (rock) upon which I shall build my Church."<sup>3</sup>

<sup>1</sup>The black or meteoric stone was and is a symbol in many temples. The famous stone at Mikka, the star of Astarte at Tyre, the image of Aphrodite at Pappa, and the emblem of the Great Mother in Asia-Minor are examples. They were magnetic.—A. W.

<sup>2</sup>Gospel according to Mathew xxii, 42, 44.

<sup>3</sup>Id xvi, 18.

This stone, the masters in Alchemy say, is the true salt of the philosophers, which enters as one-third in the composition of Azoth. Now Azoth is, as we know, the name of the great Hermetic Agent and of the veritable philosophic agent; therefore, they represent their salt under the form of a cubic stone, as we can see in the twelve keys of Basil Valentine, or in the Allegories of the Trevisan.

What, then, really is this stone? It is the foundation of absolute philosophy, the supreme and immovable reason. Before minding the metallic production, let us be forever based upon the absolute principles of wisdom; let us possess this pure reason, which is the touchstone of truth. Never will a prejudiced man become king of Nature and master of the technic of transmutations. Hence the philosopher's stone is necessary first of all. But how to find it! Hermes has taught us in his "Emerald Table." We must separate the subtle from the gross with great care and the carefulest attention. Thus we should distinguish our certainties from our beliefs, and render the respective domains of science and faith very distinct, comprehending well that we do not know the things which we believe, and that we no longer believe any of the things which we have succeeded in ascertaining; and so, that the essence of the things of faith is unknown and indefinite, although it is contrary to the things belonging to science. We shall conclude from this that science rests upon reason and experience, while faith has sentiment and reason for its foundation. In other words, the philosopher's stone is the real certainty that human prudence assures to conscientious researches and to modest doubt, while religious enthusiasm attributes it exclusively to faith. Therefore it belongs neither to reason without aspirations, nor to irrational aspirations. The real certainty is the reciprocal acquiescence of reason which knows to the sentiment which believes, and from the sentiment which believes to the reason which knows. The definitive alliance of reason and faith will result not from their absolute distinction and separation, but from their mutual control and fraternal co-operation. This is the real sense of the two columns of Solomon's porch, one of which is called

Jakin and the other Boaz; one of which is white, the other black. They are distinct and separate and even opposite in appearance, but if blind force desires to unite them by bringing them together the vault of the temple will crumble. Separated, they are one self-same force; joined together, they are two forces which mutually destroy each other. For the same reason the spiritual power is weakened as soon as it desires to usurp the temporal power; and the temporal perishes, a victim of its encroachments upon the spiritual power. Gregory VII. ruined the Papacy, and the Schismatic kings lost and will lose their sovereignty. Human equilibrium has need of two feet; worlds gravitate upon two forces; generation requires two sexes. Such is the meaning of the Arcanum of Solomon figured by the two columns of the Temple, Jakin and Boaz.

The sun and the moon of the Alchemists correspond to the same symbolism and co-operate in the perfection and stability of the philosopher's stone. The sun is the hieroglyphic sign of truth, because it is the visible source of light, and the unhewn stone is the symbol of stability. Hence the ancient Magi took the stone Elagabale<sup>4</sup> for the figure of the sun itself. Hence, also, the alchemists of the Middle Ages indicated the philosopher's stone as the first means of making philosophic gold; that is to say, of transforming all the vital powers of the six metals in the sun, into truth, and into light; first and indispensable operation of the great work which leads to secondary adaptations and which causes, through the analogies of nature, to find natural and crude gold for creatures of spiritual living gold, for possessors of true philosophic salt, mercury and sulphur.

To find the Philosopher's stone is therefore to discover the absolute, as all the masters say. Now the absolute is that which no longer admits of error. It is the fixed principle of the volatile. It is the rule of the imagination. It is the very necessity of being. It is the immutable law of reason and truth. The Absolute is that which *is*. Now that which is must be in some way before him who is. God himself is not

<sup>4</sup>This was a meteoric stone, such as constituted the favorite emblem of the Great Mother, Kybêlé, Astarté, Aphrodité, and Al Uza.

without a reason for being, and can only subsist by virtue of a supreme and inevitable reason. Hence it is this reason which is the Absolute. We should believe in it if we desire our faith to have a reasonable and solid foundation. One individual has been able to say in our day that God is only a hypothesis;<sup>5</sup> but absolute reason is not a hypothesis. It is essential to being.

Saint Thomas said: "A thing is not just because God wills it; but God wills it because it is just." If Saint Thomas had logically deduced all the consequences of this beautiful thought, he would have found the philosopher's stone, and instead of restricting himself to be the angel of the school, he would have been its reformer.

To believe in the reason of God and in the God of reason, renders atheism impossible. The idolators have made the atheists. When Voltaire said: "If God was not, it would be necessary to invent him," he felt rather than comprehended the reason of God. Does God really exist? We know nothing of it, but we desire that it should be so, and therefore believe it. Thus formulated, faith is reasonable faith, for it admits the doubt of science; and in truth, we only believe in things that appear probable, but which we do not know. To think otherwise is to rave; to speak otherwise is to express ourselves as illuminatti or as fanatics. Therefore it is not to such people that the philosopher's stone is promised. The ignorant who have turned primitive Christianity aside from its way by substituting faith for knowledge, dream for experience, fantasy for reality, the inquisitors who have for so many centuries made a war of extermination upon magic, have succeeded in covering the ancient discoveries of the human mind with darkness. Hence we now grope to find again the key of Nature's phenomena. Thus all natural phenomena depend upon one single and immutable law, represented also by the philosopher's stone, and especially by its symbolic form, the cube.<sup>6</sup> This law expressed in the Kabala by the quaternary had furnished to the Hebrews all the mysteries of their divine Tetra-

<sup>5</sup>Laplace, author of *Mécanique Céleste*.

<sup>6</sup>*Apocalypse*; XXI, 16. "The length and the breadth and the height are equal."  
See also Plato: *Timæos*.

gram. Hence we may say that the philosopher's stone is squared in all directions like the Heavenly Jerusalem of Saint John, and that it bears written on one side the name of Hebrew<sup>7</sup> and on the other that of GOD. Upon one of its faces is that of ADAM; upon the other that of EVE; and finally upon the two other sides those of AZOTH and INRI. At the head of a French translation of a book of the Sieur de Nuise-ment on the philosophic salt, we see the spirit of the earth standing on a cube which runs over fiery tongues. It has a caduceus for a phallus, and the sun and moon on the breast at the right and left. It is bearded and crowned, and holds a sceptre in its hand. It is the Azoth of the sages upon its pedestal of salt and sulphur. Sometimes the symbolic head of the he-goat of Mendes is given to this image. It is the Baphomet of the Templars; the he-goat of the Witches' Sabbath, and the Logos of the Gnostics. Strange images which have been turned into bugbears for the vulgar, after having served for the meditations of sages, innocent hieroglyphs of thought and faith which have been a pretext for the furies of persecution. How many men are unfortunate in their ignorance, but how much they would despise themselves if they ever should happen to know it!

<sup>7</sup>Literally Salamba, the Hebrew name of Solomon. It is curiously and perhaps significantly the masculine of *Salambô*, the Syrian Venus. It signifies Pease Love.—A. W.

# THE UNIVERSAL MEDICINE

## CAPUT (HEAD)

### RESURECTIO (RESURRECTION)

#### CIRCULUS (CIRCLE)

**T**HE greater part of our physical maladies come from our moral maladies, according to the sole magic and universal dogma, and because of the law of analogies.

A great passion to which we abandon ourselves always corresponds to a great malady which we are preparing for ourselves. Mortal sins are so named because they cause us to die physically and positively. Alexander the Great died of pride. He was naturally temperate, and abandoned himself through pride to excesses which caused his death. Francis I. died of an adultery. Louis XV. died on account of his *Parc aux Cerfs*.<sup>1</sup> When Marat was assassinated, he was dying of wrath and envy. It was a monomania of pride which caused him to believe that he was the only just man; and he wished to kill every thing that was not Marat. Several of our contemporaries died after the revolution of February, of cheated ambition.

As soon as your will is irrevocably confirmed in a tendency to folly you are dead, and the reef which will wreck you is not far off. Hence the saying is true, that wisdom preserves and prolongs life. The Great Master said: "My flesh is a nourishment and my blood is a drink; eat ye my flesh and drink ye my blood. You shall have life." And as the multitude murmured, he added: "The flesh is nothing here; the words that I speak to you are spirit and life."<sup>2</sup> Hence he intended to say: "Drink ye of my spirit and live by my life." When he was about to die he attached the memory

<sup>1</sup>It is commonly stated that this monarch died with small-pox. He had the disease in youth, and again at the age of sixty-four.

<sup>2</sup>Gospel according to John vi, 55, 63.

of his life to the symbol of bread, and that of his spirit to the symbol of wine, and thus instituted the communion of faith, hope, and charity.

In the same sense the Hermetic masters said: "Render gold potable and you will have the universal medicine." That is, appropriate truth to your use that it may become the source at which you will drink every day, and you will acquire within yourselves the immortality of the wise. Temperance, tranquility of soul, simplicity of character, calm and reason of the will render man not only happy, but healthy and strong. By making himself reasonable and good, man renders himself immortal. We are the authors of our own destinies and God does not save us without our own co-operation.

For the sage death does not exist. Death is a phantom made horrible by the ignorance and weakness of the vulgar. Change attests motion and motion only reveals life. Even the corpse would not be decomposed though it were dead. All the molecules which compose it remain alive and only move to disengage themselves. And yet we would think that the spirit had disengaged itself first, in order to live no longer! We would even believe that thought and love can die, when the grossest matter never dies! If change is to be called death, we die and are born anew every day, for our forms change every day. Let us fear then to soil and tear our (bodily) vestments, but do not let us fear to quit them when the hour of repose comes.

The embalming and preserving of corpses is a superstition against nature. It is an attempt to create death. It is the forced immobility of a substance which life needs. But neither is it necessary to hasten to destroy corpses or to cause them to disappear, for nothing is accomplished hastily in nature, and we ought not to risk rupturing violently the bonds of a soul which is detaching itself. Death is never instantaneous. It operates by degrees like sleep. So long as the blood is not completely cold, so long as the nerves can quiver, man is not completely dead; and if none of the essential organs of life are destroyed, the soul may be recalled either by accident or by a

strong will. A philosopher said that he would rather doubt universal testimony than believe in the coming of a dead man to life. He spoke rashly, for it is on the faith of universal testimony that he believed in the impossibility of a resuscitation. If a resuscitation be proved, what results from it? It would be absurd to suppose that. We must simply conclude that we had wrongfully believed a resuscitation to be impossible. *Ab acta ad posse valet consecutio.*

Let us dare to affirm now that resuscitation is possible, and even that it happens oftener than is generally thought. How many persons whose death has been judicially and scientifically authenticated, have been found again in their coffin, dead it is true; but they had revived and gnawed their knuckles to open their arteries and escape by a new death from horrible suffering. A physician will tell us that these individuals were not dead, but in a lethargy. But what is a lethargy? It is the name which you give to death begun but not completed; to death which a return to life will contradict. An individual may easily extricate himself out of a difficulty by words, when it is impossible to explain things.

The soul adheres to the body through sensibility. As soon as sensibility ceases, it is a certain sign that the soul is escaping. Magnetic sleep is a lethargy of factitious death, and is curable at will. The effect of etherization, or the torpor produced by chloroform, is a real lethargy which sometimes ends in actual death when the soul rejoicing in its transitory disengagement, makes an effort of will to go away positively. This is possible for those who have conquered hell—that is to say, whose moral force is superior to that of the astral attraction. Resuscitation is only possible, therefore, for elementary souls, and these are specially such as are liable involuntarily to revive in the tomb. Great men and true sages are never buried alive. We will give in our Ritual the theory and practice of resuscitation. To those who ask me whether I have brought back the dead, I reply: if I should tell them I had, they would not believe me.

It remains to examine here whether the abolition of pain is possible, and whether it is wholesome to employ chloroform

or magnetism for surgical operations. We think—and science will recognize it later—that in diminishing the sensibility we diminish the vital energy, and that all that is taken from pain under such circumstances turns to the account of death. Pain attests the struggle of life. It is remarked, therefore, that among persons operated on during insensibility, the dressings of wounds are exceedingly painful. If, at every dressing we repeat the insensibility produced by chloroform, one of two things happen: either the patient would die, or between the dressings pain would return and be continuous. We cannot go against nature with impunity.

*To be continued.*

10-365 374



---

---

THE  
WORD  
Y

VOL. 18

MARCH, 1914.

No. 6

Copyright, 1914 by H. W. PERCIVAL

---

---

GHOSTS.

PHYSICAL GHOSTS OF DEAD MEN.

**T**HE Ghosts of dead men are of three kinds: the physical ghost, the desire ghost, the thought ghost. Then there are combinations of these three.

These physical and desire and thought ghosts were parts of living men, and were, upon the death of the physical bodies, born into their respective worlds where they remain awhile, then break up, dissipate, fade out, and then enter into and animate other forms, only to be in the end recollected and used in the building of other human personalities into which the minds will reincarnate on their return to earth.

The physical ghost, as the astral body, the *linga sharira*, the form body of the physical, has been described in the article dealing with the physical ghosts of living men, in *The Word*, August, 1913. The physical body is the ground in which the astral or form body is rooted. This astral or form body of the physical body becomes the physical ghost after death.

While in the physical body or issuing from it, the form or physical ghost is in appearance somewhat like smoke or

carbonic acid gas. As to color, it is of a greyish, reddish, yellowish, bluish, or silvery violet hue. The physical body has much weight and little density, whereas the physical ghost has little weight. The physical ghost exceeds the physical body in density, in the degree that the physical body exceeds the physical ghost in weight. A physical ghost has a weight of one to four ounces.

The process of dying begins by the loosening of the moorings of the physical ghost from the cells, organic centers and nerve centers of the physical body. This usually begins at the feet and works upward. The parts from which the ghost has separated become cold and clammy, and numbness follows. Like a fog or smoke, the astral or form body of the physical curls and rolls itself upward until it reaches the heart. There it gathers itself together into a globular mass. Then there is a pull at the heart, a gulp at the throat, and it puffs itself out in a breath through the mouth. This is the usual course of dying, and the usual exit from the body. But there are other ways and other exits.

Though the astral or form body of the physical is now out of the body, death may not yet have taken place. The globular mass may remain as it is, for sometime over the physical body, or it may take on at once the form of the physical. It may still be connected by the magnetic cord of life with the physical. If its magnetic cord of life is not broken, death has not taken place and the body is not dead.

The magnetic cord of life is made of four coiling strands within three sheaths. If it is seen it appears as a silvery strand or slender coil of smoke between the physical body and the form above it. While this cord is unbroken, the body may be resuscitated. As soon as the cord is severed, death has taken place. It is then impossible for the astral form or physical ghost to reanimate the physical body.

The desire ghost and the thought ghost may separate from the physical ghost and from each other immediately after death, or they may remain with the physical ghost for a considerable time, or the desire ghost may remain with the physical ghost and the thought ghost be separate from both. Whichever remains with or separates from the others, and how

much time is required for the separation, depends on what the living man has thought and done during the life of the physical body. Nothing occurs after death which determines these matters.

The after death states and conditions of the physical ghost, and especially of the desire and thought ghosts, have been determined by the activity or sluggishness of the mind and desire, by the application of, or the neglect to apply, the knowledge possessed, and by motives which prompted the thoughts and the actions of the person during physical life.

The mind and desire of the person, if lazy and sluggish and without aim or purpose during physical life, may remain after death in a state of torpor or coma for a considerable period, before separation. If the desire has been forceful and the mind active during life, then, after death, the desire and the thought ghosts will usually not remain long with the physical ghost. The desire and thought ghosts may take the physical ghost with them to some distant place, but that is not usually done. The physical ghost remains with or in the neighborhood of the physical body.

