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The history of life and death and the promise of immortality is written in the Zodiac. One who would read it must study the unborn life and follow its development through the ambitions and aspirations while traveling through this world.

# THE WORD

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## THE ZODIAC.

**B**EFORE our historical period, wise men read the history of the creation of all things in the zodiac, as it was there unrolled and recorded by time—that most implacable and impartial of historians.

Through many and repeated experiences on the wheel of rebirth in this world, men became wise; they knew that the body of man was a duplicate in miniature of the great universe; they read the history of universal creation as it was re-enacted in the genesis of each human being; they learned that the zodiac in the heavens could only be understood and interpreted by the light of the zodiac in the body; they learned that the human soul comes from the unknown and slumbers and dreams itself into the known; and that it must awake and pass consciously into infinite Consciousness if it would complete the path of the zodiac.

Zodiac means "a circle of animals," or "a circle of lives." The zodiac is said by astronomy to be an imaginary belt, zone, or circle of the heavens, divided into twelve constellations or signs. Each constellation or sign is of thirty degrees, the twelve together making the entire circle of three hundred and sixty degrees. Within this circle or zodiac are the paths of the sun, moon, and planets. The constellations are named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. The symbols of these constellations are ♈, ♉, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓. The zodiac or circle of constellations is said to extend about eight

degrees on each side of the equator. The northern signs are (or rather were 2,100 years ago) ♈, ♉, ♊, ♋, ♌, ♍. The southern signs are ♎, ♏, ♐, ♑, ♒, ♓.

To have been kept in the minds of the people, and handed down to us from them by tradition, the zodiac must have had a practical bearing on their life. The zodiac was the guide of all primitive peoples. It was their calendar of life—the only calendar to guide them in their agricultural and other economic pursuits. As each of the twelve constellations of the zodiac in turn appeared at a certain part in the heavens, they knew it to be the sign of a particular season and they governed their actions and attended to the occupations and duties made necessary by the season.

The motives and ideals of modern life are so different from those of the ancients that it is difficult for the man of to-day to appreciate the industrial and professional occupations, the home, and the religious life of ancient peoples. The reading of history and mythology will show the keen interest which the people of early periods took in all natural phenomena, and especially the phenomena of the heavens. Aside from its physical meaning, there are many meanings to be taken from every myth and symbol. The significance of a few of the constellations have been given in books. These editorials will endeavor to point out several of the different meanings of the zodiac—as it is related to man. The following application may be found scattered through the works of those who have written on the subject.

When the sun passed the vernal equinox, men knew that it was the beginning of spring. They called that constellation the first, and named it "Aries," the ram, because it was the season of lambs or rams.

The constellations which followed, and within which the sun completed his journey, were numbered and named consecutively.

When the sun passed into the second constellation, they knew it to be time to plough the ground, which they did with oxen, and as that was the month when calves were born, they named the constellation "Taurus," the bull.

As the sun rose higher the season grew warmer; the birds and animals had mated; the minds of young people naturally turned to thoughts of love; lovers became sentimental, composed verses and walked arm in arm through green fields and among spring flowers; and so the third constellation was called "Gemini," the twins, or lovers.

The days grew longer as the sun continued to rise higher in



the heavens, until he had reached the highest point in his journey, when he crossed the summer solstice and entered the fourth constellation or sign of the zodiac, after which the days decreased in length as the sun began his backward course. Owing to the oblique and retrograde motion of the sun, the sign was called "Cancer," the crab, or lobster, so called because the oblique retrograde motion of the crab described the motion of the sun after he had passed into that sign.

The heat of summer increased as the sun continued his journey through the fifth sign or constellation. The streams in the forests were often dried up and wild beasts frequently entered villages for water and in search of prey. This sign was called "Leo," the lion, as the lion's roar was often heard at night, and also because the ferocity and strength of the lion resembled the heat and power of the sun at this season.

The summer was well advanced when the sun was in the sixth sign or constellation. Then the corn and the wheat began to ripen in the fields, and as it was customary for girls to gather the sheaves, the sixth sign or constellation was called "Virgo," the virgin.

