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Only while in the earth can seed develop and yield its fruit in the course of time. Only while in the body can mind the garment weave in which it will dwell immortal.

Hast thou not entered the path which leads to light? Then come what may press onward, till nothing stands between the unveiled Truth and thee.—LIBRA.

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SEX.

IN cycles of religious fervor, of poetic fancy, or mystical emotionalism, it has been believed and thought by some whose desires and emotions were aroused and stimulated, that each incarnate soul must look for its mate in the opposite sex if it would succeed in the world, or make spiritual progress. Further, and by way of a reason for this, it is said that the soul had in its origin been one, but owing to an ancient sin divided as male and female — hence the misery and longing of separate human life. That, after its wanderings in the world, by way of expiation for its sin, the soul would at last find its “mate” or “other half,” and would thereupon enter upon that period of perfect happiness to be known only by soul with soul. There are many pretty variations of the twin-soul notion. It will allow full play to the poetic instinct, and will lend itself to a warped mysticism; but it is a doctrine which will lead to unhappy results. If pondered on it will cause the mind to look or long for a “soul-mate,” and, true to the law of supply and demand, one will be forthcoming. But, the “mate” may already have domestic ties which should prohibit such belief. Occa-

sionally, two persons who find themselves agreeable to each other appropriate the twin-soul notion to account for their sentiment, and declare that each must have been made for the other, and as their souls are twins they must belong to each other anyway. When this stage of belief is reached scandal is almost sure to follow. Then the "soul-mates" declare they are misunderstood and persecuted and that we are all living under false conditions. But many, who at first were certain they had found "soul-mates," have had cause later to wish they had not. The so-called doctrine of spiritual wives is another name for this notion.

This doctrine of twin-souls is one of the most pernicious teachings of any age. It attempts to lower the soul to the plane of sex, it would violate family ties to gratify animal appetites, and would disguise a sensual craving under a spiritual cloak.

The twin-soul is a perverted notion taken from the occult history of the ancients. It was said by them that, originally, humanity was not as now — divided into male and female bodies — but that the mankind of that period included both sexes in one being, that these beings were possessed of powers like unto those of the gods; but after an incalculable period the race of man-woman became the men and women of our day and, so divided, they lost the powers which were once theirs.

The ancients have recorded the history of their past, those who will may read it in myth and symbol handed down.

But better because surer than history or myth, the human body preserves the happenings of all time.

The human body in its development unveils and reveals the records of the past.

From the inception of humanity to the present time, its history is outlined in the development of individual man. And more, a prophecy of its future is contained in the development from its past.

Embryological development shows that in its earliest stage the foetus is without sex; later, although neither sex is fully apparent, that in reality it is dual-sexed; still later, that it may be said to be female. It becomes male only in its latest development. Anatomy shows also this important fact: that after the full development of either sex there is still retained in each body the special rudimentary organ of the opposite sex. It is probable that in the development from dual-sexed humanity the female manifested first.

The human body is the representation and culmination of four distinct stages in evolution, each stage covering an immense period of time. The physical side of these stages are now represented to us by the mineral, vegetable, animal, and human world. In the mineral, form first begins to manifest in the earliest deposits, but later, by working from within itself, and through the action of magnetic power, which is known to science as "chemical affinity, the form of the perfect crystal is developed. With the first phases of form in the mineral, life begins to manifest in the second stage and is seen in the first signs of plant life, but later, with the aid of magnetic power and through growth and expansion from within the plant, the life-cell is developed and put forth. This process is known to biology and physiology as the process of "budding." During the growth of plant life, desire is first manifested by the development of duality within the life-cell, from which later, by the expansion of the life and the attraction of desire, the animal-cell is developed and divides into two nearly equal cells, both having similar attributes. This third stage is called "cell-division." In the later development of this third stage, the animal-cell manifests sex and requires the union of two cells of opposite sex for propagation, as it can no longer continue the species by "division" only. With the development of sex in the animal, the human fourth stage begins when the nascent germ of mind is manifested by reflection within the animal-cell, and is carried on to the human form, which is further developed by the incarnation of mind.

These four stages of development outline the evolution of the bodies which we now have. The bodies of the first great period had somewhat the appearance of crystal spheres and were less material than sunlight. Within the crystal sphere was the ideal of the future man. The beings of this race were sufficient in themselves. They did not die, nor will they ever cease to be so long as the universe shall last, for they represent the ideal forms after which all forms have been and will be built. The beginning of the second period was marked by the crystal-like spherical being of the first period putting forth from itself an opalescent oval or egg-like form; within the egg-like form were contained the germs of life which were called into activity by the breath of the crystal sphere, and the egg-like form, in turn, stimulated simple matter to manifest. This second race of beings perpetuated themselves by putting forth forms similar to their own in shape, but having within the egg-like form an

elongated loop, in appearance like a circle turned so as to seem almost a straight line. Each merged itself with and disappeared into the form it had put forth. The third period began with the egg-like forms which the race of the second period had put forth. The egg-like form condensed around the elongated loop into beings of double-sex, a man and woman in one body.* Desire was aroused in this race of double-sexed beings and some began to evoke the power by which they were brought forth. From the life and form powers within, this being energized, and, from what in the human form is now the umbilicus, a vapory form issued forth which gradually condensed and solidified into a form similar to the one from which it issued. At first this was done by only a few, but finally the race followed their example. The crystal-like spheres enveloped some of those who had first generated. This is the imperishable undying race who remain as the instructors of mankind. The others died, but reappeared in their progeny.† The bodies thus produced became denser and more compact and at an early time began to have one of the sexes more pronounced than the other, until finally they could no longer energize and generate, each from itself alone, as the organs of the sex not dominant became less and less pronounced. Then each united with the other sex and produced the race of men and women as we know them now.

In the first period of development the race of crystal-like spheres gave the impetus to the evolution of the beings which they put forth, but they remained apart from all that followed until the double-sexed beings began to generate and develop into sex. Then the crystal-like spheres enveloped and breathed through the bodies produced by physical union. Since then ages have passed, but the crystal spheres have remained in contact with mankind through the mind. From them the mind incarnates, and from the mind the body takes and retakes its human form. Through the contact of the mind with the crystal-like spheres mankind is destined to become intelligently immortalized, as were the dual beings of the past.

All this may seem strange to those who hear it for the first

* This race of beings is allegorized in the Bible by the story of Adam-Eve, before they ate the apple of knowledge and begat offspring.

† This is the origin of the story of the phoenix, a sacred bird with the most ancient peoples. It is said that the phoenix appeared at each recurrence of a certain cycle and would burn itself on the altar, but would as often rise again from its ashes young and beautiful. Thus was indicated its immortality—through reincarnation.

time, but that cannot be helped. It will seem less strange if meditated on and studied in the light of embryological analogy and physiological development. As study and meditation continues the plan will be understood.

The science of sex is to know how to produce the most perfect bodies. The philosophy of sex is to know the purpose of bodies and to make the best use of them. The religion of sex is to lead duality to intelligently become unity.

What Duality is in the noumenal world, sex is to the manifested world. Sex is the most complete, organized, expression of Duality. All nature is keyed to the law of sex, and the cells in our bodies are working to this end.

The sexes should be the scales or instruments through which the mind must learn to equalize and balance itself in this world, and through which the currents of life should be guided into form. But with the incarnation of mind, into bodies having sex, sex became transformed into a tyrant who has and is agitating and intoxicating the mind. The tyrant has set its seal on man, and man is held in its power as with iron chains. Sex has enslaved and now compels the mind to act against the demands of reason, and so complete is its power that the human race as a vast army has been enlisted to war against reason, and the laws of season and time, by which the sex should be governed. Ignoring these laws, nations and races have sunk below the level of animals and passed under the waters of oblivion.

Sex is a mystery which all beings who come into this world must solve. To those still under its bondage, sex must ever remain a mystery. To solve the mystery of sex is to free oneself from its bonds, and to be able to guide the currents of life into ever higher forms.

In the Mysteries of old it was said that the neophyte was initiated into the meaning of these four words: Know, Dare, Will, Silence. Man has forgotten or lost the way to the door of the Mysteries. But myth and symbol have always been witnesses to the fact that the temple of the Mysteries is the body of man.

Man or woman is only half a man, and marriage is the oldest institution of our humanity. Sex involves certain duties. The first and most important duty of humanity is marriage; not marriage for the mere indulgence of the senses, but a union through which mankind will perpetuate and perfect the race. The duty to the world is that two beings of opposite sex should

blend into one being to produce a perfect type, which type would include both father and mother within itself. The duty to each being itself is that each should be a balance to the other in the trials and cares of life, as the nature of each offers to the other the lessons most needed to round out, strengthen, and polish the character of the other, each being, as to the other, the opposite or reverse side of its own character. All this applies to the lessons which humanity is learning in the school-house called the world, and is for those who would live a happy life in the world.

The problem of sex contains a far deeper mystery. There is some danger in advancing it, on account of the possibility of its being misunderstood and misapplied into one of the phases of the twin-soul notion. This mystery will be the means of attaining the sacred goal of marriage which has been the subject of the genuine alchemical writings, of the symbols of the Rosicrucians, and of the philosophers of all times. It is, verily, that in the human being is contained both man and woman: that within the man there is the potential woman, and that within the woman there is the potential man. The primeval first race, of which our race is the outcome, is still represented to each human being as the divine ego of it. The type of our dual-sexed ancestral humanity must again be developed before the divine ego, the crystal sphere, can fully incarnate. This development can only be done consciously and intelligently, after we have learned the lessons which our present bodies teach. The cause of the attraction of each sex for the other is due to the desire for the expression and development of the opposite power which is in itself, and because the other sex is the outer expression and reflection of the suppressed other side of itself within. True marriage takes place when both natures are evenly balanced and truly united within one being. This can be done only after long experiences in many lives and after devotion has been acquired. It is learned by all that physical life can teach, and to man it is at last known, that there is something which physical life cannot satisfy. This is caused by the other side of one's nature endeavoring to express itself by a dissatisfaction with sensual life, by an inner yearning for union with the divine, by a willingness to give up life, if need be, for one's own good or the good of others, by a constant inner spiritual aspiration, and the springing up of the real love which is far removed from any sensual object. The inner side of one's self will not appear as any of the beautiful airy forms which might come with promises and allurements.

Such are of the senses and should be dismissed without parley. The feeling for the other sex is transferred to the being within, who responds as the devotion is proved. As undeviating devotion is given in thought and work, so does the other self respond within (never without) that physical body. When this is done the problem of sex will have been worked out. That man by whom it is done will not need to incarnate in a body of sex again because the now separated reproductive forces shall have been merged into one being which can energize and generate bodies, if it "wills," as was done by the race of the third period, which was its prototype.

Among the physical changes which precedes this true marriage, is the awakening into life of certain now atrophied organs (like the pineal gland) in the now lifeless soul-chambers of the brain.

Let the mind and the heart be set towards obtaining continuous unbroken absolute Consciousness, and on no other goal, as the end. To have reached our present state of conscious development ages have been necessary for the building up of other bodies. Ages may yet be necessary for the building up of other bodies which will better reflect and respond to consciousness. The time is short and the way is bright if it is consciousness, not the body, that we seek. Then we give every body and every thing its full value for the purpose it is to serve. For every body is valued in proportion to its usefulness in reaching consciousness, not on account of its body or its form. If we thus worship consciousness above all else our bodies will be quickly transformed and blaze with light.

This is the part that sex plays in the ultimate attainment of Consciousness.

I believe in Science-humble, reverent service, from the blackening of boots to the whitening of Souls; for Work is Heaven, Idleness, Hell, and Wage is the "Well Done," of the Master who summoned all them that labor and are heavy laden.
—W. E. B. Du Bois.

THE "POPOL VUH"
OR
BOOK OF THE HOLY ASSEMBLY.

TRANSLATED BY
KENNETH S. GUTHRIE, PH.D., A.M., M.D.

THE SIGNIFICANCE OF THE "POPOL VUH."

THE BOOK ITSELF.

EVEN to-day not everyone knows the names of all the various Bibles. Everybody knows of the Koran of the Mohammedans, the Eddas of the Norse, the Book of the Dead of the Egyptians; fewer know the Tripitakas of the Buddhists, the Four Books of the Chinese, the Zend Avesta of the Parsees. But there is one of which only students know—one rarely mentioned, but which deserves to be in the front rank of the authentic religious literature of the ages, because of its historical position, its beauty, and its spiritual significance. It belongs to America—to the Central America of our dreams; fertile, favored by the sun, watered by perennial streams, full of birds-of-Paradise, humming-birds, and parrot-eagles; covered with the marvellous convolvulus-overgrown ruins of an immemorial mysterious past, and whispers of Atlantean origin, from over the sea, from the Mystic East. Here the Quiche and Nahuatl nations ruled for centuries before the diabolical hand of the ravaging Spaniard blighted the fairest of God's worlds, in lustful search for gold. And their Bible is the *Popol Vuh*, handed down to us by a Spanish ecclesiastic who, like Huc and Gabet in Tartary, attributed the similarities to Christianity he found in the pagan writings to the Devil's aping Christianity in advance so as to discourage the heathen from accepting the real article when it should come. He found so many of the remarkable similarities to, or parallelisms with, the Hebrew Bible, that he tried to preserve a copy of the *Popol Vuh* to persuade the Quiches they ought to be Christians, and thanks to his bigotry there has been preserved one of the great treasures of religion. Several centuries later, the *Popol Vuh*, in its final form, was rescued by the Dominican monk Don Ramon de Ordonez y Aguiar, dean and chancellor of the Archbishopric of Ciudad Real, who in the XVIIth century lived in San Tomas Chichicastenango, now Chiapas.

The name *Popol Vuh* might be translated most literally as the

Senate-Book. *Popol* refers to an assembly, or congress, in which, however, only the nobles took part. Besides, as it recounted the birth and deeds of the Gods, it is not so much the *National Book*, as Ximenez the missionary puts it, as the *Sacred Book*, as Brasseur de Bourbourg calls it. Strange to say, its title, *Book of the Holy Assembly*, really coincides with that of one of the better known books or tractates of the Kabbalah. For our purposes the name had best be left in the original.

Nor is this Bible of the Quiches the only Central American one. Besides its Cakchiquel version, which stands to the Popol Vuh much like the Septuagint version does to the Bible, in which several additional interesting details are brought out, it seems to be the ground work of the Toltec *Teo-Amoxtli*, the divine book in the Mexican traditions, so that it may well be held to represent all the Toltec tribes of Central and South America.

Is the Popol Vuh authentic? There is every reason to believe so; for, had it not been so, the Spanish missionaries would hardly have assisted in preserving it, opposed as they were to everything not their own. Moreover, we find the same stories and legends among the Mexicans and other Central American tribes, so that we are pretty sure it must have been, by them, held to be authentic; and unless the natives had thought so, its preservation would have been useless to the missionaries.

As to its date, nothing is known nor probably ever will be. Some will put it late, others early, according as they imagine it must have been the result, or the origin, of other religions. From internal evidence, however, we may feel safe in assigning it an early date, because of all its unconscious archaisms of the Quiche language in which it is written, even though the form in which it is found is somewhat mutilated.

As to the inner evidence for the Popol Vuh's authenticity:—the stories are coherent, full of beauty and pathos, and bear little or no trace of interpolations or re-working. Moreover, many of the places it mentions may be traced in the ruins of Central America, and the Indians yet point out many of them by names recognizable in the Popol Vuh. Of course, it is not meant by this that the localities thus pointed out are the identical ones of the Popol Vuh. A case in point are the sacred places in Jerusalem as pointed out to visitors at the present day; no intelligent person imagines they are authentic, though Palestine did not have to go through so fiery a wave as the Spanish Conquest. Yet they point to local belief in the Scripture's authenticity.

Nor must we forget to make many allowances for the double veil through which alone it has come down to us; that of the priests who handed down the legends, and what Ximenez understood them to say; and, perhaps, how Brasseur de Bourbourg interpreted the words of the text. Nevertheless, it preserves that which stamps it as truly occult.

OUTLINE.

Let us now glance at the main story of the Popol Vuh. It is divided into four parts; treating respectively of Creation, the Mysteries, Civilization, and the Priesthood.

The first part, treating of Creation, tells of the Gods, the dwellers in Heaven, and of the beginning of the world by the will of the World-Former Qabauil, also called Gucumatz, the Plumed Serpent (the Mexican *Quetzalcoatl*), the Heart of the Lakes, the Master of Verdure, the Ruler of the Azure Sky. When the face of the earth did not yet appear, and the peaceable ocean and the immensity of the sky alone existed, God, the Mother-and-Father-of-Life, brooded over the water as an ever-increasing light, enveloped by green and azure. Now this God consulted with himself and ordered creation. At *their* word, the first lightning (Hurakan) appeared in the sky. Then the ocean retired, the high mountains were unveiled, with their vesture of forests; and later appeared the valleys. Then the World-Formers created the animals, and gave them the command to pronounce their name. The animals roared, whistled, and croaked, but did not succeed in speaking. The Mother-and-Father-of-Life thereupon decided to create a superior being: a man of clay. But neither did the latter succeed in singing their glory adequately; the men of clay perished of themselves.

After resort to divination, Hurakan decided to create a new race of men out of wooden lay-figures; but though superior to the clay-men, they were helpless, nor could they reproduce themselves, and because they had not discernment enough to perceive the Divine, they deteriorated, and finally there was nothing left but to destroy them. This was done by an inundation, in which most of them were drowned; many of these had their bones ground to pieces, and their bodies thus reduced to dust. But a remnant was saved; and the animals, whom this manikin-race had maltreated, came up and insulted their former tyrants; and so grieved were the latter that they took to the woods, and their degraded offspring remains to this day in the Verapaz mountains as a race of small monkeys, called *Qoy*.

Hurakan's next attempt at creating a Man resulted in a race of Titans, who could speak and reason; and the first of these was Vukub-Cakix, (Seven-Macaws.) Being, however, yet limited in his higher faculties, and thus lacking the emotions of reverence thereby produced, he became proud, and so irritated the Gods that they commissioned two brothers, Hun-ahpu and Xbalanque, to destroy the Titan. This they did by shooting him while he was gathering his food in the branches of a kind of banana tree. He fell, and dislocated his jaw, but was not too badly wounded to tear out Hun-ahpu's arm when the latter sprang on him to finish him, and to carry the arm home, where he suffered tortures from his dislocated jaw and wounds. Then the two youths resorted to sorcery: they engaged the services of an old wizard called the White Boar, and of his wife; who feigned to be travelling dentists, and, on the pretext of relieving his pain, pulled out all his jewel-teeth, destroying also his eyeballs of precious stones; of which operation the vain and avaricious old man died. But there remained two more Titans, his sons, who were just as proud, if in different ways.

His elder son Zipacna amused himself by creating mountains. While bathing, one day, he met 400 youths struggling to move an immense tree-trunk. Easily he shouldered it for them, and carried it to their house; but his exploit aroused such jealousy that they decided to kill him. They asked him to dig a pit for them, and, while he was working in it, they threw in the immense tree-trunk; but he escaped, by having secretly dug a side-pit, in which he took refuge at the right time; and while they intoxicated themselves to celebrate their supposed success, he stole forth and slew them all. But they were not to die unavenged; for by the enchantments of the Two Brothers he was crushed under a mountain. It fell on him while he was feeling around in a dark cave for a decoy crab which the Two Brothers had made, and placed there with that very end in view.

It was now the turn of the younger Titan, Cabrakan, to meet his fate. He was the causer of earth-quakes, and destroyed mountains. He was poisoned by a roast bird which the Two Youths had shot with their air-guns, and cooked with poisonous earth; Cabrakan had been lured hither by the promise of finding an opportunity to destroy the highest mountain in existence.

The Second part of the Popol Vuh treats of the Mysteries of Xibalba. The tennis-game was in those days accounted a religious function; and when the two brothers Hun-hun-ahpu and

Vukub-Hun-ahpu thus worshipped, the Powers of Xibalba sent them a summons to bring their balls, and play with them below. The Two Brothers failed in the preparatory and first Trials, and were executed, Hun-hun-ahpu's head being put on a withered calabash-tree. But this tree suddenly bloomed, to the discomfiture of the Xibalbans, who forbade approach to this now marvelous tree, on pain of death. However, led by curiosity, a princess by name Xquiq plucked a fruit, and was impregnated by the dead head's saliva; whereupon she was accused of being a harlot, and was put in the hands of soldiers charged to take her into the forest, slay her, and, as token thereof, to bring back her heart. But Xquiq bribed them, and substituted some red-gum rubber. Then she sought refuge at the old home of Hun-hun-ahpu, whose mother received her unkindly, but took her in as a servant after the divine powers had sent her a sign. The twins which Xquiq bore were Hun-Ahpu and Xbalanque, who were born in the forest, and were ill-treated by Hunbatz and Hunchouen, the legitimate children of the deceased heroes. But the Twins took their revenge by turning the grudging artists into monkeys, and assuming the direction of the household in their stead. Finding their father's tennis-balls, they too worshipped in the Tennis-Temple, but, like their fathers, were summoned to Xibalba, through all the Trials of which they passed triumphant, except for a temporary accident, Hun-ahpu losing his head in the House of the Bats, as a punishment for lack of watchfulness. All the Gods crowded around that House, and grew a new temporary head for him from the shell of a tortoise, till his own could be restored to him from the Tennis Court, whither it had been taken as a trophy by the Xibalban lords.

The successful initiates were, however, by the Xibalbans doomed to be burnt on a funeral-pyre. They did not refuse; but their ashes, cast in a river, after three days took the shape of *men-fishes* (a sort of Sirens,) who later became two men. In the disguise of beggars the two resurrected magicians entertained the lords of Xibalba with magic tricks; and when the kings ventured to insist on these tricks being tried on them, the magicians did kill them, but took care not to resurrect them. So the two magicians ruled in their stead; their own unfortunate parents ascending to the heavens in company with the resurrected 400 youths, who became the stars.

Then plenty ruled on earth. Yellow and white maize arose in the valleys, and food was in abundance, at the beginning of the

Third part of the Popol Vuh, which treats of the Dawn of Civilization. The Gods finally made the higher race of man from maize; and this man began to think, contemplating the world, from the surface of the earth to the vault of the sky. These men were four: Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam. Endowed with clear vision, they measured and investigated everything, and to keep them from discovering their very secrets, the World-Formers blinded their supernatural vision by giving them wives, from whom the whole Quiche nation arose. Then the Quiche tribes chose themselves Gods, each of them carrying their own God in an ark. But this led to a confusion or separation of dialects, till they no more understood each other, and became partially mutual strangers.

The next episode is that of the getting of Fire. Clothed only in the skins of animals, the Quiches were cold. Their God Tohil gave fire to the four Patriarchs, and to the tribes; but a terrible hail-storm quenched all the fires. On a second request for fire, Tohil refused to let the Patriarchs again give the fire to the Quiches except at the price of the sacrifice of their children, in lieu of which he contented himself with establishing among the Quiche nations a sort of circumcision, the piercing of ears and elbows.

The Fourth part of the Popol Vuh tells of the founding of the Quiche priesthood and polity. The first part of this really represents the accession to power of the House of Cavek, and is a crude and painful story; how the four Patriarchs, sacrificers to the God Tohil, who required human victims, were warred upon by the tribes, in self-defense. First, the tribes tried to entrap the three Gods Tohil, Avilix, and Hacavitz, by two beautiful virgins; failing in which they organized an armed effort, which was repulsed by the letting loose of numberless bees, followed by arrows. When the people were reduced to submission, the Patriarchs passed away to Heaven without dying. The rest of the Book tells of the various great kings—the magician Gucumatz and the conqueror Quicab, and the subsequent division of the Quiche nation into two permanent divisions under Cotuha and Iztayol. The Book ends by an account of the building of a great White Temple, in which was preserved a square black divining stone. There were three courses of priests, respectively composed of 9, 13, and 17 men, who alternately fasted, prayed, and burnt incense in the Temple, and thus earned prosperity and favor of the Gods for the Quiche nation.

PARALLELISMS.

In this brief sketch of the story of the Popol Vuh it was impossible to go into details—the all-important details which indicate the real spiritual significance. It will be well therefore to mention individually some of the more salient of the parallelisms between the Popol-Vuh and the Mohammedan, Græco-Roman, Hindu, Norse, Egyptian, and Hebrew, religions and bibles.

German Empire.

There is a slight parallelism between the story of the fate of the Quiche empire and that of the German empire. The Quiche emperor Quicab spread his conquests so far that finally it was necessary for him to appoint most of his nobles as subordinate kings. Next, as these did not suffice to provide sufficient kings and princes, he was forced to put into possession of power the middle classes of his own kingdom. These new men, tasting the sweets of power, came together, put the king in prison, and kept him there until he signed them a great charter of liberties, which, although at the time he was very loath to give it, increased his power by decreasing that of the aristocracy. This we know is exactly what happened in Germany, when the feudal system decayed by the rise of the cities and the Burgher class, on the allegiance of which, however, the empire saved itself from the rebellious nobles, who finally were reduced to their modern position of *bric-a-brac*.

There is also a strange coincidence in the fact that the kings of the house of Cavek went over the sea to be crowned and invested with the royal insignia; and it would seem as if this took place with quite a number of kings. Granting that the former parallelism is no more than what would take place in any country where the natural course of political history was permitted to run its course, the latter, however, reminds us strangely of the emperors of the Holy Roman Empire going to Italy to be crowned, before they were accounted such in their own country.

Mohammedanism.

There is a parallelism between the Popol Vuh and Mohammedanism which is almost literal. We are told in the last chapter of the Popol Vuh that in the Great White Temple built by the last great prehistoric kings of the Quiches there was preserved a cube of stone, black and polished, which was used for purposes of divination, such as crystal gazers yet practice, and such as the Jewish High-Priest practised with the Urim and Thummim.

The strange aspect of this is not that the stone was in the shape of a cube, or that it was black, or that it was smooth, all of which are exact parallelisms to the Mohammedan sacred stone at Mecca, but that the name of it and of the temple where it was preserved was *Caabaha*, meaning House of Sacrifice; and *Zaka-baha*, White House of Sacrifices. Now the Arabian name is *Kaaba*, meaning *Square* or *Cube*—not *White Temple*, as it does in the Quiche. But the similarity is so striking that Brasseur de Bourbourg says that it was this coincidence which first opened his eyes to the astonishing parallelisms to other religious systems found in the Popol Vuh.

Norse.

More actual, however, are the parallelisms of the Popol Vuh with the Norse religion.

In the first place, Brasseur de Bourbourg details the Norse legend of the creation and of the birth of the higher races of men, in significant parallelism with what we find in the Popol Vuh.

Second, the Norse Trinity which consisted of *Har*, *Jafur Har*, and *Thriddi* (meaning High, Equally High, and the Third,) is found almost word for word in the Popol Vuh's mention of the Triad of Gods who constituted Hurakan. "The Lightning is the first of Hurakan; the second is the Path-of-the-Lightning, (the little finger of the lightning;) the third is the Lightning-that-Strikes; and these three are of the Heart-of-the-Sky."

The Norse, in their Riggsdaal, also spoke of the strong god who was to come from on high to judge humanity, which was also the case with Hurakan and Qabauil.

In the Norse religion we also find an era of Titans, that of Ymir, who was slain by the younger gods Odin, Vili, and Ve. The explanation of earthquakes is also attached to the Titan's motion when turned into earth.

In the Norse religion the first human pair Aske and Embla were made from the ash and alder trees respectively, just as in the Popol Vuh the final human pair was made out of two kinds of wood, one strong, the other pliable.

But the question of the Ultima Thule is the most remarkable one, because this legend of a paradise in the West was not limited to the Norse, but found also among many of the Græco-Roman writers, as the Fortunate Islands beyond the Pillars of Herkules.

There were five Tulans in Central American literature; the different orthography of the names may account for the fact of the difference of orthography between the European Thule and

Thyle. There was the first Tulan in the East, the paradise from which all the Quiche tribes claimed to have come. Then there was a Tulan among the Xibalbans. Then we hear of a Tulan in the West, spelt *Tile*, which must have been in what is now the Northern section of the United States. Then we hear of a fourth Tulan in the West, where Anolko was God. *Tuli* or *Tulon* was the Toltec capital of Anahuak, and these are mentioned in the Cakchiquel manuscript of the Popol Vuh. Las Casas gives a fifth Tulan which must have been on the Mississippi near what is now Arkansas. There was, moreover, at the time of the Spanish conquest, at Panama, a city called Aela, though the natives called it Atlan, meaning *near the water*. So there seems to have been plenty authority for calling America of that day by the name of Ultima Thule.

But the one unmistakable likeness of Norse religions with that of Central America is the name of the Mexican culture-hero God *Votan* or *Odin*. This god Votan is well known in the Mexican Pantheon, and was worshipped among others of the Central American tribes. His other names were, *Adan*, and *Akbal*, and the constellation of the Vase was sacred to him. He was said to have been the first who peopled America, and was in Cuba called *Valum* (Ordenez,) and the country itself was called the *Land of Valum*. Stranger still, Nunez de la Vega, in 1696 A.D. reported the existence of a family by that name residing at Teopixca, seven miles from what is now Ciudad Real.

Graeco-Roman.

There is one parallelism between the Popol Vuh and the Græco-Roman religion which is very interesting. The race of Titans or giants presiding in the era preceding that of true humanity is well marked in the Græco-Roman religion. In the Popol Vuh there is a corresponding period, especially represented by Vukub-Cakix, Zipacna, and Cabrakan. They created, destroyed, and played with mountains, much as the European Titans did, who piled Pelion upon Ossa, and one of whom, Atlas, supported the sky on his shoulders as a mountain. There is the same explanation of a volcano, and of earthquakes. Cabrakan, the destroyer of mountains and causer of earthquakes, is, by the counsel of the Gods, trapped into a cave, and a mountain falls on him, as happened to the Titan Typhon under Mt. Ætna. Moreover the original Titan Vukub-Cakix became proud, and considered himself the sun and highest divinity because of his wealth; just as the European Titans considered themselves supreme, and ruling

the whole of the wealth of the world, fought with the newer and more intelligent gods who took possession of the world.

The famous episode of the stealing of the Fire by the Titans in the Græco-Roman religion is here referred to a later patriarchal period. Nevertheless, the analogy is quite clear. The gods had given the fire, but men had lost it through a violent rain-storm; whereupon the gods gave it back to men, but linked with a condition of service and sacrifice, which was claimed by Jupiter, and which is well brought out by Shelley in his drama *Prometheus Unbound*. But there was one tribe (the Cakchiquels) which stole the fire from heaven without any condition; whereupon they were punished.

The Sirens of the Greek Odyssey find a strange parallelism with the Quiche *man-fishes*, of which the Quiches were very fond, and into whom the Twin Xibalba Victors' ashes turned on being thrown into the river; which man-fishes in a few days turned into perfect human beings.

Hindu.

The latter part of the story of the fire-getting is paralleled in a quotation of Wilford's, from the Puranas (Secret Doctrine, II. 406, old ed.) In the wars between the Devatas and Daityas the few surviving nations in their distress raised their hands to Bagavan, and said, "Let him who can deliver us be our king," using the word *I't*, which re-echoed throughout the whole country. Then comes a violent rain-storm, the waters of the Kali are strangely agitated, and from the waves appeared a man, at the head of an army, saying *abhayan*, no fear. He conquered, ruled, and was made king.

There is a strange linguistic coincidence between the Quiche and Mayan *Balam*, and the Hebrew *Abel* and *Balaam*, and their Babylonian originals. Moreover, there is in the Ramayana a strange story of an alien race that had settled on the southern extremity of the Indian peninsula. They were sea-men, and reddish-brown; and the epic gives the Mayan story of a brother being slain at the request of another brother, through jealousy; the name of their king is *Bali*; the enemy is *Maya*; and the brother's name *Sugriva* makes good sense in Mayan.

Wilford gives a remarkable coincidence between the Maya expression *Con-Ex-Omon-Pault*, used at the end of their Mysteries to bid strangers depart, with the Hindu *Comscha-om-Pacsha*, used for the same purpose. This corresponds to the *Ite, missa*

est, at the end of the Roman Catholic ritual of the mass, indicating the close of the ceremonies.

Egyptian.

There are some very remarkable parallelisms between the religions of Central America and of Egypt.

Take, for instance, the Pyramids, found nowhere else in the world. True, there are some significant differences between the manner of their occurrence in these two regions. In Egypt we find the largest pyramid the oldest—Cheops (Khufu) builds his immense stone structure, and history openly acknowledges its inability to account for its causes. Not so in America. Here can be traced the development of the pyramid from the primitive heap of the Mound-builders on the banks of the Ohio and Mississippi, downwards to the shores of the Gulf; and as their builders were, by the invading hordes of the Red Men, driven down into Mexico, they ultimately settled in Yucatan, and built the classical pyramid. But, in spite of this difference, there is a startling coincidence: the name applied to these structures in both regions. In Yucatan the natives still call them *fire-mountains*, the same name applied to the volcanos they are familiar with. While this explanation of the objective symbolism which led to their erection would not have applied to the early Mound-builders' efforts, the inference seems decisive as to the later and more pronounced structures. The Egyptian name is not at hand; but the Greek name *pyramid*, which we still use, means (if the authority of Plato and Ammianus Marcellinus is to be noticed,) *fire-mountain*. How came the Greeks to apply a term, meaning this, to those impassive stone structures? Esoterically fire may be interpreted as mind, the light-bringer, manasic; and remember that the fire's standard symbol with the Alchemists, is a triangle; and it may be supposed that initiates determined the choice of names. But following the universal law of concurrence of outer and inner, let philology show what it has to say. Exoterically it must have been a translation of some Egyptian word which perhaps pointed to a past condition of affairs similar to that yet existing among the natives of Yucatan; and that past must have been in some country where volcanos existed.

There is also a coincidence between the pyramids themselves in Egypt and Yucatan. Near the great Pyramid of Cheops at Gizeh is the Sphinx, and around the two Pyramids are grouped a great number of smaller pyramids. Now in the most important ruins in Yucatan, Teotihuacan, there are two large pyramids,

one larger than the other, representing the sun and moon; and around them are grouped a great number of smaller pyramids representing the wandering stars or planets.

The next similarity between the Popol Vuh and the Egyptian religion is the strange myth of the Phœnix, which is given by Plato and other Græco-Roman writers as Egyptian; and whereas there is nothing left in Egypt itself to explain this myth, in the American Popol Vuh the story of the brothers Hun-ahpu and Xbalanque who, having been initiated into the Mysteries, as a crowning test of their mastery over life and death, voluntarily ascend onto a funeral pyre, and are burnt to ashes; which, on being put into a river for a few days, turned into the form of fishes, which later pass again into the glorified form of magicians. This literal baptism of fire had given them new youth, and their magical powers had been increased.

Another point in which the Popol Vuh distinctly calls to mind the Egyptian religion is the Xibalban mystic initiations, whose similarities to the Egyptian rites, as far as we know them, is so striking that Brasseur de Bourbourg actually says the Popol Vuh must have plagiarized them!

One of the strangest coincidences between Egypt and America is the American river called *Nile*, so called from the early times of Gucumatz to the later ones of Quicab, and mentioned frequently in the *Titulo de los Senores de Quetzaltenango*, and *de Totonicapan*, which flows from the Cordilleras de Soconusco to the Pacific Ocean, through what is now the extreme southern part of Mexico. Now in the Quiche tongue the name *Nile* means *pacifíc, tranquil*—the same thought that was applied to the ocean itself. In Egypt, however, the word *Nile* shows no kinship to any other in their language, as may be seen in Admiral McCauley's Egyptian dictionary. There is in Sanskrit the word *nila*, meaning *blue*, which might well refer to the serenity of the sky, or the waters.

Dr. LePlongeon, in his *Quiche Mysteries*, gives a comparative table of Mayan hieroglyphics and the simpler Egyptian ideographic alphabet, as also Donnelly, in his *Atlantis*, and the similarities are striking.

The similarities between Quiche and Egyptian art are no less striking: witness the boat-drawing found at Chichen-Itza, Eastern Yucatan, and reproduced in Brasseur de Bourbourg's book, which would deceive the most expert of Egyptologists, so much does it employ all the Egyptian rules of the art.

Hebrew.

But the strangest parallelisms of the Popol Vuh with European civilization are those with the Jewish Scriptures. These are so marked that it was on their account that the missionary Ximenez preserved the book, so that it might become a means of winning over those who were familiar with it. The Popol Vuh's creation story begins with the production of animals. The cause of the Fall of the Titans is pride. A young girl by the eating of the attractive fruit of a tree that gives life to a dead head, and therefore might well be called a tree of life, is cast out of her home Xibalba (which was a Paradise of marvelous flowers) and in the desert gives birth to a pair of twins, one of whom is eventually killed through the neglect of the other, but is ultimately resurrected.

There is a Babel, not a tower indeed, but a mountain, where the people learned to speak different languages, so that they no longer understood one another, and separated. The reason assigned for this confusion of the languages of the tribes is the same as the Bible's: lest they should come to know as much as the Gods, and make themselves equal to them.

A people crosses a sea dry shod, in order to escape enemies, the ocean standing up on both side like walls, and overwhelming those who attempted to cross after them.

There is a giant Zipacna who carries off on his shoulders a tremendous tree, as Samson carries off the gates of Gaza. The four-hundred youths conspire against him, and catch him in a pit, where he himself cuts off his own hair as a sign of his dissolution; and when the nobles are feasting, he destroys them; and because of his destroying them, he himself is destroyed by their two magician friends.

There is the story of men who displeased the gods because they began to take a census of the inhabitants and tried to reduce everything to measure and weight. The more remarkable is this as the two Biblical accounts differ. In the first account, in II Samuel XXIV, it is God who commands David to do this, in the second account in I Chronicles XXI, it is Satan; showing that the Biblical accounts are very uncertain as to the origin of the legend.

There is also, strange to say, a translation to heaven without death of the patriarchs, like Enoch. There is a king Solomon (Gucumatz,) under whose two sons the kingdom is permanently divided. This Solomon, however, is not only the Solomon of the

Bible, who built a temple of God, but he is also the Solomon of the Targums and the Middle Ages, by whose magic word *Schem-ahamporasch* the mysteries of the depths were unsealed. This is an interesting state of affairs, as it suggests that the Bible contains but half of the original legend, the whole of which is found in the Popol Vuh.

At the end of the Popol Vuh we have the building of a great White Temple of such massive proportions that its ruins even yet astound the traveller in Yucatan. The prayer uttered by the king at the dedication thereof, if it differs from Solomon's in any way, is greater in sublimity and true feeling.

There is also a remarkable coincidence between the courses of the priests in the Jewish Temple, such as they existed about the time of the birth of Jesus, and the arrangements of the Quiche king, who formed three separate courses of priests, in number 9, 13, and 17, who occupied themselves exclusively with the duties of the Temple—fasting, praying, sacrificing, and burning incense,—in regular rotation.

There are three Wise Men standing over night on a mountain looking for the morning star and dawn of civilization, with grief in their hearts, until they see the Morning Star which proclaims the Dawn; when they fall down and burn their incense to the dawning God of Light. These prophets, in their period of waiting for this auspicious event, had wandered in the wilderness for years, in places unknown to everybody else, subsisting on the locusts and wild honey of Central America—the chrysalises of gadflies, bees, and wasps,—and dressed only in skins of animals, as the prophet John the Baptist had done.

There is a very poetic parallelism between the Bible's *Fear of our Father Isaac* (Gen. XXXI.53) and the Popol Vuh's Divinity which only showed itself when veiled, and the Gift which was left behind by the four dying Patriarchs. These left to their descendants, as a means of access to the divinity, a folded mantle, in which the divinities were to shroud themselves when conversing with men; and this was called the *Shrouded Majesty*. In their last farewell to their offspring, these Patriarchs referred to the Divine as the *King of the Deer*. Is this a reference to the Indian happy hunting-ground, or is it a poetic reference to the horses of the Spirit which carried off the prophet Elijah?

There is a very curious and remarkable parallelism in the Popol Vuh with the Jewish mountain Pisgah, which was a mountain of transfiguration and meditation, on which prophets received

visions and heard the voice of God. *Piscab* is the name of the mountain on which the four Patriarchs waited for centuries until the dawn of the day of civilization, and on which they rejoiced seeing its herald, the Morning Star.

It is a remarkable thing that the man of the last and highest race, when he was first created, had spiritual vision; and the divine powers, being afraid lest they should make themselves equal to them, blinded them with a film over their eyes, by giving them wives, through whom they begat all the Quiche tribes. Is this not strangely significant of the spiritual vision dimmed by intercourse with the daughters of men? And indeed of Prometheus' saving men from foreseeing death, (Secret Doctrine, II.523, old edition.)

There is a very interesting parallelism to the story of David cutting off the corner of the mantle of his sleeping enemy. The three divinities being at war with the tribes wait till the latter are asleep, then go secretly to their tents, and, in order to shame them shave their eye-brows and cut their cloaks.

Besides a flood, the Popol Vuh has also a flowering rod, planted in the midst of a house, which was to reveal to the mother of the Two Youths whether they were alive or dead, by blooming or by shrivelling up. Does this not recall the rods placed in the ark of the covenant, and of their flowering, and of Aaron's being recognized as the divine choice?

There is a strange parallelism noted by Brasseur de Bourbourg between the great tree which perpetually bloomed, and which was planted in front of the great White Temple mentioned at the end of the Popol Vuh, with the Bo-tree in Ceylon, the sacred tree under which Buddha is said to have reached enlightenment; the sacred everlasting green tree which was said to bloom before a Temple in Upsala, Sweden; the Phœnician sacred trees or Asheras; and the Tree of Life which we hear of in the Book of Revelation.

One of the strangest parallelisms between the Popol Vuh and Christianity is the name of the Divinity. The Nahuatl name for God was *Yohualli Ehecatl*. It will be noticed that the first three vowels are Y-O-A, which even Græco-Roman writers hand down as the name of the mystic divinity. Of course, Christians have insisted that this was Jehovah. But the strangest thing is that the meaning of the Popol Vuh's God is the *Smiter down*, or *He who causes to fall*, which modern scholars agree is the meaning of *Jehovah*. Prof. Toy of Harvard was the first one to insist

that the word *Jehovah* could never have come from the verb *hayah*, meaning *to be*, as translated in the Bible, inasmuch as the most superficial reader will notice that the radical vowels are different; and only blind fanaticism or purposive mistranslation could keep anybody from seeing that it must come from the root *havah*, meaning *to fall*. The *Hiphil* of this root would then mean *He who causes to fall*, or, *descend*, the *Smiter*.

But the most interesting of coincidences is that concerning Paradise, already mentioned in connection with the Norse *Ultima Thule*. In this land of Tulan or Tlallocan, where all the tribes of the Quiches had dwelt before their division of languages, the fertile low country lying between Oaxaca, Chiapas, and Japasc, near the modern Palenque in Yucatan, is the delta of the Usumacinta river, formed by the four rivers San Pedro, Lancandon, Guancen, and Tabasco, thus passing into the Bay of Mexico. This was the Quiche Paradise, and seems to bear a strange resemblance to the Hebrew version of the Babylonian story about the Paradise with its four rivers, with which we are all familiar.

Then there is another coincidence so startling as to take away the reader's breath; a tribe, the descendants of whom were still living in the middle of last century at Rabinal, distinguished from their neighbors by the characteristic Semitic physiognomy, whose tribal name was *Itzmaeleh*, plural *Tzmalchi*, vulgarly *Tzmachi*, mentioned in the Popol Vuh as coming from the East over the ocean. This *Chi Tzmachi* may mean *Having-beards* or *moustaches*, from *Izni*, hair, and *Chi*, mouth. But what a coincidence with Ishmael, who was a wanderer, driven out from his home, who settled elsewhere, on the water too, (the Red Sea) which possibly, at least, might have ultimately afforded a means of communication with Yucatan.

Further, there is an analogy to Sodom and Gomorrha, in the Coasts of Manta and Charapoto which were reported, by Velasco, in his *History of the Kingdom of Quito*, I.12, to have been covered with fire as punishment for their sins.

There are a thousand links between the civilizations of ancient Egypt and ancient America. To go over the resemblances would fill a volume. Both Peru and Egypt believed in the immortality of the soul, in reincarnation, and, like the Aztecs, embalmed their dead.

THE LOVE UNIVERSAL.

BY JAMES ARTHUR EDGERTON.

I would not my affection should be small.
To all the shoals of being goes my call:
Where'er you are, lo! I am one with you.
There is no alien life. I love the All.

The green worm and the leaf to which it clings;
The bird that in the sunlight tilts and sings;
The trout that leaps along the ripples cool;
I claim them all within the Soul of Things.

The lion in the brake with blazing eyes;
The timid hare that from my footstep flies;
The gliding serpent and the laden bee;
They all are linked to me by unseen ties.

The broad leaves of the oak that shift and gleam;
The blossom as it drifts upon the stream;
I merge them all within my ample soul;
For we are one, the dreamer and the dream.

From atom unto angel all are mine,
As I grow conscious of the soul divine
Of which they are the symbols. All is God.
The manifest is but His outward sign.

Sing on and burn with gladness, O my heart,
To know how sweet the life in which thou art;
To know thou art in all things, they in thee;
That there is naught divided and apart.

All fear and falsehood drop away from me,
For I have found the truth that makes me free,
Concealed within the storehouse of the soul,
Which opens to a universal key.

CONCERNING FRIENDSHIP.

LYSIS.

BY ALEXANDER WILDER, M. D.

There are chiefly these requisites to a true friendship: virtue, as a thing lovely and desirable; familiarity, as pleasant; and advantage, as necessary. For we must first choose a friend upon a right judgment made of his excellent qualities; having chosen him, we must perceive a pleasure in his conversation; and upon occasion he must be useful to us in our concerns.—*Plutarch*.

There with commutual soul we both had strove
In acts of dear benevolence and love,—
Brothers in peace; not rivals in command—
And death alone dissolved the friendly band.

Homer: Odyssey, iv.

THE *Lysis* has been regarded as the oldest of the literary productions of Plato. It was affirmed by Diogenes Laertius that Sokrates himself, on hearing it read, expressed his wonder that so many things had been imputed to him which he never had uttered. It is not probable, however, that Plato began these compositions till long after the death of his master. He evidently adopted the dialectic style from that of Parmenides, after having spent a season in Italy; and he followed an ancient practice when he represented Sokrates as the chief personage of the various discourses. Our concern, however, relates to what was said, rather than to the individual who uttered it; but there is no occasion for doubt.

The subject is Friendship, and the discussion leads us through the various phases and aspects under which it is generally presented. The faultiness of each definition is shown, and we are led from one conclusion to another to find out its insufficiency in each instance.

Sokrates is introduced as the narrator of a conversation which he has been holding with several young men of Athens. He relates that as he was going from the Akademeia to the Lyceum, he took the path outside the wall, and so came upon the party. At once they invited him to join them. The Hermaic festival was in progress at the new palæstra, where all took part in the athletic exercises, old and young mingling together without regard to age or rank.

"Follow us," says Hippothales, "and see those that are there."

"Who is it that charms you?" Sokrates asks. "The demon has enabled me to discern quickly the one who loves and the one that is beloved."

Ktesippos, another of the party replies that the youth Lysis, the son of Demokrates, is the individual. He belongs to a family famous for their horses which have won prizes at all the games. Hippothales had put all these things into his poems and speeches, together with things more absurd. He had also lately described the entertaining of Herakles by an ancestor of Theias, himself a descendant of Zeus. These songs were such things as old women sing, he declares.

Sokrates rallies Hippothales upon the ridiculous position in which he would find himself in case that he should fail to win the regard of the person whom he was praising. The young man entreats him to suggest a better method.

The party go into the palæstra where they find the ceremonies nearly ended. They sit down, and a group immediately assembles around them. Lysis, the most comely of them all, hesitates diffidently, but his cousin Menexenos now joining them he takes a seat by him.

Sokrates begins a conversation with Menexenos upon Friendship, but the latter is called away and he turns his attention to Lysis.

"Your father and mother love you very much," he remarks interrogatively, "and they wish you to be as happy as possible. But does a person appear to you to be happy who is in subjection, and is not permitted to do anything that he desires?"

Lysis answering in the negative, he is led to admit that his parents actually forbid him in many things. He is not allowed to drive one of his father's chariots, but a charioteer is hired for the purpose; he may not manage the mules, for only the mule-driver, who is a slave, is permitted to do that. Nor is he suffered to govern himself but is under the charge of a boy-tender, a slave, who conducts him to his teacher.* And the teachers also rule him. These restrictions are because he is not old enough.

Sokrates asks him whether when his father shall perceive him to be old enough and sufficiently discreet, he will be likely to trust everything to him. Lysis answers in the affirmative. If he were wise enough does he suppose that the Athenians would also place him over their affairs? He again answers that they would.

Sokrates remarks that all peoples, both Greek and foreign, would do the same thing under similar conditions. "We will be

* *Epistle of Paul to the Galatians*, iii, 24. "The law was our boy-tender to conduct us to Christ in order that we might be set at liberty through faith."

ourselves free in these matters, and rulers over others," says he; "and all these things will be our own, for we shall derive benefit from them. But if we do not have the proper knowledge, we ourselves will be in subjection to others. If then, you become wise all will be your friends, and all will be closely allied to you, for you will be useful and good. But can a person think himself wise in things of which he has no intelligence at all? If you are in need of a teacher you are not yet wise."

Menexenes has now come back, and Lysis desires that all that has been said shall be told to him. Sokrates alludes accordingly to the friendship which he observes to subsist between the two cousins. He declares that he would rather possess such an intimate friend* than the treasures of Dareios of Persia, or even than Dareios himself. He then asks them to tell him which, when one person loves another, which is the friend. Is it the one that loves or the one who is the object of affection?

Menexenes answers that the two are friends alike, that there is no difference. Even though only one of the two loved the other, they would both become friends. But Sokrates asks whether it is possible that a person who does not have affection for the other may nevertheless be loved by him; even more, may not the one who loves be actually hated by the other? In a case like that which is the friend of the other, the one who loves, or the one that is loved; or is neither a friend, except the love is reciprocal?

Menexenos, thus pressed, now gives the judgment that neither is a friend to the other; that unless both love each other, neither is a friend. Sokrates in his reply remarks that in such case they who love horses but whom horses do not love in turn cannot be friends of horses; and so also in the case of birds, dogs, wine, gymnastics, or even wisdom itself unless wisdom loves them in return. The conclusion is that what is loved is the friend to the one who loves; as young children, who, on being punished by their parents, hate them and are at the same time beloved by them. According to this reasoning it seems that it is not the one who loves but the object of his love who is the friend; and that the one that is hated is an enemy, but not the person that hates. Then many according to this argument are loved by their ene-

* The Greek term here used is *hetairos* denoting a comrade or intimate associate. When in this Dialogue the terms "love" and "friend" are used, the original generally is some inflection of the verb *phileo* as distinguished from the *Eros* of *The Banquet*.

mies and hated by their friends, and so are friends of their enemies and enemies of their friends. This is preposterous, he declares, and actually impossible. It must be accepted that an individual is often a friend of one who does not reciprocate his affection, or who may be an actual enemy, or he may be an enemy to one who is perhaps a friend to him.

Lysis has listened intently to the discussion and eagerly, but involuntarily remarks that they have been wrong in their line of argument. Sokrates is pleased at this interruption, and proposes to review the question, taking the poets for a guide, as being really the fathers and first teachers of philosophy. One expresses himself as follows:

"The god brings the like to the like."*

In the writings of other profound men the same things are said: that like is of necessity a friend to like.†

The statement may be half true or perhaps true altogether, if it is properly understood. The wicked individual, the more he has dealings with another wicked individual, and is socially familiar with him, seems to that degree more likely to hate him, for he is certain to do injury. But it is not possible that those who inflict injury and those who suffer it should be friends. And as wicked persons are like one another, one-half of the statement is not correct. Hence when it is said that like are friendly to like, it is only to be understood that the good are friendly to the good, as the individual that is bad never at all becomes a friend to either the good or bad.

Lysis regards this as conclusive, but Sokrates brings forward against it another difficulty. If neither individual can be useful to the other, how can there be affection between them? The good man, so far as he is good is sufficient for himself, and stands in no need of anything. Not being in need of anything he will not love‡ or be fond of anything. And he who does not thus love another is not a friend. How then are the good to be friends to the good? When they are absent they do not long anxiously for one another, for they are sufficient for themselves when they are apart; and when they are together, they have no

* *Homer: Odessey*, xvii, 218.

† *Empedokles*.

‡ The Greek verb is *agapâ*, to love or be fond of as man for man. The noun *agapê* is the term in the epistles of Paul, to signify charity or love for others without distinction of personality.

need of one another. Persons who do not make much of one another cannot be friends.

Sokrates also recollects having heard an individual affirm that like is at war with like, and the good with the good. He quoted the passage from Hesiod that a potter maintains a grudge against a potter, a singer against a singer, and a pauper against a pauper. He insisted that this is a necessity of the case. The person who lives by labor needs to be a friend to the rich man, the weak to the strong, the sick person to the physician, for the sake of assistance; and every one that is unlearned must love and be a friend to the individual that possesses knowledge. Hence, he asserted, that so far is the like from being friendly, or in any affinity to the like, the very contrary is the fact. Dryness craves the moisture, bitterness that which is sweet, sharpness desires bluntness, the empty to be filled, and the full to become empty, and so all else in the same way.

Thus the argument was brought to the paradox that only things that are contrary to each other are friendly, having an attraction to one another. Such a condition, all are aware, is exhibited by the magnet, and by the operations of chemical affinity. But when Menexenos shows a disposition to accept this conclusion, Sokrates demands whether an enemy is really a friend to a friend, the just to the unjust, and the good to the bad.

Then acknowledging that the matter is now confusing he assumes to speak as a diviner, and declares that that which is in itself neither good nor evil may sometimes be friendly and to be esteemed by the good. He enumerates three classes of characteristics: one, the good; another, the bad; and a third, that which is neither good nor bad. As it has been shown that nothing can be friendly to that which is bad, it follows that that which is neither good nor bad must be friendly and in affinity to the good as to itself. And if like is not friendly or in affinity to like, that which is neutral can have affinity only for that which is good.

As an illustration of this the body when in health is neither good nor bad. It is sufficient for itself; and accordingly has no friendship or special regard for a physician. But in the event of sickness it is compelled to welcome and be friendly to the medical art. Thus that which itself is neither bad nor good, becomes friendly to the good on account of the presence of evil.

Sokrates now remarks as if delighted that the two young persons are agreeing with this conclusion. He adds that he him-

self was like a hunter, and greatly pleased like any hunter at having just caught the prey that he had been chasing.

But, alack, there has come a strange suspicion in his mind. "We have incurred the risk of having become rich in a deceptive dream," he remarks. They had agreed that a friend cannot become a friend to a friend or like to like; yet the medical art is a friend for the sake of health, and health is itself a friend. Care should be taken that things which are friendly for the sake of what is already so, do not deceive us. If a father who loves his son above everything should learn that the son had drank hemlock,* he would hold wine in very high regard if he believed that it would save him, and even esteem the vessel which contained the wine. Nevertheless this appreciation is solely on account of the purpose. It is as when we say that we love gold and silver; for this is not true. What we love and prize is what they will do for us. That only is esteemed for the sake of which these so-called friendships are entertained. That which is really an object of friendship is not such for the sake of anything else whatever.

Suppose good to be loved as a safe-guard and remedy against the bad. If, then, evil were to pass entirely away, would not that make the good superfluous, and utterly useless to us? Evil is a disease and where there is no disease, there is no need of a drug. If there was no such thing as evil, there would be, according to this reasoning, no friendship, as there would be no occasion for it.

But in case that evil should utterly perish, Sokrates asks whether there would be no longer hunger and thirst, or anything else of such a kind; or would they exist in a manner that would not be injurious. Menexenos concedes that such desires as were neither good nor evil would continue. Though evils should be destroyed there will remain objects of affection and friendship, of which we stand in need.

"Hence," Sokrates declares, "love, friendship and desire pertain to the nature of man. You two, if you are friends to each other are in the same manner linked together by nature. If, then, one individual desires or loves another he could never desire, or love, or be a friend, unless it happened that there was in some manner a kinship and adaptedness to the one beloved

* *Conium maculatum*. This seems to have been the drug administered to persons under sentence of death in Athens; and the symptoms recorded in the case of Sokrates indicate conium poisoning.

either as to soul, or disposition of Soul, or manners, or ideal."

Menexenos readily assents to this but Lysis is silent. He is the more thoughtful, as well as diffident, and may be conscious of something yet untold. Sokrates remarks that it had now been shown that to be friends to what is affiliated to us by nature, is necessity. Is it not also necessity, he asks, that the individual who is a genuine, and not merely a pretended lover, shall be loved by the objects of affections?

This question brings the discussion to a close without any adequate solution of the problem. Sokrates humorously explains it: "that people will say that we think ourselves to be each other's friends, but have not been able to discover what a real friend is."

In this dialogue each form of friendship as commonly apprehended, is exhibited, first, according to its merits, and then by its shortcomings. We are led from one phase to another in this way, and finally to perceive if we are able, some glint of light to what may be beyond which transcends the common knowing, and is more genuine to the diviner nature.

It is friendship that makes life and the world around us, new and sweet to us. A new friend comes to us as a new pleasure. Life has no blessing like a judicious friend, says Euripides.

In the subtle chemistry of life there are two principles that combine in friendship, neither of them without the other. There is sincerity and affectionate regard. We are all sincere by ourselves, but put on disguises like a Sunday garment, when another person comes. With a friend such dissimulation is not only uncalled for, but out of place. But gentleness of women, tenderness of sentiment are essentials. Rudeness and harsh manner are inimical qualities. As of love itself,

"Angry, coarse and harsh expression
Show love to be a mere profession
Prove that the heart is none of his
Or soon expels him if it is."

Notwithstanding the incompleteness and even the transitory nature of friendships commonly there is no occasion to find fault or to be discouraged. It is the story of everything of our imperfect condition, that "they have their day and cease to be." We ourselves change with the years, and put off old wants and enjoyments for newer ones. Our very bodies are different in dimension and their wants are modified. So, these partial friendships, for a time filled our whole sky, and faded away.

But while they last they are entitled to full fruition. They have every right to exist while they abound with life and usefulness. It is only when they exceed their proper limits, or become stale through age and changing experiences that they are abnormal. Every condition has its use. However short a relationship may come of being satisfactory, it helps to show us the way to one that is purer and better.

The ideal friendship is not embodied in the personality. It is no respecter of persons. It relates solely to quality. As an attraction it draws the object to subject for all these apparent fictitious friendships in the dialogue, are all genuine in the higher plane of being, where contradictions do not exist. Hence when our friends and fellow-workers die around us they appear to us in renewed life in the new ones that come to us. We are receiving a discipline for that supernal affection which includes all in its scope, which is itself the source and life of all. For it is that which we behold, rather than the person, that attracts our regard. Real friendship is of real being itself.

The spirit is a mystery, but matter, if taken alone, is inexplicable.

The lesson taught by the greatest moralists from Marcus Aurelius down to Mæterlinck, is that happiness springs not from pleasure or the avoidance of discomfort, but from self-mastery and the unfolding of the inner powers. There are still, and probably always will be, those who can conceive human progress only as a gain in material welfare: but on the whole the consensus of feeling seems to be more and more moving toward a moral and idealistic interpretation of life, and men are slowly learning that evil is to be controlled and spiritualised rather than abolished, and that it is possible to be happy without being comfortable.—*Daniel Gregory Mason.*

NANA JIVA VADA KATTALAI:
OR
PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHAŠTAN.

In order to understand texts 16-19 given in the last Number (See Vol. I, p.538,) it is necessary to study carefully the Diagram of Differentiated Powers (*tattvas*) issued with No. 5 of Vol. I (p.211) and to bear in mind the following propositions established in the past twelve issues.

1. *Mula Prakriti* is the aboriginal Nature-root or Universe-cell, which the Supreme Being vivifies, preparatory to the work of Creation or Evolution.

2. When thus vivified, *Mula Prakriti* sprouts and manifests three *gunas* or phases of being, called *sattva*, *rajas*, and *tamas*.

3. All these *gunas* belong to the order of mentality, and in some of their denser forms they appear as matter. Whether mental or material, they are sensitive, and fuse in different ways according to their respective natures, in response to the Divine Will.

4. *Sattva guna*, otherwise called *Māyā*, is that subtle invisible mind-stuff which, being infinitely expanded, is comparatively at rest. When thoughts run down to a calm, there is seen in yoga a soft dim light. This state of illumined peace in the individual (or *pinda* or microcosmos) is due to the predominance of *Sattva Guna*. Even so is it in the universe (or *anda* or macro-cosmos.)

5. When the energy of the Supreme Being flowed into the dimly lit peaceful expanse called *sattva guna* or *māyā*, it became quick with Power, all-wise, all-mighty, and all-controlling, hence called *Isvara*.

6. *Rajas Guna*, otherwise called *Avidya*, is that phase of mind-stuff which is characterised by Appetite or Desire. Numberless are such desire-specks, vibrating, whirling, rotating. When the energy of the Supreme Being flowed into these appetitive-phases-of-being, or centres-desiring-gratification, there arose *Jivas*, or bewildered spirits.

7. *Tamas Guna* is that phase of mind-stuff which is marked by stupor, laziness and the like, and heavy movement, inactivity, inertia and the like.

8. *Isvara* in *māyā* evolved the world (*Jagat*) by degrees out of *Tamas Guna* for the purpose of placing in the world the bewildered spirits (*Jivas*,) in order that they might be freed from bewilderment or confusion by instruction and work.

9. When *Isvara* worked in *Tamas Guna*, the Power of Obscuration (*Avarana Sakti*,) and the Power of Projection (*Vikshepa Sakti*,) came into being.

10. From *Vikshepa Sakti* were evolved the *Tanmātras* or the invisible sense rudiments (*sukśma bhutas*) named sound-sense rudiments, touch-sense rudiments, form-sense rudiments, taste-sense rudiments, and smell-sense rudiments.

11. Those of the *Tanmātras* which were dominated by the light-phase of *Tamas Guna* developed into the *antah karanas* (the five inner faculties of thought,) and the *Jnānendriyas* (the five senses.)

12. Those of the *Tanmātras* which were dominated by the desire-phase of *Tamas Guna* developed into the five vital breaths, and the five instruments of action.

13. Those of the *Tanmātras* which were dominated by the darkness-phase of *Tamas Guna* developed into the five material, yet invisible, atoms called space-atom, air-atom, fire-atom, water-atom, and earth-atom; and from a combination of these invisible atoms, came the six *tattvas* which evolve the tangible body of man.

To come now to the text relating to the constitution of the subtle body, mentioned at p. 539 of Vol. I.

The Subtle Body (*Sukshma sarira*) consists of four clusters of power-atoms. Since each of these is intelligent in its own way, it may well be called a personality. Each cluster consists of five atoms, and all the clusters are inter-related and sympathetic. The Western Scientist says the *nervous system* is sympathetic. But of course that phrase means a system of tubes, called nerves, and the grey matter in those tubes. If the power-atoms that form the subtle body do not work in the nervous system, the tangible body will become a corpse. The clusters of power-atoms, inter-related and sympathetic, vivify the nervous system. Thus, for example, the sensation or perception of any one of the powers in each cluster is, by a series of adjustments, voiced by the power or personality called *Vak* or the Speaker.

This aggregate of power-clusters is imponderable and invisible. The cluster of vital breaths headed by *Prāna* or the *Breather*, who draws into the body the atmospheric air and

throws it out in the process of inhalation and exhalation, is perceptible to the touch, for the Breather is found to be warm.

The component parts of the subtle body are undestroyable by fire or any other element, so that, when, as explained under 14, they get into water or plants or animals, and such water or food is boiled or roasted, they suffer no harm by such processes. Entering a living organism they are borne along the channels of the nervous system and find their way to the *upastha* or sower-of-seed belonging to that organism, and are thence propelled into the matrix, nursed in the new spheres, vested with a tangible body and ushered into worldly life in due time.

Each atom of each cluster is an intelligent being, *knowing his own work and doing it*, so long as obstacles are not raised in his way in the nerve-channels. Hence is each called a *devata*, a divine person, a personality.

The first of these personalities is *Jiva-bodha* (in Tamil, *ullam*,) whose special feature is perception of differentiated existence. He knows he exists distinct from everything that surrounds him. In English he is called Self-consciousness, that is, he who is conscious of his own individual being. This individual being, this individuality is *Jiva*, and the sense or consciousness of being an individual, or separate unit, is *Jiva-bodha*. The Author insists upon this distinction being maintained between *Jiva* and *Jiva-bodha*, because he says elsewhere that the Lord gave to each *Jiva* a *sukśma sarira* which includes the differentiating Sense-of-being-oneself. Oneself, the little being called *kinjina* in bondage to desire is, according to the Author, *Jiva*, and self-consciousness is *Jiva-bodha*. Since *Jiva-bodha* is a definite power given to one's redemption, and since that power is a special kind of intelligence—is a personality like any of the other nineteen personalities,—it has been translated *Feeler*. "*I feel I am thinking*"—"I feel I am sick"—"*I feel my head reeling*" are its formulas of speech. In the *Feeler* (known as self-consciousness) are rooted the five special feelers who are the outer instruments of knowledge (known in English as the Senses,) as also the inner instruments known as the thinker (*Manas*,) the reasoner (*buddhi*,) the willer (*citta*,) and the I-maker (*ahankāra*.)

These power-clusters or personalities though atomic, are capable of much expansion. The bodies of tiny ants and monstrous whales are quickened by these powers in the same way. And the *Sukśma sarira* that functions now in the body of an ant may on the death of the ant-body pass into a whale-body or ele-

phant-body, man-body or deva-body, according to the will of Isvara.

The inner faculties of thought (*antahkaranās*,) and the outer faculties of perception (*bahish-karanās*,) which together are called the Instruments of Knowledge (*Jñāna sādanas*,) are evolutes born of the subtle sense-rudiments (*tanmātras* or *Sukśma bhutās*) in their light-phase (*sattvāmsa*) of Darkness.

From Darkness's desire phase (*rajāmsa* of *tamas*) of the subtle sense rudiments (*tanmātras*) came the five instruments of action (*Karmendriyas*,) and the five vital-breaths (*vāyūs*.) See 19. (4) at p. 539 of Vol. I.

From Darkness's-phase (*tamāmsa* of *tamas*) of the subtle sense rudiments (*tanmātras*) came the five material atoms (*sthula bhutās*,) namely, the perceptible space, air, fire, water, and earth.

The nature and functions of the ten instruments of Knowledge, the five instruments of action, and the five vital breaths, will be explained hereafter, as also the composition of the material atoms called space, air, and the like.

Of these material atoms are born the six powerful beings (*tattvas*) who produce the tangible marrow, bones, muscles, nerves, blood, and skin, of the body.

It has been stated that the *sukśma sarira* consists of twenty invisible *tattvas*, namely, the five faculties of thought, the five senses, the five vital breaths, and the five instruments of action. At death these twenty atoms, along with the Spirit (*Jiva*,) leave the body and, if ordained to return to Earth, find their way, as already mentioned, by the channel of food or water, into the body of a man or other *Jiva*. Here the *Sukśma sarira* gets united with the six *tattvas* called marrow-tattva, bone-tattva, muscle-tattva, nerve-tattva, blood-tattva, and skin-tattva, and is enfleshed in the body evolved by these six *tattvas*. In other words, the twenty *sukśma tattvas* and the six *sthula tattvas* float invisibly in the sower of seed of the father and pass into the matrix and, after due nourishment there, develop together into an infant.

Such is the history of the genesis of the tangible body.

(To be continued.)

THE LIFE OF JOHANN GEORG GICHTEL.

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1722

By T. R. PRATER.

AN an Editorial Note on the Poem, "A Sufi's Mystical Apologue," published in "Lucifer," vol. iii, p. 131, H. P. Blavatsky says of Gichtel:

"There is an enormous difference between the *Sophia* of the Theosophist Gichtel, an Initiate and Rosicrucian (1638-1710,) and the modern Lillies, John Kings, and 'Sympneumatas.' The 'Brides' of the Mediæval Adepts are an allegory, while those of modern mediums are astral realities of black magic. The *Sophia* of Gichtel was the 'Eternal Bride' (Wisdom and occult science personified); the 'Lillies' and others are astral spooks, semi-substantial "influences," semi-creations of the surexcited brains of unfortunate hysteriacs and "sensitives." No purer man ever lived in this world than Gichtel. Let any one read St. Martin's 'Correspondence,' pp. 168-198, and he will see the difference. From Marcus, the Gnostic, down to the last mystic student of the Kabala and Occultism, that which they called their 'Bride' was 'Occult Truth,' personified as a naked maiden, otherwise called Sophia or Wisdom. That 'spouse' revealed to Gichtel all the mysteries of the outward and inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude."

Rare is the opportunity becoming familiar with the life of an Initiate. The following account is, of necessity, only a free translation of Gichtel's biography, the style of which is too difficult to meet modern requirements.

Introduction by Gichtel's Biographer.

To redeem the world, the Divine Power has, from time to time, sent forth strong and brave Souls to oppose evil in all its forms by their pure lives, and to show their brother, man, the true path to the inner divine life. For this purpose the Deity selected in our time, above all others, two men: Gichtel and Ueberfeld, who were endowed with exceptional Divine powers

and Wisdom, to oppose the cunning powers of evil in spirit and soul, and to consummate the Divine Will, both in heaven and on earth. Gichtel departed this life a few years ago, and it has been decided to publish the history of this pure, devotional, and holy life. Little, however, will be said of Ueberfeld, although he was very closely connected with Gichtel, since he is as yet permitted to walk among us through the grace of God. Several of Gichtel's fellow-workers have looked over this biography and find it correct.

This godly man, Gichtel, was at all times unassuming. Though gentle to the weak, so that they might trust and confide in him without feeling overawed by his deep and searching knowledge, his thought was profound and vigorous with men of intellect and action.

Careful consideration of the incidents of his life shows they were no mere accidents, but providentially ordered, not only for his own training and spiritual development, but also for the benefit of those who were from time to time associated with him during his sojourn on earth.

In his childhood days we find in him a deep spirit of devotion, from which later on blossomed forth (1) a Faith which kept his heart pure from the contamination of wordly affairs; from this sprang forth another degree in which (2) he regarded all worldly things as mere illusions, by this power conquering the desires for this world's lusts, treasures, honors, and distinctions. Having overcome the emotions and sentiments he was able (3) to arouse the power which enabled him to destroy the old serpent, who continually seduces the whole world; — and comparatively few attain to this high power. In this degree Jesus manifested himself in his heart, forming the basis of his faith. Penetrating deeper into his spiritual nature he found (4) an unwavering faith in the invisible Deity, which enabled him to resist all temptations of the lower nature through the Divine Word; penetrating still deeper he discovered (5) the faith by which, through the Word of God, he could form and create spiritual nourishment, which is an imperishable food; again going deeper into another degree of Faith (6) he could live in the Christos and offer himself as a sacrifice for others; and though it might appear that he was rejected by God, angels, and men, he would not lose faith, but stood firm. Through the intense fire of suffering, the Holy Ghost aroused in him (7) the Spiritual Will, which is of a Seraphic nature, and which enabled him to raise himself above

all creatures, on the wings of the eternal Aurora, and to perceive himself in the mirror of Divine Wisdom as the image of God. In all these works of faith, Gichtel, the God-man, was strong, although to us, his associates, he spoke constantly in all simplicity and humbleness.

The writers of this biography considered it necessary to write the above introduction in order that the stranger might see what the Holy Word of God, mentioned in this book, means, and that it is not a mere book, but verily a *Theosophica Practica*, which comes from God, and returns to God, coming from faith and strengthening it.

CHAPTER II.

Johannes Georg Gichtel was born of a good and well-to-do family, on the 14th of March 1638, in the city of Regensburg, Germany. His father, known among his contemporaries as an honest man, was a high municipal official of his native town. He was also honored as a patriotic citizen inasmuch as when the city was in great danger of being besieged by an enemy, he gave all he had, 18,000 Thalers in cash, for its protection. This spirit of self-sacrifice in earthly affairs was inherited by his son Johannes.

The spiritual life soon manifested itself in Johann Gichtel, for, as early as his ninth year he aspired to speak with God, on the grounds that the Bible stated that Moses and David had done so. He would spend many an afternoon, after school time, either alone, or in company with another boy in the fields, or in an old fortress — places where they would be away from noise and disturbances, looking to the sky, awaiting for God to speak to them, for they thought that God lived beyond the stars. In their simplicity they prayed or sang hymns to call his attention to them, but God steadfastly refused to reveal himself to them, whereupon they would return home very sad and crestfallen. Young Gichtel would then take his prayer book and sit near an open window so that his prayer might rise to the sky without hindrance; for he did not yet understand the Spiritual Word of the Holy Bible, which tells us to look within the heart to find God who is in there. At last his companion died, whereupon, he associated with the other boys of his own class and age. But he did not participate in their mischievous pranks, as he was rather of a timid, diffident, and retiring nature; which traits eventually led him back to the right life. Then he came to observe the

habits of the Protestants of his time, and he could not find a trace of the renunciation that Christ taught; whereupon he turned to the monasteries, and observed the Catholic religion, but from here also was he repelled. Everywhere he found rich beggar-monks, who, in the evenings played at nine pins, lived in disharmony, and possessed worldly goods; their very superiors, advised him not to take up the monastic life, but to take up the life of a hermit.

In his fourteenth year and for four years thereafter, the *Spirit of Worldliness* manifested itself to him in the form of a large sphere in which all shades of beautiful colors oscillated, in order to attract his attention and to influence his imagination. But this was in vain, for Gichtel was helped by an inner intuition.

In his studies at school Johann advanced rapidly. He learned all the sermons that were taught at that time. He had so good a memory, that if he once read over the contents of a page, he could recite it without a mistake. He made a special study of Oriental languages, and was so proficient therein that he used to say that Greek, Hebrew, Syriac, and Arabic, were sisters to his mother tongue. He could read French, but could not use it with fluency.

When he came to be of proper age his father insisted that he should learn the profession of an apothecary, the which was very much against his own inclinations; yet he was willing to submit to his father's wishes. Nevertheless, every attempt to force him into that, or any other profession, except to go to the university, was frustrated by unforeseen events; so that at last his father, unable to give him financial support, gave him permission at last to visit the University of Strassburg. Glad to receive his father's consent, Johann did not ask for more. Putting his trust in God, he left home, and after that, never saw his father again. Wherever he went he found friends who were as parents to him, ever ready to give him assistance. On several occasions friends offered to adopt him, but he invariably refused, and thereupon took his departure, in order that he might keep his freedom, which he regarded the most precious gift of the Soul, holding that God can act more freely through the heart that is not bound.

Arrived at Strassburg, he soon found opportunity to give a few private lessons. This gave him ample support, and left him sufficient time to devote himself to the study of Theology. He attended the lectures of the most famous theologians of his day,

but was unable to learn therefrom the deep secret of the love and anger of God, and how both these qualities were revealed in man's heart. Instead of giving him clearer conceptions about religion, the effect of the lectures and disputations was to becloud his inner perception. Nevertheless he persisted in the studies of theology; but unexpectedly his father died, whereupon, to please his guardians, he dropped the study of theology for that of law, so as eventually to serve his native town as lawyer. While all these changes were going on, he did not worry, nor lay out any special plans, but accepted everything that happened as the will of God.

While yet at Strassburg, the Prince of Baden-Durlach offered him the position of tutor for his son, and gave him the opportunity to travel with him to Paris; but his guardians forbade him to accept the position, and ordered him to proceed to the town of Speyer, which seemed again to be by Divine providence, to give him experience.

Arriving at Speyer, he found a home with a distant relative, a widow, who, when she recognized his fine mental and spiritual qualities thought that God had sent him to her house that he might become the husband of her daughter; but when she broached the subject to him he left her house, though he accomplished this only after some difficulties.

He next secured a place with an aged, prominent and influential lawyer, who was very glad to find in young Gichtel the helper he needed. The official relationship eventually grew into a filial one, and his excellent work earned him the recognition of being "the second Dr. N.," and the colleagues of the old lawyer gave young Gichtel no rest until he had passed an examination which admitted him to the bar of Speyer, so as to carry on uninterruptedly the practice of the old Doctor, now incapacitated by blindness. Here could Gichtel have done much good to the community, had not the *Spirit of Worldliness* spoiled everything.

His old patron died and left behind a widow, young in years, who was very rich in her own right. She fell in love with Gichtel and tried all possible ways to entangle him into marriage with her. Recognizing he would never have any respite from her there, he packed up a few of his belongings, and leaving everything else behind, left Speyer on foot in the depth of a snowy winter to go to his native town, in the company of some teamsters.

Up to his 26th year, Gichtel had faithfully served the *Spirit of Worldliness*, by devoting himself strictly to his worldly duties, the World, by devoting himself strictly to his wordly duties, going regularly to church, listening to the sermons, going to communion, and observing all ceremonies.

Of these times he later used to say to his Brother Initiate, Ueberfeld: "In whatever principle a person stands, that should he faithfully serve, be it God or the world. To serve two masters results in a confused life, in which a man cannot be true to either, and thus is useless to both God and man. It is providence that has guided me; shyness and simplicity of heart protected me from the cunning tricks of the Enemy."

For God had by this time drawn aside the veil from his heart, so that he saw, in a divine vision, that it had been the very hand of God that had guided him, and that without this he could never have escaped the foolishness and vanities of this world; the Spirit of the World having tried to beguile him with deceptive visions of women, wealth, and honors. And indeed, this was the end of the Spirit of the World's efforts to lead him astray, and henceforth he steadfastly served in Spirit and in Truth the God who had selected him from all eternity.

CHAPTER III.

On arriving in his native town, Gichtel was admitted to the local bar, and here again he was offered marriage and a permanent situation; which, however, he here easily escaped. One day while in a bookstore, he met a Hungarian, Baron J. E. von Wiltz. After a short conversation, they found that they had similar views and objects in life, and they decided to stand together like one man, and to work together to rectify the crying evils that had slipped into true Christianity.

The Baron was overjoyed. Several times already had he attempted to accomplish this object with several theological students; but he had always failed. After he had supported them for years, they would at last fall into drink and a dissolute life. So the Baron and Gichtel together, in the year 1664, proposed to the Evangelical Alliance to improve the then present condition of Christendom. Lutheran ministers promised aid; so also did court chaplains, professors, politicians, and even rulers in Germany, and Lutheran Europe. They wrote numerous letters, bewailing the decline of Christianity, and yearning for a better condition; they promised their prayers and bless-

ings. Everybody congratulated Gichtel and his friend, and wished them success. The organization was started in Regensburg under the title of the "Jesus Loving Society." The Baron donated 30,000 Thalers, which were deposited in banks in Nürnberg and Frankfurt, the interest of which was to go to the support of such Christian people as would devote themselves to the work.

In connection with this scheme the Baron travelled to the different princely courts, and conferred with many theologians and politicians; the latter encouraged him very much, and advised him to draw up propositions showing how the reforms ought to be brought about. This he did, and set forth in a circular, among other things, that in order to stop the decline of Christianity, attention should be paid not only to learning, but also to divine illumination, and that even an unlearned person, who had attained to illumination, should have the right to teach.

The politicians readily approved of this proposition, but when the circular was laid before the ministers of the Church for ratification, they all, with the exception of a few, withdrew their support, and one of them issued anonymously a pamphlet that declared this well-meaning undertaking a mere dream, and the abolishment of paganism in Christianity wholly impracticable.

Thus the attempt to reform Christianity within the Church came to naught. As there was nothing to be done among the Christians, a Catholic minister at the court of Mainz advised them to attempt work among the heathens in the West Indies. The Baron and Gichtel, acting on this suggestion, went to Holland. Here they separated, the Baron taking ship for the West Indies, and Gichtel led by intuition, determined to return to his native town of Regensburg, and there attempted to lead his own fellow-citizens from their worldliness. On his way thither, while paying a visit to a Lutheran minister by name of Breckling at Schwoß, he happened to find his host upon his knees, praying in secret. This made a strong impression on Gichtel, as nothing of the like had been taught him during his theological course at the University. Attempting to imitate the minister, and to call upon God in spirit and truth without a book, his mind seemed clouded. However much he strove, he could not say a word; but, continuing with great earnestness, he felt a strong movement in his heart, where light seemed to glow. But as he was inexperienced, the devil attempted to mulct him of the benefit of his aspirations, and said to him, "Now I have

obsessed you, now you are mine." Gichtel was considerably startled. He jumped up, and caught hold of the New Testament to drive away all the evil thoughts by reading in it. His eyes chanced to fall on the words of St. Paul in I. Cor. 6 verse, 19, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" This opened his understanding to the insight that he must seek God within himself; and he saw his own previous error, the error of humanity and of all exoteric worship, and the blindness of most spiritual teachers. He now greatly wondered that in his youth he had sought God above the starry sky instead of within himself. He was overjoyed at this discovery, laid his New Testament aside, and fell upon his knees, thanking God with all his heart for the ray of light, thus sent him. He was so full of the divine light that he prayed for five hours. Then he renewed his covenant with God to take upon himself the Cross of the Christos. He surrendered himself to Divine Wisdom as his guide, with body, soul, and spirit, now and forever; and vowed never to turn away, be it in poverty, danger or death, but to follow Her steadfastly to the end. This covenant was kindly received by the Divine Wisdom, who thus became his Helper and Guide; and God manifested himself through him. Through this illumination he learned how to call upon God in spirit and truth, and the eyes of his soul were opened in him. Then only knew he for certain that the heaven in which God lives is within us. As this Covenant of his was made with great earnestness, his perseverance was immediately tested; for straightway the Spirit urged him to heal the woes of humanity in general, and of the Lutherans in particular, and to show the recognized teachers of his Fatherland how blind they were. He now left Schwoll, continuing his journey to Regensburg.

CHAPTER IV.

His homeward way led him through Sulzbach, where, for a short while, he visited the Lutheran minister J. J. Fabricio, who welcomed him, and remained friendly until his death. His next stopping-place was Nürnberg, where, having earnestly prayed for the guidance of God that he might be influenced divinely both in mind and conscience, he wrote letters to the Town-Council of Regensburg, rebuking the Regensburg city clergy for untruthfulness, hypocrisy, and ungodliness. Immediately the preachers of Regensburg denounced him to their magistracy as an enthusiast, phantast, and heretic, and (since he came from Holland)

as an Anabaptist, who rejected the authority of the government, and marriage. Upon these charges the magistrates of Regensburg caused his arrest while yet in Nürnberg. He was cast in prison, but was well treated, and advised by the judges and police officers to leave the town secretly and thus avoid further trouble. But, relying on the justness of his cause, Gichtel demanded to be placed before the tribunal of his native town, in order to show the truth of his charges against the clergy. Accordingly, he was turned over to the authorities of Regensburg two weeks later. There he was exposed to all kinds of indignities and insults. He was made an object of mockery by being as a prisoner led publicly through the streets, and in spite of his gentle submission was thrown into a filthy dungeon, where he remained thirteen weeks. Orally and in writing he protested that he did not belong to any sect; yet he could get no redress. The preachers tried, by all kinds of arguments, to intimidate him into retracting his charges; but through all the arguments he was invincible. While in this dungeon the devil tempted him, by holding constantly before his mind the doctrine of predestination, which threw him into despair so deep that he felt like hanging himself. At one time he had even gone so far as to make a noose out of his handkerchief, put his neck into it, and fasten the end of it to a nail; but the nail broke, and the devil was once more defeated. Then Gichtel at last overcame his despondency by prayer. Yet this was not the end of it, for one day, while he was once more despondent, the devil appeared bodily, and with both his hands threw fire into Gichtel's face. Gichtel fainted, and it was four hours before he recovered, and then he remained for some time in an exhausted condition. The next day, while in a trance, he saw a serpent winding around his heart, and forming three full coils. Then suddenly arose a great light, wherein appeared to him Jesus, such as he is described in Apocalyptic visions. Then Gichtel cried: "If thy mercy, O God, were not my comfort, I should have passed away in my misery." Hardly had he uttered these words, when the serpent seemed to be crushed; but nevertheless Gichtel felt a great oppression within his abdomen. Later he discovered that this experience had ushered in a life long interior struggle, wherein Satan, resenting dispossession from Gichtel's heart, constantly fought to regain his former dominion.

While he was undergoing these interior experiences, the magistrate in charge of his case intended to have him tried by the

Criminal Courts, so as to make his punishment as severe as possible. Fortunately for Gichtel, one of the judges of that court objected to Gichtel's case coming before them, and Gichtel appealed direct to the Emperor. The upshot was that Gichtel was declared a heretic, lost his citizenship, had all his possessions confiscated, and was banished from Regensburg. But even this was not the end of his trials. The magistrate in charge sent him a messenger to offer him a position as city attorney if he would retract his charges against the city clergy. He asked for time to consider the matter, and was much troubled to know what to do. At last he decided to leave it to the Will of God; and when the messenger returned for an answer, he said that the magistrates might act in the matter as they thought best, seeing that they knew his ability, and the services he would be able to render. His answer was considered impertinent, as coming from a man in his position; and they appointed a young lawyer of the town.

CHAPTER V.

Bereft of all his possessions, and friendless, Gichtel was compelled to leave Regensburg with no more than the clothes which he wore. This happened in the middle of winter, and the snow lay on the ground knee deep. City guards conducted him beyond the gates, and left him to himself. At first he did not know in which direction to turn; he asked interiorly which direction he should take, and was urged to go westwards. He did so without having any special object in view, relying entirely on the interior guidance, and having the perfect trust that everything he received from within was the command of the Divinity, and both for his ultimate good, and the work he was destined to accomplish. In his westward journey he passed through Augsburg, Ulm, and other towns, stopping always at the best taverns, where he invariably found persons ready to assist him, as his appearance and bearing was that of a perfect gentleman, and his conversation showed him to be a learned man. On several occasions he received from persons he thus met letters of introduction to friends of theirs living in the town he next expected to visit. In the little town of Gersbach, in the Black Forest, he met the local minister, Pistorius by name, who was of a spiritual disposition, and recognized in Gichtel a similar nature. So Pistorius invited Gichtel to take up his abode with him, which Gichtel readily accepted. Pistorius was not slow to recognize the good fortune which came to him by Gichtel's presence, and as a true shepherd

invited his flock to enjoy the blessings of Gichtel's edifying teachings. He not only had Gichtel preach to his parishioners, but invited them to visit Gichtel in their leisure hours.

After Gichtel had been at Gersbach one year, his friend Pistorius died. The community made every effort to keep this man of God with them, and in spite of their meagre resources even proposed to attach him as chaplain to their regularly appointed pastor, and suggested that he should marry one of the young women of the village. But this latter proposal pointed out to Gichtel that he must leave the village; he felt himself wedded to Divine Wisdom, which demanded that his efforts be devoted to the enlightenment of humanity exclusively.

Now it chanced that it was at this time that he received from his friend Baron von Wiltz a commission to attend to some legal business at the Court of Austria. He was so well recommended by his friends in Speyer, that while in Vienna he received an offer from the Imperial Court of free hospitality, the use of chaises, six horses, and a hundred ducats a week to proceed as secretary of an embassy to meet Infanta Margaret Theresia, daughter of Philip IV, King of Spain, who was to marry Emperor Leopold. This proposition he declined, although it would have eventually led him to higher honors, and exalted position. The Jews also, who at that time were wrought up over their new Messiah Sabethai Levi, offered him a high stipend and an honorable position in the new kingdom of theirs which they expected to establish. But he pointed out to them the deceptiveness of their hopes, and warned them not to be deluded, nor lay themselves open to persecution and banishment, seeing that they, as well as he, were watched by spies of the Jesuits. The Spirit of Worldliness was thus offering Gichtel the greatest possible inducements to return to worldly affairs, not only because he was learned and skillful, but because of his bravery and personal power. Gichtel's soul was one worth having, and to gain control over his spiritual powers, the Spirit of Worldliness could well afford to offer him riches, honors, and marriage—nay, even honors in the Catholic Church, and at the Courts of Sultzbach, Berlin, and Hanover.

Gichtel himself used to say that such offers came to him, to the exclusion of persons far fitter and cleverer than himself, inasmuch as the Spirit of Worldliness saw in him something that was hidden even from himself.

Within nine months, during which time he several times ar-

gued his case before the Emperor himself, he brought the affairs which had called him to Vienna to a successful conclusion. Hereupon he divested himself of all his velvet and silken garments, donned once more his leather jerkin, and travelled on foot first to Amsterdam, and thence to the Hague.

CHAPTER VII.

Gichtel's way to Amsterdam led him through the town of Schwoil. Here he was arrested, at the instance of the Lutheran Consistory of Amsterdam, on the charge that he was a blasphemer. This occurred because Gichtel had once severely criticised them. The civil courts would have gladly released him if he had only been willing to acknowledge temporary mental aberration at the time he wrote his criticism. Gichtel, however, maintained his criticism to be well-founded, and demanded fair trial and justice. But the court found him guilty of the charges preferred; and sentenced him to be put into the stocks, to have the public executioner strike him on the head with the letters wherein he had criticised the Amsterdam Lutheran Consistory, and then to have the letters burnt. The sentence was executed, and was followed by banishment from the town of Schwoil and Province of Ischell for twenty-five years.

(To be continued.)

The scientific student will recognize that amid the turbid ebb and flow of human misery, a belief in the resurrection of the dead and of the life of the world to come is the rock of safety to which many of the noblest of his fellows have clung; he will gratefully accept the incalculable comfort of such a belief to those sorrowing for precious friends hid in death's deathless night; he will acknowledge with gratitude and reverence the service to humanity of the great Souls who have departed this life in a sure and certain hope — but this is all. Whether across death's threshold we step from life to life, or whether we go whence he shall not return, even to the land of darkness, as darkness itself, he cannot tell. Nor is this strange. Science is organized knowledge, and knowledge is of things we see. Now the things which are seen are temporal; of the things that are unseen science knows nothing; and has at present no means of knowing anything.—*William Osler, M. D.*

PLAIN THEOSOPHY.

By BURCHAM HARDING.

PART VII.

HUMAN DEVELOPMENT.

MAN of the present period is the result of long ages of growth and development. He has passed through the most varied experiences in world after world, clothed in different garments and forms. We take up his history from the time of arrival in this world, as the details of his existence prior to that are not of immediate concern. As the life impulse passes through many cycles of longer and shorter duration on the seven globes of the earth chain, so man has his cycles, some of enormous length which include many lesser ones, as it were "wheels within wheels."