The physical ghost has a period of existence, but, like the physical body, it has an end and must be dissolved and dissipated. It can hold its form only as long as the physical body lasts. Its decay is as fast or as slow as the decay of the physical body. If the physical body is caused to be dissolved by acids or eaten by quicklime, then the physical ghost will disappear, because there is a direct action and reaction between the two, and what affects the physical body will also affect its twin, the physical ghost. The fires of cremation consume the physical ghost when its physical counterpart is burned up. If the physical body is cremated there will be no physical ghost to manifest. Cremation, aside from its sanitary advantages, prevents the physical ghost from being used by its desire ghost—when the mind has fled—to annoy or draw force from living persons.

When the globular mass has arisen from the physical body after death, it may take on one or many forms, but finally it will assume the form of what was its physical counter-

part. Wherever the physical body is taken the physical ghost will follow.

When the desire and thought ghosts are separated from it, the physical ghost will not depart from its physical body unless it is magnetically attracted by a person passing near it, or unless magnetically summoned to a particular place by the presence of a person with whom it was concerned during life. The physical ghost may also be called away from its physical body by certain persons called necromancers, and made to appear by necromancy under conditions provided for the occasion.

Another instance of the ghost wandering from its physical body may occur when the body is buried in or near a house which the person had long frequented during life. Then the ghost may wander to certain parts of that house where certain acts were done by the living man, or where habitual acts were performed by him. Then the ghost may be seen visiting those places and going through the acts it had performed in its physical body during life. Such a case may be that of a miser who hoarded his savings, hid them in the garret, in a wall, between floors, or in the cellar, and visited the hoard frequently and there fondled the coins and listened to the tinkle as they fell through his fingers on to the pile. In such performance, the physical ghost in combination with its desire ghost would appear quite different from what it appears like when it appears only as the physical ghost. As such, it is seen merely visiting the place and going through the motions mechanically, automatically, and without the eager glint in the eye or the satisfaction in its looks which it had during such actions in life, when its desire was present and gave animation and the mind lent an appearance of intelligence for the occasion.

It is not difficult to distinguish between the physical ghost of a dead and that of a living man. The physical ghost of a dead man is without animation, and ordinarily moves or drifts about without aim or purpose. With the decay of the physical body, the physical ghost loses cohesion of form. As the physical form continues to decay, the physical ghost

clings about it or flits around it like phosphorescence in the moisture of a rotting log which is seen in the dark, and the physical ghost disappears with the body as does the phosphorescence when the log crumbles into dust.

In itself the physical ghost is harmless, because it is only a shadow, an automaton of the body, and is without purpose. But if it is used as an instrument by directing forces it may do much harm. The physical ghost may flow through its physical body and pass through walls and doors like water through a sponge; because, like water, its particles of matter are finer and lie closer together than do the coarse particles of walls or doors or a physical body.

Physical ghosts in various stages—from the newly formed physical ghost of a body recently buried to the faint phosphorescence of remains in decay—may be observed in burial grounds which have been long in use. The physical ghosts which cling to or hover around their bodies, deep in the ground or in large chambers or tombs, cannot be seen by a person who has not clairvoyant vision.

When not underground, or in stone chambers, and under favorable conditions, physical ghosts in burial grounds may be seen by a person with normal vision and who has no clairvoyant sight. Over a grave a ghost may be seen stretched out or in a reclining posture, and gently rising and falling as if borne up on the undulations of a quiet sea. Another ghost, like a shadow statue, may be seen quietly standing beside a tomb, as it was his habit to stand in life while in a dreaming mood; or it will be seated in a listless way, or, with elbow on knee and head on hand, it will appear to gaze as in life it did when in a pensive mood. Or a ghost, with arms folded on the chest or hands clasped behind the back and head inclined, will be seen walking up and down within a certain distance—as was its wont during study or when pondering over a problem. These are some of the many positions in which physical ghosts may be seen when they are above ground and when their physical bodies are not fully decayed. When the physical body is in late stages of decay, and sometimes when well preserved, the physical

ghost may be seen close to the ground, or suspended in air as a thin smoke or a heavy fog cloud.

Whether a physical ghost cannot or can be seen, is determined by three factors; namely, the physical body of the ghost, the prevailing magnetic influences, and the psycho-physical organism of the person who sees the ghost.

When the physical body of the ghost is in a suitable condition, and the proper magnetic influences prevail, one who has a normal psycho-physical organism will see the physical ghost of a physical dead body.

Remains of the skin, flesh, blood, fat, and marrow suffice to make a suitable physical condition, even though the physical body may be in advanced decay. The proper magnetic condition is provided when the moon exerts a stronger influence on the physical body than does the earth. Anyone who has normally focussed vision and who is sensitive to terrestrial and lunar influences, is in condition to see physical ghosts. One who can see near and distinct objects distinctly has normally focussed vision. He who is attracted to some places and repelled by others, irrespective of their scenic effects and commercial considerations, and on whom the moon and moonlight makes impressions, favorable or otherwise, is sensitive to terrestrial and lunar influences and can see physical ghosts, if the two other conditions are present.

*(To be continued)*

# PYTHAGORAS.

A STUDY AFTER IAMBlichUS AND SCHURÉ.

BY EDUARD HERRMANN.

**T**HE end and aim of all life is evolution. Evolution from the physical plane to the mental, and from the mental to the spiritual plane. If we study the history of humanity we will always find that the great names which have been preserved from oblivion, shining like brilliant stars through the darkness of the past centuries, belong to men who have devoted their life and energy to the great cause of advancement of the human race. Many of them have done this unconsciously, yes even from absolutely selfish motives, but in the end their lifework has brought about changes, without which our race could not have progressed as it did; they were probably tools in the hands of higher beings, who made use of the talent and genius of our human heroes in order to further and realize their own purpose, which always is in conformity with the law of evolution. This is most distinctly to be seen in regard to the physical progress, which is conducive to the betterment of the necessary conditions of physical life.

Since conditions are really the foundation on which the mighty tower of all evolution is to be erected it is no wonder that the bulk of humanity admires and praises most those men of genius who have distinguished themselves on the physical plane. But as soon as we have progressed a little further, we begin to understand that the mental plane is superior, because it is really the mind of man which changes the physical conditions. Hence we begin to place our mental heroes on a higher pedestal than the physical heroes, who might be compared with stars of the third magnitude, while those of the mental are stars of the second. But who are the stars of the first magnitude, whose brilliant and yet so beautifully mild light seems to overpower all the other stars,

and to fill our longing heart with hope for and belief in a better world than our dark earth is, and in immortality? The rays, which emanate from them are rays of truth, of wisdom, of virtue, and of love for all that lives; and for this reason they are not subjected to the law of change, which reigns in the physical as well as in the mental world; those rays come from the spiritual world; the heroes who bring them to humanity are messengers of God—as the Bhagavad Gita so beautifully expresses it:

“I produce myself among creatures, whenever there is a decline of virtue and an insurrection of vice and injustice in the world.”

The Ancients were, indeed, right to call those divine teachers “Sons of God,” Saviors, Mahatmas, and to accord them the honors after their death, which temporary humanity could not give them while they were alive and teaching, because it could not understand teachings which apparently had little to do with the physical plane. Not until much later, with the development of the intelligence of humanity did posterity begin to understand that it is exactly those teachings, and in fact those teachings alone, which can change our unsatisfactory conditions of the physical and mental plane. With this understanding comes the great and lasting veneration which we all feel for those sublime teachers, who lived and suffered thousands of years ago in order to help humanity one step forward on the path which leads to Divinity.

I take the liberty of presenting in a series of articles, the life and the teachings of Pythagoras, and hope thereby to show that they are Theosophy pure and simple, although expressed in a different form. Pythagoras belongs to that mysterious brotherhood, the traces of which are found in the most ancient history as well as in our own time. If ever there was a great civilization like that of the Persians, Chaldeans, Egyptians, we may be sure that the spiritual teachers, the Brotherhood, was behind it, and that their teachings may still be found if conditions are favorable. This is the case with such teachings of Pythagoras as were preserved in the so-called “Golden Verses” written down by Lysis one of his pupils. I shall present them to you in a later paper.

Owing to the fantastic tales which his biographers and admirers have probably invented in order to surround their hero with a mystic halo, it is difficult to get authentic details about the life of Pythagoras, but we know with fair certainty that he was born 582 years B. C., in Samos, Greece. At this time Greece was in a state of great unrest; the wars between Sparta and Athens, between the different Democracies and Tyrannies who were always jealous and ready to destroy each other, had also corrupted the religious life. The celebrated temples of Olympia, Argos, Eleusis and Delphos were not respected anymore, because even the priests sold themselves to the political powers and neglected the Mysteries, which were the initiations into the Secret Doctrine, said to have been given to the highest priests by Orpheus.

If Greece should not be entirely destroyed by inner wars and by immorality, and thus become an easy prey to the enemies from the outside, it must be reformed, physically as well as mentally, and this could only be done from the spiritual plane; that means, through one of the great teachers, who are supposed to incarnate whenever the need for them is greatest. And this seems to have been the case in several parts of the world. About the same time, the great Laotze taught in China, and Buddha in Asia—an illustration of the fact well known to Theosophists, that at certain times a great spiritual wave passes over humanity, regenerating it, so to speak, by giving a strong impetus for the searching after eternal truths and for leading a higher life.

Pythagoras was the son of a rich merchant in Samos, the Greek Island, situated near the coast of Asia Minor. His mother, Parthenis, an excellent and very pious woman, had been promised by the Pythia of the temple of Delphos "a son who would be a blessing to all men for all times." When the child was born the mother dedicated it to Apollon, the God of Light, and had it carefully educated. It is said that the boy was of great physical beauty, of a sweet, quiet temperament, and of a brilliant mind. He studied with Hermodamus, and probably with Thales and Anaximander, but his thirst for knowledge was not satisfied by these philosophers. He remembered what his mother had told him as coming from the hierophant who gave his blessing to the mother, saying: "Thy

son shall be great in wisdom, but remember that while the Greeks possess the science of the Gods, the science of God can be found in Egypt only." Pondering over those words the young philosopher felt an ever growing desire to be initiated into the science of God, and forthwith decided to visit Egypt and to study with the great sages living and teaching there. But the sages of Egypt had little confidence in the Greeks and would not have accepted him, had he not been highly recommended and introduced to the Pharaoh Amasis, by Polycrates, the tyrant of Samos. As it was the priests could not well refuse his application, but they did everything to discourage him; they tested his courage, his patience, his discretion, his self-abnegation, his will with the hardest trials possible. They would not allow him to advance. Not until after twenty-four years of trials was he admitted to the last and highest initiation. The little we know of those ordeals, especially those which led to the acquirement of occult powers and to the practice of magic, prove that they must have been arduous and terrible. There cannot be a doubt that the Egyptian initiates were far advanced in all those mysterious arts which are just now beginning to interest such advanced scientists as Sir Oliver Lodge, Professors Crookes, Lombroso, Richet, de Rochas.

The Egyptian hierophants were undoubtedly in conscious connection with the invisible ones. The last initiation consisted in the practical teaching of how to establish this connection, and how to consciously use the astral body with its transcendental powers. Knowing well the dangers which are connected with those practices, they are extremely careful to impart their knowledge to such men only, who had a hundred times proven that death had no horrors for them, that the passions of soul and body were well controlled, that wisdom and unselfishness predominated. Having discovered that Pythagoras was such a man, they opened the treasures of their knowledge and wisdom to him, conferring the highest honor on the Greek stranger by making him hierophant. In Egypt he learned that the science of numbers and the mastering of the will are the two keys which open all doors of the universe. In Egypt he also learned the involution of the spirit into matter, and the evolution of matter into spirit.

Having found what his soul thirsted for, he decided to return to his native country in order to promulgate those teachings which he was allowed to impart to others. But in the meantime Cambyses, the Persian king, invaded and conquered Egypt (525 B. C.) killing the old dynasty and the principal families, together with the highest priests. Pythagoras was sent to Babylon and kept prisoner there for twelve years. Here he became acquainted with the Chaldean and Jewish priests and also with the Persian Magi. The Magi were especially great in the knowledge and application of the astral-light and of the creative and suggestive power of the human word, and Pythagoras did not miss the opportunity to learn from all of them, so that when he finally returned to Greece he was the most learned man of his time. He knew the secret of all religions, the history of all the continents and races. He was aware of the advantage and disadvantage of Jewish monotheism as of Greek polytheism, of the religion of the Hindus as well as of the Persians. He recognized that each of them contained a germ of truth, and that is why his own teaching was tolerant and just toward others. His deep insight into the causes of things enabled him to calculate rightly the future and the past, and to judge the present with accurateness. He saw that the ignorance and thirst for power by the priests, the materialism of the scientists, the immorality of the people at large, would in the course of time surely destroy Greece, as it did other countries, and that a great moral reformation was the only means to save his and other countries from perdition. Henceforth he decided to return to Samos to reawaken the lost belief in the Gods, and to found a school which should bring forth virtuous men and women.

In those times the most renowned temple was at Delphos, consecrated to Apollo, and for a long time celebrated for its oracles. Dionysos and Apollo were the two representatives of the divine wisdom. Dionysos standing for the esoteric truth, divulged only to initiates. Apollo for the exoteric and practical application of that truth. Apollo was divine inspirer of poetry, music, medicine, laws, and of beauty in general, and also guardian of peace, harmony, purity. He was the favorite god of the joyful, happy, beauty-adoring Greeks, who, out

of their admiration and love, erected to him a beautiful temple at Delphos. His virgin-priestesses for a long time enjoyed great reputation for their ability to see into the future, and to cure the ills of afflicted ones.

When Pythagoras returned to Greece, after an absence of thirty-six years, he found everything in bad condition. Internal wars had depopulated the country, schools and temples were closed, and even the sacred seat of Apollo in Delphos was neglected, because the priestesses had lost their powers of divination and of healing. It was now his work to restore the old teaching by imparting new life, new enthusiasm, new energy to the priests and laymen. Fortunately he found an excellent and highly gifted young woman by the name of Theoclea, who became his devoted pupil and one of the greatest pythonesses Delphos had ever seen. The teachings of the sage of Samos were of high importance. It was not only necessary to re-establish the worship of Apollo, divination and morality, but also to bring the different states of Greece into peaceful relation with each other, for he well foresaw the great danger from Persian invasion which confronted Greece. A divided Greece would not be able to resist such attack. His tale of unhappy Egypt, and the sinister prophecies of Theoclea, taught the priests and all who were fortunate to hear this great speaker, that it was high time to be on guard against the impending danger. It was due principally to him and to his influence that the Greeks, that small but brave people, could for so long a time withstand the attacks of the barbarian forces.

After staying one year in Delphos, he sailed for Crotona, a Greek colony, situated on the gulf of Tarentum. There he founded that celebrated school which was destined to have great influence on the Roman and mediaeval philosophers, and which is still working, in our own time as we shall see when we consider the Pythagorean teachings that have come down to us.

The Crotonians received the master in very friendly manner. He explained to them his ideas on education, and the senate agreed to furnish the buildings for a large educational institution. Pythagoras soon had a group of young men and women around him, who were eager to learn from him. Porphyry and Iamblichus describe him as exerting an irresistible

influence on all with whom he came in contact. The young men who were already tempted by the debaucheries of the notorious neighboring city Sybaris, he persuaded to lead an orderly and moral life; the young women he encouraged to study, to piety and to simplicity in dress and demeanor. His personal grace and beauty, the charm of his voice and personality, his noble life, his wisdom, the austerity of his teachings, everything contributed to make him the favorite of all and to attract the best elements to his school. But he was very careful to admit only those who proved themselves worthy to receive higher teachings. All lived in common and each one received the instruction fitted for his capacities and character; the rules of the order were strict, but not severe in the beginning; they became so later, with every new grade of initiation. The institution was from the beginning a college of education, an academy of science, a little city which served as a model for the larger community; for one of the purposes of the master was to exert an ennobling influence into the political and family life, by initiating the younger generation into divine wisdom.