Summer was now drawing to a close, and when the sun crossed the line at the autumnal equinox, there was a perfect balance between the days and nights. This sign, therefore, was called "Libra," the scales, or balances.

At about the time the sun had entered the eighth constellation, the frosts seemed to bite and cause vegetation to die and decay, and, with the poisonous winds from some localities, would spread diseases; so the eighth sign was called "Scorpio," the asp, dragon, or scorpion.

The trees were now denuded of their leaves and vegetable life had gone. Then, as the sun entered the ninth constellation, the hunting season began, and this sign was called "Sagittarius," the archer, centaur, bow and arrow, or arrow.

At the time of the winter solstice the sun entered the tenth constellation and announced that he had reached the lowest point in his great journey, and, after three days, the days began to get longer. The sun then began his northern journey in an obliquely forward motion, and the tenth sign was called "Capricorn," the goat, because while feeding goats continually ascended the mountains in an oblique direction, which best symbolized the obliquely forward motion of the sun.

When the sun had passed into the eleventh constellation, there usually came heavy rains and a great thaw, the snows

melted and often caused dangerous freshets, so the eleventh sign was called "Aquarius," the water-man, or sign of water.

With the passage of the sun into the twelfth constellation, the ice in the rivers began to break up. The fish season began, and so the twelfth sign of the zodiac was called "Pisces," the fishes.

So the zodiac of twelve signs or constellations was handed down from generation to generation, each sign appearing to take the place before it in every period of 2,155 years. This change was due to the sun's falling back a few seconds in every year of 365 1/4 days, which period was required for him to pass through all the twelve signs, and which continual falling back caused him in 25,868 years to appear in any sign that he had been in 25,868 years before. This great period—called a sidereal year—is due to the precession of the equinoxes, when the pole of the equator has revolved once around the pole of the ecliptic.

But although each sign appeared to change its position for the one before it in every 2,155 years, the same idea of each of the signs above mentioned would be maintained. Races living in the tropics would have signs suited to their seasons, but among every people the same ideas would prevail. We see this in our own times. The sun has been in pisces over 2,155 years, a mesianic cycle, and is now passing into aquarius, but we still speak of aries as the sign of the vernal equinox.

This is the material physical basis for the signs of the zodiac being named as they are. It is not as strange as it may at first seem that the same ideas concerning the zodiac should prevail among widely separated peoples and through all periods, because it was the course of nature and, as already shown, the zodiac served as a calendar to guide the people in their pursuits, even as it now serves to guide us in the making of our calendars. But there are many other reasons for thus preserving the same ideas among different races, about the constellations, which may appear to some as a fanciful collection of meaningless signs and symbols.

From the earliest ages, there have been a few wise men who attained to divine knowledge, and wisdom, and power, by a method and process not ordinarily known or easily followed. These divine men, drawn from every nation and from every race, united into a common brotherhood; the object of the brotherhood is to work for the interests of their human brothers. These are the "Masters," "Mahatmas," or "Elder Brothers," of whom Madame Blavatsky speaks in her "Secret Doctrine," and from

whom, it is claimed by her, she received the teachings contained in that remarkable book. This brotherhood of wise men were unknown to the world at large. They selected from every race, as their disciples, such as were physically, mentally and morally fitted to receive instruction.

Knowing what the people of any period are capable of understanding, this brotherhood of wise men permitted their disciples—as messengers and teachers of the people to whom they had been sent—to give to the people such explanations of the zodiac as would serve the double purpose of answering to their needs and at the same time preserving the names and symbols of the signs. The occult and inner teaching was reserved for the few who were ready to receive it.

The value to the people of preserving the knowledge of the signs of the zodiac through all phases of racial development lies in the fact that each sign is not only assigned to and corresponds with a part of the human body, but because the constellations, as groups of stars, are actual occult centers in the body; because these constellations are similar in appearance and function. Further, it was necessary to preserve the knowledge of the zodiac in the minds of the people because all must in the course of development become aware of these truths, that each, when ready, would find the aid needed and at hand in the zodiac.