The classes of Spiritual "lives" do not leave an old chain of globes simultaneously; they emigrate in detachments. Globe "A" of the moon chain being abandoned first, throws off its energies into space to begin the formation of a new first plane globe, to be ready for the incoming rush of the Lunar Pitris, or moon evolved men, after the period of rest. The seven classes of Pitris differ: some are superior and some inferior, due to the various degree of purity each class had reached in former worlds. They correspond with the seven principles in man, the three higher classes being spiritual, and the four lower, material and mortal. This will be more clearly understood by recollecting that at the conclusion of each round, the Being representing collective humanity draws into himself all the "lives" from each kingdom of the globe. The seven classes are the "lives" of the seven principles of this Being, clothed in ethereal matter. Each class of "lives" represents a principle.

The "lives" composing humanity pass through seven great races on each globe. All the units constituting the races are identically the same "lives" which reincarnate a vast number of times during each round, and return again and again for each succeeding round. The same matter is transformed to construct each globe, and the same "lives" return to do the work.

Each great race has seven sub-races, and these are divided into seven "family" races, which are again subdivided into nations

and tribes. The history of all these divisions displays the action of a uniform law, which brings a gradual rise to the zenith of power, followed by their downfall, others stepping in to fill their places.

The ancient teachings record that 320,000,000 years have elapsed since the fourth round globe of the earth chain was evolved. Four races have occupied the earth and passed away, and we are now living as part of the fifth, which began a million years ago. The sixth sub-race is already being formed in America, by admixture of all parts of the human family, and in a few hundred years its members will become the pioneers of that race, which must succeed to the present European, or fifth sub-race. As the centuries roll on, the new sixth sub-race with its change of stature, general physique and mentality, will take the place of our present one. It is the mission of mankind of the New World, to sow the seeds for a forthcoming humanity grander and far more glorious than any of those we have known up to the present time.

It is very interesting to trace the gradual building of man's body during the early races. With each globe matter increased in density, and simultaneously the human body gained a new principle and a new sense. During existence on globe "A" of our world, heavenly man passed through all mineral forms in *etheral* matter and perfected the designs of that kingdom. Man, the energizing force, in globe "A" was a stone with one active principle, *form*. On globe "B," the heavenly man crept out of the stone, and formed the vegetable kingdom. Man was a plant, with the "life" as an active principle in addition to form. Again, on globe "C," man was an animal, with "desire" as an active principle added to the former two. As each globe was of denser matter than the preceding, the "lives" passed through the mineral, vegetable, and animal kingdoms, in every degree of three states of matter except the last degree or solid state. On globe "D" the physical body was completed as the vehicle for the active principles, astral form, life, and desire.

The essence of the "lives" being eternal, they retain the memory of each of the forms which they enter, and chronicle the experience of each term of existence. The four lower principles of man as the result of evolution, contain the types and forms, the powers and forces of everything in the mineral, vegetable, and animal, for they have passed through them all.

The sixth and seventh principles, Spiritual Discernment, and

the Ray of the One Life, are the universal bases of everything in nature, conjointly constituting the "lives." They, with the assistance of nature, built man's body, into which entered mind.

At the commencement of the fourth race, the highest active principle was "desire." It is common to animals and men, and is essential as a stimulus to mental operations. The mind possesses the faculties of reasoning and choosing; desire impels the mind to action. Man cannot remain for a moment inactive, for desires constantly drive him on; but the mind, knowing both good and evil, must learn voluntarily to follow the good.

Man appeared on globe "D" before the mammals, for at the completion of evolution on globe "C," the heavenly man had developed three active principles, the highest of which was "desire." During the period of obscurity, he remained on the globe as the seed for future humanity and on globe "D" the mammals emerged from the astral plane as soon as there was waste material enough thrown off by man to provide them with bodies. It is important to recollect this, as contradicting the theory that man is descended from the ape. Passions and desires are powerful energies, and, since nature admits no annihilation of force, these find embodiment in animals which are the concreted forms of man's passions and selfish nature. Animals reflect human passions and change their characteristics as human beings change. As humanity becomes less savage and ferocious, displaying greater kindness of feeling, savage and ferocious beasts will disappear.

At the beginning of the fourth race humanity, nature had produced the human form with a brain more developed than that of any other creature, but evolution could proceed no further along this line. Then some of the "Sons of Mind" incarnated into a portion of humanity, others projected a spark into a second portion, and the others of the "Sons of Mind" merely overshadowed the remaining portion of humanity. Thus to the mindless men the light of mind was imparted, in varying degrees by the "Sons of Mind." These "Sons of Mind" had passed through this experience and had been elevated in other worlds and world chains which were completed before the birth of the solar system, and were thus qualified to assist us. Desire is a lower phase of collective consciousness, but the mind makes us self-conscious beings, able to reason respecting desires and to choose how we will act.

The reasoning faculty, the fourth principle, is closely allied

with desire. If the latter dominates, the individual may become wholly intellectual and fall into cold, heartless, and selfish ways. The constant aim should be to curb the purely intellectual and selfish tendencies of the mind and develop the higher aspect, the intuitional, represented by the fifth principle, for the latter is the only channel whereby man may enjoy the light of the God within. He who can conquer selfish impulses is truly a conqueror of worlds, for the body contains all the forces of nature and is a world in miniature.

At the mid point of globe "D," in the middle of the fourth race, when man and the world had reached their full physical development, the door for the entry of new "lives" into the human stage for the remainder of this round was closed. The "laggards," (class 3,) which had not entered the human kingdom prior to that point, will remain in the lower kingdoms until another round. Thus the number of souls in the human stage connected with this world, although vast, yet is finite and limited. The mission of these "lives" is to raise themselves and the world to a spiritual state, which would not be possible unless the influx of lower "lives" was arrested.

The "lives" in the human stage, in order to acquire all experience, must pass through every state of matter upon a chain of globes, from the spiritual to the most material. This can be done on the descending and ascending arc, but unless the "lives" entered the human stage before the mid-point of globe "D," they would have no opportunity of passing as men, through the densest form of matter, as from that point the spiritualizing process had commenced. At the mid-point, spirit and matter were equilibrated, but on the ascending arc spirit gradually reasserts itself, and at the close of the seventh race of the seventh round, the heavenly man will be freed from matter, having gained the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.

Each kingdom requires assistance to develop a higher one. The mineral cannot raise itself to the vegetable, nor the vegetable to the animal, unless extraneous help be given. This assistance is provided by the classes of incarnating "lives," the earliest of which provide their astral forms as models, which serve as the formative powers in the races, and gradually force the evolution of physical types towards perfection. The divisions of the third class of "lives" build the external coverings, concreting matter around the models already provided. When

human bodies are evolved, the "Sons of Mind" incarnate and the real man-stage is reached. In Sanskrit, man means "to think," hence man is called a thinker, and by the exercise of mental faculties must raise himself through his own self-induced and self-devised efforts.

The problem of evil in the world is accounted for by the operation of Karmic law. The child may inherit the moral and mental peculiarities of parents and ancestors, as well as their physical resemblance, and this may suggest the idea that the soul is also inherited in the same way, or that a new soul is born with each body. If, however, the soul is a mere function or organ of the body, it should come to an end with the body. But the whole plan of evolution, contradicts such a notion, and explains the real facts. As the "life" in a seed carries the types of its parent plant and reproduces them, so does the soul assume a body corresponding to its past. The soul lives on and assumes many bodies. The family is to the reincarnating soul, what a globe is to the whole humanity. The soul presses forward out of Devachan, the state of rest between two lives, into objective life, and through the parents, guided by past affinities, finds the exact conditions of renewed life, good and evil, for which it had prepared itself during its prior existence. To assume that evil and suffering are undeserved, would be to impugn the justice of divine law.

The order of evolution sketched in the preceding chapters is common to all the old religions and traditions. The Book of Genesis is no exception, if read in its symbolical meaning. Chapter I contains the history of the first three rounds, as well as that of the first three races of the Fourth round. In the first chapter, animals, whales, and fowls of the air, (the denizens of earth, water, and air,) are created before Adam, who appears on the sixth day. In the second chapter, the order of creation was entirely changed, for Adam arrives first, and the animals later. The second chapter of Genesis also makes clear that the ethereal and astral patterns or models of objects preceded their material forms, for we read in verses 4 and 5: "In the day that the Lord God made the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth." This quotation clearly refers to the astral plants and herbs before they had assumed their present material coverings. In the old symbology, fire represented spirit, and water stood for matter. "Had not caused it to rain," means that the

stage of dense matter of globe "D" had not arrived, for rain is water, (*i.e.*, matter.)

Following this, the next incident is the "Fall of Man," which allegorically represents the entry of mind into animal man. It might be called the "Fall of Angels" into men. The mind with which man became endowed at the Fall, the result of eating the fruit of the "Tree of Knowledge of good and evil," is the reflection of the soul, the fourth principle. The soul may be likened to the Sun, and the mind to the light it radiates. At first the uncontrolled mind (the Serpent) is a curse, bringing about great intellectual development at the expense of the spiritual. The power to create by will was given to man, and he used it for purposes of selfish ambition and lust. Spiritual evolution not keeping pace with the physical, and the bond of harmony being broken, the gift of mind became a curse, if not the sole origin of evil.

Man passes through periods of sorrow, pain, and repentance until he learns to control his thoughts and imagination, which are the cause of selfish actions. When the soul will have sway instead of the lower impulses, the Serpent of deceit will become the Serpent of Wisdom, and the curse will be removed; for man will curb his selfish imaginings and will be guided in his career as a Saviour of the world by true spiritual intuition.

Nature's operations display uniform design throughout, as witnessed by the history of the human embryo, which is an epitome of that of the race. It illustrates the ancient saying, "a stone becomes a plant, a plant an animal, an animal a man." The human embryo is first a corpuscle, a nucleus of inorganic matter, of the same elements as a stone, of the same elements as the earth which the man is destined to inhabit. At the end of three or four weeks, the embryo has assumed a plant-like appearance, one extremity spheroidal, the other tapering like a carrot. The stone has now changed into a plant. It then begins to shoot out its limbs and develops its features, eyes, ears, nose and mouth. The embryo develops into an animal-like fœtus, the shape of a tadpole, and like an amphibious reptile, lives in water and develops from it. One by one it assumes the characteristics of the human being. The first flutter of immortal breath passes through its being: it moves: and the divine essence settles in the infant frame.

Enormous ages were consumed in evolving man's body: hence these stages are now hastened through in the embryonic condi-

tion, that when the child is born into the world it is ready to take up its present evolutionary experience. This is paralleled in all parts of nature, for the "lives" retain the memory of past development, and advance a step further each life, which would not be possible if a new soul were born with each body.

As the foetus develops, so the Earth germinates in the universal ether of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei, then ovules, then gradually mature, and becoming mothers in their turn, develop mineral, vegetable, animal, and human forms. From center to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, we may trace cycle merging into cycle, containing and contained in an endless series:—the embryo evolving in its prenatal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the One Cause.

Count Kropotkin is known to the reading public both as a scientist and an anarchist. He gives in *The Nineteenth Century* his views of morality. "The function of ethics," he declares, "is not even so much as to insist upon the defects of man, and to reproach him with his 'sins,' as to act in the *positive* direction, by appealing to man's best instincts. It determines, of course, or rather, it sums up, the few fundamental principles without which neither animals nor men, could live in societies: but then it appeals to something superior to that — to love, courage, fraternity, self-respect, concordance with one's ideal. It tells to man, that if he desires to have a life in which all his forces, physical, intellectual, and emotional, should find a full exercise, he must at once and forever abandon the idea that such a life is attainable on the path of disregard for others. It is only through establishing a certain harmony between the individual and all others that an approach to such complete life will be possible.—A. W.

Professor Townsend of Boston gives the following suggestive translation of Genesis I, 2, "And the earth had become a wreck and without inhabitants."

THE LONG VOYAGE.

BY LAWRENCE A. WILKINS.

I.

I shall change my bark to-morrow,
For one of happier birth,
In whose form the hand of sorrow
Has shaped no stay nor girth.

II.

And away through seas I've yearned for,
I'll steer its keel swift-shod,
To the ultimate strand that's burned o'er
And tinged with the light of God.

III.

I shall leave behind my sinning
And weakness with its blight;
I shall don a garb whose spinning
Prepares for a swifter flight.

IV.

And across the strange, dear water,
Away toward the final shore,
Will float my soul's glad laughter,
Will speed my eager oar.

V.

Again, I know, must I change me,
Unsufficings leave abaft;
From my former barks estrange me,
To sail a diviner craft.

VI.

And so, after countless shiftings,
My bark, now spirit, nears land;
While the waves in passionless driftings
Break soft on the ultimate strand.

There is a great Self, a great I, which connects all the lesser separate selves: and as one personal life has a tincture of this one all-embracing life in it, we feel that we are immortal, though at the same time badly confused as to which of the elements of our make-up are mortal and personal, and which universal and immortal.

THE VOUDOU VAMPIRE.

By JAMES H. CONNELLY.

I.

SEVERAL winters ago, New York experienced a new sensation in the performances of five negro banjo-players, who appeared nightly in a large third-class but popular drinking saloon, on the west side. Peripatetic banjo-playing darkies had become so common, in such places, that, except when they took up collections, their presence was hardly noticed. But these fellows demanded attention. They did more: they created a furore. Their fame spread until many men, who never before had visited such a place as a saloon in which they performed, made up parties to go and hear them. For cultivated musicians they possessed exceptional fascination and, night after night, famous pianists, celebrated composers, and leading directors of orchestras, came to listen to and study their remarkable music.

It was music. Such music as probably was never before heard in New York: wild barbaric music; full of tone combinations that by all the laws of harmony, were violent discords, yet, as torn by the players' fingers from the quivering strings, or beaten from the drum-like heads of their instruments, had strange power to charm and thrill. Very rarely, and most unwillingly, did they ever play any other music than their own. But their repertoire of unmistakably savage airs seemed inexhaustible and infinite in variety; things purely negroid, quite uncontaminated by civilization or diluted by the white man's influence. Sometimes they added to the instrumental effect by adding their voices; in low, weird, strangely broken chants, or short sharp cries of animal ferocity.

The leader of the band was a typical negro, intensely black, only a little above medium height but with the powerful build of a gorilla. His voice was a deep tremendous bass, and he did not, either when he spoke or sang, trouble himself to remove the cigar from his lips. His eyes seemed always half shut, yet he had such animal-like sharpness of sight, that no face, or incident, in that big, crowded, smoke-obscured room ever escaped his observations. He even saw, and without turning his head, things that were behind him. Two of his band were like him in color; the third, a mulatto; and last was a young octoroon, in whom the trace of African blood was only distinguishable at the bases of

his nails and the roots of his hair. His skin was so white as to seem almost ghastly. All played with like frenzied rapidity and force, swaying to the music and keeping the most perfect time.

While they were playing, late one January evening, the burly leader, without looking around at the octoroon whom he addressed and who sat a little behind him, rumbled in Creole patois and a tone of command:

"Not here, Alonzo; play banjo!"

The young man started and color flashed into his pale cheeks, but he made no reply. Of course, he knew, when recalled to himself, that it would not do here. But it was not in his blood to see before him, among the audience, the handsome hated face of that white man, who had so long escaped him, and not think of the long, keen dagger he carried hidden in his breast. It did not at all surprise him that "the boss," without seeing him, should have known of the flame in his eyes and the fierce blood longing in his heart.

Later, as they went home, "the boss" and Alonzo walked together, apart from the others and the former asked, "What did he do?"

"Stole away the girl who was to be my wife; little Lola, the prettiest in New Orleans, and the dearest in the world to me. He must have put a spell on her. Because, although she loved me truly, she went away with him."

"Where is she now?"

"I shall have to find out from him. My knife will ask the question from his heart."

"That is not a good way here in New York. Better—because surer and safer—see Mama Mokele."

II.

Wherever negroes are, there is Voudou. The more numerous they are, the stronger is Voudou. Under various names, and without a name, but always the same. The obscene cult of terror and crime reigns over all the Dark Continent beyond the comparatively small part conquered by Mohammedanism. In Haiti it is, practically, the state religion. It dominates politics, social and domestic life, and even business. It is ineradicable from the black blood of the South. Christianity assails it in vain. That there are sincerely devout Christian colored people, in all parts of the United States, is no doubt true, but even among them, few are proof against the superstitious fears inherited from their ancestors. The faith of the meek and loving Christ promises

something in a distant future. Voudou seems a power of the real present. Hate, revenge, lust, and the fear of death,—master passions in even the lowest intelligences—are the chords upon which Voudou plays. The Christ is afar off, only to be seen in another life. But the Master of Evil whom the Voudou priests and priestesses invoke, comes at their summons and in bodily presence accepts the human sacrifice they offer. So, at least, they claim, and the black man who, in his heart, believes that claim false, is rare. Northern white people are wont to say that Voudouism is nothing but brutal superstition and the adroit, unscrupulous use of poisons. Southern white people, who know much more about it, do not think so. Qualified investigators, whose conclusions are at least worthy of respectful consideration, affirm that Voudouism is a terribly degraded form of occultism—lower even than Shamanism—but possessed of a malign potency too serious to be dismissed with a scoff or sneer.

Never since slavery existed on Manhattan Island has New York been without representatives of the Voudou hierarchy, who have always been of pure black blood. The taint of white blood is supposedly fatal to attainment of the highest powers in the dark cult. Few, if any, white persons were ever privileged to meet or know anything about their most potential priests and priestesses. Others, of minor rank, about some of whom clung vehement suspicion that they were mere pretenders, sought a certain publicity, which they knew how to render profitable.

Only a few years since, there was one who kept a little botanic drug-shop on lower Sixth Avenue, about whom articles were published, setting him forth as the apostle of a "reformed" Voudouism. He declared himself a Voudou priest but denied participation in the rites of the nocturnal sabbaths—then held, from time to time, at an obscure place on Long Island and another in the New Jersey pine barrens—where his Satanic Majesty was occasionally invoked by the sacrifice of a child, the "goat without horns." Probably he had little right to call himself a Voudou priest.

In Philadelphia, at that time, was an aged black man who did preside at these ceremonials, assisted by a woman who was said to live in Baltimore—whence, it was whispered, most of the child sacrifices were obtained. It was generally believed that her power was actually much greater than his. She was apparently not more than thirty years old and in face and form was worthy to be called "The Black Venus," yet it was affirmed by

octogenarians that she had looked just the same when they were young and that their fathers had a like recollection of her.

Mama Mokele, living in New York at the time of the incidents here narrated, was apparently not over thirty years old. Her eyes were brilliant, her skin was smooth, her voice melodious and her form lithe, elastic and graceful as that of a young panther. Was she the Voudou priestess who came from Baltimore? There were those who affirmed it.

Alonzo readily found her dwelling, a small house on the Northern verge of the negro colony on the West side. The room into which he was ushered, was dimly lighted by a pendant above a black marble table, but whether it was a large or a small apartment he could not, for the life of him, have told. It was entirely draped and furnished in black, ceiled and floored with black. Not a dot, line, or gleam of any other color modified that universal nigrescence, except that in a large open fire-place some embers smoldered amid grey ashes on a flat hearth, beneath a brazen pot suspended from a tripod. The heat was stifling, the silence oppressive.

He waited several minutes; then, suddenly became aware that a woman was sitting silent and motionless, at the black table, facing him. She was not there when he entered; he could have sworn to that, and he had not heard her come in. The sudden sight of her gave him a shock.

"Well?" she said enquiringly, in a strangely bell-like tone.

Obeying the instructions given to him, he laid several gold coins upon the table. With one hand she swept them into a drawer, where they fell with only a little, soft, mellifluous chinking among themselves, while with the other hand she did something that caused the pendant light to grow brighter. He now saw clearly before him a young woman, handsome though intensely black, clad in a gown of black velvet, without even a line of white or a jewel to relieve its ebon hue.

"Well," she replied, "what do you want, Alonzo Hoa?"

He started at her utterance of his name, but immediately said to himself that the "boss" has no doubt told her he was coming.

"No;" she answered his thought, "I knew you. You came once, in New Orleans, at the summons of the Voudou drum."

"And you still remember me!"

"I have never forgotten anything. Again; what do you want?"

"Revenge."

"Was she worth it?"

"Oh! Yes! A thousand times, Yes!"

There was a weary cynical smile on her lips as she turned to take from a wall recess, on one side, a large lump of rock crystal, which she laid upon the table before her. For some minutes she gazed fixedly into its pellucid depths, without speaking. Then she said to him, "It makes no difference to me, but that white man is not so much to blame as you think."

"I know that he is. That's enough for me."

"For me also if you will have it so," she assented indifferently, "he is nothing to me."

From where she took the crystal, apparently, she now procured a small round black box, which she opened to receive in it a good tablespoonful of blood drawn from the end of Alonzo's left little finger. When she had taken enough for her purpose, she simply muttered something over the still gushing wound and in a second more, to his great surprise, he was unable to find where the cut had been.

"Now," she told him, "go away and come back to-morrow night, after twelve o'clock. That will be time enough. You will not see him again until the night after. Then he will return with a friend and you must do what I tell you."

"And shall I have my revenge? Assure me of that, or I will not be able to refrain from taking it myself, with my knife."

"The knife would be more kind than what you will give him if you obey me."

III.

When Alonzo returned, the next night, he found Mama Mokele sitting in the same place, behind the black table, as if she had not moved in the interim. The lump of crystal still lay before her and the black box was in her hand.

"Before I trust this to you," she said, "I've got to warn you, or your curious unsatisfied white blood will be your ruin. If you were to open this black box now, you'd see nothing but a little half-dried blood. Death is there, but you couldn't see him. Maybe if you could you wouldn't know him for what he is. But he's there, ready and waiting to pounce on whoever sets him free.

"The earth, and the air, and the water, and the fire, are full of spirits of many different kinds; not dead folks' ghosts—that some call spirits—but beings as real in their way as we are in ours. You can't see them, but I can, because I've got the sight.

And I know them. Lots of them are mighty dangerous; others aint until they're made so by wise people like me. Most of them havn't got much minds and don't know good from bad,, but in one thing they're pretty much all alike,—more than anything else, they want to live in bodies. And I know how to help them to that, when it suits me, putting them in the shapes I please. I've made one of them a bat, for your service. You gave your blood to start it on the way to being a solid thing. After that, it must have fresh blood. At first it could take only the life principle in the blood. Pretty soon it grows strong enough to drink the blood and can never get enough of it. That is how we produce the bat of death—the Voudou Vampire."

While she spoke, a feeling of fascinated horror grew upon Alonzo, not so much by reason of what she said, for the easy, plain, common-place way in which she made her explanation minimized its hideous significance, but because of a bodily presence, a something quite diabolic, as it appeared to him, that slowly obtruded itself upon his sight. So gradually that it seemed to be growing rather than moving, the great head of a large serpent came into view above the line of Mama Mokele's left shoulder; first just the tip of its nose, then, rising by hairs-breadths, the flat malignant head that finally remained very still, with its bead-like, baleful eyes gleaming at him. She did not seem conscious of the creature. After a little, it glided down her left arm to the hand that held the little black box, toward which it protruded its quivering forked tongue, enquiringly, tentatively, after the fashion of its kind. Then it went up her right arm, behind her neck, and eventually came to rest where it had first appeared

Alonzo had seen too many reptiles to be frightened by any ordinary snake, even a very big one, but Mama Mokele's pet inspired him with fear, for he recognized it as the yellow serpent worshipped by the Voudouists of Haiti as an incarnation of their Infernal Master. She continued: "To him who opens the box, the bat will cling so long as he and it will live. If all goes well, he will die first, but it will soon follow him to the shadows, for when it entered physical life it crossed the threshold of death.

"There: take your box and go along. Slip it into his overcoat pocket, where he will find it when he goes home. He will open it and you need not concern yourself any more about him."

IV.

At a late hour, Mr. John Alden, junior member of the reputa-

ble legal firm of Reid, Blake & Alden, said "Good-night," at the door of the Garfoyle bachelor apartment house in which he lived, to his closest friend, Dr. Deland, and went up alone to his rooms. The wild, weird music of the African quintette haunted him, and while taking off his overcoat he tried humming one of the airs to fix it in his memory. A handkerchief pulled from a pocket, drew out a small, round, black box, which fell upon the carpet and rolled half-way across the room. He stopped humming and picked it up, saying to himself: "Where did I get this thing?" It seemed to be of ivory, stained, jet black, smooth and plain. A screw-thread held its lid securely. He opened it. A smear of some red and black substance on its bottom was all it appeared to contain. He had an idea that the substance was blood. That suggested an explanation. Dr. Deland had no doubt dropped it in his pocket accidentally, by mistake for his own, as they walked together. It seemed like the sort of nasty thing for which a doctor might have some use. Closing it again, he laid it on the mantel and went to bed.

Waking consciousness came very slowly to John Alden, the next morning. His eyes were open, but the effort to think whether the hour was late or early, wearied him, and he dropped into a dose, only to wake, with a start, from a hideous dream that he was drowning. His windows were darkened by heavy curtains, but usually he could guess pretty well at the time by the tone of the traffic roar that came up to him from the street below. But this morning, the roar merged itself into a barbaric march played by the African quintette and only confused him. By a violent effort he called: "Ben!"

Instantly a cheery voice responded, "Yes Sah; I'se hyeah," and a head was poked in between the portières.

"What time is it?"

"Mos' ten, Sah."

"The deuce it is! Open up."

A flood of sunshine poured into the room, as the valet drew aside the curtains. Having arranged them to his satisfaction, Ben turned toward his master, who was at the moment trying to sit up in bed, and uttered a cry of horror: "Faw Godsake! Mistah Alden, wha's done happen to you?"

(To be continued.)

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiassed account of his charge. There will be no deviation from this principle.—*Ed.*

THE VOW OF POVERTY, AND OTHER ESSAYS, by Jasper Niemand. London. Thos. Green. 64 pages, 8vo., \$0.75.

Here are a few short essays for disciples, by the collaborator of W. Q. Judge, gathered in book form. Some have the old-time spiritual fragrance and attractiveness of Jasper Niemand's once eagerly welcomed writings in "The Path." Time has not lessened the power of the writer to inspire the reader. The Mysticism, which is prevalent, is made acceptable by a sound philosophy which accompanies it throughout the pages of the book, the object of which is to cause the student to use the brain mind in its proper place, but to see our inner spiritual world behind and through the worldly world of ours, and from it to draw his rules of action under the influence of the Self.

The essays are headed — The Vow of Poverty, The Purposes of Soul, The First Stone, The Deep Heart, Self-Exiled, The Appeal unto Cæsar, and Suffering.

The Vow of Poverty each disciple-soul must take. It does not drive man to quit his place in the outward life, for he knows he must evolve out from the ties that bind him, as they are of his own weaving. The poverty is poverty of personal desire. With the Vow comes pain, but also a great joy. The power to abandon hopes, fears, plans, codes, thoughts, to have no rights, no wrongs, no mental possessions, and to say: Thy Will, not mine, be done. One who has taken the Vow, has found his soul, "and finds it to be both poor and lonely, because it has nothing of its own and is nothing in itself, but moves with the moving ocean of being."

"The Purposes of Soul" are thoughts that came to the writer during a death-watch. It is one of the sayings of the East that in the presence of the death of another, a man can be more easily reached by his own soul. Life tested by the new dawn of consciousness, seems full of small issues, involved, guided by the opinions of the mass and the fanciful needs of a complex civilization of a material life, so that we do not wish and think what we will from our own centres, and with such a life do not fill the purpose of the soul. To that end "The first step is resignation the instant, unceasing acceptance of all results as fruits of the Law, the next devotion, by which the mind is held in concentration on the Supreme, and sees the One Life in all life." "Ask at every crisis but the simple question: What is my duty?" Give a fixed time daily to meditation on the One. The writer says, if the student "be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him every free moment. If it be a real Master, he will send his voice. If not, it will be the Higher Self that will speak!"

"The First-Stone" insists on meekness, and warns against condemnation of others. The Lords of Compassion grieve for that man whose heart has never whispered: "I fall with every sin my brothers sin." Men would not sin if the stonethrowers were more perfect, as the impulsion of those spiritual potencies proceeding from perfect men would keep them from sinking.

Possibly the ostensible sinners of to-day are exhausting the lower energies which the virtuous earlier worked out, and must again work out. In the sight of the Masters we all look much alike.

So many fine thoughts well expressed are in these articles that instead of reviewing them one is almost tempted to write a string of quotations. Once read the little book will become a companion of the reader.

Aquarius.

Desire is the cause of birth and death, and death and birth,
But after many lives, when mind has overcome desire,
Desire free, self-knowing, the risen God shall say:
Born from thy womb of death and darkness, oh desire, I have joined
The immortal host.—THE ZODIAC.

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DESIRE.

OF all powers with which the mind of man has to contend, desire is the most terrible, the most deceptive, the most dangerous, and the most necessary.

When the mind first begins to incarnate it is terrified and repelled by the animality of desire, but through association the repulsion becomes attractive, until the mind is finally deceived and deadened into forgetfulness by its sensuous delights. The danger is that through desire of self the mind may parley with desire much longer than it should, or may choose to identify itself with, and so return to darkness and desire. It is necessary that desire should give resistance to the mind, that by seeing through its illusions the mind will know itself.

Desire is the sleeping energy in universal mind. With the first motion of the universal mind, desire awakens into activity the germs of all existing things. When touched by the breath of mind desire is awakened from its latent state and it surrounds and permeates all things.

Desire is blind and deaf. It cannot taste, or smell, or touch. Although desire is without senses, yet it uses the senses to minister to itself. Although blind, it reaches out through the eye,

draws in and yearns after colors and forms. Although deaf, it listens to and drinks in through the ear the sounds that stimulate sensation. Without taste, yet it hungers, and gratifies itself through the palate. Without smell, yet through the nose it inhales odors that stir its appetites.

Desire is present in all existing things, but it comes to full and complete expression only through living organic animal structure. And desire can only be met with, mastered, and directed to uses higher than the animal while it is in its native animal state in the human animal body.

Desire is an insatiable vacuum which causes the constant coming and going of the breath. Desire is the whirlpool that would draw all life into itself. Without form, desire enters into and consumes all forms by its ever-changing moods. Desire is an octopus deep-seated in the organs of sex; its tentacles reach out through the avenues of the senses into the ocean of life and minister to its never-to-be-satisfied demands; a seething, flaming, fire, it rages in its appetites and lusts, and maddens the passions and ambitions, with blind selfishness of the vampire it draws out the forces of the very body through which its hunger is appeased, and leaves the personality a burnt out cinder on the dust-heap of the world. Desire is a blind force which enervates, stagmates and suffocates, and is death to all who cannot stay its presence, convert it into knowledge, and transmute it into will. Desire is a whorl which draws all thought about itself and compels it to provide new melodies for the dance of the senses, new forms and objects for possession, new draughts and demands to gratify the appetites and stupefy the mind, and new ambitions to pamper the personality and pander to its egotism. Desire is a parasite which grows from, eats into, and fattens on the mind; entering into all its actions it has thrown a glamour about and caused the mind to think of it as inseparable or to identify it with itself.

But desire is the force which causes nature to reproduce and bring forth all things. Without desire the sexes would refuse to mate and reproduce their kind, and breath and mind could no longer incarnate; without desire all forms would lose their attractive organic force, would crumble into dust and dissipate into thin air, and life and thought would have no design in which to precipitate and crystalize and change; without desire life could not respond to breath and germinate and grow, and having no material on which to work thought would suspend its func-

tion, would cease to act and leave the mind an unreflective blank. Without desire the breath would not cause matter to manifest, the universe and stars would dissolve and return into the one primordial element, and the mind would not have discovered itself to be itself before the general dissolution.

Mind has individuality but desire has not. Mind and desire spring from the same root and substance, but mind is one great evolutionary period in advance of desire. Because desire is thus related to mind it has the power to attract, influence and deceive the mind into the belief that they are identical. The mind cannot do without desire, nor can desire do without the mind. Desire cannot be killed by mind, but mind may raise desire from lower to higher forms. Desire cannot progress without the aid of mind, but mind can never know itself without being tested by desire. It is the duty of the mind to raise and individualize desire, but inasmuch as desire is ignorant and blind, its delusion holds the mind a prisoner until the mind shall see through the delusion and shall be strong enough to withstand and subdue desire. By this knowledge the mind not only sees itself as different and ~~becomes~~ ^{comes} freed from the ignorance of the animal desire, but it will also initiate the animal into the process of reasoning and so raise it from its darkness into the plane of human light.

Desire is a stage in the conscious motion of substance as it is breathed into life and develops through the highest form of sex, wherein is reached the acme of desire. Through thought it may then become separate from and pass beyond the animal, unite it with the soul of humanity, intelligently act with the power of divine will and so ultimately become the One Consciousness.

If physical and mental disease is contagious, so is physical or mental health.

ORIGIN OF THE UNIVERSE AND MAN.

TIMAIOS.

BY ALEXANDER WILDER, M.D.

SCHLEIERMACHER said that Plato in setting forth the regulation of his ideal commonwealth really had in mind the eternal arrangement of the universe. It was an effort, he declares, to awaken and stimulate the mind of the hearer in every way to bestow the most diligent pains upon the subject of justice, the absolute right by which all things of the universe subsist; and never to consider anything as more profitable. The *Timaios* is accordingly connected with it as indicating the essential identity of ethics with the laws of nature, and the relation of mind to objective existence.

The time, however, was not suitable for a full and free discussion which might seem to involve any doubt of the national worship. The ancient city was a distinct polity and commonwealth by itself, with a divine personage or a person divinely led, for its founder, and every considerable family also had an ancestor of similar distinction. The veneration of these personages was a part of the civic and family life, and a principal element in the loyalty of every individual and citizen. Hence exile was as death, and to be disowned by the head of the family was a fate to be dreaded as equivalent to death. The home was what the Semitic Orientals styled a *haram*, or sacred spot, because in it was the domestic altar or hearth on which the fire represented the spirit of the ancestor; and the shrine at the temple of the city was hallowed in like manner by the "everlasting fire" which commemorated and symbolized the founder.

Almost inevitably this veneration became not only religion, but even a deeper sentiment. The people were then more tenacious of the worship of these guardians of the household and commonwealth, even those of the Great Gods that were supposed to preside over the heaven and wider regions of the world. They were very particular in attention to the niceties and technical exactness of their religious customs and notions. They became impatient of philosophic speculation, and were prone to resent the attempt to raise them to a higher life and profounder thinking as an endeavor to take from them their gods and leave nothing in the place of them. What we esteem as morality and social virtue was held in far less consideration. Hence Sokrates was indicted and condemned as atheist, or seeking to set

aside the tutelary divinities. In apprehension of a similar peril Euripides took the precaution to place one of his boldest utterances in the mouth of a subordinate character in the drama, thus evading any direct responsibility for himself. Plato accomplished as much, whether by design or otherwise, by representing Timæos, a foreign philosopher, as delivering the principal part of the discourse. So admirably was this done that many have supposed Timæos to have been the actual author, and Plato as little else than a copyist.

Timæos was a native of Locris in Magna Græcia. After the dispersion which took place at the death of Sokrates, Plato journeyed to Italy and became his pupil. It was not an inappropriate tribute, therefore, when he commemorated his teacher by dedicating to him this wonderful Discourse upon the Universe and the Origin of the Human Race.

The conversations preserved in "The Republic" are supposed to have taken place at the house of Kephalos, in the Peiræos, at the celebration of the festival of Bendis.* Besides those carrying on the dialogue, there were present Timaios, Kritias, Hermokrates, and a fourth, whose name for some occult reason is not given. The three that are here named are now assembled to pursue the subject further with Sokrates. He begins by calling them his entertainers, and then makes a brief recapitulation of the subjects which had already been considered in regard to the administration of the city. He would now like, he says, to hear some account of achievements when venturing upon war, in which has been manifested a conduct worthy of its nurture and training, both in active operations and in negotiations with other cities. Hence, he remarks, he now appeals to Timæos as having attained the highest rank in philosophy, to Kritias who is skilled in affairs, and Hermokrates who was also richly endowed by nature and education.†

Kritias responds with the story of Atlantis which his great kinsman Solon is conjectured to have received from Sonkhis, the Egyptian priest at Saïs.‡ He described Athens as existing in

* The goddess Artemis was called Bendis in Thrace, and her rites and processions were introduced into Athens about the close of the Peloponnesian war.

† Hermokrates was a native of Syracuse. He was a citizen of distinction, a military commander, and lived by strict regimen.

‡ Plutarch describes Pythagoras as imitating the Egyptian priests in their symbolic and mysterious way of talking, "obscuring his sentiments with dark riddles. His disciples were called Mathematicians. Some commentators regard the story of Atlantis as an enigma.

the same superior rank as recently as nine thousand years before, with an excellent government and superior population, having then the leadership of the rest of Greece, the conflict with invaders from Atlantis, an island west of the Pillars of Herakles, and the final destruction of the island by an earthquake. He suggests, however, that before he goes into particulars, Timæos, who is highly skilled in astral mathematic knowledge, shall open the dialogue by taking up the genesis of the world and ending with an account of the nature and origin of human beings.

Sokrates gayly replies that he perceives he is about to receive an abundance of gifts from his entertainers at this feast.* He then asks Timaios to begin, first making the proper invocation to the Divinity.

Timaios accordingly commences by remarking that in his opinion, they should, first of all, set forth distinctly; the Absolute, the one always being but never coming into objective existence, and the Other, always coming into existence but never having real being; the former comprehended by mental perception together with reason, being always the same; the latter accepted as a matter of opinion conjoined with irrational perception, coming into objective existence and being destroyed, but never possessed of real being.† The Demiourgos or Fashioner, therefore, looking to that which is always permanent, availing himself of it as a kind of pattern, brings the idea and possibility of it to complete accomplishment, thus from necessity producing everything beautiful, subject to opinion conjoined with unintelligent judgment, coming into objective existence, and undergoing dissolution, but never having real being. Whatever comes into existence, exists of necessity by a specific cause, for it is impossible for anything to have existence without a cause. The workman, therefore, who looks at that which is permanent and avails

* It was a custom anciently for the host at an entertainment to make presents to the guests.

† IAMBlichos: *Mysterios*, VIII, ii. "Before the things that really are, even first principles of all things is the One Divine Being, joined each to the First God and King, abiding immovable in the aloneness of his own absolute oneness. For there is neither intelligence nor any other principle intermingled with him, but he is established as exemplar of the God self-begotten, self-produced and only proceeding, the truly God. For he is the something absolutely great and supreme, the source of all things and root of the first ideal forms which have their being in the Divine Mind. Thus from this One, the God sufficient in himself caused himself to shine forth; and hence he is self-engendered and self-sufficient. For he is the beginning, and God of gods, a unity proceeding from the One, subsisting before essence and himself the principle and beginning of essence. For from him are being and essence; and he is called accordingly the Noetarch, or chief of the realm of mind."

himself of it as a kind of pattern can bring the idea and possibility of it to complete success; thus necessarily producing everything excellent. But when he employs for a pattern what has been produced it is not beautiful.

The universe, or All, the Sky, or cosmic space, the cosmic world, or any other title that it may receive distinctly let it be designated by us.†

The first thing to be considered in respect to it is whether it was always in being, having no beginning of existence, or whether it came into existence, beginning from a specific commencement. It came into objective existence for it is visible and capable of being touched and handled, having a body. All such things are perceived by the senses, and things perceived by the senses are comprehended by the judgment acting with sense-perception, are manifestly such as come into objective existence, and are caused accordingly. Moreover, in regard to what exists, we say that it was of special necessity the result of a specific cause. To discover the Maker and Father of this All and likewise his work, and to tell what is discovered to every one, cannot be done. And this again is to be considered in respect to it, namely, which of the two patterns he employed in the construction — whether it was according to the one subsisting permanently and after the same manner, or the one which came into objective existence. If this cosmic world is beautiful and excellent, and the Demiourgos good, it is manifest that he had regard to the perpetual in his work; but what it is not lawful to say to anyone, then he had regard to that which has only objective existence. It is evident, however, that he regarded the perpetual, for of existing things it is the most beautiful, and of causes, he is the best. Having thus come into existence, it may be comprehended that it has been created conformably to reason and intelligence and abides permanently. These things existing in this way, there is necessity for the cosmic world to be the copy of something, and to begin in regular order at the origin of things is the greatest undertaking of all. We should distinguish therefore in respect to the image and in respect to the pattern of it, as in the case of words which also are allied to the things of which they are interpreters. When they describe that which

† In the Greek text of this Dialogue, as here described, these forms are used as meaning, the same thing. *To pan*, the all, is generally understood to mean the created universe, and so occasions no perplexity. But *ouranos*, the sky or heavens, is here used, and also by Aristotle, to denote the entire cosmic space. These facts govern the present reading, the aim being to give the sense in terms easy to understand.

is abiding and permanent, with the permanent and unchangeable manifest, it is proper so far as possible for our words to be likewise irrefutable and immovable. We must not leave out anything of this kind. But when they relate only to the image and of its resemblance to the stable and permanent, our words need only be in analogy. As essence is in respect to changeable existence, so is truth to belief.

With this prelude Timaios remarks that as there are many different opinions in regard to the divine beings and the existence of the universe he may not be quite exact and consistent in what he says, but if his arguments should be considered more probable than those of others, that ought to be enough, without further questioning. Socrates in reply expresses great delight at his introduction, and asks him to go on further. Timaios begins accordingly.

"Let us ask," says he, "through what cause the Creator has established existence and this universe. He was good, and in goodness no ill-will is engendered toward any being whatever. Being without this disposition, he wills that every being whatever shall become to the highest degree like himself. Any individual who shall receive this from intelligent men as the supreme origin of existence and the world, will receive the most correct theory. For the Deity having willed that every one shall be good, as far as it is in their power, and nothing evil, he took whatever was visible and not in repose, but moving violently and disorderly, brought it from disorder into order, regarding this condition as absolutely superior to the other.

"It never was lawful, and it is not to do anything whatever except what is in the very highest degree worthy and honorable, having considered the subject, he found that of the things that were naturally visible nothing that is destitute of mind is ever superior to a being that is completely endowed with mind; and besides, that it is impossible for mind to be present, separate from Soul. Hence in pursuance of this reasoning, placing the mind in a Soul, and the Soul in a body, he made the universe, thus bringing to perfection a work which should be in its nature the most beautiful and the best. So, therefore, we may justly with reasonableness speak of this cosmic world as a living being ensouled and endowed with mind, that in very truth has its existence through the forethought of the Divinity.

"This having been accomplished," he remarks, "it is incumbent upon us to explain these things one after another in regard to

how the Creator established it in a form and manner similar to animate beings. We are not to think, therefore, that it would be after the ideal of those that exist as incomplete, for nothing like an incomplete formation can possibly be beautiful. We may consider it as including the various animals, both as one and as in kinds, as parts of the whole. For it comprehends in itself all living things possessing mind, in like manner as this cosmic world contains us and the other creatures that we behold. For the Deity purposing that it should be like the most beautiful and entirely perfect of mental essences, formed one living being perceptible to sight, having inside of itself all the animate beings of whatever kind which are akin to it naturally.

"Are we right then when we say that there is one universe, or is it more correct to affirm that there are many and without limit of number? One only, if the cosmic world shall have truly been created according to the pattern. For it comprises all living beings whatever that are endowed with mind." Timaios then closes that part of the discourse by repeating that "he who made mortals did not make either two or an unlimited number; but that this one single universe having come into existence both has being and will continue henceforth."

He then propounds a theory in regard to the mode and order of creation. "It is necessary," he declared, "that whatever came into objective existence shall be corporeal, and both to be seen and touched." But nothing can be seen without the presence of fire, nor touched except it possess solidity, and there is no solidity without earth. The Deity therefore constituted the body of the universe from these two. But it is not possible for two alone to combine together apart from a third. A specific bond between them is necessary. The most excellent of bonds is the something which makes that and all things connected with it in the highest degree one. If the body of the universe had been a plane without thickness, one intermediary would have been sufficient to bind it and what pertains to it together; but as it was to be solid, and solids are never one only, but always joined together by intermediate agents, the Deity placed water and air in the midst of fire and earth and arranged them, as far as possible in due proportion to each other, fire to air and air to water, and as air to water, so also water to earth.

In the structure was placed the whole of each of the four, leaving out no part or possibility external to it. For it was designed that it should be the first Whole, a perfect living being from

perfect parts; and besides this, that it should be one, and that nothing should be left out from which another such being might come into existence. It was further purposed that it should be exempt from old age and immune against diseases; for it was cognised that the agents which compact the body together, heat and cold and the various vigorous powers, when they surround it on the outside and affect it unseasonably, relax it, and by introducing diseases and old age cause it to perish. He therefore constructed it as one universe composed of a series of wholes, perfect, exempt from age and immune against disease. He also gave it a figure becoming and akin to it. For the living Essence that is intended to comprehend all living things in itself, the figure would be proper which included everything in it, whatever their figures. Accordingly he rounded it off in the form of a globe, having its center equally distant everywhere from the extremities, considering the spherical form as the most perfect of all figures, and most like himself, and the like to be vastly more beautiful than the unlike.

He then made it smooth all around on account of many things. It needed neither eyes nor ears, for there was nothing outside of it either visible or audible, and it was not surrounded with air as though it needed to breathe nor did it require any organism by which to receive food or to get rid of it when digested. Nothing goes from it or is added to it from elsewhere, for this was not permitted. Instead, it was made to supply its own requirements by its own operations. Nor did he give it hands or feet or other organs for locomotion, but instead, he assigned to it a motion suitable to its body, being that particular one of the seven which in the highest degree relates to wisdom and sagacity. Wherefore he caused it to move in a circle turning constantly on itself and in the same place; but he took away the entire six and so withheld any power to go forward. As in this revolution no feet were necessary, he brought the world into existence without legs and feet.

Thus he devised the form of the divinity that was about to be, and he made a body suitable, whole and perfect out of perfect bodies. Having placed a soul within he extended it through the universe and enveloped the body with it externally. Causing a circle to revolve in a circle he established the universal space, one single solitary being which was able to care for itself through its own inherent force, needing nothing foreign to it,

but sufficiently familiar and loving to itself. By all these things he brought it into existence; a blessed divinity.

"But," say Timaios, "the Deity did not, as we now undertake to say, devise the soul thus later and more recent, for he who bound them together would never permit the older to be governed by the younger. On the contrary, we who share in the vicissitudes of chance talk carelessly at random in this way. On the other hand, he from these elements constituted the soul, prior to the body and older, both in origin and excellence, queen and ruler of the subject body, after the following manner:

"Of essence indivisible and unchangeable and of divisible secondary substance, such as is around bodies, he found by commingling a third form of essence intermediate between the two. Afterward, he compounded the nature of the permanent and of the changeable midway of the indivisible and divisible as relating to bodies, and taking these three elements he united them together into one whole form, forcefully mingling the adverse nature of the changeable with the permanent. Having mingled them with the essence, and one having been produced out of three elements, he again apportioned the whole into as many parts as was fitting, every one of them being a mixture of the permanent, the changeable, and the essence."

Having attempted thus to account for the existence of the cosmic world, its soul and Creator, Timaios proceeds to a Pythagorean speculation on the principles of harmony which underlie. "He proceeded to apportion it again in parts as follows: First he took one part from the whole. After this he took a second part, the double of that; then he took a third, which is one and a half times as much as the second but three times as much as the first. Then the fourth which is double the second (2 plus 2 equals 4); and the fifth, the triple of the third (thrice 3 equals 9). Then the sixth, eight times the first; and a seventh twenty-seven times the first. After this he filled up the double and triple intervals* still taking off particles therefrom and placing them in the midst of these intervening spaces so that in every space there might be two intermediates, one of which might in the same degree exceed one of the extremes and be exceeded by the other, and the other in equal degree might exceed one of the extremes and be exceeded by the other. But as by the intermediate connections between the spaces indicated, there were produced the sesquialter (1—1-2) the sesquitertias (1—1-3) and sesquioctave (1—1-8) intervals, he filled all the ses-

quiterian intervals with a sesquioctave, leaving a part of each, the interval accordingly between which it and the following world have the same to each other as the numbers 256 and 243.

“When the whole framework of the soul had been brought into existence by the Framers according to design, he built the entire corporeal organism inside of it and joined them together by uniting interior to interior. The former being interblended throughout from the middle of the farthest sky and enveloping it all around on the outside, itself revolving on itself, established the divine commencement of unceasing and intelligent life for all time. The body of the universal space came into existence visible, but the soul invisible and partaking of reason and harmony, is rendered the most excellent of existing things by the best of the ever-subsisting intelligences. Being compounded from three elements, the permanent, the changeable, and essence, apportioned and bound together in due proportion, and itself revolving round itself when it comes in contact with any object of a dispersive character and any that is indivisible, being actuated by its own selfhood it declares, both in respect to things existing objectively and to those that always are, what is of the same quality and what is foreign, and especially with reference to any particular thing, in what place, in what manner, and when it happens, both in respect to its individual essence and its peculiar condition. The discourse taking place in regard to the truth, and being in relation to the changeable, and also in relation to the permanent, and carried on silently and noiselessly by being kept in motion by itself, when it is influenced with respect to matters of sense and the circle of difference, announces itself in all the soul, and then opinions and beliefs come into existence fixed and true. But when, on the other hand, it is in relation to matter of reasoning, and the quick-running circle of sameness makes these things known, both intelligence and superior knowledge come necessarily to maturity. But this fundamental principle in which these powers of real being exist, if any one shall say that it is something else than the Soul, he will tell what is not true.

(To be continued.)

THE "POPOL VUH"
OR
BOOK OF THE HOLY ASSEMBLY.

TRANSLATED BY
KENNETH S. GUTHRIE, PH.D., A.M., M.D.

THE SIGNIFICANCE OF THE "POPOL VUH."

(Continued.)

AMERICAN TRAITS.

THE strangest reflection which forces itself on the reader of the Popol Vuh is the ancient origin of what we are pleased to suppose are modern American traits: accuracy and facility with the rifle, ball-playing, supremacy in dentistry, and the eagle as the national emblem. Yet all of these four unmistakable American traits may be clearly recognised in the Quiche civilization, and this shows how far in the dim antiquity the roots of the present strike; the racial characteristics are still revealing themselves among us on this continent in the same manner as they revealed themselves in the young Quiche tribes.

The *Sabarcán* or air-gun, or shooting-stick, was the universal weapon of the pre-historic heroes; many of their names are formed out of that very word, *ahpu*. It was a hollow cane, stick, or reed, in which the weapon was placed—an arrow, a stone, or an obsidian stone knife,—which acted much as the modern lead ball does. The breath was the expelling force; and the Quiches must have attained considerable accuracy of aim with this early rifle. Indeed, some of the *sabarcans* were called *fire-sabarcans*, prophetic at least in their symbolic application.

Ball-playing (a sort of tennis) was with them a religious exercise. Only nobles practiced it, in Halls consecrated by prayer, and under the guidance of elders or priests. This game was found in Cuba, in Haiti, as well as among most of the aboriginal American races. And to-day yet, baseball is the undisputed national game, although not played with rubber balls.

As to dentistry, one of the myths of the Quiche Titan Vukub-Cakix hinges on a proposed dental operation as relief for a luxated jaw; his teeth are extracted on the pretense they are wormy,

but prove to be jewels, and grains of maize are substituted for them. Dentistry must have reached a high state of development before this could have been written. This may suggest the filling of teeth with the precious gold; but it literally illustrates what was found in a mummy: teeth hung in their proper place by fine gold wire. This is sometimes done even to-day by modern dentists.

As to the Eagle being the national emblem, the *Ara*, (Macaw?) or small parrot-eagle, is found sculptured on portico-monoliths at Tiahuanaco, and elsewhere, as symbol of the Sun. Moreover, many names contain it, as *Vukub-Cakix*, Seven-Aras, etc.

SPIRITUAL SIGNIFICANCE.

But the spiritual significance of the Popol Vuh is of course its most important aspect for us. Let us, therefore, mention the four respects in which it stands out uniquely from among all other Bibles, as the most scientific, the most spiritual, the most uplifting, and the most logical of them all.

I. A Scientific Bible.

It is the most scientific Bible in its account of the creation of man. It tells of three, rather four, creations of men, higher and better and more developed each time. First were created the animals. Then the Divine Creator, the Three in One, Hurakan, *Elohim*, on trying in vain to evoke from them human traits, began to create man. The first attempt was made from clay (Palæolithic age.) Man was little more than an animal, had little that was human about him; indeed he is spoken of as an animal himself. The next attempt was made from chiselled wood (the vegetable kingdom, or Mesolithic age.) He showed more human characteristics, but did not manifest sufficient mentality, initiative, and spiritual powers, to be ultimately satisfactory to a Triune God who sought a race which might eventually, by religious observances, be united with themselves. Hence the deluge, its remnants surviving, as anthropoid apes of the *Vera-paz* species. Next, the Creator made men of maize, and women of reeds and rubber (to denote their suppleness and tenderness.) This was the human race as we know it in the peoples whose history comes down to us from prehistoric mists. The fourth creation was the patriarchal one with which came the dawn of civilization.

A moment's reflection will show this is the doctrine of evolution in its most advanced form. Wallace himself posited a prehistoric continent, now submerged, which he called Lemuria,

where perhaps the anthropoid ape flourished. Then came the higher races, and finally the Aryan. Evolution supposes that there were many creations; that in many places at different times apes more and more anthropoid appeared, until unmistakable man came forth, and many abortive creatures degenerated or lapsed into the monkey races as known to-day.

The Popol Vuh is the only Bible which has taught this gradual creation of man, correctly accounted for the monkey races as a degeneration or offshoot, mentioned a deluge in which Lemuria might have been submerged after volcanic eruptions (Third Root Races;) described a higher man, the Atlantean type (Fourth Root Race or Cœnolithic age,) also destroyed, and described the dawn of historic civilization appearing together with the Fifth Root Race, or Aryan races of the present day. Indeed, the Popol Vuh goes yet further back. The Creators, on creating the animals, expect of them human speech and behavior, showing that the spiritual nature of man was incarnated in, or clothed upon with, the best physical body or garment then possible, but not satisfactory, (the Etheric or Second Root Race;) while the First is indicated by the Divine calling a council to consider how to create man, already indicating the existence of souls attempting to manifest as best they could through the then best possible means.

Some of the most remarkable scientific implications of the Popol Vuh had already been noticed by the author of the *Secret Doctrine*. The significance of the successive creations of man is clearly perceived, and repeatedly insisted on. She mentions the First Race having been made from clay, (I.368,) and that it could walk, fly, and see objects at a distance (II.58,) but were sexless (II.169,) as being men's *primary etherial bodies*, belonging (II.101,) to the Second and early Third Root Races.

The Second Creation, made of the wood of the *Tzitze*-bean plant (men) and the *Zibac* (sassafras or willow) (women,) the author of the *Secret Doctrine* identifies (II.102,191,) with the Third Root Race, probably the latter part of it, as its early part was assigned to the Popol Vuh's first creation. This might also include the beginning of the Fourth, to which this creation has been here assigned.

In this connection the author of the *Secret Doctrine* has made a remarkable suggestion: that the Popol Vuh's *Zibac* was the same as the Mexican Artufas' *Sebac*. It seems that in the account of the mystic underground cave worship of the Artufas,

the Third Race, man was said to have been created out of *Sebac*, which in their language meant *egg*, referring with precision to the egg-birth of the Third Root Race. Now Brasseur de Bourbourg states at length that *Zibac*, according to one of his Quiche vocabularies, is the pith of one kind of reeds, used by the natives to make mats. Now it is evident that the root-signification is here the same as that of an egg, the inside being the most valuable part. The writer of the *Secret Doctrine* seems therefore justified in her contention that when the Popol Vuh says that the Third Creation women were made of *Zibac*, this referred to that being the Third egg-born Root Race.

The Fourth Creation of the Popol Vuh, of men with unlimited sight, and comprehensive simultaneous intellection, of the patriarchs, she (II.232,) identifies as the late Atlantean, or Fourth Race. Above, it was suggested that it corresponded with the beginnings of the Fifth, which indeed is the same as the close of the Fourth, the Patriarchs, being those who, preserving the traditions of a former civilization, watched for the dawn of the new, and gave birth to a progeny of what became historic nations.

Another illuminating suggestion made by the author of the *Secret Doctrine* is the presence of the septenary principle in the Popol Vuh and Mexican scriptures. So, (II.38,) she mentions seven men who had been with Votan, the divine founder of Nachan, later Palenque. There were seven caves from which the Nahuatls emerged; there were seven cities of Cibola, described by Coronado and Niza; there were seven Antilles; seven heroes escaped the deluge. The *Seven-caves*,—*Seven cities*, mentioned several times in the Popol Vuh's fourth Book, "stand for the seven centres or zones on which the seven primitive groups of the First Root Race were born." This city (which may be taken as an example, seeing that many, like Tlocal, were built on the same general plan, to judge by the ruins,) called *Ulatlan*, or the *Gumarcaah*, burnt in 1524 by Alvarado; also called in the Popol Vuh *Chiconomoztoc*, meaning *Seven-Ravines-Seven-Cities*. It may be taken as a special instance, because the Popol Vuh describes it rather accurately. It was built four-square, on the highest of three huge platforms, one on the other. Ravines or cañons, or what would in Europe have been called huge dry moats, extended around each. Here is the septenary principle, divided into the three and four, making it, indeed, an allegory of the organism of the human being, whose more solid four principles are progressively raised nearer the sky by its three aspiring ones.

Indeed, the Popol Vuh contains some other septenary references, far more significant. For the force of the name *Seven-Ravines-Seven-Cities* might be parried by pointing to the fact that it might be no more than an accurate description of accidental circumstances—much as Rome was built on seven hills, let us say (even if this too did not mean something deeper.) But when we find the number seven as part of a man's name, this circumstantial theory must be abandoned, for the parents must have chosen the name, symbolical as it is, for some occult significance. As instances of this may be mentioned the Titan hero Vukub-Cakix (seven-macaws) and Vukub-Hun-ahpu (seven-opposum-air-guns.)

It should, however, in all fairness, be mentioned that the number *four* was also apparently considered of mystic significance. There were four patriarchs, Balam-Quitze, Balam-Aqab, Mahucutah, and Iqi-Balam. Later the family of the latter lapsed. Yet the four names are ever mentioned together, although the latter is ignored to make three, the number of the Watchers for the dawn of Civilization on Piscab. Brasseur de Bourbourg mentions other instances in which the number four occurs significantly. There were four chiefs or sacrificers; there was the fourth and last order of man created by the Gods, the Ahquixb and the Aqahb, masters of wisdoms and knowledges. There were the four patriarchs that came from the East out of Tulan; there were four Tutul Xin who go to Yucatan after the establishment of the Monarchy. And notice: there were three confederate states among the Quiches, with three kings, each of a reigning house—the Cavek, the Nihail, and the Ahau-Quiche,—but to them was added the fourth king, the heir presumptive of the Cavek. In each of the three confederate states were three princes on the throne, who governed together with the chief king. At Chollulan, the four disciples of Quetzal-cohuatl were charged with the government; at Tlaxcallan, four princes formed the council of the republic. At Anahuac, in the Toltec kingdom, ruled the kings of Colhuacan-Ptompan, and Tollan, together with the heir-presumptive of the Cohuacans. At the epoch of the conquest, the kings of Mexico were Tetzcuco, and Tlacoxtan, with the lieutenant of the royal armies, and the high-priest of Huitzli-pochtli. Moreover, every city was divided into four clans.

The significance of this number four must have been, of course, the four lower principles of man—being significantly reduced to

three, in the instance above, during the spiritual exercise of Watching for the Dawn of Civilization.

Returning to our notice of the modern accepted scientific theories which are found asserted in the Popol Vuh, we find here the existence of the Matriarchal age, which has come to be recognized, must have usually preceded the Patriarchal; and traces of this are still found in Morocco where inheritance of land goes through the mother, not the father; the Bible also clearly presents it in assigning the mother's name instead of the father's in identification of the patriarchs; for instance, as Dan and Naphtali the sons of Bilhah; and Gad and Assher, sons of Zilpah; Issachar, the son of Leah; and Joseph and Benjamin, of Rachel. Now in the Popol Vuh descent is always traced through the mother, and not the father, and women are always mentioned before the men, as is usual in Matriarchal periods. This is an unconscious ear-mark of the authenticity of the Popol Vuh.

There is another very remarkable scientific statement in the Popol Vuh. It is that all the very great animals which were created before the creation of the final man had to be by the Divine Powers destroyed, lest they should kill the men of the higher race. Does not this describe with almost scientific exactness the destruction of the prehistoric gigantic animals of the earlier ages?

II. A Spiritual Bible.

The Popol Vuh is the most spiritual of Bibles inasmuch as it is the only one among those of the world's races which even attempts a connected account of the Mysteries, or initiations of the soul into truth, power, and immortality. The New Testament hints at Mysteries; the Egyptian Book of the Dead suggests magic powers; the Hindu epics allegorically describe the gradual upliftment of the soul; the Odyssey shows us the travails of the spiritual nature; but accounts of Mysteries we are left to glean from the barren records of history, together with chance indiscretions of a Plutarch, or a Iamblichos. In the Popol Vuh a definite account is given of twelve stages or experiences whereby the heroes attain truth, power, and immortality, defying voluntarily the Funeral Pyre and Watery Graves. Indeed, it is the only Bible which teaches a Resurrection by a definite example as the result of evident initiation-trials. A short account of these is subjoined.

The neophyte had to cross a river of mud, then one of blood, avoiding many dangers. Then at a crossing of four roads—the

white, the red, the green, and the black—they had to choose the right one, following which they came to Xibalba's council, composed of ten princes and two veiled dummies, which they were to recognize as such, when told to salute them as the kings. Then they had to salute each of the living princes by name, without being told. Next they were invited to sit down on a stone seat; but if forgetting the respect due to so august an assembly, they sat as invited, they soon had reason to regret their want of good breeding and preparation, for the seat, made of stone, was burning hot. Dr. LePlongeon goes on to say that having modestly declined the invitation, they were conducted to the *House of Darkness*, where they had to spend the night, and submit to the following trial. Guards were placed all around, to prevent the candidates from holding intercourse with the outer world. Then a lighted torch of pine wood and a cigar were given to each. These were not to be extinguished. Still they had to be returned whole at sunrise, when the officer in charge of the House came to demand them. Woe to him who allowed his torch or cigar to become extinguished! Death awaited him.

Having passed this ordeal successfully, the next night had to be spent in the *House of Spears*. There the neophyte had to produce four pots of certain species of flowers that grew nowhere else than in the gardens of the kings, while defending himself against the attacks of the army's best spearmen. If dawn still found him victorious, he might spend the next night in the fourth test, the *House of Cold*, through which blew icy winds. Did the neophyte escape the sleep of freezing, he might apply for admittance to the next test, spending a night in company with wild tigers, in the *Tiger House*, exposed to being torn to pieces by the ferocious animals. Emerging safe from the den, he might progress by spending the next night in the *House of Fire*, a burning furnace. If the neophyte came out unscorched, he might look forward to the most dreadful of all so far—the *House of the Bats*, whose God, *Camazotz*, wielding death-dealing weapons, beheaded the neophyte, if, during the night, he but for a moment relaxed his vigilance.

But all these were only preparatory trials. The supreme one was the re-enactment of the fable of the Phoenix. Burnt on the scaffold, would the neophyte be resurrected, after his ashes had been thrown into a river, or otherwise been disposed of? Only divine help would here avail.

Dr. LePlongeon remarks, anent these Mystery-tests: "Do not these initiations vividly recall to mind what Henoch said he saw

in his visions? That blazing house of crystal, burning hot and icy cold—that place where were the bow of fire, the quiver of arrows, the sword of fire—that other, where he had to cross the babbling stream, and the river of fire, and those extremities of the earth full of all kinds of huge beasts and birds — or the habitation where appeared one of great glory sitting upon the orb of the sun — and, lastly, does not the tamarind tree in the midst of the earth, that he was told was the Tree of Knowledge, find its simile in the calabash tree, in the middle of the road where those of Xibalba placed the head of Hunhun-ahpu, after sacrificing him for having failed to support the first trial of the initiation? Even the title *Hach-mac, the true, the very man*, of the high priest, in Mayax, that we see over the bust of the High Pontiff, prince *Cay Canchi*, son of king *Can* at Uxmal, recalls that of the chief of the Magi at Babylon."

III. *A Civilizing Bible.*

The Popol Vuh is the most uplifting of all the Bibles in that it devotes its third part to a description of the advent of Civilization, symbolized by dawn, heralded by a day-star, awaited for centuries with grief and prayers by three sages or patriarchs on a sacred mountain. Throughout its pages, civilization is referred to as sun-light, and long are the preceding ages of twilight. The thirst for light, knowledge, social institutions, and inventions, continually portrayed in the Popol Vuh, are indeed unique.

IV. *A Logical Bible.*

The Popol Vuh is the most logical of the Bibles of the world, in that its story follows regularly the zodiacal order, also portrayed in unmistakable manner in the twelve stages of its Mysteries. Some of the references are unmistakable and all the more remarkably so, as the Quiches did not use a twelve-fold Zodiac, but a year of twenty months of twenty days each. Aries is indicated by the Vods, the Mother and Father of life, and their offspring. Taurus, by creation. Gemini, by the first Titan Vukub-Cakix being done to death by the pair of magician-brothers Hun-ahpu and Xbalanque. Cancer, by the adventures and death of Zipacna, the elder of the two Titans left, who ate crabs, and died by a decoy crab. Leo, by the adventures and fate of the remaining Titan Cabrankan, who played with mountains, and was, like Typhon under Ætna, buried under a mountain, and the cause of earthquakes. Virgo, as in all other epics, by the Initiations at Xibalba, and the help of the impregnated virgin Cuchumaquiq. Libra, the measuring-rod, by the myth of the men,

like David, measuring everything and being punished therefor. Scorpio, by the fight between the tribes and the God Tohil and the other two gods, who sent as gift to the tribes mantles with the picture of bees, which stung whoever put them on. Sagittarius, by their defense against the tribes—routing their assailants by breaking in their faces calabashes full of bees, followed by showers of arrows. Capricorn, by the translation to heaven of the four patriarchs. Aquarius, by the crossing of the ocean by the tribes on dry foot, from the East. Pisces, by the permanent division of the Quiche empire under the brothers Cotuha and Iztayol. The Mysteries show the same symbology. Aries, crossing the river of mud. Taurus, crossing the river of blood. Gemini, detecting the two dummy kings. Cancer, the House of Darkness. Leo, the House of Spears. Virgo, the House of Cold (the usual trip to Hell,) Libra, the House of Tigers (feline poise.) Scorpio, the House of Fire. Sagittarius, the House of Bats, where the God Camazotz decapitates one of the heroes. Capricorn, the burning on the scaffold (the dual Phoenix.) Aquarius, their ashes being scattered in a river. Pisces, their ashes turning into *man-fishes*, and later back into human form.

MEANING OF THE PARALLELISMS.

Either the parallelisms pointed out above mean something or they mean nothing. The latter alternative, and its only possible logical conclusion, will be considered at the end of this paper. But they must mean something; nobody who reads the Popol Vuh can escape this conviction—so artlessly sincere, so childishly earnest and ingenuous is it. What then do they mean?

It should be premised that the significance of the Popol Vuh does not rest so much on the literal interpretation of the words themselves, as on the sentiment expressed by the story. This obtains because the standard of beauty of the writer of the Popol Vuh, as in the Hebrew Bible's verses, was slightly varying repetition of the same thought; and in that early state of society the art of writing was so little developed that we indeed possess two or three slightly different versions of the Popol Vuh, much as the Septuagint version of the Hebrew text varies quite noticeably from it. Moreover, the prevalence of several dialects and different versions would naturally exclude literal copying of any other book. But it is the meaning, the sense, the import of the stories of the Popol Vuh that strike home with such a force that the unprejudiced seeker after truth is puzzled.

Take the Mohammedan and German parallelisms first. These

may be dismissed as coincidences, although there is much spiritual truth in the Mohammedan.

What of the Norse parallelisms? Grant the furthest latitude to St. Brandan and the Vikings; yet it seems impossible that such barks as theirs could have made Yucatan in sufficient numbers and speed, even if they did reach Greenland from Iceland. Would such infrequent and unsatisfactory communication account for similarities in the finer and occult aspects of their respective religions?

As to the Jewish parallelisms. Was there any borrowing on either side? This question has to be met, because it occurred as early as the middle of the XVIIth century to Ximenez, who in his *Historia del Cielo y de la Tierra* tried to identify the Mexican culture-hero Votan, the Mexican war-god Huitzli-pochtli, the 13th Tzendal Calendar-sign, with some leader of Palestinian Hivites, driven out by Joshua, who, according to him, emigrated to the Canaries first, and later to Yucatan.

Did any such Hivite tribe in the grey dawn of civilization wander over the seas to Tarshish, the Isles of Atlantis, or the Carribbean, and tell the stories that they had taken from the Babylonians? This seems impossible, because many Jewish legends can be traced on Babylonian cylinders word for word, and no nation so lacking in originality could teach legends in forms so original as we find them in the Popol Vuh, in order totally different, enforcing dissimilar lessons, and what is more, in substance far more coherent and reasonable than in the Jewish Bible's version of Babylonian myths. Or did the Babylonians get them from the Egyptian Mayan settlers before the latter reached the fertile valley of the Nile, as Dr. LePlongeon supposes? But this would give a fabulous antiquity to the Mayan and Quiche civilization which we may assume, but cannot prove, though indeed there is nothing to disprove it. This is the very point mentioned in the *Secret Doctrine*, in which the writer points out that this cannot be, as the Atlanteans belonged to the Fourth Race, while the Mayans belonged to the Fifth. But might we not refer to the Mayans' ancestors, from whom they derived their legends?

The similarities between the stories of the Popol Vuh and of the Bible occur in their sense, not in their context. The names are utterly dissimilar, and they occur in relations perfectly coherent with their own cycle of stories, whose order is entirely different from the Jewish. This makes the theory of copying

unlikely. If there was any borrowing, it must have been at a time when the various myths were all in some entirely different order and all the stories separate which might have been by both Popol Vuh and Biblical writers used in different contexts. If we are pressed to consider in which case is the greater likelihood of copying, we would be reluctantly forced to assign it to the Hebrews; for Higher Criticism has proved that they were in the habit of copying, (as in the case of the Creation stories from Babylon;) their writings show piecing and dovetailing of original parallel manuscripts, duplicating stories without apparent conscience or regret (as in the Jehovistic and Elohistie documents, all through Genesis,) and even when this brings up different derivations of the same word, (of which one must of course have been wrong, as in the case of *Beersheba* in Genesis XXI.32 and XXVI.33,) and false derivations as in the case of *Babel*, which even a tyro could see cannot be derived from *balal*, as given in Genesis XI.9.)

Now the Quiche writings do not show any of this literary fabrication; not perhaps because their writers were any more moral, but because they seem too primitive and archaic to admit of such artificiality.

Again, the stories of the Popol Vuh may be considered authentic because they are found in varying and parallel forms all over Central America, especially in the Mexican Mythology, where the same heroes bear different names, and no one will suspect those artless savages of literary ransacking and plagiarism; they had neither the education nor opportunity for this, nor are any traces of such possible literary work found; no Hebrew originals, nay, not even places where such literary fabrication could have been done. And according to Max Mueller's own rule that copying must not be assumed unless you can prove the man, time, and place where this copying was done, the Quiche sources must be considered independent of the Bible.

THE ATLANTIAN CENTRE.

Having seen that the similarities demand some sort of explanations, and that neither copied from the other, the only possible alternative is some third source from which, directly or indirectly, both may have been derived. And if there was some such source it must have been midway between both continents, from which the legends, or the civilization indicated by those legends, could have spread both ways. Dealing as we are in hypotheses, may be permitted to consider the possibility of Atlantis having been such a centre of civilization! There are the Tules on

the West, with the Mexican Calendar-sign for the IXth day, *atl*, meaning *water*; and on the East, there is Mt. *Atlas*, and the name *Atlantic Ocean*. To thoughtless prejudice, *Atlantis* seems a wild dream; and yet no geographical fact had better attestation in the Græco-Roman world. Bar Plato, as a dreamer—even if otherwise students generally are willing to concede his learning, sanity, and wisdom. There are still two distinct passages in Plutarch; there is Ælian; there is Strabo; there is Aristotle; there is Seneca; there is Diodorus Siculus; there is Sertorius; there is Cicero, besides the legends of Ireland and Iceland.

Plato's epic of Atlantis is in his *Timæus*, expanded in his *Kritias*. Next to him we have the great name of Aristotle, who in his geographical writings describes a transatlantic island. Ælian, in his *Varik Historik*, III, 18, tells of the *Meropides* of Theopompus, which represent the god Silenus telling of Atlantis to the Phrygians. Plutarch, in his *Life of Sertorius*, c. 5, recounts his experience of meeting two ships returning from two great Atlantic Islands of the Blest, whose climate is most delightful. Ortelius quotes from Plutarch statements about Atlantis in his *Orbe Terrarum*, 15, 10, and *s.v. Nov. Orb.* Plutarch, V. 262, *Translation*, in his *De Facie in Orbe Lunae*, speaks of a whole continent in the *Cronian Sea*. Then Procopus says it was five days' journey to *Brittia*, situated between Britain and Thule; Thence three more days' sail N.N.E. to three other islands, whereon Saturn was kept prisoner. Diodorus Siculus (*Hist. T.*, 244, 346,) says that the Phœnicians sailed westward to the Islands of Saturn where were high mountains and equable atmospheric conditions. In *Hist.* IV. 19, 20, he says that the Carthaginians had discovered in the Atlantic Ocean an island, where they proposed to take refuge if driven away from home. Strabo tells of the Islands of *Ogygia* in the *Cronian Sea*. Seneca mentions such a continent in his drama *Medea*, so also Sallust, *Fragm.* I.189. But most interesting of all references are those of Cicero and Christopher Columbus. Cicero tells of it in his *Dream of Scipio*, a mystery-instruction preserved by Macrobius, so that in Cicero's time the knowledge of Atlantis had already become a part of the Temple Teachings, as indeed Plato professes it was in Solon's time. Last, there is a letter of Christopher Columbus, dated 1498, in which he talks of the Biblical paradise being in an island in the West, and quotes as his authorities St. Isidore, Beda, Strabo, and St. Ambrose.

And what is there so impossible in the gradual sinking of a continent? Is it not publicly taught by Geologists that the New Jersey shore is sinking several inches every year? Does not Montgomery's *History of England*, used very widely, show maps in support of what is now no longer theory, that even in early Roman times England and Ireland formed part of the European continent, and that the Elbe, the Rhine, the Seine, and the Thames ran together into one great stream flowing northward towards the pole?

This instance is specially illustrative, as until within a dozen years the Early Roman maps that told this same story were classed with mediæval fancies, and now this same thing is stated with the utmost *aplomb* and *sangfroid*, as if there had *never* been any other teaching. But more: to account for the spread of fauna and flora from Africa to the Oceanides did not Wallace think it the most reasonable supposition to assert the existence of some prehistoric continent in between, now under the waves, and which he even went so far as to name *Lemuria*? And yet, when we point to the unanimous witness of the great Græco-Roman names mentioned above (and there are none greater) to support the geological soundings, and assume a continent that at some remote period united America and Thibet, but gradually sunk, in order to account for the striking and otherwise inexplicable diffusion of the same religious stories, are we to fare so differently from Wallace? Let the supporters of the Atlantean theory (?) take heart from the instance mentioned above, and find comfort in the fact that however long they may be derided, and however wounding the epithets now applied to them, the recognized social body which to-day claims the prerogatives and merits of Science as its exclusive possession, will some day just as suddenly be found on the Atlantean side, and as arrogant in their scouting of their own present views. Scientific recognition is not a scientific matter: it is a social, political question, just as it is in the Church—it is the *orthodoxy*, too lazy to think, or even to examine the question, entrenched by endowments and salaries. Woe to the deluded fools who seek truth for its own sake! Let the Atlantean learn wisdom from the fate of Sokrates, Galileo, and Ignatius Donnelly! But what would these same falsely called scientists have done without the pioneers, ready to die in their tracks?

The reason why this supposition of Atlantis is so important is that it is the only theory that will account for *all* the parallelisms noticed above. Were it only necessary to account for the

Jewish parallelisms, it might have been possible, at need, to imagine a colonization of Ishmaelites, Carthaginians, or even Hivites. But how account for the Norse, the Hindu, the Egyptian, the Mohammedan, the Græco-Roman parallelisms, unless it be supposed that the Popol Vuh is a body of Atlantean legends, dating from a time before these spread severally to Babylonia, Egypt, Greece, and Rome, and the North Countries?

However this may be, the reader will not be far astray if he considers as the especial significance of the Popol Vuh that it gives, in as authentic a form as the conditions of transmission made it possible, *an Anthology of Atlantean legends and traditions.*

ATLANTEAN INDICATIONS.

Now that it has been pointed out how rational a presumption the existence of Atlantis is, it may not be amiss to recall several significant incidents from the Popol Vuh.

First, the later legendary kings went eastwards over the sea, to receive their investiture, and presumptively, their initiation also. Where was their eastern destination? The Antilles are out of the question; there is no record of the existence there of a civilization sufficiently important. Just as impossible are Europe and Africa; we should have some records within historical times. The only possible inference is, Atlantis.

Second, there is a strange legend about the original Toltec race coming from the East dry-shod through the ocean, while their pursuers were drowned by the waves. Does not this suggest a cataclysm, rather than a special Red Sea miracle ready to order?

But, third, and most astounding, are the parallel accounts of Plato's *Atlantis*, in his *Critias*, and the Popol Vuh's *Xibalba*. *Xibalba*, it must be recalled, lay to the east-wards. It was called *The Land of Death*; its kings are *Seven-Dead-ones*, and *Dead-Opossum* (*Vukub-Camé* and *Hun-Camé*), suggesting some catastrophe. Plato's Atlantis lay from Europe westwards, and its God and royal Founder was *Poseidon*—the ocean that engulfed it at last. This shows that Plato's Atlantis was *Poseidonis*, the last remnant of a continent sinking for ages. Much like the later eastern royal investiture journey, the two successive generations of Twin Heroes receive a mysterious summons to *Xibalba*, whose authority seems potent, both civilly and religiously. Plato's Atlantis is divided into ten kingdoms, whose princes join the king-pair itself in council. The land was most fertile in grain and flowers, of scenic splendor and metallic wealth; the heart of

the people was lifted up, and they became proud and cruel; till divine counsels of extermination were taken, and. . . .—here the text breaks off in the most dramatic place, like an instalment of a novel; only here, there is no *next* to be continued in; alas, that Plato's voice is mute!—It was so also in Xibalba, to the letter; the Divine sent the two generations of hero-pairs; while the first failed, relying on natural powers, the second, with divine assistance, conquered, and destroyed the nation forever. Only, most telling of all, the very *names* of the ten counsellor-princes of Atlantis, and of the ten counsellor-princes of Xibalba, express much the same idea. Plato, in the case of *Atlas*, definitely states that the names he gives are only Greek equivalents, so that similarity in the roots is not to be expected; but the signification of the Greek and Quiche names are as close as the nature of the case will admit. It is no great stretch of imagination to identify the *Atlas* who bore the Heavens on his back, with *Hod-burden-carrier*, Patan; Eumelus, the *Fine-limbed*, reminds of *He-whose-wounds-reunite*, Cuchumaquiq; Ampheres, meaning *Double-rudder*, or *Joined-on-both-sides*, with *He-who-works-the-most* (as a rudder, that works continually,) Ahalpuh; Evaimon, the *Good-blooded-man*, reminds of *Hawk's-blood*, Quixic; Mneseus, the *Man-of-memory*, reminds of *Blood-of-claws*, (who leaves a mark to be remembered,) Quixrixq; Autochthon, the *Man-of-native-land*, the *aborigines*, corresponds to *Blood-of-denture*, Quigre, who suggests the myth of Vukub-Cakix, the aboriginal Titan, who was killed by the extraction of his teeth; Elasippus, the *horse-driver*, is evidently the same as *Flying-burden*, or *dorsel*, Xiqiripat. Mestor, the *Man-filled-full*, is identical with *He-whose-wounds-run-over*, Ahalgama; Azaes, *hot, dry, parched*, is *He-who-carries-a-wand-with-a-skull*; while Diaprepes, the *eminent, distinguished, illustrious*, is plainly meant by *He-who-carries-a-wand-(or sceptre)-of-bone*, Chamiabak.

Three considerations concerning these correspondences force themselves on the thoughtful reader. First, the Greek names *explain* the Quiche names, that otherwise would seem (and were to the present writer) incomprehensible: for instance, *Flying-burden-carrier*, that is quite certainly, *horse-driver*, although by itself a puzzle. Second, the correspondences are not too close, and come from sources so diverse that no one can charge plagiarism or conspiracy. Third, the correspondence of ten names—even only five, would amount to practical certainty that we are here dealing with an original identity.

but we have it: for the Xibalba stories are re-told in the Mexican scriptures under the name of *TLapallan*, which word begins with the significant initial letters of *ATlantis*. Now are seen not only the same legends, but even the actual name!

THE SIGNIFICANCE OF ACCIDENTAL PARALLELISMS.

But, nevertheless, it may be well not to attempt the task of deciding so many different points, to insist on any priority where so much chronology is not, and can never be settled. Take a broader ground; a ground truer, and unassailable. Grant that no one religion or race ever copied any doctrine or myth from any other. Grant that all these unmistakable and unignorable parallelisms are *mere coincidences*. What then results? The contention of the Ancient Wisdom Religion, as expressed in the words of the Epistle to the Hebrews: that God at sundry times and places, revealed the same Wisdom about Divine Things, which Max Müller calls *Theosophy*, to different nations, and that never anywhere has he left himself without a witness.

And what does this signify? It means a catholic charity for all religions. Say you, this is no more than the New Testament inculcates in the above mentioned passages? Doubtless: but not that kind of Christian charity which led to the Inquisition, to the Mediæval two-hundred-year's war, and to the New England persecutions; but a charity that will lead all men to *study* all religions, and to gather from each its characteristic jewels. And having gathered them, these men will *apply them* to further *spiritual growth, both in others and themselves*.

YUCATAN.

I am the Land of mystery and griefs,
Of dull oblivion, and deserted plains;
Of high traditions and unfeigned beliefs,
Grown o'er with creepers, torn by hurricanes.

And yet I saw civilization dawn
Upon the struggles of a higher race;
And on my walls were hieroglyphics drawn,
And ancient priesthoods left on me their trace.

The powers of Hell burst loose upon my shore,
Red murder, rapine, superstition, lust;
I e'en forget what treasure was my store,
Enslaved, degraded, humbled to the dust.

And yet in broken language, in the night,
When they have double-locked their masters' door,
My simple children whisper of the Light,
And tell traditions of a distant shore.

One only book survived that fiery wave,
And even that conceited students slight,
The last traditions of Atlantean grave
Preserved by enemies, in very spite.

None comes to study from my Pyramids,
The pumas o'er my sanctuaries range;
The lumberman for hieroglyphics bids,
And my own children look on me as strange.

Who are my friends? Not even I can tell;
Some bird-of-paradise may haunt me yet,
Some tropic flow'r in some still forest-dell,
The ancient stars, whose powers I forget.

For thousand years I lived through slavery
Just to preserve the remnants of my lore;
But now that students will not look, my lays
I will give up, and die forevermore.

No longer will I speak; my oracles
Shall talk the language of my conquerors;
I will deny my ancient miracles,
And tell false stories of my ancestors.
Deal gently with my races moribund
Till I have joined the tragic company
Of mute Atlantis, and the ocean's fund
Of sunk Lemurian immortality.

But lo, I hear from far the glad, quick cries
Of souls unborn, in vast approaching train;
Perhaps when they in newer races rise
My long repression will not be in vain.
I will be constant and hoard up my lore;
Perhaps its voices yet shall be preserved;
And though my ruins pass forevermore
My graves shall know their Mysteries observed.

NANA JIVA VADA KATTALAI:
OR
PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN, OF SUKHASTAN.

(Continued.)

Text.

20. The Inner Faculty (*antahkarana*) is constituted of a particle (*mātra*) of the light-phase of darkness (*satvāmsa* of *tamas*) of each of the five *sukśma bhutās* mixed together.

By virtue of the ingredient of subtle space in the Inner Faculty, it has the capacity of entertaining all kinds of questions (*sābda*.) When space-rudiment is on the rise (*vridhhi*), the Inner Faculty is called Self-consciousness or sense of individuality (*Jiva bodha* or *ullam*).

By virtue of the ingredient of subtle air (*sukśma vayu*), the Inner Faculty is marked by agitation (*éalana*.) When air-rudiment is on the rise, the Inner Faculty is called the Thinker (*manas*).

By virtue of the ingredient of subtle fire, the Inner Faculty illumines whatever it considers. When fire-rudiment is on the rise, the Inner Faculty is called the Discriminator or Reasoner (*buddhi*).

By virtue of the ingredient of subtle water, the Inner Faculty settles itself upon and holds fast to the thing it has considered. When water-rudiment is on the rise, the Inner Faculty is called the Will or Determiner (*ćitta*).

By virtue of the ingredient of subtle earth, the Inner Faculty becomes imbued with hardness and stands forth as the self-esteeming I. When earth-rudiment is on the rise, the Inner Faculty is called I-maker or Riser-to-action (*ahankāra*).

21. A particle (*mātra*) of the light phase of Tamas guna of each of the subtle sense rudiments, when taken by itself, constitutes each a sense.

The sense called the hearer (*śrotra*), being an expression (*amsa*) of subtle space (*sukśma ākāsa*), perceives only that which is peculiar to *ākāsa*, namely, sound.

The sense called toucher (*tvak*), being an expression of the subtle breath (*sukśma vāyu*), distinguishes only that which is peculiar to *vāyu*, namely, touch (*sparsā*).

The seer (*śakṣu*), being an expression of subtle fire (*sukṣma agni*), perceives only that which is special to fire, namely, form (*rupa*).

The taster, being an expression of water, perceives only that which is peculiar to water, namely, juice or taste (*rasa*).

The smeller (*ghrāna*), being an expression of earth (*prithivi*), perceives only that which is peculiar to it, namely odour (*gandha*).

22. Since the senses are not united with each other, one sense cannot perceive the object proper to each of the other senses.

But since the Inner Faculty is a compound of the five subtle rudiments, it perceives, through each of the senses, their respective objects.

23. The five Inner Faculties (*antahkarana*) and the five Outer Faculties (*bahishkarana*), born of the light-phase of *Tamas guna*, are known as Aids to knowledge (*Jnana Sādanas*).

24. The aggregate of the Five Breaths (*Prāna Vāyu*) is a compound of an equal part (*matra*) of each of the subtle sense rudiments (*sukṣma bhutas*) when dominated by the desire-phase of *Tamas Guna*.

Of these, *Vyāna vāyu*, being an expression (*amsa*) of the subtle space rudiment, pervades, like space, all the members of the body.

Prāna vāyu, being an expression of the subtle air-rudiment, moves about, like air, between the heart and nostril.

Apāna vāyu, being an expression of the subtle fire rudiment, manifests itself as gastric fire (*Jatarāgni*) and creates heat, being located at the end of the alimentary canal and causing digestion of food.

Samāna vāyu, being an expression of the subtle water rudiment, acts like water, conveying nourishment, while located in the navel region, through all the channels of the body.

Udāna vāyu, being an expression of the subtle earth rudiment, is like earth, sustaining, holding fast, and is located in the region of the neck.

25. Some sages specify, besides these five breaths, *Nāga*, the breath that causes nausea; *Kurma*, the breath that causes the wink of the eyelids; *Krikara*, the breath that causes sneezing; *devadatta*, the breath that causes yawning; and *dhananjaya*, the breath that causes the body to swell.

Since these five are the functions of *prāna vāyu*, they need not be considered as separate from it.

26. The five Instruments of Action (*karmendriya*) are each

a particle (*mátra*) of each of the subtle sense rudiments, when dominated by the desire phase of *Tamas Guna*.

Of these, the Speaker (*vák*) makes speech, with the aid of the subtle space (or sound) rudiment.

The Holder (*pāni*) gives and takes by the hands, with the aid of the subtle air rudiment.

The Walker (*páda*) walks, with the aid of the subtle fire rudiment.

The Excretor (*payu*) excretes urine and fæces, with the aid of the subtle water rudiment.

The Sex instrument (*upastha*) produces joy.

27. Since these Instruments of Action are constituted of separate rudiments, the function of the one cannot be done by the other.

But as regards the aggregate of Five Breaths (*Pañca váyu*), they, being constituted of an equal part of each of the five subtle sense rudiments, enter into each of the Instruments of Action (*Karmendriya*) and causes them to function.

28. The Five Breaths and the Five Instruments of Action, being of the order of the desire-phase, are called Aids to Action (*Kriyá Sadanas*).

29. To each of the bewildered spirits (*Jivas*), or beings reflected on *avidya*, *Íśvara*, the Being reflected on *Máyá*, graciously granted a subtle body (*sukśma sarira*) consisting (as aforesaid) of the five senses, five inner faculties, five breaths, and five instruments of action.

The evolution of the *sattva* and *rajas* divisions of the subtle sense rudiments (*sukśma bhutas*) being thus exhausted, there yet remains the *tamas* phase of *tamas guna*.

30. When the subtle atoms (*sukśma bhutas*) were dominated by the dark phase of Darkness (*tamáśa* of *tamas*) there arose gross atoms (*sthula bhutas*), and the tangible bodies (*sthula sariras*), in the manner stated below.

31. Each of these subtle atoms cleaved into just halves, and each of the first halves combined with one-eighth of each of the remaining four halves, and so each gross atom (*sthula bhuta*) is a five-fold-compound (*pañcikarana*) of the subtle atoms.

32. Of such five-fold compounds: In the gross atom called *ākāśa* or space, its true characteristic (*nija guna*), sound, is dominant; and the characteristics of the other atoms of touch form taste and smell being subordinate, are not manifest.

(To be continued.)



J. W. Salisbury

LIFE OF JAMES HENRY SALISBURY.

By H. W. PERCIVAL.

AN honorable man, a profound thinker, an untiring worker, a great scientist, a benefactor of the world, has passed away without receiving notice or comment from any of our newspapers excepting a small country weekly published in the town of his birth.

Though seemingly forgotten, the name of James Henry Salisbury is destined to become and remain prominent among those who honor the pages of history and stand out in the memory of the world,—the names of men who have lived to work for others.