The first step for young men admitted to the school, was to take part in the gymnastic exercises, where the teachers found occasion to study the courage and self-control of the pupils. Rough and irritating games were forbidden, Pythagoras holding to the maxim that a true hero must fight with courage, but without hate or rage. The pupil was encouraged to express his opinion about certain questions without fear or prejudice. If he lost his temper when contradicted he was not yet fit for the first initiation. After several months he was admitted and subjected to the trials which were to prove his courage and self-control. If he passed them he became an initiate of the first degree, called preparation. The principal law of the first degree was to keep silence. He heard the teachings of the master in regard to the natural feelings and first duties of man; love for parents, for country, for God, showing them that one without the other was impossible.

Next came the love for the friend. Pythagoras said that "the friend is another Self who has to be honored like a God." He further taught that in all visible things there might be found the imprint of an invisible order, thus leading the pupils

gradually to an understanding of the existence of a superior world. But he was careful to explain that the denizens of the higher world, the gods, were the same in all religions, although given different names; wherefore, it was only just to be tolerant toward all religions. The human heroes and their memory should be honored; they became half-gods after death. Thus the pupil was prepared to understand the teaching of a future life and of the evolution of the human soul. The half-gods were his guides, his protectors and at the same time the intermediaries between the Divinity and men. The Divinity itself could not be comprehended by man, except in its manifestations, the two most important of which are music and numbers, because God is the universal harmony and the numbers contain the secret of all created things. "The seven sacred musical modes, constructed on the seven notes of the heptachord, correspond to the seven colors of light, to the seven planets, to the seven modes of existence, which reproduce themselves in all the spheres of the material and spiritual life."

The purer the human soul is, the nearer it comes to an appreciation of this truth, wherefore the purification of the soul is the principal aim of our life; it corresponds with that of the body, and can only be obtained by strict moral discipline. To conquer the passions is the first duty of the initiate. He who has not brought his own being into harmony cannot reflect the divine harmony. But the Pythagorean life was in no way ascetic. Marriage was considered sacred, and Pythagoras highly esteemed the initiated women, although his views about the others were rather doubtful—at least he advised his pupils not to meddle with them unless they were tired of a peaceable and quiet life.

When he was sixty years of age, Pythagoras married a beautiful young girl of great talent. He had been a celibate all his life, and probably never thought of such a step; but one day while meditating, he saw this beautiful virgin approaching and kneeling before him, imploring him to deliver her from a passion which devoured her soul and body, making her sick and miserable and unfit for study or for anything else. Full of compassion, he asked the name of the man she loved. After hesitating a long time, she confessed that she was ready to die

for him, but she could not help loving him. Pythagoras did not answer, but he felt that it was his destiny to be united to this pure woman. So thoroughly did Theano understand the great thinker that after his death she was regarded as authority on all questions pertaining to Pythagorean teachings. The family life of the happy couple was the model for the whole community and for their three children. One of their children, Pelanges, became the teacher of Empedocles, to whom he imparted the secrets of his father's doctrines. For it was the custom of Pythagoras, as of all great initiates, to convey the esoteric teachings by word of mouth only, and only to the selected ones. If we are now able to understand some of those teachings it is because they correspond to those which we find in the Secret Doctrine.

It is said that Pythagoras formulated his celebrated "Science of Numbers" in a book, written by his own hand; but this book has never been found and much is left to our speculation and to a study of the writings of Philolaus, Archytas, and Hierocles (5th Century A. D.). The science of numbers was with Pythagoras the science of living forces, of divine powers acting in the world and in humanity. These living, divine forces, coming first to our understanding by a long continued study of the outer world, have in the course of our evolution to be discovered as acting also from our inner nature outwardly, thus proving that man is not only an expression of the divine power, but is also able to express it himself by means of his will and in proportion to his physical, moral and spiritual progress.

Thus the number ONE signifies the spirit which moves itself, the indivisible unmanifested, eternal one, out of which everything else is born. How can we understand this incomprehensible *One* which none has ever seen? The only way to get nearer to him is, to become like him, to develop our mind, our intelligence, by being constantly active like him; in short, to become the One for the microcosm. ZERO, the circle, or as it is often represented, the serpent which bites its tail, signifies the infinite, eternal being, forever moving itself; it is the female aspect of the deity, while One is the male. The theosophists of old considered the deity as male *and* female, and con-

sequently 1 and 0 include all numbers; and, in fact, all creation, nature. The perfect image of God is not man alone, but man and woman; the eternal male and the eternal female always attracting each other, because they are in reality one and the same divine being. "Honour be to woman, on the earth as in heaven," says Pythagoras, "for she alone makes us comprehend the secret of nature."

Thus the human being, the offspring of One and Zero is spiritual as well as material; his intellect, the immortal, invisible ever-active part of his nature being a spark of the divinity, while his body is composed of matter, divisible and passive. That which connects both is the soul, formed, according to the Pythagorean teaching, from a cosmic fluid by the spirit himself. The soul is really an etheric body, without which the physical matter, constituting the physical form, could not be held together. It resembles the physical body, but survives it after death. The soul is the cause of all our joy or suffering, because it forever vacillates between the higher and the lower worlds; now attracted to the spirit and experiencing its felicity, and then again falling into the sensual delights of matter and suffering the pangs of remorse, well knowing that it belongs in the world of pure spirits.

Thus man is represented by the number Three, to which Pythagoras attaches great importance. "The number three reigns in the whole universe."

Another number of great importance is Seven, signifying the union of man with the Divinity; it represents also the law of evolution working through seven degrees in all the worlds.

Nine represented through the Muses (Urania, Polyhymnia, Melpomene, Calliope, Clio, Euterpe, Terpsichore, Erato, Thalia), stands for the nine sacred sciences: astronomy, divination, science of life and death, medicine, magic, morals, sciences of the elements, stones, plants and animals. Added to these nine sciences the highest one—Divine Science or Theosophy (Hestia), we have 10, the perfect number, the sacred Decade.

But this science of numbers was only the preparation for higher initiation, serving as a means to understand the divine thought in regard to the formation of things, and the evolu-

tion of the human soul. In order to understand the world correctly we must consider it from the material as well as from the spiritual point of view. Thus Pythagoras considered the universe as a living being, which was animated by a soul and gifted with intelligence; a view which is also held and ably defended by the German philosopher, Fechner. It seems to be the tendency of our time to belittle the ancient philosophers and to attribute to them all kinds of childish notions; as, for instance, Pythagoras' views about astronomy and the movement of the sun around the earth. But such critics forget that three thousand years ago it was not allowed an Initiate to divulge the teachings received in the Mysteries, and that in consequence he could only speak symbolically. Thus, if Pythagoras places the fire in the centre of the universe he simply means the spirit, the universal consciousness—the mystic symbol of which is fire. By the sublunar region and the circle of generations, he understands our earth, where the incarnation and disincarnation of the souls takes place. Aristotle positively says that the Pythagoreans believed in the movement of the earth around the sun, and it is certain that the master taught the double movement of the earth to his disciples of the third degree. His four elements, earth, water, air, and fire, represent four degrees of matter; namely, solid, liquid, gaseous, and imponderable, the fifth element—ether—being so rarefied and spiritual that it permeates everything; he calls it the soul of the world.

Pythagoras taught of the great convulsions and revolutions of the earth, which caused the continents to disappear and to reappear. He also admitted the transformation of species, but attributed it not only to selection, but also to a strong impulse of nature, prompted by invisible powers. In every new species a host of superior souls is ready to incarnate and to lead it one step higher in evolution, through continuous struggle for existence. Thus humanity has reached its prominence by the incessant fight with all the powers of nature, and it is destined to mount higher and higher by overpowering the last and greatest enemy—its lower nature.

It is just this lower nature, the love of the soul for the material world and the enjoyment of the senses, which makes

it so difficult for us to contemplate the higher world, and to dwell there for any length of time with our thoughts. And still this is necessary, because man becomes what he thinks. That we have to become higher beings, even seemingly against our own will, is clearly seen by the enthusiastic love which the human soul manifests for the beauties of art, and especially for that art which, in the teachings of Pythagoras, plays so prominent a part—Music.

Iamblichus asserts that it was Pythagoras who discovered the laws relating to the intervals and progression of tones, and that "through music he produced the most beneficial correction of human manners and lives."<sup>1</sup>

Certain it is that he regarded the science of music as of the greatest educational value: "he established that to be the first erudition which subsists through music and also through certain melodies and rythms, from which the remedies of human manners and passions are obtained, together with those harmonies of the powers of the soul which it possessed from the first."<sup>2</sup> He advised his pupils to strike the lyre, or to sing before they went to sleep, and when rising, but especially when they were in sorrow, in fear, in depression or in any passion of the soul.

"Pythagoras was of opinion that music contributed greatly to health, if it was used in an appropriate manner."<sup>2</sup> He frequently employed it in place of medicine, devising certain melodies as remedies against despondence and lamentation, and others against rage and anger. Thus, "by musical sounds he healed the passions of the soul and certain diseases."<sup>2</sup> The time will come when humanity shall know that this teaching is true; that Music is, indeed, the guardian angel of humanity; it silently leads the soul back into the lost paradise—into the world of spiritual beauty, love and truth. Everytime the soul receives those wonderful impressions, it becomes more beautiful, loving, truthful; it gets nearer to the source of all harmony, symbolically expressed by the Pythagorean number ONE.

---

1. Iamblichus: Life of Pythagoras, Chap. XV.

2. Chap. XXV.

## THE MEANING OF SCARAB

By MARIS HERRINGTON BILLINGS

**T**O many people, the scarab, or sacred beetle of Egypt, represents all that the Nile valley holds of interest; it is one of the most typical and characteristic relics of ancient times. This insect, the *ateuchus sacer*, is often seen in Egypt, in the desert, rolling along the ball of dung in which it has deposited its egg. The Egyptians worshipped it from the earliest times, for they considered it a type of the soul. It represented the soul, crawling into the body at birth, and crawling out of it at death. A chance play upon words gave to the scarabiees an importance far exceeding other insects.

In Egyptian the name is khopruru, and the verb, to be, to become, is khopiru. These two words became identified with the scarab; and, to them it signified all that exists, or the organs without which man could not exist; that is, the heart, the will power, life, the force behind the body, which is called the soul. The scarab was therefore worshipped as the God, who brings into being all things existant. So the image was multiplied by thousands, in order to assure the living and the dead a continuance of being. It became a religious emblem held in the highest esteem, and it was used as the motif of ornamentation in jewelry.

Scarabs were set in rings, seals, and worn as pendants. Those who wore them believed that they were the most potent charms in the world, warding off misfortune from the living, guarding the souls of the dead, and insuring them a future re-incarnation in another life. They were made of all kinds of material, clay baked hard as stone, of ivory, bone, jade, amber, obsidian, amethyst, turquoise, and other precious stones, but

the favorites were composed of sandy grit overlaid with glaze and fired in a furnace. The prettiest were of colored glass of beautiful shades. They were generally pierced with a hole through which a wire or thread was passed, and worn suspended from the neck, on the finger, or fastened to the garment, or girdle. Sometimes they were mounted, in gold, silver, copper or bronze.

Every scarab bore inscriptions, such as Good wishes for the New Year; May Amon, Isis, Ra, or Osiris, give to thee a Happy Year. Others bore the aura of life, and the emblem of life, which insured to the wearer a future life, or existence in a new state. Pious texts were often inclosed inside the scarabs, in the hope that this wish would ultimately be realized. Often a scarab was placed in a dead body, in place of the heart, so that in time the mummy would be revived and come to life once more.



## THE SCARAB OF DESTINY.\*

BY MARIS HERRINGTON BILLINGS.

*Continued from page 307.*

HERE was the meeting of two mighty forces; great fascination against great resistance. But Raneë only smiled, and thought "Here is a king among men. It will be some pleasure to bring him to my feet. He is worthy of the game."

As for Ardas, he had worshipped the sun, therefore he could not see the faint rays of the stars. There rose before his vision a face of spiritual beauty and sweet dignity, and he longed for news of the wounded girl. He glanced across the table at Maris, who caught his eye and nodded reassuringly. After this he was able to enter more fully into the pleasure of the evening, and to answer the thousand and one questions asked by Raneë about the king who sought her hand. She was quite pleased by the answers of this handsome ambassador. He pleaded so well for his royal uncle that she fell in love with him; and for the rest of the evening her eyes dwelt upon him, and a smile lingered on her perfect lips.

At length the banquet drew to a close, and a man in a gorgeous uniform of scarlet and gold came in bearing a miniature sarcophagus, elaborately painted, and containing a gilded mummy. Holding it aloft, he bowed three times before Pharaoh and his queen, then bore it round the banquet table, while four white-robed attendants chanted in a mournful key a song, the refrain of which was

"Eat, drink, and seek pleasure while you may;  
Cast off all care—for soon will come the day  
When you, too, must lie as they,  
Naught can save thee—the journey to the grave,  
Nor keep thee from the Realm of Silence."

The guests now followed the Master of Ceremonies into another room, and were entertained by beautiful Arabian dancers,

---

\*All rights reserved, including translation.

jugglers, and tumblers. Musicians played on gilded harps, and unseen singers sang ballads of great heroes.

The entertainment over, the guests arose, some to play at draughts, some to gossip of their neighbors' shortcomings.

Near one of the great pillars stood the Crown Prince Oristan, and beside him was Una. All evening he had been obliged to sit in state on the other side of the great table, while he watched her mobile and intelligent face as she entertained the noble Phœnicians on either side of her. At last he was free, and a glad light shone in his eyes as he saw her make obeisance before the throne. He crossed the room and caught her hand. "Una, the gods have made thee cruel. How couldst thou sit by the strangers? I had made room for thee near me", he said, with flashing eyes.

"Nay, I saw it not. Strangers are rare in Egypt. Dost thou begrudge me the pleasure of speaking with men from another land?"

"If that were all; but thou didst break the laws by taking fruit from the same dish".

"Didst pass the evening watching me; then I shall go where thine eyes canst not follow", she said with a toss of her dainty head.

"Una, how long dost thou intend to keep me in Tuat. Come, I must have my answer. Thou shalt be my queen, if ever I reign," he added, gloomily.

"Let go my hand, Oristan. See, they begin to notice how long thou detainest me. The eyes of Pharaoh are upon thee. I have much to tell thee. If thou wilt wait but one short year, and wilt give me thy promise not to make love to me during that time, then I will talk to thee concerning this question."

"'Tis a long time between floods, Una. Much may happen before then. 'Tis wisest to sail down Life's River—with youth at the helm and pleasure at the prow. Perhaps I shall see but few more inundations."

"Come, sit there", she said, seating herself in a large dipros, and tapping the other seat invitingly with her fan.

"Oristan, thou knowest I try to follow the council of my grandsire in all things. Now, he hath warned me to beware of love-making for the next three months. 'Tis hard on a maiden," she said, with a merry glance. "But he says the stars are in conjunction with evil planets. Never hath he seen such bad prognostications for young people since he hath made the hosts of

heaven his study. He predicts sorrow and death in the house of friends for me; so, doth it not behoove me to be careful not to encourage even a loving glance from thine eyes? Grandsire says I will lose four or five of my best male friends, if I do not beware. So I try to remember, for I should be bereft indeed, were I to lose so many, and thou be among the number", she added, looking up with tearful eyes. "He also predicts great changes before the next rising of the Nile. So help me, Oristan. I beg of thee to refrain even from compliments during this time."