Let us now compare the animals or objects and the symbols of the zodiac, with the physiological parts of the body to which the signs and symbols are assigned.

Aries, the ram, was the animal assigned to the head because that animal is made conspicuous by the use of its head; because the sign of the ram's horns, which is the symbolical sign of aries, is the figure formed by the nose and eyebrows on every human face; and because the symbol of aries stands for the half circles or hemispheres of the brain, held together by a perpendicular line, or, a perpendicular line dividing from above and curving downward, thereby signifying that the forces in the body rise by way of the pons and medulla oblongata to the skull and return to rejuvenate the body.

The bull was assigned to the neck and throat because of the great strength of that animal in its neck; because the creative energy is closely connected with the throat, because the two horns of the bull symbolize the downward and upward paths and the two currents in the body, as they descend from and ascend to the head, through the neck.

The twins, or lovers, represented so differently by the different almanacs and calendars, always preserved the idea of two opposites, the positive and negative which, though each distinct in itself, were both still an inseparable and united pair. This was assigned to the arms because, when folded, the arms and shoulders formed the symbol gemini,  $\Pi$ ; because lovers would place their arms around each other; and because the right and left arms and hands are the two most powerful positive and negative magnetic poles in the body as well as being the organs of action and execution.

The crab, or lobster, was chosen to represent the breast and thorax because that part of the body contains the lungs which has the downward and forward motion of the crab; because the legs of the crab best symbolized the ribs of the thorax; and because cancer,  $\mathcal{C}$ , as a symbol indicated the two breasts and their two streams, and also their emotional and magnetic currents.

The lion was taken as the representative of the heart because this was the animal universally chosen to represent courage, strength, valor and other qualities always relegated to the heart; and because the symbol of leo,  $\mathcal{L}$ , is outlined on the body by the sternum with the right and left ribs on either side, in front of the heart.

Because of the conservative and reproductive nature of woman, virgo, the virgin was chosen to represent that part of the body; to preserve the seeds of life; and because the symbol of virgo,  $\mathcal{V}$ , is also the symbol of the generative matrix.

Libra,  $\mathcal{L}$ , the scales or balances, was selected to show the division of the trunk of the body; to distinguish between each body as being either feminine or masculine, and to symbolize by virgo and scorpio both of the organs of the sexes.

Scorpio,  $\mathcal{S}$ , the scorpion or asp, represents the masculine sign as a power and a symbol.

The signs sagittary, capricorn, aquarius, pisces, which stand for the thighs, knees, legs, and feet, as such, do not represent the circular or occult zodiac which it is our intention to deal with. It will therefore be left to a subsequent editorial where it will be shown how the zodiac is that universal design by which universal powers and principles operate and how by the action of which these principles are transferred to the body, and to the building of the new body or embryo of man, physical as well as spiritual.

## ORIGIN OF THE UNIVERSE AND MAN.

BY ALEXANDER WILDER, M. D.

TIMAIOS.

*Concluded.*

**P**LATO, speaking as the Pythagorean Timaios, has thus set forth the forms and kinds of bodies, as they are diversified by changes and combinations. He next proceeds to consider their impressions upon us. These pertain specifically to the corporeal structure, our external being, and to that portion of the soul which is mortal and perishable. As the discourse proceeds he seems to speak distinctly in his own personality.

Beginning with sensations, he attributes heat to the sharpness of fire. The minute particles of fire, being in the form of pyramids, four-sided, have the effect when they come into contact with objects, to penetrate them and separate the constituent particles from each other. This produces with living bodies the feeling of "heat." But when objects of a repellent character come into contact with bodies, the contrary tendency is excited of bringing the constituent particles more closely together, thus producing the sense of "cold." When our flesh yields from contact and pressure the substance is called "hard"; but if the substance itself yields, it is "soft." From our conceptions of *up* and *down* come the distinctions which are known as "lightness" and "weight" or heaviness. Bodies with unevenness of surface are "rough," and those having an even surface are "smooth."