James Henry Salisbury, A.M., M.D., LL.D., was born at *Evergreen Terrace*, the family homestead, at Homer, Cortland County, N.Y., on October 13th, 1823, and died at his country seat at Dobbs Ferry on the Hudson, on August 23d, 1905. He was the second son of Nathan S. Salisbury, and Lucretia A. Babcock. He was a descendant of the English family of that name who came to the Rhode Island Colony about the same time as did the Pilgrim Fathers to New England. The family name comes from one, Henry Guelph, who in 1024, settled in Richmondshire and Lancashire, on a grant of land from William the Conqueror. He took the name of de Saltzburg, from which, Salisbury. Among the names of the relations of Dr. Salisbury may be mentioned those of Queen Victoria, and Lord Salisbury.

Dr. Salisbury realized at the beginning of his career that the profession treated diseases by their symptoms, without knowing their causes. The thought that he did not know the cause of the diseases which he attempted to cure made him suspend his practice until he should have satisfactorily demonstrated to himself the cause of disease. Not until after many years of unceasing effort and experiment, and at a cost of about \$50,000, did he arrive at a conclusion. Then he began to treat patients.

Dr. Salisbury says in his famous book, *The Relation of Alimentation and Disease*, at page 294: "Nearly all the diseases that 'flesh is heir to' aside from those produced by parasites, poisons and injuries in general, are the terrible outcome of defective and unhealthy feeding." He distinguished in the blood over seventy different symptoms of disease, and with the aid of his large microscope demonstrated that disease could be diagnosed by an examination of the blood, and that the blood shows exactly the condition of the individual's health. He said that

those diseases could be cured by a thorough cleansing of the body with hot water, and by the eating of proper food; that medicine might only temporarily relieve, but could not remove the cause of, disease. The profession repudiated the theory and attempted to silence its author by ridicule. Had this happened 300 years ago they might have succeeded, but as these are not the times when the thumbscrew can be used as argument or preventative, and inasmuch as Dr. Salisbury's brilliant cures were proof against ridicule, he continued to practice until a ripe old age and continued to enjoy the correspondence and friendship of many great scientists and men of our times, Huxley, Tyndall, Carlyle, and Beale. He saw his theories adopted and used, though under the different names of his opponents, without acknowledgment of their origin, or the giving due credit to the discoverer.

Dr. Baas in his *History of Medicine*, the foremost book on the subject, published in Germany, refers to Dr. Salisbury as being a great scientist.

Dr. Salisbury received his early education at the Homer Academy. In 1846, at the Polytechnic Institute of Troy, N.Y., he received the degree of Bachelor of Natural Sciences, (B.N.S.), having previously been assistant in the chemical department of the Geological Survey of the State of New York. This place he held until Jan. 1st, 1849, when he was made principal, and filled that position until 1852. He received the degree of Doctor of Medicine (M.D.) in January 1850, from the Albany Medical College, and that of Master of Arts (A.M.) from Union College at Schenectady, N.Y., in August 1852. The numerous researches, investigations, and experiments, of Dr. Salisbury were conducted on an extensive scale. He was in great demand—a member of many scientific associations, institutions, various hospitals, and societies. In all of these he took a leading part and in many filled the principal office. His studies extended over the fields of the exact sciences, of chemistry, botany, physiology, pathology, and geology.

When quite a young man Dr. Salisbury received many prizes in the form of money or medals from different associations for various subjects of scientific interest. These essays were widely consulted, and many of them have been recorded in the New York, Ohio, and other State Agricultural Reports. While in charge of the State Laboratory of New York from 1849 to 1852, he was constantly engaged in chemical and medical investigations. The results of many of these have been published in the *Transactions of the American Association for the Advancement of Sciences*;

in the *State Geological Reports*; and in various scientific and medical journals of that time. His books, pamphlets and papers published between 1847 and 1865, and treating of a variety of abstruse medical subjects, amount to over seventy.

In 1849 Dr. Salisbury began his study of microscopic medicine, in which he has been so eminently successful. He continued these studies persistently throughout his life. In 1858, healthy and unhealthy alimentation became the subject of his assiduous study. As the result of these investigations he found that so-called incurable diseases like consumption, Bright's disease, diabetes, rheumatism, gout, consumption of the bowels, and almost all cancers, tumors, and abnormal growths, were due to improper alimentation, and he cured them by proper feeding.

"From this date," (1854,) he writes, "until September 1856, I subjected myself to testing upon my own person the effects of exclusive feeding upon several other foods in turn, as often as I could find time to do so. My eyes opened to the vast reach of the field before me. I had found a door standing ajar, through which I began to get glimmerings of light in the right direction."

In 1849 he began the investigation of certain diseases which led him to the discovery of the germ theory. Dr. Salisbury was the father of the germ theory. He demonstrated that infectious and contagious diseases were produced by certain specific germs. That each kind of germ would always produce its special disease. He was vigorously criticized and his investigations were rejected in Europe and in the United States—as is always the case with great truths when first enunciated—until 1865, when Prof. Hallier, of Jena, Prussia, a cryptogamic botanist of note, became so interested in Dr. Salisbury's theories that he also began investigations in the same field. In 1868 Prof. Hallier wrote Dr. Salisbury an enthusiastic letter saying that he had confirmed every statement which he, Dr. Salisbury, had made public, and that if desired he would come to New York and join the doctor in his labors. He proposed that Dr. Salisbury should take charge of the medical, and he of the botanical departments. It was not long after this that Pasteur, then Huxley, and later Tyndall also became interested in this field of research. But though no credit is given him, the *Germ Theory*, which now is universally accepted and popularized, was first discovered by Dr. Salisbury in 1849.

"You are the discoverer of the germ theory and can establish your claim, why do you not claim the title which is rightfully yours, instead of allowing others to make capital out of it?" he

was asked. "Why should I want the title? Let them—anybody—have the credit. It can do me no good. I am satisfied to know that it will relieve suffering and aid in the cure of disease," he replied.

In 1860 Dr. Salisbury began a series of interesting investigations the subject of which was the discovery in what organ the blood is made, the office or offices of the blood, and the part that blood plays in the organism. Strange as it may appear, it is no less a fact, that up to this time, no one had successfully inquired into, or explored this field. The greater part of the following two years was devoted to the work. After an almost indescribably persistent labor, the mystery was solved: Dr. Salisbury found that the great blood gland is the spleen, and the smaller, the mesenteric and lymphatic vessels. The result of these investigations were published in the *American Journal of Medical Sciences*, Philadelphia, April 1866. Dr. Salisbury discovered the part which white blood corpuscles play in combatting the invasion of the body by disease germs.

He had discovered that diphtheria was caused by a germ. It is interesting to know that before practicing on his patients, he contrived a means of transferring the disease to himself in order that he might watch its effects under his own treatment. He tabulated the symptoms as they developed and made careful notes during his treatment until thoroughly cured. This was before the anti-toxin treatment was known, and when diphtheria was considered much more fatal than at present.

One of the most interesting of Dr. Salisbury's investigations and discoveries in etiology, and progress over the general medical profession, is his method of immunization against individual disease by inoculation on the principle of vaccination. See *American Journal of Medical Science*, Oct. 1862, for paper under heading *Inneculating Human System with Straw Fungi to protect against the Contagion of Measles, with some additional observations relating to fungoid growths in producing disease*. In connection with this he experimented with plants by injecting drugs, and noted the results. He was the father of dietetics in the treatment of disease; and the first and greatest investigator in the examination of blood. He claimed that medicine helped only, but did not cure; that right living with proper food, and correct alimentation, was the only correct means of curing disease and preserving health.

The following is one of the characteristic and most interesting passages concerning his famous hot water treatment.

The digestive organs in consumption may be aptly compared to an old vinegar barrel, and like it, they require frequent and thorough washing out before any fermentable food can be taken in without fermenting. This washing should be done by drinking hot water at about 110 degrees Fahr., and should take place long enough before each meal to allow the water and washings to get out of the stomach before the food is eaten, and to keep ahead of the food as it passes down the stomach and bowels. From experience I find that this hot water washing should not be nearer the meal than one hour, and it is often better to set back the time to two hours. From fifteen to thirty minutes should be taken for drinking the water, so that the stomach may not be uncomfortably distended.

The object of the hot water is to wash out a dirty, yeasty, slimy, sour stomach before eating and sleeping. It should be taken on retiring, in order that the stomach may be as clean as possible to sleep upon and may not excite troubled sleep, dreams, or wakefulness; also to prevent fermenting products from lying over night next the diaphragm, heart and lungs, partially paralyzing them and exciting cough, or disturbing the breathing and circulation.

It is necessary to continue this washing regularly and to keep it up with persistence for months and even years, before the digestive apparatus becomes so thoroughly cleansed of yeast plants and the products developed by their growth, as to allow normal digestion without the aid of hot water. The water should be taken as above prescribed in every case of any disease, and forms an inseparable and invaluable adjunct to this radical method of cure. It is in fact seldom that a person is found possessed of sufficiently good digestion as to render this washing useless. It quenches thirst more effectually than any other drink and acts as a gentle stimulant to all the organs in their performance of their normal functions.

As illustrating his method of treatment, which borders on the occult, the following is reprinted from his book *The Relation of Alimentation and Disease*.

The two great factors of healthy organic life may be said to be:—

1st. Alimentation.

2d. Nerve Force, or Vital Energy.

Improper alimentation is the predisposing cause of disease.

Improper expenditure of nerve force hastens and assists in the maintenance of unhealthy states. Hence the judicious distribution and economical use of nerve force, becomes of the utmost importance in re-establishing normal conditions.

Few persons are aware of the great amount of life force that is absolutely thrown away, which force is required to keep up the healthy actions of the organs of human life,—those organs through and by which we live, breathe and continue our existence in the body. This nerve force is unnecessarily expended in an almost constant and ineffectual working, day and night, of the faculties of the cerebrum; a working without definite object or result, which the individual, apparently, has neither power nor knowledge to control. This thinking, feeling and worrying, is under the influence and guidance of the emotional or sympathetic nerves, which are then really insane, or working wildly. Will-power, or voluntary mental effort, affords neither a balance-wheel nor a safety-valve to check this waste. The more the will-power, pure and simple, is brought to bear as a controlling and checking means, the greater the expenditure of nerve force.

This tendency and condition is always the outward expression of diseased states of the body. To control and check this waste we must get away from its cause, as far as is possible, and bring into operation healthy mental efforts. If these are persisted in, those faculties which are wildly working soon quiet down and the whole mental sphere becomes passive: this allows the nerve force to pass to the cerebellum

and spinal ganglia—the nerve system of organic life. Then the machine, which before was either almost at a standstill or all out of balance, begins to run in a more normal manner, and a feeling of comfort and composure thrills through the entire mental and physical man.

The nerves of the senses of sight, hearing and touch, all have their origin in and near the cerebellum. By bringing these senses, or any one of them, into persistent operation for ten or more minutes, we can direct the nerve force to the cerebellum and establish it there. Then the stomach, bowels, diaphragm, heart, lungs, and urinary and portal systems, begin to receive sufficient vitality (through the distribution of the cerebellum) to set them in healthy action, and ere we are aware of it, the entire organism is calmly and passively working.

A variety of simple means may be resorted to in order to bring about this desirable change in the direction of expenditure of nerve force. All such means tend to calm the distracted, wildly acting faculties, and to set in motion healthy operations.

One easy and effectual plan is to get off alone, in a quiet room, where there is no noise nor other disturbing influence. The patient should be seated in an easy-chair, or lie upon a bed or lounge. The right hand should be placed with the palm on the forehead, and the palm of the left hand over the cerebellum and back of the neck. The eyes should be fixed upon some small object and persistently kept there: the breathings, which should be full, easy and slow, should be counted up to forty-nine, the patient all the time listening intently, as if expecting to hear something to advantage. When forty-nine inspirations have been reached, remove the right hand down to the pit of the stomach and the left hand to the opposite part of the back; now go through the operations previously suggested, when the hands were on the forehead and back of the neck. When forty-nine inspirations are again reached, remove the right hand down, over the umbilicus, and the left hand to the small of the back, repeating all the operations as before. If they have been properly and quietly conducted, the patient will either be happily sleeping or happy awake, before the last forty-ninth inhalation has been reached.

The rationale of this process is as follows. The palm of the right hand and the fore part of the body are both positive magnetic poles. The left palm and the back part of the body are both negative poles. Like poles repel, and by thus placing the palms of the hands over the various nerve centres or plexuses, a vital current is directed back into the body, its normal circuit is re-established, and its energies are guided and evenly distributed among the organs situated along its course. The physical and mental systems will become passive, contented, and comfortable, all parts working together for the common good. The result will be composure and recuperation. All distracting, harassing, melancholy imaginings and gloomy forebodings will have passed away; the stomach and bowels, and all their glandular appendages, will renew their healthy functions, while digestion and assimilation, previously at a standstill, will go on normally, producing a comfortable, delicious feeling throughout the entire system.

The method here suggested is only one of many which the good judgment of either physician or patient may devise, the object being simply to call in the scattered nerve forces, which are being wasted, and to transfer them to organs where they may be economically and usefully expended in the running of an enervated, unnerved, and more or less diseased organism.

When living this passive, inner life, actuated by feeling and the interior impressions, we soon find these subjective forces expressing themselves in the outer life by a correlated and healthy activity. Passive to the higher sphere of Thought, and wisely active to that of the objective world; receptive of noble impulse and distributive of true deeds, we become a living magnet with its poles; a great current of power flows into us and from us, we do not dam up the stream nor yet dribble it ignorantly away. We enter into all operations with a love and faith which make our efforts a joy and not a trial, and without fatigue, as without conscious strain, we receive an equivalent for the fire force we expend. "Freely give, freely receive." This is the secret of living long and living well. If we could keep ourselves in the passive, receptive inspirational state, we should always be receiving as freely as we bestow, and we should be permitted to live on and on, without much wear and tear, retaining health and vigor far along in years, and no one knows to what age the mortal body might not be made a comfortable and suitable dwelling-place for the immortal. Generations of mistaken education have made us a race of outside livers. We live and act almost entirely from appearances and not from realities. For the accomplishment of some selfish, underhanded, or ambitious end, we are forever putting on fictitious semblances to cover up the devious routes by which we expect to

arrive, in our own way, at results which we imagine will prove beneficial to ourselves. In consequence we find on looking over the ground of human action, that men see and reason from the delusive side, instead of from the real one. We have become surface and hypocritical thinkers, talkers, and doers: we live unnatural and exhausting lives, full of perversities, fluctuations, animosities, bewilderment and sin. No inspirational feeling; no sincere soul work; no abiding faith in the high rectitude of our Being: we exist, struggling on and on under this fearful depletion, until we experience the natural outcome of a misspent course, and die amid our suffering. Our end comes prematurely, a miscarriage, a painful labor, and we are ushered to "the other side," to the immortal existence, in a perverted and unripe state, quite unfit for its beautiful harmonies and realities.

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Alimentation may be classified under two heads, namely: Healthy Alimentation, and Unhealthy Alimentation.

Healthy Alimentation is the feeding upon that or those kinds of food which any given animal organism is designed to live upon, as indicated by the structure and functions of its digestive apparatus.

Unhealthy Alimentation is the feeding upon food which the digestive organs cannot readily and perfectly digest. For instance, we should not for a moment think of feeding our cattle, horses, and sheep upon lean and fat meats, neither do we expect to feed cats and dogs upon hay, corn and oats. If we should attempt any such digression, we should very soon have all these animals diseased, for this would constitute unhealthy alimentation, or the feeding upon food for which the digestive organs were not intended. That which would be healthy alimentation for horses, cattle and rabbits, would be unhealthy alimentation for the cat and dog, and *vice versa*. What would be healthy alimentation for purely herbivorous and purely carnivorous animals would be unhealthy alimentation for man, since he partakes structurally of both the *herbivora* and *carnivora*, and belongs to the *omnivora*.

The great accomplishment in life is to be able to read and understand as correctly as possible the meaning of everything that comes in the range of our experience. It is well known that all objects and living beings in nature, and the individual elements, parts and organs of which they are composed, are each and every one symbols of ideas. They together make up a natural language, by which the universal mind expresses itself truthfully and in a way so simple and plain that the student of Nature cannot fail to understand the full and complete meaning.

In the healthy state of man in his normal condition, all physical actions travel from the head to the feet, and all psychical actions from the feet to the head. These actions may be called downward peristalsis and upward peristalsis. Downward peristalsis travels with considerable regularity the entire length of the body about every minute. When these actions go on continuously, one wave succeeding the other with regularity, we feel well, and all goes on happily. This vital influence travels in the sympathetic nerves or nerves of organic life, and through them manifests itself in the organic muscular fibres of the vascular system, glandular system, and digestive apparatus. Through the nerve extremities it reaches also every part of the epithelial and endothelial surfaces and their glandular appendages.

Reverse the downward action in the nervous system, and there is a tendency to epilepsy: in the digestive apparatus, and there is biliousness, headaches, congestions, and fullness about the head, and often a tendency to nausea and vomiting. In any of the eruptive fevers this reversed action may so aggravate the disease as to cause death.

These downward and upward actions are greatly under our own control. To influence them we must be perfectly passive, retiring back in ourselves, endeavoring to live all over alike, peacefully and contentedly. If our thoughts are running wild, flying off in every direction without aim or purpose, we should calmly and quietly withdraw the thoughts from the outer world and direct our attention to the quiet expanse within the entire body, fix ourselves there, and then listen and wait.

If we are calmly persistent in this soul effort, a pleasant thrill will soon begin to pervade the body; strength and repose will creep over and through us, normal upward and downward actions will assume control, and a feeling of comfort, satisfaction and peace with all the world will take possession of us. So long as we yield ourselves up in this way to nature and "possess our souls in patience," we are gradually growing better and better. As we gain, this internal attitude need not be confined to moments of rest and quiet alone, but may pervade active life and loosen its strain and fever.

The geological work of Dr. Salisbury began in his early boyhood on his father's farm. His work became so well known that he was then consulted by professional men from many states. One of the large rooms in the house, about 24x28 feet, was converted into a museum, and is still preserved. It has been visited by many noted scientists, especially those interested in geology and botany. It is known as the Salisbury Cabin, and in it are preserved many valuable geological and botanical specimens.

He also conducted a series of investigations in the Ancient Earth and Rock Writings of the United States, in connection with the earth and rock works of the ancient Mound Builders. The result of these investigations was a large quarto volume with thirty-nine plates which is now with the American Antiquarian Society.

While living at his place on 26th Street, New York, his practice was so large that not only were both the public halls filled, but the steps of the building were often lined with patients waiting for treatment. This attracted considerable attention and in an article in the *New York Sun* of that time, he is mentioned as one of the four largest practitioners in the United States. In this connection, it should be stated that the work is being perpetuated by assistants who worked under the advice of Dr. Salisbury, and to whom has now descended the practice together with the peculiar formulæ and recipes which Dr. Salisbury used.

The personal magnetism of Dr. Salisbury was powerful, and, apart from his method of treatment, this exerted great influence in his cures. His patients saw that he not only preached, but that he practiced what he preached; that he would not prescribe a treatment for any one which, under like conditions, he would not take himself.

He found amusement in his love for flowers, their combinations and odors. He would have his New York office filled with choice flowers which came from his conservatory.

When persons attempted to find fault with him and his theories, he would then say that "Life is too short to argue."

Dr. Green, the old family physician, on listening to some of the results of the doctor's investigations would sometimes say that "Dr. Jim can see a great many things through his microscope which we cannot find in text-books." His statement contained a great deal more truth than he himself then knew.

Among the anecdotes which the doctor was fond of telling was that of an encounter with a bear while engaged on his geological

coast survey. He was travelling along a river in Virginia, following a vein of coal which led up the side of a steep hill. Tying his horse, he climbed the hill and found that the vein led into an opening which proved to be a cave. He entered the opening and with his hammer chipped off specimens for further analysis. As he proceeded the passage-way became lower and he was obliged to crawl along for some distance. As he continued to advance he saw two bright spots and thinking these would be good specimens he crawled up to them, striking at them with his hammer. The two bright spots proved to be the eyes of a bear who growled, and the doctor beat a hasty retreat, striking at the bear as he backed out to keep him in check. On reaching the opening the bear at once stood erect and Salisbury and bear embraced. The doctor had in the meantime unsheathed his knife, and with hammer and knife was striking at the most vital parts of the bear when he suddenly lost consciousness. About an hour later he found himself at the foot of the hill, lying across the bear with his knife buried in its side. He must have struck the fatal blow just as he lost consciousness, and, by a happy chance, landed on top of the bear as they both fell. He carried the scars as evidences of this encounter throughout his life.

Another anecdote related by his father while James was still a boy, is characteristic of his quick wit and ability to make the most of an opportunity. His father thought that James was too young and inexperienced to know how to "hang a scythe," whereupon young James protested, declaring that he was perfectly familiar with the manner in which this should be done. His father then told him that he could "hang his scythe" in any manner that he pleased. Taking his father at his word, young James hung it on a tree and went fishing. He left the farm when seventeen years old, and never returned.

His work was so very confining, especially in later life, that his friends became anxious as to his health. When they advised him to take some kind of recreation he would invariably reply: "my work is my recreation," and would point out that those who know what work means, and who have found their work, will take pleasure in it and instead of being labor the work becomes a pleasure. He said that he had found his work when twenty-one.

The busy life which Dr. Salisbury had led did not prevent his engaging in many charities. Dr. Salisbury's charity was conducted on a different method than that of most philanthropists. Like his other work he went about it as noiselessly and thoroughly as possible. Though he gave large amounts, few knew of it.

His gifts were never to charitable institutions, but he saw that the individuals were benefited wherever possible, and without knowing of their benefactor. This quiet and unobtrusive charity in individual cases afforded him great pleasure.

His fees for professional services were remarkably low to all, but to those in moderate circumstances they were nominal. Many were the persons who could not afford to pay, who were treated with the utmost care and consideration, they often receiving more attention than patients of wealth. In many cases of usually fatal maladies, and if the sufferers could not afford the care and means necessary to recovery, the doctor would not only treat them until cured, but often paid the expenses incurred during their treatment. Among those who thus received treatment until cured were cases of consumption and Bright's disease, some of whom are still living, and enjoying a fair measure of health.

The doctor was one of the kindest of men, and exerted a most marked influence with his patients. Some have claimed when even in a very feeble condition that if they could only get to the doctor's office and shake hands with him, they would feel better.

Dr. Salisbury had been a student of Theosophy and the occult for a half a century. But his studies in this field were not pursued in the same whimsical, misty or uncertain manner of many so-called students, whose actions have thrown discredit on the name and given just cause for public censure. To Dr. Salisbury, Life and Consciousness were the occult. He approached the subject in a spirit of earnestness and reverence and where possible used all his skill and learning. Without prejudice he sought knowledge and we may reasonably suppose that he acquired a reasonable share. But Dr. Salisbury could not make public more than a part of this knowledge.

The doctor became acquainted with Madame Blavatsky and William Q. Judge in the early years of the Theosophical Society and was one of the Society's principal supporters until Judge's death in March 1896. His contributions to its financial support were generous, but still more valuable was the advice which he gave and which aided Judge in the building up and management of the Society's affairs in America. Very seldom was an important undertaking begun and carried through without consulting the doctor. But like all his other work it was done quietly and unobtrusively, without the desire for praise, or the fear of reproach.

After Judge's death, when the Theosophical Society seemed to be in a most flourishing condition, many were enthusiastic about the future of the Society, and about a proposed crusade around the world. Not so the doctor. In his most characteristic manner he said: "There is a time for everything. The time for 'crusading' has passed. The work of the Society is not behind banners, nor to give circus performances. If it continues on the lines in which it is now running it must fail as a Theosophical Society."

When asked about the leader of one of the factions, into which the Society had been divided, and what she intended to do, he replied: "Poor —! Knowing that she has no real knowledge she is striving mightily to get into touch with 'those who know' in any part of the world, and has even made advances to the American Indians. Unfortunately, she has overmuch pride and ambition and will not receive recognition from those who know. She is a determined woman of intellectual power, of considerable force, and very influential in Europe and India; and if she persists in looking for Adepts and 'Lodges' she will lead her followers into dangerous paths."

He said that each faction of the Society was pointed in the wrong direction; that on account of ambition and other weaknesses they would run themselves out altogether, or else entirely depart from the spirit of Theosophy; that the hope of preserving the name and spirit of Theosophy must be in the formation of a new Society. He was asked to form such a Society, but replied that this was not his work. One to whom he had made known some of the results of his studies visited him sometime later to inform him that it was the intention of a few of those with whom he, the doctor, had been associated, to call the members of the class together again, in the hope that a renewed life would spring from it. His visitor was on the point of beginning when the doctor looked at him and smiled, as he said: "I think you had better call the — Group together again. It is time that the work began anew." He paused a moment and then continued: "Go quietly on with the work. It will accomplish what is intended." "Why, doctor, in a few words you have expressed what was in my mind. This is the subject of my visit." The doctor only smiled. At this time all factions of the Society had discontinued public meetings in New York, and it was said that the cycle for active work was over. To show the doctor's insight, it may be said that the class of the few in question did meet; that from it developed a larger class which in turn was

organized into a Theosophical Society. Though small at first, it has continued to grow until it now occupies a larger building with better accommodations than the old Headquarters at 144 Madison Avenue.

Dr. Salisbury was perhaps better acquainted with Wise Men who are unseen by the public eye than was generally supposed. In fact, he had visitors of importance who were unsuspected by his household, and some of his immediate friends. Such would visit and remain with him sometimes for days or even weeks. He once said that one of his visitors came to him while he was conducting a series of experiments and had remained with him until the experiments were successfully concluded, when the stranger left.

On a certain occasion he related having paid a visit to a man of uncertain age who lived in a large stone house in a remote part of Southern Mexico. The doctor spoke of him as a Wise Man who had a profounder knowledge than that of our day. His house was equipped with electrical appliances, and conveniences that even our latest knowledge would not supply. The house was lighted brilliantly without wires, the food cooked by electrical appliances and without noise or the use of dynamos.

Dr. Salisbury was familiar with every part of the United States and with its ancient inhabitants. He was revered by the American Indians, with whom he had studied for many years. Another who was highly regarded by the Indians was Frank Cushing, the noted ethnologist of the Smithsonian Institute at Washington, with whom the doctor corresponded until Cushing's death. Frank Cushing was as well acquainted with the American Indians—particularly the Zuñi Indians—as any man living, but not more so than Dr. Salisbury, who in early life had been initiated into their secrets in medicine, and other mysteries and continued his friendship with them.

One evening while talking of occult matters he described a ceremony at which he had been present. The medicine men of the tribe had called a certain number of their braves to take part in the ceremony for the preparation of a *special* medicine. At a given time a number of the Indians formed themselves in a circle and began to walk slowly around. One of their number began a low weird chant in which the others took part at intervals. The walk became a dance and though the chant increased only slightly in tone, it had a remarkable effect on all. They seemed to be addressing certain invisible presences, and invoking their assistance. After the chant had lasted about half an hour it changed

in tone and they began to point at a bright spot which appeared in their center. The bright spot grew into a slight blue flame, which was of a singularly blue color. The flame increased in size without seeming to feed on any material. When two or three feet from the ground, each began to throw things into the flame; the teeth of animals, claws, feathers, bark, herbs, and other things. The flame continued to rise until sometime after everything had been thrown into it. It had a spiral motion and at times would bend to the figures who addressed it. Then its size slowly decreased to that of a small sphere and disappeared, leaving a small heap of something which we might suppose to have been ashes. This the medicine men carefully preserved. The doctor said that the Indians possessed certain knowledge that would be of great value to us, but which they would not divulge because of our prejudices.

He was called by the Six Nations and other tribes, their "great father," and the chiefs and leaders of the more important Indian tribes kept in touch with him, asking advice on important events and at certain crises.

He was a man whose every moment had some use. He retired early, rose early, and worked incessantly. He was quiet, retiring, self-contained, yet his few words sparkled with ingenious humor. If he thought it necessary for the treatment of a lethargic and indifferent patient, he would arouse his ire by informing him quietly that he was a yeast-pot, or a distillery. He adapted his treatment to the character. One very cultured and sedate old lady said that she liked the doctor and his treatment very well, but said that she strenuously objected to being told that she was a vinegar barrel. A man who had come from Massachusetts to New York for the "Salisbury treatment," was in fear of dying and continually told the doctor that he was afraid his heart would suddenly stop beating from an attack of paralysis. The doctor endured this as long as he thought it necessary, and then one day, when the man returned with the same fears, he said with much earnestness: "Why certainly, don't you know that you are liable to drop dead before you get home?" He did have a hard time in getting home. But when the situation was explained to him he experienced a change of mind, his recovery was speedy, and to-day he is a well man. A young man suffering from a serious complaint, had so wasted away as to experience pain when sitting, and would groan as his bones pressed the chair. He also, like many of the patients, thought he ought to

get better at once, and repeatedly asked the doctor if he ought to not do something that would make him well. "Certainly," said the doctor in a solemn manner, "when you come to see me to-morrow morning bring me a jew's harp and I will give you further instructions." The young man wonderingly did as he was told. "Now," said the doctor, taking the instrument in his hand, "you take this jew's harp and when you get home undress yourself, then lie on your back on the hard floor, play the jew's harp, and kick as hard as you can, alternately. After you have done this for some time, roll over." The young man became furiously angry. But he could not get rid of the command. The people on the floor below the young man's room heard strange noises, and upon inquiry discovered that he had carried out the doctor's orders. It annoyed him, but had the desired psychological effect of taking his mind off his trouble. When seen some years later and he had quite recovered, the young man was asked what he thought of the doctor. He said: "I shall always bless Dr. Salisbury. He has taught me more than any man living. While under his treatment I thought the doctor arbitrary and absurd, but I now see that he had a purpose in all that he said and did to me, and through that treatment my life has completely changed. I have learned self-control."

Stories similar to this young man's are told by thousands, and by each in his own way. In Dr. Salisbury were combined the requisites of a true physician. He ministered to the soul and mind, as well as to the body. He helped men to cure themselves.

SEMPITERNAL BEING.

Everything in the universe, however transitory and varying may be its garb and its changes, has an external seed. Beyond all changes, is that which changeth not, and the vestiges of Nature conceal eternal Nature herself. Behind the qualities of a thing there must be an entity to which the qualities belong: a thing can not be *all* attributes — there must be a reality somewhere.—*A. W.*



J. H. Miskum M.D.

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PART VIII.

EARLY CONTINENTS.

THE reader of the preceding articles will understand the origin of the Biblical allegory which represents Adam as the first man and the progenitor of humanity. Adam symbolizes collective humanity in its spiritual oneness at the commencement of a round, from which proceed the seven races and their many subdivisions. During the descent into matter, spiritual man evolves the kingdoms of nature from himself, and on the return cycle once more evolves them, drawing all the "lives" into himself; each class collectively forming one of his seven principles. After a period of rest, this unit of collective humanity (Adam) becomes the seed for the humanity of another globe. The Kabbala, the key to the mysteries of the Christian Bible, speaks of several Adams. This plurality is confirmed by the Babylonian accounts, recovered during recent years from the excavations conducted by Sir Henry Layard, which tell of seven Gods, each of whom created a man or group of men, referring to the seven races proceeding from one Being. The fact mentioned in Genesis of Cain taking a wife in the land of Nod, is further confirmatory of the recognition of the existence of human beings other than Adam and his progeny. Adam represents the heavenly man, the One Life of the world, the seed from which all later forms originated. The Soul of the world carries in its eternal essence every detail of its past, derived from the periods when it existed as worlds prior to this one. The soul of man is equally the storehouse of the history of all his preceding lives. The same applies to every animal, vegetable, and mineral "life," for they are parts of the soul of their respective kingdoms, each fraction of which is carrying on its evolution within its own limits.

In the first round the force or energy of the heavenly man ensouled the minerals, passing through the states of matter of the seven globes, and at its conclusion had evolved all mineral forms and completed the soul of the minerals. In the second round these acquired powers and forces were used to produce the vegetable, whose various structures were modelled, and the soul of the vegetable kingdom was completed. In the third round the

experience of the two preceding ones was available to build animal bodies endowed with sense organs, and to perfect the soul of the animal kingdom, producing human forms into which in the fourth round the "Sons of Mind" incarnated. At the conclusion of the fourth round the reasoning soul of the world will be perfected and during the succeeding rounds, the soul of the world representing collective spiritual humanity will be raised to a perfected state, as far as this world can afford it.

It may be interesting to relate what is known of the early continents of this earth during the fourth round, upon which its five races have evolved. They are described as follows:—

I. *Riphaeus*, the Imperishable Sacred Land, was the abode of the first race, and is stated never to have shared the fate of the others. It is destined to remain to the end of the earth's cycle. Little is known of it, except that it is supposed to exist at the North Pole, whose ice and snow form an impassable barrier to man's explorations, but where tradition tells of the existence of a continent, which formerly was a tropical ever sunlit land.

II. *Latona*, or the Hyperborean, is the name chosen for the second continent, the land of the second race, which stretched out its promontories southward and westward from the North Pole, and comprised the whole of what is now Northern Asia. Such was the name given by the oldest Greeks to this far-off and mysterious region, which knew no winter in those early days.

III. *Lemuria* is the name given to the home of the third race. It covered the whole area from the foot of the Himalayas from Chittagong westward to Hardwar, and eastward to Assam. From thence it stretched south across Southern India, Ceylon, and Sumatra. It embraced Madagascar on the right and Australia and Tasmania on the left, then ran down to within a few degrees of the Antarctic circle and extended far into the Pacific Ocean. This vast continent was destroyed by earthquakes, volcanic eruptions, and subterranean fires, and finally sank under the ocean about 700,000 years before the beginning of the Tertiary age. "This is the fate in store for Great Britain and Europe some day."

IV. *Atlantis* is the name given to the home of the fourth race. "It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria.) It is several million years ago that the main Atlantis perished." Its end was brought on by successive disturbances in the axial rota-

tion of the earth. Some large islands survived until 850,000 years ago, Plato recording the subsidence of the last remnant, the Island Poseidonis,—the peak of Teneriffe alone surviving back, about 12,000 years. Atlantis was destroyed by water.

V. The fifth continent is called Europe, but the true home of the fifth race was America. This fifth race has existed already a million years, and minor racial cycles may have caused fluctuations in population. As the present American nation has recently emigrated from Europe, the latter is called the fifth continent.

The first sedimentary deposits of our globe took place 320,000,000 years ago; therefore the germs of humanity, the "lives" who became men in later cycles, have existed here for that period. Physical man dates back eighteen and one-half millions of years to the middle of the third race, when the earth reached its present grade of density, although since then both the physical and astral planes have become grosser. We know nothing of the history of the two first races; but during the first race on our earth, man was an ethereal being, non-intelligent, but super-spiritual. In each of the subsequent races he grew more and more into an encased being, but preponderatingly ethereal, corresponding with the matter of the globe.

In the second race, he was still gigantic and ethereal, but growing firmer and more condensed in body, a more physical man; yet was still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame.

In the third race, (Lemurians,) he had a perfectly concrete or compacted body, at first the form of a giant ape, but now more intelligent or rather cunning, than spiritual; for on the downward arc he had now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the third race, his gigantic stature decreased and his body improved in texture, and he became a more rational being. The Tasmanians, (now extinct,) Australians, Andaman Islanders, were some of the remnants of the Lemurians.

In the fourth, Atlantean, race, intellect has an enormous development. The hitherto dumb races acquired our present human speech on this globe, on which, from the fourth race, language was perfected and knowledge increased. Prior to this, communication was made through what would now be called thought-transference. At this half-way epoch of the fourth race, humanity passed the axial point of the earth-cycle. The world was teeming with the results of intellectual activity and spiritual de-

cadence. The Atlantean race lasted between four and five million years; the yellow-skinned races, Turanians, Mongols, Chinese and other nations are their remnants.

Throughout the history of the races, we trace evolution corresponding to that of individual man. The early race was spiritual, but with each succeeding one this gave place to increasing intellectuality. As the physical body grew more compact and its forces gained greater sway, intellect and physical desires entirely obscured the spiritual nature. From this midway point souls have to struggle upwards to free themselves from the slavery and thralldom of intellectuality and the dominance of selfish desires, by making the spiritual principles their guides.

In this brief sketch of the continents and of the races which have preceded our own, there can be traced a certain correspondence with the evolution of man. The first continent at the North Pole was ethereal in nature, forming as it were the head of the world, the indestructible center of spiritual memory. The succeeding continents extended downwards, spreading East and West, following the outlines of the limbs of a human body, which are periodically changed.

It must not be supposed that the early continents were destroyed in a day, or that each race followed the preceding one in exact order. Nature works slowly but surely, and effects her changes gradually, although at times great convulsions occur destroying vast sections. Australia, Madagascar, and Greenland, still remain as vestiges of Lemuria, and many parts of the present world were included in Atlantis. Races overlap each other and exist simultaneously. The last vestiges of the third race are now disappearing, but a large portion of the present inhabitants of the world belong to the fourth race; and yet, the fifth, or Aryan race, is found leading present civilization, and the new sixth race is beginning to be formed in America. As the end of the year blends unconsciously into the beginning of the new year, so nature in other departments carries on her operations slowly but surely, working towards the great end of progress, in spite of what seems to our limited perception to be occasional retrogression.

The races are divided into sub-race, and sub-races into family races. A family race has an average existence of about 30,000 years, approximating the duration of the Sidereal year. Family races have their tribes, nations, and lesser cycles. Amid all this apparent complexity, law and order rules, for each race as

well as each sub-division, has four ages: the Golden, Silver, Copper, and Iron, which marks its passage from a spiritual to a material state.

The ancient writers of history and tradition tell of marvellous dynasties of Gods that preceded the reign of mortal kings upon the earth. These Gods were succeeded by races of demi-gods, heroes, and finally by men. These four classes correspond with the four great races, and the four ages. The first race was spiritual; the second had become partially infused with materiality; the third race, Heroes, were men endowed with divine powers; and, finally, the present humanity, whose spiritual knowledge is eclipsed by the intellectual.

The Heroes living at the junction of the Lemurian and Atlantean races are referred to as Divine Dynasties by the Egyptians, Chaldeans, Greeks, and other peoples. They built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. There were both civilized people and savages in those days, as there are now. Evolution achieved its work of perfection with the former, and Karma its work of destruction with the latter. The Australians and other remnants of Lemurians are the descendants of the failures. The Aryan, fifth race, could trace their descent through the Atlanteans from the more perfected Lemurians, in whom the "Sons of Wisdom" had personally incarnated.

The various degrees of intellectuality among the present races of men can be accounted for by the earlier and later arrivals, and hence degrees of development of the "lives." The most advanced souls, the "Sons of Wisdom," who first incarnated in man, having reached their state of development during previous cycles, were thus enabled to become independent and self-conscious entities on the plane of matter of the later third race. They therefore incarnated into those bodies which were ready, and became the most advanced humanity. The later arrivals not having had time to perfect their bodily evolution, were able to receive but a "spark" of mind. Their bodily vehicles were but "half-ready." They constitute the average humanity, which has to acquire its intellectuality during the present round, after which they will be ready for the "Sons of Mind."

Those which were "not ready" were the latest arrivals among the "lives," and had hardly evolved from their last transitional and lower animal forms at the close of the third round. They remained the "narrow-brained" of the later Lemurians, and

have to evolve during the present round, as on the three remaining globes, (hence on four different planes of being,) so as to arrive at the level of the average class when they reach the fifth round.

At the mid-point of the fourth race, the door was closed for new "lives" to enter the human stage during this round, and henceforth the Spiritual Ego began its struggle with the animal nature and intellectual brain mind of each individual, to lead him to recognize the spirit of religion, which is the practice of altruism, the great law pervading all nature. The future races on this globe will witness a continuation of the struggle between desire and intellect on the one side, and the Spiritual Ego on the other, until the culmination is reached in the seventh round, when intellect will be finally spiritualized and the force moulded into harmony with the law of brotherhood.

The history of the races is epitomized in each life on earth. In childhood there is no responsibility for actions, as the early races are not responsible, but the period arrives when the mind becomes an active faculty, and the adult can choose between good and evil, and can mould his life towards virtue or vice. What is true of the individual, is true of the race.

THE TELEPHONE KNOWN ANCIENTLY.

In the New York Evening *Sun* of May 31, 1894, appeared the following paragraph:

"An English officer by the name of Harrington has discovered in India a working telephone between two temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that this system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire-communication between some of the temples of the earlier Egyptian Dynasties."

Wendell Phillips in his lecture upon the "Lost Arts" repeated the statement that an Egyptian sovereign celebrating a Sacrifice, had immediate communication with the several temples the whole length of his domain.

THE VOUDOU VAMPIRE.

BY JAMES H. CONNELLY.

(Continued.)

I DON'T know, nothing that I am aware of. But I do feel queerly."

"You's all blood! Sah."

"Blood! That's strange! and, startled into momentarily acting with accustomed energy he jumped out of bed, though his legs almost gave way when he stood. His shoulders seemed to have been resting in a crimson pool that had saturated the bedding and upper portion of his night-shirt. It was not surprising to him now, that he should feel so weak, if all that blood was his.

A call over the telephone brought Dr. Deland speedily. The doctor had not yet reached the age when people ceased to speak of him as a "young man," but his professional reputation was—deservedly—such as would have honored a much older man, and his practice was large. Never, however, had he seen, or read of, so strange a mishap as this which had befallen his friend. Copious effusion of blood from badly extravasated tissues, though rather uncommon, would not have surprised him in a certain class of patients, but, not only was John Alden young, physically sound, and entirely free from organic pre-disposition to such a thing, but in this case there was no primary extravasation, and the source of the flow was, in itself, quite unlike anything he had ever seen. In a space as large as a silver dime, directly upon the jugular vein, each pore of the skin had been converted into a little fountain, from which the blood, even yet, poured steadily. It was beyond him to imagine how such a thing could have been possible, but it really looked as if the lesion had been produced by some powerful suction. He applied a strong styptic and the bleeding was at once arrested, but John's vital force had been so depleted that he was quite willing to go back to bed.

In the afternoon, Mr. Alden felt well enough to rise, and even made an ineffectual effort to work upon a brief he had to prepare, but had no inclination to go out and, at an early hour in the evening retired. Ben, whose attendance usually was only in day time, demonstrated an anxiety he did not explain and insisted upon passing the night on a couch in the adjoining room, separated only by the portières from his master. In the middle of the night he was awakened by a cry.

By one of those involuntary and unconscious movements common in sleep, John Alden had waked himself. The fingers of his left hand no sooner touched his face than, even in his sleep, he was aware that they dripped with some warm, slippery fluid, which he saw by his night-light, the instant his eyes opened, was fresh blood. It had left a red smear across his face. He tried to sit up, but was so dizzy and weak that he fell back upon his bed.

Ben hastily telephoned for Dr. Deland again. That time, the wound was found to be altogether different. It was a triangular puncture, such as is made by a leech, and entered a large vein of the hand. The doctor closed it, and put on a bandage that nearly covered the hand, as the one placed in the morning enveloped the neck.

"If this keeps on, Doc," said John, weakly smiling, "I'll soon look as if I'd been through a primary election row."

"I can't guarantee that it won't," replied his friend, "I don't understand it. But I think nothing more of the sort will happen to-night." And he established himself as nurse, until morning, administering regularly the restoratives and stimulants that Ben, at his order, brought in from a neighboring drug-store.

Once, John Alden protested that he felt upon his face a little cool wind, such as might be made by the fluttering of some winged creature.

"That is only a trick of the nerves, caused by your weakness," replied the doctor.

John turned upon his left side, away from the light, leaving his right hand exposed on the bed-clothing, and dropped asleep.

Half an hour later he suddenly cried out, "Harry! I saw it! It's a bat. It was on my hand and darted away when I moved. There it goes now, fluttering into the shadows above that book-case."

Dr. Deland looked sharply in the indicated direction but could see nothing moving. "Nonsense! my dear boy," he replied, "You've been dreaming. A bat here! At this season! Preposterous."

"Is that so? Well, what do you think of this?" and he held up his right hand, from which blood was streaming.

One of the large veins was punctured as the left hand had been, but this wound seemed to be a little larger.

"Why: this is the most damnably mysterious thing I ever saw

in my life," exclaimed the doctor, "It looks as if you were doing it to yourself."

"Could I have done that to my jugular?"

"

"Certainly not. You know I'm only joking."

Neither of the men noticed, between the portières, protruded into the room, Ben's woolly head, his broad face, not now of its normally shiny ebon hue, but wearing that strange greenish-yellow tinge produced upon a black countenance by such terror as spreads death-like pallor upon the white man's face.

V.

Ben's racial inheritance of superstition made him ready to believe in things the learned white men would have laughed to scorn. With all due deference to their greater intellects and better education, he had a conviction that he knew about those things more than they. The phantom vampire that grew to materiality, feeding upon human blood, was a reality to him. Time and again he had listened, shudderingly and with bated breath, to horrifying tales of its deadly work and he did not doubt that his master had seen it. But what he could not understand was that any one should have evoked the infernal thing to curse John Alden, in whose kindness of heart and goodness he was a firm believer. "He nebber wronged nobody," said the faithful black man to himself, "an' ah'd risk mah life to tuhn dat conjah back on de one dat sent it." Killing the bat, he understood, would save its victim this time, but could not prevent the malignant secret enemy repeating the attack, or doing something else equally bad. It was essential that that enemy should be discovered. How would that be possible? In his perplexity he resolved upon that which even a wise man may occasionally do, in extreme cases; he would consult his wife. As Dr. Deland announced his intention to remain all day, in personal attendance upon his patient, Ben readily obtained leave of absence for the afternoon. The bat, he felt assured, would not allow itself to be seen by daylight and he intended to return in time to deal with it, but of that purpose he said nothing.

Ben's wife was an exceedingly pretty little Creole quadroon, sprightly and sharp as she was handsome. When he attended his master to a Mardi-Gras festival in New Orleans, two years

since, he had met her. Their falling in love was as sudden as mutual; they were married within a week, and ten days later, when he returned north with Mr. Alden, she came along.

After hearing her husband's story of the recent alarming events and reflecting a little, she said, but with evident reluctance: "I never told you before, Ben; didn't see any use for it; but, it 'pears like I must now. When I met you, I was engaged to marry a young man named Alonzo Hoa. He was a handsome chap and a mighty fine banjo and guitar player, but nearly white and had the name of being dangerous. I know he made me afraid of him and I drew my breath a good deal freer when I got away from New Orleans with you. And now he's here, in New York. I saw him on the street one day last week. Thank the Lord I saw him first, so he didn't see me. He swore, if I ever married anybody but him, he'd cut my heart out."

"Huh! Don't you be 'fraid, Lola. He got to get mah p'mission fust. But what all dat got to do wif de cunjah on Mistah Alden?"

"Well; it's pressin' on my mind that nobody but him sent that bat. Some fool sure told him about Mistah Alden dancing with me that night of the quadroon ball, which you know for you were there and said that I might."

"Dat's all right, Lola. No haam dah."

"No. But I disappeared from New Orleans the same time Mistah Alden come away and Alonzo has just the mean sort of mind that would think he fetched me. He'd not think of you. But who do you suppose is high Voudou enough to make that conjure here? Mama Mokele could, I've heard said, but she's in New Orleans."

"Ah don't know an' haint got no time foh to hunt up de debble's rostah an' look it ober to find her. Mah business is wif dat neahly white coon 'lonzo."

"Oh! Ben! be careful. He's awful hasty and carries a knife in his breast."

"'m. What's de mattah wid de razzer?"

Ben readily divined the identity of Alonzo with the lightest member of the African Quintette, whom he had heard more than once. But to learn where the young man lived, and catch him at home, were matters of patient persistence and extraordinary luck.

Alonzo occupied a dingy room over a low "black and tan" saloon, where he sat this afternoon alone, reflecting moodily upon Mama Mokele's words, "that white man isn't so much to blame as you think." He was not a thoroughly bad fellow, at heart, and found himself wishing now that he had allowed her to be more explicit and prove to him, if she could, that he had been mistaken. He was capable of perpetrating any deed of violence, in hot blood, had indeed killed two men in quarrel; but never before had he deliberately invoked the power of Voudou to procure so terrible a thing as the vampire and the possibility that his victim might be an innocent man, now that he had taken time to reflect upon it, disquieted him. Perhaps it was not so much conscience as fear, that troubled him. Vaguely he remembered having heard that one wrongfully done to death by a Voudou "cunjah," could return from the other world and take some awful vengeance upon the author of his undoing, not upon the priest or priestess who, as mere instruments were held immune, but the one employing them, which was perhaps just, but alarming. He was wishing he had not been so precipitate in dealing with Mama Mokele, when a loud rap sounded upon his door and in response to his sullen "Come," a sturdy young man, thoroughly black, entered, saying interrogatively,—“Mistah 'Lonzo Hoa?”

“That is my name.”

“Mine's Ben Radney,” volunteered the visitor, closing the door and planting himself in a chair before it. Then he demanded bluntly:—“Whaffo' you send dat cunjah to Mistah Alden?”

Blank astonishment for a few moments seemed to suspend Alonzo's faculties, even his breathing. but when he recovered himself a little he replied haughtily, “You are meddling with what's none of your business; and if it were, I don't know what you mean.”

“Dat's a mighty funny speech, an' no paht of it true,” retorted Ben placidly. “Ah know why you send dat Voudou bat to Mistah Alden. You jes dam fool enough to think he cyah'd off Miss Lola f'm New Orleans.”

“So he did!” cried Alonzo, crimsoning with sudden rage.

“Dat's a lie. Ah did it; me mahse'f. Ah mah'ied huh, brung huh Norf an' she's hyah now, mah wife.”

“You!” exclaimed Alonzo and his right hand flew to his breast, where the ever ready dagger lay. but before his fingers could touch its hilt, Ben, with the quickness of a magician, had an open

razor within three inches of his throat and told him coolly, "Put dat han' down, an' keep it down, or Ah'll cut yo' haid off."

The hand dropped and Ben re-took his chair, first moving closer and keeping the open razor in his hand.

"Now," pursued Ben, in even tones, as if nothing had occurred to mar the serenity of the interview, "don't you you'se'f think it was a mighty mean thing foh to do lahk dat to a gemman who nebber mixed up in yo' *cousahus* an' nebber hah'med nobody!"

Alonzo's better nature for once asserted itself, or his superstitious fear of consequences recurred. Tears stood in his eyes and he answered, "Yes. It was. God forgive me. But I thought I was right."

"Well; now you know different — hyeah's de cole proof you can see foh yo'se'f, Lola's mah'ge lines to me. An' you needn't ax no favohs f'm God, 'less you make good foh de hah'm you done. Go to de one dat put de cunjah on him an' hab it took off."

"I'll do what I can" Alonzo replied, adding after a moment of hesitation in which an evil expression flitted across his face—"for him."

"'m; ah unde'stan. But ef you got any designs ob gettin' squah wid somebody else, foh yo' own good, fohget 'em. 'member dah's three, Lola, me an' de razzar an' dat little blade wuhks quicker'n any cunjah."

With elaborately polite manner, Ben bowed himself out, saying "Good day, Mistah Hoa" and taking good care to face Alonzo, to the last.

VI.

Mama Mokele received her client with cool indifference. She had no patience for people who repented of things. If he wanted her aid in some other case, well and good, she was ready; but so far as concerned the matter of the bat, that belonged to the past, she washed her hands of it. Its possible consequences concerned him, not her. She would not, if she could, recall the sanguinary demon she had brought into being and — what was more to the purpose — she could not if she would. Material and visible as it might have become by this time, of course it would soon be slain and anything further happening might be Alonzo's affair, but certainly was not hers.

He went away from her in despair, for her words had cast over him a great fear that his death would speedily follow that of the bat. She had not said as much, but so he understood her.

But for the very serious condition of his friend, Dr. Deland would have been much amused that evening, by the preposterous story Ben told him about a devil's bat, conjured into being by Voudou art; that, from a bodiless thing of air came to be a material form, by feeding upon human blood. Of course, as he well knew, such superstition was perfectly ridiculous, but he did not think it worth while troubling himself to say so. He even humored the faithful and evidently well-meaning black man in making arrangements to kill, at sight, the bat which he knew had no other existence than in his unfortunate friend's imagination. One part of these preparations evidenced well the sincerity of Ben's belief in what he affirmed. With his always handy razor, he cut one of his arms, in order to fill a dish with fresh warm blood, such a gash that the doctor had not a little trouble in closing the wound. That dish of blood he placed upon an elevated shelf, in an angle of the room, where a screen would throw a deep shadow over it, while the bed, upon which the young lawyer lay, was kept in full light.

"He saw de bat las' night," Ben told the doctor, "'cause when a man's pretty near de great dahkness he sees wid de eyes ob de sperrit more'n de eyes ob his haid. De fus night, nobody could 'a seen it but high Voudou. De nex' night it hahden up a leetle, but not enough foh you or me to see. Dis thu'hd night, ef it gets plenty blood, by midnight it cyahn't hide itse'f no mo', not f'm nobody. Den we club it down, wid dese." And he procured a pair of tennis racquets one of which the doctor languidly took and placed near his chair. The white man, weary from his long watch, half-dozed after a while, but the black man kept vividly awake, his nerves tense and thrilling with expectancy.

"Gosh!" exclaimed the doctor, nervously starting up a little after midnight, "I must have been asleep. I thought I saw it."

"Yo' did. I covah'd de bood an' its hunting foh mo', but feah'd to settle in de light. See! Dere it goes!"

"By Heavens!" cried Dr. Deland excitedly, "It's true! I do see it! Stay on that side of the room to head it off. Ah! Missed it! Almost got it that time!"

The flitting creature, darting hither and thither, with almost the speed of light, by erratic sweeps and turns eluded their strokes for several minutes.

The noise they made in its pursuit awoke John Alden, who sat up in bed watching them and crying out, "What did I tell you? Didn't I see it? Preposterous nonsense, is it? Just my weak nerves! Eh?"

At length a well directed blow of the doctor's racquet met the evil thing in flight and dropped it on the hearth rug, where Ben promptly jumped on it. It was as if he burst a huge capsule of blood. The crimson fluid spattered widely all about and all else left seemed to be a shrivelled membrane retaining no semblance of form.

Of course, it may have been only "a coincidence," as many persons are fond of calling mysteriously synchronous events, they are unable to explain, but, the next morning after the killing of the bat, Alonzo Hoa was found dead in his bed and the coroner's physician said he had "burst a blood vessel."

John Alden, thanks to a good constitution, well conserved, speedily recovered and neither he nor Dr. Deland are among those who say "There is nothing in Voudouism."

THE MONSTER.

(Copied from the New York Globe.)

A monster woman vile of face
Hurried into the market place.
Her robes were yellow, her eyes were red,
And horror flamed in the words she said,
And the smooth-clad merchants, as she drew near,
Shrieked in terror and hid in fear,
As she soiled their streets with a trail of slime,
And smeared their coats with her soot and grime.
And a fever fumed in the market place
At the sight of the woman vile of face.
"A curse," men cried, "on the vandal foul,
Hag, or harpie, or witch, or ghoul,
"Dripping mud on our spotless guise,
Showing shame to our shameless eyes,
"So that men, with deep disgust,
Turn from all that they love and trust."
"Curse her not," said a sayer of sooth,
"Curse her not, for she is the Truth."

Wallace Irwin.

THE LIFE OF JOHANN GEORG GICHTEL.

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1722

BY T. R. PRATER.

(Continued.)

CHAPTER VIII.

GICHTEL arrived in Amsterdam, on March 20, 1668. He took board and lodging with an old tailor and his wife at three shillings a week. He gave the woman all the money he had, which was eight shillings, that she might buy him provisions; she went out and bought them, returning him two pennies. Before going to bed that night he put the two pennies upon the table, saying in his simple mind: "Lord, this is all my wealth; you know that I have no more, and know that I am here a stranger; you provide, I cannot." As he had no fire in his room, and the weather was cold, he went to bed and held his devotion there. The next morning about half past six, just when day was dawning, some one knocked at his door; he was about to rise when he heard his door opening. He had not locked it the night before, and when he drew aside the curtain of his bed he saw a grave looking person, whom he had never seen before, coming toward his bed. Gichtel excused himself on the grounds that he was having his devotions while in bed because of the cold. The visitor excused him, saying: "I can very well understand it. Stay where you are." Saying this he put six heavy silver Thalers (equal to sixty-three shillings) upon his bed, and left the room. Such unexpected aid encouraged Gichtel's faith in God so much that he immediately went and rented a house at thirty-two Reichs thalers a year; but as he had not even one piece of furniture he had to sleep upon the floor. Not long after, through a neighboring book-binder, he became acquainted with a certain old second-hand book dealer. The latter was so much attached to Gichtel, that when he became ill and was not expected to live, he designated Gichtel to act as executor and heir. Gichtel at first declined, but was at last prevailed upon to be

his legatee. Not long there-after, this man, Behrends by name, died. Gichtel then settled his estate and after all the settlements had been made had forty Reichs thalers in cash left, besides the house, furniture, and some provisions. Furniture and provisions he sent to his comrades who lived with him. The money he kept in order to turn it over to any rightful heirs that might appear. This he was not compelled to give an account of as Behrends had appointed him sole heir.

At that time there were two besides himself who belonged to the household; one whose name was Charius, and another by the name of Erasmus Hoffman. These two preferred to earn their own living while receiving spiritual instruction from him, and so they assisted Gichtel in translating and correcting certain books for some large booksellers in Leipzig. Although plenty of money was brought into the house, no money was on hand when the rent day came; for Gichtel was very charitable and regardless of the future would give as long as there was anything to give. But eventually, however, the rent would be paid. It once happened that provisions ran short, there was but one herring upon the table the second time, and the household refrained from eating. The first time Gichtel paid no attention to this, but when it occurred again, he said: "If we keep this up we will have this herring for a whole week and God will not provide more, but if we eat what is before us and trust to God for more, we shall have a sufficiency of everything." Following his advice, things happened as he predicted. Often would Gichtel relate similar occurrences, and the faith of his comrades was much strengthened thereby.

About this time an old friend, a Minister, Hermann Jung, paid him a visit; but being of a nature which engendered anger and strife, Charius got caught in these currents and when reproved by Gichtel left the household, claiming that it was all done out of ignorance, and that Gichtel should have been more loving, and less harsh with him. This touched Gichtel in a tender spot, and he felt remorse for having spoken to the old man in a harsh manner; so when he took up his devotion in the evening, he made a more binding and deeper covenant, whereby he offered to sacrifice himself for mankind. He was so intense and earnest that the effect was a surprise to him. His soul was gathered from all the members of his body and placed in the presence of God, who appeared to him as a bright, fiery, majestic

wonder-eye of a bluish tint.* His own soul took the shape of a fiery sphere, as indeed a soul is described by Jacob Böhme. God seemed a transparent bright light, like lightning, but of a crystalline sky-blue color; and in this his soul bathed, and the tiny fiery waves washed softly over it. He had this experience five times consecutively, at the hour in the evening when he was accustomed to hold his daily devotions. The experience lasted each time as long as it takes to say the Lord's prayer. His whole being was changed through this awakening. His soul assumed a new form, and the inward light streamed out of his eyes. During these ecstasies he prayed that his fellow warriors might also be benefited by his experience. The spiritual forces were so strong within him that for a long time he could not sleep more than two hours out of the twenty-four, spending the rest of the time in devotion. Following this awakening, he had many visions of the higher order; several times he intended to write about them, but was always prevented, as the thoughts would not manifest in his external brain mind. It was also shown him that he must penetrate through the angelic light and enter the first sphere, which he at last accomplished. He also entered the third, or sphere of light, but whether in this instance he was in the body or out of it he did not know. Even the great deep was opened to him; but only for a moment. This remained closed to him until fifteen years later, when he met his brother Ueberfels.

After having penetrated the higher spheres he was taken into the underworld, and shown the difference between good and evil spirits. He also learned to know the spirits of the elements, those of fire, air, water, earth, what their power, their line of action, their color and their form was; the changes they were subject to; and their order. As he had no external guide, nor knew as yet anything of Jacob Böhme's writings, he had great difficulty in understanding everything with his external brain-mind. Shortly after these experiences, Böhme's writings came

* Theosophists belonging to a certain Section will understand. "The Dew-drop alips into the shining sea," but the shining sea of the Microcosm, corresponding to the real Turvea state of the Hindu, a kind of Manasic Nirvana, not the Nirvana of a Buddha. Whether he was in the body or out of it, the reader is referred to Gichtel's seven degrees of initiation; and it is only when he reaches the sixth degree that he is able to go in full consciousness beyond the limits of his own Microcosmic World. Psychics in general are deluded when they imagine that they can travel to all kinds of places or even go beyond the limits of their Microcosmic sphere, they generally see things within themselves or the reflections of things outside, in the latter case the mental sphere acts like a mirror.

into his hands, and he learnt to grasp the basis of the three principles, as well as the seven manifestations of nature, and many things he had seen became clear to him. The deeper he entered into the mysteries, the more unworthy he considered himself to receive such great favors; and the wish grew strong within him that in order to show his gratitude, others of like experience might be sent him, so that all could work together, and thus aid humanity to a better understanding of real religion. Shortly thereafter he had a vision, in which he saw that another soul was dedicated to his work; but that this soul was in the body of a boy as yet young and whom he met about fifteen years later, and who became his inseparable companion to the end of his life.

Afterwards it was discovered that this same young boy (Ueberfels) had also a vision at that time, in which he saw his future companion; and it was indicated to him that he must travel westward in order to meet him; which direction the boy never forgot, until his inner guide led him to Gichtel.

At the time Gichtel had this vision, God breathed the Amen into his soul, whereby the Great Mystery was opened to him, and he understood how the soul must be impregnated with the Heavenly wisdom. God also shewed him that he would build him a vehicle out of the peoples' tongues and languages against which the evil powers would arise in strife, inasmuch as they would sow discord among some of his brothers and sisters. And God told him that he would have to fight this evil dragon, indicating that he would be led into the desert to be tempted, and that he would have to contend against the cherub and fiery dragon of the self-will in his own flesh and blood. But Divine Wisdom (*Sophia*) promised him her aid on account of his faith, and the faithful relation he had sustained with her.

When he saw that contention would arise, even in Holland, the old Adam in him commenced to fear; and in order to avoid this fight he determined to avoid external contact with all people as much as possible, but to work in silence on the inner plane for all men. For this reason he very seldom went out, arguing that those who desired spiritual food would come to him; and at home he was in his element, and could fight the evil forces more successfully.

Above is light, below is life. Again the order changes, and now, through the aspiring thought, these manifested worlds of life and form, sex and desire, and thought itself, are changed by alchemy to light.—THE ZODIAC.

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THOUGHT.

WITH thought begins the third quaternary.

The first quaternary: consciousness (aries), motion (taurus), substance (gemini), breath (cancer), lies in the noumenal world. The second quaternary: life (leo), form (virgo), sex (libra), and desire (scorpio), are the *processes* by which the *principles* of the noumenal world are expressed in the manifested phenomenal world. The manifested phenomenal world is called into existence by breath and ends with individuality. The third quaternary, beginning with thought, consists of thought (sagittary), individuality (capricorn), soul (aquarius), and will (pisces).

As life is the beginning of the process in the building of a body for the outer senses, so thought is the beginning of the process in the building of the body of the inner senses.

Thought is a fusing of mind and desire. The mind through the breath blows on the unformed body of desire in man, and desire arises as a shapeless mass, combines with the breath, is given form and becomes thought.

Thoughts enter the body only through certain centers. The character of the thought may be known by the function of the center through which it enters. The number and combinations

of thoughts are more numerous and varied than the millions of beings from whom they come, but all thoughts may be classified under four heads. These are sex, elemental, emotional, and intellectual.

Thoughts of the sex nature stimulate and enter through that center and, acting on the solar plexus and arousing the organs of the abdominal region, they rise like a hot breath to the heart. If they obtain entrance there they rise as indistinct forms to the throat and thence pass into the head where they are given form — as clear and distinct as the individual development will allow. When one feels a stimulus in the sex region he may know that some extraneous influence is acting on him. If he would expel or divert the thought he must refuse to sanction it when it asks entrance in the heart, and by feeling in the heart a love for the being who is *within* the body, or by turning the thought to the highest consciousness which he is able to reach and invoking its presence. The feeling will then pass into one of aspiration and exaltation, and then peace. It is much easier to transmute a thought than to drive it away. No thought can be killed at once as is sometimes erroneously believed. It may be driven away but it will return according to cyclic law. But if it is refused sustenance each time that it returns it will gradually lose power and will finally fade away.

Thoughts of an elemental nature enter the body through the navel and the pores of the skin. Elemental thoughts are those of anger, hatred, malice, envy, lust, hunger and thirst, and those which excite the five organs of sense, such as gluttony, or seeing a conflagration. They act on the solar plexus and stimulate the tree of nerves, with its root in the sex center, and its branches in the solar plexus, or play on that tree of nerves, the root of which is in the brain, with branches in the solar plexus.

These elemental thoughts are acted on and given force by the abdominal organs and rise to the heart from where, if they receive sanction, they rise to the head, take definite form and are sent forth from one of the openings like the eye or mouth, else they descend, disturb the body and, by affecting all its atoms, cause it to respond to their action. Any elemental force or evil thought which thus finds entrance through the navel can be changed by employing the mind at once with some definite thought of a different nature, or by changing the thought to one of unselfish love as before suggested; else the thought will

be accentuated in force, given form according to the individual's capacity to think, and be sent forth into the world to act on others who will permit it.

Thoughts of a human emotional nature enter the heart by way of the openings and centers in the breasts. What emotional thoughts (sometimes called feelings) are, can be best understood by considering the aversion which some people have against seeing the spilling of blood, or seeing poverty or the sufferings of others when they are brought directly into contact with such misery, but forget about it as soon as the sights and sounds have disappeared, then religious mania, the psychism of revivals, the enthusiasm of fighting, unreasonable sympathy, and the impulse of a rushing mob. According to the character of the emotions they descend from the heart to the lower regions, or rise and take form in the head and are there raised to high intellection and power. All kinds of thoughts and impressions seek admission to the head because the head is the intellectual region where impressions are given form and active thoughts are remodeled, elaborated and embellished. The head has seven openings: nostrils, mouth, ears, and eyes, which, together with the skin, admit respectively the five elements known to the ancients as earth, water, air, fire, and ether, corresponding to which are our senses of smelling, tasting, hearing, seeing, and touching. The elements and the objects of sense act on or through these sense channels which start into operation one or more of the five functions of the mind. The five functions of the mind operate through the five senses and the five organs of sense and are the processes of the material side of the mind.

The four classes of thoughts have their origin from two sources: thoughts which come from without and thoughts which come from within. It has been shown how the three first named classes come from without, stimulate their respective centers and rise to the head. All such thoughts serve as the material and food which enters the mental stomach just as the physical food is taken into the stomach. Then the mental food passes along the digestive tract similar to that of the alimentary canal, where it is acted on by the organs in the head having analogous functions to those in the abdominal and pelvic regions. The cerebellum is the mental stomach, and the convolutions of the cerebrum the canal along which the material for thought passes, in the process of digestion and assimilation, before it can be sent forth from the forehead, eye, ear, nose, or mouth, fully formed into the

world, on its mission of good or evil. So the impressions or thoughts received through the lower three centers are from an external source and may serve as food for the intellect to fashion into form.

Thought which comes from within has its origin in the heart or in the head. If in the heart, it is a soft steady light which radiates an unemotional love for all things, but which may become an emotional love and pass out in response to the cry of humanity, through the breasts, if it is not raised as a flame of aspiration to the head. When so raised it may be analyzed, synthetized, and balanced by the universal motion into the thought which clarifies the five intellectual processes mentioned. The five-fold function of the mind through the senses will then be appreciated and understood. The thought form which originates within the head can scarcely be called a thought as it comes fully formed without any mental process. Simultaneous with its appearance in the head there is an action in the region at the base of the spine which causes the head to be filled with light. In this light is comprehended the interior world of thought. The source of the thought which comes from within is one's ego or Higher Self. Such a thought can be called at will only by one who has reached illumination and attained to wisdom. To all others it comes unexpectedly, in deep meditation, or by fervent aspiration.

Thought is not mind; it is not desire. Thought is the combined action of desire and mind. In this sense it may be called the lower mind. Thought is caused either by the action of desire on mind, or of mind on desire. Thought has two directions; that which is associated with desire and the senses, is the appetites, passions, and ambitions, and that which is associated with the mind in its aspirations.

In the vaulted blue dome of a cloudless sky a wind blows and a fleecy filmy mist-like mass appears. From this, forms appear which increase in size and become heavier and darker until the entire sky is overcast and the light of the sun shut out. A storm rages, clouds and other forms are lost in the darkness, broken only by a lightning flash. Were the prevailing darkness to continue, death would spread over the land. But light is more permanent than darkness, the clouds are precipitated in rain, light once more dispels the darkness, and the results of the storm are to be seen. Thoughts are generated in a similar manner when desire takes form in contact with the mind.

Each cell in the body contains the material and germs of

thought. Impressions and outer thoughts are received through the sex, elemental, and emotional centers; odors, tastes, sounds, colors, and feelings (of touch), pass into the body by the gateway of the senses through the five intellectual centers; the mind breathes rhythmically, and simultaneously with a double motion in two opposite directions, through the entire body, and thereby awakens and liberates the germs of life; desire gives direction to life which rises with a vortex-like movement to the heart, receiving impetus from along its path as it ascends. If it is a thought of some fierce passion, lust, or anger, which gains entrance to and sanction of the heart, a steamy, murky, cloud-like mass will ascend to the head, may stupify the mind and shut out the light of reason from the heart. Then the storm of passion will rage, lurid thoughts like lightning flashes will shoot forth, and while the storm of passion lasts blind passion must prevail; if it continues insanity or death is the result. But as in nature, the fury of such storm is soon spent, and its results may be seen in the light of reason. The desire which gains entrance to the heart — if it be of blind passion it can be subdued — arises in a vari-colored funnel-shaped flame to the throat, thence to the cerebellum and cerebrum where it receives all the elements of sense in its processes of digestion, assimilation, transformation, development, and birth. The olfactory center gives it odor and solidity, the gustatory center causes it to be parched and bitter or moist and sweet, the auditory center tones it into a harsh or melodious note, the visual center gives it figure and enriches it with light and color, the perceptive center endows it with feeling and purpose, and it is then born into the world from one of the centers of the head a fully formed entity, a curse or a blessing to humanity. It is a child of the mind and desire. Its cycle of life depends on its creator. From him it draws its sustenance. Thoughts which do not receive the proper nourishment during the process of gestation, or which are prematurely born, are like grey skeletons, or lifeless shapeless things, which wander aimlessly about until drawn into the atmosphere of a person of uncertain desire, to pass in and out of his mind like a ghost through an empty house. But all thoughts created by a mind are the children of that mind, who is responsible for them. They collect in groups according to their character and determine the destinies of the future lives of their creator. Like a child, a thought returns for sustenance to its parent. Entering his atmosphere it announces its presence by a feeling corresponding

to its character, and demands attention. If the mind refuses to entertain or listen to its claims it is compelled by the law of cycles to withdraw until the cycle allows of its return. Meantime it loses strength and is less distinct in form. But if the mind does entertain its child, it remains until it is refreshed and invigorated and then, like a child whose desire has been gratified, it rushes off to join its companions in games and to make room for the next applicant. Thus man is the victim of his thoughts, who pursue him throughout life, who create his heaven or hell after death, who crystalize into the astral design-form which embodies the hereditary tendencies of his past, into which he reincarnates, and from which the old seeds of thought take root and spring into life and form in their season and cycle.

Thoughts come to one in clusters, in clouds. The ruling influences of the zodiacal constellations, in connection with one's seven principles determine the advent of his thoughts, and the measure of the cycle of their return. As he has nourished thoughts of a certain kind, on their return to him in life after life, so he has sufficiently strengthened them, and so they in their turn have weakened the power of resistance of his mind and of the atoms of his body, until the appearance of these thoughts, moods, emotions and impulses, has the power and irresistible terror of fate. Thoughts accumulate, solidify, crystalize and become physical forms, acts and events, in the life of an individual as well as of a nation. Thus come the sudden uncontrollable tendencies to commit suicide, to murder, to steal, to lust, as well as to sudden acts of kindness and of self-sacrifice. Thus come the uncontrollable moods of gloom, of rancor, of malice, of despondency, of an uncertain doubt and fear. Thus come the birth into this world with a character of kindness, generosity, humor, or serenity, and their opposites.

Man thinks and nature responds by marshalling his thoughts in a continuous procession while he looks on with wondering gaze, unmindful of the cause. Man thinks in passion, envy and anger, and fumes and frets with nature and his fellow man. Man thinks and fructifies nature by his thought, and nature brings forth her progeny in all organic forms as the children of his thoughts. Trees, flowers, beasts, reptiles, birds, are in their forms the crystallization of his thoughts, while in each of their different natures is a portrayal and specialization of one of his particular desires. Nature reproduces according to a given type. but the thought of man determines the type, and the type changes only

with his thought. Tigers, lambs, peacocks, parrots, and turtle-doves, will continue to appear so long as man shall specialize them by the character of his thought. The entities experiencing life in animal bodies must have their character and form determined by the thought of man until they themselves can think. Then they will no longer need his aid, but will build their own forms even as the thought of man now builds his own and theirs.

As a lemniscate, man stands in the noumenal and phenomenal worlds. Through him substance differentiates as spirit-matter and unfolds in this physical world in its seven conditions from spirit to matter. Through man, who stands at the center, these seven conditions are harmonized and re-become substance. He is the translator who gives form to the invisible when he condenses and solidifies it—through thought. He changes solid matter into the invisible and again into the visible — always by thought. So he continues in his processes of changing and refining, creating and dissolving, destroying and building his own bodies, the animal and vegetable worlds, the characteristics of the nations, the climates of the earth, the conformation of its continents, its youth and age and youth throughout the cycles—always through thought. So by means of thought he carries out his part in the great work of changing matter until it becomes Consciousness.

To the eye of vulgar Logic, says he, what is man? An omnivorous Biped that wears Breeches.

To the eye of Pure Reason what is he? A Soul, a Spirit, and divine Apparition. Round his mysterious Me, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in UNION and DIVISION; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colors and Forms, as it were, swathed-in, and inextricably over-shrouded: yet it is sky-woven, and worthy of a God. Stands he not thereby in the centre of Immensities, in the conflux of Eternities? —*Sartor Resartus*.

THE SECRET OF ST. MATTHEW.

BY KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

I. INTRODUCTION.

AS kings are distinguished by their iridescent crowns, so as we read the roll of New Testament books, our fancy lingers a moment with the trail of the glory of their special gems. So the Book of Revelations transports us a moment to the New Jerusalem; the Epistle to the Hebrews awes us with its innumerable company of unseen witnesses; the Gospel of John warms our hearts with the vision of the beloved disciple leaning on his divine bridegroom's breast at the Last Supper — and, not to weary with a full catalogue, the Gospel of Matthew even if only for a moment, makes us children again around the Christmas tree, with the Star of Bethlehem shining at the top, and the picture of Joseph leading the Ass with its twice sacred burden, the Virgin and the Child,— and in the distance loom before us the Pyramids and the Sphinx, between whose paws the artist has represented them resting from their weary journey through the desert, waiting the call of the angel to return to Nazareth, of Galilee; thence to begin the holy example of human life.

II. THE HISTORY OF THE GOSPEL.

What is the history of this gospel? This is not the place for more than a few statements of the result of the studies of experts; to begin the discussion would demand a completion of it — and that is impossible here. So, directing the enquiring reader to Bleek's or Salmon's Introduction to the New Testament, or to Meyer's introduction to his Commentary, there will be given here only the latter's conclusions.

1. In the form in which the Gospel now exists, it cannot have originally proceeded from the hands of the Apostle Matthew. One of the arguments for this is "the want of historical connection in the citation and introduction of a substantial portion of the didactic discourses of Jesus."

2. Nevertheless it must be regarded as a fact, placed beyond all doubt by the tradition of the Church, that our Matthew is the Greek translation of an original Hebrew (Aramaic) writing,

clothed with the apostolic authority of Matthew as the author. Papias, a pupil of John (if not of the Apostle, then of the Ephesian presbyter,) says, in Eusebius (H. E. iii.39,) that "Matthew put together the discourses in the Hebrew dialect, and each one interpreted them as best he could." Irenæus says (Haer. iii. i, 1) "Matthew also published a gospel among the Hebrews in their own dialect, when Peter and Paul were in Rome, and were founding the Church." So also Pantaenus in Eusebius, (V. 10,) and Origen in Eusebius, (vi.25) and also Eusebius himself, (H. E. iii. 24,) Cyril of Jerusalem, (Catech. 14,) Epiphanius, (Haer, xxx. 3,) and last and greatest, Jerome (Præf. in Matth, de Vir. Ill. 3,) who says he discovered the original Hebrew among the Nazarenes in Borœa in Syria, and transcribed it (Ep. ad Damas iv, p 148; ed Paris, ad Hedib. iv, p 173 in Jes. iii, p 64; in Hos. iii, p 134.) Since Jerome, the testimony is universal, with the exception of a brief-lived view of Calvin's and some Protestant followers, although indeed even the Fathers of the Church mentioned above may not have actually known as much as Wetstein, Bleek, Tischendorff and Delitsch.

3. The original Hebrew writing, however, from which our present Matthew proceeded through having been translated into Greek, must apart from the language, have been, in contents and form substantially the same as our Matthew. But the Hebrew document cannot have been composed by the apostle in the shape in which it was translated into Greek.

4. Notwithstanding, the Apostle Matthew must have had in the original composition of which the present Gospel is a translation, so substantial a part, that it could, on sufficient historical grounds vindicate its claims to be regarded, in the ancient and universal tradition of the Church, as the Hebrew "Gospel according to Matthew."

To sum up. Matthew's Gospel was said by Papias to contain a "digest of the sayings of Christ," to which were added Gospel incidents; but "the Hebrew work which gradually grew out of the collection of sayings must, before it was translated into Greek have undergone a systematic, final reduction, because our Matthew is always mentioned as a translation," by all the Fathers before and since Augustine.

III. THE PRESENT TRANSLATION.

The new Translation which has been made of Matthew was

undertaken on the following principles, and the hidden treasures uncovered have demonstrated the value of these principles.

PRINCIPLES.

1. Tradition to be disregarded.
2. Words to be interpreted according to their classical meaning.
3. Translation to show Greek constructions and articles.
4. One English term to be kept for translation of each Greek term, as far as possible.
5. Sense is continuous, not fragmentary.
6. The writers meant what they said, and said what they meant.
7. The writers were not immoral; but had always a purpose of melioration.

The one principle in which the reader is here specially interested is that the writer of the Gospel, (in accordance with the *History of the Gospel*, as given above, if not on the general principle of sanity,) being a rational human being, did not write or compile at venture, but followed a logical sequence of thought; so he would not suddenly drop his thread of thought, take up something else, and then return to his original thought.

An example in point is the threefold repeated inconsequence of thought in connection with oaths, v.22 (latter half;) xv.4; xxiii.16, followed by passages about gifts, v.23; xv.5; xxiii.18, 19. and closed by an entirely different subject, and a return to oaths, v.25, 26; xv.6, 8, 9, 11; xxiii.20, 22. It may interest the reader to know that this glaring inconsistency has been solved permanently by a mere reference to a Greek dictionary, where it will be seen that the *doron* means, besides *gift*, the *hand*, that was used in swearing, and was laid on the altar.

It was in the course of this translation, working according to the above mentioned principle that such passages as the following were met in Meyer's Commentary (the most enlightened and scholarly;) which forced the translator to search for himself, to vindicate Matthew's rationality against the orthodox who do not scruple to attribute to writers of the Gospels from which they profess to derive salvation, such mental incoherence as they themselves must recognize and deplore!

There is room here but for one instance; the Sermon on the Mount. Meyer, p 162, says: "without any intermediate connection, the discourse passes on to a new subject," on page 164: "The new passage, concerning prayer, begins without any trace of connection with what goes before." On p 170 originality is awarded to St. Matthew's over St. Luke's account because "of that disregard of connection, which is so natural in the case of a lengthened extemporaneous and spirited address actually de-

livered, but not suited to the purpose of a mere compiler of traditions." And more.

Moreover, in connection with the Lord's Prayer, Meyer (p 151) knows only of the twofold division, in vogue since Tertullian's time, of an upward flight and of an humble frame of mind; even though he quotes Tertullian as saying that the Lord's Prayer is a *breviarium toti evangelii* — a compound of the whole Gospel, and he mentions how Möller and Augusti show the prayer is made up of the opening words of well-known Jewish prayers, which Jesus is supposed to have selected from the mass of Jewish forms of devotion as being eminently adapted for the use of his disciples; and Wetstein, the learned Hebraist, said that it had been worked together out of formulas of the Jews." So also Lightfoot and Schoettgen, and Dr. Janes gives the following extract from Jewish prayers:

"Our Father, who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually."

"Let us not fall into the power of sin, transgression, or iniquity, and lead us not into temptation."

"Thine, O Lord, is the greatness, the power, the glory, and the majesty."

"Our Father, who art in heaven; thy will be done on high. . . . Do whatsoever seemeth good in thy sight. Give me only bread to eat, and raiment to put on. Forgive, O Lord, those who have this day offended thee."

The sequel will show the unprejudiced reader, that Meyer's difficulty (he is only one prominent example, and the most enlightened, of all commentators,) is, not that Matthew's gospel has no connection, but that he never applied himself sufficiently to find it.

And in a certain sense, it is not Meyer's fault he did not find it. The heir of two millenia of paralyzed thought, even his spasmodic efforts at grammatical translations are piously scouted by reverend translators of his Commentaries, who nevertheless risk the salvation of themselves in doing that work, and of their readers, for whom they are translating it. And yet the time has come when grammar, dictionary, common-sense and comparative mythology must be applied to the New Testament—whatever happen. Nor need the devotional tremble at possible results; let them be comforted in their professed belief that God is more good, more reasonable, more holy than they can imagine, and that when the ignorance and foolishness of dishonest translators is removed, there will be revealed a religion more holy, more beautiful, more true than any the Christian world has ever heard of yet. If there is anything wrong in the translation,

the sooner it is cut out, the better; whatever is true in it will only be more thoroughly confirmed. Only *they* will oppose the Truth who at heart lack confidence in God's goodness, truth and reason, or who hold some set of doctrines they intend to hold at any and all cost — even at that of dishonesty in translation or ignorance of grammar.

And the result of careful work has shown the New Testament to be indeed the repository of the Mysteries of the Kingdom of the Heavens preserving in improved form all the mystic lore of the Temples of Egypt, Phœnicia, Babylonia, Arabia, Petrea and Greece. And thus it comes that the New Testament is found to be one of the most important spiritual books that have ever been written; and written not by illogical enthusiasts inspired by chance or by a mere *fiat* of the Divine Will,— but by men indeed inspired of the Holy Ghost; by men *worthy* of such inspiration; men of logic, of reason, of intimate knowledge of all the resources of the Greek language, and of the deepest recesses of saving truth — whatever they be called. It thus comes about that, like the Parables of the Kings on themselves, the whole New Testament is a parable: consisting of a story of objective events, to be accepted as such by unthinking, unreflecting minds; but allegorical of divine truths to those who look into the stories for their purpose, their gist, their significance.

IV. THE GOSPEL IN SECTIONS.

One of the most noticeable peculiarities of the Gospel of Matthew is the repetition, as of an anthem's refrain, of the expression that this or that occurred, *in order that* the prophecies might be fulfilled, uttered through this or that prophet. This occurs in ten connections (exclusive of the prophecy in verse xxvii.35, which is entirely omitted by the Revisers,) as follows:—

1. i.22, The Annunciation to Mary;
2. ii.15, The direction to fly into Egypt;
3. ii.17, The Slaughter of the Infants of Bethlehem;
4. ii.23, The call to return home from Egypt;
5. viii.17, The healing of various diseases;
6. xii.17, The direction to the healed to observe secrecy;
7. xiii.38, Teaching in the form of Allegories;
8. xiii.38, The Palm Sunday procession;
9. xxvi.54, 56, The necessity of drinking the Cup;
10. xxvii.9, 35, The Crucifixion incidents.

Whether so intended or not, these considerations act like

pools in the course of the rushing life of Jesus, in whose still waters the stars of the past may be reflected. In spite of themselves they point out ten important events in the Divine life — important enough to have been prophesied, or to have been thought so by the writer of the Gospel.

For indeed, these prophecies are (as such) universally discredited. Some cannot be found in the Old Testament at all. Some are pieced out of the Septuagint version; and what kindly commentators are wont to render "free translation from the Hebrew original." Some are letter-perfect quotations in part, uttered to suit the case in point. Their main service, therefore, is to point to the fact that the writer thought there were ten specially noticeable occurrences or periods in the life of Jesus, and that these deserved pointing out, emphasizing. Later, perhaps, the reader may see a still deeper significance in them.

V. THE BEATITUDES.

The next most noticeable part of Matthew's Gospel are the Beatitudes, the most precious treasure of the New Testament;— a joy to children, a crown to manhood, and a beckoning star to the more advanced in age; one of these discourses that remind one of his mother's knee, and of the Lord's Prayer. Well known though they are, may they not deserve repetition here?

1. Blessed are the poor in spirit; for theirs is the kingdom of Heaven.
2. Blessed are the meek; for they shall inherit the earth.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the pure in heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven.
9. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.
10. Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you.

What do these Beatitudes as a whole signify? Commentators, who have accumulated the wisdom of ages (Meyer) have thus grouped them;

I. THE POSITION OF THE BELIEVER:

1, Lowliness. 2, Patience. 3, Suffering.

II. FOUR ENDEAVORS OF THE HIGHER LIFE:

4, Zealousness. 5, Compassion. 6, Purity. 7, Peacefulness.

Beautiful as this analysis is, it is however, not final, for mod-

ern times, because it rests on the assumption that there are seven Beatitudes. As a matter of fact, however, there are two more verses beginning with *Blessed* (A. V.) and one more beginning with an expression of joy, "Rejoice and be exceeding glad." (A. V.) The inference, therefore, is there are not seven (or eight, according to Meyer,) Beatitudes, but Ten.

For these ten Beatitudes, there is also a comprehensive analytic scheme.

Closer inspection reveals Meyer is at fault in grouping together the first eight; the first seven are symmetrical, consisting of a simple Beatitude, and a Promise. Again the latter three, are alike in that they are longer, and suffer amplification; but the second one has no promise, beyond the first beatification. Moreover, the first of them repeats the promise of the first or the former group. Therefore they belong together and should be so grouped, under the general title of Attainment.

A word about the order of the second and third Beatitudes. Von Tischendorff, (on the authority of MSS. D, 33, Vulg. Lat. Syr. curs. Or. Eus (in canone,) Hilar, a, c, ff, g, h, k, l,) reverses the order. Following this order, the Beatitudes may therefore signify:—

FIRST SEVEN BEATITUDES: ADOPTION.*

TEST	PROMISE	SIGNIFICANCE
1. Poverty of spirit	Kingdom of Heaven	Receptivity.
2. Meekness	Inheritance of the earth	Patience.
3. Mourning	Comfort	Self-control.
4. Righteousness-desire	Satisfaction	Zeal.
5. Mercifulness	Mercy	Compassion.
6. Purity of heart	Seeing God	Purity.
7. Peace-making	Being called Children of God	Adoption.

LAST THREE BEATITUDES: ATTAINMENT.

1. Persecution for Righteousness' sake	Kingdom of Heaven	Temptation.
2. Insults, Persecution, Slander	Blessedness	Apostolate.
3. Prophet-persecution	Great reward in Heaven	Initiation.

* To show how St. Paul (who mentions this tenfold division *eighteen* times during the course of his Epistle) summarizes these first seven degrees, the reader will excuse a literal quotation, Romans, viii.12-13.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body (by initiation-torments), ye shall live. For as many as are led by the Spirit of God, *they are the Sons of God*. For ye have not received the Spirit of bondage again to fear; but ye have received the *Spirit of adoption*, whereby we cry, *Abba Father*. . . And not only they, but ourselves also, which have the *first fruits of the Spirit* (the first three or more degrees), even we ourselves groan within ourselves, (in initiation-torments,) *waiting for the adoption, to wit, the redemption of the body* (which is the general subject of the first seven degrees).

These last three Beatitudes call for a few words of consideration.

What is *persecution for righteousness' sake*? Grant the existence of fiends wicked enough to persecute righteousness for its own sake; but would not a supposedly righteous person who

accepted persecution on these grounds inevitably show some degree of self-satisfaction, not to say conceit? If so, this cannot be the true sense of the Beatitude, which is supposed to have been uttered by Jesus. In analogy to Rev. xi,10, may it not mean a persecution or torment instituted by the righteous prophet in order to test and develop neophytes? This would not be anything unusual, for Neophytes were purposely made to endure difficult tests in initiation trials, in almost all mysteries of antiquity. Why not in a Jewish Mystery initiation?

Suggestive, in connection with this, is the repetition of the first promise, the Kingdom of Heaven. As it would be unlikely the same thing was meant, it might the second time be meant from a different standpoint—the first being a general, exoteric admission, by adoption into the Society of the Kingdom of the Heavens; the latter, a specially tested, esoteric admission, by attainment of the Inner Sanctuary of this same Mystic Order of the Kingdom of the Heavens.

The second of the latter Beatitudes expresses the assertion and enforcement of truth as opposed to false report, (error in doctrine) and promises only Blessedness — the blessedness of a good conscience during the difficulties of recognition or definition of the Truth.

The third of the latter Beatitudes reattaches itself to the evident mystic purpose of the first. For what were the persecutions which prophets specially had in the past endured? Evidently such as were specially adapted to prophets, to the exercise and development of the prophetic utterance. What else but an Initiation, voluntary or involuntary into the highest prophetic rank. And indeed the dignity of Prophet is mentioned only in the last Beatitude; as if indeed this Kingdom of the Heavens was— a School of the Prophets, such as existed in the days of Elijah. 2 Kings, iii.15.

What is this Kingdom of the Heavens? In the first place it was a Kingdom. and second a heavenly Sodality.

It was a kingdom, but a spiritual one, not one temporal, Jno. xviii.36. Its King was the Anointed, and this was the accusa-

tion written over Jesus's cross. But the reader must not at mention of the word *king* think of a throne, a sceptre and crown. To Greek minds, to such a mind as wrote this gospel, the word meant only a spiritual director. Of the nine Archons at Athens, the Second was called *king* (*basileus*), and his sole duty was supervision of the religious rites.

Next, was it a kingdom heavenly; for each of the sentences is introduced by the word *makarios*, not the *blessed*, of the A. V., but the *blissful* of the immortal Gods in Olympus and the Fortunate Saturnian Isles.