"Thy slightest wish is a royal command to me", he answered, bowing low, and glanced with troubled eyes after the maiden, as she arose and followed her slave to a stately palanquin, and was borne away by two ebony-faced Nubians.

Ranee had risen with indolent ease and sumptuous grace, like the slow undulating motion of the panther, and, looking at Ardas, said:

"Most noble Lord, I shall expect thee about the tenth hour. Thou must have a great deal to tell me; for I would know all about thy kinsman, ere I decide my fate, or take leave of glorious Egypt. To-morrow, then", she said, half questioningly, half commanding.

There was a spell of sorcery in her dark hazel eyes, but it did not affect him. "I obey thy comand, most gracious princess", he replied.

He was glad to find himself at last in the open air. Hophra was chosen to escort him to the palace assigned to him by Rameses; and he was glad to see that it stood on the river bank. After his courtiers had been dismissed, he begged Maris to give him news of Nicia.

"She is safely housed in a villa down the river; and I beg of thee to be cautious. I fear that the fair princess hath set her heart on thee, and I like not her looks. I pray thee, abide by my instructions. We must try to get the dove out of the hawk's nest, my Lord."

"'Tis well," said Ardas. "I give thee my word; and I leave all things to thee, to manage as if it were thine own affair. But let it not be long before thou tellest me where the dove hath flown. And now for repose, Maris. 'Twill soon be dawn; and I will meet thee on the morrow."

\* \* \* \* \*

A film passed over the mirror. I was looking into vacancy. I locked the case, and drew the curtains. A cold gray dawn was

stealing through the skylight. I arose, cramped, cold, and weary; and, making my way through the silent halls, I crept into bed.

My man woke me about eight o'clock, and at once I sent for Sir Julian.

"Old friend, I stayed in the museum all night, and I would like to spend several nights there. May I ask you to arrange matters so that I can sit every night for awhile. I will tell you all about it when the story is ended. Tell the ladies I am a geologist, and go out every morning at sunrise, and cannot get back until evening. Account for my discourtesy in some way; for I must sleep in the mornings in order to be able to study in the museum at night. I will be at dinner with the family, but I will retire at ten. And will you see that I am not disturbed?"

"My dear fellow, everything shall be arranged as you desire. I only wish I could walk the Way with you."

I thanked him, and gave Hutchings instructions not to call me before one, and gladly went back to bed.

Precisely at ten that evening I bade the family good-night, and went to the museum. Sir Julian had left the lights just right; and a warm rug was thrown over the chair, to keep me from being chilled.

"Ever thoughtful soul", said I, as I pulled back the curtains.

## CHAPTER V.

### THE PALACE OF THE PHARAOHS.

**I**N a few minutes I saw the skiff bearing Una and Nicia being poled up the river, passing many boats of all kinds, cedar-masted cangias, flat-bottomed dhows, and many-oared galleys. Great barges, built to transport cattle, floated beside freight crafts built of logs; and sumptuous pleasure-boats, with gaily painted sails, dipped their colors in salute to the great war triremes of Pharaoh. Some of the sails bore colored pictures, and others were chequered with purple, blue, and red. These boats were beautifully ornamented, and the prows bore figure-heads in the shapes of ibis, hawk, and swan, elaborately carved of ivory, gold or bronze, while garlands of carved lotus leaves and flowers hung from stem to stern. Over the decks were brilliantly dyed canopies, heavily fringed with silken tassels.

Nicia was charmed by this brilliant scene. As Una pointed out the gaily decorated crafts with their joyous freight of pleasure-seekers, she said:

" 'Tis a fête day today. Thou art just in time for the gayest part of the whole year. Today is the eleventh of Payni (the seventeenth of June) and this is called 'The Drop', because just at midnight the Goddess Isis is said to drop a miraculous tear into the Nile, which causes it to rise. In three weeks an old man will go through the city and announce the Rise of the Nile, in a quaint chant to all the people. All will then be festivity. The boats will be decorated, and at night they will carry torches, making the river like day. They will sail all over this land that thou seest now"—and she gave a sweep of her arm to indicate the surrounding country. " 'Twill be like the open sea; and thou canst behold all this from the roof of the house to which I am taking thee, so the time will pass all too quickly away. How long doth the caravan tarry in Memphis?"

"I know not, Una; for I but joined it two nights ago. But if the prince will lend us his protection until we reach Palestine, there I have friends. My foster-sister dwells at Bethlehem."

Petra now brought the skiff to a flight of steps, which led to the top of the dyke. Across the road stood the villa Amentu, the home of Hophra's aunt. No one was in sight as the two girls and the slave landed, save a big black cat, lazily sunning himself on the top of the wall. As the girls crossed the street, the cat rose and solemnly trotted after them.

As Una inserted the key in the lock of the great bronze gate, Nicia heard a faint meow. There was the cat, with tail aloft, purring, and rubbing himself against her ankles.

"Go away! Shoo!" she cried, as she gave it a little push with her sandalled foot.

"Oh, don't!" said Una, hastily glancing up and down the street. "Thou knowest the penalty if thou art seen? 'Tis a good omen. Bast sends thee her special protection. Let him come in; perhaps he is hungry; do not send him away, for perchance thou wilt incur the anger of the gods."

"Well, I have a strange presentiment that 'tis a bad omen; and something tells me to keep him without the gate. I dislike cats; and should I have Leo here, he would be very jealous if the creature should wait around like this."

Una escorted her guest through the portal, and passed into a spacious court. On the right was a great living-room, called the mandara, silent and gloomy; but when Amrah drew up the curtains of braided reeds and admitted the sun, she saw that it was a beautiful home. Around the room were great white pillars,

supporting a lofty ceiling which was painted dark blue and was strewn with stars. The room was open to the court, so that the breezes could sweep through, but was shaded by an awning that extended all around. The furniture was of the most tasteful description. The tables were of inlaid wood and ivory, the chairs were covered with light blue damask and their legs were carved in imitation of the claws of animals; there was a great chair of gilded leather, and couches heaped with embroidered cushions which invited repose. On a large table in the centre was a bronze figure, holding a lamp. The floor was covered with a costly Egyptian rug of light blue wool, and slender vases occupied every available space; and in one corner stood a gilded harp, toward which Nicia ran with a glad cry until she remembered her wounded arm.

The house was a large two-story building, built of sun-dried bricks, with ornamental gallery and gilded frescoes. It was built round a court, its blank wall facing the street. A flight of steps led from the ground floor to the balcony, and thence to the flat roof, which overlooked the river and the town. The windows of the house faced the court, and at night were closed with shutters.

Una gave old Amrah some rings of golds, and sent her for supplies, while she tried to make Nicia feel at home.

When Amrah returned from market, she was obliged to leave her guest to the quiet and repose of the villa, with a promise that she would come early on the morrow.

Amrah made a good meal, and Nicia would have felt happy but for the presence of the black cat, which followed her from room to room and made her nervous. She bade Amrah feed the animal, and as soon as darkness had fallen she led it through the passage, opened the gate, and put it out. The cat uttered a very decided protest, and long after she retired she could still hear its discordant cries, as it plaintively wailed to be allowed to re-enter the house. Perhaps it had lived there, and fancied it had more right than the intruder.

When Una arrived at her home she went straight to the quiet room in which her grandsire loved to study the occult sciences, of which he was master. She swept away all the horoscopes on which he was working, his rolls of papyrus, feathered stylus, and pots of colored pigments, and, climbing on his knees, laid her soft young cheeks against his in a loving caress, saluting him with her morning kiss.

"Where hast thou been, little one? 'Tis late in the day to greet thy grandsire."

"My beloved, I have a confession to make. Thou must promise to forgive me ere I tell thee; and, by the Goddess Ma-t, I will not do it again. 'Tis the last time, grandsire, I promise thee", she said penitently.

"Ah, child, I trust thou wilt not do wrong. Remember thine office, and keep thy soul pure and unspotted from the world."

"'Tis a hard task, grandsire. Thou knowest how Hophra and I have loved, even as babes; and thou knowest that of late, Oristan hath favored me with tender speeches."

"Anger him not, my child. I know thou hast a thorny path to tread at present."

"Well, he is very jealous; and Hophra and I dare not exchange even a glance in the palace, for did he but suspect, Oristan would think nothing of sending him to the mines, or even taking his life on some pretext. Last night I heard Hophra say he was going to shoot the wild duck at sunrise, near the old ruins, and I concluded that I would pour a libation to Ra, which must be done, of course, at sunrise on the Nile, facing the temple at Heliopolis," she said, demurely.

"I understand", nodded Sethos. "'Twere hard to curb young blood."

"I went on the river with Petra and Tata, and landed at the ruins. I was hiding from Hophra. He did not see me, and shot at a vulture which was directly above me on the sycamore tree. I was right in the path of the arrow, and would have been in Amenti ere this, had not a maiden stepped forth and stayed the arrow with her own arm."

"Brave girl", said the old man, hugging his pet more closely. "By the Gods I will reward her well, and I will cure the wounded arm. Where is she, Una?"

"She came with the caravan of the Prince of Tyre, which was encamped on the other side of the road, and she asked me to bring her to the city. Hophra gave her the use of his aunt Amentu's house, and I brought her and her slave there. She's very beautiful, grandsire, and she needs our aid; and remember, we owe her a great deal, for I would have been in the care of Anubis but for her."

"My beloved, thy grandsire will bestow his choicest blessings on the stranger."

"Then thou wilt go with me to-morrow to help the arm, which is badly wounded?"

"Aye. I would go with thee now, but we have to repair to

the palace. But why doth she not dwell in the tents of the prince? She would be safer there than in the City of Memphis."

"Because it was predicted that, should she stay there, she would cause the death of the noble Ardas."

"Ah, I see. Well, I will look into these things, so that I may be able to help them. But methinks the prince should have run the risk. He hath a strong body-guard in the Phœnician camp. If he doth value the maid, she should be outside the walls of Memphis," he said impressively.

\* \* \* \* \*

At the fifth hour of the morning, Maris wended his way through the market. He went to a stall where linen robes of all descriptions were sold, and there purchased several shentis and kamis—Egyptian helmets and white robes, such as were used by the soldiers. These he sent to the palace of Ardas. Then he went to the great wharf of Memphis, and bargained with a boatman, to hire his two-oared baris for his exclusive use until after the rise. This concluded, he stepped into the boat, rowed out to the middle of the river, and let the swift current bear him along.

He passed the villa Amentu, which he noted with a keen eye, knowing it from the description Una had given him the night before, at the banquet. He drifted for a mile or more beyond the villa, until he came to a good landing-place. Here he found an old man who lived in a hut and made his living by making clay images of the gods.

Maris asked him if he would care for his boat every evening, while he slept in the camp of the Phœnicians, which was pitched near. The old man was glad to serve the nobleman, for he was generous with his rings of gold; and as Maris rowed away, he called down the blessings of the gods upon him. "May he sleep in the bosom of Harmachis," said he devoutly.

In the great room of his palace, Ardas was striding up and down, impatiently awaiting his friend. The light of morning shone with a warm glow on gilded walls and vermillion frescoes, on beams of cedar and inlaid floors, on purple hangings and alabaster pillars.

"I would give all I own," said he, "if I could but feel that she would love me. Has she some magic power, that she thus draws my heart? I can think only of her—poor wounded dove."

At this moment Maris was announced.

"Welcome, my friend; a thousand times welcome. I hear

thou hast been early abroad. I'll warrant thee 'twas on my service."

"Aye, my Lord. I have been making arrangements for thee to visit the lily maid to-night; but thou must abide by my counsel, or we endanger all our lives. I will leave thee at the first convenient moment, and go to the camp. In the rest hour, when the streets are deserted, I will take the dog in leash—for I know not his temper—and bring him to the villa. Thou mayest rest in peace, with him as guardian for the two women. Thou must arrange thine own plan for leaving the royal palace. At the first opportunity, I will meet thee here. We will then dress as Egyptian soldiers, and none will question us. Come home openly, in a palanquin, and retire to thy room; then we will slip out by this balcony. My boat will be at the steps, and I will row thee to the villa Amentu; and not a soul will be the wiser that thou art not dreaming sweet dreams on yonder couch."

"Good friend, thou art a genius. Thou canst name thine own reward," said Ardas warmly.

The prince had now to give audience to the Crown Prince Oristan, who came attended by lords, viceroys, governors and monarchs. A lion hunt had been arranged for two days later, and Ardas found himself quite bewildered by the plans made for his entertainment, and wished that he could slip off the garb of royalty and be like Maris, free to come and go of his own sweet will. That, in his opinion, should always be the prerogative of a prince.

He had now to go to the palace of Pharoah, escorted by a retinue; and after a lengthy conference with Rameses, he was taken to the great court of the palace, and thence to the gardens, where he found the queen and her two daughters, surrounded by their ladies.

The Princess Ranee gave him a gracious smile, and saluted him with bewitching grace; but Avaris, after greeting him, looked behind him and said with a pout, "Where is thy friend, Maris? Lo! I am desolate."

"Fie upon thee, Avaris; he is old enough to be thy father!" said Ranee.

Nay, but he hath fine brown eyes, and his mouth hath a sweet smile that gives a touch of youth to his serious face, and he hath a charming manner. And I like men, not callow youths."

"Ha, Ha!" laughed Ardas. "Most adorable princess, I will not fail to tell Maris that he hath found favor in thy gracious

sight," and he bowed low over her hand, and kissed it with unwonted fervor.

"Then fail not to have him here tonight and tomorrow. I will have him for my partner in the games. I will make him a boy again; for he cannot have forgotten his youth. He is not so old as that," and she ran off laughing merrily.

"He can be gracious, if he wants to be," thought Raneë, as she watched this little by-play; but as soon as Avaris had gone, Ardas resumed his cold dignified manner. But the princess had a long day before her, in which to subjugate him, and she put forth all her wiles. First she took him strolling through those wonderful gardens. They walked on paths so shadowed with overhanging trees that even the Egyptian sun could scarcely penetrate the leafy canopy. Feathered songsters sang sweet carols overhead. Their feet trod a carpet of green verdure, soft as velvet; while an artificial stream fell in cascades as it leaped from rock to rock, making pleasant music to the listeners' ears, as it gurgled and splashed on its way to the lake. As they emerged from this woodland shade they came to the lake, where pigeons strutted in the sun, and flowers of every description were growing in profusion. Here snow-white egrets stood knee-deep in the water, and gold and silver fish flashed in the sun. There were long vistas of sun-lit sod, and walks of glazed tiles. Carved seats of white marble invited the weary to rest, and an elaborately carved sun-dial marked the passing hours of Time's relentless flight.

Raneë called the attention of Ardas to a levelled green on which Avaris and her youthful friends were playing a game with large wooden balls. One of the players would take a ball and roll it across the closely cut grass to a gaily-painted stake. The player coming nearest to the stake a given number of times proved the winner; but 'twas no easy matter, for, if one player chanced to get her ball near the stake the next would send her's flying in, and away would go the first one from the coveted position; and peals of merry laughter filled the air as the prince and princess walked away.

At this point they were joined by Avaris, flushed and tired. She proposed to show the prince the interior of the palace, toward which they now walked. In those vast halls of flickering shadows cool breezes could always be found. The sunlight filtered down through large windows, set high in the walls, and shone with subdued light on marble pillars and porphyry columns that supported the upper story, while it brought into relief the sculptured cornice and painted frescoes of the remote ceiling.

"Let us begin with the adytum," said Avaris with glee. "I will be the guide"; and taking a tall staff of ivory from an attendant, she led the way.