The most important of these impressions are the sensations of "pleasure" and "pain." A body that is easily moved communicates an impression to the contiguous parts, and this passes on as in a circle, all the time widening as we see in water when something has struck upon it. In the human body the impression is continued till it has reached the seat of mental consciousness, when it will be cognized as "sensation." If the impres-



sion is violent and contrary to nature, it is "painful," but if it is conformable to nature it is "pleasant" and agreeable. If, however, it is very moderate and gentle it will not be perceived at all. Superlative pleasures are ministered to the mortal portion of the soul from perfumes, but pain results from violent procedures, such as burning and cutting of the body.

"Taste" is also explained as being produced by peculiar expansions and contractions of the little blood vessels of the tongue. Earthy particles enter these vessels and are dissolved. The various results are named accordingly. Substances which contract these vessels are called "astringent," but when this is moderate, their flavor is only "harsh" or "sour." If they purge away whatever is adhering to the tongue, and do this immoderately, as in case of an alkali, they are styled "bitter." But if this takes place more moderately, they are described as "salt." Substances which heat and are heated by the temperature of the mouth, and softened by it, and which also affect the head, are "pungent." When they mix with the fluids in the smaller blood-vessels and create disturbance in the constituent particles, like boiling or fermentation, the cause of these things is called "acid." But when the impression is contrary to all these, and is agreeable, restoring everything to a natural condition, it is known to us as "sweet."

The philosopher dismisses the subject of "smell" with a brief notice. Odors are explained as being products but half-developed, which are generated by the changing of water into air or air into water, as when bodies are damp, or putrefying or liquefying, or smoking. All smells are thinner than water and thicker than air. They may be agreeable or disagreeable, according as they irritate or please the air-passages and parts connected with them.

The sense of "hearing" is set forth no less ingeniously. Sound is defined as a vibration of the air which passes through the ears, brain, and blood to the soul; and the motion which is thus produced is "hearing." There are many varieties, as "sharp" and "flat," "smooth" and "rough," "loud" and "low," also a harmony of sound.

A fourth class of objects of sensation includes in its purview the large variety of "colors." These are described as a flame which proceeds from individual bodies, and they are perceived and distinguished from each other by the faculty of "sight." Among the particles which thus issue forth, some are greater and others less than those of the flame which emanates



from the eyes. Others are equal. These last are not cognized as having color, and are called "transparent." The particles of flame which are larger than those of the eye, contract the sight, and are termed "black" or "dark."\* Those which are smaller dilate the sight and are "white." When a sharper radiation from an object falls upon the eyes and moistens them, the flow of "tears" is caused in which all sorts of colors are generated. The impression is described as "dazzling," "bright," "lustrous."

The colors themselves are explained as resulting from various commixtures. The intermediate flame which radiates from a body and mingles with the moisture of the eye without dazzling, produces the line which we call "red." White and red blended together produce "xanthous," auburn, or yellow. When red is combined with white and dark rays, there is evolved the color known as "umber." A mixture of yellow and brown makes a "tawny" or dark red hue. Black and white rays combined produce "dun" or "brown"; the mingling of yellow and white results in a "pale yellow" only. But radiations of brilliant white united with a large quantity of black rays creates the "dark blue"; and the dark blue blended with white, forms "gray." The combination of white and deep red with black develops "green." The philosopher notes the unlimited character of the subject and cuts it short with the sentence: "The Deity is able in such ways, as possessing the superior knowledge and power, to blend many things in one and to dissolve one into many, but no human being can do these things."

He then proceeds with his subject: "All these things in this category, subsisting by their nature from necessity, the creator took in addition, in the bringing of the most beautiful and best into objective existence, in order that he might produce to self-sufficient and absolutely perfect divinity. Hence we must distinguish two kinds of causes—the one necessary, and the other divine. We are to search for the divine cause in all things, in order to the attaining of a blessed life, so far as our nature is capable; but we should also for the same reason take into account the necessary cause of these things, as without both these we can neither cognize, understand, nor participate in the things which we are earnestly engaged in searching out.