What could such a heavenly kingdom be, but a Mystic Order? From the Eighth Beatitude it would seem to consist of Mystery-trials such as were in those days current and recognized; from the Ninth, it appears to contain a body of Teaching of Character-Improvement; and from the Tenth, a School of the Prophets, or Christs (in the Old Testament Prophets were so called, 1 Kings xix.16; 1 Chron. xvi.22; Ps. cv.10.) It is therefore justifiable to talk of an *Order of the Kingdom of the Heavens*. If the *Kingdom of the Heavens* was a Mystic Order, then it must have had degrees. And, indeed, these Beatitudes express one of the degrees — giving the Test and the Reward thereof! Hence so many symmetrical repetitions of the same formula.

That this is not mere theory, may be seen by remembering that St. Paul (in 2 Cor. xii.2 and 4) publicly uses the word *heaven* in just this sense of *Mystic Degree of Initiation*; for he boasts he had been caught up to the Third Heaven, and to Paradise.

The Beatitudes therefore were not random good wishes, but constitute the programme (so to speak) of the Order of the Kingdom of the Heavens, in apparent purposive order, and symmetric utterance.

VI. THE EXPOSITIONS.

Following the principle on which this new translation was made, that the sacred writers did not suffer from mental chaos most commentators attribute to them, it is evident that St. Matthew's mind cannot, on leaving the significant Ten Beatitudes, have suddenly lost its grip, wit, and skill. And it is not hard to see symmetry of some kind in the five times repeated contrast between what the Ones-of-Olden Times said, and what Jesus said, vv.21, 27, 33, 38, 43.

The writer had some scheme in mind as when by the unmistakable oratorical conclusion of verse 48, "Be ye initiated, just as your Father, the heavenly one, is initiated." (The English word *perfect*, of the A. V. stands for the Greek *teleios*, the technical word for initiation in the Greek telestic rites; see Liddel's and Scott's large Greek Dictionary,) which implies a complete initiation of some sort.

But what is the scheme? Here are five symmetric statements, and Ten Beatitudes. But closer inspection reveals that to take the Beatitudes and the five paragraphs from the chapter, neglects verses 13-20, which treat of two distinct subjects, vv.13-16 of the light, and vv.17-20 of fulfillment of the law. Adding these two paragraphs to the symmetrical five, there are seven paragraphs, as symmetrical almost as the first seven Beatitudes. The correspondence between them is as follows:

1. Receptivity—Poverty in spirit is encouraged to let its light shine.
2. Meekness—is to inherit the earth by fulfilling laws, not breaking them.
3. Mourners to be comforted by abandoning claim for judgment against others, which might, according to divine Justice, result in a much more serious woe to themselves than even their present mourning, than if they exercise charity to others and consequently are the recipients of Divine charity and comfort.
4. Desire for righteousness to be satisfied by avoiding not only adultery, but even the looking at a woman.
5. Mercy to fellow-men to be shown by not limiting future actions by hard and fast oaths.
6. Purity of heart is kept by non-resistance to evil, turning the cheek to the smiter, and having no disputes.
7. Peace-makers shall be adopted by God; by loving one's enemies peace is made; hence flows initiation, as your Father is perfect.

The rest of the Sermon on the Mount then falls naturally into the same lines, as follows:—

8. Temptation; ch. vi. Relation of various external and internal duties; and their difficulties for conscience.
9. Insults, persecutions, slanders, ch. vii.1-12. The right course amidst these is found by Righteous Judgment directed by the Golden Rule.
10. Initiation, vii.13-29. Deeds alone count towards a reward, as only actual trials made the prophets perfect.

VII. THE LORD'S PRAYER.

A glance below will show how the ten petitions of the Lord's prayer correspond each for each with the Beatitudes.

1. *Our Father which art in Heaven;*—The poor in spirit (who recognize their dependence on the Father), shall receive the Kingdom of Heaven.
2. *Thy name be intoned;*—The Meek inherit the Earth by acting in the name of God, not their own.
3. *Thy Kingdom come;*—Mourners at the present condition of affairs in the world shall be comforted by the Second Advent.

4. *Thy Will be done*;—Those who hunger and thirst after Righteousness are they who practise what is God's will.
5. *On earth as it is in heaven*;—The Merciful are those who in their earthly dealings carry out the Goodness God manifests in Heaven.
6. *Give us this day our daily bread*;—The pure in heart seek the manna from above, the pure bread and not the gross flesh of quails that caused death among them who ate it.
7. *Forgive us our trespasses as we forgive those who trespass against us*;—This is what peace-makers do.
8. *Sweep us not into a Test*;—Blessed are they who are tested, tempted, tried, for Righteousness's sake — theirs is the Kingdom of Heaven.
9. *But deliver us from Grievousness*, from Insults, Persecutions and Slander.
10. *For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen*.—Rejoice and be exceeding glad, for great is your compensation in Heaven, says the last Beatitude.

VIII. THE MIRACLES.

On studying the structure of the Gospel of St. Matthew, directly after the Sermon on the Mount, availing ourselves of the help of the suggestion of the prophecies, it is seen the next one comes in the eleventh chapter (v.10.) in which apparently a dramatic incident has been purposely invented to summarize the number of miracles that follow each other in dazzling succession, after the Sermon on the Mount. The disciples of John come to enquire as to Jesus, and the latter bids them consider the brilliant series of miracles he has just done. Moreover, he finds fault with Chorazin, Bethsaida, and Capernaum which ought, says he, to believe in him because of these miracles; closing with a lurid denunciation of them for their unbelief, asserting that it would be more tolerable for Sidon, Tyre and Sodom on the day of Judgment, who had no such miracles to convert them, (vv.20-24.) The chapter closes with a Hierophantic prayer (vv.25-27) which makes good sense only in the case of the Hierophant of a Mystic Order, and closes with three verses of Invitation to come unto him (vv.28-31,) on the strength of the same miracles he has just summarized to Chorazin, Bethsaida and Capernaum.

We have here, therefore, two subjects of study, the Miracles and the Invitation.

On counting the specially mentioned miracles, they are found to be ten. Let their order be scanned.

1. Leprosy, viii,1-4. Lepers were forced to be so poor in spirit as to warn all passers-by not to approach them, nor to enter in any house, and to dwell in the fields or desert. (Beatitude.)
2. Palsy, viii,4-13. The opposite of palsy is the strength of youth, self-assertive and pugnacious. Palsy expresses the hesitation and modesty of meekness. (Beatitude.)

3. Fever, viii.14, 15. The patient tossing in fever mourns and grieves and pines for the comfort of relief, of cooling rest (Beatitude) the Coming of God's restful kingdom, (Lord's Prayer).

After these three miracles comes the Summary, and a prophecy pointing off the first three miracles as representative of the first three steps into the Kingdom, (see Invitation.)

The following miracles then assume this order:—

4. Stilling of winds and sea, viii.23-27. "There was a great calm." The furiousness of the winds symbolize the zeal of the Fourth Beatitude, (hunger and thirst); and the doing of the Lord's Will, even in stilling the elements (Lord's Prayer.)
5. Gergesene Demoniacs, viii.28-34. "Hast thou come hither to torment us before our time?" Jesus in compassion permits them to enter the swine. God's will is done as in heaven so on earth, by the cleansing of the two demoniacs and the restoring of peace in the human soul.

There is a second independent half to this occurrence; that about the swine feeding. So the Lord's Prayer's next petition is taken to symbolize this: Give us this day our daily spiritual bread — not the gross food of quails for which the Israelites lusted and which caused their death, and which here are the swine feeding.

6. Palsy, ix.1-8. "Jesus seeing their faith," purity of heart. The miracle is done as a demonstration of his ability to forgive sins; so the Lord's Prayer says Forgive us our trespasses.
7. Reanimation of Jairus's daughter, ix.18, 19; 23-26. Blessed are the peace-makers. Jesus quieted the noisy mourners; they shall be called the Children of God — daughter of Jairus (Beatitude.) The mourners laughed Jesus to scorn; but Jesus forgave them and healed the child — "as we forgive those who trespass against us." This restores the order of the Lord's prayer petitions, slightly disarranged by the double nature of the Gergesene miracle. The apparently purposive insertion of v.18, 19, before the woman with the issue of blood, shows also a slight question as to the order of the miracles themselves.
8. Woman's Issue of Blood, ix.20-22. The issue of blood reminds of Jesus sweating drops of blood in Gethsemane where he overcame the Supreme Temptation of not finishing his work. So the Beatitude is for those who are tempted (persecuted for righteousness — a Temple-test); and the Lord's prayer reads: Lead us not into temptation.
9. The two blind, ix.27-31. They cry out, following him; in the words of the Lord's Prayer; "But deliver us from evil." The Beatitude applies to Jesus here; Persecuted by them, and insulted and slandered, as he must have been by their imposture, as the Greek reads, v.30, that he was made snortingly furious by them (*embriomaomai*.)
10. Dumb devil, ix.32-36. He is made to speak, to utter praises; For thine is the kingdom, the power and the glory, for ever and ever, Amen. So the Neophyte attains Prophet's dignity and prophetic utterance, as suggested by the last Beatitude.

(To be continued.)

ARE WE THREE-DIMENSIONAL BEINGS?

BY DR. FRANZ HARTMANN.

THERE is no doubt that in our material aspect we are three-dimensional; because our physical body has height, breadth and thickness; but in our spiritual aspect the matter is open to questions. Two-dimensional beings are shadows, or like images in a looking-glass, which if they were conscious, could have no knowledge of any other plane than the level in which they exist; any other extension of space being imperceptible to them. Thus it seems that animal man, if seen from a spiritual point of view, is such a two-dimensional shadowy being; for he knows nothing but his own personal self and the things that are in relation to it on the same plane of egotism. He imagines himself to be the center around which everything as in a circle moves, and sees the things on his plane only as they are related to him and to each other. He identifies himself with his own personality and where that personality ends, there is the end of his space and of his existence. He lives so to say on the very base of the pyramid of being, knowing nothing higher than that base and perceiving nothing of the sides of the pyramid nor of its apex; for he knows nothing of himself higher than his personality, the shadow of his unknown Higher Self.

On the other hand, spiritually enlightened man, having outgrown to a certain extent the bonds of egotism, sees his own personality as his own shadow moving among the other shadows in this world. He has risen up within the pyramid and looks down from its apex upon the shadow play going on at the base, seeing his own shadow acting among the rest. He has not necessarily lost his interest in what is taking place below, neither has he become incapable of seeing what is going on in the world, nor does he think of treating it with contempt. He may be compared to a man standing before an ant hill and observing what the ants are doing. He sees them work, but he himself is not an ant. He is still connected with his own shadow or personality, but not identified with it. He uses his personality as an instrument to act upon the material plane, but does not become absorbed by it, and when his personality dies and returns to the elements out of which it has been formed, he still remains what he was before, an immortal, luminous, self-conscious being, no more bound to a material form, but a soul whose shadow has disappeared like a mist before the rising sun.

ORIGIN OF THE UNIVERSE AND MAN

TIMAIOS.

BY ALEXANDER WILDER, M.D.

(Continued.)

AS the Father who brought it into existence contemplated this likeness of the gods of which he was the progenitor, he admired it, and in delight determined to make it still more like the model. As that was an eternal living being, he proposed to make this as near like it as was in his power. As the nature of the living one was everlasting, and it was not possible to join this in all ways to what was produced, he resolved to make a moving image of the ever-being and at the same time, while arranging the universal space in order he made of that ever-being which remains fixed in unity with reference to number, a likeness of the everlasting, namely: this which we have named Time. For he established days and nights and months and years, which did not exist before the sky, but rose into being at once when that came into existence. All these are parts of Time; and the expressions, "was" and "will be" are ideal forms which have come into existence with time, which are unconsciously ascribed to the eternal essence, but not properly. For we say that a thing was, is, and will be, but the right expression would be, that 'it is'; while 'was' and 'will be' are expressions suitable only to objective existence, it being a thing of time. For they are motions which we unconsciously but wrongly ascribe to the Eternal Essence. For we say of an event that it was, is, and will be; but in truth the expressions 'it is,' 'it was,' and 'it will be' are proper only the expressions existence; for they are movements. But that which abides always the same, permanent and immovable, neither becomes older nor younger, neither has come into existence in the past, nor will come into existence in the future, nor is it subject to those changes which objective existence entails upon things of sense. They are ideal forms of time which imitate that which is everlasting, and move in a circle measured by number. And besides, when we say that that which has come into existence

'exists,' that what is coming into existence is 'coming into existence,' that what will come into existence 'will come into existence,' and that non-being has no being, it is incorrect. But at present it is probably not the time to discuss these subjects minutely.

Time thus came into existence along with the universe. Accordingly as they began together to exist, they will be dissolved together, if there be any dissolution. And it was after the pattern of ever-abiding nature in order that it might be like it to the highest degree possible. For the pattern remains through every period, but this (the universe) has come into existence in the past, and likewise now is and will be. Such being the purpose and understanding of the Deity, in regard to the genesis of time, therefore in order that it might continue to exist, the sun, moon, and five other stars which are called planets, were brought into existence to make distinctions and preserve the enumerations of time. Having made the bodies of each of them, the Deity placed them, seven in number, in seven orbits; the moon in the first around the earth, the sun in the second beyond the earth; then the morning star (Venus), and the one sacred to Hermes, which move in their orbits as swiftly as the sun but impelled by a force in a contrary direction. Hence on this account the sun, the morning-star, and the star of Hermes, overtake and are overtaking each other.*

Timaïos then gives an elaborate explanation of the various celestial motions. Having duly arranged the whole in order he adds that the Deity set up a light in the second orbit, which we call the Sun, in order that it might bring to view the principal objects in the entire universal space and that living beings, so far as they were fitted, might participate in number and learn by the revolutions both of the permanent and the similar. Thus night and day appeared. The month also when the moon moved through its orbit, and the year when the Sun had travelled through its orbit. Thus the stars began their career which move through the sky in order that this cosmic world may be as near as possible in the most eminent degree like the perfect and intellectible living being, the copy of the everlasting nature. Thus all things were made according to their pattern in the Divine Mind.

* It has been said that Plato in subsequent years changed this opinion.

Timaios then concludes that part of the discourse. He mentions four races as originating from the Divine Creator, namely: first, the gods in the sky; next the birds and creatures that fly through the air; third, the races that dwell in the water; and fourth, those that have feet and go upon the land. The chief ideal form, that of divine beings, he created out of fire, that it might be luminous and beautiful to behold. In order to adapt it to the universe, he gave each divinity a circular form, and endowed it with superior intelligence. To each of the divinities, he gave two motions. The fixed stars were also formed, as living beings divine and everlasting; and also other stars, which were framed according to the same principles, and with two motions like the others. Next, he formed the Earth, our nourisher. It is fastened around the axis which extends through the universe, and is the guardian and creator of night and day, the first and oldest of the gods that have come into existence inside the sky. With this Timaios concludes his account of the divine beings that are visible and belong to Time.

In regard to the superior divinities, that were revered throughout the Grecian countries, our philosopher declines to offer any opinion of his own. Like other communities with declining morality and freedom, Athens was very tenacious of its theology and religious worship, as the example of Sokrates plainly shows. Timaios is represented accordingly as remarking: "We must accept the accounts given by the men of former times, themselves, as they have declared, the offspring of gods. Surely they knew of their progenitors, and we cannot disbelieve the children of divine beings. Even though their statements are without reasonable and necessary proofs, yet as they profess to be relating family matters, we must believe them in obedience to the law."

He begins accordingly by a theogony derived from the Orphean traditions, Uranos and Ge, the Sky and the Earth are named first. Oceanos, and Tethus, the divinities of the primeval sea and streams of water, were their children, from whom came Phorkus, Kronos, and Rhea, and many others besides. From Kronos and Rhea, were born Zeus and Hera,* and all the others that we know, as being called their brothers, and those likewise who were their progeny."

* In Italy and other European countries the divinities are better known as Saturnos and Ops and Jupiter and Junos. But the change is arbitrary, as the divinities of the respective peoples are not quite analogous. In the case of Poseidon, it is almost a mistake to transfer him into Neptune.

As soon as the divinities came into existence, both those which revolve in our sight and those that manifest at their own pleasure, the progenitor of the universe addressed them as follows: "ye gods, the progeny of gods, of whose works I am both Fashioner and Father, the things which have come into existence directly through my agency are, if I please, indissoluble. Everything that is bound may be unloosed, and he who would dissolve that which is well and fitly organized is evil. As you have come into existence in this manner, you are not altogether superior to death or dissolution; yet you shall not be dissolved or liable to death; my will and purpose being greater and a more mighty bond than that which bound you when coming into existence. Learn now what I tell you. There are three classes of mortals yet remaining to be created; and so long as they so remain the universe will be uncompleted, for it will not have every race of living beings needed to make it complete. But if they can come into existence and partake of life through me they will be equal to the gods. In order therefore, that they may be only mortal beings, and that the universe may be truly the All, turn yourselves in the way of nature to the creating of living beings and imitate the power which I employed when you yourselves came into existence. So far as it is proper for any of them to be named with the immortal races that are called divine and that are leaders among those who desire always to follow in company with justice and with you, I will grant it, sowing the seed and bringing to the birth. But in regard to the remainder you will be the operators. Create and produce animate beings, interweaving the mortal quality with the immortal principle; nourish them, promote their growth, and receive them again when they pass away."

Having thus described their work as having been outlined to the subordinate divinities, Timaios speaks of the creation of the sublunary races. First the deity tempers the substance from which the soul of the universe had been derived, lessening it somewhat in purity. Having formed the universe after this manner, he distributed souls in it equal in number to the stars, one in each star, placing them as in a vehicle. He then points out the nature of the universe and the laws necessary for their regulation. He provides that in the first nativity all living beings should share alike, but that after their distribution to the various organisms, one would be produced the most God-fearing of all. The human nature being two-fold the stronger was to be

called Man (anêr). While in the bodies, the souls would be subject to the emotions with all their consequences and natural appetites. Those who subdued these would live aright; but others unjustly. After living the appointed time, those who live well will return each of them to his kindred star, henceforth to live a blessed life. Failing in this he would fall into a womanish nature; and if he should not do better he would change into a brutal existence, analogous to the state of his degeneration, and undergo continual pains and labors. Finally, having by reason overcome the disorderly and irrational qualities natural to fire, water, air, and earth, he would return to the ideal of his first and highest condition.

Having duly directed everything in order to avoid evil to each he scattered the souls; some in the earth, others in the moon, and others in various temporary organisms. After doing this, he left it to the young gods to make the mortal bodies and whatever else was required for the necessities of the human soul. He also gave the dominion into their hands with the charge to govern the mortal beings in the best and most serviceable manner, in order that they should not be the cause of evil to themselves.

Having arranged everything he remained fixed in himself as ever, and as he thus continued, the sons inspired by the same purpose performed his commands. Taking the immortal principle of a mortal being and imitating their own Creator they borrowed material on interest from the elements of the cosmic world as a loan to be again restored. These elements they joined firmly together, not with the indissoluble bonds by which they had been themselves constituted, but with minute invisible fastenings, placing the revolutions of the immortal soul in a body which wastes and renews its substance.

Because of these conditions at the beginning, the soul when it is now first introduced into a mortal body comes into external existence with the mind totally undeveloped. But when the current of growth and nurture becomes diminished in intensity and the periodic courses become again calmed and go on steadily as time passes, then the revolutions of the several circles return to the order according to nature, and enable the permanent and that which is of diverse quality to be called aright — so that he who has them becomes intelligent. The individual, therefore, who receives both the right rearing and instruction, becomes entirely sound in health, escaping the greatest diseases; but he that is

neglectful will pass crippled through the whole course of life and go into Hades* imperfect and useless."

When first united with the body the soul is without intelligence. The six kinds of motions, and impulses from without disturb the revolutions of the soul, and the function of nutrition comes in for principal importance. But as nutrition and growth become less active tranquillity and wisdom come to the individual. "If any one receives the right food and instruction, he becomes in every respect in perfect health, escaping the greatest disease; but he that is neglectful will pass crippled through the substance of life and go into Hades imperfect and useless.

Timaios then explains the physical structure of the human figure. Imitating the scheme of the universe the creators placed the two divine circles in a spheroidal body; this which we name the head is the most godlike and lord of all things in us. To this the gods added the whole body for the service contemplating that it should participate in all the movements.

These revolutions have no power to guide themselves, but are carried on as by chance in different directions, backward and forward, right and left, up and down, as may happen. Impulses are received from without, and the various motions that are thus received in their transmission from the body to the soul produce what are called "sensations." These, in turn set in operation a very great and powerful motion, which interferes with the revolutions of the soul, even to turning from their course and throwing into disorder the three intervals of duplex and triple, with the conjoining links of sesquitertian, sesquialter, and sesquioctave ratios. These cannot be dissolved except by him by whom they were bound. This is a subject which has exercised several commentators upon the dialogue, and exhibit some of the "mathematical dust" to which Emerson has referred. The attempt to explain the "moods and processes" which the philosopher has delineated, have had indifferent success.

* In the ancient scheme of the universe, there was supposed to be a region beneath the earth, into which the souls of the dead passed after bodily dissolution. This was called by the Greeks "Hades" or the invisible. Classic literature described Pluto or Hades, the brother of Zeus as the ruler of this Underneath, together with his queen Kora or Persephonê. Poets also described a judgment of souls, over which Minos a former king of Krete, and Radamanthos a Rat-amene, presided as assessors. They also described an Elysium or Paradise for the blest, and Tartaros as a region of punishment of the persistently evil.

It was believed that the sun having set in the west, arose in the world beneath and came back to his place to begin the morning in the east. Hence the Sun-god was in some schemes described as being also, like Dionysos-Zagreus, the Sun-god of Hades.

(To be continued.)

PLUTARCH'S EXPLANATION OF NUMBERS.

TRANSLATED FROM THE GREEK.

BY MERLIN.

IN his explanation of the discourse designated by Plato, *The Timaios*, Plutarch gives the following explanation of the theory of Numbers and harmony indicated by them.

“The first pair of these numbers consists of 1 and 2; the second of 3 and 4; the third of 5 and 6. Neither of these pairs make a four-sided number, either by themselves or joint with any other figures. The fourth consists of 7 and 8. If we add all these together it produces a tetragonal number of 36, ($1+2+3+4+5+6+7+8=36$.)

“But the quaternary of numbers set down by Plato will be seen to have a more perfect origin, namely: of even and odd numbers multiplied by odd distances. This quaternary contains the unit, the common original of even and odd numbers. There are 2 and 3, the first plane numbers; then 4 and 9, the first squares, ($2 \times 2 = 4$, and $3 \times 3 = 9$;) the next, 8 and 27, the first cubical numbers, not counting the unit. It is apparent, therefore, that it was not his intention that the numbers should be placed in a direct line one above another, but apart and opposite—one against the other, the even by themselves and the odd by themselves, according to the scheme here given.

		1		
	2		3	
4				9
8				27

In this manner similar numbers will be joined together, and produce other remarkable numbers, as well by addition as by multiplication. By addition thus: $2+3=5$; $4+9=13$; and $8+27=35$. Of these numbers the Pythagoreans called 5 ‘the nourisher’—the breeding or fostering sound; believing a fifth to be the first of all intervals of tones which could be sounded. But as for 13 they called it ‘the remainder’ despairing of ever being able

to divide a tone into equal parts. Then 35 they named 'harmony' as consisting of the two cubes 8 and 27, the first that rise from an odd and even number (2×2 and 3×3) and also of the four numbers 6, 8, 9 and 12, which comprehended both harmonic and arithmetical proportions."

Plutarch also illustrates the subject by a right-angled parallelogram divided into 35 squares, and exhibits the arrangement of them, with the aid of the letters A, B, C, D, E, F, G, H, I.

"Admit a right-angled parallelogram A, B, C, D. The lesser side, AB, consists of 5; the longer side AC contains 7 squares. Let the lesser side be unevenly divided into two and three squares, marked by E, and the larger division in two unequal divisions of three and four squares, marked by F. Thus AEFQ comprehends six; EBGI nine; FGCH eight; and GIHD twelve. By this means the whole parallelogram containing 35 little square areas, comprehends all the proportions of the first concords of music in the number of these little squares. For 6 is exceeded by 8 in a sesquitercian proportion (3 to 4,) in which the diatessaron is comprehended. And 6 is exceeded by 9 in a sesquialter proportion (2 to 3) in which is also included the fifth. Also 6 is exceeded by 12 in a duplex proportion containing the octave; and then lastly, there is the sesquioctave proportion of a tone in 8 to 9. They accordingly call that number which comprehends all these proportions, 'harmony.' This number is 35; and being multiplied by 6 the product is 210. This, they say, is the number of days which brings those infants to perfection that are born at the end of seven months.

To proceed by way of multiplying. Twice 3 make 6; 4 times 9 are 36; and 8 times 27 are 216. Thus 6 appears to be a perfect number, as being equal in its parts; and it is called 'marriage' by reason of the mixture of the first even and odd. Moreover it is composed of the original number—one—of the first even number which is two, and the first odd number 3. Then for 36: it is the first number which is as well quadrangular as triangular, being quadrangular from 6 and triangular from 8. The same number arises as the product from the multiplication of the first two squares 4 and 9, and from the adding together of the three cubical numbers 1, 8, and 27, making 36. Lastly; you have a parallelogram with unequal sides, by multiplying 12 by 3 or 9 by 4. Take then the numbers of the sides of all these figures, the 6 of the square, the 8 of the triangle, the 9 for one parallelogram and the 12 for the other. Thus you will find the proportion of all

the concords. For 9 to 12 will be a fourth as *nete* to *paramese*. To 8 it will prove a fifth as *nete* to *mese*, the lowest to the middle. To 6 it will be an octave, as *nete* to *hypate*. And the 216 is the cubical number proceeding from 6, all so equal to its own perimeter.

"Now these numbers aforesaid being endowed with all these properties the last of them—27—has this peculiar to itself: namely; that it is equal to all those that precede it (1, 2, 3, 4, 9, 8.) Besides, it is the periodic number of the days in which the moon finishes her monthly course; and the Pythagoreans make it to be 'the tone of all the harmonic intervals.' On the other hand they call 13 'the remainder' because it misses a unit to be half of 27.

"Now that these numbers comprehend the proportions of harmonic concord is easily made apparent. For the proportion of 2 to 1 is duplex, which contains the diapason; as the proportion of 3 to 2 is sesquialter, which embraces the fifth; and the proportion of 4 to 3 is sesquitercian which comprehends the diatessaron; the proportion of 9 to 3 is triple, including the diatessaron and diapente; and that of 8 to 2 is quadruple comprehending the double diapason. Lastly there is the sesquioctave in 8 to 9 which makes the interval of a single tone. If then the unit, which is common, be counted as well to the even as the odd numbers, the whole series will be equal to the sum of the decade. For the even numbers (the quaternary $1+2+4+8$) give 15, the triangular number of 5. On the other side, take the odd numbers, 1, 3, 9, 27, and the sum is 40; by which numbers the skilful measure all musical intervals, of which they call one a 'diesis,' and the other a tone. This number of 40 proceeds from the force of the quaternary number by multiplication. For every one of the first four numbers (1, 2, 3, 4,) being by itself multiplied by four the products will be 4, 8, 12, 16, which being all added together make 40, comprehending all the proportions of harmony. For 16 is a sesquialter to 12, duplex to 8, and quadruple to 4. Again, 12 holds a sesquialter proportion to 8, and triple to 4. In these proportions are contained the intervals of the diatessaron, diapente, diapason, and double diapason. Moreover, the number 40 is equal to the two first tetragons and the two first cubes, taken both together. For the first tetragons are 1 and 4, and the first cubes are 8 and 27; which being added together make 40.

"Wherefore it appears that the Platonic quaternary is much more perfect and fuller of variety than the Pythagoric."

Plutarch carries on this exposition to a far greater length, and with great ingenuity. He then cites the expositions made by other philosophers, and shows their incompleteness. The views of the followers of Poseidonios the Stoic are strenuously refuted. "For," says he, "they seem not to separate the soul altogether from matter; but imagining the essence of limitations to be divisible in reference to bodies, and intermixing it with the intellectible essence, they defined the soul to be an ideal form of that which has extension in every direction, subsisting in an harmonic proportion of numbers. For they say that all mathematical objects are distributed between the first intellectible and sensitive beings; and since the soul contains the sempiternal nature of things intellectible and the susceptible nature of things subject to sense, it seems but rational that it should consist of a substance between both. But they were ignorant that the God when the soul has already been brought to completeness, making use afterward of the limitations of bodies to form and shape the matter, confined and encompassed the dissipated and fleeting substance within the compass of certain surfaces composed of certain surfaces composed of triangles adapted together."

"It is even more absurd to represent the soul as an ideal form. For the soul is always in motion; the ideal form is incapable of motion. The one is never to be intermingled with that which is subjected to sense; the other is interwrought into the substance of the body. Moreover, God could be said only to imitate an idea as his pattern; but he was the artificer (*demiurgos*) of the Soul as a work perfect and complete. Now enough has been said to show that Plato does not assert number to be the substance of the soul, but only that the soul is arranged and proportioned by number."

INSTINCT OF IMMORTALITY.

It is a most fortunate law of our instincts that in a healthy and normal condition, we cannot realize that the life we enjoy can ever be non-existent. We can easily persuade ourselves of the destruction of others, but imagination obstinately refuses to make us spectators of our own decay. It is inexplicable, but it is true; and it is fortunate that in the most violent opposition to all the evidence of history, our brains persist in clinging to a sort of unexpressed illusion, that we, alone, cannot die.—*A. W.*

THE FUTURE OF HUMANITY.

BY ELIZABETH P. CORNELL.

READ AT THE REGULAR TUESDAY EVENING MEETING OF THE THEOSOPHICAL SOCIETY,
244 LENOX AVENUE, NEW YORK CITY.

I AM uncertain as to what is meant by the "future of humanity." That is, how far in the future are we to look, for, of course, we expect as our ultimate destiny the ascent to divinity and absorption in the Deity. Then we could no longer be called human. As we know little or nothing about the nature of the divine, the attempt from this point of view to cast our horoscope would be beyond one's ability. Indeed when I began to search among the odds and ends, which by courtesy I call my mind, there was an absolute lack of ideas as to what the future of humanity might be. I did, however, find some decided notions as to what the future of the individual should be; so by juggling a bit with the subject, calling it "the humanity of the future," which would be a half-way house, a stopping-place on the road to final perfection, the task did not quite seem so impossible. And as we know that humanity is but an aggregation of individual units, of which you and I form a part, then the future which each of us makes, our plans and hopes will become realized, the ideal we hold before us would to a degree show the trend of the race as a whole.

Our present condition, physically and mentally, would seem ideal to the barbarians of by-gone ages; just as when our ideals have been attained by the humanity which will succeed us, will they look back on us as barbarians, in spite of our inventions, our arts and sciences, and will have pushed their ideals so far ahead that they are beyond our present range of comprehension.

What then is this ideal towards which we are striving, physically, mentally, morally, and I should say spiritually, only that we will hardly be able to reach beyond mentality with our present tools.

Physically, then, judging from the past, too, we would look for man to increase in size, to attain more of the god-like proportion of ancient days. We know how the fad of late for out-

door life, out-door sports, has developed the race; the shoulders have broadened, the chest expanded, the bodies are better jointed, even the height has increased, and by proper regard to hygiene, deep breathing, a still further perfection of the physical frame may be looked for. Our grandmothers would be horrified at the athletic girl of to-day, with her larger waist, her fresh complexion and general air of good health. The pale delicate, lackadaisical, clingy-vine woman seems already a thing of the past.

Then the labor performed by man will undergo a still further revolution. Machinery will more and more replace hand work, consequently leaving to the individual more time to be devoted by him in other fields. We have but to look at the achievements in this in the past hundred years, to warrant us in this belief. Electricity plays a great part in the life of the community where it was hardly dreamed of in our grandfather's days. Who would have supposed when steam cars first came into being that in the course of time it would be possible for each to have his special and particular car, which could be propelled here and there at will? Yet this day of automobiles has brought it to pass. It is within the bounds of possibility that the man of the future may not confine his means of locomotion to the earth, but prefer to go through the air; this means of conveyance is now only in the experimental stage; but we have not exhausted nature's resources or the ingenuity of man to turn to his own advantage whatever further discoveries he may make.

In Bulwer Lytton's *Coming Race*, you will recall, the people were provided with wings reaching to the knees which were fastened around the shoulders with light spring steel, and when extended, the arms slid through loops for that purpose, forming a stout central membrane. When the arms were raised, a lining beneath the vest or tunic was by a mechanical contrivance inflated with air, and served to buoy the body as on bladders. The wings and balloon-like apparatus were highly charged with the mysterious agent "vril." Twenty-five to thirty miles an hour speed was attained, and this could be kept up for five or six hours at a stretch. This may be but a forecast of the method of travel for the future, and is no more extravagant a conceit than would have been a hundred years ago the thought of X-rays, or of a motor-car travelling eighty miles an hour. When the man of the house comes in and says: "My dear, I am obliged to take a flyer to South America in half an hour, would you like to

go?" All that will be necessary will be for us to hitch on a pair of wings geared to the proper speed and accompany him in his flight. Of course Bulver Lytton's idea will be so improved upon, that our journey to South America, say, will be made with comparatively few stops.

With the perfecting of the physical body and the advance in mentality would come, almost immunity from disease. Science with her discoveries of new germs and bacilli, and with her increased knowledge to fight disease, must in this line, keep pace with the general advance along other lines. Science will not be separated as it is to-day but go hand in hand with ethics.

Life will be simplified in those Utopian days; the frantic rush and hurry of the present time, which we can only hope is but a phase of our development, will have given way to a more settled, staple mode of existence; and with these physical advantages, time certainly will be ours to devote to a more altruistic life. We shall have learned to master the physical body, so that it and the desires and senses working through it do not control the mind. Thus we shall have two powerful tools for the advance of the higher side of our nature. It is through ignorance that we sin, for sin is ignorance, and ignorance is sin. With the greater knowledge that we are postulating for our ideal, sin and mistakes as regards these planes of body and mind should and will have been nearly left behind. Then we will have set for ourselves higher aims, living with different motives. Even now, our dim and foreshortened ideals are far beyond the expression we give to life, the force that is ours. In the future these very ideals will be the reality, and the ideals themselves will have gone that much further in advance. The person we long to be is without fear, incapable of a low or mean thought or act, tolerant because understanding, charitable to all; the bond uniting us to our fellow men will be stronger then, the brotherhood of souls will be more of a reality. There will be no room in the nature for malice, rancor, hate, envy. Therefore there will be no despondency and gloom will be missing. We will be self-governed. The poor and cumbersome machinery of law need not exist, so far as we are concerned; for we shall rule ourselves. And this is a very great thing, to be master of one's self.

As we should expect to be introduced to new states of matter, new elements, finer and more powerful forces, and to be developing new senses, so might we think of this now material body becoming in the same degree as these appear, become recog-

nizable and serviceable to us somewhat less physical, perhaps, in its texture. If thoughts are purified and kept pure, there will be no dregs, no imperfect forms, no impurities left to be worked over into lower phases of being. If thought is creative, then if its power is devoted to less material, more unselfish, altruistic ends, then our surroundings must show the effect of this purification.

With pure physical bodies, we would leave behind us no heritage of disease. With the growth of mind, we would broaden out into well-rounded, dispassionate, self-centered beings on that plane; with the knowledge gained from experience, the moral nature would in its turn be strengthened, bigotry and hatred left far behind, creed divisions become mere threads which would not interfere with the harmony of the community.

This we see is more than physical evolution, it is evolution on all lines. You will remember M. C. says in "Through the Gates of Gold" that in past civilizations there has been one summit to which man attains, where there is a great and brilliant efflorescence of the intellectual, mental and material part of his nature; but that ever has he fallen back from this height, beyond which are the "Gates of Gold;" and that in the essence, the flower of man is to be found the key which unlocks the gates. The spiritual part of man has not kept pace with the mental and physical. He has come up from ignorance to intelligence and recognizes wisdom from afar; but he stops short of intuitive knowledge and inspiration. This intuition and inspiration we should expect to be ours. Whatever may be the secrets that the locked doors of the future have for us, man himself must find the key, and he will find it within and not outside himself.

Niebuhr discovered that there had been a temple at Mount Sinai, at a period of unknown antiquity. Mount Sinai was "the mount of gods" ages before the period assigned to the Exodus. Relics have been discovered showing that it had been, during that far-off time, the resort of pilgrims. Tombs also have been found in the shape of bee-hives, reminding us of the Pelasgic architecture of Greece. What is more wonderful, the implements of flint have been found there, showing that the Sinaitic peninsula was inhabited in the Ancient Stone Age. This shows that men must have lived there ten thousand years ago, when the valley of the Nile was filled with water almost to the summit of the hills, and human beings were gathered up there for abode.

THE "POPOL VUH"
OR
THE BOOK OF THE HOLY ASSEMBLY.

TRANSLATED BY

KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

INTRODUCTION.

This note, by James Pryse, is, at least, a suggestive interpretation, of the theology of the *Popol Vuh*.

"The creative gods, as given in the *Popol Vuh*, are four; but they are invoked by ten names (nine gods synthesized by a tenth, an aurora, and collectively named the Plumed Serpent), and are divided into two hosts, called respectively twice great father of the sun, and twice great mother of the moon, making seven solar gods, and seven lunar.

In the great sea of space six of these gods became manifest as an ever-increasing light, and are again synthesized by the Plumed Serpent, the seventh, because enveloped in his azure-and-green halo. They constitute seven hosts of the "greatest sages." "Then to two of these gods, the Dominator (more literally,) "he who is on high," a the Plumed Serpent, comes the word of the deity, that supreme who is never included in any enumeration of the gods, and is never given any specific name. These seven are the divine man of the first dawn. The word calls into activity the three fold electric-fire, Hurakan, by whom the creative work is carried on. The waters are drained, the earth spoken into existence; and the sacred mountains uprise, velveted with cypress and pine; the life waters flowing in serpentine courses between them, all being accomplished by the threefold fire, Hurakan, impelled by the power of the meditation of the gods. These mountains are symbolical of the life-centers of the earth; being mentioned later on as the seven volcanoes created at the dawn of the aurora. In all this work but seven of the fourteen gods are engaged; the other seven appear only when nascent man is to be ensouled, when all fourteen are named. Essentially there are only seven gods, since they are generally given as solar-lunar couples."

This note appears in James Pryse's translation of the First Book of the *Popol Vuh*, which appeared in "Lucifer," in the years 1894-1895. It is to be regretted that he did not translate more than a small portion.

Unfortunately, James Pryse's work was of English so perfect as to lose some of the flavor of the original; but his metaphysical generalizations will be found very helpful.

The present translation was made entirely independently, but some felicitous English terms have been added from his version, and are enclosed in brackets.

Other words that appear in brackets are such as have to be supplied to make the sense, or are literal translations.

BOOK I.

CREATION.

1. This is the origin of the ancient history of the country here called Quiche.
2. We will write here and we will begin the history of early

times, the principle and origin of all that occurred in the city of the Quiche, in the tribes of the Quiche Nation.

3. Here then we will manifest, discover and publish what was in darkness, the energizing of its Dawn by the Will of Tzakol the creator, and Bitol the former, of Alom he-who-begets, and Qaholom he-who-gives-being, and whose names are Hun-ahpu-vuch the opossum-sabarcán-shooter, Hun-ahpu-utiu the jackal-sabarcán-shooter, Zaki-nima-tzigiz the great-white-blood-letter, Tepeu the dominator, Gucumatz the plumed-serpent, Qux-cho the heart-of-the-lakes, and Cux-palo the heart-of-the-sea, Ah-raxa-lak the master-of-the-verdant-planisphere, Ah-raxa-tzel the master-of-the-azure-expanse.

Jackal may be rendered: *Sleeping animal*, and *Pryse* then renders *opossum* as *non-sleeping animal*.

4. Thus are named, thus are sung and celebrated together, those who are the grand-mother and grand-father, whose name is Xpiyacoc the sun-god and Xmucane the moon-goddess, protectress and conserver, twice grand-father and twice grand-mother; as it is said in the Quiche histories which completely describe their nature and subsequent actions for prosperity and civilization.

5. This is what we will write since (some one has promulgated) the Word of Dios, and within Christianity; we will reproduce it since the Popol Vuh is no more seen, in which it was clearly seen that men came from the further shore of the sea; the title of which was "The Tale of Human Existence in the Land of Shadows, and, How Man Saw Light and Life." ..

Dios Spanish for *God*, which was everywhere by missionaries substituted for the Quiche name for *God*, Cabavil.

Christianity literally, *within already the word of God*.

Land of Shadows literally, *in the overshadowed Land*.

CHAPTER I.

CREATION OF MAN.

6. It is the first book written long ago; but its sight is hidden from him who sees (externally only) and who thinks (with his brain only). Marvellous is both its appearance, and its recital of the times in which was completed the formation of all that is in the heavens and on the earth, the making symmetrical, and the quadrangulation of its signs, the measure of its angles, their alignment, and the establishment of parallels on the heavens and

on the earth, at the four extremities, at the four cardinal points, as was said by Tzakol the creator, and Bitol the former, the mother, the father of life and of existence, he by whom all acts and breathes, father and vitality of the peace of peoples, of his cultured-and-developed-devotees; he whose wisdom has brooded over the excellence of all that exists in the sky, on the earth, in the lakes, and in the sea.

7. Here is the narrative of how everything was in suspense (or latency), everything was calm and silent, everything was immovable, everything was peaceable, and immensity of the firmament was void.

8. Here then is the first word and the first divine utterance. Not yet was there a single man, not an animal; not any birds, fishes, crabs, forests, stones, pits, bogs, caverns, grass or groves, only the firmament existed.

9. Not yet did the face of the earth show itself; the tranquil ocean and the space of the skies alone existed.

10. Not yet was there anything substantial (embodied), anything clinging (correlated), nothing that balanced (equilibrated), nothing that made the least sound, which raised a sound in the sky.

11. Nothing yet stood upright, there was only tranquil water, nothing but the calm and solitary sea, for not yet was there anything which possessed existence.

12. There was nothing but meditative poise and silence in the shadows in the night. Solitary also dwelt Tzakol the creator, Bitol the former, Tepeu the dominator, Gucumatz the plumed-serpent, Alom the begetter, Qaholom the cause of existence; they hovered over the water as a dawning light.

13. They are lapped (enveloped) in green and azure; hence their name Gucumatz (serpent with green and azure plumes of the bird of paradise); they belong to the greatest sages. Thus the sky exists, as likewise exists the heart-of-the-sky; such is the name of Qabauil, God; thus is he invoked.

14. Then did his word come here with Tepeu the dominator, with Gucumatz the plumed-serpent, in the darkness and in the night (preceding Nahuatl civilization), and she spoke with Tepeu the dominator, and Gucumatz the plumed-serpent.

15. And they spoke; they consulted and meditated; they understood each other; they assembled, (they joined) their words and their views.

16. While they consulted, it dawned; and at the moment of dawn man was manifested, while they were taking counsel concerning the production and the growth of the forests and the convolvuli (creeping vines), concerning the nature of life and humanity, (effected) in the darkness and the night by him who is Qux-cah the heart-of-the-sky, whose name is Hura-kan; the second is Chipi-sakulka the (zigzag) path-of-the-lightning-flash, the third is Raxa-cakulka, striking-lightning (thunder-bolt); and these three are from Qux-cah the heart-of-the-sky.

17. Lightning is the first (sign) of Hura-kan; the second is Chipi-cakulka the (zigzag) path-of-the-lightning-flash; the third is Raxa-cakulka the striking-lightning (thunder-bolt); and these three are from Qux-cah the heart-of-the-sky.

18. Then they came with Tepeu the dominator, and Gucumatz the plumed-serpent; then was counsel taken about civilized life; how sowing should be carried on; how dawn (civilization) should occur; who should be the support and nourishers of the gods (nobles and priests).

19. "Let it be so done. Let it be accomplished," (was it said). "Let this water retire, and cease to obstruct, so that land may exist; let it become firm, and present a surface, so that it may be seeded, and that day shine both in sky and on earth; for we shall receive nor glory (recognition) nor honor (adoration) of all that we have created and formed, until the human creature exist, the creature endowed with reason."

20. Thus spoke they, while the earth formed itself by their power.

21. Thus truly occurred creation, and earth came (spoken) into being.

22. "Earth," said they; and immediately it came into existence.

23. Its formation in its material state (occurred) as a mist or cloud; when the mountains, like lobsters, appeared on the waters; and in a moment the great mountains were (uprose).

24. Only by a marvellous and magical power, it was possible to do what had been resolved to do (shadow forth) about existence of the mountains and the valleys. simultaneously with the creation of the cypress and pine forests (which appeared) on their surface.

25. And thus Gucumatz the plumed-serpent, was filled with joy. "Thou art welcome (cried he) O Qux-cah heart-of-the-sky, O Hura-kan, O Chipi-cakulka path-of-the-lightning (water-born fire), O Raxa-cakulka the striking-lightning."

26. "What we have created and formed shall have its achievements," they answered.

27. And first the earth, the mountains, and the plains, formed themselves; the course of the waters was divided; the rivulets went away winding between the mountains; in this order did the waters arise when the great mountains were unveiled.

28. Thus was the creation of the earth, when it was formed by them who are Qux-cah the heart-of-the-sky, and Qux-uleu the heart-of-the-earth; for thus they are named who first made it prolific, the yet sterile and inert sky and earth being suspended in the midst of the waters.

29. Such was its fecundation, when they fecundated it while they were meditating its achievement and its composition.

CHAPTER II.

CREATION OF ANIMALS.

1. Then they gave fecundity to the beasts of the mountain (nature-sprites), who are the guardians of all the forests; the beings who people the mountains, deer, birds, lions, tigers, serpents, vipers, and the ganti (a beautiful but very poisonous snake), the guardian of the convolvuli.

2. Then Alom the begetter, Qaholom the existence-causer (he-who-confers-existence), spoke: "Are the shadows of the trees and the convolvuli made for silence and for being desert? Wherefore it is well there should be beings to guard them."

3. Thus spoke they, while they were arousing fertility, and were conversing about it; and immediately existed deer and birds. Then they distributed to the deer and birds their places of abode.

4. "You, deer, at the bank of the rivulet, in the ravines, shall you sleep; here shall you stay between the bushes and the forage; in the forests shall you multiply, on four feet shall you walk, on four feet shall you live." And it was so as they said.

5. Then were allotted likewise equally abiding places of the large and small birds. "You birds, you shall lodge in the tops of the forests, above the convolvuli; there shall you build your nests; there shall you multiply; you shall develop on the branches of the trees, on the twigs of the convolvuli."

6. Thus was spoken to the deer and the birds, while they performed their tasks, and took possession of their abiding

places and haunts. Thus did Alom the begetter, Qaholom the existence-causer, allot their habitations to the beasts of the earth.

7. The deer and the birds being all finished, a voice came to these deer and birds by the organ of Tzakol the creator, and Bitol the former, Alom the begetter, and Qaholom the existence-causer.

8. "Bray and twitter now, since the power to bray and twitter (is given you); let your language be heard, each according to his species, each according to his kind;" thus was spoken to the deer, the birds, the lions, the tigers, and the serpents.

9. "Tell out your name, honor us, we who are your father and mother, invoke Hura-kan, Chipi-cakulka the lightning-path, Raxa-cakulka the striking-lightning, Qux-cah the heart-of-the-sky, Qux-uleu the heart-of-the-earth, Tzakol the creator, and Bitol the former, Alom the begetter, Qaholom the existence-causer, speak; call on us; salute us;"—thus was said to them.

10. But they could not speak as a man; they only cackled, clucked, and croaked; each one murmuring in a different manner according to his kind, without the manifestation of any language.

11. When Tzakol the creator, and Bitol the former, heard that they could not speak, they said once more to each other, Alom the begetter, and Qaholom the existence-causer.

12. And it was said to the animals: "You will have to be altered, since you have not been able to speak. Wherefore we have changed your speech, and your food and your nurture; your dens and your abodes shall you have; but they will remain ravines and forests; for our glory is not perfect and you invoke us not.

13. "There shall yet be other beings; doubtless there shall be some who may be able to salute us; we will enable them to obey us; now do your duty; as to your flesh, it shall be ground between the teeth — so shall it be.

14. "This then is your destiny." Thus was spoken to them; and simultaneously these words were made known to the great and small living (nature) beings that are on the face of the earth (including pre-Nahuatl tribes). Now they wished to try their fortune again. They wished to make a new attempt, they wished to adopt a new method of adoration.

15. But they did not understand the language one of the other; but they ended in nothing, and nothing could be done.

16. Thus was their flesh humiliated; and all animals who are here on the face of the earth were reduced to being eaten and killed.

17. Hence the need of a new attempt at forming creatures by Tzakol the creator, and Bitol the former, Alom the begetter, Qaholom the existence-causer. "Let us try again; already the time of sowing approaches, here is the dawn about to appear; let us make them who are to be our supports (vehicles) and nourishers."

18. "How shall we do that we may be invoked, and that we should be remembered on the face of the earth? We have tried already with our first work and creature; it has not been possible that we should be saluted and honored by them. Wherefore let us try to make (men) obedient and reverent who shall be our supports (vehicles) and nourishers."

19. Thus spoke they. Then the creation and the formation (of man took place). They made his flesh of clay-mud (earth)

20. They saw that he was not well; for he was without coherence, consistence, without movements, without force, inapt and watery; he could not move his head; his face turned to one side only; his sight was veiled and he could not look backwards; he had been endowed with the gift of speech, but he had no intelligence; and straightaway he consumed himself in the water without being able to stand upright.

21. Now Tzakol the creator, and Bitol the former, said once more: "The more we work on him, the more incapable is he to walk and to multiply." They said: "Let there be then an intelligent being."

22. Then they said, while afresh consulting together: "Let us say to Xpiyacoc the sun-god, Hun-ahpu-vuch the opossum or sleeping animal-sabarcán-shooter, and Xmucane the moon-goddess, and Hun-ahpu-utiú the jackal or non-sleeping-animal-sabarcán-shooter: "Try once more to draw his lot, and to ascertain the time or horoscope of his formation." Thus spoke to each other Tzakol the creator, and Bitol the former; and they spoke them to Xpiyacoc the sun-god, and Xmucane the moon-goddess.

23. Then took place the discourse with these diviners (seers), the grand-parents of the sun and of the dawn, as they are called by them who are Tzakol the creator, and Bitol the former, and those are the names of Xpiyacoc the sun-god, and Xmucane the moon-goddess.

24. And those (the host) of Hura-kan spoke with Tepeu the dominator, and Gucumatz the plumed-serpent, then they spoke

to Ahgih, or him-of-the-sun, and Ahbit him-of-formation, who are diviners. "It is time afresh to decide concerning the signs of the man whom we had formed, (our formed man) so that he be once more our support (vehicle) and nourisher, that we may be invoked and remembered.

25. "Enter therefore into words (begin to speak), O you Alom the begetter, and you Qaholom the existence-causer, our grand-mother and grand-father, Xpiyacoc the sun-god, and Xmucane the moon-goddess; see to it that germination occur, that dawn break, that we be adored, that we be commemorated by the formed man, by the created man, by the civilized man (plaything-man), by the tried man (ground man); see that this occur.

26. "Manifest your name, O Hun-ahpu-vuch the opossum-sababarcán-shooter, O Hun-ahpu-utiu, jackal-sababarcán-shooter, twice-begetter, twice-procreator, great boar, great thorn-setter, great emerald-setter, great jeweler, engraver, great architect, he-of-the-verdant-planisphere, he-of-the-azure-surface, master-of-incense, chief-of-Tolecat, (the ethereal city), grand-parent-of-the-sun, grand-parent-of-the-day; for thus be ye named by our workmanship and our creatures.

27. "Make your passes over your maize, over your tzitze cork-tree beans, and divine so as to see if he will be made, and if it shall happen that we elaborate and carve his mouth and his face from wood?" thus was it said to the diviners. Then (it was the moment) to throw (lots), and to salute what constituted the divination with the maize and tzitze cork-tree beans. "Sun and creature!" said to them then the old-woman and the old-man. Now this old-man was the master of the tzitze cork-tree beans (his name was Xpiyacoc), the sun-god, but the old-woman was the diviner, Bitol the former, whose name was Chirakan Xmucane the moon-goddess-of-increase.

28. Now they spoke thus at the moment when the sun stopped (at noon): "It is time to agree, to speak, that we may hear, that we may speak and that we may say if the wood will have to be carpentered and chiselled by Tzakol the creator, and Bitol the former; whether he will be the support (vehicle) and nourisher, at the time when germination will occur, and when the dawn shall break."

29. "O maize, O tzitze cork-tree beans, O sun, O creature, unite, call to each other, cohabitate," thus was it spoken to the

maize, and the tzitze cork-tree beans, to the sun and the creature. And you, O Qux-cah the heart-of-the-sky, blush (come and redden yourself by pricking yourself with thorns), and be not the cause that Tepeu, the Dominator, and that Gucumatx the plumed-serpent, should lower their lips or their face."

30. Then they spoke and said the truth. "That is truly the way to make your puppets, worked out of wood, who may speak and reason at their ease on the face of the earth."

31. "Be it so," answered they, when they spake. At the same instant the puppet of worked wood arose; men arose, men reasoned; and these are the people who (inhabit) the surface of the earth.

32. They existed and multiplied; they brought forth daughters and sons, puppets worked from wood; but they had neither heart nor intelligence, nor memory of Tzakol their creator, and Bitol their former. They led a useless life, and lived like animals (walked like animals on all fours).

33. They remembered no more Qux-cah the heart-of-the-sky, and thus did they fall; hence it was only an essay and attempt at men; who at first spoke, but whose face dried and withered; their hands and feet were without any consistency, they had neither blood, nor subsistence, nor humidity, nor fat; withered cheeks were their faces; dry were their feet and their hands, and their flesh languished (emaciated).

34. Wherefore they thought not of raising their hands towards Tzakol the creator, and Bitol the former, their father and providence. Now these were Chicop the first men, who in great number existed here on the face of the earth.

Chicop signifies all kinds of living creatures, may also be applied to men, in the sense of brutish, savage, uncultured, barbarous. The creation here spoken of seems to allude to the Savage or barbarous tribes of North America.

Earth According to this text it seems very evident that a noble and sacerdotal caste was created before that which is mentioned later. It is here depreciated by the writers of the Popol Vuh as being useless, ungrateful and deformed, and partly destroyed, it would seem by the deluge, or the hurricane that we will soon hear of. A historical tradition, preserved by Garcia (*Origen de los Indios lib. V. cap. v.*), gives us reason to suppose that indeed this cataclysm destroyed a part of this race, and that what was left of it retired to the mountains of Chiapas and of Oaxaca, and that from them descended the civilized nations of the Zapotecas. The two brothers Hun-Chouen and Hun-Batz, which we will soon hear of, might have retired thither with them, whence it might result that the men of this creation were pure Nahuas, born without commerce with the women of that country, and true Toltecs of the country of Oaxaca and Tehuantepec, who called themselves "friends and sons of Quetzalcóhvatl" (Sabaguin, *Hist. gen. de las cosas de Nueva España*, lib. x, cap. xxix, 10).

CHAPTER III.

THE DELUGE.

1. Now happened the end (of these men); the ruin and the destruction of these puppets, worked out of wood, who were put to death.

2. Then the waters were swollen by the will of Qux-cah the heart-of-the-sky; and there occurred a great inundation which rose over the head of these puppets and these beings of worked wood.

3. The tzitze cork-wood- tree (constituted) the flesh of man; but when the woman was moulded by Bitol the former, and Tzakol the creator, the zibac (sassafras or willow) (was what entered into the composition of) the flesh of the woman: that is what was to enter (into her construction) by order of Bitol the former, and Tzakol the creator.

4. But they neither thought nor spoke before Bitol the former, and Tzakol their creator, who had made them, he who had made them be born.

5. And thus was their destruction; they were inundated, and a thick rosin of incense descended from the sky, (the bird) named Xetotcovach, or face-below-the-navel, came to seize their eyes from their orbits, the Camalotz, bat-blindness, came to cut off their heads; the Cotzbalam the wasted-force, devoured their flesh; the Tecumbalam, the obstructed-force. broke and ground their bones and their cartilages; and their bones were reduced to powder and dispersed for the chastisement of their persons (to humiliate, to degrade their faces).

6. Because they had not thought before their father and their mother, he who is Qux-cah the heart-of-the-sky, whose name is Hura-kan; on account of them the face of the earth was obscured, and a shadowy rain began, rain by day, rain by night.

7. Then arrived all the animals (nature sprites), large and small, (and the men saw themselves) maltreated to their face by wood and stone: all that had served them spoke, their skillets, their dishes, their kettles, their dogs, their hens, all that was there shamed them to their face (showed their faces).

Animals these instruments who insult man in this moment seem yet to make some allusion to a revolution between the races of this epoch, which might well have occurred simultaneously with the convulsions of Nature. This seems to be indicated by the traditions preserved by Garcia (Origen de los Indros, lib. v, cap. iv et vi).

8. "You have treated us badly; you used to bite us; in your

turn you shall be tormented," said their hens and their dogs.

9. And now their grinding-stones (said in their turn): "We were tormented by you; daily, daily, by night and by day, holi, hugui, hugui, (onomatopoetic words descriptive of grinding), scratched our surfaces for sake of you this is what we bore for you; now that you have ceased being men, you shall feel our forces; it is we who shall grind now, and we will reduce your flesh to powder," said the nether mill stones.

10. And now their dogs, in turn, spoke, and said: "Why did you not give us our food? Hardly did you look at us, and you used to drive us out and pursue us; and while you ate your meals, the whip (the object with which you struck us) was always at hand.

11. "Thus did you use to treat us; we were unable to speak. Had we been able to do so we would not have been executing you now. How was it that you did not use your reasoning faculties, how was it you did not use to think of yourselves (your better selves)? It is we who destroy you now, and now you shall feel what teeth there are in our jaws; we shall now devour you." said the dogs to them, while tearing to pieces their face.

12. And now their skillet and kettles in turn spoke to them: "Evil and harm you used to do to us, smoking up our whole surface and mouth; ever exposing us to the fire, you used to burn us, even though we felt nothing.

13. "You shall feel it in turn and we shall burn you," said the kettles, insulting them to their face. Thus spoke also the hearth-stones, (demanding) that a violent fire should be lit under their heads stretched above them, for the harm the men had formerly done them.

14. (Then you might have seen the men) running so as to push each other, filled with despair; they wished to get on the top of the houses, and the houses, falling down made them also fall down to the ground; they wished to climb the trees, and the trees shook them down afar from them; the men wished to enter the caverns, and the caverns closed themselves before them.

15. Thus was accomplished the ruin of these human creatures, a race fated to be destroyed and overturned; thus their persons were all delivered up to destruction (condemnation) and scorn (dissolution) their faces and mouths were destroyed.

(To be continued.)

THE LIFE OF JOHANN GEORG GICHTEL.

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1722

BY T. R. PRATER.

(Continued.)

CHAPTER IX.

After he had been shown how to take the sins of others upon himself, he continued this practice for the remainder of his life. (This means that he could extract from the inner sphere of others, their evil thoughts and transfer them to his own sphere and burn them up in his now awakened spiritual fire. A very dangerous work which cannot be done except by an experienced, courageous, and powerful warrior, as these evil thoughts are real entities of great power and may become active and fight in the nature of him who would destroy them.) He had learned long before that the prediction and prophecies that come from the lower fire-world were only guesses and seldom proved to be true. He found also that the promiscuous reading of all books of books on mystical subjects was more of a hindrance than an advantage. Eventually he made it a practice to read a few of the books of the scientists of that day, to keep abreast with the latest discoveries, and the only other books he read were the Bible and Jacob Böhme's works. He used to say that the works of Böhme had helped him to understand the Holy Scriptures more than all the other books he had ever read. He also very often expressed his astonishment that this simple man had penetrated deeper into the meaning of the words of the Hebrew than any of the Jews and Christians. Although he had read many works on mysticism he had not found in others that which he found in Jacob Böhme's works, about the practical application of entering the inner life. He used also to say that if there was anything in the holy scriptures which was dark, magical or mystical, Böhme would explain it all. Hence he recommended to others that they should read Böhme's works; and called their

attention especially to his 47th letter of explanation (*Theosophische Sendbriefe*). He did not care so much to acquire more exterior knowledge * as to attain to the inner life. He had to work a long time until he could comprehend the writings of Jacob Böhme, that confirmed and clarified what he himself experienced. He often found that during the hardest fight and darkest moments, the prayers he generally used appeared to be erased from his mind, and he had to look for other powers and weapons. He found them in an unflinching faith in his higher nature, which always was sufficient to enable him to overcome the dark powers.

In the beginning of his career he practised asceticism, and fasted a great deal. But after he had the soul powers sufficiently aroused, and the battle with the lower nature commenced, he found out that a sound physical body was necessary, and that fasting irritated his nature so much that he could not even endure the humming of a gnat. He knew this irritable condition to be more of an impediment than an advantage, in spiritual work. His physical body was a good servant to him, and, therefore, he nourished it.

CHAPTER X.

During the year 1669 he had to undergo further severe trials. Among others was another offer of marriage from a very rich Norwegian family, who lived at this time in Grassenhaage. Their daughter was offered him with a dower of 100,000 guilders. But when the next day he met the daughter elegantly dressed, and bedecked with 15,000 thalers worth of jewels, he told her that man was built in the image of God and had no need of artificial adornments, for by ornaments we only blasphemed the creator. Shortly after this event he left the Hague, and did not return until after many years, and then in company with his dear brother Ueberfels.

On his return to Amsterdam he called upon a family to whom he had some letters of recommendation. There were two brothers and two sisters. The elder sister, a widow, was very religious. At the first interview they all liked him very much, and

* Here we should remember that at that time he was a learned man and had a well stored and well trained mind. Also his recommendation to read Böhme shows that although he had visions of some of the deeper mysteries of nature he had to have an outward guide (Böhme's books) to clarify his mind and to understand their import and meaning.

one of the brothers offered him two hundred ducats as a present. But he declined to accept this as his inner voice did not give him the consent. They urged him to stay for dinner, which he accepted. The elder sister was very modest and plainly dressed; but the younger one appeared so bedecked with jewels that she looked more like a princess than the daughter of a citizen. In his discourse at the table he so criticized the useless expenditure for ornaments to bedeck the person, that the younger sister felt ashamed. But she did not benefit by it; and as he observed this he did not touch upon the matter again during the meal.

On arriving home he felt an intense sympathy for the family he had left, and sinking into devotion he asked that he might be permitted to take upon himself this desire of vanity which possessed the younger daughter. His request was granted him, and for four days he had a hard battle to conquer this same spirit of vanity. He was much distressed during this struggle, for he was not an experienced fighter in this line; and when he asked inwardly why he was so much troubled, he was told that he had wished to take upon himself that other person's fault. Thereupon he became calmer, and gradually conquered this spirit of vanity. Shortly after, both sisters of their own accord put away all ornaments and jewels. They began to respect and honor him very much, and remained unmarried, devoting their life to God. This family helped Gichtel financially until 1678; and why not longer will be told later on.

This occurrence taught him how to help others by taking upon himself their faults and shortcomings. One day both sisters paid a visit at his house; and when they looked into the larder found that he had no provisions. They chided him for suffering hunger when he could have anything he wanted by simply asking for it; but he answered that Jesus had taught him to pray, to have confidence, and faith, but not to beg, and that he knew of no man of God who had ever done this. They kept silent, but saw to it that he did not want. He kept quiet and very much to himself. Many condemned him because he did not go out, nor preach to save souls; but this criticism did not affect him, as he always followed the inner voice only and the voice did not tell him to do so. Nevertheless, many came to him personally; and many corresponded with him; and in this way he led many to the true life.

(To be continued.)

PLAIN THEOSOPHY.

By BURCHAM HARDING.

PART IX.

STATES AFTER DEATH.

THE previous articles have dealt with the periods of active existence in this world, but our subject would not be complete without a consideration of the states of rest, which intervene between those of activity.

Seeds invariably reproduce plants of their own kind; the acorn does not bring forth a daisy, nor a grain of corn an oak. This analogy of nature indicates that the conditions into which each man is born — his physical, mental, and moral environments — are not the result of chance, but the direct outcome of former lives. Laws of nature are divine, characterized by perfect regularity and justice, and bring to each the exact results of former conditions. The law of "cause producing effect," or Karma, as it is called in the East, establishes a direct sequence and connection between the various earth lives of a soul. Our immediate object is to trace the continuity of this law and its methods of operation during the periods between two lives.

Our second article gave a description of the seven human principles. At death, the outer manifestation of the four lower principles is disintegrated. The effects of the energies engendered by each of the four lower principles during the life just closed, are impressed upon the spiritual essence and remain latent, as in a seed, until another birth into this world. These seeds will then reproduce their own former characteristics, mould the new body, and determine its environments. To make this clearer, we will remind the reader that each principle has its seven subdivisions corresponding to the human principles; three spiritual and permanent, and four transitory. At death, the soul throws off the four mortal principles, and at the same time each of these discards its four lower subdivisions; but the three higher subdivisions are spiritual and indestructible, and retain the impressions of the lower as the seed bears the astral types of every part of the full grown plant. The triangle in Diagram II, in our second article, is meant to symbolize the immortal soul

of man, the storehouse of the records of his past lives. Similarly, the three higher subdivisions of each principle retain the characteristics of its own past. As the seed of a plant bears, in a latent state, the astral types of all the parts of the full growth, so does the "life" carry the full records through the states between two earth lives.

Rebirth is growth from within. The soul, immortal and permanent, periodically clothes itself with the four lower principles. The law of growth is universal. The mystery of whence comes the soul at birth is explained by the analogies of nature, and by the unseen laws which guide the actions and reactions of matter.

The human principles are parts of the seven globes of the world, which are interblended and are everywhere around us. As death only transfers our consciousness from this material globe to one of the others, we cannot correctly speak of these states after death as separate localities, for the particular principle through which we are operating for the time merely determines upon which globe we are then conscious. While awake, using the physical body and brain, we hear, see and know the things of this material globe. When asleep, we no longer perceive material surroundings, but are conscious on another of the globes, recovering knowledge of this world upon awakening. Some dreams are recollections of happenings in these other states. The same rule applies when the physical body dies, for we are then deprived of the vehicle which enabled us to be conscious in the material world, and we then use other principles and are conscious upon their corresponding globes.

The ancient teachings recognized three principle states into which man passes after death—see diagram I:

- (1) The world of desires or passions.
- (2) The world of thought forms. Devachan.
- (3) The world of ideals. Nirvana.

These are the three spheres of ascending spirituality, in which the several groups of souls find their attractions, and correspond with the three planes: (1) Astral, (2) Intellectual, (3) Spiritual. There are numberless subdivisions of these states, varying in their progressive spirituality and intensity of feeling; the rule being that the more selfish, the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. As the tree makes growth during the summer, and in the winter its activities are suspended, so the earth life of man is his period of active development, the conditions after death being states

of effects, not of causes. The thoughts and acts of life on earth determine our conditions after death.

Man is a "thinker," continually forming thoughts, which are strong forces, impelling to action. "As man thinketh, so is he," and so will he be after death. As mankind is now in the fifth race of the fourth round, he is developing the fifth (the self-conscious Thinker,) phase of the fourth principle. Our lives present repeated struggles between the mind and the animal desires, which are worked out in the mind, for that is the real battle-field. Sometimes selfish cravings hold sway, and we store up in the mind selfish tendencies; at other times the soul is taken as a guide, and spiritual impulses are evolved. At the end of a life, the mind may be entirely subject to animal and selfish passions, such as personal vanity, ambition, greed for money and the like, on account of having allowed them to engross our attention; or we may have purged the mind by philanthropic practice and benevolence, thus implanting the love of humanity in our hearts. Usually the mind is a mixture of these two states, and enters upon the after death conditions subject to the energies of both sides.

When the breath leaves the body, the astral separates from it, and, remaining near, disintegrates as the physical body decomposes. Disintegration liberates the life principle, and this, together with the physical and astral bodies, returns to its element. Cremation of dead bodies hastens this process, and is both helpful and a sanitary necessity.

Immediately after death, the "world of desires" is entered, and a stay is here made until freedom is gained from the selfish impulses which chain the mind to earth. This period may vary in length from a few days to many years, depending upon the vigor of the tendencies implanted in the mind during earth life. In this state no new desires are developed, but we are subject to those surviving from earth life. The majority of people pass through the "world of desires" in a semi-conscious state, as if half asleep. At death the lower nature forms a "body of desires," a center of forces, which does not assimilate new ideas, or initiate courses of action based on any power of volition, but is carried hither and thither repeating automatically the impulses acquired during earth life. If strongly attached to persons or localities, it will hover around them, but remains invisible, unless the living are clairvoyant and can see on this inner plane. The "world of desires" corresponds with the purgatory of the Catholic Church.

An express train will run a considerable distance after the steam is cut off, by reason of its momentum, but will eventually stop. Similarly, the body of desires gradually fades away, for after the death of the physical body, desires lose their energy as further gratification is difficult, until finally the body of desire disintegrates, leaving but its spiritual principles as a seed to mould the succeeding incarnation of the mind.

During earth life, the energies of the mind are of a dual nature. They are composed partly of selfish impulses, the outcome of physical life, as well as of envy, jealousy, revenge, selfish ambition, greed and avarice; and partly of unselfish impulses arising from aspirations for the betterment of our fellow beings, of pity, love and sympathy. This complex mind, the harvest of the past life, has therefore two natures: selfish, and unselfish. In the world of desires the separation of these two sides of the mind takes place; for the selfish impulses are left there, having no place in the higher sphere. Only the unselfish tendencies are assimilated by the mind in devachan and become immortal. The spiritual essences of the four lower principles, with the impressions of the past life, remain as germs or seeds in a latent state, ready to come to life, like so many avenging fiends, to attach themselves to the new personality when the mind reincarnates. Death does not relieve us of the results of evil thoughts and actions, for, when reborn, we awake to find ourselves carrying on a battle with our old foes, being compelled to take up the fight and endeavor once more to conquer the tendencies left unmastered in the last life, and so on life after life, until they are finally subdued.

The "Crucifixion between two thieves" is an allegorical rendering of the relation of the soul to the two aspects of the mind. of desires, the selfish aspect of the mind; the other thief to whom was said "This day shalt thou be with me in Paradise," symbolizes the spiritual or unselfish aspect of the mind. Each in turn is a thief, for first the lower steals the consciousness, while passing through the world of desires; and in devachan the other thief absorbs the consciousness until the memory of the last personality is exhausted, and the soul is free on its own higher plane.

The states after death vary for each one in accordance with the events of the past life. The above description refers to a person living a normal life and dying a normal death. Space does not permit us to treat of exceptions, such as suicides, executed criminals, the victims of accident, and of abnormally

wicked people. References of such exceptions can be found in current literature.

We arrive now at the consideration of the next higher state after death, known in Eastern writings as devachan. For many centuries the doctrine of reincarnation has been lost from the Western world, and the very existence of the intermediate states between earth lives has faded from our knowledge. In devachan the higher mind assimilates from the lower, and builds into itself the higher feelings, aspirations, affections, and unselfish tendencies of the past earth life, which is all that attains immortality. We note the law of justice, of cause and effect ruling in devachan, for earth life determines the nature and character of this state. Heavenly treasure must have been laid up while we were in the body, for devachan is a recapitulation of the experience of earth life, but freed from the admixture of sorrow and disturbing evil circumstances, for the latter have been sifted out in the world of desires. In devachan we enjoy a conscious realization of the hopes and aspirations which had perhaps eluded our grasp during earth life, and we delight in the companionship of every one we have truly loved. The yearnings of the mind are fulfilled, and thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings while on earth. "The bliss of the devachanee consists in the complete conviction that it has never left the earth, that there is no such thing as death at all."

Everything in nature has its periods of rest, devachan being the state of repose for the mind between earth lives. It is necessary for its evolution, being a time of spiritual gestation, when the ideal qualities of the mind, which had been stifled and smothered by the hurry and bustle of life, find their opportunity to grow and expand. "It is the harvest time for those spiritual seed-germs sown in our moments of dream and hope, but stifled in an ungrateful soil, blooming in the rosy dawn of devachan and ripening under its ever-fructifying sky. There, all unrealized hopes, aspirations and dreams, become fully realized. Any one passionately devoted to music or any form of art, with an impersonal and unselfish love, would be continuously in the enjoyment of his ideals. None of those we have loved on earth will be missed, for unselfish love is an emotion of the mind. There is no consciousness of isolation, nor is there any possible parting from chosen associates. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away.

Thus we see that justice rules in devachan, for each makes his own conditions, his needs and merits being adjusted with unfailing certainty. The duration of the blissful state, as well as the intensity and amplitude of the emotions which constitute it, are precisely fitted to the individual's capacity for enjoyment,— and these have been determined by his aspirations during earth life.

The length of the period between two earth lives, we are told, varies for different individuals. As the desires and mind play a leading part, we have a clue to these variations. The materialist who sincerely believes in no hereafter, and whose mind has no desire for it, would naturally stay there a very short time. It may also be comprehended that a good person with intense longings for a condition of rest, might be detained in devachan for a considerable period. One whose whole nature is humanitarian, deeply imbued with a desire for active work in helping mankind, would naturally be drawn back quickly to earth to continue his interrupted labors. As upon earth we pass through infancy, prime, and old age, so in devachan there is the period of gestation, and the attainment of full bliss, followed by the gradual exhaustion of the forces, and then the mind prepares for another life on earth.

There are great varieties of states in devachan, and each personality gravitates to the one most befitting his deserts. Thence he emerges once more into the world of causes in a new body corresponding to his own past merits. The seed germs of the lower principles of his previous personality which have been dormant during the stay in devachan, once more become active forces and begin to grow; the affinities for good and evil engendered in the previous life mould his new body and its environments. This process affords an explanation of the dogma of "original sin" and of the problem which has been regarded as incomprehensible,— the inequalities of the conditions of birth. The new life entered upon is conditioned by the use or abuse we have made of opportunities in our former existence.

The truths as to the human mind and its states of existence were well known to the early Christian Fathers, and recorded in their writings, but were gradually suppressed by anathemas during the first five centuries of the Christian era. See "History of the Councils of the Church," by Bishop Hefele. In place of the old truths based on nature's laws, man-made dogmas were substituted; among them that of "original sin," to account for the existence of evil tendencies in children. It was laid down that all men are born "children of wrath," unable to save them-

selves from hell fire by their own merits, but must rely upon those of a vicarious human sacrifice. Knowledge of the truth sweeps away such shallow deceptions, which have caused hundreds of millions to live in abject fear and misery, and have prostituted their manhood.

At birth we are launched upon a new life entrusted with certain talents, great or small according to our past efforts, and endowed with free will to mould the future, which will depend upon the use we now make of our conditions. Many of the immediate consequences of our actions are settled up promptly, but others, especially the tendencies given to the mind, remain over from life to life, and cause the great inequalities of birth.

The third of the states after death, called in the East Nirvana, corresponds with the heaven of the Bible. When the "lives" have passed through the seven globes of a round, having had multifarious existences in bodies with devachanic interludes, they are drawn into the One Being, the collective humanity, and pass into nirvana, a spiritual condition far superior to devachan. It is a state as far in advance of devachan, as the latter transcends earth life. Instead of being in thought to the details of one life, the soul in nirvana is free, able to look back over all its past, for in regard to this planetary chain it has reached omniscience, in which all sense of individuality is expanded in the whole. It far surpasses our present powers of conception and words fail to adequately describe it.

Nirvana is that state of unity into which the whole world passes at the end of each manvantara. When man has spiritualized the "lives" of the kingdoms of nature, and has unified them by drawing them into himself, he is the Root-Manu which, after a period of rest, becomes the Seed-Manu to produce another world.

Individuals may force on their evolution and attain nirvana before the completion of the seventh round, and in such case they await there the rest of humanity who will join them at the completion of the seventh round. The Calvinistic doctrine of individual predestination is based upon the possibility of reaching nirvana or heaven ahead of the rest of the race. In every century there are some who are fore-ordained by themselves to reach nirvana in that life. They are not the favorites of a personal God, but are the most advanced souls of the age, who have struggled through many lives to prepare a purified body into which the "Sons of Mind" may fully incarnate, and so attain

the reward of nirvana or heaven. The majority of mankind, having failed to attain the necessary standard of purification, are self-condemned to reincarnate for further experience. Calvinism not recognizing reincarnation, consigns the majority of humanity to hell, and is correct if this world is recognized as the hell.

Some have stated that nirvana is a state of annihilation, but such is clearly an error, for Buddhist scripture records that Buddha entered and later returned from nirvana twenty years before his death. It might with equal truth be alleged that a seed and its types while dormant, are annihilated. The *heaven* spoken of by Jesus, refers to nirvana. It is described as "eternal," the word being derived from the Greek "aeon," meaning a vast period, but which has a beginning and an end. The biblical heaven cannot refer to devachan, which may be a short duration, but exactly describes nirvana, the immense period of rest between planetary rounds. That the biblical heaven refers to nirvana is further corroborated by the Christian teaching that there is no return to earth when heaven has been entered; for when the soul has reached nirvana, it does not return to earth life except in the case of a Christ or a Buddha. The theological ideas upon heaven and hell are very meagre and shifting and are rapidly disappearing. This earth is the hell for mankind.

Heaven and hell are not places primarily of reward and punishment, neither is death to be feared as retribution for sins; but all are natural phases of existence through which everything and everybody, good and bad, are continually passing. To attain the final goal, there must be more than mere goodness, which is usually an absence of evil actions and thoughts, for they will be exhausted in devachan. There must also be engendered wisdom. Knowledge of the great laws of nature, deeply implanted in the heart, and a realization of the One-ness of all, will lead to the practice of virtue as a spontaneous and irresistible impulse. The sum of transitory human sorrow can be lessened, transforming this world from a hell into a heaven, and the advancement of mankind upon the spiritual path quickened, if each will understand his true position in life and endeavor to be brotherly towards his fellows, for in nirvana or heaven, separateness gives place to unity.

MY FORMER LIVES.

By B. E. G.

(Continued.)

IV.

THOU hast power and riches and glory! The Gods have honored thee. Thou hast attained unto the high wisdom of the third step, but thou art mortal. In a moment, in the closing of an eye, shall thy power pass from the earth. Who, then, art thou, that thou shouldst set at nought the 'Counsellors of Wisdom' and seek to turn thy people from the ancient truth? Hear the word of the God! 'Thou shalt go forth to conquer, and shalt get of the thing which thy heart seeks, but thou shalt die ere it comes into thine hand. Thou shalt return and reign in riches and glory, but thou shalt go down even as the Great Sun sinks into the boundless water. The Law which thou mockest shall grind thee to dust even as the women grind the golden maize.' "

This was the message which the saintly Zakalta bade me give boldly to the Inca, Melaktla, when he sought a god-speed from the temple for his war in the northland. I gave it. In his wrath, with impious hand, he gave my body, consecrated though it was to priestly service, as a feast to the condors in the high desert beyond Cuzco.

As I now look back over the fleeting changes of a hundred lives on earth, I note that in many of them, some beautiful scene in nature is the central point from which radiates the light of memory. Sometimes it is a towering mountain height whose everlasting snow shines white in the sunlight; sometimes a rugged gorge dark and awesome, or again a wide expanse of snowy wastes, or even it may be, the homely daily toil of humble service, in which I lived close to nature, but in each case the one point stands clear, and if there my soul waits in silence, soon comes the light which illumines all the life, and memory is an open page.

On the western slope of the Andes there is such a place which with closed eyes, in silence, I see. Then my soul reads me the story.

Sometimes from the towering height of the mighty mountain I have caught a glimpse of the shimmering light so unlike the sky or cloud that I knew it to be the face of the great ocean throwing back the sunshine. At such times I have stood and watched through the lucent air the lessening figures of the runners as they dwindled into specks against the western sky where it meets the plain beyond the little hills. On the top of a round hill in the last line was a relay point where was a shelter house and a girder whose duty it was to furnish the runners with their leaves for chewing as they ran, to tighten their body-bands, and to tie the knots in their fringed belts, which should tell the speed with which they ran and the condition of their burdens. These knots also told the condition of the runners themselves, as the Guardian was not careless of the welfare of those born to the service. Reports were also from time to time required from the runners themselves in addition to the tie records, whose meaning they knew not, for, since Khielotal became guardian of men and keeper of the treasure, no runner had learned the tie record. That learning was allowed only to the girders, senders, and preservers. This was so arranged that the reports of the workers could be taken by the receiver and those in charge and compared with the ties, and so the truth be learned.

As a priest of the second order, ministering only to the official class, I had been fully instructed in the manner of keeping the tie records, and all the receipts of fruits, grains, and herbs, and gold, and silver, for the storehouses of the God, were under my charge. My ancestors had lived in the north country and when the armies of the Inca had conquered our people, the survivors were all brought to the middle land and placed in the great hills of the lesser mountains. Captains of hundreds, who were of the families of the nobles, were placed over and taught our people to till the soil and to build the store rooms; others were taught to keep the records, to perform the rites of thanksgiving, and to wait upon and receive instructions from the God as given to us by the royal priests of whom the Inca's elder brother was chief, he having been chosen for that office by a special sign of favor from the golden God before the translation of his father, who was then the royal priest and king.

Thus it had come to pass that I was born into the priestly order, my grandfather having been placed as a "learner of wisdom" when as a boy he had been brought from the north. I had early gained a knowledge of the law of remembering and had been able to read in my cloud-body, the story of my life in the

frozen snow-land of a far away country where experience had taught me patience and devotion until now, partly from the knowledge that I did not again need or wish for the dreariness of that life, and partly from gratitude for the patient love and helpfulness which had then wakened my heart to hope, I took up my life on the western slope of the mighty hills, with a glad thankfulness that I was to be allowed to help this people who were such children in life.

From the saintly Zakalta I had received daily instructions for a full year, in the short history of these children of the western hills. I had learned how one had come from a far land, sent by his brothers of the great Lodge to train this child-like race to grow into manhood, that souls who sought wisdom might come again and learn; and how, unable to reveal himself to their babe-like minds by any other means, he had shown them the sun, as the great God, and his fair skin and flowing hair, already white-ned with years, had led them to believe that he, and the wife who shared his mission, had journeyed to them from the sun. I also learned how he had taught them to plant the seeds and care for the plants, and gather the golden grains of maize and store them against the time of need; and he had made it so that the part in life which he assigned to each one, in order that the needs of all should be supplied, should pass along from parents to children, and thus a whole life-time of service should make unnecessary a return to that same service in another life. I had been shown, by record and legend, how one that had lived a life as a burden-bearer had returned as a runner, and how the runner had come again and lived as a guardian, and that the guardian had later lived the life of a priest, and that the priest who had already lived through all the grades and could now remember them in his soul, had come as Inca to guide the whole people and give them his wisdom as they could receive it.

Though it was not the duty of my order to care for the bodies of those released from their class by death, yet I must know how the bodies were prepared, and so was taught all the mysteries of preserving the heavy body so that the cloud body should not fade away before the "Live One" should return to claim it. From the first we had known that each man is, ever and always, a living being, and that it is only the heavy body that wears out and becomes useless. All in the whole land knew this and were taught how to live through each life time so that they might reach a happier state after the heavy body was wearied.

After my year's instruction by Zakalta had been finished, I was sent out with an older priest to be taught all the lesser duties that would be mine to perform. This continued for three years, when I returned to the High City to receive the secret teaching to which I had pledged myself during the first year. Another year I spent within the temple, learning the meanings of all the symbols and of the few rites and ceremonies which Melaktla allowed to be performed for the people. I say the *few* rites and ceremonies, for this Inca had changed the ancient customs, and the purpose and the manner of the change brought about the great woe which befel the Children of the Sun.

It was during that last year, in the sacred cavern on the mountain side overlooking the High City, that I was taught the secret steps along the hidden way, faithfully taking which I would find the Holy One whose outward sign is the glorious Sun. I learned the four paths of self-denial, and the three steps of attainment. I was taught to avoid anger, avarice, deceit, and belief, in order that I might develop in myself action, patience and love. All these things having been taught me, I was sent into the wilderness beyond the great lake. There in the solitude, undisturbed by sight of human form, in the silence unbroken by human voice, I prepared my body, my mind, and my heart, to receive the great Light of the Holy One, that I might ever after shed that Light upon the path of those who should seek the Way.

I lived upon the eggs of birds, the roots and leaves of herbs, the seeds of wild grasses, the berries from the bushes, and the roots of trees and plants. Twice during the time the sun came so near to me that in his daily journey from his rising to his setting, he for some days passed directly over my head. Then I climbed to the lofty top of the highest peak and in the great silence, with the earth beneath me and the holy fire above me, I cried unto the Spirit of Love that he light his undying flame in the holy place of my heart.

As the saintly Zakalta had promised so it came to pass. In the brightness of the noon-day, on the mount beyond the clouds, with all the abysmal depths and towering heights of earth beneath my feet, I received the benediction of the Most High, and the word of power was given me. Then was revealed to me the glory of that light which, through all the ages of my later lives, has burned undimmed in my inmost heart. No spoken word can tell the holy calm of the mighty power with which the majesty of that Presence filled me. No symbol can shadow it forth.

Those who have received it will know. Those who seek it will find.

In that hour of illumination it was revealed to me that, be it dim or bright, a ray of that holy light shines in every human heart, and that henceforth I should strive for nought save to awaken each man to his own light.

I returned to Zakalta who hailed me as "Brother of the Light," and "Priest of the Golden God." In the daily duties of my priestly office I had a care that the third of the grain and gold should be justly measured and held in store for the uses of the God, for I knew that use would be the nourishment of the priests and of the people themselves when the hour of need should come. But in all the years of my priesthood it was my greatest care that each who came to me for consolation or advice or converse, or even for the transaction of necessary business, should take away with him some word or thought or token which should bring ever to his mind the thought that the great glorious Sun, symbol of the Golden God, was also a symbol of the Holy Light within his own heart.

But it came to pass that we fell upon troublous times and in the end the great woe came to all the children of the Sun. It was because in the secret place of his own heart Melaktla, the royal priest, and the Guardian of the great treasure, hid himself from the light in his own heart. He built as it were a mound of selfishness in his own mind and skulked behind it. As the days and the seasons had passed there had been gathered a great store of all things, but more especially of that gold which is the special token among men of the great God who gives the everlasting life. It was an evil day indeed when Melaktla, through the selfish desire of his own mind, conceived the purpose of using the great treasure of gold for gaining power over the people which, as his priestly wisdom revealed to him, lived and grew mighty in far away lands. As the purpose took form in his mind his wisdom grew less, but his cunning increased, so that he planned craftily and bent the priests and the nobles to his wish. At first the priests opposed his changes in the rites which, though small in themselves, made the wiser ones among the elders fear for the future of our sacred learning. We had long known, those of the first and second orders of the priesthood, that after a series of well accomplished lives among these children, we should, when worthy, gain life in a northern land, nearer the head of our mother earth, and among a people wiser and greater than our-

selves. For this we both hoped and strove. This was our daily wish when with face to the east we greeted the rising symbol of the God. Upon this hope the crafty Melaktla built his plan. Cautiously and insinuatingly he sowed the seed of a selfish desire, intending when the plant was grown to pass it off as a field of divine hopes. He thought to harvest by his own hand, and not by the hand of the good law, the fruition of effort here and now; and gold was to be the mighty means of his accomplishment. When his plan had so far progressed that the priests must of need know, and so give sanction to his acts, Zakalta and I, his chosen successor, set ourselves firmly against it. We planted ourselves upon the ancient rites and divine wisdom in which, as one of the priestly order, Melaktla shared. Our opposition to his plan availed nothing, so far as changing his determination, and at the last we were obliged to demand, by the right of the soul, the intervention of the lower gods.

That a great change in the rites of worship was soon to be made we knew, as did all the priests and nobles. Melaktla himself had been shown this when, at the time of the zenith sun, he, with Zakalta and I, had gone into the mountain to the clear pool to inquire the will of the God, and to read his answer as written by the beams of the full moon on the surface of the placid water. That answer had been plainly and clearly written, "the orders shall pass away and all my children shall choose, each for himself."

Zakalta's vision was unclouded by any selfish desire and he saw clearly the symbol showing how the change was to be wrought. I myself read it. Each one who wished was to be taught the craft or calling of another order, and be allowed to enter it after five summers spent as a learner, but in so doing he abandoned all right to remain in, or ever to re-enter, his former order. Then it was promised, "after all is accomplished, the Children of the Sun shall journey over the wide world in peace and carry wisdom to all who dwell on the earth."

But Melaktla had clouded his vision by his selfish wish, and he declared that, as royal priest, he should own all the golden treasure. With it he would conquer all peoples by gold and arms, and would himself carry wisdom through the world.

And so ambition seized him, and stubborn selfishness ruled his heart. He refused to allow one to pass from the order in which he had been born, into another, except through death and re-birth. He possessed himself of all the golden treasure, both that of the God and of the Inca. He placed himself squarely

against the will of the God and forbade the progress of the soul in life.

And so it befel that, in our extremity and in behalf of the souls of our Children of the Sun, we demanded of the lower gods that they enforce the law, and the white avenger came. As I was directed to foretell, so it came to pass, and though he slew me, yet my word was true.

In the height of his arrogance and selfish ambition the spirit was called from his body, and in battle he yielded his life to the hand of a chief of the North People whom he sought to subjugate.

His selfish ambition had overleaped itself, and the just law stopped his further effort. But he had broken the priesthood into factions. One part followed his delusion of selfishness, while a few still held to the ancient truth. He had so craftily changed the laws and rites that centuries of effort on the part of the true initiates failed to restore the ancient truths in the hearts of men, and four hundred years after his first reign, when he came again as the Inca Ata-Hual-Pwa he sacrificed himself, the priests, and the nation, to the rapacious avarice of the Spaniards.

Thus did the Good Law fulfill itself and selfishness paid its debt to truth.

And yet our holy teaching proved itself righteous and true, for the initiates, the true Children of the Sun, lived again on earth in other lands and taught the Sacred Way to those who sought it. Zakalta lives now a prophet still, and I who write, have again worked with him even in this life. Melaktla, chastened by sorrow, now serves the Good Law patiently. Still a royal soul, he has learned the great lesson of unselfishness and helps his fellows.

So is it ever under the Good Law. The mistakes and sorrows of life do, in the end, lead to better living.

It is a civilization that does not rate human life at a very high value. It has not yet learned that either good or ill health is contagious, except where the ill health has some definite name and germ to legitimize it among the diseases. Nor has it learned that a poisoned or enfeebled brain cannot fully respond to the higher human nature, cannot concrete and fashion for daily use, the ideas whose roots are beyond the physical nature.