"Now for the great Throne Room. Tyre nor Babylon can show aught to compare with our historical paintings," said she proudly, "for the Egyptians are the greatest artists in the world."

"Methinks we can only surpass you in one thing," said the prince. "Our purple dye. The possession of that secret hath made us famous the world over."

"Then thou hadst best guard it well; for Ranee will make thee tell, by the magic of Egypt, doth she desire to know it. Alas, thou art helpless! She, being a priestess of Amen-Ra, hath learned the mysteries."

"If the truth be told, fair princess, even in Tyre a man hath small chance of keeping aught for his own against the charms of lovely woman. But perchance 'tis thy way of telling us that it behooves us to take heed how we act in this land of mystery."

"Nay, Avaris is but jesting. Her tongue is apt to run away with her good sense," said Ranee, with an angry glance at her wilful sister.

If the Princess Ranee was noted for her beauty, Avaris was for her intelligence and wit; being one of the most learned women of her time, despite her extreme youthfulness.

"Now I am about to show thee one of the sights of Egypt; the mural decorations of the Throne Room," said Avaris. "These represent the life of the incomparable Pharaoh, Rameses the Second. He began to reign over Egypt when only a child. Here thou canst see the Nile. Note the blue waters and the fields of wheat, and the mountains in the distance. That galley, with its attendant flotilla, is bringing the young prince to Memphis to be crowned King of Upper and Lower Egypt.

"This shows thee the great desert, and the oasis of Fayoum. Notice the lake, the tall palms, the hills of Lybia. This is Rameses as a youth, on a hunting expedition. The slaves are bringing in the game, the lion, the leopard, the hyæna, the wild ass, and the antelope, while the great hippopotami lie at the edge of the water; and in the distance thou canst see the slave breaking the legs of the ostriches with his club, to supply plumes for the fan-bearers."

"If Rameses brought all that game to earth, he was mightier than Nimrod himself," said the prince, with a touch of sarcasm.

"Now here you have the destruction of a great city in the northwest of Mysia in Asia Minor. See the trees on the hill to

the southeast, with foliage so different from that of Egypt. The palaces and temples are also of another style of architecture. The legend says that on the approach of the army of Pharaoh all the inhabitants brought their jewels to the temple\*—diadems of gold, chains and pendants, ten thousand gold rings set with jewels bracelets, anklets, gold bars, and jewelled cups with vases of alabaster. All this treasure they packed into a bronze sarcophagus, which they built into a great wall. These are the captives, being tortured to induce them to tell of its hiding place. 'Tis said that five thousand were put to the sword, but all of them died without revealing the secret. Rameses levelled every wall to the ground, but found it not; and there it remains to this day, under the protection of the gods."

"Methinks, if I were a man, I would undertake the search even now," said Ranee, with shining eyes. "The galleys of Rameses scoured the seas to the edge of the world, and he went as far as the coast of Hindustan. He hath dwelt in Amenti but half a cycle, or I should say his Ka doth inhabit this body of mine. If the gods made me queen of Egypt, I should go forth to conquer new territory. Egypt should be mistress of the world in very truth. Thinkest thou not, oh Prince, that 'tis a question for weighty consideration, to become the bride of the old king of Tyre, or wait, and choose a consort who is young and full of life and ambition? Such a man could be the equal of the gods," and she glanced at Ardas from under her long lashes, watching to see the effect of her words.

"Aye, Princess, thy picture is alluring to the man who desires to rule. As for myself, I thank the gods that they only made me a prince. I care for no larger kingdom than the one called home. I would be crowned only with love," he replied, in low tones which brought a soft light to her eyes.

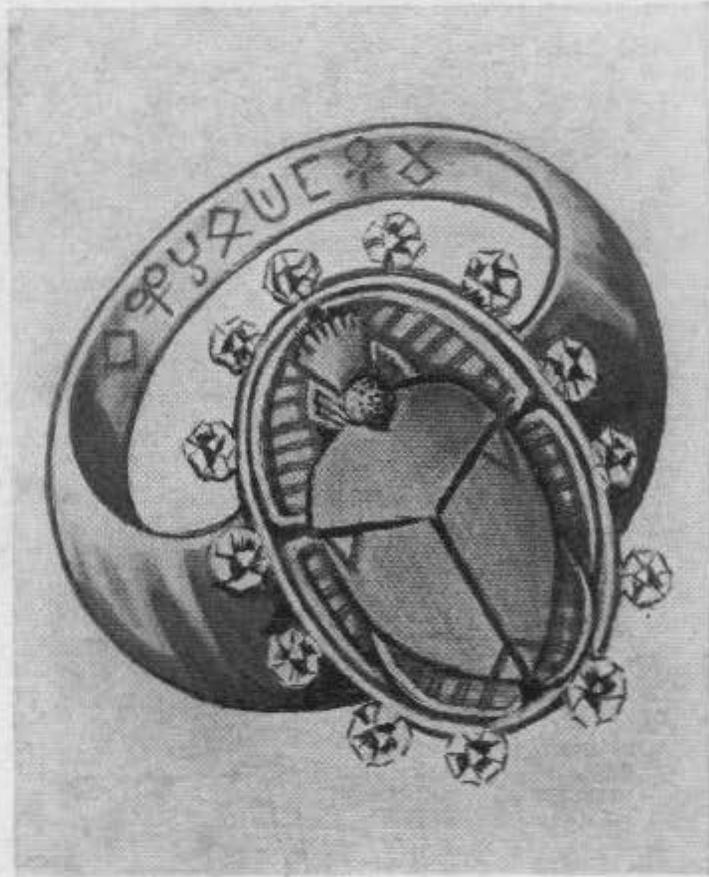
"Wilt thou continue seeing Ranee's pictures, or shall I resume?" said Avaris, with a pout.

Ardas laughed merrily, saying, "Thine, sweet princess, are the more fascinating to me."

Well, here thou dost behold Rameses as the great warrior king. Here are the tents of the soldiers. That ring of warriors and priests sitting on the ground is a council of war. They have just returned from the great battle in which Pharaoh has defeated the Sardons, the Turrsha, and the Lybians; and only by the personal bravery of Rameses has the Egyptian army been saved.

---

\*Called by historians the treasure of Priam.



Scarab ring, with inscription in ancient Egyptian hieroglyphics, used by the priestly caste. The inscription reads: "May the circle of Love enfold thee forever."



UNA, PRIESTESS OF THE TEMPLE OF ATHOR

This picture was made by the author. It shows Una in her Temple dress, as the writer saw her.

They are now considering the conditions of peace, which the Hittite king, Khetaser, has brought to him on a silver tablet, and which thou canst see now sculptured on the walls of Karnak.† It is a most interesting document to read, being an alliance, offensive and defensive, with articles of extradition remarkable for their humanity, and others for the protection of commerce. Rameses had the idea that he could conquer the world, like Ranee, and he set out with a great army. After every conquest he had a tablet engraved on the mountains and pillars of rock, so that the world should not forget his great renown. The inscription reads:

RAMESES, KING OF KINGS, HATH CONQUERED THIS TERRITORY BY FORCE OF ARMS.

"This is the marriage of Rameses, with the daughter of Khetaser, the Hittite. They say that Bathsheba, the queen of David, is a descendant of hers. Hast thou traveled to that famous court, and seen this wondrous woman? Methinks she must have rivalled Ranee! Now perchance, if thou wilt resort to her tactics, my sister, thou wilt win the man of thy choice," she added, with a merry twinkle in her black eyes.

Ardas smiled as he said, "Nay, lovely princess, I have not beheld her beauty. But Maris will beguile the hours for thee, for he hath traveled everywhere.

"On this green plain, with its temples and pyramids, are depicted the works which he accomplished as a builder. Those are the Arabian hills in the purple distance, and these are the Hebrew slaves building the great wall, to keep out the sands of the desert. This line of peaks and crags are the hills of Gurnah, and that is the Memnonium, the Temple of Rameses; those two colossi are the two Memnons. This one is heard to salute the rising sun each morning. Thou canst hear the low musical notes rising and falling on the breeze, if thou goest before sunrise, while his silent partner claps his hands at midnight." This she said with a flicker of her eyelash at Ranee.

"And now we come to the funeral procession of the great Pharaoh. Across the lake of the dead come the musicians, then the slaves, bearing wine, fruit, and flowers; then the white bulls, richly decorated for the sacrifice; and there is the vacant war chariot, with its empty quiver, and arms reversed. There the gilded baris, with the sacred eye of Osiris, bearing the mummy to

---

†This tablet still remains on the walls of Karnak. Egyptologists declare it to be an epic or poem in praise of Rameses. But in reality it is the aforesaid treaty.

Harmachis. That slave carries the sacred blue images representing Rameses under the form of Ra, the Sun God, and this one carries the golden Phoenix, emblematic of his soul. Everything is faithfully depicted, even to the dropping of the lotus flowers, which signifies that, like fallen leaves, all mortals fade and pass away.

"And even this mighty monarch, the greatest earth has known, grew weary of the plaudits of this world. A grain of sand, too small for the eye to see, was his conqueror at the last: It flew in his eye, and produced blindness. Then he grew sad, when the world became dark and he could no longer see the glories of nature, or discern friend from foe, and by his own hand he opened the gate to the realms of silence."

Avaris now led them through the state apartments of the king and queen, and pointed out the suite of Oristan; then stopped at the private apartment of Ranee, over the door of which gleamed the portentous winged sun. She pulled aside the draperies of purple satin, embroidered with the royal symbol of the asp.

"Enter, oh Prince, and be entertained by our Royal Entertainer, my sister, the Princess Ranee," said she; and Ranee smiled.

The room was large and airy, and round it stood artistic Syrian vases filled with flowers, beautiful tables, gracefully shaped chairs of ivory and gold, covered with leopards' skins, while rare perfumes arose from alabaster boxes; and slender water jars, artificially cooled the air by a process known to the Egyptians only.

"Now," said Avaris, pointing to an inlaid couch, "sit thee down and rest. Ranee will entertain us," and she perched herself on a high table.

"Perhaps, Prince, we will frighten thee instead," said Ranee, with a smile which meant much to Avaris.

"Nay gracious Princess, I think that would prove a hard task for thee. It is beyond the power of mortal," said he confidently.

"Well, we shall see," she answered, with a knowing look at Avaris. She then went to a corner of the room, where stood a glass case, and, lifting the cover, took out a couple of slimy serpents. She let them curl around her white arm, and put one of them lovingly around her neck, while she looked long into its beady eyes; then, laying the reptiles on the floor and taking up an ivory flute of peculiar construction, she plaid a soft dreamy melody. The snakes raised their heads, and began to sway gently to and fro, keeping time to the rhythm of the music.

Ardas noted with an inward shudder that these reptiles were the deadly cerastes; and if anything were needed to complete his aversion to the princess, this was more than sufficient. He had a perfect horror of snakes, and he felt his hair rise on end with fear, when one of the serpents glided over the shining floor to within a couple of inches of his sandalled foot; but he did not move. He would not have let Ranee know the terror he felt for all the world. Had he been watching her, he would have heard her give a low whistle, and the snake, obedient to the call, glided back to her.

She took them up and put them back in the case, and, as she did so, Avaris jumped off the table with a laugh, saying, "I always keep out of the way of Ranee's pets."

They now returned to the corridor, and bounding gracefully toward them came a nearly grown leopard. The girls nudged each other behind his back; but Ardas went straight to the animal and looked into its eyes, and it backed away from him step by step, with a low whine, until a slave came forward and caught it by its golden collar, and led it away.

"My brother's hunting leopard," said Avaris. "He is quite tame, but thou didst not know it. Thou art a brave man, Prince."

Ranee's eyes shone with admiration. Here, indeed, was a king among men; a man after her own heart, and a worthy prize for her to capture.

Never seemed day so long to Ardas. After lunch with the royal family came a review of the troops, for Rameses wished to show the Tyrians the flower of the Egyptian army.

The Phœnicians were the greatest sea fighters of the age. There was not a harbor of the Ægean Islands that they did not know. There was not a port in the then known world into which their galleys did not go, for they were feared by all nations. When one of their galleys, with colored sails and gilded prow, swept into some quiet harbor the air was rent with screams of terror, and the inhabitants would fly, leaving the city to the mercy of the dreaded strangers. But Egypt had the only organized military system. Her standing army consisted of twelve thousand war chariots, sixty thousand horsemen, and unnumbered infantry. Thus Rameses might well be proud of his well-drilled battallions, as they swept the fields in solid phalanx.

The ground shook as the war chariots dashed past the royal dais. On came the horsemen, fifty abreast. The magnificent horses in their bright housings, the men in gay uniforms and shining helmets, being a sight well calculated to impress the Tyrian prince with the power of Rameses.

After that came the state banquet, which he thought would never end. As soon as the ceremony of carrying the mummy was ended, he begged leave of Rameses to withdraw, on the plea of indisposition. The royal permission being granted, he gave the signal to Maris, and the two friends joyfully departed for the palace of the prince.

## CHAPTER VI.

### HYMN TO OSIRIS, AND THE RIDDLE OF THE SPHINX.

THE morning following her arrival at the Villa Amentu, Nicia was in a happy frame of mind, for was she not a free woman, and mistress of her own actions?

The court of the villa led into a beautiful garden, at once the delight of Nicia's soul. Here she could pass the hours in blissful content. 'Twas a large garden, surrounded by a high hedge of prickly pear, and encircled by a canal, which was filled by a water-wheel, the shadoof, from which it was easily irrigated. Here the weeping willow hung its slender branches, bending low over the water, while tamarisk, and date-palm with its feathery fronds, stood side by side with the dusky olive. The pomegranate and fig scented the air, and graceful vines climbed everywhere. Purple grapes hung in clusters of rich abundance, and from the balconies flowering vines festooned each projecting cornice with wreaths of gorgeous blossoms.

Within the court formed by the wings of the house, the flowers ran riot. In the centre was a bronze fountain, and issuing from the mouth of its ibis head the water purred and splashed into a large pool, in whose shadowy surface was reflected a bed of purple iris and the sacred lotus flowers, red, white and blue. It was shaded by two great laburnum trees, whose laden branches of golden bloom threw out a sweet perfume. In the water the gold fish chased each other in sportive play, while roses and sweet-scented jessamine, poinsettias, and azalias made a blaze of color. Around the edge of the pool a bed of pale narcissus lifted their white and gold faces to the sun, and statues of the gods gleamed through the trees.

Nicia revelled in all this beauty; for Hophra kept it in perfect order, ready for the time when he should bring home the little bride he hoped to win. Nicia came to a great cat-headed statue, and what should she see sitting at its base but the cat she

had put out the night before. Here he was, calmly washing his face and making his morning toilet in the sun.

"So, mie, thou hast sought the protection of the goddess Sechet herself," said Nicia, with a touch of fear. "I suppose thou wilt have to stay; but I bid thee beware of Leo."

The noon hour brought Maris, leading Leo. He asked after the wounded arm, and told her the prince would call in the evening, about the tenth hour. The dog was wild with joy on beholding his beloved mistress, and gazed on the offending cat with calm disdain when Nicia bade him not to touch him. Thereafter the animals treated each other with silent contempt; but Leo always watched with jealous eyes, and bided his time.

At noon Nicia sat in the great leather chair in the Mandara, trying to coax sleep to come to her, for her arm was very painful, and although Amrah had done her best with soothing lotions, it was still badly swollen. It was with great pleasure, therefore, that she heard the cheerful voice of Una, who had brought her grandsire to see her.

Una presented Sethos to Nicia, and her heart went out to the grand old man, who came toward her with outstretched hands. He took her hand in both of his, and as he looked at the pale sweet face before him, he loved her with a father's love.