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\*The Greek term *melas* is used to designate not only actual blackness, but also dark colors of different shades.

## HOW MAN WAS CREATED.

All was chaos. There was nothing like order except it happened by accident, nothing worthy even of a name—not even fire or water, air or earth. Then the creator established order and symmetry, and constituted the universe, a living being, comprehending in itself everything that lived, whether mortal or immortal. Himself the progenitor of divine beings, he devolved it upon lesser divinities to fashion the mortal races. Receiving from him the immortal principle of the soul, they devised a mortal body for its vehicle. They also brought into existence in addition another form of soul, mortal, and possessed of powerful and urgent emotions. First of these was pleasure, the great allurements to wrong-doing; afterward the pains inciting to flight from whatever things are good; then rashness and fear, two counsellors void of judgment; passion hard to be appeased, and hope easily led astray by unreasoning sense and all-daring love. Blending all these necessarily together, these divine ones created the mortal race. Dreading to contaminate the divine quality, which was in no way the product of necessity, they constructed a different abode for the mortal part of the soul, and placed the neck as an isthmus and boundary between the two. The mortal constituents of the soul were assigned to the breasts and trunk. A part of these being naturally superior and the other part inferior, they made two divisions of the trunk, placing the diaphragm between them as a partition. That part of the soul which participates of courage and forcefulness, and is ambitious, they gave a home nearer to the head between the heart and neck in order that it may co-operate with the reasoning faculty in holding fast the multitude of eager longings, when they are not willing to comply with the mandate and pleading from the citadel.

The heart being the beginning of the blood-vessels which extend through the body, they established it in the guard-house, in order that in case of any outbreak of passion, it may transmit by way of these narrow channels the appeals and warnings of the reasoning faculty, thus bringing the body to obedience, and enabling the best that is in us to take the lead in everything. The lungs are placed like a soft cushion around the heart, and serve as a protection to it as well as to give respiration.

The part of the soul which craves foods and drinks, and what is needed for sustenance, they placed between the heart and navel, making the place a sort of manger. Here also was as-

signed the liver, to qualify the irregular activity of this part of our being, so that the soul may enjoy suitable repose at night, together with the faculty of divining during sleep, to make up for being destitute of a reasoning faculty and sagacity.

Obeying the direction to make the mortal race as superior as possible, the divinities established in it the faculty of divination. This power the Deity gave as a supplement to the human mania or rapture, and hence it is manifest only when the faculty of intelligence is fettered by sleep or overcome through disease or enthusiastic rapture. But an intelligent individual may understand both the things uttered and recollected, when asleep or awake, and which are of the nature of divination or of divine inspiration, and to explain rationally the visions which he contemplates whether they signify what is future or past, evil or good. It is not the office of the individual who is thus affected, while he remains in this condition, to understand or interpret what is beheld or uttered by himself. Hence the order of "prophets" or interpreters is employed. Some call them "diviners," but they are not.

Besides the liver, there is the spleen also, aiding it in the work of removing impurities. The formation of the rest of the body is next considered. The belly with the numerous convolutions of the intestines serves as a receptacle for the food, preventing it from passing so quickly as to require rapid supplies anew, and thus by insatiable gluttony rendering the whole human race opposed to philosophy and the muses, not obeying the divinest of the influences with us.

The next thing presented to view relates to the history of the framework of the body. This has its source, the philosopher declares, from the "marrow;" by which designation he means the cerebro-spinal nervous system, the brain and spinal cord. "The bonds of life which fasten the soul to the body," he affirms, "are bound in this substance, and it constitutes the radical germ of the mortal race." The Deity formed it from the primal triangular particles, and implanted in it the rudiments of human souls, establishing the innumerable forms and figures which the souls were to have. That portion of the nervous substance which contains the divine principle, the "encephalon" or "brain," was fashioned in globular form; and the remaining portion in which the mortal part of the soul exists, was extended in both round and oblong shapes. Giving this nerve-material a covering of bone, he developed from it our whole body.