Theosophical Writer.

OUR MAGAZINE SHELF.

On the Shelf is the first volume of "THE ANNALS OF PSYCHICAL SCIENCE," comprising the six monthly numbers from January to June 1905, in all 410 pages, printed in good style, well loaded, on firm paper, and intended to be a permanent record of psychical research. This magazine is devoted to severely critical and experimental research, and is the best of its kind. The Committee under whose auspices the magazine is published numbers among its well-known members: Sir William Crookes, Camille Flammarion, Cesare Lombroso, Colonel Albert de Rochas, Dr. A. Von Schrenck-Notzing, all eminent among scientists whose motto is Ohn's: "The negation of incredulity is the science of fools." The tendency of this publication is not to deny the existence of or label as fraud—as the majority of official scientists do,—psychic phenomena. They do exist though they cannot be reproduced, always, by everybody, and under conditions predetermined by the experimenter, as for instance may be the phenomena of the Newtonian law of gravitation. An enumeration of some of the contents of this volume, the promise of excellence of which are maintained by the single numbers which have since appeared, would show the vastness of the field the writers are working in.

Among the most prominent contributors, so far, is Professor Charles Richet, member of the Academy of Medicine, and professor of physiology at the University of Paris, who has a long and interesting essay in nearly every number. His writings are characterized by a clear style, his experiments and reports by exactness, and his opinions are modest and fair, but his theories and hypotheses, though liberal from the standpoint of official science, seek to explain psychic phenomena from facts limited to a physical material world. However, where his explanations fall short of explaining, he admits it, and does not reject the facts. He is one of the two directors of the magazine, and it seems to be imbued with his tendency to fairness and thoroughness. The numerous facts and phenomena there established with scientific accuracy and reliability are of great value to the student of theosophy, for they often prove his theories. As to sceptics, who following official science reject everything as fraud and nonsense if it is psychical in its nature, they cannot do better than to carefully study this magazine. The movement and the investigations it is directing and strengthening are of the greatest value to all interested in the complex and mysterious phenomena of human consciousness. No study is more occult, no study higher, than the study of states of consciousness. They lead to the mystery of man and of the universe, of God and nature, of freewill and fate, they explain the past and show the future of the race.

The Annals of Psychical Science are one of the means best calculated to foster this study. Among the articles scholarly presented, yet so that the interest of the layman also is held, is an excellent one by Richet, recommending the serious and fair study of spiritism; a defense by Ernesto Bozzano of the memory of William Stainton Moses; a most interesting article by Dr. Regnault on Odic Phenomena and New Radiations, giving an abstract of Karl Reichenbach, the Viennese savant's, researches on Od or Odyle, and further treating of radio-active bodies like radium, and summing up with the "N" rays; Richet's essay on "Personality and Change of Personality," and an essay by him on a peculiar, carefully verified case of xenoglossy, where a French woman, ignorant of Greek, wrote automatically long passages in modern and ancient Greek, fitting aptly certain circumstances at the time. The phenomenon had a visual origin. This is of importance to theosophists in view of the fact that it has been said that portions of Isis and of the Secret Doctrine were copied by H. P. B. from astral manuscripts she had had placed before her inner sight. Disciples of occult schools, are sometimes instructed by being given astral scrolls to read, records thousands of years old. In such cases and in the case of H. P. B. the seeing, reading and remembering is and was done consciously, but with Mme. X. at Paris, the seeing and writing was automatic copying.

Articles on cases of crystal gazing, telepathy, clairvoyance and kindred psychic subjects, a report of the psychic features of the Welsh revival, together with reviews of the psychic movement fill a volume which will be read with profit by students, and which holds many matters of interest attractively presented for the general reader.

Aquarius.

The breath that through the gates of cancer crossed the line into the manifested worlds has passed through them, and from the gates of capricorn returns as manas, the higher mind, the individuality, the thinker self-conscious, to the over-worlds.—
THE ZODIAC.

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INDIVIDUALITY.

THE Zodiac is the great starry clock of infinite space which, inaudibly, mysteriously, tolls off the time of the birth of universes, their duration and decay, and at the same time determines the transformations of a blood cell in its circulation through the body.

The Zodiac is the bible of the infinite, the history and text-book of creation, preservation, and destruction of all things. It is the record of all past and present and of the destiny of the future.

The Zodiac is the path of the soul from the unknown through the known and into the infinite within and beyond. The Zodiac to be studied, and which is all this, is in its twelve signs represented in man.

The Zodiac with its circle of twelve signs gives a key to the unmanifested noumenal and to the manifested phenomenal universes. Draw a horizontal line from cancer to capricorn. Then the signs above the line represent the unmanifested universe; the signs below the horizontal line from cancer to capricorn represent the manifested universe in its spiritual

and psychic and physical aspects. The signs cancer, virgo, and libra, represent the involution of breath into life and form, the development of form into sex, and the incarnation of the breath therein. The signs libra, scorpio, sagittary, and capricorn, represent the evolution of the breath through sex, desire, thought, and individuality, the cycle of manifestation, formation and development of the breath through the manifested phenomenal worlds, and the return to the ever invisible noumenal.

If the entity which begins to incarnate at cancer as breath does not succeed in reaching full and complete self-knowledge, as indicated by the sign capricorn, or individuality, while in and before the death of the personality—which personality is made up of the signs of life, form, sex, desire, and thought—then the personality dies and the individuality has a period of rest, and again begins with breath to build another personality. This continues life after life until the great work is at last accomplished and the individuality need incarnate no more, unless it so wills.

Breath was the first being to appear at the beginning of the involution of this our world; it brooded over the ocean of life and breathed into activity the germs of life; still brooding and breathing over the waters of life, breath caused them to precipitate into ethereal-astral form, later to concrete into physical form of sex, into which breath incarnated a portion of itself. Then desire in the human form responded to the breath of mind and fused into human thought. With thought began human responsibility; thought is karma. The breath, through thought, began to transmute life and form, sex and desire, into the vesture of the higher ego, which is the individuality. It cannot fully incarnate in man until man shall subject his personality to its diviner ends.

Individuality is not life, though as the breath it is the initial effort of the breath which breathes life into activity, determines life's courses and bounds the field of life's operations. Individuality is not form, though in each of the incarnations of individuality it creates forms. Individuality creates the design-form for its next personality which is to be builded by life and born into the world through sex. Individuality is not sex, though it caused the once dual-sexed being to develop into one of the sexes that individuality might incarnate into it, so as to pass through

the fires of sex and be tempered to the forces of the world, that in sex individuality might equilibrate the outward and inward swing of the breath, become invulnerable and able to steer its course safely through the astral storms, passions, and whirlpools of sex, through sex to perform the desires to family and the world, and through and while in bodies of sex to balance, harmonize, and unite into one being, that which appears as separate in its dual operation as breath and individuality, but which indeed, is one in its perfect action. Individuality is not desire, though it awakens desire from its latent state which then attracts and draws the individuality into manifested life. Then individuality works with desire, and overcomes the resistance which desire offers. Thereby mind grows strong and firm, and is the medium through which desire is transmuted into will (pisces).

Individuality is not thought, though it produces thought by its action through the breath on desire and thus brings about a process of divine torment, a process by which the individuality withstands pain and pleasure, poverty and wealth, victory and defeat, and emerges from the furnace of trial immaculate in its purity and tranquil in its immortality.

The higher mind is the same as what is here called the individuality. It is the I-am-I principle, that which overshadows the personality and partially incarnates from life to life. The lower mind is the reflection of the higher mind on and into the personality and is that portion of the higher mind which incarnates. What is generally called the mind is the lower mind, which functions through the cerebellum and cerebrum, the outer brain.

The mind has now five functions. These have often been spoken of as smelling, tasting, hearing, seeing, and touching or feeling, but there are two other functions of the mind which are not generally known and seldom spoken of because they are not used or experienced by the many. They are used by the greatest sages only and their use completes the human being. These two senses and functions of the mind are the I-am-I and the I-am-thou-and-thou-art-I senses. The corresponding organs to be developed for these functions are the pituitary body and the pineal gland, now partially atrophied in the ordinary man. The faculties, now adumbrated only, will be knowledge and wisdom, knowing and being.

The lower mind must unite with something, either with the higher mind or else with the senses and desires. These two tendencies are the two phases of love. The one is usually connected with the senses and desires, and is what human beings call "love." The higher love not generally so called, is of the higher mind. This love is disconnected from the senses and personality; its essence is the principle of sacrificing, giving up itself for abstract principles.

How is it that the mind becomes the slave of the senses, of the desires, of the body, though the mind-breath was their creator and ought to be their ruler? The answer is found in the past history of the incarnating mind. It is this: after the mind-breath had created the senses and had begun to use them, the illusion produced by the senses deluded the mind into identifying itself with the personality.

That portion of the individuality which is called the lower mind is breathed into the personality (an animal) at birth. The incarnation takes place ordinarily through the physical breath, that is, the lower mind gets into the body by means of the physical breath, but it is not the physical breath. The physical breath is caused by the mind-breath, and this mind-breath is the lower mind. That breath which is the higher mind, the individuality, is what is in the Bible called the holy pneuma, and is also sometimes called the spiritual breath. It will not incarnate until man is regenerate, and a man is regenerated because the pneuma, in other words the complete individuality, has fully incarnated.

As the spider's world is limited to the web of its own spinning, so a man's world is limited to the thoughts of his own weaving. The world of the individuality is a net-work of thoughts in which the weaver moves and continues to weave. The spider throws out its silken thread and fastens it to some object, and another, and another, and on these lines it builds its world. The mind extends its lines of thought and fastens them to persons, places, and ideals, and on these, with these, through these thoughts it builds its world. For the world of each man is subjective; his universe is limited by himself; his loves and likes, his ignorance and his knowledge are centered in him. He lives in his own universe, the confines of which he builds. And what he believes to be realities are the thought pictures with which he fills it. As the web may be swept away and the spider remains to build another, so in each life the individuality causes to be

built for itself a new universe, though most often the personality knows it not.

Personality and individuality are used interchangeably as will be found on consulting the most approved lexicons where both are given as meaning the habits and characteristics of mind and body. The derivations of these words, however, are opposite in their meanings. Personality is derived from *per-sonus*, through-sound, or sounding through. *Persona* was the mask which ancient actors wore in their plays, and which came to mean the entire costume worn by an actor while impersonating any character. Individuality comes from *in-dividuus*, not divisible. The meaning and relation of these words is thus made clear and distinct.

Individuality is only a name. It may be applied to a universe, a world, or the human, or to any being that represents fully the principle of self-consciousness.

The personality is the mask, cloak, costume which is worn by the individuality. The individuality is the indivisible permanent ego which thinks, speaks, and acts through its mask or personality. Like an actor the individuality identifies itself with its costume and part when the play begins, and, usually, continues to identify itself with the part and play throughout the acts of the waking life. The personality is made up of life and form and sex and desire which, when properly adjusted and attuned, comprise the thinking machine into which the individuality breathes and through which it thinks.

In the personality there is a tree from which, if the individuality, the gardener, will nourish and prune it, he may gather and eat of its twelve fruits, and so grow into a consciously immortal life. The personality is a form, a costume, a mask, in which the individuality appears and takes its part in the divine tragedy-drama-comedy of the ages now being again played on the stage of the world. The personality is an animal which the individuality, the traveller of the ages, has bred for service and which if nourished, guided and controlled, will carry its rider through desert plains and jungle growths, across dangerous places, through the wilderness of the world to the land of safety and peace.

The personality is a kingdom, wherein the individuality, the king, is surrounded by his ministers, the senses. The king holds court in the royal chambers of the heart. By granting only

the just and useful petitions of his subjects the king will bring order out of confusion, lawful and concerted action out of riot and rebellion, and have an orderly and well regulated country where each living creature performs its part for the common good of the country.

In the reconstruction of the personality before birth and in the endowment of it with the treasures of its heredity after birth, there is regularly enacted the formation and development of the universe from its incipient stage, together with the history of every age. In this personality there dwells then the individuality — creator, preserver, and re-creator of the universe — in the alchemical workshop of the body. In this workshop there is the magic library with its records of the ages and its horoscopes of the future, there are its alembics and crucibles in which the alchemist magician may extract from the foods of the body the quintessence which is the elixir of life, the nectar of the gods. In this alchemical chamber the alchemist may subject the appetites and lusts and desires of the personality to the purgations, transformations, and sublimations, known to the magic art. Here he transmutes the baser metals of the passions and of his lower nature in the smelter's crucible into pure gold.

Here the alchemist magician consummates the great work, the mystery of the ages — of changing an animal into a man and a man into a god.

The personality is of very great value. If personality should now be destroyed why was it ever built and why allowed to grow? If now in our present state, personality were to be destroyed then one would fall back into the grey dreams of inactive night, the night of the world, or would slumber through the rolling sound of an eternity, or be fixed an immortal prisoner in the midst of time, having knowledge but without the power to use it; a sculptor without marble or chisel; a potter without his wheel or clay; a breath without desire, body or form; a god without his universe.

The gardener would get no fruit without his tree; the actor could not play his part without his costume; the traveller could not journey without his animal; the king would be no king without his kingdom; the alchemist magician could work no magic without his laboratory. But the tree would bear bitter or useless fruit, or no fruit at all, without the gardener to prune it; the costume would be without form or part in the play without the

actor to wear it; the animal would not know where to go without the traveller to guide it; the kingdom would cease to be a kingdom without a king to rule it; the laboratory would remain useless without the magician to work in it.

The tree is life, the costume form, the animal desire; these take on a physical body of sex. The entire body is the laboratory; individuality is the magician; and thought is the process of transmutation. Life is the builder, form is the plan, sex is the balance and equalizer, desire is the energy, thought the process, and individuality the architect.

We may easily distinguish between the individuality and personality. When thinking of some important ethical and moral subject many voices will be heard, each trying to claim attention and drown the others. These are the voices of the personality, and the one which speaks the loudest will usually prevail. But when the heart asks humbly for the truth, that instant a *single* voice is heard so gentle that it stills dispute. This is the voice of one's inner god — the higher mind, the individuality.

It is reason, but not the process called reasoning. It speaks but once on each subject. If its behests are acted on there comes a feeling of strength and power and the assurance of having done the right. But if one stops to argue and listens to the voices of the reasoning lower mind, then he becomes bewildered and confused, or deceives himself into the belief that one of the many voices is the single voice. If one contends against the single voice or refuses to listen when it speaks, it will cease to speak and he will have no means of really knowing right from wrong. But if one listens with fixed attention and will strictly follow what it says, then he may learn to commune with his god on every important act, and walk in peace through every storm of life until he will become self-conscious individuality, I-am-I Consciousness.

For the faith in an Invisible, Unnameable, God-like, present everywhere in all that we see and work and suffer, is the essence of all faith whatsoever; and that once denied, or still worse, asserted with lips only, what other thing remains believable?

—*Thomas Carlyle, "Past and Present."*

THE SECRET OF ST. MATTHEW.

By KENNETH SYLVAN GUTHRIE, A.M., PH. D., M.D.

(Continued.)

IX. THE INVITATION.

THIS ninth chapter, the close of the miracle-gospel, ends with three verses, vv. 36-38, which are by many commentators said to have no inner connection with what immediately precedes. It does not seem likely, after the study just made of St. Matthew's careful correspondences, that this important invitation to Neophytes should be at random. It has been pointed out that the first three miracles, referring to the first three Beatitudes and petitions of the Lord's Prayer, are marked off from the rest of the Miracles by a prophetic summary (vii.16-17.) The purpose of the writer was to emphasize these first three degrees as the most important for the Neophyte; and it is only of a piece with this that he closes the whole series of Ten Great Miracles with three verses of Invitation to those same Neophytes he had specially emphasized at the start. And, symmetry points out that at the end of a rhetorical close the invitation to the first three degrees the latter would be found in a reverse order; and this is just what is found to be the case. ..

1. "Come unto me, all ye that labor, and are heavily laden, and I will give you rest." Could anything better paraphrase "Blessed are they that mourn, for they shall be comforted?" (Beatitude.)
2. "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."— Once more, here is a close paraphrase "Blessed are the meek, for they shall inherit the earth,— find rest upon their own (earth) estates. (Second Beatitude.)"
3. "For my discipline is *Chrestos*, and my baby-burden is light.

The use of the Magnificat in reference to Mary in the Gospel of St. Luke identifies Poverty of Spirit with Mary. Now it was Mary who bore the divine baby-burden; and the carrying of such a burden is indeed a discipline; whose name is here called *Chrestos*, or *Good*. The Sermon on the Mount is not only a logical three-fold whole, but it is followed by a complete, logical Miracle Gospel, Chs. viii.-xi.,

ending also with an oratorical conclusion and invitation to Neophytes. And it is to be noticed that in these five instances the exact order of thought obtains, which is the Discipline of the Kingdom of the Heavens, whose name is *Chrestos*. Let it be remembered that all the early Fathers insist the proper name of the Church is Chrestians, not Christians, which was only a later pun. Read, for instance, in the First Apology of Justin Martyr, the whole fourth chapter, which is devoted to this point. "Indeed, so far at least as one may judge from the name we are accused of, *Chrestians*, we are most excellent people." So Suetonius in his Life of Claudius, c.25, speaks of a Jewish *Chrestos*, who stirred up tumults at Rome. This must not be thought strange, for to Greeks *Christian* meant no more than they were originally called *Chrestians*, and later preaching so much of the Anointed, *Christos*, the name gradually and insensibly changed, until it was universally called *Christians*. So we see now that this early Christian name came from this passage, at the end of a self-complete Gospel of Miracles, constructed on a logical plan: that of this same Discipline called *Chrestos*.

X. PARABLES.

The next chapter of St. Matthew's Gospel, the xiii, is a sort of introduction to another well-marked section, the Gospel of Parables, extending to Chapter xxv, right up to the famous two chapters about the Passion. The Parables must therefore be examined next. Each one of these famous *Parables of the Kingdom* refers to one of the Heavens or Degrees of the Order; as follows:—

1. *Sower*, (xiii.1-23) teaches Receptivity; Blessed are the poor in spirit, for they shall receive the Kingdom.
2. *Tares*, (xiii.24-30, 36-43) teaches Patience (till the harvest): "Blessed are the meek for they shall inherit the earth" (reap all the wheat, without losing any of it with the tares.)
3. *Mustard seed*, (xiii.31-32) teaches God's increase of human effort; Blessed are they that mourn, for they shall be comforted. "Thy kingdom come."
4. *Leaven* (xiii.33, 34) teaches leavening of the world; Zeal; Thy will be done; Blessed are they that hunger and thirst for righteousness in the world, for they shall be satisfied with the progress of God's work.
5. *Treasure*, (xiii.44-46) teaches God's mercy in providing the treasure hid in a field, and man's mercifulness to his own soul by selling all his worldly goods for the spiritual treasure. This is the best kind of Mercy. The same lesson applies to both verses 44 and 45-46 (treasures and pearls).
6. *Drag-net*, (xiii.47-50) teaches Sorting of Good and Evil; purity is attained by casting out the evil. "Give us this day our daily bread" suggests the edible fish as sustenance, sent specially to fishermen, such as the apostles were.

7. *Unmerciful Servant*, (xviii.23-35) teaches forgiveness of others as we would be forgiven; the exact petition of the Lord's prayer. Blessed are the peacemakers (by establishing merciful justice) for they shall be called the Children of God, as the King did to the debtor he forgave; as he would have done to his own son, in the parable of the Prodigal Son.
8. *Laborers in Vineyard*, (xx.1-6) teaches just reward for labor; Karma; it was a Trial, Test, or temptation for the Laborers; the Lord's Prayer cries "sweep us not into a test!"
9. *Wedding Guest*, (xxii.1-4) teaches refusal of the ungodly to put on the robe of righteousness. "Deliver us from evil" cries the Lord's Prayer! Blessed are they who are insulted, persecuted, and slandered by the evil-minded, who push their way into holy functions.
10. *The Ten Virgins*, the *Ten Talents*, teach the initiation, which is the entering the wedding with the Bridegroom, and those who have labored well with the talents given them, "enter the joy of their Lord." "Great is your compensation in heaven" says the tenth Beatitude! And the Lord's Prayer ascribes all power, might and radiance to the Lord.

There are Ten Virgins, and Ten Talents; because there were ten Degrees, and this was the full revelation of the Tenth! Each Degree was a Heaven, a Virgin, a Talent!

XI. THE TEN WOES.

But St. Matthew did more. He gave ten woes against the Pharisees in Ch. xxiii. As with the Beatitudes, so here the Commentators saw only eight; and indeed that there was some sort of a connection Meyer and other commentators acknowledge. There are ten Woes; and to make only eight symmetrical ones, commentators had had to drop out of sight the culmination and climax of the Chapter, the sections vv.34-36, the cursing of the then present generation; and vv.36-39, warning that their house should be left desolate to them. Surely the Woes would not be complete without these two classics! But see how close the detailed correspondences are; noticing that, as with the Beatitudes and their Expositions, the first seven are symmetrical, the last three not symmetrical. but belonging together because of subject-matter.

1. *Shut Kingdom of Heaven*. "Theirs is the Kingdom of Heaven."
2. *Devour Widows' Houses*. The meek shall inherit the Earth.
3. *Compass land and sea to make one proselyte*. The (desirous) mourners shall be comforted (successful).
4. *Swear*. Zeal; "Thy will be done."
5. *Pay tithes of mint, anise and cummin*. These requirements were the opposite of mercy and mercifulness. "I will have mercy and not sacrifice," is Jesus's own saying.
6. *Clean outside of Cup*. Purity of Heart, see God. The cup and platter are suggested by the Lord's Prayer: "Give us this day our daily bread."

7. *Whited Sepulchres; inside full of dead men's bones*; Blessed are the peacemakers, who stop wars and contentions that lead to skeletons and need for sepulchres; the opposite of which is the new life of adoption as Children of God.
8. *Would not have killed the prophets; are the Children of them that killed them*. Blessed are those who are tested, tried for Righteousness' sake, as these prophets were. "Sweep us not into Trial," cries the Lord's Prayer.
9. *Slaying of Abel and Zacharias*. Blessed are they who are insulted, persecuted slandered. "Deliver us from evil."
10. *House left desolate*. Initiation. Parable of Wedding. (The Ten Virgins and the "Joy of their Lord.") Ascription of glory of Lord's Prayer; "great is your reward" in the heavenly house.

XII. ALLEGORY OF SHEEP AND GOATS.

Just before the final dramatic *dénouement* of the Gospel, occurs a highly dramatic parable, that of the sheep and the goats. The seven Deeds of Charity are so emphatically repeated (four times each; twice positively and twice negatively,) that it cannot be denied that St. Matthew had some serious purpose in this repetition — and the consistent plan so far developed shows that St. Matthew did nothing without some reason.

On counting these works of charity, they are found to be six, and with the judgment, seven; and this correspondence with the first seven Beatitudes warrants the allegory's having been devised with the main topic of each of the first seven Beatitudes in view:—

1. *Hungry*: the Poor in Spirit.
2. *Thirsty*: the Meek.
3. *Strangers in foreign land*: the Mourners, the Homesick.
4. *Naked to be clothed*: hunger and thirst after righteousness to be filled, (its robe to be put on).
5. *Sick, to be visited*: the Merciful.
6. *Prisoners, to be visited*: the Pure-in-heart (cut off from worldliness) shall see God (the Visiting Divinity).
7. *Judgment*, (which is also a good deed, of charity, indeed, the greatest): Blessed are the peacemakers (the judge of the judgment) for they shall be called the Children of God, (the sheep shall be turned into heavenly pastures).

XIII. CORRESPONDENCES.

Certain very strange coincidences occur, on systematic comparison of the various sections of the Gospel of St. Matthew according to this ten-fold scheme.

1. The second and third Beatitudes, as they appear in the A. V., are by overwhelming manuscript evidence, found to be

reversed, and are so given by Tischendorff; the second woe against the Pharisees is also in doubt, but found in both the other synoptics; thus giving evidence of being genuine enough, although doubtful in St. Matthew. Here is a doubt in two well corresponding places.

2. In xxii.14, is found a parable that many are called, but few are chosen. This is at the end of the Ninth Degree, and the beginning of the Tenth; on looking back at vii.13, (the exposition of the Beatitudes,) the same statement is found in exactly the same place, at the end of the ninth and beginning of the tenth; as if the latter parable had been put there as an extension or exposition of the short pithy saying in the Sermon on the Mount.

More yet. The experience of Jesus in the Temple, of the Tenth degree, unmistakably refers to the close of the Sermon on the Mount, the Parable of the House built on the Rock or on the Sand.

There are two more such correspondences in connection with the question of swearing, v.34-36, xxiii.16, with the same mistake about the word *doron*, meaning *hand* instead of *gift*. There is also a correspondence in the matter of the Marriage of the Bridegroom. In the very beginning of his ministry, after the Sermon on the Mount, Jesus said that the children of the Bridegroom cannot mourn as long as he is with them; and the very last parable, in the respective corresponding place, is that of the Marriage Feast.

This may not be the most suitable place to notice that the critical question whether or not Tischendorff was right in reversing the (A. V.) second and third Beatitudes, is decided in his favor by concurrence of the Lord's Prayer, the Expositions, the Miracles, the Parables and the Woes. This is the best sort of internal evidence that the writer meant it so — as he evidently worked according to that scheme.

XIV. RECAPITULATION.

Recapitulating, the ministry of Jesus, according to St. Matthew, was divided into three sections.

1. The Sermon on the Mount, chs. v-vii.
2. The Gospel of the Miracles, chs. viii-xi.
3. The Gospel of the Parables, chs. xii-xxv. (during which many other events are added, such as the Transfiguration, and the Syro-Phœnician Healing, and ch. xxiv, the *Parousia*).

Removing these three sections from St. Matthew's Gospel, what is left?

1. The Protevangelium; chs. i-iii.
2. John's Ministry, Baptism, Temptation; chs. iii, iv.
3. The Passion; chs. xxvi, xxvii.
4. The Ascension; ch. xxviii.

It will naturally be asked, What of these sections, which give the life of Jesus before and after his ministry? St. Matthew was working according to a plan in the teachings, the *sayings and doings of Jesus*, as Papias tells us; consequently prominent, nay most prominent part of it — the Life of Jesus himself — shows too, the same Tenfold scheme of the Ten Degrees of the Order of the Kingdom of the Heavens.

XV. LIFE OF JESUS.

Of course, two very prominent events in the life of Jesus himself arrest attention at the first glance.

At his Baptism, the Voice from heaven cries, this is my beloved Son, in whom I am well pleased, (iii.17.) This uses almost the same words as the Seventh Beatitude, "Blessed are the peacemakers (the beloved son, peace, opposed to hate and strife the Prince of Peace,) for they shall be called the *Children of God*." (This is my *beloved Son*). This peacemaking and adoption also corresponds to the Lord's Prayer, *Forgive us our trespasses as we forgive those who trespass against us*. This is the Degree of Divine Adoption.

Another prominent event is the Temptation in the wilderness by the Devil, iv.1-11. To this corresponds the Eighth Beatitude about Temple temptation, Persecution for Righteousness's sake; as the eighth Lord's Prayer petition cries: *Sweep us not into a Test*.

Here are two prominent, sequent events in the life of Jesus, in the same order as two of the Beatitudes, (seventh and eighth,) and the corresponding seventh and eighth petitions of the Lord's Prayer. This is worthy of remark, even if no other correspondences existed.

But there are more. The whole ministry of Jesus (the three Gospels of Teaching, Miracles, and Parables) is well described,

in its fierce opposition by the Pharisees, by the next, or ninth Beatitude, which speaks of insults, persecutions and slanders, and the ninth petition of the Lord's Prayer, which prays for deliverance from evil (grievousness). Last, the passion and resurrection of Jesus, corresponds to the tenth Beatitude, which says that great is their compensation in heaven who are entreated as the prophets were; and in xxiii.23-36, and in vv.37-39, Jesus applies this to his own passion. This great compensation in heaven of the resurrection, in ch. xxviii, is the topic of the exultant close of the Lord's Prayer, *for thine is the kingdom, the power, and the glory, for ever and ever, Amen.*

But the beginning of the life of Jesus has to be analyzed also: the Baptism corresponds to the seventh degree of the Order; and the first six degrees are found in the early life of Jesus.

But someone may say, it is this very early life of Jesus which on internal grounds is most doubtful — barring its similarity to the legends connected with the early life of Gautama Buddha; and these legends of the early life form no part of the Synoptic Tradition. It was for the purpose of carrying out his scheme, to show how Jesus *became* the Hierophant he later *was*, by applying to himself the same rules he later taught to others, that Matthew added the first three chapters of his Gospel, from early traditions, as is shown by the Apocryphal Gospels of the Infancy, Nicodemus, Thomas, and the experiences of Moses in Exodus. The correspondences corroborating the tenfold scheme, are to be found in the Protevangelium, also, as follows,—

6. "*Blessed are the pure in heart, for they shall see God.*" The section immediately preceding Jesus's baptism consists of iii.1-12, John the Baptist's pure life in the wilderness, teaching, and converting the Pharisees. Jesus himself must have listened to some extent to this single-hearted message, and the promise, that they, the pure hearted, should see God was fulfilled in his next following baptism, and the Divine Revelation of a Dove. The Lord's Prayer's petition, "Give us this day our daily bread" refers apparently to John's food of locusts and wild honey — a sort of divine manna, such as was given to the Israelites in the desert.

5. "*Blessed are the merciful, for they shall obtain mercy.*" "*God's will be done on earth as it is in Heaven.*". Compassion for the Holy Family's exile on the part of God is well shown

by the angel's calling Joseph to return to Palestine, to Nazareth.†

4. "*Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*" "God's will be done," in spite of human opposition. This heavenly zeal is well typified by its antitype, Herod's unholy zeal in killing the Children of Bethlehem; he was hungering and thirsting, not for righteousness, but for the flesh and blood of Jesus; and he was not "filled" with it.

3. "*Blessed are they that mourn, for they shall be comforted.*" "*Thy Kingdom come.*". This suffering, mourning, was well shown in the grief of Mary and Joseph having to go into Egypt, a foreign land. They were eventually comforted; but in the meanwhile, they were mourning, with heavy hearts, as they went into the land of the Pharaohs.

2. "*Blessed are the meek, for they shall inherit the earth.*" Here we have the meek infant, born in a stable; and indeed, he inherits the earth — for three Magi, kings of the East, come from afar to offer him gifts of gold, frankincense and myrrh. No prophecy could be more literal in fulfillment — no story be invented more clearly descriptive of the Beatitude. The Lord's Prayer says "Thy name be intoned,"—just what the Magi came to do, to render worship to the divine name.

1. "*Blessed are the poor in Spirit, for theirs is the Kingdom of heaven,*" "*Our Father who art in Heaven.*" The Christian world has for a thousand years agreed that the poverty of Spirit referred to Mary's visitation by an angel, in the use of the *Magnificat*, announcing to her that her divine receptivity would constitute her reception of the divine Infant whose life example was to typify the Order of the Kingdom of the Heavens, while he taught its principles and expositions in the Sermon on the Mount.

Thus simply does St. Matthew in anecdotal fashion make an exposition of the Ten Degrees of the Order of the Kingdom of the Heavens, that was, as a New Jerusalem, to come down out of Heaven, the Divine Bride, the Church of the Redeemer, and the Unity of the Faithful. This indeed was the awaited Christ,

† Evidently the origin of this legend is to be found in Exodus, iv.19-20. After fleeing from Egypt because of a murder he had committed there (Herod's murder of the innocents) Moses, feeds the flocks of Jethro. Then "the Lord said unto Moses in Midian, go, return into Egypt; for all men are dead which sought thy life. And Moses took his wife and his sons, and set upon an ass, and he returned to the land of Egypt."

the Anointed, the good tidings of great joy which shall be to all people. For unto you is born this day in the City of the Beloved, a Savior, which is the Anointed, the Master, because he both preaches and represents by his own development, the Order of the Kingdom of the Heavens. No wonder there suddenly appeared a multitude of the heavenly host, praising God, and saying; "Glory to God in the highest, and on earth peace, good will to men."

XVI. CONCLUSION.

These correspondences between the several episodes of the Life of Jesus and the respective Beatitudes and Petitions have been shown to be very close. But prejudiced persons may say: "It is all coincidence, and nothing more." But, it was not a series of coincidences (whose occurrence would be more marvellous than a direct purpose,) but the result of a plan. For, as was pointed out at the beginning, St. Matthew ten distinct times gives a prophecy, following these words, that these things occurred "*in order that* the prophecies might be fulfilled."

That things should occur merely in order to fulfil some prophecies is marvellous; indeed, it almost becomes more than marvellous, when it can be shown that some of them were not prophecies at all — not at all in the Old Testament.

There is added the consideration that also in order to fulfil these prophecies correctly, the yet more peculiar thing occurs that certain circumstances occur twice, or more times, in the course of the Gospel. (The healing of the Two Blind Men, xix.27; xx.30-34; the Blessing of Children, xviii.2; xix.13; the Vineyard Parable, xx.1 and xxi.28; the Miraculous Feedings, xiv.17; xvi.5-12; xv.32; the Dispute with the Pharisees about Beelzebub, x.25; xii.24; the Sign from Heaven, xii.38; xvi.1; Losing the Sopl and Finding it, x.39; xvi.25; Keeping Silence, xvi.20; viii.4; xii.17, etc.) It is conceivable, indeed, that Jesus might twice meet two blind men; but it would seem indeed strange that serious, earnest men, such as the Pharisees, should twice dispute about the same thing, using the same characteristic terms, *Beelzebub* and *Jonah*.

The writer must have recorded the same incident twice, and in

order to make perfect the prophetic scheme he had adopted; and that he used the prophetic device to mark his subject off into ten portions.

And, indeed, it may be asked whether St. Matthew's scheme of Prophecies-divisions agrees with the tenfold divisions elsewhere apparent. Moreover, it suggests itself that if indeed the Kingdom of the Heavens was a Mystic Order with Ten Degrees, then these Ten Prophecies must also correspond to the scheme of the *Chrestos-discipline*.

1. i.22. The Annunciation to Mary. This Prophecy marks off the first event in the life of Jesus literally.
2. ii.15; The direction to fly into Egypt. This Prophecy marks off the third event in the life of Jesus literally. The second event, the Birth and Worship of the Magi is included in this section.
3. ii.17; This prophecy marks off the fourth event in the life of Jesus, literally.
4. ii.23; The call to return home from Egypt. This prophecy marks off the fifth event in the life of Jesus, literally.
5. viii.17; The healing of the various diseases.
6. xii.17; The direction to observe secrecy by the healed. Both of these prophecies refer to healing; and symbolically refer to the sixth incident of the Matthean Life of Jesus. The ministry of John, his baptism of those who confessed their sins, and repented, a spiritual healing.
7. xiii.38; Teaching in the form of allegories of the Father's Mysteries of the Kingdom, which were revealed on the head of Jesus when baptized, in the allegorical form of a dove;—a symbolical correspondence.
8. xii.4; The Palm Sunday procession. This refers to the third Temptation of Jesus (the Eighth incident) for on this triumphal procession, Jesus was actually for a short while in the procession of all the kingdoms of the world, and the glory of them, (iv.8) as far as the Jews were concerned.
9. xvi.54, 58; The necessity of drinking of the Cup, occurs, literally, at the end of the ninth incident of the life of Jesus, his ministry.
10. xvii.8, 35; The selling for the thirty pieces of silver and the casting of lots for the garments, symbolically and literally points out the crucifixion—the tenth incident in the life of Jesus—but, great is your compensation in heaven, the Resurrection.

In this manner, St. Matthew deliberately points out to those who had eyes to see or ears to hear, that he purposed to divide his Gospel into Ten divisions, each of them, four symbolically and six literally, marking off the ten periods in the life of Jesus himself.

XVII. THE INITIATION.

Above has been suggested a rather curious correspondence between the third temptation, the seeing all the kingdoms of the world, and the glory of them, and the brief triumphal procession on Palm Sunday, which was soon followed by the stern reality

of Crucifixion — demonstrating that brief triumph was but a delusion of the Tempter, like that earlier vision.†

Just as this third Temptation seems to have corresponded to an incident which actually occurred at the beginning of the Passion, or last period of the life of Jesus, does it not seem that the second Temptation corresponds wonderfully with the ninth period of the life of Jesus, his ministry? For the actual physical protection from injuring his foot against a stone would be as nothing (in respect to miraculousness) when compared to how Jesus was miraculously protected during his ministry from the plots and entrapping questions of Pharisees and Sadducees. In more ways than one, Jesus's ministry consisted of his throwing himself down from the pinnacle of the Temple where in boyhood he had disputed with the Wise Men, to apparently certain ruin — witness the many instances of his almost miraculous slipping through the hands of his enemies at the synagogue of Capernaum, and all through the Johannine ministry.

And what of the First Temptation, of turning stones into bread? Did he not actually do so at the miraculous feeding of the Five Thousand, and of the Four Thousand, at the beginning of his ministry?

There is therefore a close correspondence between some important incidents in the ministry of Jesus, and his Temptation. What is the significance of this correspondence?

An exoteric theory, a shallow one, would be that the incidents of the Temptation were written up by St. Matthew (he could not have been present at the Temptation,) from the main incidents of the beginning, course and end of the ministry of Jesus. Indeed, it is not impossible that this exoteric theory is correct; but only, we believe, because of the esoteric one: namely, the inner purpose St. Matthew had in mind.

The Temptation, of all incidents in the Gospel, attaches itself most literally to the then common world-wide Mystery institutions — the Isiac, the Eleusynian, the Mithraic, the Dionysiac, the Cybelian; and the texts saying that Jesus was with the wild beasts (as the degrees of the Mithraic Order certainly were),

† Of course it may be objected that to see all the kingdoms of the world and the glory of them must have been something very different from even a real triumphal entry into so small, provincial and dirty a town as Jerusalem really was; but we must remember that to the Jews it represented indeed the Hub of the Universe—for in the reconstruction every Jew was to have 144,000 slaves from among all the other nations in the world.

almost clinches the significance. That the beginning, the course and end of the ministry of Jesus corresponded to these three Temptation-trials could have but one meaning — that in St. Matthew's eyes the whole ministry was but a part of the Initiation of Jesus himself into the Mysteries of the Heavens.

And is not this a Christmas message more beautiful still than the mere story of the Infancy — the Annunciation, the Manger, with the Magi, and the Slaughter of the Bethlehem infants, and Egypt and Nazareth? The whole life of Jesus whom this birth celebrates was but an initiation into the heavens; so that Christmas becomes the birth into the world of a perfect initiation into the Doctrine, the Miracles and the Mysteries of the Kingdom of Heaven. Is not this the New Jerusalem descending from God out of heaven upon earth? Is not this the Chrestos-discipline being born as a light baby-burden, not only in the womb of Mary, but in the heart of every one who will open his ears and eyes to the Mysteries St. Matthew tries to teach him? Surely this is the best Christmas message of all, and may it resound unto all nations and ages, for ever and ever, Amen, and Aum.

This is the first of a series of articles deserving the widest publicity giving the gist of the conclusions formed from a new literal translation of the New Testament from the original Greek compared with the best commentators and lexicographers. The object of this translation is to give the public the benefit of an accurate and scholarly and literal translation of the New Testament which has never before been

These articles will form a Life of Jesus not chronologically (which is impossible in view of the disagreement of the Gospels) but according to its mystical incidents. The reader may expect some most remarkable disclosures in these translations and in the consecutive order in which the Gospels were written. The New Testament thus revealed shows that its writers wrote consecutively, reasonably, and without any of the almost immoral imputation sometimes imputed to them by the orthodox commentators.

PLATO AND HIS WORKS.

BY ALEXANDER WILDER, M.D.

“ ‘Eagle! why soarest thou above that tomb?
To what sublime and starry-paven home
Floatest thou?’
‘I am the image of great Plato’s spirit,
Ascending heaven! Athens doth inherit
His corpse below.’ ”

THE works of Plato are pervaded by the highest thought and incentive, the love of truth, and enthusiasm for the bettering of human conditions. He has wrought the speculative and practical together as an inseparable unity, basing them upon the causes and principles which are prior to experience and superior to reasoning. With him philosophy was not a mere structure of ingenious argument, but a moral discipline to disenthral the soul from the bondage of sense, and enable it to comprehend the true knowledge and real being. Professor Ferrier has eloquently described it in this summary: “All philosophic truth is Plato rightly divined: all philosophic error is Plato misunderstood.”

The writings of Plato as they have come to us, may be included under two heads, the speculative and the dialectic. He propounds principles, and labors to conduct others to an accurate perception of them. There seem to be two modes of style in his works; some are written in a prosaic form, which has led to doubt in some instances as to their genuineness; the others are glowing and graceful like a dithyramb, their language being musical and the conceptions sublime. He discoursed like one who was fully appreciative of everything within the sphere of the senses, and at the same time was inspired from a higher source. Hence his teachings have continued through the centuries, and leavened the various forms of opinion, even where his name was not known.

"Out of Plato," says Emerson, "come all things that are still written and debated among men of thought." It is now twenty-three centuries since the great philosopher lived and wrote, yet his ideas are as fresh and new as though they had been promulgated but a few years ago. Every philosophy, every doctrinal formula, every clear view seems to have been uttered already and set forth by him. He was related by blood to Kritias, Charmides and other leading men of the Athenian oligarchy, whose influence could have advanced his fortune; but he chose the pursuits of philosophy and an upright life, and was inaccessible to the blandishments of wealth and power.

The style of his writings has been criticized by Bacon and others, either from an unworthy desire to depreciate them, or from misapprehension as to their purport. The vain ambition to be regarded as original, or the first who ever opened the way into a new field of investigation, is often as deep-seated as a cancer, and is about as difficult to cure. Plato, however, was free from it himself, and his work has outlasted his principal defamers. The world-religions are never originated by solitary individuals, except in so far as they are the product of their own period. Count Cavour regarding the faiths of his own time as antiquated and virtually obsolete, predicted the evolution of a new religion for the Twentieth Century. Such a religion would hardly be the work of a single apostle or hierophant, but the outcome of agencies long in operation. In one respect it must be like the older worships; it cannot be evolved or have being, except through some form of supernaturalism—an advent, presence, autopsy, or manifestation.

In an analogous manner the Platonic gnosis was the out-birth of the previous conceptions of other teachers, as well as of the undermeaning of the occult rites at Eleusis. Plato himself, was all Grecian and Aryan; yet the very marrow of the Oriental wisdom is found in his philosophy. Even Christianity failed to gain predominance as a system of religious thought till its doctrines had become well leavened with Platonic mysticism, and the new religion of the Twentieth Century, in an analogous manner, will be a resuscitation of his profound spirituality, or else it will wither as certainly as did the gourd of Jonah under the meridian sun.

At the time that Plato discoursed, the Grecian mind had passed from a long childhood. The Hellenic and Ionian period had

superseded the Pelasgian; the hero-divinities, Herakles and Theus, had made way with the man-slaying monsters of the worship of Hippa and Poseidon. The arcane rites of the Mother-goddess, Demeter, had been softened and made to represent a drama of soul-history. The tragedians had also modified and popularised the worship of Dionysos at the temple and theatre of Athens. Plato succeeded to the synthetists of the mysteries and the dramatists of the stage, by unfolding the philosophy that was the complement of both. We find the wisdom of Assyria, and even of Persia and India, and likewise the occult lore of ancient Egypt spread out over his pages.

The inductive method characterizes his leading discourses, those which are the most certainly genuine. He displays a multitude of particulars in order that the general truth may be inferred in which they all agree. He is not so much endeavoring to implant his own idea as to make the reader and hearer form one for themselves. He is in quest of principles and leading along to that goal. Some of the Dialogues are therefore after the manner of the Bacchic dithyrambs which were spoken or read at the theatre; others are narratives or transcripts of philosophic conversations. He was not so much teaching as showing others how to learn.

His aim was to set forth the nature of man and the purpose of his existence. The real question of "who?" "whence?" and "whither?" make up the sum of what he endeavored to illustrate. Instead of the arbitrary affirmation cited by the disciples of Pythagoras and his oath of secrecy, we have a friend, one like ourselves, familiar, and patiently leading us on to investigation, as of our own motion. Arrogance and pedantic assumption had no place in the Academy.

There is a criterion by which to know the truth, and he sought it out. It was no less than the conceptions innate in every soul. These relate to what is true because it is of the eternal realm. What is true is always right—right and therefore supreme; eternal and always good. In its inmost essence, it is being itself; in its form, by which we contemplate its quality, it is power and energy. The conceptions of this exist, though latent and dormant, in every human soul; wherefore they are remembrances abiding there and being from the eternal world, they must have come thence with the soul into this region of time, becoming,

and sense. The soul, therefore, so far as relates to the inmost spirit or intellectible essence is in and of eternity. It is not so much an inhabitant of the world of nature as it is a sojourner from the supernal region. Its ulterior destination must be accordingly, toward the region from which it set out. It has the province of the philosophic discipline to call out into consciousness and activity the remembrance of the life of the eternal world, the principles of goodness and beauty, and so to awaken the soul to the knowing of God.

The vision of Er in *The Republic* repeats the doctrine of Pythagoras, and likewise of the Egyptians and Orientals, that human beings dying from the earth are born into new terms of existence, till the three weird sisters shall have finished their task, and the circle of necessity be accomplished. With a similar conception of the case the disciples of Jesus are recorded as asking of him: "Was it this man's sin, or that of his parents that caused him to be born blind?" Indeed, we all seem at times to recall to mind scenes that we had before witnessed, either a memory inherited from ancestors, or some recollection from a former term of existence, if it be not a spiritual essence transferring it as from a *camera obscura* into our consciousness. At any rate, we are inhabitants of eternity, and of that eternity, time is a colonial possession and a distinct portion.

Plato refers to the afore-time experience in the *Phaidros* as an actual occurring, "We who had been initiated and attained to clear seeing," says he, "we journeyed together with Zeus, and others with other gods; and we saw ravishing beauties innumerable, and possessed transcendent knowledge, being pure from all contamination of that earth to which we are now fastened as an oyster to its shell."

We may readily perceive, that the great philosopher believed that spiritual beings always compass us about. The mysteries into which he had been initiated, illustrated this; and indeed at the Autopsian or Final Apocalypse, visions or spectacular views of them, were beheld, by the seers. Iamblichos tells of gods, tutelary demons, hero-gods, and souls never embodied, and likewise of archons, angels and archangels, a living fire, a transcendent light and auras or emanations from above, productive of remarkable effects. But Plato, while regardful of all these, nevertheless laid the greater stress upon virtue, probity, justice, and

becoming like God, because these are qualities of the true being of man himself.

Attempts have been made to arrange his works after some systematic manner. It was no easy task, for it seems to have been an endeavor for which he himself had no sympathy. No philosopher, he declared, ought to put in writing, his system or the method of attaining it. "A more divine impulse may lead to still greater things," he remarked in the dialogue entitled the *Phaidros*. "When a written discourse is ill-treated and reviled it always needs its father to help and defend it; for of itself it can neither defend nor help itself." He likewise declared that written words are of no value except to the person who understands the writing. Indeed, his aim in his teaching appears to have been, not to unfold an authoritative system of doctrine, but to prompt and aid the individual to think and reason for himself. This might result in wide diversities among his disciples, but at the same time would not affect their unanimity in vital matters. Liberty and charity are elements alike in the Platonic temper.

It has been remarked, that when we seek after detail and formula for a religious or philosophic system, Plato fails us. This has even been urged as evidence that he was superficial, and had no real perception of profounder facts. But they all lose sight of his purpose. He was superior to such aims and abjured that kind of endeavor. He leaves every one to minister to himself. The Academy comprised method rather than system: how to know the truth, what fields to explore, what tortuous paths and pitfalls to shun. Every one is left free in heart and mind to define his own conclusions. It is the truth, not Plato or any other teacher, that makes us free. And we are free only in so far as we perceive the supernal beauty and apprehend the Good.

The Infinite is more sure than any other fact. But only men can discern it; mere building beavers, spinning arachnes, much more the predatory vulturous and vulpine species, do not discern it well!—

—*Thomas Carlyle, "Past and Present."*

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PART X.

THE PILGRIM.

THE preceding chapters have outlined the cyclic evolution of the pilgrim, the ray of the One Life, the force or energy at the root of our world. It had no beginning and will have no end, but is ever progressing in an orderly course through rounds, races, and smaller cycles. Its old house being dead, the pilgrim, representing the collective humanity of the moon, built itself a new abode, our world, and gets imprisoned in each form of matter, in proportion to its density, and then has to gain its freedom by mastery of the forces of the world. Only by dwelling in matter can this mastery be acquired and help given to the whole.

The first three conditions are the elemental kingdoms, in which the pilgrim forms the basis of the elements in very etherical matter, and generally lays the foundations for the later states. This work having been accomplished, it serves for a chain of globes. At the beginning of our world, the fourth globe in the seven-fold chain, the preliminary work of the elemental kingdoms being quickly awakened, the pilgrim enters the mineral kingdom, dwelling first in gaseous and ethereal minerals, or in "soft stones which hardened." He dwells for long ages in these conditions, refining the material, grinding the rocks to powder, amalgamating them by heat, and arranging the atoms in perfect order in the building of crystals. From clay he produces a sapphire, from sand an opal, from the black dust of carbon a diamond. Pyramids and cubes and countless varieties of geometrical forms are built, transparent in clearness, or tinted with colors. Throughout all is noted perfect regularity and order, because the pilgrim's force works within.

Having enjoyed a period of rest, the pilgrim acquires the help of greater light, and passes through the doors of the rocks to the lichens that grow on their surface, and lives in the mosses and

ferns. In time he comes to dwell in the flowering plants, the vines and mighty trees. In all these homes he learns lessons, acquires more freedom, and climbs a little further upward, by the thread of light between himself and the One Life that ever watches over him. He works patiently and faithfully in each abode, getting ready for the next step, and helps to free the pilgrims or less evolved forces behind him who are still imprisoned in the rocks, as he himself is helped by those ahead, through the threads of light that bind all together. He moulds delicate plants into grace and loveliness, of countless shapes and hues, giving them fragrance and also a power to grow within, and to produce seeds. Dwelling places are constructed allowing greater freedom of action, through which he can sense impressions from without. Lessons of patient endurance and gentle service are learned, fitting him to pass to a higher kingdom.

After another period of rest, the pilgrim awakes to find himself in the animal kingdom, with power to mould matter and produce organisms that better show forth the activity of life, and even transmit sensation. He dwells first in branching corals and in star forms, for a time attached to one spot, but later becomes free to move as he desires from place to place. As he proceeds, greater freedom and fuller consciousness lead to the formation of better instruments for action, for the energy of the One Life is ever active, and he enjoys the help of the pilgrims further along on the journey. Throughout this phase of existence, desire is a ruling principle, and intelligence is awakening. Through contact with man, the touch of mind helps to kindle the same in the animal, causing him deeper enjoyments and sufferings, and bringing him to the point where self-consciousness is almost reached.

In the vegetable kingdom provision was made for the infant plant by storing up food in the seed and in other ways; among the animals, care for the young grows more intelligent, and crystallizes into an instinct. At this stage, the pilgrim learns lessons of conscious service and devotion to a being above himself, and develops feelings of friendship and jealousy, as well as of passion and emotion.

Another period of rest intervenes, after which the pilgrim bringing all that he had gained in the past, builds a new body, with greater brain capacity and more nearly approaching the

ideal type, the human organism. This being done and the body prepared, higher beings, the "Sons of Mind" kindle the flame of mentality. They have already traveled the road and perfected their own minds, and so can help other pilgrims. A ray enters the bodies and kindles the lower light, and the pilgrim becomes a man. The building of Solomon's Temple is an allegorical account of the building of the human body, the temple of the soul. The plan was first made, then the materials collected from all parts of the world, and put together without the sound of hammer or of any tool; lastly the servants of the temple (the senses) were trained in their several offices.

The pilgrim has now entered the human kingdom, but there still remains a long, weary, winding, up-hill road, before the goal is reached. The ray from above guides him, if he holds fast to it and will not let it go, but he has first to slay the monster in the midst, the animal man, and make the strength of that monster his own. Desire, the heart of his enemy, must be conquered and its energy turned to the service of the higher, in rendering assistance to less progressed pilgrims. To perfect himself as man, he must become conscious and active on all the planes of his being, to so refine and purify his whole nature that the divine light of the One Life may shine through all. This is done by ceasing to work for the personal self and becoming a conscious co-worker with the One Life, in practising the great law of brotherhood. As he helps others who are less progressed, he himself is drawing ever nearer the goal, the perfect man, master of himself, helper of all,—a divinely self-conscious creator, a god, before whom rise still greater heights.

Rehearsing in this rapid manner the journey of the pilgrim through a chain of worlds, makes it evident that man is the cause of all evolution. The "heavenly man," leaving his oneness in ethereal matter, descends into dense matter and produces endless concrete forms. The pilgrim buries himself so completely in these coverings that he becomes identified with them, forgetful of his divine state. Then comes the turning point where he begins to struggle for freedom. Each step is an up-hill fight, for the desires and passions cannot easily be overcome and conquered. The pilgrim has at this point ensouled many individuals, giving them separate minds with the power of choice. Those individuals that succeed in extricating them-

selves, reach a divine state, having fought for long ages and secured their birth-right, the state of perfect man.

The purpose of evolution is to develop perfected man. Each human being is a portion of the One Life, with all its powers and forces latent as in a seed, waiting to be made active by his efforts. Through experience of life and self conquest, he learns the laws of the universe and how to use aright the great forces of nature; and coming into conscious one-ness with the great whole, attains wisdom. All through this process he has the help of those who have previously travelled the same path. During the myriad cycles of past eternity, there must necessarily be many humanities who have reached perfection, and are now assisting the less progressed.

It is these perfected beings who retain the great truths and keep them pure for the use of rising races. At times they send their messengers to remind mankind of the great laws of the universe, and of the spiritual nature of the world and of man. Regular cycles can be noted in the rise and decay of spiritual knowledge, for the infant race received the great truths, but later ones allow them to become distorted and encrusted with error in the hands of the ignorant. Spiritual knowledge is lost, and materialism (which is idolatry) rules. Forgetting the One Life, the outer forms are worshipped. Then appears a divine messenger, scattering the seeds of truth among those who are willing to receive them. These messengers are the great saviors who appear from time to time all of whom bring the same message; for they restore to mankind the memory of the laws of nature and of man's inner being. Those who are willing to receive the truth, gladly give themselves in faithful service to the work of uplifting humanity by spreading the knowledge, and in so doing the real Self within each is enabled more and more to act outwardly, and he becomes a permanent helper of the race.

He who puts aside bigotry and prejudice, finds the different world religions to be based on the same great truths, the immutable laws of nature. More general recognition of this fact will introduce a new era in which contenton and strife between rival religious systems will have ceased and a new religion having a sound scientific foundation will arise. The spiritual nature will be recognized as the real, and a unity of purpose and belief will result. In place of the worship of rival teachers, the great laws

of nature which they all promulgated, will be applied to improve human conditions and to lead man to find God.

Man is the creator or destroyer of his own destiny, for if he permits ignorance and superstition to dominate, the old truths disappear, and suffering is the consequence. There is no devil who curses us, but we are both God and devil, as we may choose. Man is the cause of all evil and suffering; and therefore it depends upon him to remove whatever oppresses humanity. Sins are crimes against humanity and are not to be revenged upon the criminal, for while men are selfish they will suffer and make others suffer. Suffering is nature's manner of teaching us to obey her laws, and it must continue until obedience is learned. There is no difference observed in nature. She responds with perfect justice to small causes as certainly as to great, paying her debts with utmost accuracy. Jesus taught this doctrine in saying: "With whatsoever measure ye mete, it shall be measured to you again."

The modern theological tenet of an Omnipresent Creator possessing full power over past and future, leaves man no room to exercise free will and independent authority over his own destiny, but reduces him to a mere puppet, punished or rewarded without reference to his acts or deserts:—in fact, makes the Deity an embodiment of grotesque injustice. When man forgets that God is within, and makes for himself a God apart from the universe and ruling over it, he degrades his manhood by relying upon the merits of another to do for him what he is too indolent, or he believes impossible, to do for himself.

The doctrine of vicarious atonement is based on one of nature's laws, that lower kingdoms rise by help received from a higher one: but in its modern perverted application it leads mankind from the truth, depriving them of their inherent divinity, and leaving them helpless and hopeless waifs upon the ocean of life, looking in vain to a priesthood for that which can only be found within themselves and by their own efforts. How far nobler the real fact, that God is embodied in the power and energy of nature, ever helping both small and great, and that if man will rely upon the Christ within himself he can control his own destiny and help on the evolution of the world and of all creatures by becoming an agent of the divine power.

The progress of humanity depends upon the outcome of the

conflict in each individual between the intellectuality of the fourth principle and the spirituality of the fifth, between the lower ego, which depends solely upon the reasoning faculty, and the higher ego, which knows intuitively. It seems strange to a business man who prides himself upon the success he has achieved, to learn that the guidance of his intellectual judgment may be abandoned in favor of an impersonal, but more accurate source of information. But the brain mind is but a shadow or reflection of the higher mind, and the latter is in touch with omniscience. Shall we cling to the shadow and disregard the knower? This is a question that sooner or later presents itself to everyone.

Intellect arises out of physical causes and depends upon the perfection of the physical brain as an organ, and its energy is turned to physical results and the perfection of material things. Spirituality is often misunderstood. It is not goody-goodyism born of sentimentality or religious ceremonial, nor is it what is called being devout: but it is the faculty of using the fifth principle, the knower, the assimilation of knowledge at the fountain head of the One Life, instead of by the laborious process of reasoning, which is always subject to error. Spirituality is spontaneous knowledge of the secrets of nature, and the faculty of knowing by direct assimilation of the mind with the higher principles.

There are in man inner faculties, the organs of the soul, which when developed for use enable him to control and guide the great forces of nature and to help on evolution. Poets, artists, and inventors, according to their ability, have acquired partial use of these faculties. There are people also, endowed with the powers of clairvoyance, the ability to foretell the future, and also great musical geniuses. These are but the forerunners of the time when the sixth sense will be a general endowment of the race, and direct spiritual perception will be acquired. The attempted use of such powers for the gratification of vanity or for any selfish purpose cannot be too highly condemned.

Vice and virtue are the causes of the storms and calms of life. They determine happiness and misery, but do not in themselves settle the final problem of reaching the spiritual state. Strict morality is essential for progress, as vicious living may impede the pilgrim many lives in purging wrong tendencies and in

working out and working out of the results of evil doing. The method of training adopted by great teachers is to awaken the dormant sense of intuition, rather than to inject second-hand ideas: to make active the faculty of acquiring knowledge from the soul, which is in touch with all-knowledge, that the mind may learn to respond quickly and accurately. They warn against the attempt to develop the psychic nature, until these mind powers are first attained. We must acquire the power to help ourselves before being fitted to assist others; consequently to each is conceded full control over his own conduct. At the first dawn of mind, the gift of free will is evolved, and the next achievement is to perpetuate that free will by inducing it to unite itself with the divine will. This is affected by working in harmony with nature by the practice of altruism.

With respect to the end of evolution, we note the "life" in every animated object, which has risen from those we are accustomed to call inanimate, to be slowly but surely progressing by virtue of the assistance it receives from other "lives," until the untiring influence of the pilgrim has evolved a human soul. It does not follow that the pilgrims clothed in minerals and plants will assume a human form in this cycle, but no effort is abortive; for when suspended for a period of rest, the advance is continued again and again, until there is produced a vehicle in which god-like consciousness can be fully evoked.

We must be satisfied to know that this world of ours can produce such sublimely perfected beings as the Saviors who visit us from time to time, and who live a conscious life of supreme knowledge through aeons of time which are equivalent to all we can imagine of eternity. To what higher point evolution may carry us in future worlds, our limited consciousness does not yet extend.

Said I not, as my old Norse Fathers taught me, The Life-tree
Igdrasil, which waves around thee in this hour, whereof thou in
this hour art portion, has its roots down deep in the oldest
Death-Kingdoms; and grows; the Three Nornas, or *Times*,
Past, Present, Future, watering it from the Sacred Well!

—*Thomas Carlyle, "Past and Present."*

THE "POPOL VUH"

OR

THE BOOK OF THE HOLY ASSEMBLY.

TRANSLATED BY

KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

(Continued.)

SIGNIFICANCE OF THE FORMER INSTALMENT.

The former instalment of the Popol Vuh may have seemed rather dull to the casual reader; but his patience will be amply repaid in the instalments to follow. These first three chapters are however of great importance, giving as they do in symbolic language, an account of successive efforts to bring forth a vehicle for self-expression of the mind. The more detailed correspondences of the three successive unsuccessful creations will be found in the Introduction, on pages 78-80, (*THE WORD*, Vol. II, No. 2, November, 1905). This may be summed up as follows: On one hand this undorned scripture represents in graphic language the process of physical evolution, such as the English Evolutionary School of Darwin, Wallace, Haeckel, and Huxley, has taught the world; on the other, it represents the influx of mind into this gradually evolving form as soon as it was sufficiently advanced to admit of higher functions.

This influx of mind into the gradually physically evolving forms of life supplies the moving principle, the spring or cause of action which the theory of evolution lacked. While comparative anatomy demonstrated an evolution to all persons capable of perceiving the significance of facts, the moving principle of evolution of physical forms, however, always remained uncertain. One society suggested natural selection; others suggested other principles which should account for the intelligent, teleologic, dynamic, and artistic course evolution took. Many of these scientists tried to refuse consideration to mind as such a principle by the transparent device of inventing mythical names of materialistic tendency to which (because it was unproven and ever must remain so) these intelligent directions could be ascribed. Merely to attribute all this intelligent teleology to some original germ transmitted by heredity, as Weissman did, is not to reduce the miraculous element, but to increase it; and how did this thrice miraculous germ of evolution originate by variation, which is another word for chance, and what is chance? An unknown cause. And so we are back to an unknown intelligent cause, which is no more than was ever claimed for mind. The physicists' experiments have driven the physical atom back into vortices of force; so that mind was the origin of organized life in a two-fold form; first as an immanent creation, that evolved matter upwards physically according to the natural laws of evolution, and second by an incarnation of mind in these bodies when perfect enough to express mind's efforts at self-expression.

This comprehensive scheme of the unfoldment of life is represented better in the First Book of the Popol Vuh than in any other Bible, and the first three chapters show the first three efforts of nature: the closing chapters, to follow next, will show the incarnation of mind into this unexpressive material, resulting naturally in the Second Book, in the initiation of the human soul in the heavens by means of discipline of the bodies into which mind has incarnated in hopes of a still more glorious development.

CHAPTER IV

THE PRIDE OF MAN.

1. Now (there was then) only little light on the face of the earth; daylight was not yet.

2. But (there was) a man who was proud of it, and his name (was) Vukub-cakix (seven-aras, or parrot-eagles, or macaws).

3. The sky and the earth existed; only the face of the sun and of the moon was veiled.

4. Now Vukub-cakix the seven macaws said: "Truly, that which remains of these people who were drowned is extraordinary, and their existence is that of supernatural beings (the archetypal gods.)

5. I shall therefore be once again great over created beings. I am their sun, I am their dawn, and I am their moon; so let it be.

6. Great is my splendor; I am he by whom men come and go.

7. For my eye-balls are of silver, and my eyes shine with precious stones, and my teeth shine in their enamel like the face of the sky.

8. Now my nostrils shine from far like the moon, and my throne is of silver. The face of the earth quickens when I step in front of my throne.

9. Therefore, I am the sun, I am the moon, because of civilization, of the felicity of my clients (because of the white children, the white sons). Let it be so, for my sight extends far." Thus spoke Vukub-cakix the seven-macaws. But truly it was not he, Vukub-cakix, who was the sun; only he was dazzled because of his jewels and riches.

10. But in reality his sight ended in its own horizon (where it fell), and his eyes did not extend over the whole world (not nevertheless all indeed of the world reached his sight).

11. Now, men would not yet see the face of the sun, of the moon, nor of the stars; it was not yet day.

12. Thus, therefore, Vukub-cakix the seven macaws, made himself proud in equality with the sun and moon, the light of the sun and of the moon not yet having begun to shine and to manifest itself: only he desired to magnify himself and surpass all.

13. Now it was at this time that occurred the inundation because of the puppets and the wooden-made (men).

14. Thus we shall now relate when Vukub-cakix died, (when) he was struck down, and at what time man was made by the hand of Bitol the former, and Tzakol the creator.

CHAPTER V.

THE SONS OF VUKUB-CAKIX.

1. This is the origin of the defeat and the destruction of the splendor of Vukub-cakix by the two youths, of whom the first was named Hunahpu (each-one-of-the-sabarcans-shooters), and the other Xbalanque (little-tigers).

2. Truly they were gods. Because of the evil they saw in him who was proud and of the evil which he wished to commit in the face of Qux-cah the heart-of-the-sky, the same youths said: "It is not well that this should be, seeing that man does not yet live here on earth.

3. "Therefore we will try to shoot on his food with our sabarcans, we will hit it, and we will inoculate it with a disease which shall put an end to his wealth, to his jewelry, to his precious metals, to his emeralds and to his precious stones of which he is so proud; the whole world will get to doing so also.

4. "Wealth was not created to contribute to his self-glorification. Let it be so done," said both youths, and each put his sabarcans (shooting-stick) up to his shoulder.

5. Now this Vukub-cakix (had) two sons; and the first was Zipacna the cock's-heel-thought, and the second was Cabrakan the earth-quake; Chimalmat or precipitateness was the name of their mother, the wife of Vukub-cakix the seven-macaws.

Chimalmat: She appears also in the Mexican mythology, as the mother of Quetzalcohuatl.

6. Now this Zipacna (had as occupation) to roll those large mountains which are called Chikak, Hunahpu, Pecul, Yaxcanul, Macamob, and Huliznab; and these are the names of the mountains which existed at the time of dawn, and which were in a night created by (the power of) this Zipacna.

To roll: literally, of this one therefore Zipacna of him to play.

Chikak: in Guatemala.

Hunahpu: A volcano, called *de fuego*, which dominates Antigua Guatemala, and is yet in eruption.

Yaxcanul: called *Qaqzanul* by the Cakchiquels. It is the volcano of Santa Maria in the Altos, near Quetzaltenango.

Macamob and *Huisenab*: these are in the neighboring countries, between the great chain of Soconusco and Lancandon.

7. Likewise also Cabrakan moved the mountains by the force of his will, and the great and small mountains were shaken by him.

8. Thus therefore the sons of Vukub-cakix made it a cause for their pride: "Attention! It is I who am the sun," said Vukub-cakix. "It is I who made the earth," said Zipacna the thought-for-fruit. "And it is I who shake the sky, it is I who upset the whole earth," said Cabrakan.

9. Thus did the sons of Vukub-cakix; it is thus verily that sons) with their destruction by these youths. they arrogated to themselves greatness in the footsteps of their father.

10. This then was the evil which the (two) youths saw. But at that time our father and our mother were not yet created. Thus was resolved their death (that of Vukub-cakix and his

CHAPTER VI.

THE DEATH OF VUKUB-CAKIX.

1. Here is therefore now the tale of the sabarcán-shot delivered on Vukub-cakix by the two youths. We will recite the defeat of each one severally of these (beings who made so much of themselves).

2. This same Vukub-cakix had a great tree, (of those called) nanze or aromatic yellow fruit, banana, and that was the food of Vukub-cakix; who daily came to the nanze and daily climbed to the top of the tree to see the bunches (of fruit) which had been eaten by Hunahpu and Xbalanque:

3. Which two youths, on their side, spying on Vukub-cakix at the foot of the tree hid themselves in the leafage, while Vukub-cakix came to throw himself on the nanzes (which constituted) his food.

4. Then he was struck by a sabarcán-shot by (the hand of) Hunhun-ahpu, who shot the ball of his sabarcán into Vukub-cakix's cheek; he uttered great cries as he fell from the top of the tree to the ground.

It will be seen that the MSS names Hun hun-ahpu and Hun-ahpu are in this chapter interchanged. It is so in the Quiche text, and may have been a clerical inaccuracy; at the same time it may have meant the difference between *Each-one-air-gun-shooter*, and *One-air-gun-shooter*. This probably however indicates the difference

between special individuality in the latter case, and universal human nature in the former. A distinction of the same kind is found in the New Testament where *The Son of the Human Being* sometimes applies to Jesus only, and sometimes to all men in their right of human nature, in which case it often appears as *A Son of a Human Being*.

5. Hunhun-ahpu came up to him, and promptly ran up to seize him; but Hunhun-ahpu could not prevent Vukub-cakix from seizing his arm, and shaking him, and by force of violence tearing off the extremity of his shoulder.

6. But then Hunhun-ahpu let Vukub-cakix go: thus indeed did they do, without being vanquished by Vukub-cakix.

7. Thus, carrying the arm of Hunhun-ahpu, Vukub-cakix reached his house, where he arrived, holding up his jaw.

8. "What has happened to you, my lord?" asked then Chimalmat, wife of Vukub-cakix. "What else, indeed, but that those two evil ones have shot me with their sabarcans, and have dislocated my jaw: from which shot my denture and my teeth were shaken, which made me suffer much; (his arm which I tore off from him) at first, I have just brought it at the fire, so that it may remain hanging over the coals until those demons come verily to fetch it;" so said Vukub-cakix while he hung up the arm of Hunhun-ahpu.

9. Hunhun-ahpu and Xbalanque, having counselled together, went and talked the matter over with an old man, and verily the hair of this old man was all white, as was also the case with an old woman, and this old woman was verily hunch-backed, and bent in two by old age.

This *Old-Man* and *Old-Woman* are, as mentioned in an earlier chapter the Sun-god and the Moon-goddess themselves. Hence they are applied to for aid by their messengers who need help; and they give it.

10. Zaki-min-ak the great-white-boar, was the name of the old man; and Zaki-nima-tzyiz the great-white-thorn-pricker was the name of the old woman. Now these two youths said to the old woman and the old man: "Kindly accompany us in fetching our arm from the house of Vukub-cakix. We will go behind you (and you shall say): 'They are our grandchildren who accompany us; their father and their mother are dead. Hence they follow us everywhere where it may suit us to permit them to do so; for (we make) our profession to pull the worms (sprites) from teeth,' shall you say."

11. "Thus Vukub-cakix will consider us children, and we will be there to give you advice," said the youths. "Very well," answered (the two old people).

12. Then they started towards the distant place where Vukub-cakix was lying down on the front of his throne; then the old woman and the old man passed by, the two youths playing behind them; and as they passed the doors of the palace they heard the cries which Vukub-cakix uttered because of his teeth.

Raked: literally, he raked his mouth.

13. Now as soon as Vukub-cakix perceived the old man and the old woman, as well as those who accompanied them: "Whence come you, my ancients?" said to them the king. We wander around seeking support, O lord!" answered they.

14. "What is your means of support? Is it your children who accompany you?" "Not at all, my lord: they are our grandchildren; but, you see, we pity them; we share with them the half (of our food)," answered the old woman and the old man.

Pity: the literal rendering of this is beautiful: We compassionate their faces.

15. Now the king was at the end of his resources, because of the suffering of his teeth, and it was with effort that he said: "I beseech you, immediately, take pity on me" (said he). "What do you do? What things do you heal?" added the king.

16. "We draw out worms (sprites) from the jaw; we heal (the ills) of the ball of the eye, and we set bones, O lord," answered they.

17. "It is well; heal me quickly, I beg you, my teeth, which daily make me suffer real pain; for I have neither rest nor sleep because of that, and of my (ills) of the eyes.

18. Two demons shot at me with their sabarcans, to begin with; (whence) it is that I eat no more; wherefore have pity on me, for everything moves (in my mouth), my teeth and my jaw."

19. "It is well, my lord. It is a worm (sprite) which makes you suffer; it is sufficient to change (your jaw) by taking out the (bad) teeth of your lordship." "Will it be well to take out my teeth? For it is thus alone that I am king, and all my beauty (comes from) my teeth, and from the ball of my eyes." "We will immediately substitute others; (that is), pure and clean bones will be put in their place." Now these pure and clean bones were nothing else than grains of white maize.

The substitution of grains of maize for teeth of precious stones indicates the institution of agriculture in substitution of the lawless Titanic rule, where a man's

eyes, his teeth, and his physical prowess were his claim to power and nobility. Notice that it is the Sun-god and the Moon-goddess who effect this substitution; in Greek mythology we have Prometheus, the fire-god and stealer.

Lordship: literally, Only that he enters his change and extracts the teeth of your lordship.

20. "Very well; pull them out, and come to my rescue," cried he. Then were the teeth of Vukub-cakix removed; but only grains of white maize were put in their place, and these grains of maize were immediately seen shining in his mouth.

21. His splendor declined straightway, and he ceased to appear as king. They finished extracting his teeth of precious stones which shone in his mouth. And while they were operating on the eyes of Vukub-cakix, they injured the eyeball, thus completing the removal of his wealth.

The Titan's power for self-defence and aggression are thus removed. Notice the singular eye-ball, reminding of the one-eyed Grecian Titan Polyphemus, which was put out by Odysseus.

22. But he was no more in condition to feel it: he yet saw, but that which was his pride was finally entirely removed, by the counsels of Hunahpu and Xbalanque.

23. Then died Vukub-cakix the seven macaws, while Hunahpu took back his arm, and then died also Chimalmat or precipitateness, the wife of Vukub-cakix.

24. Such was the destruction of the riches of Vukub-cakix; now it was the physician who took his emeralds and the precious stones of which here on earth he prided himself.

25. The old woman and the old man who did these things were marvellous beings. Now having recovered the arms of the two youths they replaced them, and having reattached them, the whole of the shoulder healed up.

26. Only to (bring on) the death of Vukub-cakix did they purpose (or plan) to act thus; for it seemed evil to them that he should grow proud. After that the two youths went away, having (in this manner) carried out the decrees (words) of Qux-cah the heart-of-the-sky.

CHAPTER VII.

ZIPACNA'S DEEDS.

1. Here follow the deeds of Zipacna the thought-for-fruit, the first-born of Vukub-cakix the seven-macaws; "I am the creator of the mountains," said Zipacna.

2. Now it happened that Zipacna was bathing at the banks of the river when the Vitznahna, the four-hundred youths, passed by, dragging a tree that was to become a foundation for their house; four-hundred together making their way after having cut a great tree to (serve as) main beam for their house.

The *Vitznahna*, the four-hundred youths, seem to have been the earliest nature-forces, which blindly oppose the more advanced Titans, on the mere ground that the latter are superior; but they are overcome in the inevitable upward struggle and evolution of life-forms. Nevertheless they survive in the stars. They want to build a house, to enable them to survive on the earth, and while the Titans are good-naturedly ready to help them, the inevitable jealousy of inferiority starts an antagonism.

3. Then Zipacna arising went to where the Vitznahna, the four-hundred youths were (and said to them): "What are you doing, you children?" "Only this tree, which we cannot raise so as to load it on to our shoulders." "I will carry it," (answered he). "Where is it to go? What help do you want?"

4. "Only the principal beam of our house" (which we beg you to carry). "Very well," answered he. Then he seized it with force, loaded it on his shoulders, and carried it to the entrance of the house of the Vitznahna, the four-hundred youths.

5. "Very well, then, stay with us, youth! Have you a father and mother?" "No more have I them," answered he. "Well," returned they, "we will take you once more to-morrow with us to mark another tree for lintel of our house." "Very well," answered again Zipacna.

6. Then the Vitznahna, the four-hundred youths, held a council. "Here is this youth," said they; "how shall we manage so as to be able to kill him? For it is not well that he do these things, having alone raised this tree.

7. "Let us dig a large pit, and we will get the better of him by making him fall into the pit. 'Go and dig earth from the hole,' we will tell him; and once bent over, and gone down into the pit, we will throw into it a great tree, and he will promptly die there in the pit."

8. Thus spoke the Vitznahna, the four-hundred youths; and they dug a very deep pit; then they called Zipacna the thought-for-fruit. "We cherish you verily; go then and dig the earth more, for we are at the end of our strength," was said to him.

Pit: literally, A pit which very far descended.

Cherish: literally, we love for you.

9. "Very well," answered he. Then he descended into the pit: and calling him while he dug the earth, they said: "Have

you already descended very far?" "Yes," answered he; while he began to dig the pit; but the pit he dug was for his own escape.

Very far: literally, Far already with the descent by you.

10. He knew that they wished to kill him while he should be digging this pit, and on the side (of the pit) he dug a second pit to save himself.

11. "Is it soon finished?" was said to him from above by the Vitznahna, the four-hundred youths. "I am still occupied in digging, but I will call to you from below when I shall have finished digging," answered then Zipacna the thought-for-fruit, from the bottom of the pit.

12. But he was not at all digging the bottom of the pit (which was purposed to be his grave; for he was digging the hole where he wished to save himself. After which Zipacna called, calling nevertheless only when he saw himself sheltered in another hole.

13. "Come, fetch, and carry away the earth, with the débris of the pit I have dug; for truly I have arrived very deep.—Do you not hear my cry? But here is your voice, and the sound is re-echoed as one, as two echoes; I hear where you are."

14. Said Zipacna the thought-for-fruit, from the hole where he had sheltered himself; and he continued to cry from the bottom of the pit.

15. And now the great tree (which they had brought for their house) was violently lifted by the youths, and then they threw the beam, making it quickly fall into the pit.

16. "Let none speak; just let us wait till he cries, and dies," said they to each other, whispering, limiting themselves to covering their lips and looking at each other, while they made the beam fall.

17. Now, it happened (at this juncture) that Zipacna spoke, uttering a cry; but he uttered his voice only once while the beam fell into the bottom.

18. "Oh! how we have succeeded in what we have done to him! He certainly is dead; if by misfortune he had continued the work he had begun, our days would have been numbered; he introduced himself among us as the first, among ourselves, us the Vitznahna, the four-hundred youths."

19. Thus spoke they, rejoicing more. "What now is to be done, will make us come for three days, and spend three nights

more, drinking to the foundation of our houses, we the Vitznahna, the four-hundred youths."

20. They spoke: "Now, to-morrow, we will see; after to-morrow we will yet look, if by chance the ants have arrived into the earth, attracted by the odor, to do away with this carrion; then our heart will rest, while we shall drink our wine," added they.

21. Now Zipacna heard there in the pit what the youths said. Then on the second day, the ants arrived suddenly, coming in a mass, uniting under a tree.

22. Some carried the hairs and some the nails of Zipacna. And seeing these things, the youths said: "Has he finished, the wretch? See how the ants show themselves, and arrive in mass, some bearing hairs, and others are (loaded) with his nails; that is what we have done."

23. This is what they were telling each other. But Zipacna was well alive; he himself had cut this hair from his head, and had sawed off his nails with his teeth, to give them to the ants.

24. And thus the Vitznahna, the four-hundred youths, thought he was dead. And then on the third day began their feast, and all the youths intoxicated themselves.

25. And the Vitznahna, the four-hundred youths, being all intoxicated, no sense remained in them: and then their hut was pulled down over their heads by Zipacna; and their end was to be, all of them, destroyed.

26. Neither one nor two from among these four hundred youths was saved, killed as they were by Zipacna, son of Vukub-cakix.

27. Now such was the death of the Vitznahna, the four-hundred youths of whom it is said also that they entered into the group of stars called Motz the group, the Pleiades, because of them.

The *Four Hundred Youths* who die in an orgy, are the same that were worshipped in Mexico under the name of the *Centzon-totochin*, the Four hundred Rabbits, invoked as protecting divinities of drunkards. *Omuch*, like *Centzon*, means *multitudes*; taken literally it means Four Hundred. They correspond to Bacchus, who had an intellectual resurrected counterpart in Dionysios, which thus corresponds to their being put among the stars to make room for the more developed human races. So the Creator may bring about a Biblical Day of Sundering, a Judgment Day, in which those who are led by their physical appetites (as Zipacna for crabs and Cabrakán for roast fowl) will thereby be destroyed. Their destroyers effect their destruction by mental foresight, planning, cunning; which is a higher development than the physical appetites of the Titans.

28. We will here also relate the defeat of Zipacna, by the two youths, Hunahpu and Xbalanque.

CHAPTER VIII.

THE DEATH OF ZIPACNA.

It is impossible for the reader not to feel a certain sympathy for the childish, good-natured, trusting Titans being destroyed through their own weaknesses by cunningly laid traps or tests. The reader of the destruction of Polyphemus by the cunning plot of Odysseus feels a similar emotion. It must be reflected, however, that the law of progress demands that the lower races give way to the higher.

It must be remembered however that they represent the monstrous Titanic race, represented in geology by the era of mammoth animal life, and in the Bible by the giants, the Emims and the Zamzummims, which must be swept away in the course of evolution; the very stars in their courses fight against them.

The deaths of the simple-minded Zipacna and Cabrakán cannot fail to excite the sympathy of the reader.

1. Here in its turn is the defeat and death of Zipacna, when in his turn he was vanquished by the two youths Hunahpu and Xbalanque.

2. What wounded the heart of these youths (was that) the Vitznahna, the four-hundred youths (of which we have just spoken) had been killed by Zipacna. Of fish and crabs alone he nourished himself on the border of rivers, and it alone was his daily food; by day he walked around, seeking his food; by night he loaded mountains on his shoulders.

3. Finally Hunahpu and Xbalanque manufactured a decoy crab of large dimensions, and they put on it a head of an ek; now the ek is gathered in the woods, where there is some everywhere.

Dimensions: literally, there was imitated a large crab by Hunahpu and Xbalanque.

4. Out of this they made large crab-legs, and the small crab-legs (they made) out of pahac, an anemone; they put on it a stone cover, which finished the posterior surface of the crab. Then they introduced this kind of a tortoise into the bottom of a cave, at the foot of a large mountain, and Meavan is the name of the mountain, (in the hope) of being the conquerors of Zipacna, the thought-for-fruit.

Meavan: it is a very high mountain, bathed southwards and eastwards by the Chixoyor Lancandon, one of the great branches of the Uzumacinta, in the old Quiché territory, this river also called Rio de Scapulas, surrounds it, to flow from the east to the north, forming a great circle about eight miles west of Rabinal in the Verapaz district.

5. Then the youths went to meet Zipacna at the banks of a river: "Where are you going, youth?" said they to Zipacna. "I am going nowhere; it is only my food I seek, O youths," answered Zipacna.

6. "What is your food?" "Only fish and crabs; but there are none here which I have been able to find; (this) is the second day that I have ceased from eating, and I am faint with hunger," said Zipacna to Hunahpu and Xbalanque.

7. "There is down there a crab at the bottom of the ravine" (said they then); "verily it is a great crab, and it would be an excellent piece for your dinner. Only, it bit us when we wished to take it; and we are afraid of it. Nothing would now induce us to take it," said Hunahpu and Xbalanque.

8. "Have pity on me! Come and show me (where I must go to find it), youths," said Zipacna. "Nothing would induce us to do so. Just you go; you cannot go wrong; follow the bank of the stream and you will arrive at the foot of a great mountain which re-echoes at the bottom of the ravine; go thither, (you are sure) to arrive there," answered Hunahpu and Xbalanque.

9. "Alas! How wretched I am! Where is it, youths? Come and show it to me; there are many birds which you can shoot with your sabarcans, and I know where they are," said Zipacna.

10. His humility found favour in the sight of the youths. "Will you know how to catch it, (continued they), if we return on your account? For it is sure we tried no more, (because it tried) to bite us, when we entered, bending down, where it was. Then we took fright, entering, thus touching the ground, and we almost grasped it. It is therefore good that you enter there yourself, bending yourself, said they to him.

11. "All is well," answered Zipacna, proceeding in company with them; then, on arriving, Zipacna went down to the bottom of the ravine where the crab lay on its side, presenting a very red surface; now (it was) at the bottom of the ravine (that they had hidden) their magic.

12. "All is well," answered Zipacna, cheerily. "I wish it were already in my mouth." For verily he was dying of hunger: now he wished to try to put himself on his belly to try to enter, the crab having started to creep upwards.

13. Then he retired. "Have you not caught it yet?" asked (the youths). "Not yet; I had almost grasped it, when it started to ascend. But perhaps it might be well that I should enter (the cave)," answered he.

14. Then he started again to enter, lying flat on his belly; now he had almost entered, and only the extremities of his legs showed, when the great mountain, mined from below, completed its

detachment, and came to cover his breast; he returned no more, and Zipacna was petrified.

15. Such was, in its turn, the defeat of Zipacna by the youths Hunahpu and Xbalanque. It is he, says the ancient tradition, who made mountains, (and who was) the eldest son of Vukub-cakix the seven-macaws.

16. At the foot of the mountain, called Meavan, he was conquered; and only in a supernatural manner was conquered the second of those who exalted themselves. (There remains) yet one whose story we shall tell.

CHAPTER IX.

THE DEATH OF CABRAKAN.

1. Now the third one of those who exalted themselves was the second son of Vukub-cakix, called Cabrakan. "It is I who destroy mountains," said he.

2. Likewise also Hunahpu and Xbalanque conquered Cabrakan. Then Hurakan the lightning, Chipi-cakulka the lightning-path, and Raxa-cakulka the striking-lightning, said to Hunahpu and Xbalanque, speaking to them thus:

3. "Let the second son of Vukub-cakix be, in his turn, humiliated; such is our will; for that which is on earth, is not well—namely, to exalt their glory, to that degree of greatness and power; let it be so no more.

4. "Attract him gently toward the east," said Hurakan to both the youths.

5. "Very well, my lord," answered they. "That which we see is not well. Is it not you who are peace, you, Qux-cah the sky-heart?" added the youths, listening to the words of Hurakan.

6. Now Cabrakan was momentarily engaged in moving mountains; whenever he struck his foot on the ground, immediately the large mountains used to rend themselves, the lesser ones likewise, because of him.

7. Then was he met by the youths: "Where are you going, youth?" said they to Cabrakan. "I am going nowhere; only I am here upsetting the mountains, for I am he who overturns them, which forms my sole occupation," had he to say for his answer.

8. Then Cabrakan said to them in turn, to Hunahpu and Xba-

lanque: "What is the motive of your coming? I do not recognize your faces. What is your name, sirs?"

9. "We have no name; only we hunt with the sabarcán; we catch birds by sticky substances in the mountains; we are orphans, having no resources of our own, O youth."

10. "Only we traverse the great mountains, O youth! But we have seen a great mountain, and where it is, great precipices are to be seen; veritably it rises to a great height, and it is so high that it overtops the tops of all the mountains.

11. Thus we have not been able to take neither one nor two birds, in front of it, O youth. But if it is true that you throw all mountains upside down, O youth," said Hunahpu to Cabra-kán.

12. "Verily, have you seen the mountain you wot of? Where is it? I will see it, and I will beat it to the earth; where have you seen it?" "In that direction it is, towards sunrise," answered Hunahpu and Xbalanque.

13. "Very well. Show me the road," said he to the two youths. "No indeed: we shall have to take you between us, and that one of us be at your left hand, and one of us be at your right hand, because we have our sabarcans; if there are birds, we will shoot them," answered they.

14. They went on joyously, making proof of their sabarcans. Now while shooting their sabarcans, they do not use any earth-balls in the stock, only they breathed (to bring down) birds, making use of their sabarcans.

15. Now Cabra-kán was surprised. Then the youths struck fire, and put their birds to roast before the fire; but they rubbed one of the birds with *tizate*, and they put white powder all around for him.

Tizate is a kind of yellow-white clay much used for ornamental purposes, and used here just as modern bakers put yellow coloring in their cakes.

16. "This is the one we will give him to excite his appetite by the flavor that it will have. This bird must be his defeat. Just as by our care this bird will be wrapped all around with (poisonous) earth, so will we beat him down to the ground, and bury him in it.

17. "He is large, he is wise (to think of) forming a creature, at the time when the crops will show themselves and the daylight will appear," said the youths.

This verse is not clear, and seems to have been misplaced from Book III, about the dawn of another creation or cycle, or civilization.

18. "As it is (a thing) very (natural) for the heart of man to desire to eat and to crunch between the teeth, thus the heart of Cabrakan envies" (this bird that we have prepared) said Hunahpu and Xbalanque to each other.

19. During this time they made the bird roast, and it took on color as it turned around the spit, the juice of the bird flowing on all sides with its fat, which exhaled the most appetizing flavor.

20. And now Cabrakan felt the keenest desire to eat, to the point that his mouth watered, that he yawned, and the saliva and froth flowed from his mouth because of the appetizing odor of the bird.

21. Then he asked: "What is this dish that you have there? Verily there is nothing more savory than the flavor which I smell. Give me a little part of it," added he.

22. Then they gave a bird to Cabrakan, the which was to be his ruin. As soon as he had finished the bird, they started again on their way, directing their steps to the side opposite to that where the sun rises, to the place where was the great mountain.

23. And now Cabrakan, already tottering with his feet, and trembling with his hands, had no more strength, because of the earth wherewith they had rubbed the bird which he had eaten: he was also incapable of doing anything with the mountains, and he could no more upset them.

24. Then having been tied by the youths, his hands were fastened behind his back, and held by the youths; then having tied together his neck and his legs, they stretched him on the ground, and buried him there.

25. Such was the defeat of Cabrakan executed really by Hunahpu and Xbalanque alone: but it would be impossible to recite all that they did here on the earth.

26. But here we will also tell the story of the birth of Hunahpu and Xbalanque: for we have related first the defeat of Vukub-cakix the seven macaws, and that of Zipacna the thought-for fruit, and of Cabrakan the earth-quake, here on the earth.

(To be continued).

NANA JIVA VADA KATTALAI

OR

PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHASTAN.

(Continued.)

In the gross atom called *vāyu* or air, the characteristics of form, taste, and smell, being subordinate, are not manifest; but sound, which is the causal form (*kāraṇa rūpa*) of the air atom, and touch, which is its true characteristic (*nija guṇa*), are manifest.

In the gross atom called *agni* or fire, the characteristics of taste and smell, being subordinate, are not manifest; but sound and touch, which are the causal body of the fire atom, and form, which is its true characteristic, are manifest.

In the gross atom called *ap* or water, the characteristic of smell, being subordinate, is not manifest; but sound, touch, and form, which are the causal body of the water atom, and taste, which is its true characteristic, are manifest.

In the gross atom called *prithivī* or earth, the characteristics of sound, touch, form, and taste, which are the causal body of the earth atom, and smell, which is its true characteristic, are manifest.

33. Just as the subtle bodies (*sukśma śarīras*) come from the subtle sense rudiments (*sukśma bhūtas*), the tangible bodies (*sthūla śarīras*) came from the quinepartite gross atoms (*sthūla bhūtas*).