"My child," he said, "how can I ever thank thee enough for the boon that thou hast given me in saving my one ewe lamb? She is all I have left. I worshipped her mother, and I lost her. Now Una fills my heart; and were she to be taken I would not care to live on without her. So, my child, ask anything of me, 'tis thine. Thou hast made me thy friend for life. But first let us see the arm. I will relieve the pain that I see expressed in thy face."

With gentle care he unwound the bandage. Then he passed his hand back and forth over the wound, and took from his leather pouch a scarab of burnt clay, on which mystic symbols were engraved. "Behold the scarab of Imhotep, the Physician God." He passed it lightly over the wound several times. "In four days from this thy wound will be healed; but all pain will leave thee now."

Then he bade Amrah bring warm water, and carefully dressed the arm himself; and, strange to say, Nicia felt instant relief; the pain was gone. She felt no further inconvenience. It was as if the arm was well.

Sethos was astonished by the beauty of the maid. "Of what country art thou, child?" he asked.

"From the island of Cyprus, my lord; but I have lived at Tanis for nearly four years."

"I saw thee smile at the mention of Imhotep. Thou dost not believe in the gods of Egypt?"

"Nay, I have been brought up in the household of a Hebrew; therefore their God is my God."

"I see, my child. Thou hast a difficult road to travel, and I pray that thou mayest leave Egypt in safety. Do not profess thy faith to a living soul. Let it dwell in thine own heart. Thou mayest depend on me, my daughter. I will aid thee all I can, for the sake of my Una."

"I thank thee, my lord; and I will not forget thy promise. Shall we repair to the roof, Una? 'Tis cooler there, and we can see the great pyramids and the Sphinx," said Nicia. "Tell me, my lord; doth she guard the necropolis? Why doth she gaze for ever o'er the waters to the distant hills?"

"The Sphinx, my child, is dedicated to Har-em-aku, the Rising Sun. She looks toward the East, because Harmachis was obliged to turn her back for ever on the West, where Osiris lies hidden. Harmachis waits to greet the birth of the glorious Sun God, whom she worshipped,—Ra, the God of Light. Oh! thou great Harmachis, with thine inscrutable features gazing o'er the waters! Una can sing to thee the hymn of Osiris. She is a priestess, and can teach thee many things concerning our religion."

Then Una's sweet voice began to chant, in a low tone, the hymn that was always sung at sunset prayers in the great temples.

#### HYMN TO OSIRIS.

Hail to Osiris, who lives in the West,  
Ruler and Judge of the Kingdom of Rest,  
Remote, inaccessible, silent and lone,  
Thou art revealed to the heirarchs alone.

#### CHORUS:

Prayers we offer, gifts in our hand,  
Father of Egypt, God of our land.

Thy gilded bark sails through the arch overhead,  
From the gates of the dawn to the land of the dead,  
To far-off Amenti, the shadow-land drear,  
Where souls from their errors are purged free and clear.

## CHORUS.

Down in thy chambers far 'neath the sea,  
Osiris hear us, we're calling on thee,  
And the scattered stars that line the way,  
Bid thee rise, Oh! Osiris, and greet the day.

## CHORUS.

Come back to the land of the lotus and palm,  
Revive us once more with thine all-healing balm;  
For Isis and Nephthys are waiting meanwhile  
To welcome thee, Father of Egypt, God of the Nile.

"There, Una," said Sethos, "another day thou canst continue the legend. 'Tis but a short time to sunset prayers, so I will tell thee, Nicia, the story of the Sphinx. She was the first queen of Egypt, and was supposed to be a daughter of the gods.

"Long, long ago, in the reign of Athosis, Egypt offended the gods, so they decided to destroy the world. The mountains shook and trembled, great fissures opened in the ground and swallowed up the inhabitants. Half the city of Bubastis disappeared down a vast crevasse. Islands appeared in the Nile, and split the river into seven streams. Lakes appeared in the desert, and the great palms lay prostrate. All Egypt lay in ruins. A small caravan came into Memphis, with a veiled woman in their midst riding a snow-white camel. She was accompanied by a body-guard of men who were red-skinned, tall, and shapely, and spoke in an unknown tongue. The woman was young, with skin of dusky hue like her companions. She had long black hair and wondrous dark eyes. She wore a robe composed of brilliant feathers, and on her head was a head-dress of red gold, with the body of a bright green bird whose bill was tipped with gold. The head came over her forehead, the wings drooping on either side of her head, and the tail spread out behind. This is the origin of the royal head-dress of the queen of Egypt, that is worn even to this day. All that her people were able to say was, 'Daughter of the Gods.'

"Athosis, the king, had never married, and he had not been a satisfactory king, by any means; for he was a great scholar and a physician, and used to shut himself up in his palace, writing manuscripts. He neither administered justice nor attended to the welfare of his kingdom, so the people rose in a body and accused

him of dealing in magic, and of bringing all this woe on Egypt. Therefore, when the stranger appeared, she was gladly welcomed, and immediately proclaimed queen, and Athosis was put to a cruel death.

"Harmachis never told anyone whence she had come, but only pointed to the setting sun. She ruled wisely and well, laid the foundations of the great Temple of Ptah, and introduced many new forms into our religion, amongst them, the human sacrifice, which we are trying to abolish. She it was who caused the great Sphinx to be hewn out of the solid rock, its face carved in her likeness, wearing the cap of royalty. On the capes of the cap her slaves engraved the mystic symbols, supposed to be the story of her origin in the Land of the Sun, for no Egyptian could read them.

"She built a temple between the paws, and in front of it was a platform on which she had a great circular stone set. Here her priests sacrificed human beings. The temple is small, but very beautiful. Many pillars of wondrous carving support the roof, and a long table stands in the centre of the floor. The roof is a lattice-work of bars crossing each other. These were covered with beautiful and strange flowers, made by her countrymen. They were wrought in gold, and set with jewels. On the table was a great jar with a beautiful face of a god painted therein; but outside the temple she had set a huge statue of a god in black basalt. This was the god to whom she sacrificed the victims, whenever her armies went into battle; but at other times she filled the temple with flowers, and worshipped the god on the vase, whom she called the God of Light.

"After she was firmly seated on the throne, her followers took the god from the front of the queen's temple, and sailed down the Nile. At the mouth of the Delta they went on board a great ship with their Egyptian wives and children, and sailed away, and were never heard of again.\*

"After their departure, Harmachis would sit in her ivory chair on the roof of the palace, and gaze on the great pyramids. She would not be comforted, and soon faded away.

"Before she died she gave orders that her body should not be embalmed, but should be burned. This was done, on the great stone on which she had sacrificed so many victims, and her ashes

---

\*They sailed to the then well known land of Ophir, Peru, crossed to Mexico where pyramids are found to this day marking the tombs or burial places.

were scattered to the winds. The strange manner of her burial caused the temple to be venerated as a holy place, but in the reign of the Hyksos it was despoiled of its treasures.

"So well had she kept her secret of the land of flowers and sunshine, where the birds of wondrous plumage flew, that it became the custom to repose all the secrets of life in her bosom, and when the funeral boat brings the mummy of the dead to the far side of the lake, and judgment is passed by the Forty-Two, then the mummy is carried to the temple and laid in the bosom of Harmachis. Here the soul confides to her care all the sins of its human life. Here, through the night of desolation and solitude the soul remains with the body, to be purified of all dross; then it flies straight to the gate of the Kingdom of Osiris, which lies in the setting sun.

"And now we must go," said Sethos, rising, "for the sun is low. Thou canst learn of Una, for she is a wise little maiden, and well versed in lore of the temples and the mysteries of Egypt. She is a virgin of Athor, and daily swings the censer and plays the jingling systrum† at the temple's service. How old art thou, Nicia?"

"I shall be eighteen on the twenty-first of Payni, and I was born at the fifth hour of morning. I thank thee for thy story, and I hope thou wilt consult the stars for me; and I pray thee, predict for me a happy future, and be sure thou promise me a tall man with fair hair, not an Egyptian," she added, with a laugh.

\* \* \* \* \*

At the tenth hour of the night Nicia was playing idly with the strings of the gilded harp, which, on account of her wound, was propped against the table. She was an expert player on this instrument, and longed to draw forth its melody; but having only one hand available at present, she was just strumming. Aromatic torches flamed in sconces around the room, lighting up the painted frieze of maidens holding garlands of flowers, and bringing out the golden stars of the ceiling, when, glancing up, Nicia beheld Ardas, standing in the curtained entrance; she saw a manly figure, with frank, handsome face and clustering hair, his arms bare to the shoulder, his robe of rustling linen and trappings of gold. On his head he wore a circlet of plain red gold. His grace and

---

†Systrum: a musical instrument used in the Temples consisting of a bow with bars which could be sounded together. On the round part was usually the head of a cat with human features and the sun's disc over its head.

strength showed to the best advantage in his plain costume. He held out both his hands in welcome to her. Standing thus, the picture stamped itself upon her brain indelibly. He was accompanied by Maris, who looked the typical Egyptian, in his linen attire and folded headress. She gave them both a shy greeting, and Maris said to Ardas, "I will await thee, my lord, in the garden, as it is well to be on guard."

"Thou art glad to see me?" said Ardas. "I have been so anxious to see thee, but I felt I might be intruding."

"Nay, thou art master here," she said, giving him a shy welcome.

"My wounded dove," he said tenderly, "how fares thy arm?"

"I feel it not, my Lord. Sethos, the High Priest, hath been here, and I think it is quite healed, at least, I feel no pain; the good priest hath used a charm thereon."

"Then I will love Sethos for thy sweet sake."

After an awkward pause, he added, "Shall I leave thee, Nicia? Perhaps I bore thee. Perchance rest would be the best cure for thee."

"Nay, I bid thee stay. Am I not thy slave? Suffer me to wait upon thee now; 'twill give me pleasure, my Lord."

His heart thrilled with happiness. Nicia called to Amrah, who brought in a vase of wine and some small cakes and fruit—pomegranates, peaches and oranges. She felt a tender pleasure in ministering to his wants. The sound of his voice thrilled her like music; and she wondered what had come over her, and why she dared not raise her eyes to her companion's face.

As for him, he was quite content to sit and gaze on the beautiful face before him to watch the play of her features, and note the girlish shyness stealing in flushes from cheek to brow. He saw her change color, and her lips quiver; then he bent over and took her hand. "I have known thee but a few days, but I love thee, Nicia. How strange this life of ours! The whole world has changed for me since I met thee. I am a stranger to thee, but I feel as if I had just come into mine own kingdom."

He felt her hands tremble in his, and continued, "My love, I heard of thy bravery; I wanted to come to thee, but affairs of state held me back. Maiden, what spell hast thou cast over me? I cannot live without thee. 'Tis the first time I have felt the captivating power of lovely woman. What sayest thou. Wilt thou not try to love me?"

Nicia lifted her dewy eyes. "'Twould not be a hard task,

my Lord," she said, with a smile that made his heart beat faster, and stirred the blood in his veins.

"Hast thou given me one thought?" he asked, eagerly.

She flushed crimson as she answered, "I have given thee many, my Lord."

He took her sweet face in his hands and kissed her brow, his lips murmuring words of tenderness the while. A glad light shone in her eyes. What relief to feel this adoring protection thrown around her! He was so kingly, so brave; her heart went out to him. She leaned toward him with tender, confiding grace, and crept into his outstretched arms; and thus they stood heart to heart.

"Wilt thou nest here for ever, my bird?" he whispered. "Wilt thou wed me, and come under the shelter of my tent? Thou shalt be my Princess. I will have none but thee to rule the kingdom of my home."

"And thou wilt love me only, my Lord, for how long? Since 'tis thy first experience," she said archly.

"Aye, I will love thee through eternity," he said solemnly. "The current of my love is deep and strong; thou mayest trust thyself to its tide."

"But in time, my Lord, I shall grow old and grey."

"Well, then," he said, "we will tread the way together, hand in hand through life's journey; and after that, I will follow thee to the stars. I have been waiting for thee all these years; and when I saw thee coming out of the shadows into the moonbeams, I knew that I had met my mate, the love of my life."

"I hope I may prove worthy of that love," said she.

"Such love as ours," said the prince, "is written in the stars, and kindles into flame at the first meeting."

"Aye, 'tis not hard to believe it," said she; for her heart was glad. Had he not come to her at the most critical moment of her life, when her heart had stood still with the fear of the future?

"My Lord, I am thy humblest slave. Do not, I pray thee, exalt me to a high eminence, only to let me fall later. Perhaps 'twere better I remain thy slave. 'Twould kill me to see another in thy embrace. How many slaves worship thee already, my Lord?"

"My own, thou shalt wed me. I have no favorite slaves, Thou, and thou alone, I promise thee, shall rule my life. The love of thy heart will be all-sufficient." He kissed her beautiful hair, and laughed as he began to tease her, saying, "'Twill be thee, and

thy frowns that will make me seek smiles elsewhere. Tomorrow I shall bring the priest from the camp, and we will be wed according to Phœnician custom."

"I think, my Lord, I would prefer Sethos," she said, with pretty deference. "He was here this noon hour, and is a wise and holy man. Besides, the Egyptian custom is to have one wife; the Phœnician, many."

"Thy wish is granted, my love; I will see Sethos in the morning, and he shall make thee my Egyptian bride. So the prediction will be fulfilled, that I should find a wife in Egypt, and there dwell. But the latter part will not come true, for I will leave here at the first opportunity. I will take thee to Aradus, and there we will dwell 'neath mine own fig tree. I have a white nest in the hills, sweet one, where the groves are filled with singing birds, the fields covered with a carpet of flowers, the orchards filled with fruit, where the vineyards are purple and gold with the clusters of grapes; and over this realm of beauty thou shalt reign, Queen of my Love forever."

"Thou dost show me a fair prospect. Oh Prince! who could resist thy pleading? Not I, forsooth."

"Then thou wilt journey with me to this far country, Nicia?"

"Aye, my lord," said she softly, with trembling joy and the glory of love shining in her radiant eyes. "Wither thou goest, I will go."

"Now, alas! 'tis time I bade thee farewell, sweet love. Poor Maris hath paced the garden walks long enough, I trow. Methinks his patience is well nigh exhausted ere this. At the tenth hour, tomorrow, then, I will see thee again; and now—dream of me, as I will of thee."

He found Maris contemplating the stars with a rueful face, and slapped him on the back in a merry mood.

"I was just wondering, my Lord, which seat would prove the softest couch," said Maris. "The east is already growing pale. We must hasten, ere the day break."

They crossed the street, and Maris brought the boat to the steps. Ardas took an oar, and the light craft soon pulled up at the steps of the palace.

Ardas told Maris of his plans for the morrow, and at first he thought to dissuade him; but seeing that he was bent upon wedding the maid, he only prayed to Astarte to let him once more ride under the free skies of heaven, with the sands of the trackless desert 'neath his feet and the head of the caravan pointing

north. He promised Ardas that he would see to all arrangements for the ceremony, and wished him a long and happy life with the bride of his choice.

\* \* \* \* \*

The first thing the prince did, the next day, was to call at the house of Sethos. After being led into the presence of the High Priest, he plunged right into his subject, for he was impetuous, and wasted no time in preliminaries, and asked if Sethos would perform the marriage rite for him that night.

"Gladly would I do as thou wishest, my Lord; but tonight I must obey the summons of Pharaoh. The following night I will be at thy service; and I am glad to see thee wed the maid, for she is thy destined mate, oh! Prince."

After a few more words on the subject, they drifted into a conversation on astrology, in which Ardas was keenly interested. Just at this time a wonderful star had appeared in the sky, so Sethos invited him to pay him a visit in his tower of Athor, where he could show him this star, with its long nebulous trail of light. He promised to let Ardas look through an instrument that made the wonders of the heavens seem close at hand, and brought the moon to earth, as it were. Ardas thanked him warmly, and promised to accept the invitation on the first evening that he would be free.