In the arranging of the structure of bone, the skull was shaped as a sphere to surround the brain. The vertebral column was extended downward from it along the whole trunk. Then came the bones of the other parts of the body. The muscles and flesh were also contrived in order to make the body flexible, and as a protection against the extremes of weather and injury from falling. Those bones which have marrow and are most endowed with soul, do not have but little flesh, but the others have abundance. The tongue, however, is an exception. If the head had been constructed abounding with tendons and flesh the term of human life would have been twice as long, and even longer; but the divine creators considered a better quality of life preferable, though it must be for a shorter term. Hence the brain is covered by a thin bone, and though gifted with superior endowment of mind it is weaker physically than the rest of the body.

We have also the organs of the mouth, teeth, tongue and lips. They perform a twofold office, the admitting of food for the nourishing of the body, and the permitting of the utterance of words, which when these are enriched by intelligence, is the most beautiful and the very best of all flowing streams.

Over the head the scalp is spread, which serves many and important purposes. Upon it grows the hair, giving shade and protection from the extremes of heat and cold. The divine fabricators likewise placed a hard membrane about the fingers, composed of a mixture of tendon, skin and bone. This they did, foreseeing that from men there would be produced women and the several races of animals, and as the animals would require it, they placed skin and hair upon them and established the growing of the nails at the extremities.

It was necessary to provide means of sustenance for the new race. This was effected by the creating of trees and plants that should supply the required nourishment. There are those which have been made useful by cultivation, as well as those of more ancient periods which grew wild. Plato and Empedokles believed plants to be living beings, animated by a soul, and possessing both a masculine and feminine nature. Being first engendered by an intermingling of a nature akin to the human with forms and senses, it was considered necessary to regard them as living beings having the mortal soul and susceptibility to pleasure, pain and desire, but without power to form opinion, or reasoning, or the superior mind. The only difference from being an animal consisted in their being rooted fast in one spot.

Having now gone through with the organism of the body and provision for its nourishment, the next description is given of the lungs and connecting vessels, and their service in respiration. Intimately connected with this function is the maintenance of the vital warmth, so absolutely necessary to the performance of the several bodily functions, and even to existence itself.

Peculiar stress is laid upon the color of red, and it is explained by the hypothesis that its nature consists of coloric interblended with moist earthy substances. Hence the blood is red, as containing the nourishing principle of the entire body.

The process which we know as alimentation and nutrition is explained as common to every living thing. Our own bodies are all the while melting away, and the material going back to that to which it is allied. At the same time, the blood, which flows through the body in imitation of the revolutions of the universe, replenishes the voids that are thus created. When these supplies are exceeded by the wasting, there is decay, but when they are the more abundant, there are growth and enlargement. The agency which induces these motions and changes in the body is imputed by the philosopher to a common force analogous to what is possessed by amber and the lodestone. In earlier periods of life the triangular particles of the body are new, as being formed from fresh timber, and the frame is delicate. By the assimilating of new particles the individual grows. But when in course of time the inherent energy of the particles is relaxed, the ability to assimilate food becomes lessened, and the condition comes apace of advanced age. Eventually the bonds about the nervous system which hold fast the soul, are unloosed, and it is set free. The soul which has been thus liberated after the course of nature, flies away, delighted. But everything which is not contrary to nature is sweet. So it is with death. When it occurs with diseases or by bodily injuries, it is painful and compulsory; but when it comes with old age or according to nature, it is the easiest of all and comes rather with pleasure than with pain.