34. Tangible bodies come from six tattvas, in four modes of birth, and in three orders of being.

35. The six tattvas of the tangible body are skin (*charma*), flesh or muscle (*mamsa*), blood (*rudhira*), nerves (*medas*), bones (*asti*), and marrow (*majja*).

36. The four modes of birth are birth-from-womb (*jarayuja*), birth-from-egg (*andaja*), birth-from-sweat (*svedaja*), and birth from seed (*nibhijja*).

37. The three orders of jivas on earth are: ...

1. Those possessed of perceptions-of-this-world-and-the-next (*ika para loka buddhi*), namely, men, who therefore belong to the superior order of birth (*uttama yati*).

2. Those possessed of perception of this world only, namely, birds, cows, and other animals (*tryak*), which belong to the middle order (*maddhyama yati*).

3. Those who have no perception of this world or the next, namely, trees and the like, which belong to the inferior order (*adama yati*).

38. Just as in *bhu-loka* which is constituted mainly of *prithivi* (earth) *tattva*, the foregoing three orders of jivas exist, there are similar orders of beings in *pitri-loka*, made mainly of *apas* (water) *tattva*; in *gandharva-loka* made mainly of *agni* (fire) *tattva*; in *deva-loka*, made mainly of *vayu* (air) *tattva*; and in *siddha-loka*, made mainly of *ākāśa* *tattva*. In these worlds, the superior orders are *chandra* and other *pitris*, *surya* and other *devas*, *gandharvas* and other *siddhas*; the middle orders are *kamadhenu*, *airāvata*, *garuda* and other beings, and the lower order are *kalpa* *tru* and the like.

39. The jiva (or bewildered spirit) has five coverings (*kośhas*), known as the food-maintained system (*annamaya kośha*), the breath-actuated system (*prānamaya kośha*), the desire-actuated system (*manomaya kośha*), the reason-actuated system (*vijnanamaya kośha*), and the sense-of-worldly-enjoyment-actuated system (*anandamaya kośha*).

40. Of these, the tangible body (*sthula śarira*), is the food maintained system (*annamaya kośha*).

The subtle body (*sukśma śarira*) includes (1) the breath-actuated system (*prānamaya kośha*), which is the breather (*prāna vayu*) correlated to the five instruments of action; (2) the desire-actuated system (*manomaya kośha*), which is the thinker (*manas*) correlated to the five instruments of action; and (3) the reason-actuated system (*vijnanamaya kośha*), which is the reasoner (*buddhi*) correlated to the five senses; and the causal body (*kāraṇa śarira*) is the sense of worldly enjoyment.

41. The manner in which the twenty intelligences (*tattvas*)

of the subtle body (*sukśma śarira*) lie in the tangible body formed of the six grosser intelligences (*sthūla tattvas*) is as follows:

The speaker (*vāk*) and the taster (*jihva*) are in the mouth.

The uprising breather (*udāna vāyu*) and the thinker (*manas*) are in the neck.

The exhaler (*prāna vāyu*) and the reasoner (*buddhi*) are in the heart.

The blood circulating breather (*samāna vāyu*) and the determiner (*citā*) are in the navel.

The inhaler (*apāna vāyu*) and the excretor (*pāyu*) are in the rectum.

The all-pervading breather (*vyāna vāyu*), the toucher (*tvak*), and the I-maker or self-exerter (*ahankāra*) are throughout the body.

The sense of individuality or self-consciousness (*jīva bodha* or *ullam*) is in the crown of the head.

The seer (*śakṣu*) is in the pupil of the eye.

The hearer (*śrotra*) is in the ear.

The smeller (*grāna*) is in the nose-tip.

The walker (*pāda*) is in the legs; the holder (*pani*) is in the arms; and the genitor is in the genitals.

42. Since the twenty-six sentient entities (*tattvas*) of the subtle and tangible bodies are the effects and products of the five subtle rudiments (*sukśma bhūta*), the subtle and gross bodies are said to be the effected or made up body (*kāriya śarira*).

43. The jīva has three conditions of existence called *avestās* (states).

When the jīva or bewildered spirit (*cit-ābhāsa*) reflected from *avidyā*, is, in the state of wakefulness (*jāgra*), in active relation with the twenty-six sentient entities (*tattvas*), he is called *visva* (the all-pervader), or *vyavakarika-jīva* (the world-minding soul).

When he forsakes relation with the tangible body and remains in the dream-state (*svapna*), in union with the inner faculties of thought (*antahkarana*), he is called *taijasa* (the radiant), or *prati-bhāṣika-jīva*, or *svapna-kalpita* (dream-maker).

When in the deep-sleep state (*sushupti*), he forsakes relation with the twenty-six sentient entities of the made up body (*kāriya śarira*), and remains in union with the causal body (*kāraṇa śarira*) only, he is called *prājña* or *paramārtika jīva* (the hidden or unmanifested life).

44. When the wakeful state (*jāgra avesta*) is attested by supreme intelligence (*brahma ċaitanya*), the latter is called *jiv-atma*.

When the dream state (*svapna avesta*) is attested by it, it is called *antaratma*.

When the deep-sleep state (*sushupti avesta*) is attested by it, it is called *paramātma*.

When it attests the three-fold state (*avestātraiya*), it is called *jñānātma* or *kutastha*.

45. Isvara has three kinds of bodies and three conditions of existence.

The five gross atoms (*sthula bhutas*) which constitute the fictitious phenomena (*kalpita prapanca*) and the aggregate (*sam-ashti*) of all three orders of tangible bodies made up of the five gross atoms are known as Isvara's tangible body (*sthula śarira*) or *vrāt*.

When Isvara stands in union with this *vrāt* (tangible body) in the wakeful state he is called *vaisvanara*; and the dominating intelligence (*adhistana ċaitanya*) in this state is called *brahma*.

The five subtle atoms (*sukśma bhutas*) and the aggregate of all the subtle bodies made of such atoms are known as Isvara's subtle body (*sukśma śarira*) or *hiranya garbha* (golden womb).

When Isvara stands in union with this subtle body in the dream state, he is called *sutratma* (thread-soul); and the dominating intelligence (*adhisthana ċaitanya*) in this state is called *vishnu*.

Māyā (or mind space), which is in union with the germs (*vāsanās*) of the gross and subtle aggregates is called Isvara's causal body (*kārana śarira*) or *avyaya kṛita* (the unmanifested body).

When Isvara is in union with this causal body in the deep-sleep state (*sushupti avesta*); he is called *antaryāmi* (inner ruler); and the dominating intelligence (*adhisthana ċaitanya*) in this state is called *rudra*.

The practical idealist is one who in the true sense "makes the best of both worlds," or in other words, he gives good heed to the path before him, and at the same time is upheld, and inspired by lofty ideals.— S. J. O'Neill.

MY FORMER LIVES.

By B. E. G.

"Oh Great and Bountiful Giver
Our Father!
Oh Source of the joy of our living
And Bearer of hope on thy bosom
Broad swelling,
To Thee shall our grateful songs ever
Be given.
When Sirius rises o'er Keme
At even,
Then Hope, like thy broad current swelling
Makes fruitful our lives, as thy waters
Make harvests.
To Thee shall our grateful songs ever
Be given."

This was the chant intoned by the priests on the temple steps overlooking the rising Nile at the time of the autumnal equinox.

Along the toilsome road of the soul's journey are many dwelling places; they are the milestones that mark the progress of the Heaven Born on his way to attainment. In each life he dwells in the home of his past, and lays the foundation for the mansion of his future. For the most part he thinks not of his past, and builds not for the lives to follow, but acts in the present, for the present; yet through all this seeming littleness of life, there runs ever the impulse of the Self, guiding the evolving soul, and even though he be not aware, the Self impels. Happy is he, who "having risen from among the dead," is aware, and "having ears to hear," hears the spirit—the Self. Such an one reaps the harvest of experience, and garners the ripened grain of effort. Wisdom is a light on his path and a guide to his footsteps.

To me in these later days of this nineteenth century of this era, has come the hard bought but blessed privilege of looking back over the winding way of many many centuries, and of rebuilding a shadowy replica of my homes of former days. I do not recall the time that I did not have impressions and reminiscences, and catch glimpses fleeting and imperfect, but none the less real, of experiences and scenes of former lives. But now I can see them, and know them, and live them over at will. I do not

mean by this, that I can build up in detail all the little incidents and experiences of a life, for that would be a tedious and profitless task, and withal a waste of time, for of what avail are details? In each living day one extracts the essence of his experiences of the preceding day, and so is better equipped for the work in hand.

He would be delayed in the accomplishment of important matters if he should spend his time in going over the details of the day before, but he gains time in assimilating the total of the experiences. So it is that we build up our lives. From the essentials of the past we lay, in the present, the foundations of the future, even while we complete the superstructure of the Now. Then, again, if I am to-day laying out my garden and planting the seed therein. I do not bring into active use my knowledge of carpentry, nor of book-keeping, nor of Greek roots, and poetry, but rather of plants and their cultivation. So I may live a life whose purpose is the developing of some particular trait of character, or the overcoming of some obstacle to my soul's progress, and not bring into active personal consciousness the memory of a much more important life of the past.

Perhaps I should have said, a life of more prominent activity, rather than to have said a more important life, for I can see that in several instances, a life of seeming obscurity, in which I appeared to have forgotten my past, was one in which I got a firm hold of my personal nature and laid such a foundation of self control as made a succeeding life of prominence, remarkably successful in its accomplishments, and in its influence upon my fellow men. In the dreary life of northern wastes, as an Esquimaux hunter, I learned a practical loyalty to friendship, and devotion to duty, which, centuries later, enabled me to transform the language of a great people and to shake a great religious structure to its very foundations.

The life, some features of which I am about to relate, was one which, measured by the ordinary standards of human estimation, was a failure; yet the very failure deepened my determination and broadened my patience and led, at last, to such achievement as comes but thrice in all the journey.

I was born on the banks of the Nile in a small but beautiful palace adjoining the great house of my grandmother, the Princess Nephtha. My mother was a princess and great niece of the

Pharaoh. My father was a learned scribe, the honored custodian of the papyrus rolls, and transcriber of the Holy Rituals, which were wrought in the stone walls of the secret inner chamber of the great temple, where none but high initiates and devoted neophytes might enter.

To be born a prince was a right which I gained by former service. Because of my royal blood, my mother's gift to me, I was consecrated to the priestly office, and so was opened up to me the opportunity of fitting myself to partake in the holy wisdom of the mysteries of the Soul. I realized the importance of the great opportunity and applied myself earnestly and with enthusiasm to the learning of the sacred language and the mastery of the Ritual as far as it was given me.

I passed the trials of endurance and learning, and became a priest of the outer court, and, at thirty years of age, was put in charge of the neophytes and younger priests in the rites of the temple services. After my appointment to this important position, I passed through the ceremony of consecration, which in reality was the initiation that marked the beginning of my probation, preparatory to my admission in the "Order of the Great Square." Little did I realize the woe that lay in store for me, the awful woe of failure. It was well that I did not foresee that my weakness was sending forward to meet me in the full time of the law, for had I foreseen it, my discouragement would have thrown me into a slough of despair from which a thousand years of work would scarce have released me. As it was, I stood upon the plateau of attainment while the highway of hope stretched alluringly forward and up to the mountain height where glorious manhood stood triumphant.

Filled with the enthusiasm of knowledge and power already gained, and inspired by the hope whose flame burned so brightly in my heart, I created the chant of the priests to Father Nile, and it was intoned on temple steps at even-tide at the time of the inundation, for a thousand years. Its long life in the temple service was due to the glorious light of the Spirit which illumined my soul when I composed it. No sweeter moment have I ever known than that in which the priests of An, having marched in solemn procession to the very water's edge, in fervent and devout worship intoned my words as their votive praise to the Bountiful Giver. It was at once praise and benediction,

realization and hope, exhortation and worship, knowledge and faith. The English rendering but faintly reflects the fulness and depth of the Kemic Mantram. In token of its acceptance by the Gods, the first chanting at the beginning of the inundation was followed by the richest fruitage known in a hundred years.

Under such propitious tokens, I began my probation of seven years. For almost five years, I toiled and labored in the temple services and for my fellow men, and in that toil and labor gained mastery of myself and stored my mind with knowledge of the mysteries of the Soul and Life. But I strove to make my heart the servant of my mind rather than to make my mind the minister of my heart.

In the third year Heliadra came to me—the beautiful Heliadra in whose form was the swift grace of the gazelle and the sinuous strength of the serpent. Her eyes of darkest blue shone now like the soft light of the crescent moon, and anon like the lucent radiance of the Eastern Star. Bright was her mind and her knowledge great, a very marvel of womanhood! Tender and kind of heart, modest in bearing and clothed with the indescribable dignity which is a noble woman's chiefest grace, and with the gentleness of conscious power. She too was a learner in the temple by right of royal birth—the meed of former service.

For two years I gave her daily instruction in the mysteries as far as they were then taught to the women of her age, and she proved a most capable, intelligent and progressive student. In one more year she was to enter upon a three years' probation for the highest degree of her sex, after which she would wait until in her next incarnation as a royal prince, she would also take the solemn obligation of the Order of the Great Square. Her father was the overlord of the maintenance of the building and repairs of the great temple of An, completing and perfecting the work which had been already under way for six generations. A skilled workman to whom he had entrusted the final placing of a stone, the coloring of which had taken fully fifty years to complete, by a mischance let it fall sixty feet to the temple floor where Nemnor stood waiting for its final emplacement that he might test the light effect of the coloring when it was securely fixed. It struck him, killing him instantly though not crushing his body. By the time of the next waning of the moon, for it

was then that such things befel, over-anxious to join the shade of Nemnor, his wife crossed over the dark river, leaving Heliadra bereft of all save an infant brother scarce two years of age. Should Heliadra pursue her plan and enter her final novitiate, the infant Chandra would be left to the care of the Government, be raised and educated by the priests, not for the priesthood but for the lowly office of preparer of inscription strips for the embalmer's use, a humble service, but free from the defilement of handling the dead. His father had intended that he should become a scribe in the government service and Heliadra knew of this. Her memories of her father and her mother impelled her to care for the boy, and rear and educate him for the position in life which the father had intended him to fill. To do this for the boy she must abandon her work in the school of the mysteries and renounce her rights of novitiate.

We had planned that after she should have completed her probation and received her Isian degree, and when I should have been confirmed in the Order of the Great Square, we two should be married—for then there would be neither ritual nor legal obstacles. Now her great love for her mother and her mother's son, the little Chandra, together with her respect for the memory of her father, inclined her heart toward the choice of caring for the little one, whose lot seemed dreary indeed unless she became his guardian mother. By the ritual of Isis she could not be guardian mother and priestess. One must be abandoned, and she chose the filial duty of the guardianship. I could not wed Heliadra before my initiation and after I should have received the sign of the Great Square I could wed none but a priestess of Isis. In those ancient days this was the law.

My heart not being positive to my head my discrimination was not clear and I wavered in decision. Repressed rather than controlled, the emotions of my heart sprang up in sudden power and overwhelmed me. The alluring duty to the nobly unselfish Heliadra drew me mightily until it seemed the *real* duty and appeared to me to demand my adherence. The high priestess of Isis had awarded Heliadra praise for unselfishness, in abandoning her right of novitiate for the humble duty of mother guardian to her infant brother. Why should not I be equally unselfish: forego my own advancement and discharge my obligated duty to Heliadra as my heart inclined? I renounced the rights of my priesthood, married Heliadra, and became tutor to the two princely sons of the Pharaoh.

This was four thousand years before the present era. In those days, under the ancient ritual, each neophyte was given absolute freedom of choice at each step of his chosen way, therefore none interposed objections to my course either by deed or word.

It was in the fifth year of my preparation that I resigned my priestly office and in two years from that time the high priest, Amentor, came to me and showed me that it was decreed from his birth that the boy Chadra should complete the term of his life in that year. He died, and his body was placed beside that of his mother. Then I saw how the sacrifice of Heliadra had been praiseworthy because she would have been allowed, in two short years, at Chadra's death, to return to her temple duties and resume her novitiate. I had deceived myself. I had allowed my emotions to blur the eyes of my mind, and to dull my discrimination, and, for the sake of a less worthy duty, I had lost the opportunity toward which I had striven for many toilsome lives. From Amentor I learned that my death would restore to Heliadra her rights as a temple student.

Ashamed of my weakness, so clearly proven by my blunder, my mind still further dulled by regret, I again fell a prey to my emotions and urged by what seemed a motive of unselfish love for Heliadra, I flung myself into the bosom of Father Nile and so freed her from all bonds, and opened for her the temple doors. Father Nile received my body which, unpurified, soon perished, and without passport I came before Anubis (Charon) who refused me passage across the dark river, and our Lord Osiris bade me back towards earth to await a refused body ere I could incarnate.

Then it was that Despair, linking an arm in mine, walked my shade along the banks of that dark water for three and thirty years until Heliadra, who had crossed beyond, recrossed on her way to earth, and, seeing my woe, refused her incarnation and allowed me to return that I might again enter upon the Way. She refused a body that I might incarnate! Do you in these later days of merchandise and hurried living know how great her love was that she should do this thing for me? It meant that she having recrossed from the land of light, and refusing to incarnate, must wait on this side of the dark river and walk in the realm of unbodied shades, companionless and in darkness, until

the body which she had refused should have served the purpose of him that used it, and until the user should return and by due merit pass the portal and take her in Anubis's (Charon's) boat, with due ferriage, to the shores of light. Should he fail she must still wander until he should come even unto the third time and then she, freed by the fulfilment of the law, might by merit of patience and sacrifice, return. Thus for all the time or times she renounced her own right and opportunity and waited in outer darkness.

Have you known such love; such forgetfulness of self; such devotion to the cause of another? Such was the love and selflessness of that noble soul, and, as is ever so in forgetfulness of self, her deed bore fruit.

I incarnated as the third son of Pharaoh and was, from my birth, devoted to the priesthood by the will of my royal mother, and by decree of Pharaoh consecrated me at my seventh birthday and sent to the temple for instruction. There I remained until my twenty-first birth-day when Amentor the high-priest, himself in the one hundred and thirty-third year of his life, laid his aged hands upon me in holy benediction, and sent me on the desert pilgrimage which if successfully accomplished served instead of the seven years' probation.

It would be of no avail to tell of the physical distress and mental woe which I endured for the forty-nine days of my exile, and how I subsisted upon what my two hands might gain for me from the desert wastes, and how emaciated, wan and near to death in the last days of my trial, it was given me to know all that had happened since my birth as a shade upon my death in the Nile, to see and know the wanderings of the unbodied Heliadra and her woe of dark loneliness, and her patient and almost happy resignation to the fate she had so willingly chosen. At last the time was ripe, my endurance and steadfastness proven in spite of an inviting cool and fruitful oasis just discovered to be near at hand, and the call from the far away temple reached me upon the beam of the rising sun. Then, moment by moment, hour by hour, day by day, I toiled beneath blazing sun over blazing sands, and beneath midnight sky over darkening way nine weary days and nights without food or drink until I fell exhausted upon the temple steps as the priests intoned my chant of praise at eventide. Kindly hands raised my wasted body and bore it into the temple before the altar of Apis and

gave me to drink freely of the sweet Nile water which carried life to my thirsting tissues. After bathing and anointing my body they gave me goats' milk and lentils and left me in that sacred chamber of preparation to rest and meditation.

I had arrived at the temple at the beginning of the ceremony of the equinox and for three months I purified my mind and thoughts by meditation and communion, enthroning my heart as sovereign of my mind. Twelve times, at the completion of each period of seven days, I was conducted to the subterranean ceremonial chamber, unto the august Amentor, still mighty though weighted by years, and in silence received such wordless instruction as he alone could give. The walls of the secret chamber formed an ovoid and they converged over head forming a spherical ellipsoid as though it were the half of a great egg shell. Amentor wore a luminous robe of white and carried a wand surmounted by a scarabæus formed of such a combination of metals that it emitted a soft effulgent light. Amentor, standing in the centre of a perfect circle inscribed on the floor of the chamber, drew a cross in the air with the scarabæus wand and I immediately saw a cross in soft colors clearly outlined upon the ovoid ceiling. This symbol, the cross, gradually faded into other successive symbols beautifully explanatory of the descent of spirit into matter and the general outline of the evolution of the soul.

On the second evening of instruction in the sacred chamber he explained to me in like manner the twelfth sign of the zodiac, now known as Aries, and the cosmic truth of which it is the symbol, reserving Taurus, which was then considered by the Kemic priesthood as the first sign, for the third instruction. In the same way he proceeded until I had been fully instructed in the ten signs of the zodiac and in the mystery of the two secret signs at that time unknown to any save the initiated members of the Order of the Great Square and the obligated candidates. This series of instructions was completed on the day preceding the hour of the northern solstice, and on the same day I was taken on the royal funeral barge with Amentor and eleven priests of the Order and conveyed on the Nile to the landing, whence we marched in solemn procession to the pyramid of Khufu, before which we made obeisance and then entered the chamber of the sphinx where in silence I came into possession of the 'word of power,' which at high twelve on the day of the solstice opened for me the portal of Khufu.

Amentor and two initiates accompanied me to the inner door of the 'kings' corridor.' We four here intoned the 'word of power' which opened the door and alone I entered upon my solitary journey, seeing no embodied soul until rising of the sun on the third day thereafter. I groped my way in darkness seeking the light, but finding it not, until after placing my body at rest in the great stone sarcophagus, and freeing myself from its imprisonment, I found myself to be the light which lighteth every soul and attained unto that supernal wisdom which form and word hath not yet expressed. We live in form and convey our thoughts by speech and therefore that which I, the soul, experienced while the body lay quiet and empty in the great sarcophagus is like that of which St. Paul says "by the law unutterable," and I cannot write it down.

I had just finished the task which I had set myself, and which completed this degree of initiation, and, reentering my body, retraced my way to the door where I left Amentor and the two priests, when the sun reached high twelve of the third day from my entrance into the pyramid.

For the present my tasks were accomplished and seven years of study and preparation were allowed me before entering upon the duties of the exalted office of high priest of the temple of An, as successor to Amentor whose long service would then be completed. It was also revealed to me that by the passing of the Pharaoh my father, and my two elder brothers, I should be called to the dual office of priest and king. With the proffer of the great honor necessarily came my soul's right of choice and through Amentor I made request of Our Lord Osiris that I be allowed to quit my body for three days and attend Heliadra across the dark river to the shores of light, that she might incarnate as Pharaoh's son, which was her right. If my prayers were granted I should never be king of ancient Keme: but this I could do, I could at once make return in full to Heliadra for her sacrifice so willingly made for me. Our Lord Osiris heard my prayer and Amentor bade me go. At high twelve I approached Khufu's portal alone, and by the word of power I entered, and placing my body again in the great stone sarcophagus I, the soul, journeyed to find Heliadra. I found her wandering lonely but not disconsolate, satisfied in having given me the great opportunity.

To Anubis (Charon) I gave the password, and together we entered the Judgment Hall of Osiris. It is not permitted to re-

late what there occurred, but Heliadra was received and I was sent back to earth.

As I returned to my body and arose from its resting-place I was greeted by Amentor and the eleven priests of the sacred rites, and by them conducted to the great cubical chamber beneath the foundation of Khufu's mighty pile.....When we made our exit, by way of the holy chamber of the Sphinx, I had been endowed with all the august rights and glorious privileges of the Order of the Great Square, having been absolved from my seven years' probation by reason of renouncing the kingly power that I might help one who sought the same initiation. As witness of my full membership in that ancient lodge, I carry in all later incarnations and to this day, upon the index mount of my left hand, the Triple Square of the Order.

Heliadra incarnated as a twin son of Pharaoh. As "Helandre" he was in due time initiated into the Order of the Great Square while the twin brother became the Pharaoh.

One of Dr. Alison's Scotch facts struck us much. A poor Irish Widow, her husband having died in one of the Lanes of Edinburgh, went forth with her three children, bare of all resource, to solicit help from the Charitable Establishments of that City. At this Charitable Establishment and then at that she was refused: referred from one to the other, helped by none;—till she had exhausted them all; till her strength and her heart failed her: she sank down in typhus-fever; died and infected her Lane with fever, so that "seventeen other persons" died of fever there in consequence. . . . She took typhus-fever, and killed seventeen of you!—Very curious. The forlorn Irish Widow applies to her fellow-creatures, as if saying, "Behold I am sinking, bare of help: ye must help me! I am your sister, bone of your bone; one God made us; ye must help me!" They answer, "No: impossible; thou art no sister of ours." But she proves her sisterhood; her typhus-fever kills *them*; they actually were her brothers, though denying it! Had human creature ever to go lower for a proof.

—Thomas Carlyle, "*Past and Present.*"

THE LIFE OF JOHANN GEORG GICHTEL.

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1722

By T. R. PRATER.

(Continued.)

CHAPTER XI.

THE brother of these two sisters saw much of Gichtel, and he felt in his heart many points of contact with Gichtel, and his devotional life expressed itself in the same wants, and a close friendship sprang up between them. But the tempter instilled in him the idea of marriage, so that he wished to marry a cousin of his, and asked Gichtel's advice. At first Gichtel declined to give it, but being pressed, advised him not to marry his cousin, as she would not suit him; her tendencies being rather toward the frivolities of outward life. But that if he wished to marry he should select one whose aim was to attain the same ideals as his own. The elder brother promised to follow Gichtel's advice; but after leaving him, changed his mind, and travelled to Hamburg to court his cousin.

The widow, the elder sister, also entertained ideas of marriage, although she did not say anything to Gichtel about it. Nevertheless her intentions were revealed to him. He implored the Deity to prevent this marriage, and was told that nothing would come of her intentions nor of her brother's. One day she asked him to dine with her, and during the meal she asked him about her brother's courtship. Gichtel informed her that nothing would come of it. This was contrary to her expectations. When she heard how positive he spoke, she informed him of her intentions, whereupon he informed her that even her expectations would not be fulfilled. But, as she had a golden chain around her neck, and the engagement ring on her finger, as a pledge, she considered Gichtel a false prophet.

Three weeks thereafter news came that her brother had committed suicide on not being able to marry the woman he intended. This occurrence grieved Gichtel very much, for according to the

Lutheran doctrine there was no saving of his soul; but when in meditation, the soul of the suicide appeared to him, and clung to him, the voice of the Deity said to him: "Thou must save this soul and lead it into heaven." At first he did not know how to go about this task. But his inner guide showed him, and put the word of power into his heart, to pledge his own soul for the redemption of his friend's. As it was his first experience, the saving of this soul was a severe trial. For a whole year during the night, he was taken out of his body and led into the extreme darkness. Eventually Gichtel succeeded in leading his old benefactor through the Divine power, from the dark prison and hellish fire, into heaven, where he himself went, and there found that the doctrine of election was not true. Then Gichtel was led by the spirit of God into the prisons which lie between time and eternity, where Christ went to preach to souls; as well as into the hells of the devils. Whether he was in the body or out of it he did not know, but he found a great difference between the two places. For in the prisons between time and eternity there is no suffering, nor is there absolute light nor absolute darkness, but a twilight. But in the hells there is nothing but despair and intense suffering. And he said one should rather suffer a thousand years here than one year there. He learned that evil has no special form, but manifests in the shapes of all kinds of monstrous figures, which he could not describe, and that these spirits can change themselves in a moment to appear small, large, long or short, as they desire. After gaining this experience Gichtel even went so far as to offer to save these evil spirits, but it was of no avail; for they rejected his aid to bring them back to God, and even attacked him, demanding that he should worship them.

CHAPTER XII.

When the widow, the eldest sister, who had intended to marry, heard about her brother's calamity, she was so frightened that she freed herself from her suitor, and said to Gichtel: "Now I see that you stand upon solid ground. Such men who lead us to God, serve us; the others only desire our money. Then she tried to marry Gichtel, but he declined, not answering her; then the younger sister tried to tempt him into marriage, but he declined this honor also, although both sisters were very wealthy.

One day, while in devotion, there appeared a hand which put his own into that of the widow's, and said: "You must take her;" but he knew that it was an astral phantom and was the result of the widow's intense desire, assisted by the spirit of Worldliness. So he threw himself upon the Will of God, straightaway both Eva and Divine Wisdom (*Sophia*) were presented to him, and he was told to choose. This showed him the true cause of the phantom. While undergoing many temptations of this kind, the Evil Power tried to argue with him, that he might have Divine Wisdom with-in and a wife without as his fellow-workers; but he discovered that as soon as he put his mind upon a woman *Divine Wisdom* would leave him. The Evil One also tried to instil into him the idea that if he had plenty of money he could aid many of the poor. But Divine Wisdom (*Sophia*) warned him that if he should eat the earthly fruits from the forbidden tree, he would lose the light's-rays, and would not be allowed to enter into Her realm any more.

CHAPTER XIII.

One of the difficulties he had to contend with was a lack of understanding of his work by those who formed his household. They could not harmonize with him; but there were no quarrels, as he always submitted to their arrangements in household affairs, heeding Christ's rule, that he who was the greatest should serve the others. They had no conception of the poverty of Christ, and used so-called common sense more than faith. Hence they listened more to the precepts which sprang from the lower mind, and followed the dead letter. They would fall upon their knees and beg for work that they might not be a burden to any one, and might "earn their bread by the sweat of their brows." So they involved themselves into cares for their sustenance. Their prayers were granted for they received plenty of work. Their labor was more to satisfy the stomach than faith, for God's intention as regards them was different. Their earnings amounted to about twenty thalers a week, a great deal more than they needed. Gichtel patiently helped them to pull the cart through the mud, as long as they lived, although it interfered with the carrying out of his proper work. But seeing this, God raised up helpers to him. In many instances they insisted that he should accept money. He would decline it, as he had enough

to sustain life, but if he could not avoid accepting money which he did not need, he gave it out in charity, and in this manner spent more than many very wealthy people. This aroused jealousy and antagonism among many.

(To be continued.)

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiassed account of his charge. There will be no deviation from this principle.—*Ed.*

THE RELIGION OF THE ANCIENT EGYPTIANS by GEORGE STEINDORFF, Ph.D., Professor of Egyptology at the University of Leipzig. G. P. Putnam's Sons, New York and London, 1905.

A very complete summary of the progress of research now going on in Egypt is given in the series of lectures by professor Steindorff, constituting the fifth series of "American Lectures on the History of Religions." No ancient people, not even the people of Israel, was more completely religious in every department of life than the Egyptians of the far-off time. Yet even now beyond their names, the character and legends relating to their gods, are almost wholly unknown to us. We read of the thirty-one dynasties which are reputed to have swayed the sceptre of the entire country, yet there was an unmeasured antiquity before Menes, that is now gradually becoming unfolded. That primitive Egypt was conquered by Bedouins who, from conquerors became interblended with the people. Then out of the numerous principalities there were formed two states, a North and a South, and Lower Egypt became dominant. Afterward this empire fell asunder, and then Southern Egypt ruled. It was then that Menes was the king. After him came the Age of the Pyramids; next was a period of disintegration lasting from the Sixth to the Eleventh Dynasty. A renaissance followed when the great works, the Labyrinth, Lake Mœris, etc., were constructed, and Sesostris invaded other countries. There was also a literature. Then followed the Hyksos, and after them the great Theban dynasties, which for four centuries held sway over Syria, having extended conquest into Assyria. The subsequent history records decline, till the final overthrow.

Every town in Egypt had its own worship and patron god. Each of these divinities seems to have been dominant over some specific office or function. As the religious ideas expanded, the rites became more elaborate. There was a secret worship, known only to the sacerdotal order and a worship in which all participated. As dominion passed from the homes and towns to the central part many of the local gods and worships were absorbed into the ruling religion; and the secret rite of Isis and Osiris extended from Sais to Philæ. Yet Ra the sun-god of Heliopolis was regarded as the most powerful, and the principal divinities were called by his names in one form or another. He was "King of Gods and Men."

The attempt to supplant the Egyptian worship by the Semitic, making Adonis the supreme divinity is an interesting episode in the history of Egyptian religion.

But the one grand feature which placed Egypt over other nations in religion and philosophy was the belief in continuous life. All the secret rites, and the religious doctrines related to the career of the Soul or its life in time through interminable experiences till it reached its divine source. Osiris, the tomb, the "house of ages" was hallowed, and a record placed in it in the hope that it would promote the acceptableness of the individual to the Supreme Judge of all. Of all this little is as yet known, but that little is grand.

A. W.

From the over-world of substance was breathed spirit-matter, the mystic twin, and through manifested sex it found its other self within itself. Through love and sacrifice it now has solved a greater mystery: has found, as Christ, as Soul, itself through all: that I-am-Thou-and-Thou-art-I.—THE ZODIAC.

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SOUL.

SOUL as represented by the sign of the zodiac aquarius is on the same plane as substance (gemini), but the difference in degree of development toward final attainment is almost incalculable. It is the difference between the beginning of duality from unity, in the unmanifested world, and the attainment of the conscious intelligent union of duality in soul.

Substance is that unmanifested primordial root from which spirit-matter, at the beginning of every period of evolution, is breathed (cancer) into manifestation and becomes the visible and invisible universes and worlds and all forms. Then all pass away and are finally resolved (through capricorn) into the original root substance (gemini), to be again breathed out into manifestation and again resolved. So too at the beginning of each earth life, what we call man is breathed from substance as spirit-matter, assumes visible form and unless he attains conscious immortality in that life, the material of which he is composed is resolved through the various states into the original substance of his world to be breathed out again until he does attain conscious immortality, and unites and becomes one with soul.

When substance is breathed out as spirit-matter it enters the ocean of life, which is invisible and not to be detected by the physical senses, but may be perceived in its actions on its own plane, which is the plane of thought, (leo—sagittary). Spirit-matter as life is ever seeking expression. It enters into the

invisible forms of germs, and expands, precipitates, and builds itself and the invisible forms into visibility. It continues to precipitate and expand form which developes into sex, the most active expression of duality in the manifested world. Through sex desire is developed to the highest degree, and by the action of the breath it is fused into thought. Desire will remain on its own plane which is the plane of forms and desires (virgo—scorpio), but through thought it can be changed, transformed and developed.

Soul is a term which is used in an indiscriminate manner and ubiquitously. Its use would indicate that it was an indefinite quality to be qualified and colored by the word preceding or following; for instance, world soul, animal soul, human soul, divine soul, universal soul, mineral soul. Soul is in all things as all things are in soul, but all things are not conscious of the presence of soul. Soul is present in all matter to the full degree that matter is ready to conceive and perceive it. If intelligently used, all the general and indiscriminate uses to which the term is now put may be understood with definiteness. Thus in speaking of elemental soul, we mean thereby an atom, force, or element of nature. By mineral soul, we designate the form, molecule, or magnetism which holds or unites the atoms or elements of which it is composed. By vegetable soul, is meant the life, germ, or cell which precipitates the forces into form and causes form to expand and grow into orderly design. We call animal soul, the desire or energy or latent fire, made active by contact with breath, which surrounds, dwells in, controls, consumes, and reproduces its forms. Human soul is the name for that portion or phase of the mind or individuality or self conscious I-am-I principle which incarnates in man and which struggles with desire and its forms for control and mastery. Universal divine soul is the intelligent all conscious veil, vesture, and vehicle of the presence of the ineffable One Consciousness.

Soul is not substance though soul is the end and highest development of substance, the two opposites on the same plane; soul is not breath though soul acts through breath in the awakening of all life; soul is not life and though it is the opposite of life (leo—aquarius) yet soul is the principle of unity in all of the manifestations of life; soul is not form though soul relates all forms to each other in that in which they live and move and have their being. Soul is not sex though soul uses the sexes as its

symbol, duality, and by its presence as the divine androgyne in each human being it enables the mind to balance and equalize spirit-matter through sex and to resolve it into soul. Soul is not desire though soul is the selfless love of which desire is the restless, turbid, sensuous, untrained aspect. Soul is not thought though soul reflects itself in thought that through thought all life and the lower forms may be raised to higher. Soul is not individuality though soul is the wisdom in individuality which enables individuality to sacrifice its personality and to expand its identity and to identify itself with all other individualities and thus to find that perfect expression of love which individuality seeks.

Soul is a conscious intelligent principle which interpenetrates, links, and relates every atom in the universe with every other atom and all together. As it links and relates atoms and relates in conscious progressive degrees the mineral, vegetable, animal, and human kingdoms, so it also relates the visible with the invisible kingdoms, world with world, and each with all.

As a human principle soul is the humanity in man, the consciousness of which makes the whole world kin and the selfish man a Christ. Soul is the conscious principle which brings comfort to the sorrowing, rest to the weary, strength to the struggling aspirant, wisdom to those who know, and silent peace to the wise. Soul is the all conscious principle, the divine veil of Consciousness. Soul is conscious of all things but only the self-conscious being may become self-conscious of and in and as soul. Soul is the principle of universal love in which all things are sustained.

Soul is without form. It is the same as Christ and Christ has no form. "The Christ" is Soul functioning through an incarnated individuality.

Unconscious of the presence of soul, the ignorant and the selfish and the vicious strive against it even as the infant struggles against the efforts of its mother to relieve it. Yet soul deals as gently with all who oppose it as a mother with the blind fury of her infant.

When romancers write of the love which causes a man or woman to sacrifice him or herself for the beloved, both youth and maid thrill and are elated at the reading. Older folk think of the strength and nobility of character of the hero. Both young and old will think of and connect themselves with the character. But when sages write of the love which prompted

the Christ or any other "savior of the world" to sacrifice himself for his beloved—humanity—youth and maid will tremble at the thought and regard it as a subject to be considered after they are old, or by those who are tired of or through with life, when death is near. The old folk revere and contemplate the savior with religious awe, but neither young nor old will connect themselves with the act nor the one who did it, except it be to believe in and to profit by the action of "the savior." And yet the love or self-sacrifice of a lover for the beloved or of a mother for her child, is the same principle, though infinitely expanded, which impels the Christ to give up the personality and to expand the individuality from the narrow bounds of the limited personality into the whole and through the entire humanity. This love or sacrifice is not within the experience of the ordinary man or woman, and so they regard it as superhuman and beyond them, and not of their kind. Their kind is the human love of man and woman and parent and child and the sacrifice of and for each other. Self-sacrifice is the spirit of love, and love delights in sacrifice because through sacrifice love finds its most perfect expression and happiness. The idea is the same in each, the difference is that the lover and the mother act impulsively whereas the Christ acts intelligently, and the love is more comprehensive and immeasurably greater.

For the purpose of building up individuality, I-am-I-ness, the raising of matter to a state where it is conscious of itself and its identity as an individuality, for that purpose selfishness is developed. When individuality has been attained to, then the feeling of selfishness has served its purpose and must be abandoned. Spirit-matter is no longer spirit-matter. It is united into the one substance, now conscious as I-am-Thou-and-Thou-art-I. There the murderer and the murdered, the harlot and the vestal, the fool and the wise are one. That which makes them one is Christ, Soul.

The solvent of selfishness is love. We overcome selfishness by love. The little love, the human love, in one's own little world, is the harbinger of the love which is Christ, Soul.

Soul first announces its presence in man as conscience, the *single* voice. The single voice amidst the myriad voices of his world prompts him to acts of selflessness and awakens within him his fellowship with man. If the single voice is followed when perceived it will speak through every act of life; soul will then reveal itself to him through the voice of humanity in him as the soul of humanity, universal brotherhood. He will then

become a brother, will then know the I-am-Thou-and-Thou-art-I consciousness, become a "savior of the world," and be at one with soul.

The becoming conscious of soul must be done while individuality is incarnated in a human body and living in this physical world. It cannot be done before birth or after death or outside the physical body. It must be done within the body. One must become conscious of soul within one's own physical body before soul can be fully known outside the physical body. This was referred to in the editorial on the problem of "Sex," (libra). THE WORD, volume II, number 1, in the paragraph beginning on page 6.

It is said by ever-living teachers, and in some scriptures, that in whom the spirit wills, it chooses to reveal itself. This means that only in those who are qualified by physical, moral, mental, and spiritual fitness, and at the proper time, will soul become known as the revelation, light, new birth, baptism, or illumination. The man then lives in and is conscious of a new life and his real work, and has a new name. Thus it was that when Jesus was baptized—that is to say, when the divine mind fully incarnated—he became and was called the Christ; then began his ministry. Thus also it was that Gautama while meditating under the Bo tree—the sacred tree in the physical body—attained illumination. That is to say, soul revealed itself in him, and he was called the Buddha, the enlightened, and he began his ministry among men.

At certain moments in the lives of an individual there wells up from within a conscious expansion of consciousness, from the little affairs of humdrum worldly life in the work-a-day world to an interior world which permeates, surrounds, supports, and extends beyond this poor little world of ours. In a breath, in a flash, in an instant of time, time ceases and this interior world opens out from within. More brilliant than myriad suns it opens in a blaze of light which does not blind or burn. The world with its restless oceans, swarming continents, rushing commerce, and many colored whirlpools of civilization; its lonely deserts, rose gardens, snow-capped cloud-piercing mountains; its vermin, birds, wild beasts and men; its halls of science, pleasure, worship; all forms on the sun and the earth and the moon and the stars are transformed and become glorified and divine by the supernal beauty and shadowless light which radiates through all from the interior realm of soul. Then the

little brood of angers, hatreds, envies, vanities, prides, greeds, lusts of this little earth disappears in the love and power and wisdom which reigns in the realm of soul, within and outside of time. The individual who has been thus conscious slips back from infinity into time. But he has seen the light, he has felt the power, he has heard the voice. And though not yet freed, he no longer laughs and groans and clings to the iron cross of time though he may be borne around by it. He thenceforth lives to turn the thorns and stony places of the earth into green pastures and fertile fields; to draw out from the darkness the squirming, creeping, crawling things, and train them to stand in and endure the light; to help the dumb who look down and walk with hands and feet on the earth to stand upright and reach upward for the light; lives to sing the song of life into the world; to ease the burdens; to kindle in the hearts of those who aspire, the fire of sacrifice which is the love of soul; to give to the time-servers who sing the song of time on the sharp and flat of pain and pleasure, and who turn self-bound on the iron cross of time, the ever new song of the soul: the love of self-sacrifice. Thus he lives to help others; and so while living, acting, and loving in silence, he overcomes life by thought, form by knowledge, sex by wisdom, desire by will, and, gaining wisdom, he gives up himself in the sacrifice of love and passes from his own life into the life of all humanity.

After first seeing the light and feeling the power and hearing the voice, one will not at once pass into the realm of soul. He will live many lives on earth, and in each life will walk silently and unknown over the path of forms until his selfless action shall cause the realm of soul again to open out from within when he will again receive the selfless love, the living power, and the silent wisdom. Then he will follow the deathless ones who have travelled before on the deathless path of Consciousness.

SACRIFICE.

BY TOWNSEND ALLEN.

Who seeks to learn the wisdom of the sage,
The secret occult lore of ancient age,
Must give up all nor count at all the gift;
Then, only then, the veils begin to lift.

THE CORNER-STONE OF THEOSOPHY.

By G. A. MARSHALL.

IN a paper published in the *Path* for February, 1896, (Vol. X, p. 340) under the title "The Subjective and the Objective," an attempt was made by the present writer to lay a foundation for greater clearness in the use of these terms, and for a better understanding of the relation which they denote. The description in book vii of Plato's "Republic," of men so confined in a cave that they see only the shadows of things on the wall in front of them, and not the things themselves, was used as an illustration, the wall and the shadows being taken to represent the objective. It is the present purpose to trace this relation a little further, and to show in the light thus obtained the corner-stone of the theosophical system, as indeed of every system of philosophy worthy of the name.

It has been said that subjective phenomena constitute that class which transpires in consciousness, while the other class, or objective phenomena, transpires in space. This is expressed or implied in every philosophy, by speaking of the latter as existing without, and of the former as existing within. To the same purport is the use of the word intuition, or insight, as the name of the faculty by which subjective phenomena are observed. It is by looking within, by exploring the world of consciousness, in a word, by intuition, that spiritual wisdom is gained.

It must be remembered that our intellectual habits, our methods of thinking, and the limitations of language, compel us to speak of subjective phenomena in terms of space and time. This gives rise to confusing paradoxes which can only be understood by the aid of the inner light, and which cannot, at present, be adequately explained in words. The truth of spirit cannot be expressed fully in the language of sense or of intellect; but the Roentgen ray of intuitive perception may be able to read the inner meaning. Note the literal absurdity of the old hymn:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints' secure abode;
On faith's strong eagle pinions rise,
And force a passage to the skies,
And scale the mount of God."

That there should be a place on a mountain in the skies, beyond the limits of time and space, is in the eye of the intellect an amazing absurdity; but the eye of that faith which is "the substance of things hoped for and the evidence of things unseen"—that faith which is not credulity but intuition—penetrates the husk of the letter and realizes to itself the sublime conception of the poet. Fortunately, the opening of this eye of faith is not dependent on intellectual culture. There are multitudes of people whom the world despises as ignorant, but who, being pure in heart, have seen God. They cannot explain to the world what they have seen, not because they are not learned in the language of earth, but because, as St. Paul found when he was caught up into heaven, such things are, in the language of earth, unspeakable.

The thorough-going materialist ignores the intuitive faculty, and admits nothing that he cannot measure and weigh, and bring within the categories of literal space and time—categories which include only the objects of sense-perception. To him, the activities of the intellect are only modes of motion, and are the immediate product of molecular vibration. If he is by education a professor of the Christian or any other religious faith, he is so by sheer belief or credulity, and looks forward to an eternal life in his physical body, renewed and made immortal by a literal resurrection of the flesh. If the objective phenomena of spiritualism are presented to him with such evidence as he cannot put aside, he will see in the "summer land" a realization of such a resurrection, where the dead have received a new body rather than a renewal of the old one. To such a person, subjective perception is but another name for hallucination.

Probably the mass of mankind with whom we have to deal, and to whom we must appeal if we would make the theosophical movement successful, holds views largely resembling that last above stated. For them, the physical body is the man; the soul is either a faculty of the body, or is created when the body is begotten, or is implanted in it at some later period—perhaps when it is brought to the baptismal font. The soul is a germ only, and grows as the body grows, or is developed by suitable soul-food. It may be nourished and become immortal, or it may be neglected and perish, or it may grow through neglect and improper food into an immortality of evil and suffering.

These views are not in the average mind clearly thought out and understood, but they pervade the mental atmosphere and

are taken for granted in a very hazy and indefinite manner. They are associated usually with the further opinion, held in an equally hazy way, that by some influence from without, and by complying with some conditions more or less formal, the sin-stained soul may be in a moment lifted from its degradation, cleansed from the stain of evil living, and made ready for the eternal enjoyment of a kind of life for which it has always felt the greatest aversion.

To those who hold these views, God is a mere objective reality. Ask any one you may casually meet, what is his idea of God, and the chances are that he will either stare in blank amazement, as if it had never occurred to him to consider whether he had any such idea or not, or that he will make an answer which will show that he views the Deity as an indefinitely magnified ~~man~~—a being like man, but with infinite, or more properly speaking indefinite, power, knowledge, and all the human attributes.

Much, very much can be done by intellectual teaching to clear away the fog that beclouds the minds of men on this and all related topics. If men will listen, and read, and think, they can be brought to have a clearer intellectual apprehension of the fact that the body is not the man; that man is a soul and has a body; that the soul has always existed, and has in turn inhabited a succession of bodies; that the development of the soul is not accomplished by spasmodic efforts, but only by a slow and gradual growth; that the highest intellectual conception of the Deity is that the Over-soul, encompassing, overshadowing, permeating every soul of man, ready with efficient aid for every one who will turn his eyes toward the light of truth and "work out his own salvation, knowing that it is God who works in him."

When these and similar questions have been critically examined in the light of reason, and systematic effort has been made to bring the life into accord with the principles thus discovered and formulated, there will come a time when a clearer light will begin to be discerned. This is a spiritual light which is the heritage of all, but which has been in the greater number obscured by too close attention to material things. The Third Eye, to which reference is made in the Secret Doctrine, gradually awakes and assumes its function. So strong, however, is the power of habit, that the subjects of intuition at first appear to be objective, and to exist in external space.

In one aspect, the cave described by Plato may be said to represent the limitations of the ideas of space and time. It is only when the discovery is made that these ideas are limitations and are not universally necessary, but only necessary in relation to our finite intellect, that the mouth of the cave is reached, and the faculty of intuition or spiritual sight fully awakes and freely explores the realm of consciousness—the world of thought. Here the higher Manas, the Thinker, is at home. Here limitations are not known, except in degrees of clearness of vision. The most distant objects, as distance is measured by the intellect, whether in space or time, may be reached as instantaneously as the nearest.

As above stated, we at first relate all ideas in the world of thought, or the spiritual world, to our intellectual conceptions as objective. Later, we discover that the true relation is to states of consciousness, which are more or less inner in the figurative sense. We may call this sense of inwardness a "fourth dimension"; it is not a dimension in truth, but the figure of speech may aid in its contemplation, if used as an aid and not as an end.

When the external sense is paralyzed, and the body is quiescent, we may see the states of consciousness as the rungs of a ladder, whose foot is on the earth and whose top is in heaven. In an ecstasy of spiritual exaltation, we may see the Lord—the Over-soul—the Higher Self—at the top of the ladder, and His messengers passing up and down upon it. Here, at the top of the ladder—in the highest state of consciousness conceivable by us—all souls meet in the Over-soul, and humanity becomes in very deed a Universal Brotherhood. The limitations of time and space drop away, all nature becomes resolved into states of consciousness, and the distinction between subjective and objective disappears. This is the goal toward which we work; it may be long before we reap its full fruition.

It has been well said that the first inquiry concerning any theory of the Universe or of man, or concerning any religious or philosophical system is, what does it postulate about God? Is God a personal, extra-cosmic, anthropomorphic being? Is He an infinitely glorious and powerful Person, dwelling in some local Heaven outside the universe, which He has created and which He maintains and governs? This is one view. Or secondly, is the Deity only a name by which Universal Law is denoted. This may mean that Law is a universal entity, having

an intelligence and a consciousness of its own, or it may be a denial of God, and a deification of mere blind force, whether working in the spiritual or the material world. Or again a third postulation may present the Deity to us as all-pervading Love, as infinite, divine Compassion. Not love as a relation between lover and beloved, but absolute, all-embracing and all-uniting love, by virtue of which all souls are one in the Over-soul. If we examine these three postulates carefully, we shall find that they furnish an illustration of the fact that there is no error so flagrant that it has not in it a germ of truth.

A writer in the *Theosophist* for December, 1882, (vol. iv, p. 74), has the following:

"Now there are many good men who believe in a Personal God, a radiant, glorified man, with head and body and limbs; and they draw pictures of him (those who have haunted the galleries of Europe only know what glorious idealizations of the 'human form divine' this belief has inspired), and they attribute to him human feelings, . . . and love him as a veritable Father in Heaven."

There is truth in this view of God, but not the whole truth. The artist sees in his inner consciousness the highest ideal he is capable of conceiving, and he renders this ideal objectively in the statue or the painting. In like manner the intellectual giant sees the reign of law throughout the universe, and contemplating the grand harmonies everywhere present, says with Plato that God is a geometrician. That God is Love—that God is The Good—is a conception as old as Hermes Trismegistus and the psalmist David; but it is too often taken out of its proper relation and made objective by interpreting it into God is good, God is loving.

These three views, if held in the light of intuition, and considered as subjective only, coalesce in the Divine Trinity of Love, Law, and Beauty, or the Good, the True, and the Beautiful. This Divine Unity is the "Omnipresent, Eternal, Boundless and Immutable Principle," discussed in the "Secret Doctrine" as the first fundamental proposition of Theosophy. Invincible Love working with immutable Law finds expression in transcendent Beauty; and this expression is in one aspect the Logos, the Word, of the Neo-Platonists and of the fourth gospel.

Here is the corner-stone of Theosophy. The three fundamental propositions established by the "Secret Doctrine" must be interpreted in terms of Consciousness and not of space. When

this is done, and the mind becomes accustomed to its new point of view, a clearer light will be thrown upon the teaching that the material universe is only maya, only illusion. Not merely as being in a state of constant flux or change, so that when we say "this thing is," we presently find it replaced by something very different, but in sober reality, the external is not. The kaleidoscopic appearances which we interpret as external realities, are really the shadows on the wall, and are better interpreted as changing states of Consciousness.

Here, too, is the explanation of the Ashwattha tree of the Bhagwat Gita, which takes root upward and bears fruit downward. It is rooted in the field of Consciousness; its leaves and fruit appear in the external senses. It must be cut down—the illusions of sense must be destroyed—before eternal life can be realized in the union of the soul with the Higher Self.

PSYCHE.

BY TOWNSEND ALLEN.

Why should our lives be cramped in narrow molds,
And patterned after pigmy things below?
Arouse thee, soul! Shake off the cumbering clods
And give thy hampered wings a chance to grow.

Shake off the bonds of mean and petty thoughts!
Burst from thy chrysalis, O soul, forevermore!
Thy larval state has passed, unfold thy wings
And high into the clear empyrean soar.

The great round earth is thine when thou canst feel
Its breathing in the tides, pulsating slow;
And heaven itself awaits thy wakening thrill,
Harmonious with its vital vibrant glow.

THE SECRET OF THE KINGDOM OF GOD.

BY KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

I.—INTRODUCTION.

MODERN history groups itself no longer by the birth and death of kings, but by the rise and fall of social and industrial movements. A study of the New Testament should, therefore, no longer be made according to the several books, but according to the distinct ideas that inspire its several portions. Just as, therefore, the first topic of interest was the Kingdom of the Heavens in the First Gospel, the second would be the Kingdom of God, as found mentioned in Mark, Luke, John, Acts, and the Pauline Epistles.*

What is the *Kingdom of God*? The first temptation is to go back to Hebrew notions, and to study their so-called messianic expectations, in their literature. Jews, however, (like Rabbi Wise, and others) hold that the Christian elaborations of the Jewish messianic notion are mistaken; and where doctors disagree, who shall decide? There are, however, a few simple practical landmarks by which the student of the question may direct his course safely.

In the first place, the Bible shows that anointing was a common practice, even at every meal, among the Jews, and in times of grief or disaster this habitual anointing was discontinued. (Deut. xxviii.40, Ruth iii.3, Micah vi.15, II Sam. xiv.2, Dan. x.3, Matth. vi.17, Luke vii.46, Ps. xxiii.5, Ps. xlii., Jno. xi.2, xii.3, Ps. xcii.10, Eccl. ix.8. (See Smith's Bible Dictionary, s.v. *anoint*.)

Anointing was, besides, an official Hebrew rite. Prophets were anointed (I Kings xix.16), and they are even absolutely called messiahs (or christs) in Luke xx, I Chr. xvii.22, and Ps. cv.15. Priests were also anointed (Ex. xl.15, Numb. iii.3), the high-priest specially (Ex. xxix.29, Lev. xvi.32, Lev. iv.3). Of course kings were anointed (Judges xvi.8,15; I Sam. ix.16, x.1,

* It is a strange fact which perhaps not many have noticed, that the *Kingdom of the Heavens* occurs only in the gospel of St. Matthew. Not once does it occur in Mark, Luke, Acts or Paul, in which epistles we find invariably the *Kingdom of God*. Consequently, a scholarly study should recognize this and attempt to examine the differences, if any, between the conceptions given in the texts mentioning the phrase. To this is devoted the present paper.

I Kings i.34,39), and the king was generally called the Lord's anointed (I Sam. xii.3,5; II Sam. i.14,16). David was thrice anointed (I Sam. xvi.1,13; II Sam. vi.4; v.3). This persisted even after the division of the kingdoms II Kings ix.3, xi.12; even at the times of the Captivity, Ps. lxxxix.38,51; Lam. iv.20. Foreign kings were anointed, as Hazael, I Kings xix.15; and the Persian Cyrus, Isa. xlv.1. Even inanimate things were anointed—a pillar, Gen. xxxi.13; the tabernacle, Ex. xxx.26-28; a shield, Isa. xxi.5, (whether for stretching the hide only, or for religious reasons may be questioned).

Anointing was used, in the New Testament, for healing purposes, by Jesus, (Jno. ix.6,11), by the Twelve, (Mark ix.13), and by the Christian elders, (Jas. v.14). The anointing with the Holy Ghost is conferred by God on all Christians (II Cor. i.21), and they are described as having an unction from the Holy One (I Jno. ii.20,27), and spiritual perception is conferred by anointing the eyes with eye-salve (Rev. iii.18).

Remembering therefore that the word Messiah means "anointed" in Hebrew, (just as Christ should everywhere be translated from the Greek *anointed*, so as to read *Anointed Jesus* instead of *Jesus Christ*), it will be seen how little would mean the promise of an anointed, in any case. The promise of an anointed in Ps. ii.2, must have referred to the then king (Myer) (Dan. ix.25,26), does promise an anointed prince—but may he not have been any deliverer-king, as, in earlier times, a delivering judge was promised in times of captivity. Let it be remembered that there was no such title as Messiah. Not once in the New Testament does the word occur. Jesus is simply called *an anointed*, not even always *the anointed*. It would be therefore as wrong to import into Greek a Hebrew title Messiah that was never used in the New Testament, as it is to import into English, as a title, the plain Greek adjective for anointed, *christos*, so that the proper form of what is given as Jesus Christ is anointed Jesus. That the Jews were looking for some political re-establishment may be granted as too natural to arouse comment. That with their liberal use of anointing such a deliverer would necessarily be an anointed one, is evident too. That they confused political independence with religious practices is also too well known under the term *theocracy*, to arouse question, as for instance, they did not think they could worship their God properly unless they had political independence. And considering that the Old Testament calls prophets

messiahs, and that Christian converts were messiahed (anointed), and indeed so named *Christians*, and that in later patristic times (Justin Martyr) when Christians were asked why they were so-called, they answered, because we are the good ones (*Chrestoi*), and because we are anointed by the Sacred Breath (*Christoi*), and never answered, because we preach Jesus Christ,—it will be quite safe to study the New Testament's Kingdom of God apart from Christian quotations from talmudic writers, whose application is rejected by the most prominent modern Jews themselves. This means that we can afford to omit all the interminable discussions about the divinity of Jesus being proved from the Jewish prophecies of a messiah.

I. NEW TESTAMENT VIEW.

That the Kingdom of God (*basileia tou theou*) is worth studying would appear from the study of the mystic treatise on the Kingdom of the Heavens (*basileia ton ouranon*), called the Gospel of St. Matthew. But the term itself occurs in St. Mark fifteen times, in St. Luke thirty-three times, St. John two times, Acts five times, St. Paul's Epistles seven times. A short analysis of all these occurrences will reveal that this Kingdom of God, to fulfill the conditions required by the uses of that phrase, could have been nothing but a mystic order.

Besides these occurrences of the "Kingdom of God," as apparently, a definite name of something, there is also a frequent mention of simply a kingdom, St. John two times, Pauline Epistles six times, St. Peter once, St. James once, Hebrews three times, and Revelations six times.

What is a Mystic Order? It is an existing society, needing definite propaganda, with a responsible authority, having definite mysteries, degrees of initiation, entered by a formal admission, with moral pre-requisites, and tests of endurance and attainment.

I. AN EXISTING SOCIETY.

The main difference between imagination and actuality is that a mystic order shall be in actual existence at the specified time. The Kingdom of God needed at the time of Jesus, definite proclamation, nay, urgent proclamation: the fields are white to the harvest; pray ye that the Lord may send laborers into the harvest, said Jesus (see Section III). They were to preach that the kingdom was at hand (Mark i.15), the time being fulfilled. Indeed, converts are told to seek the Kingdom

of God first, and that all the other things they then needed, clothing, food, and the like, (which they needed right there and then) would be added to them, presumably as they needed them, then and there. More yet: the Kingdom of God was said to have come already: the sick one to be told "The Kingdom of God is come nigh to you," (Luke x.9); and when the disciples are rejected they are still to believe. "Notwithstanding, be ye sure of this, the Kingdom of God is come nigh to you" (Luke ix.11), —not to those who had rejected them. Jesus says: "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come unto you" (Luke xi.20). "The law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it," (Luke xvi.16). Paul exhorts the Thessalonians (I Thess. ii.2), "That ye would walk worthy of God, who hath called you unto his Kingdom and glory." Moreover, Paul speaks of Jesus (*Justus*) as a fellow-worker unto the Kingdom of God (Col. iv.2), which implies it is a society sufficiently established to have fellow-workers.

Moreover, the Kingdom of God is spoken of as existing within the lifetime of various converts, of the apostles, and of Jesus himself. Jesus says, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the Kingdom of God come with power," (Mark ix.1). The texts referring to rich persons having a difficulty in entering the Kingdom evidently imply that the possibility of their entering was during their present earth life, referring specially to the rich youth who had just turned away. So to the good scribe (Mark xii.34), Jesus says, "Thou art not far from the Kingdom of God." So Joseph of Arimathæa was at that present time looking for the Kingdom of God (Mark xv.43, Luke xxiii.51). Jesus, rebuking the man who wanted to go to say farewell to his parents, said: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God," (Luke ix.62), implying he had already begun to plough in the kingdom. So Jesus said that his hearers should weep and gnash their teeth when they (the then present hearers) should see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God, and they themselves thrust out (Luke xiii.28), implying they had been in already. The text about converts having to become as little children before they could enter the kingdom, also imply the then present hearers. Moreover Jesus, talking to his disciples, promises rewards in

both present and future lives to anyone "that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake" (Luke xviii.29); and prophesying about certain phenomena he says "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand; Verily I say to you, This generation shall not pass away till all be fulfilled" (Luke xxi.31,32), and Meyer insists this is the correct application, though professing himself unable to explain it. The same then present existence of the kingdom is implied by the texts mentioning the trials and tribulations belonging to the entrance into the kingdom. Here belongs also the definite statement that "If I will that he tarry till I come, what is that to thee?" (Jno. xxi.22).

But to make the point still more definite that the kingdom existed in their life-time, Jesus says, (Mark xiv.25): "I will drink no more of the fruit of the vine, until that day I drink it new in the Kingdom of God"; (Luke xxii.16,18): "I will not eat any more" of the Passover—a Jewish public feast—"until it be fulfilled in the Kingdom of God"; "I will not drink of the fruit of the vine," a physical, historic, material thing, "until the Kingdom of God shall come." And Jesus says to his disciples (Luke xxii.29,30): "And I appoint unto you a kingdom, as my father hath appointed me, that ye may eat and drink at my table in my kingdom, and sit on (initiation) thrones, judging the twelve tribes of Israel." No wonder that one cried out, (Luke xiv.15): "Blessed is he that shall eat bread in the Kingdom of God."

Now the above texts have been adduced to prove that the Kingdom of God was existent in the lifetime of Jesus, his disciples, and his hearers. It will, however, be noticed that they are of two classes: those from the early part of the ministry of Jesus, stating that it had already come, and was then present; and from the latter part, stating that it was yet to come within their own lifetimes. This implies a second, and more definite shape than was already present; and this will be shown to be fulfilled in the later establishment of the Arabian Sanctuary, after his Jerusalem initiation.

II. A DEFINITE SOCIETY.

The explanation of the Kingdom of God as a then existing mystic order is the only possible explanation of Luke vii.28,

which has remained a riddle to all commentators: "Among those that are born of women is not a greater prophet than John the Baptist; but he that is least in the Kingdom of God is greater than he." John iii.3, explains that none can enter this kingdom who is not born again, or from above (*anagennao*); so that it would evidently mean a definite society whose entrance rules would, in respect to greatness in the society, allow one to say that the least in the society was greater than any outside, even though he be the greatest among those born of woman, but not born into the society by the regular admission formalities. This would also explain why John the Baptist did not belong to it, though by Christians supposed to preach the Kingdom of God, and the coming of a suppositious messiah. Though he preached the Kingdom of the Heavens, according to St. Matthew iii.2, he did not according to Mark or Luke preach the Kingdom of God; and never was formally initiated into that definite group of it over which Jesus presided. Only the existence of such a technicality could explain John being a prophet, and the greatest of those born of woman, and yet being least of those belonging to the kingdom.

III. A DEFINITE PREACHING.

Now, if the Kingdom of God was no more than the alleged general Judaic messianic notions, it is evident that there was no need of special preaching of it and with haste, and at that time. That a definite preaching was needed, and that it was urgent that converts be made, and at that time (Mark i.14; Luke iv.43, viii.1, ix.2, ix.11,60, Acts viii.12, xx.25, xxviii.23,31) implies that there was a then present definite opportunity for converts to enter at that time the Kingdom of God; and as this kingdom was not politically or even socially apparent, shows it must have been a then existing secret society, or mystic order, or organization.

IV. AT DISPOSAL OF CENTRAL AUTHORITY.

None will probably dispute that the Kingdom of God was at the disposal and under the direction of a central authority: be it called King, Master, Hierophant, or otherwise. This is a feature which the conception of a mystic order has in common

with the accepted so-called messianic notions, so no proof will be required beyond merely mentioning Luke xii.32, where it is the father's good pleasure to give the kingdom to the little flock; Luke xxii.29, "And I appoint unto you a kingdom, as my father hath appointed unto me"; I Cor. xv.24, then cometh the consummation—when he shall have delivered up the kingdom to God, even the father, when all things shall be subdued unto him; and the son also himself shall be subject unto him that put all things under him, that God may be all in all;—the God who, (Col. i.13), hath translated us into the kingdom of his dear son.

The fact that something is to happen to the son, etc., from the authority who makes these promises, proves that there is some such authority.

V. THE ORDER HAD MYSTERIES.

That the Kingdom of God had, in the time of Jesus's early ministry, already the possession of certain mysteries, needs no proof beyond the words of the Gospels; and those who contend that they are inerrantly inspired, and contain all things necessary for salvation, should need no further authority. Mark iv. 11: "Unto you it is given to know the mystery of the Kingdom of God"; so also Luke viii.10. After the resurrection the so-called great forty days were spent in "Speaking of the things pertaining to the Kingdom of God" (Acts i.3). And these same "things concerning the Kingdom of God" Paul spent three months disputing about at Ephesus (Acts xix.8). There are many other utterances of Paul about the deep things and secret things, not lawful for man to utter, which are mentioned in the paper on the Mysteries, but which are here omitted because the words *Kingdom of God* are not definitely mentioned in connection with them.

That the kingdom had mysteries is really evident enough from Jesus's command not to say: "Lo here! or, Lo there! for, behold, the Kingdom of God is within you," (Luke xvii.21). Moreover, the rites of the kingdom were not external observances, (Rom. xiv.17): "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Sacred Breath; for he that in these things serveth the anointed is acceptable to God, (I Cor. xv.50): "flesh and blood can not inherit the Kingdom of God . . . behold I show you a mystery."

VI. THE ORDER'S MYSTERIES WERE SECRET.

Few will dispute that there were interior truths which were possessed by the Order; but the very essence of a mystery (from *muo*, to keep secret), as its name implies, is that it shall be kept secret—as St. Paul's saying that in the third heaven he heard unspeakable words which it is not lawful for a man to utter (II Cor. xii.1-5). But it is Jesus himself who in the hypnotic Gospels says to his disciples that unto them it is given to know the mysteries of the Kingdom of God; but unto them that are without all these things are done in parables (and without a parable spake he not to them), that seeing they may see, and not perceive; and hearing they may hear, and not understand (Mark iv.11,12; 26,30, etc.)

But not only did Jesus teach this secrecy; it was enforced; so much so that while there was no public, political, social, organization, Jesus could still talk of the Kingdom of Heaven having already come (see texts in Section I). It was therefore an already existing esoteric actuality; and when the Pharisees asked when the Kingdom of God should come (Luke xvii.20), he answered, "The Kingdom of God cometh not with observation; for the Kingdom of God is within you." So Jesus before Pilate states (John xviii.36), "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate therefore said unto him, "art thou a king then?" "Thou sayest that I am a king." Paul says, (I Cor. iv.20): "For the Kingdom of God is not in word, but in power"; and (xv.50): "Flesh and blood can not inherit the Kingdom of God," as if it was an actuality that could be inherited by other than flesh and blood.

VII. THE KINGDOM HAS ENTRANCE-REQUIREMENTS.

The Kingdom of God has entrance-requirements of various kinds.

(1) It can be inherited. It is St. Paul who uses this phraseology, which implies that it may, on certain conditions not being complied with, not be inherited—that is, received from a hierophant, or father, who indeed happened to be Jesus, who also figuratively died, giving force to the figure of speech of in-

heritance (I Cor. vi.9,10; Gal. v.21; Eph. v.5; II Thess. i.5; Acts xiv.22.)

(2) This inheritance is not an assured thing. It could not be so, as it depends on the morality of the individual (see below), on texts. St. Paul says of himself that he strives and keeps down his body, lest he, having preached to others, should become a cast-away (I Cor. ix.24).

(3) For instance: the rich will have difficulty in entering the kingdom—easier shall a camel or rope pass through the eye of a needle. Indeed, the Apostles exclaim, what rich man can then be saved?—understanding, if this special good man can not (St. Clement of Alexandria wrote a special treatise on this subject, Mark x.23-25; Luke vi.20; xviii.24,25) how then can any?

(4) Who are those that can enter? The poor (Luke vi.20); and people who make themselves again as little children (Mark x.14,15; Luke xviii.17); and only those who are better than the devout and punctiliously religious Pharisees. For the Kingdom of God is within (Luke xvii.21).

(5) But the first most clear qualification is morality, abstaining from all sins. St. Paul is most affecting with the urgent solemnity with which he warns that they who do such evil things shall not be admitted. (Mark xii.34; Gal. v.21; Eph. v.5.)

(6) The second qualification for admittance is certain tribulations (Acts xiv.22) and sufferings (II Thess. 1.5), more clearly described by torments inflicted by the two prophets, righteous messengers sent by God to convert the nations (Rev. xi.10) exemplified by Jesus fasting forty days in the wilderness before the anointing and adoption at his baptism. This of course corresponds to the initiation-torments of the Mithraic, Egyptian, and other mysteries.

(7) The third qualification was, as in other Mystic Orders, a new or symbolic birth, such as Jesus talked of to Nicodemus (John iii.3,5): "Except a man be born again (or from above), he can not see the Kingdom of God." Nicodemus saith unto him: "How can a man be born when he is old? Can he enter the second time in his mother's womb, and be born?" Jesus answered, "Verily I say unto thee, except a man be born of water and of the spirit, he can not enter the kingdom." See in this connection the interpretation of Luke vii.28, suggesting that this probably constituted the technical admission-rite which permitted it to be said that though John the Baptist was a prophet,

and the greatest of those born of woman, yet the least in the Kingdom of God was greater than he.

So much about the Kingdom of God may by any candid reader be considered to have been demonstrated by texts containing the phrase, the *Kingdom of God*. The rest that follows, while just as cogent to a spiritual mind, rests upon reasonable interpretations of texts not necessarily containing that phrase, and therefore may not lay claim to the expression *demonstrate*, but rather to that *suggest*, as the only reasonable and coherent explanation of them.

VIII. THE KINGDOM OF GOD HAS DEGREES.

In the article on the Secret of St. Matthew, it has been shown that there a heaven stood for a mystic degree. Indeed, no further explanation exists of St. Paul's famous passage (II Cor. xii.1-5), where, in a condition in which he does not know whether it was in the body or not he was caught up to the third heaven; and how on another occasion he was caught up to paradise, and heard unspeakable words, which it is not lawful for a man to utter. Here *heaven* stands for a degree of soul-initiation into mysteries. This sheds a clear light on the passage Acts iii.21, (all existing Codices agreeing in putting the word *heaven* in the accusative or objective case), nevertheless translated by Meyer and all other commentators (except by those who boldly make of it a dative or genitive) as a nominative subject, as follows: Jesus Christ whom a heaven must receive until the times of restitution of all things. But by all known rules of grammar it should read: Jesus Christ who *received* a heaven. Jesus received therefore after his crucifixion a heaven, or degree, in which he abode and was to abide until the time of his promised second public appearance or Crusade, proclaimed by Paul so often, especially in his first Epistle to the Thessalonians.

IX. THE KINGDOM OF GOD HAS A SANCTUARY OR LODGE.

About this Arabian Sanctuary or Lodge of the order where Jesus abode, so much is sure: That immediately on St. Paul's conversion by an interview with Jesus in the desert on the way to Damascus, neither (Gal. i.17) did he confer with flesh and blood, nor went he up to Jerusalem to them which were apostles

before him, but he went into Arabia, and returned again to Damascus, and after three years went to see Peter, and abode with him fifteen days, and of the other of the Apostles saw he none, save James the Lord's brother. And yet this man does not hesitate to say that he was in nothing behind the very chiefest apostles (I Cor. xii.11; ix.1-3), that he had seen Jesus face to face and in the flesh (I Cor. ix.1), rebuked Peter at Antioch, and withstood him face to face, because he was to be blamed, (Gal. ii.11) and calls himself and Apollos, apostles born out of due time.

How could this be explained unless he had gone to the sanctuary where Jesus appointed him to go in Arabia, and there received full authority as an apostle? Indeed, we have more: we have even the name of the sanctuary: and that name is, Paradise. For Paul distinctly says that it was while he was caught up in Paradise that he heard unspeakable words which it is not lawful for man to utter—and where more likely would this occur than in the sanctuary of the order, and at what time than shortly after his conversion (fourteen years ago, says he) during the three years he spent in Arabia and Damascus, especially as there is record of a vision on the desert going to Damascus, at that time, and that after those three years he came forth as a full fledged apostle, with unhesitating claims.

It may be in place to add here that when Jesus first rose, the reason he advanced (John xx.17) why Mary should not touch him, was that he had not yet gone up (same word as is elsewhere used of going up to Jerusalem) to the father—the chief hierophant of the Order. . . . Now notice that after three days Jesus enters amidst the gathered apostles, and immediately shows them his hands and sides, and says that his father has sent him, evidently to them, to send them (Luke xx.21) and offers Thomas to feel his side for him. What is the only possible inference? Namely, that he has in the meanwhile been to visit his father, who has healed up for him his wounds which were yet fresh when Mary sought to lay her hands on him.

Now that these practical facts have been laid before the reader, will he not see in a new light the earlier passages (John xiv, xv, xvi) about the Comforter? "In my father's house are many tarryings" (delays between initiations and successive degrees). "I go to prepare a place for you, that where I am, there ye may also be, and whither I go ye know, and the way ye

know"—and Paul seemed to know it and go directly thither into Arabia from Damascus, without consulting with flesh and blood. John xvi.5: It is expedient for you that I go away; for if I go not away the legal adviser (*Parakletos* is so used as the technical term for a pleader in court by Demosthenes, and even Eusebius, in his letter to Vienne), will not come to you; but if I depart I will send him unto you. And when he is come he will reprove the world (in his Epistles) of various things.

There is room here but for a very short explanation of the state of affairs.

If *legal adviser* referred to the Sacred Breath, what necessity could there be for Jesus's leaving the world to send it, seeing the Sacred Breath had come down on him at his baptism? Did not the Holy Ghost inspire prophets before, and even Simeon and Anna when Jesus was a child? And if it was his own spirit he was going to send, (something no theologian even claims) why it was right then in the world. And how could *legal adviser* refer to the Sacred Breath? The actual state of affairs was this: knowing his apostles were simple-hearted fishermen, he saw if his work was to go among foreigners he must have a business man, who was a foreigner, to take charge of the movement. Such a man he could find only among the Ophitic initiates among whom he was to be initiated. And indeed there Gamaliel who, in Acts v.34, pleaded for liberty for the apostles, may have fulfilled both requirements, besides being young and zealous; and Jesus then went to him on the desert road to Damascus, and bade him visit him at the sanctuary. This then

* It was not until the fourth century that a writer by the name of Julius Africanus for the first time attempted a Christian chronology and first to question whence these magi came. He wrote a story of how the king of Babylon on coming into the temple, which Julius Africanus represented as being full of statues (of course in Zoroastrian houses of worship, there were no statues), found all of the hundred statues of the Gods fallen down on the floor and broken. On inquiring the meaning of this, the magi employed divination and discovered the birth of a new savior of the world and sent an embassy of two or three of their order to worship him.

This awkward story suggests at once the difficulty as to the question whence they came, and it is more likely that if the Nazarenes or Essenes had a settlement on the other side of the Dead Sea, that they came from there rather than that they should come across the desert from Babylonia; for if Jesus was a Master who incarnated for some special purpose, it is not beyond the bounds of credibility that the adepts of the order would have come either to assist the incarnation, or to welcome their brother in his new house of flesh; or, indeed, to make some preparation for his future work. But the fact that Jesus's brothers and mother did not believe he was a messiah until after his crucifixion, suggests that this story of the magi was not so much an actual occurrence, as after his becoming a nazarite, a story suggestive of his later connection with that order.

explains all, except the attitude of the Jewish Sanhedrim, which will be explained in the paper on the Initiation of Jesus.

While on the subject of the desert sanctuary of the Kingdom of God it may be well to give a short summary of the various places where it seems to have been a material factor in the history of the New Testament.

(1) The *Magi* from the East came to bring gifts to the infant, who was to become the anointed.*

(2) It was a convenient place for the starting of many angels or messengers that came to direct affairs during the course of New Testament history.

(3) The place where Jesus retired for his temptation (being with the wild-beasts—mithraic degrees), and whence the Devil dismissed him, and angel messengers came to minister to him.

(4) The place whence “Moses” and “Elijah” came to meet him at the Transfiguration-conference.

(5) The place Jesus told his disciples about in St. John.

(6) The place whither he retired to heal his wounds.

(7) The place from where he came to appear to his disciples from time to time, and to Saul in the desert.

(8) The place whither Saul retired for three years in Arabia—and saw the visions in “Paradise.”

(9) The place whence came the *Magus* Eligmas—Arabian word for *wise man*, called son of Jesus, (Bar Jesus) who having been initiated there along with Saul had a personal dispute with him before Sergius Paulus in Cyprus.

(10) The place where Jesus abode, whence he was to come a second time as Saul announced (by word of the Lord) in the first Epistle to the Thessalonians.

(11) The place described in the Revelation as the New Jerusalem,—the glassy sea, the desert sand; the twenty-four elders or initiates, the four beasts (mentioned in connection with Jesus’s temptation in the desert), where there was no temple; where was the river of life (Tigris Euphrates) and the tree of life, in some desert oasis. From a description of this same tree

* This is not a remark original with the present writer. Several of the higher critics during the past years have agreed that the probabilities are Elijah was fed by the *Arabians* and not by the *ravens*. The reason why this is likely is as follows:—in the Hebrew, the word for *ravens* and *Arabians* is the same, with the exception of one small point in the letter B. Now it happens that the Hebrew text was without points until mediæval times, when the Massoretes inserted points in all the Hebrew texts. It is evident if the text reads *ravens*, it is owing to that, and is of no higher authority.

in the *Nabatean Agriculture* it may be supposed this sanctuary was near or similar to the rock-hewn city of Petra in the midst of the desert, called Mount Hor, where Aaron died, and probably Moses abode when dying, as his grave was not found, and whence came the Arabians (not *Ravens*) who fed Elijah during the famine, in the desert.* Here dwelt the successive fathers of the Order of the Kingdom of God. It need not necessarily have been a single, one place; such a spiritual center may have existed at different times in different places inside of the desert-fastnesses, even at Pella on the other side of the Dead Sea, whither the Christian Church retired after the destruction of Jerusalem. The Mohammedans, for instance, know of a cave where Muhammad had the Koran revealed to him; and later, about A. D. 70, the Essenes and Ebrionites had their various mystic headquarters in the Arabian district of the Hauran, as we learn from historical sources of Josephus and others.

While therefore it may be forever impossible to localize some such central sanctuary of the Order of the Kingdom of God, it would seem fairly certain that some center corresponding to such a notion must have existed; with it, the New Testament occurrences become historical, reasonable, natural; without it, impossible miracles are at every step demanded, and the above indications from Arabian sources are ignored.

So far then the suggestions that the Kingdom of God was a then existing society, needing definite propaganda, with a responsible authority, having definite mysteries, and degrees of initiation, entered by a formal admission, limited by moral prerequisites and tests and endurance—with, as has been shown,—presumptions of the existence of a definite sanctuary.

Thus does the Conscience of man project itself athwart whatsoever of knowledge or surmise, of imagination, understanding, faculty, acquirement, or natural disposition he has in him; and, like light through colored glass, paint strange pictures "on the rim of the horizon" and elsewhere! Truly, this same "sense of the Infinite nature of Duty" is the central part of all with us; a ray as of Eternity and Immortality, immured in dusky many-colored Time, and its deaths and births. * * * One day it will again cease to be *opaque*, this "colored glass." Nay, may it not become at once translucent and uncolored? Painting no Pictures more for us, but only the everlasting Azure itself!

—*Thomas Carlyle, "Past and Present."*

THE MYSTIC TALKING IN THE NAME OF "THE ONE."

FROM JELLULADIN ER RUMI.

I am the sunbeam's dancing mote, I am the sun's vast ball;
The mote abides, the sun departs, obedient to my call!

I am the whispering of the leaves, the booming of the wave;
I am the morning's joyous gleam, the evening's darksome pall.

I am the mast and rudder, the helmsman and the ship;
I am the rock that wrecks it, reared by coral insects small.

I am the snarer of the bird, I am the bird and net.
I am the image and the glass, the voice and echo's call.

I am the tongue and all it tells; silence I am, and thought;
The tree of life, the parrot perched upon its summit tall.

I am the sparkle in the flint, the gold gleam in the ore,
Breath in the flute, the soul in man, the preciousness in all.

I am the spirit of the grape, the winepress and its juice;
The guest, the host, the crystal cup that shineth in his hall.

I am the rose, the nightingale, enraptured with its scent,
The taper, and the circling moth it holds in fatal thrall.

I am the sickness and the leech, the bane and antidote;
I am the bitter and the sweet, the honey and the gall.

I am both war and peace, I am the victor and the strife;
The town and its defender, the assailant and the wall.

I am the brick, the mortar, the builder and his plan,
The groundwork and the roof-tree, the building and its fall.

I am the lion and the stag, I am the wolf and lamb,
The herdsman who enfolds his flocks within one spacious stall.

I am the chain of living things, the ring that binds the worlds,
Creation's ladder and the foot that mounts it but to fall.

I am what is, and is not. I am, if thou dost know it,
Say it, O Jellaladdin! I am the Soul in All.

ORIGIN OF THE UNIVERSE AND MAN.

TIMAIOS.

BY ALEXANDER WILDER, M.D.

"OUR parents have indeed, with the assistance of the gods, given us our life," says Plutarch; "but to live well comes to us from knowledge, which we have learned from the philosophers, which favors law and justice, and restrains our concupiscence." As we have seen, the basis of this knowledge is the recognition of the genesis of all things, and the constant pervading and upholding of them by Divinity itself.

It should be kept in mind, however, that when Plato flourished the Athenians were excessively tenacious of their theology. Every people at that time, revered its own tutelary divinity, and hence the proposing of a new worship was considered as equivalent to sacrilege and treason. It was one of the counts against Sokrates, that he had attempted to supplant the gods worshipped at Athens by the introducing of a new divinity, Dinos, the genius of circular motion. Plato seems to have sought to evade this by ascribing his own views of nature and creation to foreigners like Timaios and Parmenides, and in particular instances, by professing to follow the current beliefs unquestioning. This, however, was from discretion, not from any want of courage. For when Chabrias, the general, was on trial for his life, and a person showing any friendship to him incurred a similar risk, Plato accompanied him to the Acropolis in order to plead in his behalf. Krabylos the accuser met him there, and accosted him:

"Art thou come to plead at the side of another, not considering that the poison which Sokrates drank is ready for thee also?"

"When I served in the army," said Plato, "I encountered dangers for the fatherland, and now for the sake of duty I will brave them in behalf of a friend."

He has been criticized for ignorance in what he states regarding the sun, moon, and five planets. It was evidently written in deference to Athenian sentiment, and not as being strictly

his own belief. That the sun was the central body of the solar system was a secret doctrine of Pythagoras, and a part of the "wisdom of the Egyptians." Olympiodoros declares that it was known that Plato went to Egypt to the men of the sacred caste in that country, and learnt their knowledge. He also freed himself afterward from the Pythagorean obligation that the secret knowledge should not be divulged to those who were not novitiates. This was not without peril; Aristarchos was called to account by Kleanthes the Stoic philosopher, for having disregarded it. Aristarchos described the sun as one of the fixed stars. Theophrastos declared that Plato actually regretted in his later years, that he had described the earth as the center of the cosmic universe, as this was not the case.

Timaios having described the creation of the universe as an entire individual being with body and soul informed by the Divine Mind, and the human figure as formed upon the same exemplar, now proceeds with more definite explanations. The head he declares to be the most divine part and absolute lord of all things pertaining to us. The body was framed for its vehicle and service. For this purpose accordingly it was constituted with length and furnished with two legs and two arms, in order that it might have stable support, go about, and help itself in other particulars. The head was placed above as the most sacred and divine. As the front of the body is more honorable, the face was placed upon the head with organs that would express the foresight and operations of the soul. The first of these organs in the course of development was the eyes. These consist of pure fire, not so intense as to burn, but enough so to enable seeing in the daytime. This fire filters through the tissues of the eyes, which hold back the grosser elements. When light falls upon external bodies, the reflection from it extends to the eyes, and the motion thus produced diffusing itself produces the sensation of "sight." But when the kindred fire or light is cut off, the darkness which is thus occasioned becomes the introducer of sleep. The eyelids were constructed to preserve the sight by restraining the inward fire and modifying the motions and disturbances of the body. When these become quiet, then rest ensues; and when they are duly calmed there are few dreams. But if the vehement disturbances persist, there will be phantasms engendered which will come to our recollection when awake.

The images which are formed in mirrors are not hard of explanation. They result from the peculiar affinity between the external light, and the internal fire of the eyes. When the particles of light within and those of the light from without meet about the smooth surface, and born one image which is variously refracted, these things take place by the combining of the light about the face with the light about the smooth surfaces. As they meet in a manner contrary to the usual mode of meeting, the parts on the right appear on the left, and the parts on the left appear on the right. But the right appears right and the left appears left when the position of one of the two lights is inverted. This happens in the convex mirror in which the smooth surface of the mirror repels the right stream of vision to the left side, and the left to the right.* If the mirror is concave it presents an image wholly inverted by the sending of the lower part upward and the upper part downward.

All these are co-operating causes which God employs in making complete, as far as possible, the idea of the best. Nevertheless, they are thought by the common multitude, not to be co-operating causes but themselves the absolute causes of every operation, such as cooling and heating, congealing and melting, and such like phenomena. This, however, is not the case. They are not able to possess mind or reasoning faculty. Of all things that have being, it is the soul to which mind belongs, whereas fire and water and earth and air all of them are visible bodies.* Hence the individual who is a lover of mind and superior knowledge must study the primary causes of an intelligent nature, and know in respect to secondary causes, those which are moved and influenced by others, and which of necessity move others. This, then, it is proper for us to do in relation to these subjects. We should speak of both kinds of causes, but make a careful distinction between such as co-operate with Mind as creators of things which are beautiful and good, and such as from being without intelligence, produce their works by chance without order.

The faculty of sight, the philosopher justly declares to be a source of the greatest benefit to us. "Nothing of this discourse

* Timaios in speaking of the plane mirror, and likewise of the cylindrical, the latter of which is described as placed, first vertically, and afterward horizontally.

* The term "body" denotes an entity that is perceptible to the senses. The term used in the Greek text is "sōma" which is closely affiliated to "sēma," a sign or token.

about the universe," he remarks, "could have been mentioned at all except from having beheld the stars, the sun and the sky. Now, however, both day and night are observed, and the months and terms of years have created the conception of number and taught us to investigate the nature of the universe. From these explorations we have obtained the principles of Philosophy, than which there never came a greater benefit, nor will a better ever be bestowed by divine beings upon the mortal race."

"This," says the philosopher, "I declare to be the greatest boon which we have from the eyes. Why, then, should we praise the other lesser benefits? He who is not a lover and student of wisdom is blinded, and would only be induced to mourn the deprivation to no purpose. But this we may declare: That God invented the faculty of sight and bestowed it upon us in order that we, contemplating the courses of Mind in the universe, might employ them in regard to the imaginations of our own understandings, being akin to them, the perturbed to the unperturbed. Being thus instructed, and possessing by nature a sound reasoning faculty, we may by all means imitate the unerring career of the Divinity and bring into order all tendency toward going astray with ourselves."

In regard to the faculties of speech and hearing, they are described by the philosopher as having the same object. Speech greatly aids to this purpose, and musical sound is made susceptible to the sense of hearing, for the sake of harmony. But harmony which consists in movements akin to the revolutions of the soul in us appears to the individual who rightly makes use of music, not to be for the sake merely of irrational pleasure, as is the common notion. Instead, it is given to us to aid in restoring the disturbed motions of the soul in us to order and concert of thought and action. Rhythm was also given for the purpose of enabling us to amend the unsymmetrical and ungraceful habits which prevail with most of us.

Timaios makes a wide distinction between creation as the work of the Absolute Mind, and the things which exist through necessity. It was his belief that things which are non-material belong to the province of will, but that material things are subject to the mechanical law of cause and effect "Plato admits a necessity in the minds and actions of men," Plutarch declares; adding that "yet he introduceth a cause which flows from ourselves." We accordingly note that Timaios declares the gen-

esis of the universe to be from the joining together of the Supreme Mind and Necessity. Mind ruling over Necessity induced it to bring the multitude into existence at their best. Thus by the alluring of intelligence all things began. If, however, one desires to explain carefully how the universe came into existence, it will be necessary to mingle the participation of the idea of a roving cause in the way of nature. Accordingly in the attempt to review the whole subject in this light he will begin with recognizing the qualities and conditions of fire and water and air and earth, as being prior to the genesis of the universe. Though they are spoken of as though their constitution was known, yet their nature and origin have never yet been declared.

Having thus laid down his postulates Timaios undertakes the discussion from another point of view. Only two substances had been recognized: one, the permanent, self-existent, invisible to the senses and comprehended only by the mind and higher perception; and the second, which is an imitation of the former, and to be distinguished by coming into existence and being perceptible to the sense. Now a third is introduced. This is the Primal Matter. Our philosopher describes it, but does not give it a precise appellation. In Latin it is called *materia*, the mother-principle of things. It is declared to be the receiving vessel, and as it were, the nurturer of everything coming into objective existence.

A peculiarity of this third form of being is changeableness, which makes it no easy matter to be certain of a right name. Thus what we call water, on being condensed seems to take the form of stones and earth; and when melted and dissipated it has the form of vapor and air. Again, the air being set on fire becomes fire; and the fire in its turn, when condensed and extinguished again takes the form of air. Also, the air itself when it is compacted closely together and is made dense produces mist and clouds, from which when still more compressed there falls rain. Then again there are earth and stones formed from water. Thus, it would seem, they each and all, exchange with one another, their individual origin.