Ardas now handed Sethos a string of gold rings, asking if the lady Una would grant him the favor of superintending this little wedding, and giving the necessary orders for the festivity of the morrow, and begging her presence at the feast. Sethos accepted in her name, and the prince departed a happy man.

When Sethos told Una the news, she was delighted, and hurried to the Villa Amentu to talk things over, as girls have done since the beginning of the world. Arriving there, she found Nicia in the garden, with a look of rapt attention on her sweet face. Nicia put her fingers to her lips, saying, "Hush, Una; dost thou not hear the cuckoo"? Then the two girls listened, as, low and sweet, from a neighbouring tree came the musical note of the cuckoo.

"'Tis an omen," said Una. "Good luck will attend thee, Nicia."

"Nay, in Cyprus we believe that when we hear the cuckoo, we must wish, and whatever we wish for, we will receive; and 'tis true, for I have proved its veracity. And I wish that Prince Ardas will love me forever."

"And I," said Una, "wish that the way may be made smooth for Hophra and I to love each other, and some day wed."

The girls embraced each other, and then entered into a long conversation on ways and means; and the sun was sinking in the west ere the busy little maiden took her departure. Maris arrived soon after, bringing Darda now quite recovered from his wound, and, to the old man's joy, he was installed as general factotum at the villa.

#### CHAPTER VII.

##### THE MARRIAGE OF THE SLAVE.

THE pale moon hung low in the west, and flooded with a soft white radiance the sleeping city; the stars shone with a golden lustre, mellow and bright, smiling down, as it were, on Memphis, spread out mysterious and indistinct in the fading light. Here and there huge temples and monoliths loomed, vast and shadowy, against the sky. Far below were houses and gardens; and now and then I saw faint flashes thrown from torch or lamp amidst the shrubbery.

High over shaft and column, palace and obelisk, rose the lofty tower near the temple of Athor. Here, on its summit, at the midnight hour, stood Sethos, studying the countless stars, and gazing with anxious eyes on the planets. With rapt attention he scanned the heavens, demanding the secrets of the skies.

Sethos read the stars as a student reads a book. To him they formed the book of fate, written on the luminous pages of the sky; and this sage of Egypt fixed eyes, brain, hopes and thoughts on those starry gods. He believed that on this science depended the history of nations, the welfare of Egypt, and that they were the arbiters of fate.

He regarded the heavens for a long time, and his face grew pale and wan as he said: "Oh! ye infinite worlds, surely ye must know. Ye have given me knowledge to forecast men's lives and destinies; I have read your scroll by sheer force of intellect. I have compelled you to reveal your secrets. Your knowledge is mine, until these reasoning powers are stilled in death. I am your servant and your priest. But Oh! Thou mighty One, whose hand hath marshalled the stars, give me Thy strength, Thy knowledge. Oh! Thou infinite One, do I read Thy mysteries aright? Oh! ye silent witnesses, who never weary of your endless watches through the unfathomable night, trace for me in your starry light the fate of this fair blossom, that, like a being from another world, hath drifted to our inhospitable shores. The rocks and

shoals are before her; will she guide the frail baris of her life amongst them? Woe is Egypt, this *Vague* year! The baleful stars are in the ascendant, and the dreaded comet rules the sky."

He descended to a room on the ground floor furnished as a study, where the torches shed their mellow light on papyrus and quills. His face was sad, and his hand shook as he took several horoscopes from a small chest.

"Tis a dark, sad year for Egypt," he said, as he saw the name of Oristan. "Alas! Thy star is on the wane, Oh! prince. Thou wilt never rule over Egypt. And now for the horoscope of the maid. In very truth she hath a most unfortunate horoscope. Saturn is in his own sign, in conjunction with the moon, close to the square of Mercury in the twelfth house, the house of treachery and secret enemies. The moon doth show that the enemy is a woman, very powerful—a princess or a queen. Saturn, thus placed, doth show that she is deceitful, treacherous and murderous. Jupiter, the benefic, is in the sixth house, that of servitude and is opposed by Saturn and the moon, and square to the Sun and Venus. This shows that the maid hath a slave who is faithful to her, but will be powerless to help her. The Sun, her friend, is under the earth, in square to the three planets in the twelfth and seventh houses, and is in the position of a dead man. The lady in Virgo is in square to Mars, and Mars doth gleam with a ruddy glow, which shows that she will meet with misfortune, and lose her best friend; Mars being in the eighth house, the house of death. Argool, the baleful star, is in mid-heaven. The aspects are most unfavorable. The Gods are arrayed against her, and mortal prayers cannot change their set purposes."

\* \* \* \* \*

The Villa Amentu was gay with torches on the following night. Una had decorated the mandara for the marriage feast. Each pillar was entwined with garlands of fresh white lotus flowers, and the table was a mass of white roses, amidst which were hidden special little cakes, to bring luck to the bride and groom.

The prince and Maris arrived at an early hour; but Una insisted on keeping Nicia in the garden, out of the sight of Ardas, for it was unlucky, so she averred, to see the bride before the hour set for the ceremony.

Sethos went from room to room carrying a golden bowl and a branch of olive. The bowl contained water from the Nile; and with the branch he sprinkled the threshold of every room, while he chanted in a low tone to ward off evil spirits.

Then Nicia was carried by Hophra across the threshold of the mandara, and deposited in the middle of the room. She wore a robe of white linen, and over that a transparent robe of silver gauze. A veil of the same material covered her from head to foot. She was crowned with a wreath of sacred lotus leaves, and wore a girdle of the same. She laid her hand in that of Ardas while Sethos pronounced the sacred words over them. Sethos then put the wedding scarab on each finger in turn, until he came to the third finger of her left hand; then Ardas put it on, saying, "Hereby I wed thee, according to Egyptian custom, and make thee my princess, to have and to hold while life doth last. "He thereupon took from his head his golden circlet, and crowned her while she knelt at his feet. Then he bade her rise, saying, "Arise, Princess of Aradus, queen and chief woman of my household."

The wedding ring was a present from Sethos and was a beautiful scarab in the form of the sacred beetle, made of green jade and surrounded by twelve brilliants, with the crescent mark of Thoth carved thereon, signifying that Thoth, the Moon God would bless the union with wisdom.

Sethos touched each one on the breast with the sacred head of Athor, signifying that she would guide them through life and take them under her special protection.

After the ceremony was ended Ardas knelt down and removed from Nicia's ankle the anklet, the badge of slavery. Then Maris paid obeisance to his princess, and took the vow of fealty to serve her as he served the prince with undying love and devotion.

The friends had a merry feast, and Hophra and Una, for once, were as happy as two mortals could be in their unrestrained joy for this one evening.

The dawn was not far away when the guests departed for their several homes.

*To be continued.*

## INSTRUCTIONS IN MAGNETIZING

By ALEXANDER WILDER, M. D.

**I**T will be proper, before concluding this series of papers, to treat somewhat more definitely upon the agent commonly denominated Animal Magnetism.

Jacob Dixon gives us this theory: "The nerve-organism of the human being, taken as a whole, is bipolar—the brain-system representing one pole, and the ganglionic the other. These two systems are interlaced by reciprocating nerve-cords and nerve-plexuses into one system. In our ordinary day-life the brain-system is positive, and ganglionic negative. In our ordinary night-life the ganglionic system is positive and the brain-system negative. The brain-system is the focal apparatus of sensation and will; the ganglionic that of intuition, instinct and sympathy. Facts demonstrate that these apparatus are the immediate concrete instruments of the soul, by which it has polar organic relations with the material sphere; and thus on the natural plane is made to move spiritual man, who—through the soul—has polar relations also with the spiritual sphere, as manifested in the phenomena of clairvoyance and trance."

Although however, it would be very proper and interesting to extend this quotation and treat on that department of clairvoyant and mental phenomena, I judge it will be more acceptable and perhaps more directly useful to attend more directly to the physiological phenomena and agencies. If you are interested in this branch of the subject, I have no doubt that you will find time and make opportunity to explore farther—even into the ulterior manifestations, where the perception is exalted beyond sphere and the everyday condition into higher and wider fields. Man is an infinite being, if he did

but know it. As an individual he is limited by the faculties and organs of the body; but, on the other hand, he extends as far as the universe—

“Near allied  
To angels on his better side.”

In general, says Deleuze, magnetism acts in a more sensible and efficient manner upon persons who have led a frugal life, and who have not been agitated by passions, than upon those with whom the course of nature has been troubled, either by habits of luxury or by remedies. Magnetism does no more than to employ, regulate, and direct the forces of nature. It acts better with persons living in the country than others. Nervous persons exhibit the most singular phenomena, but fewer cures. The object of the magnetizer is to develop the healing forces, to aid the natural functions in doing their work, as well as to add to their energy. It is essential, therefore, to act in aid of nature and not in opposition. We should not magnetize for curiosity's sake, or to produce marvelous effects, or to convince the incredulous; but only to do something beneficial.

The magnetizer should never undertake any operation without full confidence in his own powers. Faith is of vital importance. It is not so necessary to the patient; but the more truly passive and trusting he is, the more efficacious will the endeavor be. Every lady is subject to magnetic influence, whether acknowledging it or not.

It is the duty of the magnetizer to economize his energy. He should be careful in diet, continent, and free from excesses. Everything which wastes the energy, hinders success in manipulation. Nor should he have anything to do with an individual toward whom he feels an interior repugnance. He should be certain of desiring to serve and benefit the individual whom he proposes to magnetize.

There are a variety of processes to be employed. We may operate on the whole body, or some particular part of it. We may employ the hand, the eye, or the will. Some magnetize a substance, a drink, a stick, or article of clothing. The more

common method is by passes, as they are called. "I thought," says the Syrian general, "he will surely come out to me and call upon the name of his God, and pass his hand to and fro over the diseased place and recover this leper." Often it is well to place the hand to the spot or some nervous tract leading to it, or having a polar relation to it. I never tried my hand at controlling individuals at a distance. The breath will also have a magnetic influence.

It is not well to have many spectators to a magnetic seance. You are not juggling, or employing conjurers' tricks. It is essential to fix your attention on what you are about, and ill-tempered or frivolous individuals are likely to divert attention.

Deleuze prescribes the following method: Cause the patient to sit down in the easiest position possible, and place yourself before him, on a seat a little elevated, so that his knees will be between yours, and your feet beside him. Ask him to give you his entire attention, giving up all apprehension and exercising hope and confidence. Having made ready for operations, take the hands in yours, placing the inner side of your thumbs against the inside of his. Remain in this attitude from two to five minutes. After this gently remove your hands and wave them so that the interior side be turned upward and raise them to his head. Then place them on his shoulders, leaving them there about a minute; then draw them to the extremity of the fingers, touching lightly. Repeat this five or six times, always turning your hands upward and sweeping them off a little before ascending again to the shoulder. Next place the hands on the head and hold them there a moment; then bring them down before the face at an inch or two distant, reaching the pit of the stomach. Confine your attention to this region for some two minutes, passing the thumb along the pit of the stomach and the other fingers down the sides. Then descend slowly down to the knees or farther; even to the ends of the feet if convenient.

The same manipulations may be performed behind the shoulders, along the spine, to the hips and along the thighs to the knees and feet. Always be very careful in magnetizing to draw the hands downward. These are magnetic passes. Those

made in a reverse direction tend to throw off the influence. Hence we turn the palms outward when we carry the hands upward in magnetizing; and inward if we wish to disperse the influence.

In this manner the odic fluid or fire will be generally distributed, and tends to accumulate in the organs having need of it. There are other passes to be made at a greater distance from the patient. They generally produce a calm, refreshing pleasurable sensation.

When the magnetizer is thus acting on the patient they are said to be *en rapport*, a French expression meaning, in a peculiar relationship. The vital principle in the two is at one. When this condition has been duly established, there is no further necessity of any touching of the body, when endeavoring to magnetize.

Let the movements be easy and not too rapid. Avoid weariness all that is practicable. This is the object of touching the thumbs. It is better to join all the fingers and palms of the hands. The backs of the hands exhibit little or no odylic energy.

There are other methods, which in certain cases it is obviously better to employ, as where women or persons in bed are to be the subjects. One hand may be placed on the stomach or other important focal point of the body while the other is making passes. In case of local trouble the passes should be made over the part affected and to a point beyond.

When the magnetic or odylic current is set in motion, it draws the blood and other fluids with it. Pain will be transferred from one point to another, as well as from the body. An inexpert operator may divert it to his own body.

The endeavor should be made to accumulate the fluid upon the suffering part, and to draw off the pain toward the extremities. You accumulate the fluid by holding the hands still at a point, and draw it off by the motion.

In the operation, the patient is in a receptive and the magnetizer in an active condition. This induces a blending of the energy of the one with the potency or dynamic principle of the other; thus producing a genesis or change of state.

The fingers are more efficient than the extended hand.

Some patients assert that they perceive luminous sparks pass from them. A piece of cloth may be laid upon an affected part; then apply the mouth to it and breathe through it. This will introduce the magnetic energy into the body. The palms of the hand placed on a patient's head, with fingers held up and separate, will often relieve headache. Other troubles may be benefited in analogous methods.

These processes, however, are of little account, except there is determination on the part of the actor. They should be varied as circumstances indicate, or at the wish of the patient.

The effects will appear on some patients after two or three minutes; others are harder to operate with. The various phenomena should be observed, and treatment directed or modified accordingly.

The patient frequently perceives a heat escaping from the operator's fingers; and sometimes perspiration is induced. The eyes close; a sensation of tranquil enjoyment comes over the body; he becomes drowsy, and sleeps. He can be awakened by the magnetizer, by a command or by reversing the passes.

A magnetic crisis occurs by the removing of the seat of the malady, change of the pulse, excretions, abscesses, pains. One is likely to imagine he is doing injury, except he has learned about these occurrences.

Passes made transversely across the eyes will awaken a patient.

The operator is liable to take on the morbid conditions of a patient. Even a contagious disease may be contracted in this way.



# DOGMA AND RITUAL OF HIGHER MAGIC (HAUTE MAGIE)

By ELIPHAS LEVI

Translated from the French by Major-General Abner Doubleday. Annotated  
by Alexander Wilder, M. D.

(Continued from page 320)

## DIVINATION

DENTES

FURCA

AMENS

**T**HE author of this book has dared a great deal in his life, and fear never held his thought captive. Still, he arrives with a legitimate terror at the end of the Dogma of Magic. The question now is whether to reveal or rather to reveal the great Arcanum; that terrible secret, that secret of life and death expressed in the Bible by these formidable and symbolic words of the symbolic serpent himself:<sup>1</sup>

- I. NEQUAQUAM MORIEMINI, You will not die,
- II. SED ERETIS, but you will be
- III. SICUT DII, as God,
- IV. SCIENTES BONUM ET MALUM, knowing good and evil.

One of the special advantages of the initiate to the Great Arcanum, and the one which sums up all others, is *Divination*. According to the common meaning of the word, to divine

<sup>1</sup>Genesis III, 21.

signifies to guess what we do not know, but the real sense of the word is unspeakable from its sublimity. To divine (*divinari*) is to exercise divinity. The word *divinus*, in Latin, signifies more and a different thing from *divus*, whose sense is equivalent to man-god. *Devin*, in French, contains the four letters of (*Dieu*)<sup>2</sup> God, plus the letter N, which corresponds by its form to the Hebrew *aleph* and which expresses kabalistically and hieroglyphically the Great Arcanum, whose symbol in the Tarot is the figure of the Conjuror.