In regard to the origin and nature of diseases, Plato is explicit in imputing them to the condition of the blood. He explains that as the flesh and tissues dissolve and effete substances pass into the veins, and so work mischief to the blood itself. They become hostile to the constitution of the body; the dark part takes on an acid condition, bile is formed, and likewise acid and white phlegm. All these become active in the inducing



of disease. The blood not being replenished in the order of nature, but chiefly from these substances contrary to nature, a general disorder results. He discriminates between the several forms in which this is manifested, describing some of them as suppurative and capable of recovery, but others as liable to become gangrenous, and so as being more dangerous. The varieties of such complaints is innumerable. When the bone is involved, the ailments become more severe; and when the marrow or nerve-structure is affected, the most unmanageable and fatal complaints are liable, the whole nature of the body going wrong.

Plato also enumerates a third form of disorders as resulting by the breath or gas in the body, by phlegm the effect of inflammation, and by bile. When the passages to the lungs are obstructed by mucus, the breath finding no proper egress in one direction, there is general disturbance, and painful diseases ensue, with copious sweating. In aggravated conditions tetanus or opisthotonos is induced. If the mucus or "white phlegm" can be relieved by breathing, the result is less severe, but various forms of vitiligo and similar complaints may occur. When the head is affected, and the patient is assailed while awake, epilepsy is a result. An acid and salt mucus induces catarrhal disorders, for which there are many names.

In his explanation of inflammations, Plato seems to recognize the existence of the sympathetic or ganglionic nervous system, formerly little noticed by investigators. The bile is set down as the morbid agent, and when it is retained in the body it produces many inflammatory disorders. When mingled with the blood it disturbs the action of those fibres or nerves which are distributed into the blood to vivify it, giving it proper thinness and density. These fibres preserve the blood in proper condition by an innate principle of nature. The bile, which is in its nature old blood that has been changed into it by the dissolving of the flesh, first becomes condensed by this influence, and then in this condition produced chills and trembling internally. If it is sufficiently inflammatory to overcome the influence of the fibres of the ganglionic system, it will make its way to the cerebro-spinal system, break the bonds of the soul and set it completely free. But in less violent conditions the bile is mastered by the energies of the body and expelled, or else is forced into the intestines to be driven out like a fugitive. In these procedures it causes diarrhoeas, dysenteries and other forms of bowel complaint. But if the body is overheated, there



may be continued fever. When air is the cause, the fever is quotidian, prevailing every day; if it be water, the fever is tertian, intermitting alternate days; and if it fall under the classification of earth, it is quartan, which is very hard to treat successfully.

There is also disease of the soul or moral nature, the philosopher remarks, which originates from the manner of life of the body. "It must be admitted," says he, "that unreason is the disease of the soul.\* There are two forms of unreason; the one mad passion, and the other unteachableness. Any emotion which a person experiences, that induces either condition must be called disease. Inordinate pleasures and pains are accordingly to be set down as most formidable maladies in the soul; for a man who is either overjoyous or, on the contrary, borne down by pain and suffering, and endeavors unreasonably to keep hold of the one and to escape from the other, can neither see nor hear anything aright, but through his disordered condition is hardly capable of exercising the reasoning faculty. The individual in whom the seed of life about the nervous system is present, abundant and overflowing, will naturally be correspondingly like a tree that is overladen with fruit. He will thereby suffer many severe pains and have many pleasures of his desires and the results incident to such things. He is tormented for most of his life by the greatest pleasures and pains of mind, and the soul being disordered and irrational through the body, he is commonly considered, not as diseased, but as purposely bad. But in truth excess in sexual delights frequently becomes a disease of the soul. Indeed, it may almost be positively declared that all cases of immoderateness and matters of reproach in any kind of pleasure whatever are not rightly blamed as being actions intentionally bad. For no one is purposely bad, but the bad person becomes bad through a certain evil habit of the body and an ill or neglected training in early life."

These, the philosopher insists are the real sources of much of the wrongdoing and depravity. Ill conditions of the body effect the psychic nature, and the unhealthy secretions in this way produce an infinite variety of disease. The vicious morals of cities, and discourse, both public and private, constitute to the same trouble; and no branches of learning are taught in early life, which might serve as remedies for much weighty ills. This state of things is to be ascribed to the planters rather

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\*The soul as here mentioned, is considered in its composite nature, as subject to incidental calamities by reason of the intermixture of mortal qualities.

than to those in whom the evil is implanted, and to the instructors rather than to those whom they have instructed. "Nevertheless," the philosopher adds, "we ought to strive, by every way possible, by our mode of life, by disciplinary exercises and learning, to escape from vice and to choose the contrary excellence of character."