Who then can have any assurance that any one of these is some particular one rather than some of the others? We can apply no name that implies a stable form. Terms ought to be adopted which indicate the changeable forms. Only the basic material, the receptacle, ought to have a name accordingly. Thus,

if a goldsmith when he models figures, were to change them from one shape to another, and some one ask what it was, it will only be safe to describe the material as gold, without referring to the particular thing which he may be making.

Timaios accordingly classifies objects in their threefold aspect: 1. That which is produced; 2. That in which it is produced; and 3. That to which the thing produced naturally bears resemblance. He also very aptly compares matter—that which receives the impression—to the mother; that from which the impression is received, to the father; and the intermediate, the result of the two, to the child. He further explains that this primal matter, the mother and the receptacle of all things that are created, which is visible and in every way perceptible, cannot properly be termed either earth or air or fire or water or any of their compounds, or any of the constituents from which they have been produced. He would accordingly denominate it: an ideal something, invisible and shapeless, open to receive every impression and participating in some way in the very difficult things of the superior intelligence. But it may be very correctly set forth from the manifestations, that fire is the something that heats and gives forth flame; that water is the principle of moisture; and that earth and air, as far as may be, receive the images of these.

We now come to a more profound question, in which is embraced one of the characteristic features of the Platonic philosophy, the doctrine of Ideas. According to the ancient hypothesis an "idea" is an incorporeal entity, which has no subsistence by itself, but gives figure and form to matter and so becomes the cause of its manifestations. According to Plato these ideas are essences distinct from matter, and have existence in the Divine Mind. They are the fundamental principles which underlie all our cognitions of the outside world. That such principles had place in the mind of the Deity prior to creation, must be acknowledged. Order, justice, and goodness, are such principles; every form, every relation, every principle of right, must have been always present in the divine thought. The universe was necessarily that thought imaged into objective form. The soul, being participant of the divine nature, is in a peculiar sense partaker of divine qualities and characteristics. It accordingly contains within its own being the same ideas and laws, according to which the universe itself exists, and is therefore in some degree, capable of understanding them. Ideas are ac-

cordingly the medium of communications between God and this universe, between the Divine Mind and the human thought. They are to the region of the mind what light is to the visible world. They constitute therefore, the model or pattern by which all things are formed.

Timaios propounds the question accordingly whether the elementary bodies are simply objects cognizable by the senses, or whether they have their eternal ideal forms subsisting in the world of Mind and Thought. He then ventures the answer. If the superior knowledge, the "overstanding"* and the true opinion are two separate kinds of things, then there are self-subsisting ideas which the bodily senses do not perceive, but only the mind apprehends. Otherwise every concept perceived by the senses is itself absolutely real. Hence he considers them as twofold, because they have a separate origin and character. The one is developed in us by instruction, the other by external influences; the one is always associated with true reasoning, the other is irrational; the one is unmoved by external influence, the other is open to such influence. Finally it may be said that of opinion and conjecture every one may be partaker, but of mind, only gods and a small number of men.

Such being the case it must be acknowledged that there is the ideal form subsisting always the same. One, unbegotten and deathless, neither receiving anything into itself from elsewhere nor itself entering into anything else, invisible and imperceptible by the corporeal senses, which only thought is enabled to perceive. But the second which resembles it and is called by the same name, is perceptible to the senses, begotten, always carried hither and thither, coming into objective existence in some particular place and again being destroyed, is apprehended by opinion and conjecture together with perception by the senses.

There is always likewise a third kind of being, that of SPACE. It is never destroyed, but affords a seat or vehicle for everything that comes into objective existence, and nevertheless is itself perceived by a kind of illegitimate reasoning hardly worthy of belief. Hence seeing it as in a dream we assert—that every thing must necessarily be somewhere and in some particular place, and that except it be on the earth or in the heavens, nothing has being.

*The Greek term "episteme" literally signifies overstanding, and denotes knowledge of a superior character.

There are three things, therefore, the philosopher declares, which were in actual being before the universe came into objective existence. These were Being, Space, and the Becoming. Primal matter, the nurse and partner of the active principle of production, being duly moistened and excited, receiving the germinal forms of earth and air, and undergoing all the other conditions incident thereto, became manifest under many different shapes. Being pervaded by forces which were neither correspondent nor equally balanced, it was never in a state of equipoise, but swaying unevenly and agitated by them. Again it was shaken and carried in different directions like things shaken and winnowed by sieves. The result was that different substances were carried in different directions, the heavy particles in one direction and the light ones in another. All this took place before the universe was brought into existence and the different materials reduced to order. Every thing subsisted irrationally without order. When the Creator set about to arrange everything he gave shapes with forms and numbers to fire and earth and water and air, as these possessed traces of their true being, though conditioned as everything would be without the presence of Divinity. He made them as far as possible, the best and most beautiful when before they were in a state widely different. Chaos thus gave place to Creative Wisdom prompted by Eternal Goodness.

Rituals, Liturgies, Cremos, Sinai Thunder: I know more or less the history of these; the rise, progress, decline and fall of these. Can thunder from all the thirty-two azimuths, repeated daily for centuries of years, make God's Laws more godlike to me? Brother, No. Perhaps I am grown to be a man now; and do not need the thunder and the terror any longer! Perhaps I am above being frightened, perhaps it is not fear but reverence alone that shall lead me!—Revelations, Inspirations? Yes: and thy own god-created Soul, dost thou not call that a "revelation"? Who made THEE? Where didst thou come from? The Voice of Eternity, if thou be not a blasphemer and poor asphyxiated mute, speaks with that tongue of thine! *Thou art the latest Birth of Nature; it is "the Inspiration of the Almighty" that giveth thee understanding!*

—*Thomas Carlyle, "Past and Present."*

NANA JIVA VADA KATTALAI.
OR
PHENOMENA IN PURE SPIRITUAL BEING.

Translated from the Tamil by

SRI RAMANATHAN.

(Text concluded.)

46. Just as in three states (*avastas*) the jiva, as "I", stands united with the 27 tattvas which form its three bodies, so Isvara in His three states stands united with the 32 tattvas, which form His three bodies.

Each bewildered jiva is in union with its own body, but Isvara is in union with all the bodies of jivas, which in the aggregate are His body, and with all the world (*prapañca*).

The Supreme Knower (*Brahma Chaitannya*), who attests both Isvara and jivas, pervades all the worlds (*prapañca*) and, transcending everything exists without limit.

47. For manifestation (*vyavakāra*) in respect of the tangible body, a jiva needs 31 tattvas, viz., 6 tattvas of the food-maintained covering (i.e., the tangible body), 20 tattvas of the subtle body, and jiva, Isvara, avidya, vidya, and Brahma.

For manifestation in the subtle body, a jiva needs 25 tattvas, viz., 20 tattvas of the subtle body, and jiva, Isvara, avidya, vidya, and Brahma.

For manifestation as jiva (*jiva vyavakāra*) 3 tattvas are needed, viz., jiva, Isvara, and Brahma.

For manifestation as witness (*Sākshi vyavakāra*) only 1 tattva is needed, viz., *Kūtastha*.

48. For Isvara's manifestation in His tangible body are needed 36 tattvas, viz., 6 tattvas of the sum-total (*samashṭi*) of all tangible bodies, 20 tattvas of the sum-total of all subtle bodies, 2 tattvas jiva and avidya sum-totalled, and Isvara, vidya and Brahma, 3, and 5 sthula bhutas.

For manifestation in His subtle body, are needed 30 tattvas, viz., 20 tattvas of the sum-total (*samashṭi*) of subtle bodies, 2 tattvas jiva and avidya sum-totalled, 5 subtle bhuta tattvas, and 3 tattvas Isvara, vidya and Brahma.

For manifestation in His casual body are needed 3 tattvas, viz., Isvara, vidya and Brahma.

For manifestation as Isvara, 2 tattvas, viz., Isvara and Brahma.

For manifestation as Brahma only 1 tattva, viz., Brahma.

49. For manifestation of any of the instruments (of knowledge or action) 22 tattvas are needed, viz., 1 instrument, 6 tattvas of the tangible body, 5 mental faculties (*antah-kāranas*), 5 breaths, and jiva, Isvara, avidya, vidya, and Brahma.

50. For manifestation of mind-domination (*manorājya*) are needed 10 tattvas, viz., 5 mental faculties (*antah-kāranas*) are jiva, Isvara, avidya, vidya, and Brahma.

51. The evolution, and conditions of existence in the evolved state, of the tattvas have been described. The manner in which they get involved will now be explained.

52. All the tangible bodies of the jivas will be disintegrated and their component parts changed into gross bhutas; and the gross bhutas, freed from the five-fifth compound state, will become subtle bhutas, sprung from tamas guna.

The state of involution of the tangible bodies in the subtle bhutas is said to be *kevala hiranya garbha avesta*.

53. When the twenty tattvas of the subtle body disintegrate, they will get involved in the sattva and rajas gunas in the following manner:

The I-maker (*ahankāra*) and the smelling sense (*ghrāṇa*) of all jivas, as well as the sustaining breath (*udāna vāyu*) and the genitor (*upastha*), will lapse into the subtle earth (*sukshma prithivi*) tattva.

The willer (*chitta*) and taster (*jihva*), as well as the blood circulating breath (*samāna vāyu*) and excretor (*pāyu*) will lapse into the subtle fire (*sukshma agni*) tattva.

The thinker (*manas*) and the toucher (*tvak*) as well as the uprising breath (*prāṇa vāyu*) and the giver (*pāni*) will lapse into the subtle air (*sukshma vāyu*) tattva.

The self-consciousness (*ullam*) and the hearer (*śrotra*) as well as the all pervading breath (*vyāna vāyu*) and the speaker (*vāk*) will lapse into the subtle space (*sukshma ākāśa*) tattva.

In this state of involution the tattvas of the subtle body are all resolved again as subtle bhutas imbued with the three gunas.

54. Of these subtle bhutas, earth (*prithivi*) will resolve into water (*ap*) water into fire (*agni*) fire into air (*vāyu*) like a flame quenched by the wind, air into space (*ākāśa*), like wind subsiding in the sky, space into Projecting Power (*vikshepa sakti*); the Power of Projection and Obscuration (*avarana sakti*) into

into the tamas guna of aboriginal nature (*mula-prakriti*) like a fig tree which lies unmanifest in a fig seed, ready to sprout forth at the next evolution; the tamas guna into *māyā* and *avidyā*; and *māyā* and *avidyā* into aboriginal nature (*mula-prakriti*) called *bindhu tattva*.

55. And the *bindhu tattva* will disappear into the fundamental substrate called the Supreme Knower (*Brahma Chaitannya*), like a snake, which had arisen by confusion of thought out of a rope, disappearing into a rope.

56. In this way, he who knows that phenomena, manifest in divers forms, are all false, and that his own true being is that alone which is true, and so lives free from sorrow, is called *Jivan-mukta*.

Such are the principles of the involution of the *tattvas*.

57. The *tattvas* thus evolved and involved, are 36, viz., *sthula bhutas* 5, tangible body *tattvas* 6, subtle body *tattvas* 20, causal body *tattvas* (called *avidyā* and *vidyā*) 2, *jiva* and *Isvara* who are reflected on these two *tattvas* 2, and *Brahma*, the substrate (*adhithāna*) of all these *tattvas* 1. Total 36.

58. Of these 36 *tattvas*, the following 8 are common (*samudāya*) to all *jivas*, viz., *sthula bhutas* 5, *māyā* 1, *Isvara* reflected on *māyā* 1, and *Brahma* 1.

If, for instance, earth-*tattva* disappears, all *jivas* will be without a place of settlement (*ādhāra*); if water-*tattva* disappears, they will all be without the means of cooling themselves; if fire-*tattva* disappears, there will be no maturity; if air-*tattva* disappears, there will be no motion; if *ākāśa-tattva* disappears, there will be no comfort; if there is no *māyā* or the Being reflected in *māyā*, there will be no God to religions; and if there is no *Brahma*, there will be no knowing on the part of *jivas*.

59. The remaining 28 *tattvas* are experienced separately by each *jiva*.

Since all *jivas* do not lose their tangible bodies when one *jiva* loses his tangible body; since all *jivas* do not suffer from deprivation of any limb of the *sukshma sārira* when one *jiva* is deprived of that limb; and since all *jivas* did not get freed from *avidyā* and *jiva tattvas* when such *muktas* as *Sukha* and *Vāmadeva* were freed from those *tattvas*, there can be no doubt that each *jiva* enjoys separately the 28 *tattvas* mentioned.

60. Of the 36 *tattvas*, one only is one's self always, 7 appear always as different from the self, and 28 sometimes as the self and sometimes as other than the self.

Since the Supreme Knower (*Brahma Chaitannya*) who attests the three states (of wakefulness, dream, and deep sleep) remains as one's self in those states and does not appear to be other than the self, like the other tattvas, that Supreme Knower alone is obviously the Self.

Since the five gracious functions (*pañca kṛitya*), the ten divine descents (*avatāra*) and the like, which are works of the seven tattvas, viz., Isvara reflected in *māyā*, *māyā* itself and the five bhutas, are never considered to be the works of one's self, those 7 tattvas are different from the Self.

Of the remaining 28, since the 6 tattvas of the *tangible body* are treated sometimes as one's self; as in the expressions "I am a brahmin," "I am a kshatriya," "I am a vaishya," "I am a sudra," "I am a celibate student," "I am a householder," "I am a recluse in the woods," "I am a forsaker of the world," "I am a male," "I am a female," "I am dark," "I am fair," "I am tall," "I am short," "I have become stout," "I have become thin", and sometimes as other than self; as in the expressions "my body is stout," "my body is thin," "my hair is grey," "it is so many days since my body was born," which are like such expressions as "my ox," and "my calf"; and since the 20 tattvas of the *subtle body* are treated sometimes as self; as in the expressions "I saw, heard, touched, ate, gave, received, walked, enjoyed, considered, resolved," "I survived the famine," and sometimes as other than self; as in the expression "my eye," "my ear," "my nose," "my tongue," "my hand," "my mind," "my reason," "my will," "my assertiveness," "my breath," which are like such expressions as "my house" and "my goods"; and since the tattvas of the *causal body* called ignorance (*ajñāna*) and desire to know (*chitābhāsa*) are manifest sometimes as self; as in the expressions "I don't know" and "I will know," and sometimes as other than self; as in the expressions "my ignorance" and "my life"; it follows that the 28 tattvas mentioned are expressions of self and different from self.

61. To the question raised by the disciple that, if the 28 tattvas were the self, they should appear as the self at all times, like the *Brahma Chaitannya*, and not as other than the self, like Isvara, *māyā* and the five bhutas, and that to say that they were manifest as the self and other than self would be a contradiction of terms, like the expression "dark sun," the teacher replied as follows:

62. The word "Self" has two meanings, the one profoundly true (*paramārtika*), the other superficially put on (*adhyāsa*). That the Attesting Knower (*Sākshi Chaitannya*) is Self indeed is profoundly true, not mere courteous attribution. To regard as Self the 28 tattvas which are different from the Self, is as confounding and untrue as to mistake a tree-stump for a man, or a rope for a snake.

63. He is a *Jivan-mukta* who, being freed from confusion, sees clearly (1) that not only the 7 tattvas which, in the days of ignorance, are felt to be other than the self, but also the 28 tattvas which are found to be other than the self, when spiritual discernment (*viveka*) has come, making in all 35 tattvas, are, together with their respective qualities and manifestations, known by the soul (*arivu*) as things other than itself, exactly as a man standing aloof from a pot knows the pot to be other than himself; (2) that such soul, which is the 36th tattva, is, himself; (3) and that such soul is Siva.

64. Since the unspiritual man (*aviveki*) does not in this way see that Brahma is his Self, and that the 35 tattvas are other than himself, and so believes that the works of the 28 tattvas are his own works, like unto a man who through emotional bondage (*ahankāra granthi*) believes the sorrows of his wife and children to be his own sorrows, he becomes fettered by the good and bad works wrought by the 28 tattvas and, being caught up by the effects of such works, is careworn and bewildered by the orderly migration (*samsāra*) called birth and death.

65. Since the spiritual minded man (*viveki*), who knows that the Supreme Knower (*Brahma Chaitannya*) is himself, and that the 35 tattvas are not himself, is free from the bonds of emotion (*ahankāra granthi*); since he who knows for certain that the works of the 28 tattvas are not his works, and that the joys and sorrows experienced by such tattvas are not experienced by himself, is free from confusion and bewilderment; since he, being freed from the effects of the good and bad works of desire (*Kama bāndha*); he is without the birth and death of migratory life, attains freedom (from all sorrow) and becomes pure Brahma.

66. The six sāshttras speak of him as *Jivan-Mukta*, *Tidapraj* May all investigate these tattvas and attain Freedom!
na, *Ativarnāśrami*, *Gunātita*, and *Brahmana*.

May all investigate these tattvas and attain Freedom.

The end.

THE "POPOL VUH"
OR
THE BOOK OF THE HOLY ASSEMBLY.

TRANSLATED BY

KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

SECOND PART.

CHAPTER I.

THE TENNIS GAME.

1. Now we shall tell likewise the name of the father of Hunahpu and of Xbalanque. But we will throw a mysterious veil over their origin, we will cover with mystery the relation and the history of the birth of Hunahpu and of Xbalanque; we will tell only half of it, and only a part of the relations of their father.

2. This then is their history. The names of each of them is Ahpu (sabarcan-shooter), as they are called, and their fathers are Xpiyacoc and Xmucane.

3. By them at night were brought forth Hunhun-Apu and Vukub-hunahpu, by Xpiyacoc and by Xmucane.

4. Now these Hunhun-ahpu were two; they had begotten legitimate children.

5. And the name of the first-born was Hunbatz, and Hunchouen the name of the second.

6. But the name of their mother was, this one: Xbakiyalo.

7. Thus was named the wife of Hunhun-ahpu. As to Vukub-hunahpu, he had no wife, for he was a celibate.

8. By their very nature were these two sons great sages; and their science was very great; they were diviners and seers on earth, and their lives, as well as their habits, were quite good.

9. The whole of science was unrolled before the faces of Hunbatz and Hunchouen, the sons of Hunhun-ahpu; flute-players, singers, sabarcan-shooters; arch-painters and arch-scribes; sculptors, jewelers, goldsmiths—Hunbatz and Hunchouen became (skillful in all).

10. Now Hunhun-ahpu and Vukub-hunahpu (busied themselves) every day only to play with dice and ball; and every

other day all four of them exercised together, and assembled in great number in the hall of the tennis-games.

11. And to see them came the Voc, messenger of Hurakan, of the path-lightning, and the striking-lightning; now this Voc was not very far from here, from the earth, nor very far from Xibalba, for in a moment he could transport himself to the sky near Hurakan.

12. While they remained here on the earth, the mother of Hunbatz and Hunchouen died.

13. And behold, while walking towards Xibalba, they were playing ball; and Hun-came (a dead one) and Vukub-came (seven dead ones) monarchs of Xibalba, heard of it shortly.

14. "What is taking place on earth? Who are they who are making the earth tremble and who stir up so much tumult? Let them be fetched directly; let them be brought here, and let them play at cushions with us, that we may overcome them. Indeed, we are no more obeyed by them; they have no more either respect nor reverence for our being, and spend their time exclusively in quarreling over our heads," said all-they-of-Xibalba.

15. Then they all took counsel together, and these, Hun-came and Vukub-came, are the names of the supreme judges (the most great one who cuts the sentence). Now all the princes were tributaries of their empire, and each of these princes (was so only) by the will of Hun-came and Vukub-came.

16. They were therefore Xiquiripat and Cuchumaquiq, names of the lords whose office was exercised over persons who had issues of blood. Others were called Ahalpuh and Ahalgana, and these were princes also.

17. Now their function was to make men swell up, to make humors appear in their legs, and to draw up lividity to their faces, which is called Chuqanal; such was the office of Ahalpuh and Ahalgana.

18. Other lords were Chamiabak and Chamiaholom, mace-bearers of Xibalba whose maces were only of bone; their office of mace-bearers was to make men lean, to the point where they should have only a head without flesh or bones, and that in dying there should remain to be carried off nothing more than a skeleton.

19. There were yet the lords named Ahal-mez and Ahal-togob (worker in faeces, and worker in misery, or, producer of misery); their office was to disconcert men with treason, whether he should meet it behind of or in front of his house, and that

he should have the misfortune of falling, with mouth upward, on the ground, and should there find death: such was the office of Ahal-mez and Ahal-togob, as they were called.

20. Finally (came) other lords, called Xic (hawk) and Patan, whose office (consisted in leading) man to die on the road, of what is called sudden death; the latter brought blood into the mouth so as to make the man die of blood-vomiting; each of them having the office of crushing the throat and breast of man while he was walking. Such was the office of Xic and Patan. And behold they gathered to pursue and punish Hunhun-ahpu and Vukub-hunahpu. What they of Xibalba desired was to give up to scorn Hunhun-ahpu and Vukub-hunahpu, their leathern shields, their rings, their gloves, their crowns, with the helmets donned by Hunhun-ahpu and Vukub-hunahpu.

21. Now we will relate their journey to Xibalba, leaving behind them Hunbatz and Chouen, sons of Hunhun-ahpu. Now their mother was already dead; and after that occurred the defeat of Hunbatz and Hunchouen by Hunahpu and Xbalanque.

CHAPTER II.

THE INITIATIONS.

1. Afterwards arrived the emissaries of Hun-came and of Vukub-came. "Please depart, O Ahpop-achih; go, carry the message to Hunhun-ahpu and to Vukub-hunhun-ahpu, and tell them: 'Come with us.'

2. "' Let them come, the princes tell you; let them come here and play ball with us; let us quicken our faces with them, verily we are amazed at their high deeds; thus let them come,' said the princes.

3. "'Let them bring (the instruments they use) to make all this noise, their rings, their gloves; and let them come likewise with (their balls of) elastic rubber, said the princes. Tell them: 'come';" thus was said to the messengers.

4. Now their messengers were from Tukurub; arrow-of-owl, leg-of-owl, anger-of-owl, head-of-owl, thus were named the messengers of Xibalba.

5. As to arrow-of-owl, he was as swift as an arrow; as to leg-of-owl, his nature (was to have only) one leg. As to anger-of-owl, his nature was to have fire all around; and finally head-of-owl had only his head, he had no legs, but wings.

6. These four messengers had the official dignity of captains of the guard. Leaving Xibalba, they arrived directly as bearers of their message at the very height of the ball game where Hunhun-ahpu and Vukub-hunahpu were playing ball, in the ball-playing hall of Ninoxob-carchah, as it was called.

7. Now the owls sent to the hall of ball-playing, delivered their message in the same order of discourse as (had been given them by) Hun-came, and Vukub-came, Ahalpuh, Ahalgana, Chamiabak, Chamia-holom, Xiriqapat, Cuchumaquiq, Ahalmez, Ahaltocob, Xic and Patan; for these were the names of all the princes, who had arranged the speech for the owls.

8. "Is it very sure that the king Hun-came and that Vukub-came had spoken thus? Is it very sure," cried (both the brothers) "that we are to accompany you?" "Let them bring all the instruments of their pastime, the princes said." "It is well; first wait for us a moment; we shall presently take leave of our mother," answered they.

9. They therefore took the way of their home, and said to their mother, for their father was already dead, "Behold, we go, our mother, but our journey will be useless. The messengers of the king have come to take us. 'Let them come, added he,' said they who are sent to fetch us.

10. "But there will remain a witness (of our existence), this ball of elastic rubber," added they. Then they went to hang it up in a little recess in the gable of the house. "Then, after, we shall yet play ball" (added they). "As to you," said they to Hun-batz and Hun-chouen, "make music, spend your time in singing, in painting (or in writing), in chiselling, and warm up our house and the heart of your grandmother."

11. Just as they were taking leave of their mother, emotion overcame Xmucane, and she wept. "We leave, but we are not dead yet, be not distressed," said Hunhun-ahpu and Vukub-hunahpu, as they left.

12. When Hunhun-ahpu and Vukub-hunahpu started on the way, the messengers took the road in front of them. Then they began to descend by the road which leads to Xibalba, the first steps having a very steep declivity.

13. Having therefore descended, they arrived at the border of a very rapid river, (flowing at the bottom of) profound canyons, called the Nuzivancul, and the Cu-zivan, which they crossed; they also crossed boiling waters (covered) with calabash trees, and the calabash trees were numberless; but they passed over without being wounded.

14. Then they arrived at the banks of a river of blood; they passed, but without drinking its water; then they came to another river, but which was of water only, and till then it had been impossible to catch them in any trap; hence they crossed it also; but soon they arrived at a place where four roads met, and there at the four roads, (where) they let themselves be taken.

15. One of these roads was red, another one was black; one was white, and the last was yellow, (which made) four roads.

16. And behold, the black road spoke, and said, "It is me, it is me you should take; I am the road of the king," said he of the road.

17. In this place therefore they were taken in the trap; for they saw themselves directed towards the road of Xibalba, and in arriving in the hall where the kings of Xibalba were enthroned, they recognized that they had lost the game.

18. Now the first (pair) (that they saw) sitting were a manikin and man made of wood, dressed up by the Xibalbians. These were the first they greeted. "Hail, Hun-came," said they to the manikin; "Hail, Vukub-came," continued they to the man made of wood.

19. But these answered them not. Already the kings of Xibalba burst out laughing, and all the princes with them made great noise with their guffaws, because they considered Hun-hun-ahpu and Vukub-hunahpu as already conquered, whom they just had tricked; and they laughed all the more.

20. Then Hun-came and Vukub-came added: "It is well; here you are arrived; to-morrow prepare your head-gear, your rings, your gloves," did they tell them.

21. "Sit down on our seat of honor," was told them. But their seat of honor was only an incandescent stone; and, later, sitting on this seat of honor, they burnt themselves so that they rolled on this throne, without finding relief; and wishing to get up, this seat burnt them.

22. Then the Xibalbians started again to laugh; they laughed till the tears came, choked in their breasts with laughter, and laughed until the princes of Xibalba were threatened with apoplexy.

23. "Go to your lodging, where will be brought your (torch of) resin, and your cigar to put you to sleep," was told them.

24. Then they arrived at the house of shadows where there were only shadows in the house; and during this time the Xi-

balbians were taking counsel: "Let us sacrifice them to-morrow, and let them die as soon as possible; for their game is an insult to us," said to each other the Xibalbians.

25. Now, their splinter of resin was a round arrow, and pine wood, called Zakitok, (or white flint), the pine of Xibalba; very pointed was therefore their game, and promptly was it to come to a head, and thus encourage the game of the Xibalbians.

26. And Hunhun-ahpu and Vukub-hunahpu entered into the shadowy house; then was given them their pine splinter, to each of them their lit splinter, which came to them from Hun-came and from Vukub-came, and to each his cigar, equally lit, and which was sent them by the princes, and which were then brought to Hunhun-ahpu and Vukub-hunahpu.

27. When they arrived to give them their pine-splinters and the cigars, they were bent over on themselves in obscurity, where (the flame of the resin) immediately on entering, burst out: "Let each of them light his torch and his cigar. Let them come to bring them back. at dawn of day, but let them take good care not to use them, and let them return them to us (as they received them), the princes let you know."

28. Thus was spoken to them: and thus likewise were they conquered. The pine consumed itself, likewise the cigars given to them consumed themselves. Now the trials in Xibalba were numerous; these trials were of many divers kinds.

29. The first was that of the house of shadows, the interior of which was all obscurity. The second was that of the house called Xuxulim, or of the cold, into which penetrated a biting wind, cold and insupportable, which filled everything within.

30. The third was that of the house called of the Balamiha, or of the tigers, in which there was nothing but tigers, who ran together and joined each other with a ferocious look, tigers who looked at each other with grins, even though they were shut up in the house.

31. Zotzi-po, or house of the bats, was the name of the fourth trial; in that house was nothing but bats, crying, beating with their wings, and fluttering around the house, bats shut up without being able to get out.

32. The fifth was that called Chayim-ha (house of the fighters), in which was nothing but (warriors) conquering each other with their lances, alternately resting and fighting there in that house.

33. Those were the first trials of Xibalba; but Hunhun-ahpu and Vukub-hunahpu did not enter into them, and it is sufficient to have mentioned the names of these houses of trial.

34. When Hunhun-ahpu and Vukub-hunahpu arrived in the presence of Hun-came and of Vukub-came, "Where are my cigars, where are my pine torches which were brought you last night?" cried they. "We have finished them, my lord!"

35. "Well, to-day then shall be the limit of your days; you shall die. You shall be destroyed, you shall be cut (in the breast), and your memory will remain buried in these places. You shall be sacrificed," said Hun-came and Vukub-came.

36. Then they were sacrificed and buried in the place called Ashheap; they first cut Hunhun-ahpu's head, and the body of the elder was buried with that of his younger brother.

37. Let his head be put in the tree which is in the middle of the road," added Hun-came and Vukub-came. At the very moment when they were about to place his head in the midst of the tree, this tree covered itself immediately with fruits; for it bore no fruits before the head of Hunhun-ahpu had been put in the midst of the tree. Now it is the calabash tree which to-day we yet call the head of Hunhun-ahpu, as it is said (the Quiche tzinia-tree).

38. Great in their thought became immediately the character of this tree, because of what had so suddenly occurred, when the head of Hunhun-ahpu had been put in the middle of its branches. Then the Xibalbians spoke to each other. "Let none be (daring enough) to go and sit at the foot of the tree," said all the Xibalbians, mutually warning each other from coming near to it.

39. Since that time the head of Hunhun-ahpu showed itself no more; for it reunited itself to the other fruits of the calabash tree, as its name implies. But a young girl heard this marvellous tale, and here now we will relate her arrival.

CHAPTER III.

THE IMMACULATE CONCEPTION.

1. Here follows the history of a young girl, born of a prince, named Cuchumaquiq.

2. And behold, a virgin, daughter of a prince, heard of (these marvels); Cuchumaquiq was the name of her father, and Xquiq was that of the young girl.

3. And when she heard the tale of the fruits of this tree,

which was told her by her father, she also marvelled greatly at this recital.

4. "Why should I not go and see this tree of which they speak so much? Verily these fruits must be very luscious, according to what I hear," added she.

5. Then she started alone, and approaching the foot of the tree planted upright in the midst of the ash-tree, "Ah, Ah," (cried she with admiration), "What? Is that the fruit of that tree? Is it not wonderful how that tree has covered itself with fruits? Will I die of it, or will it be my ruin if I gather one of them?" added the young girl.

6. Then the dead head, which was in the midst of the tree, spoke, and asked, "Do you desire one of them? Those round balls which are between the branches of the tree are only death-heads," said the head of Hunhun-ahpu, speaking to the young girl.

7. "Do you still wish one?" added it. "I still do," answered the young girl. "Well, just stretch out but the tip of your hand," said the dead head. "Yes," answered the young girl, stretching forth her hand, which she extended before the dead head.

8. Then with an effort the head of the dead launched forth some spittle into the hand of the young girl, while her hand was stretched out towards the head of the dead; she looked immediately into the palm of her hand, throwing into it a curious look; but the saliva of the dead head was no more in her hand.

9. "This saliva and froth, is my posterity which I have just given you. Now my head will cease to speak, for it is only the head of a corpse, which has no more flesh."

10. "Thus also is the very head of the greatest princes, for the flesh alone is what embellishes the face: hence the terror which overwhelms men at the moment of death, on account of the skeleton, which alone remains to them.

11. "The case of the son whose nature is like saliva and froth, is like; whether they be sons of prince or of artist, or of orator, which is not lost, but transmits itself with the generations without the disappearance or destruction of the likeness of the prince, of the bourgeois artist, or of the orator; it is thus also with the daughters and sons, and it is thus that I have acted with you.

12. "Return therefore towards the earth. You shall not

die. Believe my word that thus it will happen," added the head of Hunhun-ahpu and of Vukub-hunahpu.

13. Thus therefore the young girl returned to her house (filled with) the numerous warnings which had been confided to her. And immediately she conceived in her womb by the virtue of the saliva alone; and that was the conception of Hun-ahpu and Xbalanque.

14. The young girl having then arrived back at her home, and the six months having passed, she was looked upon with suspicion by her father, and Cuchumaquiq was the name of her father.

15. Then the father considered the young girl with more attention, when he saw she carried a child (in her womb). Then the kings Hun-came and Vukub-came re-united all their council with that of Cuchumaquiq.

16. "Here is my daughter who is with child, and truly for her dishonor," said Cuchumaquiq, entering in before the kings. "Very well! Explore her mouth, and if she speaks not, let her be put to death, and let her be sacrificed far from here." "Very well, my lords," answered he.

17. Then he asked his daughter: "Whose child is it you carry in the breast, O my daughter?" But she answered: "I have no child, O my lord and father; and there is no man whose face I have known."

18. And he answered, "You are in truth a libertine! Carry her off, and make her die, you Captains of the Guard; bring back her streaming heart in a vessel, and be back with the kings yet to-day," said he to the owls.

19. They were four who went to fetch the vessels, and who then started, carrying the young girl on their shoulders, and taking a long flint stone for the purpose of despatching her.

20. "You could not kill me, O messengers (of Xibalba); for it is not a crime I bear in my breast; this was begotten while I went to admire the head of Hunhun-ahpu which is on the ash-heap. Therefore you will not sacrifice me, O messengers (of Xibalba)," said the young girl speaking to them.

21. "But what will we put in place of your heart? Thus spoke your father: 'Bring back her heart: you are to return to the house of the kings; be formal (exact) and all together manifest the accomplishment; quickly bring the proof of it in a vessel.' Did he not speak to us thus? What then shall we

put in the vase? Though rather we should prefer that thou shouldst not die," said the messengers of Xibalba.

22. "Very well! This heart cannot be theirs; neither can your abiding place be here any more; and not only will you have it in your power to make men die, and the veritable fornicators (of Xibalba) will indeed be your (prey); mine shall later on be Hun-came and Vukub-came; blood alone certifies a contract for itself; thus therefore let it be before their face."

(To be continued.)

What a truth in these old Fables! How true, for example, is that other old Fable of the Sphinx, who sat by the wayside, propounding her riddle to the passengers, which if they could not answer she destroyed them! Such a Sphinx is this Life of ours, to all men and societies of men. Nature, like the Sphinx, is of womanly celestial loveliness and tenderness; the face and bosom of a goddess, but ending in claws and the body of a lioness. There is in her a celestial beauty,—which means celestial order, pliancy to wisdom; but there is also a darkness, a ferocity, fatality, which are infernal. * * * Of each man she asks daily, in mild voice, yet with a terrible significance, "Knowest thou the meaning of this Day? What thou canst do To-day; wisely attempt to do!" Nature, Universe, Destiny, Existence, howsoever we name this grand unnameable Fact in the midst of which we live and struggle, is as a heavenly bride and conquest to the wise and brave, to them who can discern her behests and do them; a destroying fiend to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself; the solution for thee is a thing of teeth and claws; Nature is a dumb lioness, deaf to thy pleadings, fiercely devouring. Thou art not now her victorious bridegroom; thou art her mangled victim, scattered on the precipices, as a slave found treacherous, recreant, ought to be and must.

The secret of gold Midas, which he with his long ears never could discover, was, That he had offended the Supreme Powers; that he had parted company with the eternal inner Fact of this Universe, and followed the transient outer appearances thereof: and so was arrived *here*. Properly it is the secret of all unhappy men and unhappy nations.

—Thomas Carlyle, "*Past and Present*."

MY FORMER LIVES.

By B. E. G.

THE MERCHANT OF CARTHAGE.

In the old days, when the generals of the city conquered an enemy, the prisoners were brought to the capitol or to the chief cities of the provinces, despoiled, shorn and covered with coarsest fabric, and sent to the galleys, the mines and the builders' yards, as slaves. Their former rank and wealth could secure no lessening of disgrace or of suffering. The utmost of work, all that the lash and torture could extort, was forced from those whom the fortunes of war had brought to the hopelessness from which laggard death refused release. Men of noble blood and fearless courage grovelled under the yoke like beasts of burden, with the barest necessities doled grudgingly for food, and the bare ground as a couch for aching limbs. Women whose lives had been free from toil were scantily fed and as cruelly driven to mortar beds and drudgery, with dirt and filth for tired bodies, and men, made brutes by slavery, for companions in woe. Bleeding wounds and blistered hands and festering sores, were the daily experience of women who had been fond wives and proud mothers of warriors and chieftains—unless their beauty of face and form brought upon them a more enticing but a bitterer curse. These were the things which prisoners expected in the years when the queenly city was building her warehouses and palaces, and covering the blue sea with her ships of commerce and of war. As her power grew and her wealth increased, new cities and provinces were brought under her sway, new luxuries were discovered, new dissipations invented, and new pleasures devised for the gratification of the insatiable greed for excitement, which hundreds of years of war and trade had nursed and fed. The sturdy race of warriors and merchants had begotten a throng of rich idlers who lived only for pleasure. Slaves were no longer required for arduous labor and productive toil only, but found an easier fate in ministering to a greed for luxury and pleasure no less insatiate than the former greed for power and gain. Carthage, like Phœnicia and Babylon, like Rome and Alexandria in later centuries, ceased to grow in power when she became luxurious and the capitol of pleasure. She fell, not so much before the might of Roman arms, as before the

insidious and stealthy march of her own army of idle luxury.

The plant of luxury was in lusty growth, but had not yet come to fruition, when, at my eighteenth year, I came into the control of the property and revenues set apart for me by that Hasdrubal, whom his enemies could not slay and yet who died by violence. I was his natural son, and my loving mother had died broken hearted by the cruel neglect of the great general whose own hand meted out to himself the justice which his own perfidy had incurred. Self slain, he died, tortured by the memory of a love and devotion he had won with promised honor, and scorned for lust of power and wealth. Though he never acknowledged my sonship, yet Hasdrubal provided for the proper education of Adabaran, and so equipped him for a life of usefulness.

I was twenty when Hasdrubal died, and then I found that the property, which I had supposed to be mine, had remained his own, and that by the law of Carthage his vast wealth, together with the smaller stores and business which I had held, reverted to the city because he had never acknowledged me, and so had left no legal heir.

Fully realizing the necessities of my condition, stripped of luxuries to which I had been accustomed, I set to work to make a fortune for myself. The scarlet robe and white tunic and gold embroidered sandals were thrown aside, and I became a dealer in pomegranates, grapes, and figs. With all my energy I devoted every hour of time and every item of strength to the care and increase of my business. I soon bought a ship and brought my merchandise from nearby places and carried goods from the city in turn. I made wealth the one god of my life, as I supposed, and in singleness of devotion paid homage and devout worship to my deity. Nor did I lack in sacrifice to that same god, for I offered my time, my effort, my thought and affection, my all, upon the altar, and by force of devotion gained favor. I gained wealth and that deference which is given to those who have gold and wine.

In the early days of my struggle I met a Greek merchant named Aristo, and had some dealings with him. He had a daughter but two years younger than myself, who by her calm and gentle manner, won my confidence, and by her beauty of character and simple purity as fully won my admiration and respect. Once, when a hostile Numidian tribe had attacked and utterly destroyed a caravan richly laden with merchandise for

my stores, and in which I had hazarded all the gain of years, she had come to me with such encouragement and hopefulness as to inspire me with new determination, and had also persuaded her father to lend me two galleys with which I might take merchandise to Syracuse. To the devotion and love of Elana I owed a new opportunity and a renewed ambition. When I had returned to Aristo all that I owed him with a bonus for its use, and had laid a sure foundation for a fortune, I offered him a talent of gold if he would consent that I should marry Elana. It was agreed that if she should consent, I should take her after two years had passed.

Aristo dealt in gold and silver ornaments for women's wear, and had a large trade among the idle rich of Carthage, who spent great sums for such trinkets with which to adorn their persons. Now there had been brought to Carthage from Numidia, as a hostage of war, an Ethiopian princess, by name Ayoya. She was of that ravishing beauty which inflames the heart of a man with a consuming desire of love which cannot be quenched, and which will be satisfied only by possession. Through her dusky skin there shone the tinge of blood of richest red, giving her ebon cheeks the softest hue of garnet, while teeth of pearl adorned a smile to lure a god from sky and throne. Her eyes were of that dark soft brown whose depths are never sounded but by love that brooks no restraint, or else by hate which kills and revels in the joy of slaying. She was of winning mood, and of temper as sunny as skies of Ethiopia when the dew drops sparkle in myriad hues to welcome the god of light.

Her hair of deepest black was as fine as a spider's web, and hung like a silken mantle in flowing ripples to her ankles, the pride of her friends and the envy of all women. She was intelligent, generous and full of bouyant hope and laughter and song, though tears lay just behind the long lashes which curtained the glowing depths of her lustrous eyes. This creature of wonderful beauty, this woman of charm and grace, the daughter of a proud and powerful ruler, was the slave, the chattel—not of a proud and victorious general, nor even of a brave soldier—but of a sordid camp follower, into whose hands the fortunes of war had thrown her. She was displayed in the market for sale and the idle sons of wealth, with their empty heads and full pockets sated their leering eyes with her radiant beauty, while her haughty look of proud womanhood driven to bay, sent many a would-be purchaser away muttering mingled curses and bles-

sings to cover the confusion lighted by the fire of her eyes in the smouldering embers of his manhood.

I had been to my ships at the merchants' dock, and was returning to the house of Aristo, when in passing near the naval harbor I saw her. Her eyes met mine, and I stood bound by the spell, charmed beyond the power to move or even to look elsewhere. The fire in them blazed fiercely no longer, but burned with an appeal for pity that was almost love.

A Jew from Tyre, hoping to again barter her, had already offered a purchase price of ten talents (almost twenty thousand dollars) and was rubbing his palms in satisfaction, as no other bids were heard. The appeal of those wonderous eyes burned through every barrier to my very soul and surged up to my brain in a very frenzy of desire. I bid against the Jew again and again, until, for thirty talents, more than fifty thousand dollars, I led her away. Thus Ayoya became my princess, but ere a day had passed I had become her slave. The spell of her eyes, the sensuous charm of her smile, the liquid melody of her voice, and withal the gratitude of her heart that grew and blossomed and bore the delicious fruit of love, made me the willing servant of her smallest wish. I freed her by marriage, and as her husband, sent an embassy with gifts and greetings to the far away kingdom in Numidia, where her father still ruled, unconquered by the Carthaginian arms. In a few months my messengers returned with a dower of gems and gold and gifts that repaid me tenfold the ransom that I had paid.

Ayoya advised me to become a merchant in gold and jewels, and by her sagacity more than by my wisdom, I succeeded beyond my utmost hope. I bought here and there, and had my agents at every entrance to Carthage, whether by land or sea, and soon drove every competitor out of business, or hired them to do my business. Aristo, disheartened by my success, which devoured his business, sailed for Syracuse and thence to New Carthage, whence he travelled to Saguntum and was slain by the Romans. The gentle Elana, abandoned and all but forgotten, still lived with her aged mother in a little villa of Carthage, overlooking the sea. I had no time for memory or regret: I was too busy amassing gold and preparing for pleasure, for Ayoya and Adabaran became the leaders of luxury and gaiety.

And so the years passed by as fleeting pleasures fly, and life was like a merry drinking song, a revelry and rout of joy and wine. I exchanged my vast interests for gold and all the lux-

uries that gold could buy, and together my princess and I received all the adulation which her beauty and our magnificence brought fawning to our feet. Trouble? We knew it not. Sorrow did not exist, for we never heard the word nor felt the pang; and yet satisfaction and contentment were as alien to our lives as were trouble and sorrow, for every gratification bred a score of new desires. Want feasted upon our largess but grew and fattened in our hearts, for the want which the soul feels grew apace with our devotion to pleasure. The soul wants while the body lives, and the soul lives ever. Hidden behind the drappings of luxury, smothered by the intoxicating aroma of pleasure, yet in a chance moment of quiet, in our secret hearts, we knew that our souls still lived.

Once a summons came to me, a messenger bearing a signet ring upon which was engraved a triple square, "Elana, the daughter of Aristo, would speak with me." With a strange feeling of recognition I took the ring, and with a tremor of foreboding, I found myself unable to refuse obedience to the command. Something within me seemed awakening from sleep, something which had been long slumbering under the lull of the intoxicating fumes of pleasure. I liked it not, for as I gazed upon the talisman of the triple square, which I held in the palm of my left hand, with a great rush of certainty there flowed into my mind the conviction that all the fabric of my life was crumbling and tottering, and this ring and the summons from Elana were to be to me the forerunners of disaster, which would be the more bitter because merited. My heart was shaken with dread, and yet I dared not linger. I must go and go quickly.

Elana received me in the court of her villa by the side of the fountain, whose tinkling waters had timed the rhythmic cadence of her voice in years gone by, when her love was my joy; and, had I but known it, my hope; for had I yielded to its sweet and pure persuasion, I should have made my life useful rather than pleasant.

Her hair had become white, as though age had frozen her blood, and her face showed the chastening lines of suffering, but a gleam of fixed determination in her blue eyes made them look like the steel of a Damascus blade.

"Thou art come, Adabaran," she greeted. "It is well, for thou hast but little time until thou shalt have but one solace, and that will be the words of the ancient brother who first wore this ring, 'And this, too, shall pass,' but that will bring poor com-

fort to thee. Thou hast made gold and the power of wealth thy god, and soon thou shalt have neither, for he who shall despoil thee is even now at the gates of the city."

"Elana," I answered, "if thou hast commanded me here but to prate of evil, why didst thou send? If thy words are false I care not; and if the evil comes, I flee not."

"Because, Adabaran, I would awaken thee to thyself, that when thy desolation comes thou mayest extract from its very bitterness the lesson which will save for thee something from the wreck of thy hopes."

Even then I was so stupefied by my long devotion to pleasure that I supposed that she referred only to a possible salvage of a part of my fortune, from the loss which she prophesied. Still gazing into my eyes with that unyielding look of glittering steel, she said:

"Awake, Archontes."

I started, for at those words I saw a landscape spread before me, a desert stretching away to the horizon, while just before me grew in the air the face of the Sphinx, and behind it the outlines of a great pyramid.

"It is Khufu!" I cried. "Alas, my wasted life!" The words were forced from me half unconsciously, nor did I realize their import. Months later, when as a slave in the galleys, with nothing but the oar and the lash to engross me, my mind busied itself with these words and their astounding effect on me, and slowly reached back through twenty centuries until reminiscence dimly outlined an experience of my soul, when I lived as the priest Archontes, all memory of whom had been hidden from Adabaran by his reckless devotion to pleasure and luxury.

As I stood before Elana, the tumult in me quelled by the vision which her words had evoked, I raised my eyes again to hers and saw in them a quieter light, as though a greater power, that needed no effort on her part, was now speaking through her voice and searching me with her eyes. She arose, and, standing before me, in voice that thrall'd my senses, said:

"This a brother bids me say to thee: 'Archontes, the life of Adabaran is not wasted. In the Great Plan naught is wasted, but all is used; even thy frivolous and foolish life, in which thou hast so madly pursued pleasure and sense, has cemented a friendship between thy soul and the soul of Ayoya which, when the baser consequences of thy foolish lives shall have been dissolved by work and aspiration, shall lead her in a future life to

provide asylum and help for thee, at a time when thou hast need, and when the work thou are then endeavoring shall have need of thee.

“ ‘Thou hast now a time of choosing. Remain here in Carthage and lose all thy possessions, and by years of slavery and toil and by death, chasten thyself and know thy soul, and so prepare for the next life with its great opportunities, or else flee Carthage with enough to save thee from toil, and in another life pay the debt of wasted opportunity which thou owest for this life. Go, and on thy soul choose wisely.’ ”

I made not answer, but slowly withdrew, ever looking into her quiet eyes, until I passed the portal of the court, and the falling curtain hid her from my view. I turned, and as slowly passed out into the sunlight along the quay, by and beyond the naval harbor where the merchant ships were anchored, and I noted many war galleys and triremes, with signs of great excitement and preparation, and on past the harbor, where, through the street of the cloth merchants, and over a little hill to a temple of Isis which I had often seen, but never entered. Now I went in, and passing the altar to the left entered the chamber of meditation. None challenged my right, and none disturbed nor bade me go, and there I bowed in deep introspection until the sun was gone and the symbol of Isis arose out of the blue sea. I went to my home and then told Ayoya all that I had experienced during that strangely eventful day. To my wonder and amazement she told me that she had, while reclining in her own rest room, seen and heard as in a dream all that I had now related to her up to the moment that I entered the sanctuary of the temple of Isis, and that she knew my resolve, and that she, too, would remain in Carthage and meet any fate, which our life of wanton pleasure had stored up for her. I knew that she spoke truly, for I had not yet indicated the choice I would make.

We had already arranged a great feast for the morrow, to which we had bidden three score of the wealthiest and greatest of the citizens of Carthage. They came, and from the tenth hour of that day until the rosy dawning of the next, we held a very carnival of pleasure and feasting and dancing and mirth.

During all the years of my early struggles, my final success, and my retirement to the luxurious pleasures of idleness, I had given no thought to the city nor its welfare. I paid the imposts upon my business for the improvement of the city and the support of the army, and gave these matters no further

consideration. I knew, in a general way, of the ancient feud with Rome, and that she was a menace to our prosperity on sea and land, but of patriotism I knew not nor cared. Now the Romans came in their virile strength, and Carthage, worm-eaten by luxury and weakened by pleasure, crumbled before them. My possessions, together with those of all my associates and comrades in revelry, were fairly swallowed up by the Roman army. Ayoya herself was carried to Rome to grace the triumph of our conqueror, while I was locked to the bench of a Roman trireme, a slave of the galleys. My robes of fine linen gave place for my bare skin, and the perfumed baths of my days of ease were replaced by the brine of the sea, poured into the stripes of the lash. And so I began the fulfillment of the law which the soul lays upon itself. For three wretched years I survived the lash and oar, but I found *myself* and knew my soul, and so endured for the sake of the life to come, in which I should again journey upon the higher way. When I heard that Ayoya was dead I mourned not, for I knew that she, too, had worked out the meed of folly, and that trivial pleasures would never again enthrall her soul.

Broken beyond repair, my body no longer responsive to curses nor blows, and so utterly useless to my cruel taskmasters, I was put ashore at Syracuse to die, while my chains and oar were forced upon another poor wretch whom war had degraded to slavery. The iron bands about my ankles, which were chained to the floor of the galley bench where I had toiled and slept for those weary years, were loosed from my bent legs to be forced upon the strong and healthy limbs of my unfortunate successor. The belt of iron around my waist had been bolted there and could not be removed.

My poor body, so long bent on the bench, could not be straightened, and so I was carried ashore and thrown aside to die among the rubbish of the shipyard, with its prowling dogs and rats. As I lay there, praying that death might urge his sluggard steps toward me, Elana came and did not pass me by. She poured oil into my festering wounds, made a rug of her mantle and had my misshapen body placed upon it, while she pillowed my head, and looking into my soul with her quiet eyes bade me die in peace, since I had paid the debt of my folly. And so I passed out of the sorrow which had proved itself to be the dregs of the cup of revelry, and my soul freed itself forever from the lust for gold and pleasure.

A NEW SONG.

BY JAMES ARTHUR EDGERTON.

Sing to me a glad, new song
That will tell of Liberty,
That will tell the death of wrong
In the time to be.

I am tired of those who sing
Only for the god of gold;
I am tired of those who ring
Changes on the old.

I am waiting for a voice,
To the Christ-ideal true,
That will bid the world rejoice,
Singing of the new.

I am waiting for some soul,
Clear as light and glad as youth,
From whose lips a song shall roll
That is filled with Truth.

He will come with happy heart
And with morning in his eyes.
When he sings the world will start
With a glad surprise.

Here alone I wait for him,
Glad if I can give some gleam
Of his light, some echo dim
Of his fuller dream.

Sing to me a sweet, new song
That will tell of Brotherhood,
That will help the world along
To the higher Good.

THE LIFE OF JOHANN GEORG GICHTEL.

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1772

By T. R. PRATER.

CHAPTER XIV.

He never played the hypocrite towards the rich on account of their money, nor would he bow down before Mammon, but he spoke the truth freely when he saw it would do good, and at all times discouraged evil doing. For all that, the wealthy loved him very much. His living was very plain. He had several housekeepers, who, in a measure, held views similar to his own, but they were usually cross to him, being of a somewhat choleric temperament. The last one who kept house for him was Elizabeth Webers, who was with him thirty-five years. She had full control of the house and said repeatedly that she could do what she pleased, and believed that if she should cook a piece of wood, cover it with sauce, and set it before him, he would not know the difference until he tried to put his fork into it. In spite of all these difficulties, he managed to have a proper diet in eating and drinking, although having overcome his lower nature, all food was the same to him, and he would eat what was put before him. He did most of his own household work, making up his own bed, and doing his own errands.

It was during his lifetime, in 1672, that Holland became involved in a war with France. The French had nearly conquered the whole country, and were close to Amsterdam, and the fear in the city was so great that most of his followers packed up their belongings and intended to leave the city. This, however, was against his conscience, and he said to his friends: "We have received aid and comfort in this country; why should we leave it in its distress? Now is the time to aid, and not to flee." So Gichtel was led in spirit against the spirit of the invading armies and in this manner he battled and fought on the inner plane, and conquered them; and reading in the newspaper of the exterior battles he found that everything on the outer plane occurred as it happened on the inner.

About a year afterwards, in 1673, Charius, one of the hous-

hold, died. The other member of the household, Hoffman, died December 12, 1677. Both had been with Gichtel about eight or nine years.

CHAPTER XV.

After the above-mentioned war, God led him further into the inner realm, and entrusted him with the Divine Wisdom (*Sophia*), but she did not give herself to him completely, but behaved as if she did not want him, in order to test him further, and to bring out what really was in his heart. And as she maintained this strange attitude for a long time, he nearly lost all courage and hope. But when, discouraged, he doubted, and contemplated giving up the fight, thinking that it was perhaps impossible in these times to consummate the spiritual union with Divine Wisdom (*Sophia*), she infused in him new courage and strength.

At this time the widow mentioned above was again trying to marry him, and offered many inducements, but Divine Wisdom attracted Gichtel inwardly. While the widow offered him worldly advantages, Divine Wisdom offered him spiritual food. He loved Divine Wisdom with all his heart, but could not reach her unless he renounced woman, all worldly affairs, and even his life. He was in a quandary, and was undecided, for he feared to rest wholly on God for his sustenance, or the authority of the Bible, and although he had plenty of proof and experience of God's care, yet he doubted whether in these faithless and loveless times God's love would manifest. For this reason he feared to enter the fight, without having assurance from the God within that he should do so. He recognized that he stood between the two principles: that he had to choose between God and Mammon. Then he gathered his body, soul, senses, and mind, and with intense earnestness penetrated into the inner chamber and submitted himself to God in body, soul and spirit; and prayed that He might do with him what He pleased, but not to leave him alone, as he was but an inexperienced child. He did aim to be an ardent lover, constant wooer, and future consort of Divine Wisdom, and to belong to her eternally. He asked Jesus to guide him in his decision.

CHAPTER XVI.

At the end of the year 1673, at Christmas, about eleven o'clock at night, while meditating, his spirit moved within him. At

first a dark cloud appeared, it then disappeared, and made room for a snow-white cloud, in which appeared the heavenly virgin, Divine Wisdom, his true helper and companion, whom though unseen he had intensely loved for so long a time. God had sent his eternal word, Jesus, in the form of a virgin, so that even Gichtel, in his external creature in the third Principle, could see and hear Jesus. Then they were united in the soul fire. What he experienced during this condition he wished other souls also to experience. Though he may have written whole books about this experience the ecstasy was so intense that it could not well be told in words, so that it has to remain a secret to all except to those who attain. Jesus spoke to him as one friend would to another and promised him continual help; that He would give him spiritual food; that He would be present in his light principles; that He would never leave him while in need, poverty, distress, or death; that all which he had denied himself by not marrying a rich woman he would replace; that his outward life would be cared for, and that he would work, and build with him and his future brethren, and that they should receive whatever they should unitedly ask for.

Divine Wisdom spoke into his soul ineffable words, which cannot be outwardly expressed; they were spiritual powers, and remained unforgotten within his heart. They were effective weapons in repulsing all attacks of the Evil One. For the latter attacked him most fiercely, and in all manners, so as to test him to the very inmost of his nature. Having had sight of the truth in all things, he could no more be moved by sophistries and deceptions.

Wisdom's inner language is without words, without sound or tone; it is not like any human speech, and yet he understood it as if it had been his own mother tongue. These experiences were to him proof that God looked kindly upon him; and treading upon the moon (rising above sensual tendencies) in true faith, he placed himself unreservedly in the hands of God in matters of sustenance as well as everything else.

CHAPTER XVII.

After these experiences much was disclosed to Gichtel about the hidden knowledge of the fall of Adam, the regeneration, and the rebirth of humanity through Christ; but it was of a nature so lofty that it was inexpressible by human speech. Wisdom also

showed him that another fight between Michael and the Dragon was impending, and that this would be reflected in contention among the brethren, which made him sad whenever he thought of it. He made up his mind not to tell anyone of his experiences so as not to arouse jealousy and hatred. Divine Wisdom opened to him the treasures of knowledge in both inner and outer spheres; and he was so much affected that it seemed to him he was living in Paradise rather than in this world. Wisdom also told him that if he wished constantly to receive in his soul her radiations and company, and have benefit from his devotions, he must keep free of all earthly lust and attachments, and this he faithfully observed. From that time on he fought intensely with the dragon, and eventually conquered him. After that he could say that he had received the same blessing as Paul, when the latter entered the third heaven. He carried within himself the body of the first Adam, and realized within himself Paradise; although he still had a physical body, which laid on him the obligation to strive for his brothers and sisters who had not as yet found peace. So he found the Virgin, Divine Wisdom, which man lost in Adam, and regained in Christ. She was his new heavenly force, something which no one knows unless he unites with Jesus.

Gichtel faithfully followed the behests of the inner voice, and thought that he had received a special gift, and that all the pain and sorrow he had been subject to had been for the sole purpose of advancing his own growth; but his thoughts were not those of God, who had decided on another course. Gichtel thought that now he could live by himself, and be at rest; but Divine Wisdom said: "Now thou must go to aid thy brothers and sisters, who are as yet weak, and help them to strive against, and gain victory over, the flesh, devil, hell, anger, and the world." She placed on him the task of working for the salvation of humanity. Faithfully he followed the behests of God, no matter how troublesome to his old Adam the work was.

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There will be no deviation from this principle.—Ed.

THE MASTERY OF DEATH, by A. OSBORNE EAVES, 8vo., 96 pages. Philip Wellby, London, 1906

This little book, a compilation of modern ideas concerning nutrition and a method of living presented upon a New Thought or Mental Science basis, is printed clearly on good paper and in such a manner that the eye feels no fatigue in follow-

ing the clear and direct, readable style. It is a work containing much good practical advice to those who wish for a long life in a sound body. But the average student should read with fine discrimination, for he will meet some advice that if followed, will produce a result far different from the one desired. Some of the features to be warned against, are the advocacy of a vegetarian diet and preferably an extreme one of fruits and nuts. The extreme economy in the consumption of even these foods, two or three ounces of nuts, three quarters to one pound of fruit, a tablespoonfull of oil, and in addition, fasts up to one week are recommended in cases of disease. The author adopts the theories of Dr. Dewey, the champion of the "no breakfast system," maintaining that we have developed an abnormal sense he calls appetite, which is seated in the stomach, and induces disease by gluttonous consumption of food, whereas there can be no digestion without natural hunger "which comes from the mouth and throat, and comes only twice a day and upon which perfect sleep depends, and which natural hunger," he further says, "is the proper indicator of how much and when to eat, even though it interfere with domestic and business arrangements."

A feature to be criticised, and which may become very dangerous to the ignorant, is that the author advises the use of affirmations and the great power of imagination to cure disease and to obtain a healthy body. He advises "to affirm disease has no hold upon me, for I am determined to have it no longer," (p.85), or that vigour and vitality are coursing through one's veins bringing immunity from disease. These assertions if they are not true as to existing conditions delude the real, inner man, blunt the edge of discrimination, ultimately destroy the perception of what is false and what is true and thus retard the evolution of the soul, which is a crime, if there is one.

Mr. Eaves properly warns against diverting the stream of life into the sex organs, for the seed not only serves in the preservation of the species but also as the source where is stored up and whence is drawn vitality, when required, and in its preservation lies the true secret of the Mastery of Death, not only by prolonging life but also by becoming immortal while in the body.

Mr. Eaves following Dr. Harry Campbell and Horace Fletcher says, what is well worth promulgating, that men eat too much, that they dig their graves with their teeth, and that the only disease man has is food poisoning, which makes impure blood, causing diseased tissue formation. To obviate faulty nutrition, efficient mastication and salivation is of supreme importance, first because holding a small morsel of food long in the mouth and thoroughly masticating, insalivating, and triturating it, not only tends to reduce the appetite for an undue amount of food, but will sooner satisfy the needs of the body than food bolted. No liquids should be taken with meals, as they then dilute the gastric juices, but some time after the meals, when they wash out the stomach and then they should not be swallowed at once, but held in the mouth for some time so that saliva may mix with them. Special care should be taken in retaining in the mouth soft pappy foods, like new bread, boiled potatoes, prepared cereals, for by any laborious and sustained mastication, raw starch is freely digested by the saliva. There in the mouth is the only place for its proper mastication. Filling the digestive organs with starch, besides leading to immediate digestive troubles, gives rise to the formation of fermentation and toxins which carried by the blood into the tissues manifest there the faulty nutrition, a discovery made long ago by Dr. J. H. Salisbury and explained in his "*Alimentation and Disease*." These rules may be observed by any one without his being a fruit and nut vegetarian.

There is much written by the author which merits consideration, and many things he advises may be adopted to the end of prolonging life, but hard and fast rules cannot be laid down. A steady, unwavering desire for immortality will sooner or later guide each one to the method most appropriate for him to master death.

AQUARIUS.

Will is the Path of Consciousness.

Will is impersonal, self-moving, free; the source of power, but not itself a power. Through all the countless ages the Great Sacrifice is Will.—THE ZODIAC.

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WILL

WILL (pisces) is the twelfth sign of the Zodiac.

From the primordial unmanifested into manifestation the order of involution is: motion (taurus) causes homogeneous substance (gemini) to express duality as spirit-matter; spirit-matter is acted on by the great breath (cancer) which breathes it into the ocean of life (leo); the ocean of life germinates and precipitates into form (virgo); and form develops into sex (libra). With the development of sex the involution of spirit-matter is complete. When sex is developed, the mind (cancer) incarnates. The order of evolution is: the spirit-matter of sex (libra) develops desire (scorpio) through form (virgo); desire develops into thought (sagittary) through life (leo); thought develops into individuality (capricorn) through breath (cancer); individuality develops into soul (aquarius) through substance (gemini); soul develops into will (pisces) through motion (taurus). Will becomes Consciousness (aries).

Will is colorless. Will is universal. Will is dispassionate, unbound. It is the source and origin of all power. Will is all-knowing, all-wise, all-intelligent, ever-present.

Will empowers all beings according to their capacity to use it, but will is not a power.

Will is free from all bonds, ties, limitations, or entanglements. Will is free.

Will is impersonal, unattached, unlimited, self-moving, silent, alone. Will is present on all planes, and empowers every entity according and in proportion to its nature and ability to use power. Though will gives to beings power to act according to their inherent qualities, properties, desires, thoughts, knowledge, and wisdom, yet will ever remains free and uncolored by the character of any action.

Without will nothing is possible. Will lends itself to any and every operation. Will is not confined, limited, attached, or interested in, any motive, cause, operation, or effect. Will is most occult and mysterious.

Will is as free as sunlight and as necessary to all action as sunlight is to growth, but will does not select the one whom it empowers any more than sunlight decides on what object it shall fall. The sun shines on all we call good and bad, but the sun does not shine with the intention of being either good or bad. The sun will cause a carcass to spread pestilence and death, and will also cause the sweet-smelling earth to produce life-giving food for her children. Sunstroke and ruddy health, arid desert and fertile valley, deadly nightshades and wholesome fruits, are alike the gifts of the sun.

Will is the source of power that enables the murderer to strike the fatal blow, and also the source of power that enables one to do any act of kindness, mental or bodily exercise, or of self-sacrifice. Lending itself to the one who calls it into use, will itself is nevertheless free from the action which it impowers. It is neither restricted to the action nor the motive of the action, but lends itself to both in order that through the experience, and as the result of the action, the actor may come to final knowledge of right and wrong action.

It is as great a mistake to say that will can be strengthened as it would be to say that we can give light to the sun. Will is the source of strength as the sun is of light. Man uses will as freely as he uses sunlight, but man knows how to use will wisely in even a less degree than he knows how to use sunlight. All that man can do is to know how to prepare, and then to prepare instruments for the use of sunlight or of will. Sunlight distributes vast quantities of force of which man uses a meager portion only, because he has not nor does he know how to prepare the instruments for its use, and because he does not know how to use it wisely. Will is the great source of all power, but man uses it in a very limited degree because he has not good in-

struments, because he does not know how to use will, nor how to prepare the instruments for its use.

On its own plane and the plane of motion, will is colorless and impersonal; on the plane of substance and universal soul (gemini—aquarius), will enables substance to differentiate into spirit-matter, and soul to protect, unite, and sacrifice itself for all things; on the plane of breath and individuality (cancer—capricorn), it is the power of breath to bring all things into manifestation, and empowers individuality to become self-knowing and immortal; on the plane of life and thought (leo—sagittary), it enables life to build and break down forms, and empowers thought to procure desired results according to the objects of his choice; on the plane of form and desire (virgo—scorpio), it enables form to maintain body, color, and figure, and empowers desire to act according to its blind impulse; on the plane of sex (libra), will empowers it to reproduce forms, to combine, adjust, balance, transmute, and sublimate all the principles of man and of the universe.

Man has therefore in his physical body the material and powers necessary to obtain any object, and to become any being, power, or god, all by the use of the magical action of will.

Each human being is not one single man, but one combination of seven men. Each of these men has his roots in one of the seven constituents of the physical man. The physical man is the lowest and grossest of the seven. The seven men are: The gross physical man; the man of form; the man of life; the man of desire; the man of mind; the man of soul; the man of will. The material aspect of the man of will is the seminal principle in the physical body. The seminal principle is as free and unattached to the uses to which it is put as is the intelligent principle of will from which its power comes.

At each inbreathing (cancer), the breath stimulates, by way of the blood, the desire (scorpio) to action. When this center is stimulated, with the ordinary person, thought is induced by desire, which usually controls thought, and will (pisces), following the thought, empowers the desire to action. Thus we get the hermetic saying: "Behind will stands desire," which is based on the fact that will is colorless and impersonal, and that, although uninterested in the results of any action, will is the source of the power of action; and that to induce the action of will, man in his present state must desire. If, however, the thought does not follow the suggestion of the desire, but instead

appeals in aspiration to a higher ideal, the force of desire must then follow the thought, and it is raised to will. The triad of breath-desire-will (cancer-scorpio-pisces), is from the lungs, to the organs of sex, to the head, by way of the spine. The zodiac is indeed the plan of the construction and development of the universe and any or all of the seven men.

The seminal principle is the medium in the body through which the universal will may operate, and the possibilities and attainments of a man depend on the uses to which this principle is put. Immortality is attained in the body. Only while living in his body, only before death, can man become immortal. After the death of the body no one becomes immortal, but he must incarnate on this earth in a new human physical body.

Now, in order to become immortal, a man must drink of the "elixir of life," the "water of immortality," the "nectar of the gods," "Amrita's sweet waters," the "soma juice," as it is called in the various literatures. He must, as the alchemists put it, have found "the philosopher's stone," by which the baser metals are transmuted into pure gold. All this refers to one thing: to the mind-man, and the seminal principle which nourishes him. This is the magical agent by which all results are produced. The seminal principle is the self-moving, soul-quickening, mind-strengthening, desire-burning, life-building, form-giving, procreative power in the body.

There is alchemized from the fourth round of the quintessence of the four foods taken into the body (see editorial "Food," THE WORD, Vol. I, No. 6), the mind-man. He is nourished and built up by the seminal principle, which is will. To accomplish this result of building up the mind-man, which is magic, all other things have to be subservient to the seminal principle; all acts of life, to the purpose of sublimating the quintessence; and, therefore, no call should be made on the seminal principle to lend its power to indulgence or excess. Then the universal will will make of the quintessence through the will, that mind body which becomes self-conscious; deathless; before the death of the body. A practical method for students is to think with each inbreathing of the upper centers in the body, until the thoughts are there centred habitually. Whenever the thoughts are attracted through desire to the lower centres, the thoughts should be raised immediately. This builds up the mind-man and calls directly on the will from above, instead of letting the will be moved by desire from below. Behind will stands desire, but

above desire stands will. The aspirant on the Path of Consciousness makes a new rule; for him the order changes; for him: above desire stands will.

The prerequisite of all real progress is a firm conviction that each human being has the right and power of choice, to act according to his intelligence, and that the only limit to his action is ignorance.

With little wisdom and apparently no clear notion as to what they actually know, people speak about free will and destiny. Some say that man has free will, while others claim that the will is not free, that will is a faculty or quality of mind. Many assert that mind and all else is the working out of destiny; that all things are as they are because they are so destined to be; that all things will in the future be only what they are predetermined and destined to become by a superior will, power, providence, destiny, or God; and that, having no voice or choice in the matter, man must submit.

Freedom can never be attained by one who does not intuitively feel that the will is free. He who believes that all are impelled to commit actions by a predestined will other than his own, is governed and controlled by natural impulse arising through desire which enfolds and holds him in bondage. While a man believes that he has not the power of choice or of "free will," there is no possibility of his stepping out of his immediate treadmill of habit under the control and domination of desire.

If it is true that will is free; that man can will; that all men have the right and power of choice; how do we reconcile the statements? The question hinges, of course, on what man is; what will is; and what destiny is. What man and what will is, we have seen. Now, what is destiny?

The motion which causes the first differentiation from homogeneous substance in the noumenal unmanifested world to be breathed into manifestation in any evolutionary period, is determined by the combined desire and thought and knowledge and wisdom and will of the preceding evolutionary period, and this motion is absolute and unchangeable in its action until approximately the same degree or stage of development has been reached as was in the previous evolutionary period. This is fate or destiny. It is the balance sheet of our account and the account of the past cycle of evolution. This applies to the universe or to the birth of a man.

Time and place of birth; circumstances of environment; breed-

ing, and the inherent faculties and tendencies of the body; are the destiny, record or account of the character, which is the inheritance of the character from its past efforts and experiences. The total may be favorable or unfavorable. It has a balance sheet to begin with and must settle for old accounts. The tendencies and faculties of the body are destiny in that they limit the action of the mind, until the accounts are settled. Then, is there no escape, is there no choice? There is. The choice lies in the manner in which he accepts and uses his destiny.

Man may give up entirely and abandon himself to the suggestions of his inheritance, or he may accept them as suggestions for what they are worth, and determine to change them. Little progress may be seen at first, but he will begin to shape his future as he has in the past shaped the present.

The moment of choice is every moment of thinking. The sum total of a life time's thoughts is the destiny or inheritance of the future incarnation.

Man cannot have or use will freely who is not himself free, and no one is free who is attached to his actions or the results of his actions. Man is free only to the degree that he acts without attachment to his actions. A free man is one who always acts with reason, but who is neither attached to his acts nor the results of his actions.

Will, itself, decides and chooses when it wills to become consciousness, but never under any other circumstance or condition does will become interested in, or choose, or decide, what it will do, although it is the only source of power which empowers all motives to action and brings about the effects of actions.

In the editorial on Form (THE WORD, Vol. I, No. 12) it was said that there are only two paths: the path of consciousness and the path of forms. To this should now be added: desire is the path of forms; will is the path of consciousness.

Will is the desireless creator preserver and re-creator of all things. It is the silent source of all the power of all the gods in all ages of the infinite harmony of time. At the close of every evolution or great period of manifestation, will is the mover in universal motion which resolves all matter into primal substance, impressing on each particle the records of its actions in manifestation; and substance retains these impressions even as the frozen earth preserves the latent germs. It is will also, at the beginning of each great manifestation, that as self-motion,

causes the first motion in substance and all germs to spring into life and action.

Will is the Great Sacrifice through all the countless eternities. It has the power to identify itself with and to become Consciousness, but it remains through the eternities to be the ladder up which every particle of matter may pass through all stages of experience and knowledge and wisdom and power and, finally, self-willing, to become Consciousness.

LIFE DOMINANT

BY TOWNSEND ALLEN

Cold is the earth, so cold,
All living things seem dead;
Even the sun looks old,
As he sinks to his wintry bed:
Yet underneath the ice the roots are thrilling,
And toward the north e'en now the birds are trilling.

Frozen is stream and land,
And piled with drifted snow;
The brown trees naked stand,
Like sentinels of woe:
Yet folded close on every branch and limb,
Are tiny swelling buds with life within.

Cold is the heart, so cold,
The flowers that bloomed in spring
Are gone, the fruit is told;
Death seems the final thing:
Yet may we hope the buds of life eternal
Are folded close within each soul supernal.

OCCULT SCIENCE IN MEDICINE

BY FRANZ HARTMANN, M.D.

VIBRATIONS

AS the intellectual progress of the world advances, even the most narrow-minded adherents of scientific superstitions are gradually forced to change their opinions and to begin to understand that all things in the visible and invisible universe are made up of only one essence or "primordial substance" (as it was called by the ancient sages and alchemists) in an infinite variety of motions or vibrations, which may become manifest to our senses as sound, light, electricity, heat, solidity, odor, taste, etc. This is an occult truth, which has been taught for centuries by many, but which was understood only by few. The Bible teaches that all things were made by the *Word* and that the Word was God, and God itself the Word. Thus the "primordial substance" or essence of all things are essentially God, whether they be conscious of it or not. God, who in his innermost nature is eternal rest, moved, and the world of phenomena became manifest. "God said: Let there be light, and there was light." This is not to be understood as if God were a wizard, ordering it to be light, and that then the light appeared in some miraculous and unaccountable manner; but God himself manifested his own light by the power of his expressed will; he was himself the Light as well as the Word. This is not a truth for the reason that it is stated in the Bible, but it is stated in the Bible and in many other religious books because it is true. "In him was life; and the life was the light of men." Where there is light, there is God, there is life, there is consciousness, power, intelligence, love, virtue and strength; without the true light there is darkness, despair, error, illusion, and suffering.

The centre of light for our physical universe is our visible sun. From him this planet receives its life, light, heat, and electricity. If the light of our sun were to be extinguished the life of our globe would depart. The centre of the spiritual light which we receive is the spiritual sun of our universe, divine wisdom (*theosophia*); it is the source of our spiritual life and spiritual consci-

ousness, divine love and all the divine powers whose germs lie still inactive in the souls of the great majority of mankind; but which may grow and be developed under its influence. As the moon in our physical world receives its light from the sun, and shines with a light thus borrowed; so the light of man's personal consciousness and the intellectual attainments of his brain are originally caused by the reflected rays coming from the rays of the spiritual light which he receives in his soul. A man with even the most powerful intellect and with a brain stuffed with learning, but without spirituality in his soul is like an empty shell or soap-bubble, exhibiting borrowed colors, but without any light of his own.

As there are different stages for the manifestations of consciousness, so there are different orders of vibrations of light; but the higher influences the lower and seeks to raise it to its own level. The spiritual light of the soul is a reflection of the light of divine wisdom; it purifies, exalts and ennobles the human intellect; while the light of intellect enables man to control his lower animal instincts and to influence the conditions of physical matter. If the spiritual life in a person were fully awakened and its vibrations in him in full strength, such a person might by his spiritual power act directly upon the vibrations of physical matter and produce changes therein in a magical way, as has indeed often been proved true by apparently miraculous cures performed by sages and saints. Such powers, however, cannot be attained by mere intellectual study or reading of books, nor can they be conveyed by college-degrees, diplomas, etc. They are divine gifts; some persons have obtained them as a result of merits acquired in previous existences and are thus born with them. In others they have been developed during their present life in consequence of an unfoldment of the life of the soul. There are, as Paracelsus says, naturally born physicians and others which are artificially made, and as the majority of mankind are still in a very unspiritual condition, it is not at all surprising if we find a plain person with little learning more capable to restore the health of sick people than some great graduates of medical colleges who have a great deal of theoretical knowledge but no power to heal. In fact, learned blockheads are by no means exceedingly rare.

A tree growing in one direction does not bear fruit in another. If we employ all of our strength in only one direction, we cannot grow strong in another. If we spend all of our power to stuff the brain and overfeed our animal intellect, our heart will

starve, our spiritual intelligence suffer, and real power be lost. The proof of it may be seen to-day in the downfall of the medical profession and the increase of so-called "christian science." there is no doubt that even among the doctors of medicine, men of a spiritual character may be found, who do more good by their personal influence than by the prescriptions they write; but the medical profession as a whole is making exaggerated efforts especially in some European countries, for the purpose of creating and enforcing laws to enable them to maintain their authority over the people and force them to employ them and swallow their medicines whether they will or not; while on the other hand the more intelligent part of the community judge the qualities of a physician more by the cures he makes than by the number of diplomas in his possession. Spiritual power and mental acquisitions are two different things. One may be deficient in the one and have an abundance of the other.

One of the greatest and most powerful remedies for the cure of diseases is that spiritual power which is called "faith" and its carrier is divine love. The vibrations of faith do not consist in giving credit to a certain adopted opinion; but they are the vibrations of spiritual life and spiritual power within the soul. It is nowhere stated in the Bible that Jesus said to the person healed: "I cured thee;" but he said "thy faith (not thy opinion) has made thee whole."

There is no doubt that every human being has a spark of that divine life in him, even if he is not conscious of it, as otherwise he could have no aspirations of a higher kind; but not everyone lets that spark grow. Selfish desires, the wish to obtain some personal profit by the use of spiritual power; be it money or flattery or an increase of scientific knowledge or the gratification of curiosity are the obstacles in the way of the employment of this power; because divine faith is guided by divine love and the least taint of selfishness renders love impure and unspiritual. Therefore some of the most astonishing faith-cures are often made unconsciously or during moments in which there is no thought of self or of self-action; the true faith-healer does nothing in his own personal power; he acts only as an instrument of the divine will; his own will having been sacrificed to the divine will, has itself become unselfish (selfless) and divine.

Everything is made up of vibrations. Health is harmony, disease is discord. A simple thing in which no variety of vibration exists can never be diseased or inharmonious; but if various vibrations exist within one organism, its health will depend on

the harmony existing between them, in the same sense as the harmony of an orchestra depends on the necessity of all the instruments being in tune with each other. This is just as true on the spiritual, intellectual, psychic and astral planes as it is on the physical plane, and the higher acts upon the lower. Thus for instance a clashing of opinions on the intellectual plane may cause a storm of passion on the physical plane and thus produce a physical disease; or on the other hand some sweet melodious tune may soothe the troubled mind and restore health to the body. The art of curing disease is the art of restoring harmony between discordant vibrations. A new and strange thought causes a consternation in the mind and may produce antagonism and discord. "A man convinced against his will is of the same opinion still." The best books are those in which the reader finds nothing entirely new, but thinks he might have written it all himself, because it is as it were written from his own soul. The truths which our soul knows are thus brought into harmony with the external mind. In the same way some medicine may agree with the nature of one man and not with that of another; "one man's meat is another man's poison." It is the same law of vibrations which manifests itself on all the different planes of existence. A certain compound of chemical elements may form intuitions of food; change the proportion of its atoms and it becomes a deadly poison. Harmonious vibrations call forth corresponding vibrations, inducing them to swing in harmony with themselves. Every element acts upon that which is similar to its own nature. You cannot call forth from the soul of a man a knowledge which does not exist in his soul. Therefore the very best books on spiritual or religious subjects rarely find any readers, even among the would-be occultists, because they have the things of which these books speak not within themselves and are therefore not ripe for their understanding.

In the human organism the nerves are the conductors of the life-powers, carrying to each organ the proper vibrations which the organ requires; each organ assimilates from these nerve-currents the vibrations which it needs. Like finds its like on all planes and is nourished by the products of the material globe on which we live. Our physical body is nourished by the products of the material globe on which we live, our life-power is supplied by the sun, our desires and passions grow in proportion as they are stimulated by desires and passions, our intellect is fed and made to grow and expand the realm of its acquisitions by assimilating ideas, opinions, and theories, and appropriating to itself

the thoughts of other persons. In the same way our spiritual nature is fed and our soul caused to grow by the spiritual vibrations which we receive from above. Nobody can develop anything within his own constitution without a corresponding influence from without. Nothing can come out of a man unless it has first entered into him. The plant needs sunshine and the soul the light of wisdom and the warmth of divine love. Such divine powers being universal can only be received when the vibrations of the soul are in harmony with the universe as a whole.

The nerves carry currents of vibratory life-forces to the different parts of the body, currents of thought, compelled by that mysterious power called "the will," carry vibrations of spiritual power to any part of our universe, perhaps to the highest heaven. Heartfelt blessings as well as curses coming from the heart are not idle words, but create vibrations which may act powerfully for good or for evil according to their nature and according to the nature of the receiver. If we send a person a good and spiritual thought, we create an angel that will act as a messenger guide by our love; find its destination, and enter if it finds an open door; and an evil thought led on by hate will cause an injurious devil to enter where it finds vibrations of mind corresponding to its own nature, unless the entrance is protected by a predominant power of goodness. Fortunately the thoughts of the great majority of people, they being still subject to selfish desires, have very little spiritual power and therefore less power to harm; but those who have attained consciousness in the spirit may act powerfully by means of their thoughts even upon the most distant places upon this earth.

The curative power of medicines consists in that they supply the diseased organs with just such vibrations of life-force as they require to have harmony restored. Therefore the wise physician seeks to assist nature and to supply it with what it needs, while the fool tries to domineer and counteract it. The nerve forces being themselves of an ethereal nature, it naturally follows that they will only assimilate with the vibrations of medicines in a highly refined or ethereal state, and this explains why the action of medicines in a highly diluted state, such as are used in homeopathy are much more reliable and efficient than the grossly material drugs of the old school physician.

It has been shown already many years ago by Dr. Babbitt and others that the action of drugs upon the nervous system depends upon the principles of light and color which they contain.

For instance the soothing action of opiates is due to the blue ray, the purgative action of purgative remedies to the yellow color, the stimulating effects of existing drugs to the red ray, etc. Each of the colors of a ray of light has its own special number of vibrations, and there are not only besides the visible colors of the rainbow many visible mixtures and shades, but there are also higher scales of colors invisible to our eyes.

Likewise there are innumerable varieties of states or vibrations of substance. Substance is only one, but its states differ according to the vibrations which represent substance in its various forms of matter. Thus for instance, the nerve matter represents an aspect different from that of muscles or blood or bones. The more gross and solid a thing appears, the lower on the scale appear to be the vibrations of which it is constituted, and besides the visible states of matter there are invisible states and even invisible organs which are as necessary for our well-being as the organs of our visible body. An astral "principle" would serve as nothing if it were not organized, and without a mental organization the mind would not be capable of being employed for the seeking, grasping, analyzing and combining of ideas.

Now, it seems clear that for the purpose of acting upon a certain organ we can do nothing better than to supply that organ with such vibration as belongs to its own nature and is capable to produce an harmonious action thereon.

Where can we find such remedies?—The answer is: "Everywhere in nature;" because nature is the macrocosm and man its microcosm; there is no power in the little world which constitutes the organism of man, that cannot be found in universal nature. These vibrations of ether are especially supplied by the vegetable kingdom. Here we find that the sun-ray is transformed into innumerable colors and hues, each constituting a certain set of vibrations, becoming manifest in the rose as red and as white in the lily. Plants are made of materialized sunlight, corporified by aid of the elements which they attract from the soil. Each species of plant has its own peculiar set of spiritual, etheral and astral vibrations. Not unlike the human body in which food is transformed into different substances, such as nerves, muscles, bones; so the organism of a plant uses the vibrations of light which is received from the sun, for forming roots and stems, branches, leaves, flowers, and fruits. In a crystal or a dew-drop the sun-ray becomes divided into different colors, but it does not stay; in plants the rays become divided and they remain.

Thus are the plants made up of light in a great variety of forms, and light is life. Thus are the plants receptacles or vehicles of life in different forms and possess their individual qualities, which are far more potent in living plants than in the dead dried herbs found in the apothecary shops; and not only do these qualities change according to the age of the plant and according to the place where it has grown; but also according to the day and hour in which they have been gathered and according (as was well-known to the ancients) to the constellations of the stars.

Each plant and each part of a plant, if used as a medicine has its specific action upon certain nerves in the human body by calling forth certain vibrations, and exercises therefore a specific action upon this or that organ. Some act upon the liver, others upon the heart, the skin, the bowels; because the vibrations which they find in the nerves of these organs correspond to their own, and this is the occult secret of the specific medical action of plants.

It seems that the law of vibrations and its action in medicine can easily be understood if we keep in mind the knowledge of the constitution of matter, and remember that in every product of nature are contained the seven principles now known to every student of metaphysical science. All material forms are "materialized" spirit; we ourselves are spirits embodied in material forms. God is the essence of everything, and the whole of nature, with all of its productions, is a manifestation of this divine creative and magical power. Each principle up to the highest represents a certain octave of vibrations within the grand harmony of nature and in each object or class of objects is either one or the other principle more manifest than the rest, although each atom contains them all.

Thus, for instance, in a plant the *kama* principle (the principle of desire) is especially active in the roots which penetrate the earth in search of sentiment, while in the flowers the principle of *buddhi* (the principle of beauty) is predominantly manifest and the fruits may be regarded as representing the highest, namely, the ultimate object, fruition (joy or bitterness), and the power of reproduction. Each product of nature, each stone, plant, animal, has its physical body, its ethereal image, its astral soul, and also the higher principles in a more or less latent state; while in the higher animals and in human beings, some of the higher principles have become more or less active and subject to conscious will.

Now it is universally known that like is attracted by like,

combines with like and is nourished by it, and that vibrations of a lower order may be raised to a higher order if they come into contact with such higher ones as are adapted to assimilation with them. We can therefore change the vibrations of the vital powers, and consequently the conditions of the material body, by bringing into action the requisite higher vibrations, and thus in diseased conditions bringing harmony into disharmony. In this consists, in my opinion, the therapeutical action of plants.

As a matter of course, a very high set of vibrations cannot act directly by induction upon another set on a very low scale; the two must not be removed from each other by a too great difference of their qualities. It would perhaps be difficult even for a very spiritually minded person (unless in possession of magical powers) to change at will the growth of a plant, although the personal influence of certain people upon the growth of vegetation is no secret, and the greatest thinker could hardly by means of his mental action transform charcoal into diamonds; but a spiritual person may by means of the unseen vibrations exercise a powerful influence upon another who is not entirely devoid of spirituality, and the influence which thought may have upon the mind of another man, or even upon animals, is too well known to require further assertion or demonstration. Grossly material and inert drugs, substances, and minerals, act upon the human system only in a mechanical manner; that is to say, the human organism exercises its power to eliminate them again after they have been introduced, and therefore the old orthodox system of medicine has actually no other remedies to employ rationally except purging and sweating. The finer action of medicines rests in their ethereal parts, and upon this seems to depend the superior usefulness of homœopathic triturations and dilutions over allopathic remedies, in cases of persons that are susceptible for receiving refined influences; for it appears that by the act of preparing homœopathic remedies, their active essences are raised to a higher state of vibrations and thus rendered capable to act directly and powerfully upon the vital essences and the nervous system. This will perhaps become more comprehensible, if we study not only the seven divisions of matter, but also the seven subdivisions of each component part.

Spirit acts upon spirit, soul upon soul, mind upon mind, matter upon matter. Spirit penetrates thought, thought the ether, ether the air, air the water, water the earth. Thus the higher vibrations always penetrate into the lower ones, modify and

transform them, and, if possible, raise them up to a higher form.

The more the vibrations are gross and material, the more are they limited in their action; the finer and more spiritual they are, the wider is the extent of their division. Grossly material and solid substances act upon each other only by mechanical contact; liquid substances may produce chemical action; gaseous substances for instance, oxygen and hydrogen, may combine instantaneously and produce an explosion; thoughts act upon mind irrespective of distance and time; and the action of spirit may produce effects not only upon this globe, but in the highest of the heavens. God within man may cure all the diseases of man by his divine spiritual power, which is called the living faith; but not in every person that "faith" is alive and powerful, while a mere intellectual belief of credulity is a product of fancy and, unless aided by spiritual power, can have only a fanciful effect. It is also undoubtedly true that there have existed persons whose spiritual power was so great that they could send spiritually "electric shocks," and thus cure sick people that were thousands of miles away. The author of this article has himself experienced this; having been cured in an instant, of a long-standing trouble while in Texas, by the late Dr. Newton, who was at San Francisco at that time. But such healers, endowed with such powers are evidently very rare, and while there may be some who are living at present, the advertising quacks who pretend to be in possession of divine powers and wish to employ them for the purpose of making money, rely for their miraculous cures upon exciting the fancy of their gullible patients.

The scarcity of real spiritual healers is especially shown by the fact that there are so few persons capable of driving out devils and curing obsession. Our insane asylums teem with people that are obsessed by beings from the astral plane; but our "regular" orthodox "science" stands not only helpless before such facts, but refuses to recognize the true causes of such unfortunate cases; and if some physician more intelligent than the rest dares to speak the truth he is ridiculed by his colleagues, who may properly be compared to those lights of science at the time of Galileo, who laughed at the rotundity of the earth.

It is a self-evident truth that none can exercise any power unless he possesses the same. This is true on every plane of existence. A druggist cannot furnish us any drug unless he has it in his shop or knows how to obtain it; an idiot cannot furnish us with an intelligent thought, and an unspiritual person cannot

communicate to another any spiritual power. But not only does a cure depend upon the capacity of the physician; it also depends upon the condition of the patient. He who has no life in him cannot be made living; a person having not a spark of faith in him cannot have that faith awakened. It is nowhere mentioned in the Bible that Christ said to anybody after restoring him to health: "I cured thee." He said: "Thy faith hath made thee whole." This means, that he by his spiritual influence awakened the spiritual powers that were dormant in that patient, and in this way a person may act very beneficially upon another, even if he is no graduate of any medical college; and he may do this even without being conscious of it, and probably much better than if he were conscious; because in such a case the will of his divine self coming from the heart would act unimpeded by his personal self-will and find no resistance in the speculations and doubts of the brain.