He who comprehends perfectly the absolute numerical value of *aleph* multiplied by N, with the grammatical force of the final N in the words that express science, art or power; then who will add the five letters of the word DEVIN, so as to cause five to re-enter into four, four into three, three into two, and two into one, he while translating the number which he will find in the primitive Hebrew letters, will write the occult name of the Great Arcanum, and will possess a word of which the holy Tetragram itself is only the equivalent and image.

To be a diviner, then, according to the full meaning of the word, is to be divine, and something still more mysterious. The two signs of human divinity, or of divine humanity, are prophecies and miracles. To be a prophet is to see in advance the effects which exist in causes; it is to read in the astral light. To do miracles is to act upon the universal agent, and to render it subject to our will.

It will be asked whether the author of this book is a prophet and thaumaturge. Let the curious search and read all that he has written previous to certain events which have taken place in the world. As for what he has been able to see or do, suppose he should tell it and there really should happen to be something marvellous about it, would any one believe him upon his word? Besides, one of the essential conditions of divination is, that it is never to be coerced, and never to be subjected to experiments—that is to say, to taste. The masters of the science have never yielded to the curiosity of anybody. The sybils burned their books when Tarquinius re-

<sup>2</sup>The *u* and the *v* like *i* and *j* were formerly the same letter, and in some languages are still so considered.

fused to prize them at their just value. The Great Master was silent when he was asked for signs of his divine mission. Cornelius Agrippa chose to die in poverty rather than comply with those who demanded a horoscope from him.<sup>3</sup> To give tests of the science to those who doubt the very existence of such knowing is to initiate the unworthy—to profane the gold of the sanctuary, to deserve the excommunication of sages and the death of the revealers themselves.

The essence of divination, that is to say, the Great Magic Arcanum, is figured by all the symbols of science, and strictly connects itself with the unique and primitive doctrine of Hermes. In philosophy it gives absolute certainty; in religion the universal secret of faith; in physics, composition, decomposition, recomposition, realization and adaptation of the philosopher's mercury, named Azoth by the alchemists. In dynamics it multiplies our forces by those of the perpetual motion. It is at the same time mystic, metaphysical, and material, with correspondences of effects in the three worlds. It attains to charity in God, truth in science, and gold in riches; for the transmutation of metals is both an allegory and a reality, as all the adepts of the true knowledge well know.

Yes we can really and materially make gold with the stone of the sages, which is an amalgam of salt, sulphur and mercury combined three times in Azoth by a triple sublimation and a triple fixation. Yes, the operation is often easy and may take place in a day, in an instant; at other times it requires months and years. But in order to succeed in the great work it is necessary to be *diviners*, or divine in the kabalistic sense of the word; and it is indispensable to have renounced for one's own personal benefit the advantages of the riches of which we thus become the dispenser. Raymond Lully enriched sovereigns, served Europe with his establishments, and

<sup>3</sup>After the death of his patroness, Margaret of Austria, Agrippa was appointed physician to Louise of Savoy, the mother of Francis I, King of France. She required of him a task which should test his ability as a diviner. He refused her demand, and rebuked her as a cruel and perfidious Jezebel. He died in 1534, in his forty-ninth year, in great poverty. He was a rare scholar, of studious and untiring habits, and devoted to the pursuit of chemical and astronomical science. Lord Surry, Sir Thomas More, Thomas Cromwell, the Emperor Charles V, were more or less intimate with him.

remained poor.<sup>4</sup> Nicholas Hamel, who is certainly dead, whatever the legend about him may say, only found the great work after having attained through asceticism to a complete indifference to worldly riches. He was initiated through the intelligence which he suddenly received from the book of *Asch Mezareph*,<sup>5</sup> written in Hebrew by the kabalist Abraham, the same person perhaps, who edited the *Sepher Jetzirah*.<sup>6</sup> Therefore, this intelligence was with Hamel an intuition merited, or rather rendered possible through the personal preparations of the adept. I believe I have said enough concerning this matter.

Hence divination is an intuition, and the key of this intuition is the universal and magic dogma of analogies.<sup>7</sup> Through analogies the magus interprets dreams, as we see in the Bible that the patriarch Joseph formerly did in Egypt;<sup>8</sup> for analogies in the reflection of the Astral light are as precise as the hues in the solar light, and can be calculated and explained with great exactness. It is merely necessary to know the degree of the intellectual or interior light of the dreamer, and it will be entirely revealed to him by his own dreams even to the point of astonishing him beyond measure.

Somnambulism, presentiments, and second-sight are only a disposition either accidental or habitual, to dream in a voluntary sleep or while wide awake; that is, to perceive the analogous reflections of the astral light. We shall explain all this even to the proof of it in our Ritual, when we will give the means so much sought after of producing and regularly direct-

<sup>4</sup>Raymond Lully was born in the island of Majorca, in 1234, and lived to the age of eighty-one. He was rarely versed in the healing art, and is said to have cured a young woman of cancer, to whom he was attached. He afterward became a friar of the Franciscan Order. Edward I of England, attracted by his reputation for sacred and magic learning, invited him to his Court. It was declared of him that he had discovered the elixir vitæ and the philosopher's stone. One story credits him with making six millions of money for the English King to enable him to carry on war against the Turk in the Holy Land; another, that Edward III had kept him in the Tower of London, then the royal residence, till he should make gold for a coinage of nobles which that monarch had ordered. But as he is recorded to have died while that monarch was only a prince, this is doubtless a legend.

<sup>5</sup>—The Book of Forms.

<sup>6</sup>—The refining fire.

<sup>7</sup>Emanuel Swedenborg accordingly has sought to interpret the Scriptures by the Doctrine of Correspondences.

<sup>8</sup>Genesis xl, xli.

ing magnetic phenomena. As for divining instruments, they are simply a means of communication between the diviner and the consulter, and often serve only to fix the wills of both upon the same sign. Vague complicated and mobile representations aid in collecting the reflections of the astral fluid, and thus what we see in coffee grounds, in clouds, in the white of eggs, fate-revealing forms and existing only in the *translucid*; that is to say, only in the imagination of the operators.<sup>9</sup> Looking steadfastly into water acts by dazzling and fatiguing the optic nerve, which then yields its functions to the *translucid* and produces an illusion of the brain, that takes the reflections of the astral light as actual reflections. Therefore, nervous individuals having weak sight and vivid imagination, are better fitted for this kind of divination; and it succeeds best when it is done by children. But let no one misapprehend the function that we attribute to imagination in the technic of divination. We see by means of the imagination without doubt, and that is the natural side of the wonderful matter; but we see true things and in this the wonder of the natural world consists. We appeal to the experience of all genuine adepts in regard to it. The author of this book has experimented with all kinds of divination, and he has attained results always proportional to the exactness of his scientific operations and to the good faith of his consulters.

The Tarot, that miraculous book, inspirer of all the sacred books of the ancient nations, is, in consequence of the analogic precision of its figures and numbers, the most perfect instrument of divination that can be employed with entire confidence.

In fact, the oracles of this book are always strikingly true, at least in one sense, and when it does not predict anything, it always reveals hidden things and gives the wisest counsels to those consulting. Aliette, who, in the last century, from a hair-dresser became a kabalist, after having passed thirty years in meditating upon the Tarot; Aliette, who called himself Kabalistically *Etteilla*, reading his name as we would read Hebrew, came near finding everything that was concealed in that strange book. He only succeeded, however, in displacing the keys of the Tarot for lack of understanding them,

<sup>9</sup>The phenomena of inverse vision appear to be of this character.

and he disordered the arrangement and character of the figures without entirely destroying their analogies. To such a degree are they sympathetic and correspondent to each other. The writings of Etteilla, now become rare enough, are obscure and fatiguing, and their style is truly barbarous. They have not all been printed, and several manuscripts of this father of modern card-players are still in the hands of a Parisian bookseller, who very much desired to show them to us. The most remarkable things we see with them are obstinately studious habits and unquestionable good faith of the author, who endeavored all his life to explore the greatness of the occult sciences and who was obliged to die at the door of the sanctuary without having penetrated beyond the veil. He thought little of Agrippa, made a good deal of John Belot, and knew nothing of the philosophy of Paracelsus; but he had a truly active intuition, a very persevering will and more vividness of fancy than judgment. Too little to constitute a Magus, but more than sufficient to make a very skilful popular and consequently well-accredited diviner. Etteilla, therefore, in the general opinion, had a success to which a more learned magician would perhaps be wrong to pretend, and to which he certainly would not lay claim.

In saying at the end of our Ritual the last word of the Tarot, we shall indicate the complete method of reading it, and consequently of consulting it, not only in relation to the probable chances of destiny, but also and especially about the problems of philosophy and religion, of which it gives a solution. This will be always certain and with the most admirable precision, if explained in the hierarchic order of the analogy of the three worlds, with the three colors and the four minor hues which compose the sacred seven. All this appertains to the positive practice of magic, and can only be summarily indicated and merely established in principle in this First Part, which contains exclusively the dogma of High Magic and the philosophic and religious key of the high sciences, known, or rather ignored, under the name of occult sciences.

P. 179 .

## RESUME AND GENERAL KEY OF THE FOUR OCCULT SCIENCES

SIGNA (SIGNS)

THOT (THOTH)

PAN (PHANES, THE ILLUMINATOR)

**L**ET us now sum up the entire science through principles, Analogy is the last word of science and the first word of faith. Harmony consists in equilibrium, and equilibrium, exists through the analogy of contraries. The Absolute Unity is the supreme and final reason of things. Therefore this reason can be neither one person nor three persons. It is Reason, and eminently Reason.

In order to create equilibrium it is necessary to separate and unite; to separate by the poles and unite by the center. To reason about faith is to destroy faith. To blend mysticism in philosophy is to make an assault upon reason. Reason and faith mutually exclude each other through their nature, and unite through analogy. Analogy is the only possible medium between the visible and invisible, between the finite and infinite. Dogma is the ever ascending hypothesis of a presumable equation.

For the ignorant, hypothesis is absolute affirmation and absolute affirmation is hypothesis. Hypotheses are necessary in science, and he who seeks to realize them, magnifies science without restraining faith; for on the other side of faith is the infinite.

We believe what we do not know, but what reason desires us to receive as truth. Hence to define and circumscribe the object of faith is to formulate the unknown. Professions of faith are formulas of the ignorance and aspirations of man.

The propositions of scientific study are the monuments of his conquests.

The man who desires God is as fanatical as he who pretends infallibly to define him. We ordinarily define God by suggesting everything which he is not. Man makes God through an analogy of greater or less. Hence it results that with man the concept of God is always that of an Infinite Man, who makes of men a finite God. Man may realize that he believes in proportion to what he knows, on account of his ignorance; and he does what he desires in proportion to what he believes and on account of what he knows.

The analogy of contraries is the relation of light to darkness, of the projection to the hollow, of the full to the empty. Allegory, the mother of all dogmas, is the substitution of impressions for seals, of shadows for realities. It is the illusion of truth and the truth of illusion.

We do not invent a dogma; we veil a truth, and a shade is produced favorable to weak eyes. The initiator is not an imposter; he is a revealer. That is to say, according to the meaning of the Latin word *revelare*, a man who veils anew. He is the creator of a new shading.

Analogy is the key of all the secrets of nature, and the sole existing reason of all revelations. Behold why religions seem to be written in heaven and in all nature. It should be so, for God's work is God's book, and we ought to see the expression of his thought and consequently of his being in what he writes; because we only conceive of him as the Supreme thought. Dupuis and Volney have seen nothing but plagiarism in this splendid analogy, which should have led them to recognize Catholicity; that is, the universality of the primitive unique magic kabalistic and immortal dogma of revelation through analogy. Analogy gives to the Magus all the forces of nature; analogy is the quintessence of the philosopher's stone; it is the secret of perpetual motion; it is the quadrature of the circle; it is the temple which rests upon the two columns Jakin and Boaz; it is the key of the Great Arcanum; it is the root of the tree of life; it is the knowing of good and evil.

To find the exact scale of analogies in things appreciable

by science is to fix the bases of faith, and thus to seize upon the wand of miracles. Now there exists a principle and a rigorous formula, which is the great arcanum. The sage may not seek it, for he has already found it; but the uncultured may always look for it, but he will never find it.

The transmutation of metals is produced spiritually and materially by the positive key of analogies. Occult medicine is only the exercise of the will applied to the very source of life, to that astral light whose existence is a fact and whose movement is conformable to calculations; the ascending and descending scale of which is the great magic arcanum. This universal Arcanum, the last and eternal secret of high initiation, is represented in the Tarot by a nude young girl who touches the earth with one foot only, who holds a magnetic wand in each hand, and seems to move in a crown supported by an angel, an eagle, an ox and a lion. This figure is, at the bottom, analogous to the cherub of Jekeskial, whose representa-



tion we give, and to the Hindoo symbol of Addha-nari,<sup>1</sup> corresponding to the Ado-naï of Gehezkiel, whom we usually call "Ezekiel."

The understanding of this figure is the key of all the occult sciences. The readers of my book ought even now to comprehend it philosophically, if they are slightly familiarized with the symbolism of the Kabala. It remains to us now to make it tangible. This is the second and most important operation of the great work. To find the philosopher's stone is doubtless something, but how should we triturate it to make the powder of projection? What is the use of the magic wand? What is the real power of the divine names of the Kabala? The initiated know it, and those to be initiated will comprehend it, if by the indications so numerous and precise, which we have just given, they discover the great arcanum.

Why are these truths, so simple and so pure, always and necessarily hidden from men? Because the choice ones who are intelligent are few on earth, and amid the fools and the wicked, resemble Daniel in the lion's den.

Moreover, analogy teaches the laws of the hierarchy; and absolute science being all-powerful, should be the exclusive portion of the most worthy. The confusion of the hierarchy is the veritable decay of social institutions, for then the blind lead the blind, according to the words of the Master. Let initiation be restored to priests and kings,<sup>2</sup> and order will be established anew. Therefore, by appealing to the most worthy, and by exposing myself to all the dangers and all the maledictions which surround revealers, I believe I am doing an act both useful and grand. I am guiding over the social chaos. I di-

<sup>1</sup>The picture is copied from Moor's "Hindu Pantheon," and represents the mystic unity of the two principles of the universe. One half is Siva or Mahadeva, the ante-Aryan god of India with the Bull Nanda beside him; the other half is Bhavana, his consort, the Venus of the Far East, with her lioness. The emblematic figure on the forehead typifies the male-female divinity, the united energy and power, through which all things exist.—A. W.

<sup>2</sup>In the ancient world only priests initiated, and every king (Bæideus) was a priest. "The Sons of David were chief priests." *CAHENIM*, Samuel II, viii, 18. After the Doric and Hellenian ascendancy in Greece, the supreme dominion was wrested from the Sacerdotal caste, and *tyrants* or military leaders generally acquired kingly power. The priests were then relegated to the temples and courts of justice, and to the learned professions. History becomes intelligible by this light. The oath of the physician and the dogma of the Divine Right of Kings are thus explained.—A. W.

rect the breath of God living in humanity, and I evoke kings and priests for the world to come.

"A thing is not just because God wills it," says the angel of the School, "but God wills it because it is just." It is as though he had said: "the Absolute is Reason." Reason is, by itself. It is because it is; and not because some one supposes it to be. It is, or else nothing exists; and how will you say that anything exists without reason? Even folly is not produced without reason. Reason is necessity; it is law; it is the rule of all liberty, and the direction of every initiative. If God has actual being, he is through reason. The concept of an absolute God outside of or independent of reason is the idol of black magic, the phantom of the devil.

The devil is death disguised with the worn-out garments of life. It is the spectre of Hirrenkesept enthroned on the rubbish of ruined civilizations, and concealing his horrible nakedness in the cast-off clothes of Vishnu's incarnations.

END OF THE DOGMA OF HIGH MAGIC

*(To be continued)*