There is another metaphysical fact, which is seldom taken into consideration, but which forms one of the causes of diseases mentioned by Paracelsus. I have seen persons die who could easily have been cured, if they had consented to apply the proper treatment that was offered to them, or if they had not been prevented from doing so by their relatives or some other opposing influence. On the other hand, there are some who, after many years of treatment, and after trying all sorts of cure, suddenly recover their health in some almost miraculous and inexplicable way, or after taking some treatment which would be considered inadequate for effecting a cure. Such cases may be registered under the head of "diseases having their origin in the action of the law of *karma*." If the disease has such a cause, no help will be found and even if it is offered it will not be accepted, but if the accumulated evil *karma* has been exhausted, the proper physician or the proper remedy will be found. Such cases are of frequent occurrence, and thus it happens that any physician, however ignorant he may be, may effect occasionally apparently "miraculous" cures, attributing them to his own wisdom and claiming for himself the glory of it, which in reality belongs only to that mysterious power which men call "God."

ORIGIN OF THE UNIVERSE AND MAN

TIMAIOS

BY ALEXANDER WILDER, M.D.

Continued

HAVING in the epitome of the origin of the universe explained it as the product of the co-operative agency of Absolute Being, Infinite Space, and Becoming, Timaios proceeds to discourse of the order of things, their creation and distribution. In this statement he departs from the prescribed methods more than usual. He begins his explanation with the accepted proposition that fire and earth and water and air are bodies.

By this term "body" is to be understood an object which is indicated by dimension, and the possessing of place. Weight, however, is not attributed to it as an intrinsic quality, but only relatively, as when one body is in the place belonging to another. The philosopher does not consider that these four bodies are "elements." A body is here considered as a simple entity, a whole in itself, with no addition whatever of any different constituent, but the elements are compounded of several bodies.

The three bodies, air and fire and water may be transformed into one another, but earth will not admit of any such change. Every form of body has dimension, and this quality is necessarily circumscribed by plane surfaces. The original shape of these bodies, at their basic principles, Timaios assumes accordingly, is triangular. A triangle is the simplest shape, and so is the beginning of all shapes. There are two kinds of triangles, the one having a right angle, and the other with oblique angles, both acute and obtuse. A simple geometric delineation is sufficient to show that obtuse-angled figures consist of two right-angled triangles, and that a right-angled triangle is the half of a square. "This, therefore," says Timaios, "we lay down as of necessity and according to probability as the principle or fundamental quality of fire and the other bodies here discussed; but in regard to their actual first causes, these God only knows, and whoever of human beings is dear to him."

The next thing to be explained is how bodies distinct in their nature are transformed into one another. Of the four which have been enumerated, water and air have the intermediate position between earth and fire. To illustrate this the philosopher applies the hypothesis of triangles. The isosceles, having two sides equal, has only a single figure, while the scalene may have an infinite number. The most beautiful of these figures, he declares to be the one of which the double will form an equilateral triangle, but he leaves the reason for this unexplained. He makes choice of the two, the isosceles and the one of which the square of the longer side is three times as great as the square of the lesser side. Out of triangles of this character, the bodies of fire and the others were made.* As three of them are from the scalene triangle, and only one from the other, it follows that only the three can ever be transformed into one another, while the other remains always unchanged. The transformation is to be traced by the arranging of the triangles. Thus the pyramid or tetrahedron, the octahedron and icosahedron are all made up from six triangles as just remarked, and the cube from an equilateral triangle. The manner of formation is set forth specifically. The first of these figures, the pyramid, is from triangles having the hypotenuse twice the length of the lesser side. Two of these triangles being brought together to form a diagonal diameter, and this being repeated three times, the diagonals and the shorter sides will meet at the same point, as though it was a common centre. The result of this will be that the six triangles will constitute one equilateral triangle. Four equilateral triangles put together will make out of every three plane angles one solid angle, which is equal to two right angles. Thus by the forming of a figure that includes four of these angles, we have the first solid figure, the tetrahedron. The second figure, the octahedron, is formed of the same triangles, which unite to form eight equilateral triangles, and form one solid angle from four plane angles. Six such angles complete this figure. The third, the icosahedron, he explains as being formed from one hundred and twenty elements so united as to form twelve solid angles, each consisting of five plane equilateral triangles. Its faces consist of twenty equilateral triangles. Webster's Dictionary defines it concisely as "a regular solid consisting of twenty equal and similar triangular pyramids whose vertices meet

*The completer sense of this recondite passage, is given by Stallbaum. We must, however, confine this account to briefer language.

in the centre of a sphere supposed to circumscribe it."

The fourth figure, the cube, is formed from isosceles triangles. Four of these joining with their right angles at the centre constitute an equilateral plane of four sides. Six of these form eight solid angles each of which is made by the combining of three plane right angles.

"There is yet a fifth form of structure," Timaios adds: "God made use of it in delineating the universe." This is the dodecahedron, which is constituted of twelve equal and regular five-sided figures, and presents twelve surfaces.

The number of worlds, Demokritos held to be infinite. Plato thought differently. It might be questioned whether there was but one or possibly five; but he was of opinion that there was only one, though he was by no means dogmatically insistent of this view.

Having thus explained the theory of initial figures, Timaios proceeds to indicate the bodies to which each pertains. We are to bear in mind that each of these figures is described by him as superlatively small, and that they correspond to the molecules or perhaps the ions and elektrons of later scientific vocabularies. The concept of this smallness need not be allowed to obscure the clear apprehending of the matter. Beginning with earth, he assigns it as being the most immovable and most compact of the four primal bodies, the cubical figure. He argues in behalf of this—that the triangle with three equal sides is the most stable figure, and that of the compound figures which are formed from the triangles, the plane equilateral quadrangle is more stable, both in its parts and in the whole, than the equilateral triangle. He does not, however, assert this with dogmatic positiveness, but as probably the case. He is reasoning from analogies and superior enlightenment, as will be recollected, not having a modern microscope at hand.

The figure next in stability, the icosahedron, is according to the same principle, assigned to water; the pyramid or tetrahedron, to fire, and the octahedron to air. For, he argues, the body which presents the fewest bases or surfaces, must be the most easily movable, as well as the most acute and penetrating in every direction. It must also be the lightest and consist of the smallest number of constituent particles. The second body has the like properties in the secondary degree, and the third in the third degree. Hence the first of these is the original constituent of fire; the second, of air; and the third, of water. The individual particles are so extremely small

as to be invisible to our sight; but many of them being collected together in a mass, become perceptible from their bulk. As regards their relative proportions, numbers, motions, and other properties, the Deity has perfected them so far as the nature of the necessity concurred and permitted, and brought them together in just conditions.

In relation to this view, therefore the results of the contact of the bodies may be explained. When earth encounters fire and is dissolved by the intense heat, it is simply carried along in this dissolved condition, either in the fire, or in the air, or in the water, till its particles chance to come together. They then combine again and take form as earth, for they can never become anything else. But water may be separated into its constituent particles by fire or air, and so become by a new combining, either one volume of fire or two of air. But when the air itself is decomposed, there will be produced but one of the parts of two volumes of fire. And again, when fire or caloric is received and encompassed by air and water, or by earth, a little in a large mass, it is carried along with the movements, resisting and being overcome. Presently when it is broken into pieces, two volumes of fire will combine in one of air. Likewise the air having been overcome and decomposed, two and a half parts of air will become one of water. Then again, when any one of the others is encompassed by fire and is cut at the corners and sides and so made less, it escapes further destruction by becoming itself of the nature of fire. For in the case of substances that are uniform and of like nature to each other, one cannot make any change in another; but when one class of substances is contained in another, the weaker one is destroyed by the other. This is a fact familiar in common life, and is a distinctive fact in chemical science. Also, if when one substance is placed in contact with another that is more powerful in its nature, and the few by the more numerous, there is a tendency to become of the prevailing nature, they cease to go out of existence. Air is generated from fire, and water from air. If, however, after this, the constituents of this compound fall in with any of the other substances, there results a new combination. The particles being agitated and dissolved, the individual particles will either drop the foreign union and join with the one to which they generically belong, or if they have been effectively overcome by the superior substance they remain in combination with it.

On account of these incidents all things are constantly chang-

ing their positions and relations, and are named and explained accordingly.

All the philosophers from Thales to Plato, declared that there was no vacant space anywhere. Demokritos and those who reasoned from his point of view, taught differently.

The explanation is now continued in regard to motion, or what in modern usage is often denominated vibration. The question is proposed whether motion may exist where everything is in equipoise. This is declared improbable. We do not think of motion without a mover, nor of a mover without there being some object in motion; and in such case equipoise cannot exist. Hence we impute rest to a state of equality and motion where this condition is wanting. This suggests another question. Why do not bodies cease from motion, and change from one state to another? The revolution of the universe is circular and has a tendency to blend everything with itself. It accordingly compresses all things together and does not permit emptiness anywhere. Thus fire or caloric makes its way through everything; and air, being second to it in subtilty and rarity, comes next; and the other substances accordingly.

Those bodies which are made up of particles that are relatively large have large vacant interstices in their mass, while those which are constituted of smaller particles have lesser empty spaces. Thus the compression produced by the revolution of the universe, crowds the smaller particles into the interstices of the others. The smaller ones thus divide the greater particles, and the greater compress the smaller ones. By this tendency they are all borne upward and downward to the places suitable respectively to each. Each one changing its magnitude also changes its position. Thus there is inequality kept up all the while, which induces incessant motion to them all, which will always continue.

There are many kinds of fire or caloric. For example: there are flame, and that emanation from flame that does not burn, but furnishes light; and that which remains in heated substances after the flame has been extinguished. Thus also in respect to air: that which is absolutely pure is termed "æther." but the turbid kinds are known as "mist" and "darkness." There are likewise other kinds that have no name, and owe their existence to the inequalities of their molecular structure,—the triangles of which they are constructed. Water is also of two classes; the one liquid, the other fusible. The liquid form consists of several kinds, which are unequal in their nature, and

on that account have a constant tendency to be in motion. The other form is constituted of large particles which are more in equipoise. Hence it is more stable. Because of this equable condition it is heavier. When heat enters the interstices, it does away with the equality, and renders the constituents more movable. It also changes the shape and condition, and the water thus rendered liquid, is spread out on the ground. This new movement is called "flowing" and the mass is said to be "melted." When heat escapes from water it does not go out into empty space. The surrounding air is driven back by it, but at the same time forces moisture into the spaces which the heat occupied, so that from being compressed together, they become intermingled. But when thus compressed, and having again recovered equability, the body becomes again as it had been before, now that heat, the creator of inequality has gone away from it. This absence of warmth is denominated "cold," and the joining of particles together which then takes place is called "freezing" or congealing.

Of all those which we term "fusible waters"* the one which becomes the most dense, but is the most subtile and uniform, yellow in color and glistening, is gold, the possession most esteemed by men. It is produced by being filtered through rock. A knot or lump which has become very hard by condensation, and which is black is called "adamant." But the substance which in its constituent particles, is like gold, is "copper." It is in several forms, and is more dense. It contains a minute portion of earth, so that it is harder than gold, but by reason of great interstices in its texture it is lighter in weight. Because of the alloy of earth which is mingled with it, the two are liable to become separate through age, and it becomes visible of itself, and is called "rust"—a metal-poison.

At this point Timaios pauses. Other subjects of this character, he remarks, may easily be treated dialectically, by following this course of reasonable argument and illustration. The individual who, for the sake of relaxation, leaves off for a while discourses respecting the things that subsist eternally, and engages in rational speculations about the origin of things of a temporary nature, will obtain delight which he will never regret; and will assure himself for his whole life a modest and agreeable pastime. With this introduction it is next proposed to recount the results from following this trend of discussion.

*Plato and Timaios both regarded the metals as belonging to the classification of water rather than earth.

When water is heated, being "mingled with fire," and both subtile and fluid, it is called "liquid" because of its movableness, and "soft" because it is yielding, having its bases less stable than those of earth. When it is separated from heat and air, it becomes uniform in character and is compressed into itself. When it is thus congealed and this takes place above the earth, it becomes "hail;" when it congeals upon the earth, it is "ice;" but when it is only partially condensed, that which is congealed above the earth is called "snow" and that upon the earth which is formed from dew is known as "hoar-frost." When the various kinds of water are mingled and the whole is filtered through plants, they are called "saps." Because of the variety of such minglings, the fluids exhibit many different kinds that are without a name. Four of them, however, being of a fiery nature are specially distinguished, and have names accordingly. The first of them warms the soul as well as the body, and has the name of "wine." The second is of an oily nature, and is smooth. It divides the sight into its constituent parts, and thereby is brilliant and glistening in appearance. It includes all substances of an oleaginous character, such as turpentine, resin of the castor-oil plant, olive oil, and other things of similar character. The third kind which has the power, so far as nature permits, of macerating the various substances taken into the mouth, and which imparts the taste of sweetness—has the general appellation of "honey." The fourth is distinct from all the saps, being of a foam-like nature and corrosive quality, destructive of flesh, and is named "opos," or juice.

The kinds of earth may be next considered. One kind is filtered through water and becomes stone. The water which is commingled, loses its coherence and changes into a kind of air. Thus transformed it goes to its own place. But there is no empty space above, and it rushes violently in consequence against the atmosphere in the vicinity. This being heavy, when it is thus pushed forward and spread over the mass of earth compresses it with great force and drives it into the place from which the new air has gone out. The earth being thus compressed by the atmospheric air into an indissoluble union with water, becomes consolidated into rock. The more beautiful is constituted of particles equal and similar, and is transparent; those of opposite character are inferior. When the moisture is evaporated by a rapid fire, the mass becomes brittle, and is called "potter's earth." Sometimes, however, the moisture remains, and the earth which has been melted by

the fire is transformed in cooling, into a stone of black color.* In an analogous manner when it has been deprived of much of the water which had been blended with it, but yet contains minute particles of earth, and is of a saline nature, it becomes half-solid, and soluble in water,—either alkali which purifies oil and earthy matter,* or salt which is agreeable to the palate, and as the laws inform us, is a substance precious to Divinity.

These compounds of earth and water are not soluble in water, but can be melted by fire. But neither fire nor air will liquefy masses of earth. Their constituent particles are smaller than the pores or interstices of earth, and are able to penetrate them without violence, leaving the earth neither melted nor dissolved. The particles of water, however, are larger, and so can force a passage, and act upon the earthy mass. Hence, earth when it is not too greatly consolidated may be dissolved by water only; but when consolidated, fire is the only body or substance which can dissolve it.

Again, when water coheres strongly together as in the form of ice, the cohesion can be overcome only by heat; but when it is less strong, either air or fire will effect this, the former entering the interstices and the latter penetrating even to the triangles or minute particles.

When air is strongly condensed, nothing can dissolve it without ice, the cohesion can be overcome only by heat; but when it coheres less strongly it can be dissolved, but only by fire.

Again in bodies composed of water and earth, the water occupying the pores and interstices, water on the outside will fail to make its way into the mass, and so flows around it without undergoing any change. The particles of fire that enter the interstices of water, as water enters into those of earth, have the same effect on water as fire has on air, and possesses the power of dissolving the compound body into liquid form. Among the compound bodies, some contain less water and more earth; of these are all kinds of glass, and the stones classed as fusible. Others, however, have a larger proportion of water like wax and incense.

(To be continued.)

*One writer supposes this stone to be basalt; others think it to be lava.

*This alkali which was employed by the embalmers, was a carbonate of sodium.

THE SECRET OF THE SECOND AND THIRD GOSPELS

BY KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

THE "Kingdom of God" is one of the phrases most characteristic of the New Testament. In the Gospel of St. Matthew, this appears only in the form of the "Kingdom of Heaven," and the conception of it set forth by that Gospel has been studied elsewhere. Do the other books of the New Testament contain a similar view of the "Kingdom of God?"

In regard to the Second Gospel, it will be presumed, and study confirms this presumption, that it does not contain anything like as many, or as carefully worked-out, correspondences in connection with the several degrees of the Kingdom. To begin with, the Second Gospel is only half as long as the First; and, besides, it contains many more details. There is not room for so much. The Second Gospel does not profess, as the First does, to give any *Logia* or *Teachings*; it simply narrates events; it is a story.

In the first place, it contains no formal Beatitudes, nor any Sermon on the Mount, although there are two instances of blessing (*eulogetos*, meaning to speak well, praise, instead of *makarios*, blissful, as applied by the Greeks to the Gods); the cry of welcome on his triumphal entry to Jerusalem: "Blessed is he that cometh in the name of the Lord; Blessed be the kingdom of our father David," (xi,9,10). In x,3, children are brought to him to be touched. This is all.

There are two woes also—as scattered as the above blessings: "Woe to them that are with child in those days," (xiii,17), and "Woe to that man by whom the Son of Man is betrayed" (xiv,21). Then there is the imprecation on the barren fig-tree (xi,13). Apparently none of these blessings or woes are in any way significant.

Just as certainly, therefore, as it teaches the Kingdom of God, as a mystic order, as has been seen elsewhere, just so does it not go into the vulgarization of its esoteric degrees.

There are however, some significant indications of what its mysteries consisted of. It will be remembered that the First

Gospel contained a Miracle-Gospel, and a Parable-Gospel. This suggests that the miracles and parables here should be carefully scanned.

The miracles number 18; but on analyzing them, they are found to consist of only ten different kinds, as follows: the order being that of the original miracles as far as possible.

1. Demoniacs, *five*: (i,23; iii,1; v,1; vii,24; ix,14).
2. Sickness, *one*: (i,30).
3. Leprosy, *one*: (i,40).
4. Palsy, *one*: (ii,1).
5. Stilling of the Storm, *two*: (iv,35; vi,47) (†).
6. Bloody Issue, *one*: (v,35).
7. Raising Dead, *one*: (v,35).
8. Miraculous Feeding, *two*: (vi,35; viii,1).
9. Restoring Senses, *three*: (vii,31; viii,22; x,46).
10. Transfiguration, *one*: (ix,1).

How far this list is one belonging to the synoptic tradition of Jesus will be considered in connection with its appearance in St. Luke's Gospel. This occurrence of the number ten, leads to a consideration of any other occurrences of it. There is one apparently accidental mention in x,41, where the ten apostles are angry with James and John for their request for pre-eminence.

There is another reference to the number ten. Instead of calling the region on the shore opposite Galilee *Peræa*, Mark is fond of calling that section of Gaulonitis *Dekapolis*. This was the title of a region to which ten cities were popularly supposed to belong—the list of these cities, like that of the 12 apostles, varied, and only a few cities, like Gadara, were found in all the lists. In one sense, this is a vague resemblance to a list of ten kinds of miracles, found in all the Gospels, but varying in a few minor details. That Jesus should have gone over there to perform a miracle is not surprising; but that the cured demoniac should not have been permitted to follow him, but have been told to go and preach the Kingdom in this region of *Dekapolis*, is a more significant occurrence.

Of parables, not mentioning the one of the laborers in the vineyard, which belongs to the passion story in all the Gospels, and which is in an entirely different section of the Gospel, at the end (xii,1), there are just four parables of the Kingdom; and all in one chapter, the fourth, as follows:

1. Parable of the Sower (iv,1).
2. Parable of the Candlestick (iv,21).
3. Parable of the Wheat-grain (iv,26).
4. Parable of the Mustard-seed (iv,30).

If the parables are to indicate, as they did in the First Gospel,

any division of the Kingdom, the Kingdom of God is divided into at least one group of four, and no longer one preliminary group of seven (as the Seven Churches in Asia, in Revelation) and the latter of three (in Revelation, the last three degrees). This number four occurs again in xiii,27, in connection with the angels of the four winds, which reappear in Revelation, where also are found the four beasts.

This fourfold division appears indeed in a new matter. There are four sabbaths specially mentioned on which Jesus taught or healed.

1. Capernaum: Teaching and healing of demoniac (i,21).
2. Going through corn-fields, justifying disciples (ii,23).
3. Healing of the paralytic (iii,2-5).
4. Teaching in a synagogue, unable to do mighty work (vi,2).

The further significance of these sabbath-episodes will be seen in connection with the Third Gospel; it need be here only remarked that these sabbath-healings, reported in all the gospels, seem to have attracted considerable attention, among the Jews, and, to judge from the long discussions aroused by each of these episodes, it would seem that they were not without some significance; and here they happen to be four, as the parables of the Kingdom of God; and surely it would be as apt to describe a degree of initiation by a sabbath as by a miracle, a talent, a virgin.

The only other number that seems to have much significance is twelve. Of course, there were twelve apostles—(iii,14; iv,10; vi,7; ix,35; x,32; xi,11; xiv,10,17,20,43). But there are some rather more surprising occurrences of the number: the number of baskets of fragments remaining over from both the miraculous feedings, one of 5,000, and the other of 4,000 persons, was, in both instances, 12 basketfuls. Moreover, the age of Jairus's daughter was twelve (v,42), and right next to this episode was the woman with an issue of blood, which she had had twelve years (v,25). However, there does not seem to be any especial significance attaching to these scattered instances, and not occurring in any other gospel; except as twelve may express the idea of completeness—but more remarkably so, as ten still appears as the number of kinds of miracles. If twelve then was used rather indiscriminately to express the idea of completeness, the ten kinds of miracles must have been, more or less traditional—and, as such, authoritative.

III. LUKE'S INDICATIONS.

Turning from the Second to the Third Gospel, one finds a different atmosphere. Here is no more an artless, disorderly account of the cycle of traditions about Jesus, but, like the First Gospel, a book bearing marks of literary workmanship, although, in this instance, the marks are *frank and evident*.

The first five verses are addressed to a *God-lover*, whoever he may have been, and explain the purpose for which the gospel was written. Indeed, if the Second Gospel can be called the gospel of Peter, the Third may be called that of Paul, whose helper Luke was; especially as in this introduction, verse 2 he speaks of *eyewitnesses and ministers of the word*, the very same expressions referred to St. Paul in Acts xxi, 6 (in the Greek); and to Paul, Apollos and Cephas in I Cor. iv, 1. Moreover, there are other indications of the Pauline idea of christianity and of the free apostolate.

But this introduction interests in another respect. This very expression, referring to Paul, of being an *eyewitness and minister of the Logos*, is specially significant. This word *eyewitnesses* is *autoptai*, very close to *epoptai*, or third degree Eleusynian initiates, who saw the gods with their own eyes. This word, therefore, at the very beginning of the gospel, suggests a mystic experience in connection with the life of Jesus.

It may be well to point out the larger divisions of the Gospel.

1. A protevangelium, or gospel of the infancy, different from Matthew's, (Chs. i and ii).

2. A synoptic gospel, following the order of Matthew and Mark (Ch. iii-ix). This might be called the miracle-gospel.

3. A special gospel, describing the mission of the seventy, and the final journey through Samaria and Peræa, with a number of incidents found nowhere else, with what references there are to other gospels in hopelessly confusing different connections; and containing a number of original parables, so that this might be called a parable-gospel (Chs. x-xix, 28).

4. A passion-gospel, abbreviating, but following generally the account and order of Matthew and Mark.

In investigating the Third Gospel, it will therefore be necessary to consider these several divisions as individual wholes, referring to them by the names given above.

Begin with the beatitudes. There is a short sermon on the mount. Commentators have written a library on the differ-

ences between this one and St. Matthew's; and on their relative originality. Let it suffice to mention that St. Augustine supposed that St. Matthew's was esoteric, and St. Luke's exoteric. It has been objected that Matt. vii, 28 shows St. Matthew's was also exoteric. But that, of course, cannot be proved; and there are some indications, about to be given, which will more or less vindicate the judgment of Augustine. Many have insisted they were two entirely different discourses; but in this case the striking similarities would imply one of two things: that Jesus lacked originality, or that these special teachings were the special, definite, distinctive, characteristic of the Kingdom, and thus, even if delivered on two different occasions, in widely differing periods of Jesus's life, they had to be the same, more or less. For the discourse begins with beatitudes; but here they are immediately followed by an equal number of woes. The number of both of them, however, is not ten, but four, reminding of Mark's four parables and four sabbaths. They are as follows (vi, 20, 21):

1. Blessed be ye poor, for yours is the Kingdom of God.
2. Blessed are ye that hunger now, for ye shall be filled.
3. Blessed are ye that weep now, for ye shall laugh.
4. Blessed are ye when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil for the Son of Man's sake, etc.

The corresponding woes are:

1. Woe unto you that are rich! for you have received your consolation.
2. Woe unto you that are full! for ye shall hunger.
3. Woe unto you that laugh now! for ye shall mourn and weep.
4. Woe unto you when all men shall speak well of you! for so did the fathers to the false prophets.

But on reading further, through the said parable-gospel, beginning with the mission of the seventy, we are struck with one beatitude, then another, then another, scattered through it, till we begin to inquire the significance thereof. Of the first occurrence the commentaries merely say that beatitudes were frequent in Talmudic literature; they pass over the later ones without comment. No doubt, that beatitudes are found in the gospels at all is due to that fact; but as beatitude after beatitude is met with, it becomes plain that there must be some significance in them. And on counting them, they are found to be exactly six, as follows: making with the first four, ten; the same number as were found in the First Gospel.

True, on leaving this parable-gospel original to St. Luke, and going through the common synoptic passion-gospel, one more is found—but it is only the negative form of one of the six; so

that there are just six different beatitudes in this section, and ten in the whole gospel.

The latter six beatitudes then are:

5. Blessed are the eyes that see what you see (xi,21).
6. Blessed is the womb that bare thee, and the paps which thou hast sucked (xi,27). Its opposite is in xxvi,29.
7. Blessed are those whom the Lord when he cometh shall find watching (xi,3).
8. Blessed is the servant who giveth his fellow servants their meat in due season (xii,43).
9. Blessed shalt thou be, for they cannot recompense thee (xiv,14).
10. Blessed is he that shall eat bread in the Kingdom of God (xiv,15).

The next logical step is to inquire about the woes. As there are six more beatitudes, are there any more woes? Yes, there are more; for the utterance of which the third evangelist arranged a very doubtful incident, that Jesus was invited to dinner at a Pharisees' during the course of which he uttered three woes against them (xi,39,42,43,44); and that on the suggestion of a lawyer that these woes affected the lawyers also, Jesus uttered three additional woes against them (xi,46,47,52). The six later woes themselves are as follows:

1. Woe for tithing mint and me, and passing over the judgment and the love of God.
2. Woe unto those that love the uppermost seats in the synagogues, and greetings in the market.
3. Woe unto those who are as graves so hidden that men walk over them unaware.
4. Woe unto those who lade men with burdens themselves would not touch with a finger.
5. Woe unto those that build the sepulchres of the prophets.
6. Woe unto those that have taken away the key of knowledge, not entering in themselves, and hindering them that were entering in.

Adding these six later woes to the first four woes, it appears that the third evangelist, like the first, gave ten; but in an apparently more purposive way.

It would seem, therefore, as if St. Luke also considered the number ten sacred; and its *prima-facie* occurrence in many places illustrates this well.

1. The parable of the woman with the ten pieces of silver (xv,8).
2. The healing of the ten lepers (xvii,10-17).
3. The parable of counting the cost, whether the king with ten thousand soldiers be able to meet him with twenty (xiv,31).
4. The parable of the lost sheep—there were one hundred, or ten tens, to complete which the shepherd sought the lost one so carefully (xi,2-4).
5. It is noticeable that close together occurs twice an infrequent way of writing eighteen—ten and eight: the number of the Galileans (xiii,1), and the years the sick man had suffered (xiii,11).
6. But in one sense more remarkable than all is the parable of the ten pounds; and it is remarkable because while there are ten servants, and each has a pound, only three are mentioned at length; while the one who gained ten pounds was given authority over ten cities, and the man who had not increased his pound had to give it to him who had ten pounds, in opposition to the fellow servants who objected, "Lord, he hath ten pounds."

In view of all these occurrences of the number ten, it is indi-

cated to look for more tenfold divisions. Following the discoveries in St. Matthew, the Lord's Prayer would be the next thing to be investigated. Here is found a significant fact: that while all the petitions are condensed, and the last petition is left off, the one about forgiving is lengthened, and split into two; so that the total number of ten petitions still obtains. (See xi,2-4.)

1. Our Father which art in heaven.
2. Hallowed be thy name.
3. Thy kingdom come.
4. Thy will be done.
5. As in heaven, so on earth.
6. Give us day by day our daily bread.
7. And forgive us our sins.
8. For we also forgive everyone that is indebted to us.
9. And lead us not into temptation.
10. But deliver us from evil.

At first, there did not seem any direct correspondence between St. Luke's beatitudes and his Lord's prayer, as in St. Matthew's case; but it will be found that there is a correspondence, considering the six of the parable-gospel as the exoteric first six, and the four of the sermon on the mount the more advanced four.

1. Our Father who art in heaven—Blessed are the eyes that see what you see; the supersensual things.
2. Hallowed be thy name—Blessed is the womb that bare thee, and the paps that gave thee suck; a sort of general benediction of God.
3. Thy kingdom come—Blessed are those whom the Lord when he cometh shall find watching; the parable of the ten virgins watching for the bridegroom's marriage illustrates this correspondence of watching for the coming of the Kingdom.
4. Thy will be done—Blessed is the servant who giveth his fellow servants their meat in due season when his Lord cometh; because it is his Lord's will that he do so.
5. As in heaven, so on earth—Blessed shalt thou be, for they (the poor whom thou hast invited) cannot recompense thee; the Kingdom of heaven belongs to the poor (first beatitude).
6. Give us this day our daily bread—Blessed is he that shall eat bread in the Kingdom of God. (This correspondence is all the more striking, as the utterance of this beatitude in the text is quite abrupt—hence, apparently, inserted on purpose. (See xiv,15).

Now for the first four beatitudes.

7. And forgive us our sins—Blessed be ye poor, for yours is the Kingdom of God; persecuted for debt on earth, they are admitted with open arms, in heaven.
8. For we also forgive every one that is indebted to us—Blessed are ye that hunger now: for ye shall be filled. The debtors are forgiven, and given bread.
9. Sweep us not into a test—Blessed are ye that weep now (in a test or trial), for ye shall be comforted (with a crown of victory).
10. But deliver us from evil—Blessed are ye when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil for the Son of Man's sake.

Apparently, therefore, this agreement of subjects demonstrates that St. Luke must have had a plan, and purposely gave

first the last four, and later the first six beatitudes—the esoteric in a sermon “on the mount,” the exoteric in connection with practical problems of life.

IV. LUKE’S MIRACLES AND PARABLES

In analyzing St. Luke’s meaning it is necessary to hold apart the two main sections of his gospel, the synoptic one, and the original one, because of their different sources. There is a remarkable state of affairs in both.

In the first, or synoptic, section, where St. Luke follows carefully the order of events of St. Mark and St. Matthew, he has, like the former, only ten kinds of miracles, although seventeen instances, as follows:

1. Curing demoniacs (iv,33,40; viii,26; ix,17).
2. Healing sickness (iv,38; vii,1).
3. Miraculous draught of fishes (v,4).
4. Healing leprosy (v,12).
5. Healing paralysis (v,18).
6. Raising the dead (vii,11; viii,41,49).
7. Stilling the winds (viii,22).
8. Healing bloody issue (viii,43).
9. Miraculous feeding of the 5,000 (ix,17).
10. The transfiguration (ix,28).

On comparing this list with St. Mark’s, there is found a curious analogy to St. Luke’s treatment of the Lord’s prayer—cutting off one petition, and splitting another in two. Here is added the miraculous draught of fishes, but the miracles of healing the senses (deafness, blindness and dumbness) are here definitely classified with the demoniac-healings, by attributing these complaints to demoniac possession. If St. Luke had tried to preserve the tenfold kind of miracles he could not have done otherwise, or better; the rest of the list is the same.

But what of the second, or original section? There are miracles here also—and, like the six beatitudes and the six woes, there are found here, miracles to the number of six also. Apparently this gospel of the mission of the seventy teaches a six-fold division-group of ten. The reader would naturally look for some sort of correspondence between these six miracles, and these six beatitudes. The correspondence, is slight; except the first beatitude and last miracle, whose identity cannot be denied.

1. Dumb devil, Beelzebub (xi,44)—Blessed are they who eat bread in the Kingdom of God (the opposite of Beelzebub’s kingdom).
2. Cursing the fig-tree (xiii,6)—Blessed are they who feed the poor (wanderers), for they cannot recompense thee.
3. Healing the crooked woman on a sabbath (xiii,11)—Blessed are they who give their fellow servants their meat (healing) in due season (the sabbath-day, the Jews, thought not), when His Lord cometh (Jesus’ mission).
4. Healing dropsy on the sabbath—Blessed are they whom the Lord shall find watching when he cometh (Jesus’ mission, on a sabbath-day).

5. Healing of ten lepers—Blessed is the womb that bare thee, and the paps that thou hast sucked; the very opposite of the loathing inspired in Jews by this disease, and its virtual excommunication.
6. Healing of the blind man—Blessed are your eyes that see what you see. This correspondence, at least, is indubitable.

It would seem, therefore, that St. Luke had purposely inserted in this original parable-gospel six miracles and six beatitudes, in inverse order. He also here gave the six woes.

But in the course of examining these correspondences it was seen that two of them depended not so much on the nature of the miracle, as on the fact that they were performed on a sabbath-day. This brings up immediately the sabbath question already noticed in connection with St. Mark. Indeed, the sabbath would never have been noticed but for the strange expression in Luke vi,2, that "this occurred on the *first-second* sabbath." All commentators are ranged in four camps on the subject, each insisting on one of the Passover days; except that, in a note, Meyer mentions an opinion which he calls fanciful, namely, one which points out that there were in the synoptic section of the gospel four occurrences on a sabbath, in two groups of two, so that this special one was the first of the second group. This question of sabbath-healing was then seen to be an important one: indeed, with indignation, does the synagogue-ruler say (xiii,14): "There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath-day." St. Luke's answer to this seems to have been to notice the four synoptic sabbath instances (in this case agreeing with Matthew and John, while Mark combined the first two and added another), and in his original parable-gospel, to have added two more, so as to make—six, the six days in which men ought to work.

1. Teaching at Nazareth synagogue (iv,16).
2. Teaching at Capernaum, casting out of uncleansed breath (iv,31).
3. Passing through the corn-fields (vi,2).
4. Healing the withered hand (vi,9).
5. Healing the woman, eighteen years sick (xiii,10).
6. Healing the dropsy (xiv,1-5).

Six also are the sabbath occurrences; the six later beatitudes, the six later woes, and six the later miracles. All this could not have occurred fortuitously. And, although it be granted it was by chance, these two series of later events make twelve, the number of the apostles and their thrones (vi,13; viii,1; ix,1,12; xviii,31; xxii,3,14,30,47); of Jesus' own age when in the temple (ii,42); of Jairus's reanimated daughter (viii,42); of the age of the issue of blood (viii,43); and of the twelve baskets of fragments taken up from the miraculous feeding (ix,17).

Before leaving these curious correspondences, the number *four* may be considered again. There were four earlier beatitudes, four earlier woes; four classes of those the Lord coming found watching (xii,36,37,38); those who knock, those who watch in the first watch, in the second, and in the third. In the Kingdom enter (xiii,28) gentiles from the East, from the West, from the North, and from the South; there also are Abraham (from the east), Isaac (from the west, relatively thereto), Jacob (went to Egypt, southwards), and the Prophets (Elijah to the north in Syro-Phœnician territory). In the protevangelium are four interesting characters, Elizabeth (Zacharias) (i,5-25,57-80); Mary (Joseph); Simeon (ii,25-35); Anna (ii,36-38). Moreover, in the synoptic section is the great synoptic parable of the sower; and, as in Matthew and Mark, it is composed of four classes of believers:—and that this was a mystery instruction there can be no doubt, as all three gospels (Luke viii,10, e. g.) directly insist it contained mysteries of the Kingdom to be mentioned to outsiders only in parables.

Parables having thus been mentioned, it must be asked, what is the number and kind of parables of the original section of St. Luke, containing, as it does, so many original ones?

This section includes thirteen parables. Of these, three have no introductions whatever (counting the cost (10,000), (xiv,28); the ten pieces of silver (xv,8), and Lazarus and Dives (xvi,19), in which there are, by the bye, just ten persons mentioned: Dives, his five brothers, Moses, the prophets, Abraham and Lazarus); leaving ten parables with some sort of introduction—as everything else in St. Luke's gospel is condensed from the more complete St. Matthew's, where each parable of the Kingdom is introduced by an explicit reference. The ten main, or introduced, parables, with the three unIntroduced ones, are then as follows:

1. The rich man and his greater barns (xii,16). Moral: Worthlessness of earthly riches; importance of being "rich towards God"—Blessed are the (earthly) poor, theirs is the Kingdom of God.
2. Grain of mustard seed (xiii,18). Moral: Increase of God's Kingdom—Blessed are those that hunger (grain of mustard seed only); for they shall be filled (with the large tree's fruit).
3. Leaven (xiii,20). Moral: Increase of God's Kingdom—Blessed are those that weep (leaven is bitter), for they shall laugh, when the whole bread is raised.
4. Great supper (xiv,16) and counting the cost (xiv,28). Moral: Refusal of guests—Blessed are the ones insulted as the king was.
5. Lost sheep (xv,3) and ten pieces of silver (xv,8). Moral: Seek the lost till you find it and see it. Blessed are the eyes which see what others, even kings and prophets, saw not.

6. Prodigal son (xv,11). Moral: Return home to the Father who nourishes. Blessed is the womb that bare thee, and the paps that gave thee suck.
7. Unjust steward (xvi,1); Dives and Lazarus (xvi,19). Moral: God approves of preparing for inevitable contingencies—Blessed are they found watching when the Master comes.
8. Importunate widow (xviii,1). Moral: Persistence will wring justice from the unjust judge—Blessed is the servant who giveth his fellow servants their meat in due season (the just judge).
9. Pharise and publican (xviii,9). Moral: The man who could do nothing for God was justified—Blessed is he who feeds the poor who cannot recompense him.
10. Ten pounds (xix,11). Moral: Who increases his opportunity shall receive over cities—Blessed who shall eat bread in the kingdom. (Notice the last parable in St. Luke bears the number ten, as in St. Matthew the last parables of the Kingdom were the ten virgins and ten talents—practically the same as here the ten pounds).

The correspondences which are here pointed out between St. Luke's various lists prove more surely than explicit words can do, that he must have had a coherent scheme in mind. Of course these schemes may be admitted without going on to the claim that they represent successive and progressive mystic degrees of soul-initiation; but the parable of the sower at least seems explicit on this point; and this once granted, there is no reason why the other parables, miracles, and beatitudes should not also signify the same thing.

This Universe *has* its Laws. If we walk according to the Law, the Law-Maker will befriend us; if not, not. Alas, by no Reform Bill, Ballot-box, Five-point Charter, by no boxes, or bills or charters, can you perform this alchemy; "Given a world of Knaves, to produce an Honesty from their united action!" It is a distillation, once for all, not possible. You pass it through alembic after alembic, it comes out still a Dishonesty, with a new dress on it, a new color to it.

—Thomas Carlyle, "*Past and Present*."

If thou ask again * * * What is to be done? allow me to reply: By thee, for the present, almost nothing. Thou there, the thing for thee to do is, if possible to cease to be a hollow sounding-shell of heresays, egoisms, purblind dilettantisms; and become, were it on the infinitely small scale, a faithful discerning soul. Thou shalt descend into thy inner man, and see if there be any traces of a *Soul* there; till then there can be nothing done.

—Thomas Carlyle, "*Past and Present*."

MY FORMER LIVES

A PURITAN EXILE

By B. E. G.

PART VII

ON February 8th, 1658, on a farm on the outskirts of the village of Salem in the Massachusetts Bay Colony, there was born to Jonathan Ellis and his wife Prudence, a son who, being the first born of his parents, was named for his Father Jonathan Ellis 2nd. The elder Jonathan was a Minister, who, by reason of an accident which had seriously impaired his voice, had been compelled to abandon his calling and had devoted his time to farming and to study and research into theological and metaphysical subjects for which he had a strong liking. For this special line of study he was particularly well equipped by his early training, his natural fondness for study, and, what was far more important in those early Colonial days, having gathered by inheritance, purchase, and gift, a valuable library of the works of noted theologians and philosophers, which he preserved with jealous care, and with the contents of every one of which he was familiar by careful study. His wife Prudence was also a scholar of no mean attainments being proficient in Latin and French, the latter of which she had learned from a French Huguenot a refugee to the new world who had settled in Salem. From such a parentage I, for I was young Jonathan, drew from the very breasts that nourished my infant life, as well as from the example and precept of my honored father, a love for learning which compelled me to devote my whole life to study save only the time which necessity required me to devote to labor. Of the schools I knew nothing, for the same gentle mother who taught my infant feet to walk also guided my childish mind into the paths of knowledge. Her work of love in teaching me was wisely aided and directed by my father's unfailing good judgment; nor did he neglect the training of my mind and body in the practical affairs of life, a very

necessary part of my education, because our very existence depended upon our ability to work industriously and intelligently. I soon learned the important lesson which my father's wisdom and our circumstances impressed upon my mind, that the degree of intelligence which I employed in my work on the farm and in all my daily toil would measure unerringly the amount of time which I could devote to study and to gaining an acquaintance with the great minds whose thoughts and work had helped in the uplifting of humanity. "Your time for study depends upon the intelligence with which you work," said my father.

At an early age, when I was but seven years old, I had gained a full understanding of the wisdom of this precept, which ever after ruled my life. At eighty I looked back over a life, uneventful in the judgment of the worldly wise, but filled with work and crowned with knowledge, and I thankfully assigned to the wisdom of that precept all that my efforts had gained. I could remember some whom I had known, whose opportunities were as good as mine at the start, and whom I had outlived and outgrown in all that makes life worth the living, who had worn out their bodies in toil and died before they had reached a real maturity, because they had failed to take into account *intelligence* in casting up their estimate of life. Because they left out that one important item, intelligence, life had for them sunk into a mere struggle for existence. I have said I saw this at eighty; but only as a retrospect did I see it more clearly than at eight.

At the age of twelve I devised and adopted a plan of regulating my daily life which met the approval of my parents, and which I ever after followed; by it I devoted eight hours to my daily toil, eight hours to the study of books or of nature, and eight hours to rest and sleep. By this plan I kept in good health, saved time and accomplished so much both in work and learning that my neighbors and acquaintances, and even passing strangers marvelled that I prospered so well and knew so much. Yet how simple was the secret and how appropriate to all times and all conditions if mankind as a whole would but adopt it.

Three day's journey into the wilderness to the north and west of Salem was the lodge of Pahwahnekah, an Indian, quite unlike all other Indians known to the Colonists in that, to the dignity of manner frequently met in some of the chiefs and warriors, he added a calm intelligence of countenance which marked him as different in breeding and experience from any of the tribes with

whom he held friendly relations, but toward all of whom he held a reserve which prevented intimacy and commanded respect. He was, in fact, regarded by the Indians with reverence as a sage to whom the Great Spirit had given the special boon of long life.

At the time of my birth he claimed to remember well the happenings of a hundred summers and as many winters. When my father first came to Salem he had met Pahwahnekah, and the two immediately began a friendship and an exchange of visits which lasted until my father's death. For many years, at the new moon on or last before the first of October, Pahwahnekah would arrive at our house and remain as a guest until the moon had reached the first quarter, when my father and he would go into the forest together, but with no companions, returning exactly on the fourteenth day after their departure. Pahwahnekah invariably left at the rising of the sun on the morrow of their return. My father would shut himself in his study for several days and busy himself in writing and comparing what he had written with his accounts of previous visits and with many of his books. For weeks after my mother and he would talk of nothing else but subjects that grew out of the visits to the wise old Indian, for wise he was even in spiritual things. As I grew older I too was admitted into the conversations and took a deep interest in the accounts which my father gave of the sayings of his Indian friend. Though he was friendly with all the white people whom he met, yet Pahwahnekah held the same reserve toward them that he did toward the Indians, and my father was his one intimate friend. And so their comradeship ran along for many years unbroken and serene.

Often when illness seized upon some of our neighbors my mother would be called to minister to them and would treat them with infusions of herbs and roots which Pahwahnekah had told her when to gather and how to prepare. The mild remedies were so effective in relieving suffering and restoring health that all had the utmost confidence in her skill, and frequent were the prayers for blessings on her for the unfailing kindness and unselfish devotion with which she used it. Always to questions as to where she learned about the remedies she answered "from the old Indian Pahwahnekah," and so they knew that he was wise and kind.

But skill in the use of simples was not all that the wise old Indian taught to my father and mother, and in time to me also,

for he had knowledge of many things beyond the body and its ailments; in fact, such things were of little importance compared to much that he made known to us. He told us many things of the life beyond death and how those who had left the body still lived, and could be known and heard, and even seen, if one would by fasting and solitary prayer and vigil, properly prepare the body and mind. Of these things we never spoke to our neighbors and friends, for Pahwahnekah had wisely made us swear by the God of the white man and the Great Spirit of the Indian, "which," he said, "are one and the same," to never make mention of them to any but ourselves and him. This pledge we sacredly kept. He taught how in deep sleep, when body and mind were quiet, the soul of man could rise to the borders of the land beyond this everyday life, and there commune with the souls whose bodies were dead. Thus we learned to set no great store upon the body or its cares and pleasures, but to live in and for the things of the soul. And so it came to pass that from this unlettered barbarian we learned that which revealed to us in greater fulness the beauty and wisdom of the teachings of the Master whom we loved and revered, and of whom, when we had spoken much and often to Pahwahnekah, he said, "he also is our brother."

Several succeeding pages of the MSS. are omitted, as they are devoted to the life story of Pahwahnekah rather than to that of Ellis.

In the fall of 1691, when the fiery crimson glory of the sumachs and the gum trees was mellowed by the golden yellow of the maples, and the hills loomed mistily through the haze of the Indian summer, when the glad joyous life of the forest was making ready to retire into the heart of nature, and there await in silence the awakening touch of the spring time, my dear mother besought the Giver of all good that she might lay aside the burden of the body and pass through the gate of death into that land where the soul is free. In peace and almost with joy she left us, her last breath faintly voicing a benediction on us, her loved and loving comrades. The days seemed longer without her cheering smile and quiet steady hopefulness, and most of all we missed her genuine reverent piety, so free from cant and formality. For long she had not gone to Sabbath day meeting, preferring to spend the hours which many devoted to public worship in the quiet of the woods alone with nature and God, or at home in secret meditation and prayer. Those

who thought that worship consisted in the observance of outward form had sometimes urged her not to neglect the Sabbath service, but with a gentle smile and with reverent speech she was wont to answer that she could commune with God in spirit, alone, but not in the company of others.

We, my father and I, did not mourn her loss, for we did not feel that we had lost her, but rather felt that as soon as her soul had become familiar with its new surroundings we should be in nightly communication with her. Pahwahnekah with my father and I followed those who bore her body to the grave on the hill by the great elm tree where she had so often watched the sunset. Because we shed no tears and made no outward signs of grief our neighbors looked strangely at us and inquiringly at each other. I did not even note this at the time, but later I remembered it. Pahwahnekah, after the body had been lowered, cast into the grave a handful of earth and a bit of deerskin leather on which was drawn a circle about a cross. My father, with bared head and face uplifted, thanked the good God "for life, and for death which opened the door to a larger life, and for that constant comradeship of soul which death could not prevent." On the morrow Pahwahnekah was gone again to the forest. Two weeks later my father and I, leaving our home in charge of one whom we trusted, went into the solitude of the wilderness and lodged with him for a fortnight. We fasted for three days, nothing passing our lips but the cool spring water, and then on the top of a hill near a great spreading tree we three sat waiting and watching all through the night until the first gray of the dawn darkened the blue of the night sky, and then I saw and heard and knew those things which made me ever after sure that the mind of man can perceive and know beyond the limits of the body. Was it that She came to us, or did we go to her? I did not know. This I did know: that I lost all sense of the hill, the great tree, the shining stars and the blue sky, for all my senses seemed converged in the vision that stood before me, the dear old mother with the smile that had sweetened my childhood joys and calmed its fears, and brightened the hopes of my manhood, but now lightened by a beauty and glory that thrilled my soul. I cannot say that I heard her voice, for the knowledge with which its sweet tones possessed me was something more perfect than hearing, and the meaning and understanding of what came from her to me was something more than words could convey. I realized as never before the realness of the soul and the unendingness of its existence, and that it is the vehicle of the spirit,

just as the Christ of blessed memory was the expression of God and so the Saviour of the whole human race.

My first realization of the plain old earth was when the morning sun sent its first beams over the trees that crowned the hills to the east. Pahwahnekah and my father were already gone, and I stood for a time looking out over the hills and the valleys brightened into beauty by the rosy morning sunlight, and pondering upon the greatness of the soul, which though living on earth yet is not bound to earth, and I determined that, if search could find it, the wisdom which knows the meaning of all things should be mine. I resolved that I would devote every moment of my life and every power of my mind to the search for that knowledge which would reveal to me all of soul and of life and the secret of God, and that I might live to attain it I should learn to prolong my life, even as Pahwahnekah had prolonged his. I went down the hill to the lodge of Pahwahnekah and found my father already prepared for the journey home, and soon we started; but not until I had told the ancient sage my firm resolve and prayed him to impart to me his wisdom. "Not yet," said he, "for first you must find the key to wisdom within yourself." And so he dismissed us while he stood in the door of his lodge, erect, silent, and with closed eyes.

My father and I returned to our home, I to apply myself to preparing for the coming winter, he to carefully write out all that had occurred to us while with our Indian friend, who had so fully proved himself our teacher. He then set himself to the task of arranging and writing out all the notes which he had preserved, which spoke of the soul and death and the life beyond death. And so the winter wore away, each engrossed with his own work and both too busy to note that our neighbors had none of them visited us since our return from the forest. One evening in March, when the first wind from the South had blown warm as if bringing the Springtime to gladden the hearts of the sleeping trees, our minister came, bringing with him another solemn and smileless minister from Boston. We sat in the living room before a bright fire in the great fireplace and extended to them with generous friendliness all the hospitality which our quiet home afforded. They seemed ill at ease and not inclined to conversation, until at last he that was a stranger to us said, addressing my father: "We have come on behalf of this God-fearing community to require that you give due explanation why you have forsaken the house of God and the saving ordinances of the Church, and have consorted with a heathen to your

own evil report and the reproach of the Church; and also to require that you foreswear all association with the Indian Pahwahnekah, and do from now on attend regularly upon the ordained means of grace; and also to make public confession of your sin in these things before mentioned, and in having allowed a heathen rite to be performed at the grave where your Christian wife was buried."

My father was at first too astounded to make reply, but recovering his usual calm manner he answered: "I have not forsaken the path of righteousness, and in all my intercourse with Pahwahnekah I have in common with him but sought to draw near to God."

"I know of no heathen rite at the grave where I laid to rest the body of my godly wife, nor do I feel that I have need to repent, since I am at peace with all men and have faith in the abundance of God's mercy."

Then spake our minister: "It was not seemly that a heathen should cast into the grave of a godly woman, one who was a member of our congregation, a heathen symbol made in part like unto the cross of our Lord; for this and for your continual neglect of the means of grace, and your continued and apparent friendship with one whose practices show him to be a companion of evil spirits and a servant of the Evil One, a public confession of your sin and public repentance therefore is demanded."

Like one of old, my father made reply: "Of this I will make answer in due time and in proper manner. Until then nothing."

After they had gone we conversed not long, but my father commended himself to the mercy of God and retired to rest. On the morrow he discovered to me that the account that he had written of the vision on the hill, when the soul of my mother had appeared to him, and concerning which he and I had never spoken, had in some entirely unaccountable manner disappeared. We were aware of that strange delusion of witchcraft which had in the last year so unsettled the minds of men, but I never supposed that any could be so wicked and so utterly foolish as to even question in any way so good and so true and kindly a man as my father. Yet now I was full of dread foreboding and urged him to go at once to Pahwahnekah and remain with him in the wilderness. He refused and declared that he would face his accusers before Cotton Mather himself. And so he did; and they charged him, that quiet student, that kind neighbor and

scholarly gentleman, with being in league with the devil, and that through friendship with a heathen child of sin, as they called Pahwahnekah, he had aided in bringing upon the people the evils of obsession and bewitchment. The account of the vision, wherein he had seen my mother in the spirit, was produced as evidence of his compact with the devil, and upon the advice of Mather himself the judge passed sentence of death, and that gentle friend of his fellows, who never did any one an evil and wished no one harm, was hung as though he were a murderer.

I had been bound and locked in the town jail before they began the farce which they called a trial. In the middle of the night which followed his murder, I, not knowing what had been done, was awakened by Pahwahnekah, who had bound and gagged the jailor, and who bade me rise quietly and go with him. I asked: "What of my father?" and the old Indian said: "They have freed him! Let us hasten to the lodge and meet him."

All the remainder of that night and the next day and the next night we travelled without stopping except for water, and with no food, arriving at the lodge while it was yet night. The dull embers of a fire were still burning in the lodge, and Pahwahnekah threw a handfull of powdered leaves upon them, whose burning threw out a pungent and pleasing odor and filled the lodge with a thin blue smoke. He seated me upon a block of wood, throwing a robe of dressed furs over me covering me entirely, and then chanted a sentence many times in a strange language of which I knew nothing, but which had a rhythmic cadence which quieted and calmed me. Then he was silent for a time, at last lifting the robe from me and bidding me see and speak to my father. I looked! And there, outlined distinctly though dimly, I saw my father standing and heard him speak. He told me all that had happened; how he had destroyed all his manuscripts after his discovery of his loss of the one describing the vision, and how he had been sentenced to death and executed as a criminal. He forbade my return to my home, but urged me to accompany Pahwahnekah to the west and south and to devote my life to the search for the wisdom of the soul, even as I had vowed to do. He seemed to read every thought of my mind and answered every objection which I would have made and adjured me by my love for him and by my mother's memory to follow his suggestion. I gave my promise, and the vision faded, and I slept through all that day and the following night,

awaking as the sun was touching the tree tops with the golden light of morning, thoroughly rested and refreshed, and with a clear and distinct memory of all that had occurred. I was therefore not surprised to find that Pahwahnekah had sorted out and arranged all the necessary things for a journey. We required but little save our knives and bows and arrows (for we were to journey too far from white men to have use for guns), and a sort of kit made of a tanned deer skin in which Pahwahnekah had some curious symbols, some cut in stone and some burned or stained on leather. We made our breakfast of meat and nuts, and having everything in readiness, we started to the westward, after Pahwahnekah had set fire to all his other belongings, which he had piled up in the middle of the lodge. The old Indian led the way, and never once looked back after he had set his face away from the lodge.

It was then that I began my wanderings in the wilderness which lasted for fifty years, during all of which I saw no white man and during many years of which I was alone with Nature and Nature's God. For in the vast solitudes of the forest, on the billowy expanse of the boundless prairies, and alike in the winding valleys between the towering mountain peaks or on their mighty heights overlooking the crumpled bosom of the earth, the unformed Presence of the Former of all things seemed ever my companion, and was ever the end of my thought the object of my search.

For twenty-one years Pahwahnekah and I were never separated, but were constant companions, eating together, drinking together, and at night sleeping foot toward foot on opposite sides of our camp fire; I with my head toward the north star, he with his toward the south. On the march I always followed in his footsteps just as my mind followed his in our studies, for we were ever students, faithful, earnest and reverent, of that great book of Nature which is the book of God. Together we watched the circling planets and constellations ever changing with the seasons as our little earth swept on through space. These changes in the heavens Pahwahnekah had watched through the recurring seasons for a hundred years, to the time that I was born, and he knew the legends of his fathers who dwelt in the mountains of the far southwest, and from his ponderings on both he said that the motions of the sun and stars and moon and the earth, were the outward signs of their life, just as the growing of the plant was motion and showed its life.

So said he: "All that is, lives. One life is in all and it is the same life that is in you, my brother, and in me. That life is not God, but that which knows it is God." Then I answered him: "God is the spirit of wisdom." He stretched his tall form to its utmost height, spreading his long arms straight out like the arms of a cross and turned his face full to the noonday sun, and then bowed himself to the earth in meditation—but he answered me not a word.

We studied the growing plants and watched the swelling buds and bursting flowers and ripening fruits, and sought the secret of their living. We watched the tiny insects and learned their homes and the manner of their living. We made friends of the wild birds and sought to find how the patient mother bird wooed the life that lay hidden in the mottled shell out into the living, feeling, happy world. We followed up the current of the broad river until it dwindled to a tiny stream, to trace its life to its source, to find it gushing from the earth, springing from the bosom of its mother. We found, in truth, that every living thing draws its life through some other living thing, the higher ever receiving from the lower, but that in all, and everywhere, there must be water if there be life. The finer and more perfect the life the more certainly and constantly is water required. "And so," said Pahwahnekah, "water is the sign of the soul, as in all living things there is water, so in all knowing things there is soul."

Then, thought I, the soul is the spirit of knowing.

By a like reasoning from our observation of the forms in Nature, all of which in wonderful variety and apparent unlikeness, were permeated in greater or less degree by the force which we call life. We understood that the real, actual being and force itself is not perceived by our senses, but that we, through the senses, know only the results of the force which is real, the body through which its acts being changeable and impermanent and in that sense unreal. On the other hand, we each recognized in ourself an unchanging observer of events, flowing past us in the running river of time. "Therefore," said I, "the real man is the spirit which changes not, but observes change." Then said Pahwahnekah: "Now, my brother, thou hast found the true key which will unlock the secret of God."

Then he took me to a strange land in a place where a great river cut through the mountain, and where men dwelt in houses cut into the high cliffs overhanging the river. To the men who

dwelt there Pahwahnekah showed the strange symbols which he had so carefully guarded for all that long journey, and they greeted him as a brother long separated from them. In due time the old men gathered together, and after long fasting and many other ceremonies of preparation I was informed of the meanings of the symbols as they understood them, and taught many things about the life and that which lives in and uses the body. I was instructed that one could best study that which corresponded to the symbol which belonged to the time when he was born, and, therefore, I, having been born under the symbol of water, could best study and understand the soul. This I understood to mean the intellect, the reasoning power which uses the mind.

Pahwahnekah also told me that I should return to the place of my birth, and that two hundred years from the time that we had set out on our journey I should be living among the white people, whose numbers would cover all the land over which he and I had travelled.

I remained three years in that strange land with Pahwahnekah and his people, and learned their customs and legends and the secret teachings of their wise men as I have elsewhere written them down. Then Pahwahnekah told me that I must alone make the great journey back to the place of my birth, that my body might be buried near to those of my mother and my father.

Of the journey I can relate nothing; of my return I cannot speak, but well do I know that at the age of eighty-five I was in Salem, and like a lone tree standing in a great field whence the forest has been cleared that the land might be cultivated, so I stood surrounded by a race to whose thoughts I was foreign and to whose customs and manners I was alien, and with whom I had but little in common, save that I was a man and lived, as they were men and lived. And then I knew that the soul is more than mind, and that knowledge is useless save to him who has the wisdom to use it, and that the only wise use of knowledge is in helping one's fellow men, and that to help men one must be with them and of them. Then I saw that the soul is not alone "the spirit of knowing," it is the spirit of Brotherhood. I was in the great solitude of a wilderness of men and was gladly willing to lay down the burden of life, for, after much meditation and prayer, I knew that as the sun comes again after the night, and as the flowers blossom again after the death of the winter, and

“As when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
‘These will I wear to-day!’
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.”

Even thus should I fulfill the prophecy of Pahwahnekah, and live in two hundred years. And so, resolving that when I should again live upon earth I would dwell among men and be a helper and a brother to them, I was gathered unto my fathers.

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but an accidental one, here below. Judgment for an evil thing is many times delayed some day or two, some century or two, but it is sure as life, it is sure as death! In the center of the world-whirlwind, verily now as in the oldest days, dwells and speaks a God. The great Soul of the world is *just*. O brother, can it be needful now, at this late epoch of experience, after eighteen centuries of Christian preaching for one thing, to remind thee of such a fact; which all manner of Mahometans, old Pagan Romans, Jews, Scythians and heathen Greeks, and indeed more or less all men that God made, have managed at one time to see into; nay which thou thyself, till “red tape” strangled the inner life of thee, hadst once some inkling of, that there is justice here below; and even at bottom, that there is nothing else but justice! Forget that, thou hast forgotten all. Success will never more attend thee: how can it now? Thou hast the whole Universe against thee. No more success: mere sham-success, for a day and days; rising ever higher,—towards its Tarpeian Rock.

—Thomas Carlyle, “*Past and Present*.”

THE "POPOL VUH"

OR

THE BOOK OF THE HOLY ASSEMBLY

TRANSLATED BY

KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

SECOND PART

23. "As to burning this heart before them, that will not be (any the more). Put in the vase the produce of this tree," added the young girl. And the sap of the tree came out red, and flowed in the vessel; it coagulated, and became like a ball; (it was) the exchange of her heart which came out in jets, this liquid of the red tree.

24. Like to blood came out the sap of the tree, instead of blood, then that blood coagulated at the bottom (of the vessel); this liquid of the red tree, and like to blood its appearance became brilliant, reddish and coagulated in the vase, while the tree became famous because of the young girl. Dragon's blood was it called; this was therefore what was surnamed blood, because it was called blood passed in contract.

25. "There shall you consequently be loved, and all that is on the surface of the earth shall become your inheritance," said she also to the owls.

26. "Very well, young girl. As to us, we start; we are going to report (on our errand); go your way, while we shall put the image and likeness of your heart under the eyes of the king," answered the messengers (of Xibalba).

27. When they arrived before the kings, all were in a restless anxiety. "Is it already over?" said then Hun-came. "It is finished, O kings; here is before you her heart at the bottom of this vase." "It is very well, let me then see it," answered Hun-came.

28. Then he gently lifted it with the tip of his fingers, and the reddish liquid, shining with a reddish color, began to spread with the blood: "Light up well the coals and place them over the fire," added Hun-came.

29. After that they had there thrown (the heart) on the fire, and after the Xibalbans had begun to smell (the odor that exhaled from it), all got up at the same time and turned with anxious astonishment towards the perfume which they smelt exuding from the smoke of that blood.

30. While they remained (amazed at what occurred) the owls, warned by the young girl, went their way, ascending in great numbers from the deep smithies of the earth, where they immediately became her partisans.

31. Thus were the princes of Xibalba tricked by this young girl, by who all of them had been blinded (deceived).

CHAPTER IV.

THE VISITATION

1. Now the mother of Hunbatz and Hunchouen (their grandmother) was at home when the woman Xquiq arrived at the house of the mother of Hunbatz and Hunchouen; she was pregnant, and but little time was needed till the birth of those who were named Hunahpu and Xbalanque.

2. When the woman arrived near the old woman, this woman therefore said to the old one, "I arrive, O my lady and mother. I am your daughter-in-law, I am the adopted daughter of your ladyship, lady and mother," said she, entering into the old woman's hut.

3. "Whence came you? Where are my sons? Did they not die in Xibalba? And their two descendants, the tokens of their word, who are called Hunbatz and Hunchouen, do you not see them? Go out from thence, away with you!" was answered by the old woman to the young girl.

4. "Believe me truly, I am certainly your daughter-in-law; for I am the (wife of) Hunhun-ahpu; here they are carried alive. Hunhun-ahpu and Vukub-hunahpu are not dead, and the sentence which struck them has only made them more illustrious; you are my mother-in-law. Therefore see their cherished likeness in those I bear," was said to the old woman.

5. And now Hunbatz and Hunchouen became angry (against

the young woman); their only occupation was to play the flute and to sing; to paint and sculpture, all day long, and they were the consolation of the old woman.

6. Then the old woman answered: "I have no need of you for my daughter-in-law; it is your adultery which is enclosed in your breast; you are a liar; those my children you speak of are dead."

7. And the old woman added: "What I have told you is only too true. But it is well, you are my daughter-in-law, from what I hear. Go then and gather provisions for those who eat; go, reap a basketful; come back then since you are my daughter-in-law, from what I hear," was answered to the young girl.

8. "Very well," answered she. Then she took her way towards the field where were the crops of Hunbatz and Hunchouen, and the road had been opened and cleared by them; the young girl followed it and thus reached the field.

9. But (she found there) one sheaf only; for there remained neither two, nor three; one only sheaf showed itself (over the face of the fields): then the heart of the young girl was broken.

10. "Wretched sinner that I am! Where shall I go fetch that basket crammed with provisions which I have been commanded to fetch?" Then (she thought) of invoking the guardian of foods, so as to get him to bring some back.

11. "Xtoh, Xcamil, Xcacau—you who prepare maize with ashes, and you, guardian of the provisions of Hunbatz and Hunchouen (come to my help)," cried the young girl. Then she took the heads and the extremities of the sheaf, pulled them off softly, without unrooting the sheaf, arranged these (ears which became) ears of maize at the bottom of the basket and thus she succeeded in filling a large basket.

12. Then the young girl took her way; but some of the laboring people took away her basket, and went to carry their burden into a corner of the house at their (usual) burden. The old woman ran up to see it and when she saw so great a bag filled with provisions: "Whence came such a provision? Have you perhaps destroyed my field, or have you perhaps succeeded in carrying off all our crops? I will go and see about it right away," said the old woman, starting along the road to go see the field.

13. But the only ear in the field was standing in the same place, and it was even possible to see the very place where the basket had been put down. With the same swiftness the old

woman came back to the house and said to the young girl: "That is truly a sign that you are my daughter-in-law; I will yet see your labors, and those of the sages you bear (actually in your breast)," was said to the young girl.

CHAPTER V.

THE BIRTH OF THE TWINS, AND THEIR REVENGE.

1. What we will (now) tell is the birth of Hunahpu and of Xbalanque.

2. This then is their birth we are going to relate, when she had reached the day of their birth, the young girl named Xquiq, gave birth.

3. Nevertheless the old woman did not give help, when they were born; instantaneously were they produced, and both were delivered, Hunahpu and Xbalanque (for such were) their names, (and it is) in the mountain that they were brought forth.

4. Then they re-entered into the house; but they did not sleep: "Go and throw them out, for verily they do nothing but cry," said the old woman. Whereupon they were carried on an ant-heap, but their sleep there was delicious: they were carried off from there and were put on thorns.

5. Now, what Hunbatz and Hunchouen desired was that they should die there on the ant-heap; they desired it because they were their rivals (in the arts) and they were an object of envy for Hunbatz and Hunchouen.

6. Even in the very beginning, their young brothers were not received by them in the house; these did not know them, and thus they were brought up in the mountain.

7. Now Hunbatz and Hunchouen were exceptionally fine musicians and singers; having believed, in the midst of great difficulties and labors that they had endured all necessary and possible training (that they had passed, tormented in every manner), they had likewise made themselves (skilful as) players of flute, singers, painters and sculptors; everything that came from their hands was perfect.

8. They knew to a certainty what was their birth, and they were also informed that they were the representatives of their fathers who had gone to Xibalba, where their fathers had died; Hunbatz and Hunchouen were therefore very great sages, and

in their intelligence they had known from the very start all that concerned the existence of their young brothers.

9. But their wisdom did not manifest because of their envy, the evil inclination of their hearts, having prevailed against them, although no act on the part of Hunahpu and Xbalanque had provoked them.

10. For they did naught but hunt with the sabarcán every day; they were loved neither by their grandmother, nor by Hunbatz, nor by Hunchouen: no food was given them; only, when the meal was finished, when Hunbatz and Hunchouen had done eating, did they come.

11. But they did not take offense, and did not become angry; for they knew their nature, and they saw everything clearly as the day. Hence they brought birds when they came every day; but Hunbatz and Hunchouen ate them without giving aught to either of them, Hun-ahpu or Xbalanque.

12. Hunbatz and Hunchouen did naught else than playing the flute and singing. Now Hunahpu and Xbalanque came once without bringing a bird, and when they entered the old woman became angry.

13. "Why do you not bring any birds?" was said to Hun-ahpu and Xbalanque. "This is what it is, our grandmother; our birds have gotten tangled up in the bushy branches of trees," answered they; we are not able to climb the tree to seize them, our grandmother; but let our elder brothers climb the trees; let them come with us and bring down the birds," added they.

14. "Very well, we will go with you to-morrow at the very earliest dawn," said the elder brothers in their answer. Now the wisdom of Hunbatz and Hunchouen had died in both of them in the measure of their defeat: "We will change only their existence and the form of their belly, and may our word have its effect on account of the long sufferings they have caused us. Let us perish, and let us be annihilated, let misfortune happen to us, their younger brethren (such was their desire). Like servants, they have lowered us in their thoughts; likewise therefore we will humiliate them, and we will do it as a sign (of our power)."

15. So said between each other (Hunahpu and Xbalanque), while they went to the foot of a tree called Cante, accompanied by their elder brethren; they walked along, practicing sabarcán shooting; numberless were the birds that sang in the tops

of the trees, and their two elder brothers marvelled to see so many birds.

16. "Here are birds; but not even one only one has yet come to fall at the foot of the tree, and of our birds not one has yet fallen: go then and make them fall, you two," said they to their brothers. "Very well," answered they.

17. But after they had climbed on the tree this tree increased and its trunk became larger; and after, when Hunbatz and Hunchouen wished to come down, they did not succeed in climbing down from the top of the tree.

18. Wherefore they said from the top of the tree: "How has this happened to us, O younger brothers! Wretches that we are! This tree frightens those that look at it, O you two, our brothers," said they from the top of the tree.

19. And Hunahpu and Xbalanque answered: "Take off your girdles, attach them under your bellies, (taking care) to leave one end hanging which you will drag after you; thus will you walk at your ease," added both the brothers.

20. "It is very well, answered they, drawing forth the extremities of their girdles: but in the same instant they became tails, and they were changed into monkeys.

21. Then they went on to the tops of the trees, among great and small mountains; they went all over the woods, making grimaces and balancing themselves on the branches of the trees. Thus Hunbatz and Hunchouen were vanquished by Hunahpu and Xbalanque; but it is only by their magic power that they did it.

22. Then the (latter) returned to their dwelling. Arriving, they said to their grandmother and their mother: "Grandmother, what has happened to our brothers, that in a moment their faces became like those of animals?" asked they.

23. "If it is you who did these things to your brothers, you have ruined me, you have overwhelmed me with sadness. Do not act thus with your elders, O my children," answered the old woman to Hunahpu and Xbalanque.

24. They answered then to their grandmother: "Do not be afflicted, grandmother, you shall see again the faces of our brothers; they will return, only it will be a test for you too, grandmother, take care not to laugh. Now try their fortune," added they.

25. Immediately they began to play on the flute, and they played the air of the Hunahpu-qoy.

26. Whereupon they sang, played the flute and drum, taking their flutes and atabals.

27. Then, making their grandmother sit down with them, they touched their instruments to provoke their elder brothers by their sounds and by their song, whence the air was called Hunahpu-quoy.

28. Then entered Hunbatz and Hunchouen, who started to dance, as soon as they arrived; but, when the old woman had perceived their ugly faces, she laughed as she looked on them, not being able to restrain her laughter: but at the very instant they retired, and she saw their faces no more.

29. "See, grandmother; they have left for the woods. What have you done, grandmother? Four times only can we make this trial, three only remain."

30. "We will call them at the sound of the flute and the song, restrain your laughter, and let the trial recommence," added Hunahpu and Xbalanque.

31. Then they started again to play the flute, (the two monkeys) returned, dancing all the way, to the center of the hall, giving so much pleasure to their grandmother and exciting her gaiety so much, that soon she started again with a burst of laughter: there was truly something so grotesque in their monkey faces, with the amplitude of their lower bellies, the frisking of their tails and the twitching of their stomachs, that there was quite enough to make the old woman laugh as they entered.

32. Then they returned into the mountains. "What shall we do now, grandmother? For the third time only will we begin the attempt," said Hunahpu and Xbalanque.

33. They played the flute once again: (the monkeys) arrived again dancing; and the grandmother (succeeded for the time being) to restrain her laughter. The monkeys climbed to the terrace of the house, showing their large red eyes, their pointed faces, and their various mutual grimaces.

34. Now the old woman looked at them again, and soon she burst out in laughter. But because of the ridicule of the old woman their faces were no more seen. "This time only, grandmother, will we call them out (of the woods), and it will be the fourth time," (said Hunahpu and Xbalanque.

35. They were called once more at the sound of the flute, but they did not return the fourth time, and departed right away into the woods. (The two brothers) then said to their grandmother: "We have tried, grandmother, but they have not come,

although we have tried to call them. But do not grieve: we are here, we, your grandsons, and we will consider you our mother, our grandmother, since it happens thus that (we remained) in memory of our elder brothers, who were named Hunchouen and Hunbatz, as they were referred to generally," said Hunahpu and Xbalanque.

36. Now (Hunbatz and Hunchouen) used to be invoked by musicians and popular bards of olden times, and formerly it was they also painters and sculptors invoked. But they were changed into animals, and became monkeys, because they became proud, and because they maltreated their brothers.

37. Thus occurred the annihilation of their reason.

CHAPTER VI.

THE DEEDS OF THE TWINS

1. In their turn they began their labors, to manifest to the eyes of their grandmother and of their mother. The first thing which they did (was to clear) a field.

2. "We are going to work at the fields, our grandmother, our mother," said they. "Be not afflicted; we who are here, we are your grandchildren, we are in the place of our elder brothers," added Hunahpu and Xbalanque.

3. Then they took their axes, their mattocks, and their carts, and started, each with his sabarcan on the shoulder; they left the house, exhorting their grandmother to send their food. "At noon exactly, let our dinner be brought, grandmother," said they. "Very well, my grandchildren," answered their grandmother.

4. Soon after they arrived at the place where they had to clear the field, and everywhere they put the mattock into the ground, the mattock only (serving them to) clear off the thorns from the surface of the ground, (using) the mattock only to clean the ground. The axe also they sunk into the stumps of the trees, as likewise in their branches, throwing it on to the ground, cutting, making everything fall, woods and convolvuli of all kinds, one single axe stroke cutting all these trees and alone (doing this work).

5. And what the mattock dug was quite as considerable; you could not have measured (the amount of clearing) of thorns and brambles that occurred with one only mattock, you could

not have calculated all that was cleared and what they had thrown on the ground in the large and small mountains.

6. Then they gave their orders to a native (chicop, animal, savage) named Xmucur, (the wood-pigeon), and having made him get on a great trunk of a tree, Hunahpu and Xbalanque said to him: "You will only have to look when our grandmother will come bringing our dinner. Coos as soon as she arrives, and then we will take up the mattock and the axe."

7. "Very well," answered the wood-pigeon.

8. And now they occupied themselves with hunting with the sabarcan and in reality they did not do any cleaning: after which the wood-pigeon cooed; immediately they ran up, the one to seize the mattock and the other to seize the axe.

9. Having covered his head, the one covered his hands on purpose with earth; also soiling his face, like a genuine laborer. The other one also uselessly filled his hands with splinters of wood, as if he had really been occupied in cutting and carpentering.

10. Then was it that they were seen by their grandmother. Then they took their food, although in truth they had done no labor in the field for the sowing; and it was indeed for nothing that food was brought them. Arriving home they said: "We are verily tired, grandmother," said they as they came home, stretching forth, without any reason, their legs and their arms before their grandmother.

11. (When they returned the next day they found), arriving at the field, that all had been put back, standing trees and convolvuli, and that brambles and thorns had again gotten tangled, at the very moment they arrived.

12. "Who has thus played a game with us?" cried they. "It is certainly they who have done that, all these brutes, small and large, the lion, the tiger, and deer, the rabbit, the opossum, the jackal, the boar, the porcupine; the birds large and small; it is they who have operated these things and in a single night they have done it."

13. Then they began again to prepare the field; they did likewise on the surface of the ground with the cut trees, while taking counsel with each other, in the intervals of cutting the trees and clearing out of the bushes.

14. "Only," said they, "we will watch over our clearing. Perhaps at some off moment will we succeed in surprising those

who have come to do these things;" added they while taking counsel of each other. Then they returned to the house.

15. "What do you think, we have been tricked, grandmother. Great bushes, and the virgin forest had again (taken the place) which we had cleared, when we just arrived there, grandmother," said they to their grandmother and mother. "But we will return there and we will watch, for it is not well for any one to act thus with us," added they.

16. Then they armed themselves; then they returned to their cut trees, and hid themselves, sheltered as they were in the shade.

17. Then all the brutes gathered themselves there, every kind grouping itself apart, the large, and the small. And now on the point of midnight they arrived, saying in their language: "Trees, rise up, rise up, convolvuli."

18. Thus spoke they arriving, their multitudes pressing themselves under the trees and under the convolvuli; finally they approached discovering themselves to the glances (of Hunahpu and Xbalanque.)

19. Now the first were the lion and the tiger (the brothers) wished to seize them; but they did not let themselves be (caught). In their turn, the deer and rabbit advanced, their tails close to each other; they seized them; but they pulled off only the extremities, and the tail of the deer remained in their hands, and having thus taken the tail of the deer and of the rabbit, these animals kept only a very short one.

20. The fox and the jackal did not surrender any the more; neither the boar nor the porcupine, and all the animals passed before Hunahpu and Xbalanque, whose heart also burned with anger for not having been able to take a single one.

21. But another one arrived, who came jumping, the very last: then (the two brothers) barring his passage, took the rat in a handkerchief, having afterwards seized him, they pressed his head hard, wishing to choke him. They burned his tail over the fire: that is the time when the rat began to wear a tail, but a tail without hair as well as eyes (flush with his skull) as if they had been pressed out by the young men Hunahpu and Xbalanque.

(To be continued.)

THE LIFE OF JOHANN GEORG GICHTEL

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1772

BY T. R. PRATER

CHAPTERS XVIII AND XIX.

Now follows the history of Gichtel's connection with Dr. de Raadt, who exerted considerable influence upon Gichtel's movements. It would seem that this man was, in a measure, made the vehicle of the opposing force. It happened that the learned Dr. de Raadt paid a visit to a certain Frederick Breckling in Amsterdam, an acquaintance of Gichtel's, and through whom Gichtel had suffered much. There he found on the table a report of these experiences of Gichtel's, which caused his expulsion from the town of Schwoll. After he had read several pages of the pamphlet, his desolate soul found food therein. He asked Breckling where he might find the man who had written that book. Breckling asked him which man he meant and he replied, "The man *Gitel*" (being Dutch he could not plainly pronounce the *ch*). Breckling understood him to say *Giftheil*, and said "He died long ago." Impatiently de Raadt threw the pamphlet upon the table, saying: "If he is dead, this paper is of no use to me." Breckling, casting a glance at the paper, said: "Oh, *that* man is *alive* yet," whereupon de Raadt was overjoyed and asked for his address. Instead of giving the address Breckling had his son lead de Raadt to Gichtel's house. Gichtel and Hoffman were in the room when de Raadt entered, and, as Hoffman wore the garb of a student of Theology, de Raadt mistook him for Gichtel and addressed him. De Raadt lamented bitterly about the state of his own soul, and said that he could not believe God had troubled himself about mankind. He said he did not know where to find a sure foundation; that he was like a reed shaken in the wind. He acknowledged his foolishness and said that he was more of an animal than a man, though he had studied much. Gichtel listened without saying a word. He was astonished at the great learning of de Raadt, which was be-

yond the common. Yet Gichtel saw so clearly de Raadt's blindness, that he could not suppress an inward smile, which however de Raadt immediately noticed, and, looking at Gichtel earnestly, said: "My dear friend, if you realized my sad condition you would have compassion on me. I do not wish to be in the world, yet I cannot leave it; for I have a wife and child, and I do not see any path that I could follow. I assure you I would crawl through a mouse-hole even if I should lose skin and hair, to reach a happier condition." When Gichtel heard he had a wife and child, he was afraid to advise him on account of the great temptations that might lead de Raadt back to the world, so he told him to turn to God, and to ask Him to send the Holy Ghost as his guide, from whose instruction he might learn what he expected to learn from men; as indeed he himself had done. Then taking one of his slippers from his foot, and reaching it to de Raadt, said: "Friend, try this on." When de Raadt asked what he meant by that, Gichtel replied: "You have wife and child, who will not permit you to crawl through the mouse-hole. You cannot travel on my path. My shoe will not fit you. The only advice I feel that I can give at present is that when you go home, sink on your knees, and pray to God through the Son that He may send you the Holy Ghost, that He may show you within your heart and mind the path that you, your wife, and child, must tread. De Raadt was delighted with this answer; and when bidding farewell asked them to aid him by their prayers. Gichtel did so in secret, and the result was that de Raadt's heart was opened to love. In three days Gichtel and Hoffman each received a long letter from de Raadt, in which he thanked them very much for having opened his heart to the Holy Ghost, and put him on the Path, which, though very narrow, was yet in accordance with the Gospels and the truly apostolic Path that leads to God. He hoped that he would be able to follow it to the end of his life and asked them to send him a few rules. When his wishes in this matter had been complied with, he answered: "You have sent me a letter full of good rules, but have forgotten to indicate the powers necessary to carry them out." Gichtel replied convincingly that he must ask these powers from God, and that the beginner was like a child that needs the guidance and aid of its mother. Gichtel also emphasized, as de Raadt would see from 1 Cor. VII, that this Path was not easy to tread, partly because the strictest continence was necessary, partly because de Raadt had to support wife and child; and

cautioned him not to be overhasty. De Raadt, accepting this advice continued his undertaking wisely. He communicated all his experiences to his wife who approved of them and aided him to accomplish them even though it entailed self-sacrifice on her part. Her prayer helped him to reach deeper into nature, and he came to the point where he felt that he would die rather than return to his old life. Gichtel observed with interest how the spiritual fire in de Raadt so soon became intense enough to enable him to carry out his vow of continence and complete renunciation of the world. But later on de Raadt complained to him about the temptations of the flesh, and Gichtel urged him to remain firm, especially as he had undertaken this course of his own free will.

CHAPTER XX.

At this period Gichtel, like Joseph of old, began to manifest the light of Divine Wisdom, and to make it shine through de Raadt's soul. De Raadt owed 1,200 guilders at the time he became acquainted with Gichtel. He told Gichtel how much this debt worried him, and that it was an impediment to his prayers. This aroused Gichtel's sympathy, but he was unable to help him, as he himself did not have the money. But he asked de Raadt whether he thought God was rich enough to give him the money? De Raadt answered: "I do not know what faith is; I have not the least experience in it. The Lord help my unbelief." Gichtel replied: "Very well then, go home, and fall upon your knees. I will do the same in privacy, and we will see what God can do." Eight days afterwards, as De Raadt was returning home, a person who carried a bag upon his back joined him; and when he arrived home this unknown man threw the bag on the ground, saying that God had moved the heart of the rich mayor of the town of A. to make him a present of some money, which on being counted, was found to amount to the needed sum of 1,200 guilders. De Raadt was delighted; but Gichtel reprimanded him, telling him that he should now have faith; that he should believe that with God all things are possible; that God dearly loved mankind, and would forsake no man who would trust in him. After this manifestation of God's divine power other wonderful things happened. Another person was rescued from debt and actual want in a still stranger way.

Gichtel perceiving that the heart of de Raadt was too small to

contain the great sweetness of Divine Wisdom, asked him earnestly not to mention to anyone the experiences he had undergone, and especially to keep secret his own connection therewith, inasmuch as de Raadt lacked calmness and silence. De Raadt faithfully promised this, but did not do so; and when opportunity arose spoke freely about his return to God. Then his friends and pupils questioned him further, as to whether he could indefinitely carry out his pledges and retain his faith. So de Raadt was driven to acknowledge that he had the help and assistance of a person better established in the Divine Life than himself; for he felt himself yet only a weak, glimmering flame.

(To be continued.)

"Happy," my brother? First of all, what difference is it whether thou art happy or not! To-day becomes Yesterday so fast, all To-morrows become Yesterdays; and then there is no question whatever of the "happiness," but quite another question. Nay, thou hast such a sacred pity left at least for thyself, thy very pains, once gone over into Yesterday, become joys to thee. Besides, thou knowest not what heavenly blessedness and indispensable sanative virtue was in them; thou shalt only know it after many days, when thou art wiser! * * *

The only happiness a brave man ever troubled himself with asking about was, happiness enough to get his work done. Not "I can't eat!" but "I can't work!" that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man. That he cannot work; that he cannot get his destiny fulfilled. Behold, the day is passing swiftly over, our life is passing swiftly over, and the night cometh when no man can work. The night once come, our happiness, our unhappiness,—it is all abolished; vanished clean gone; a thing that has been: "not of the slightest consequence." * * * But our work,—behold that it is not abolished: that it has not vanished; our work, behold it remains, or the want of it remains;—for endless Times and Eternities, remains. * * * What hast thou done, and how? Happiness, unhappiness: all that was but the wages thou hadst; thou hast spent all that, in sustaining thyself hitherward."

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—*Thomas Carlyle, "Past and Present."*

MOMENTS WITH FRIENDS

"How can we tell what we have been in our last incarnation?" asked a visitor the other night after a lecture.

The only way to tell is to know positively as who we lived before. The faculty by which this knowledge comes is memory, of a higher order. In the absence of that, each may form estimates of what he was before by what he really likes now. It is only reasonable to suppose that, if we have any choice in the matter, we would not select as the condition or environments into which we were to come, such as were unsuited to our tastes or development and, on the other hand, if we have no choice, then, the law which governs reincarnation would not put us into conditions unsuited for development.

We feel in sympathy with or are opposed to certain ideals, characters, classes of people, types of people, crafts, professions, arts and occupations, and this would indicate whether we had worked for or against these before. If we feel at home or ill-at-ease in good or bad society, that would indicate to what we had been accustomed before. A tramp, accustomed to sunning himself idly on an old wharf or along a dusty country road, would not feel comfortable in polite society, a chemist's laboratory, or on the rostrum. Nor would one who had been an active industrious man, mechanically or philosophically inclined, feel comfortable and at ease sunning himself, unwashed, in ragged clothes.

We may with fair accuracy infer what we were in the past life not by wealth or position in the present, but to what our impulses, ambitions, likes, dislikes, controlling passions, draw us in the present.

"Can we tell how many times we were born before?"

The body is born and the body dies. The soul is neither born nor dies, but incarnates into the body which is born and leaves the body at the body's death.

To know how many lives a soul has spent in this world, take a glance at the different races now in the world. Consider the moral, mental and spiritual development of an African, or South Sea Islander; and then that of a Newton, Shakespeare, Plato, Buddha, or Christ. Between these extremes think of the different grades of development which humanity presents. After this ask where do "I" stand between these extremes.

After averaging the position see how much "I" have learned from the experiences of the present life—the ordinary man learns but little—and how do "I" act what "I" have learned. After this interesting question, we may perhaps form some idea of the number of times it must have been necessary to have lived in order to have reached even the present state.

There is no way for any one person to tell how many times he has lived before except by actual knowledge and a continued consciousness from the past. If he were told he lived twice or fifty thousand times the information would not benefit him, and he would not be able to verify it except by knowledge which comes from his own soul. But by the illustration given we may perhaps form some idea of the millions of years through which we must have come to have reached the present state.

"Are we conscious between our reincarnations?"

We are. We are not conscious in the same manner as we are during life in the body. This world is the field of action. In it man lives and moves and thinks. Man is a composite being made up or composed of seven men or principles. At death the divine portion of man separates itself from the grossly material portion, and the divine principles or men then dwell in a state or condition which has been determined by the thoughts and actions through the entire life. These divine principles are the mind, soul, and spirit, which, with the higher desires, pass into the ideal condition which the life on earth has determined. This condition can be no higher than were the thoughts or ideals during life. As these principles are disconnected from the grossly material portion they are not conscious of the evil of the life. But they are conscious, and live out the ideals which have been formed during the life just ended. This is a period of rest, which is as

necessary to the soul's progress as a rest at night is necessary to fit the body and mind for the activities of the coming day.

At death, the separation of the divine from the mortal principles allows the bliss of the living out of ideals to be experienced. This is a conscious state between reincarnations.

"What are the theosophical views of Adam's and Eve's reincarnations?"

Whenever this question has been asked of a theosophist it has caused a smile, for even though the idea of Adam and Eve being the first two human beings who lived in this world has been shown in its absurdities by modern scientific investigations, yet the question quite frequently comes up.

The well informed man will at once say that evolution shows this tale to be a fable. The theosophist agrees with this, but saying that the early history of the human race has been preserved in this myth or fable. The Secret Doctrine shows that the human family in its early and primeval state were not as they are now, made up of men and women, but that in fact there was no sex. That gradually in the natural development a dual sex or hermaphroditism, was developed in each human being. That still later were developed the sexes, into which humanity at present is divided.

Adam and Eve does not mean one man and one woman, but the whole humanity. You and I have been Adam and Eve. The reincarnations of Adam and Eve is the reincarnation of the human soul in many different bodies, in many lands, and through many races.

"What is the length of the time appointed between reincarnations, if there is any specified time?"

It has been said that the period between incarnations, or from the time of the death of one body until the soul takes up its abode in another which is born into the world, is about fifteen hundred years. But this by no means applies to all people, and especially not to the active-minded modern western man.

The good man who longs for heaven, who performs good works in this world and has ideals and a vivid imagination, one who longs for an eternity in heaven, may have a heaven for an immense period, but it is safe to say that such is not the average man in the present day.

Life in this world is the field of action in which seeds are sown. Heaven is a state or condition of rest where the mind rests from its labors and works in life that it may be again reincarnated. The period after which the mind is drawn back depends on what it has done in life and where it has placed its thought, for wherever the thought or the aspiration is to that place or condition the mind will go. The period is not to be measured by our years, but rather by the mind's capacity for enjoyment in activity or rest. A moment at one time seems to be an eternity. Another moment passes like a flash. Our measurement of time, therefore, is not in the days and years which come and go, but in the capacity for making these days or years long or short.

The time is appointed for our stay in heaven between reincarnations. Each one appoints it himself. Each human being lives his own life. Inasmuch as each differs in detail from every other no definite statement as to time can be made other than that each makes his time himself by his own thoughts and actions, and it is long or short as he makes it. It is possible for one to reincarnate in less than a year, though this is unusual, or to extend the period for thousands of years.

"Do we change our personality when we return to earth?"

We do in the same manner that we change a suit of clothes when it has served its purpose and no longer is necessary. The personality is made up of elemental matter combined into form, animated by the principle of life, directed and promoted by desire, with the lower phases of the mind acting therein through the five senses. This is the combination which we call the personality. It only exists for the term of years from birth to death; serving as the instrument with and through which the mind works, comes into contact with the world, and experiences life therein. At death, this personality is laid aside and returns into the occult elements of earth, water, air, and fire, from which it was drawn and combined. The human mind then passes on to its state of rest after the enjoyment of which it builds up and enters another personality to continue its education and experiences in the world.

A FRIEND.