In respect to the care of the body and understanding, he remarks that it is far more fitting and right to take account of good things than of what are bad. Everything that is good is beautiful, but that which is beautiful is never unsymmetric. No symmetry or want of symmetry is greater in respect to health and disease, and to moral worth and viciousness, than that of the soul itself in respect to the body. Comparing mental want of proportion with bodily, he remarks that when the moral nature is more powerful than the body it brings the whole interior constitution into disorder, and fills the body with diseases. When it is impetuous in the pursuit of learning and investigation, it causes the body to waste away. When through love of dispute it employs itself with doctrines and conflicts in discourse, publicly and in private, it inflames the body and relaxes the tissues, causing rheums and catarrhs, which mislead physicians, inducing them to attribute the complaints to contradictory causes.

When, on the other hand, the body is strong and superior to the soul in powers, and is connected with a small and feeble understanding, the disordered condition appears in a different form. There are by nature two forms of desire with human beings, one of food for the body and the other of intelligence for the sake of that which is most divine in us. When the body is thus dominant over the soul, it makes the rational part of the soul deaf, slow to learn and forgetful, and thus produces ignorance, which is the greatest disease. The remedy for this is for neither body or soul to act without the reciprocal co-operation of the other, this bringing about an equilibrium. He who devotes himself to knowledge and literature should also engage in gymnastic exercises, and he who is careful of his body should also train his soul in the discipline of music and philosophy, if he would be symmetric in body and soul, and so beautiful and good.

In regard to the preserving and restoring of health, the philosopher insists upon the maintaining of a proper equilibrium in the several parts of the body, as well as in the whole. For this purpose he gives the preference to active gymnastic

exercises, but commends easy riding as in a carriage or a ship. He draws a line almost prohibitory against cathartic medicine. Diseases, unless they are extremely dangerous, he declares, ought never to be irritated by medicines. Every form of malady has, like an animal, an allotted term of existence; and hence, if a disease is destroyed before the time, a worse malady is likely to take the place of the lighter one, and many such from out of few. On this account, he insists, we should, so far as we have leisure and opportunity, manage our sicknesses by diet and regimen, and avoid the risk of arousing a worse disorder by the administering of medicines.

As has been set forth elsewhere, there are three forms of the soul distributed in a three-fold manner in the body, each with its peculiar activities. When any of these chances to be torpid and does not properly perform its peculiar functions it becomes debilitated. We should therefore require each of them to maintain its own activities to an equivalent extent with the others.

In respect to the over-soul the philosopher is very definite, and we quote his language: "In respect to the supreme or divine part of the soul that is close to us, we must understand this, namely: That Deity gave to every one a daemon\* or guardian divinity; and we positively declare that this has its abode upon the summit of the body, and that, as we are not an earthly planting but heavenly, its office is to take us from the earth to the kindred in heaven. For we, asserting things that are most true, affirm positively that the divinity, making our head and root dependent from that source from which the soul had its first origin, directs the whole body aright.

With the individual, therefore, who has been busy in the matter of desire, or of rivalry, all his notions will necessarily be of a mortal character, and he, likewise, from not endeavoring to become better will of necessity himself be mortal, as far as this is possible. He, however, who has been earnest in the love of knowledge and matters of genuine intelligence, and who has been thoroughly disciplined to contemplate the things which are immortal and divine, if he attains to truth, must of necessity be assuredly all immortal so far as human nature can partake of immortality, leaving nothing neglected. Hence as he is always ministering to the divine part of his being, and has the demon that dwells in him well recognized according to the proper order, he is truly blessed."

\*MAENANDER: "The mind (*nous*) is our daemon."

The philosopher prescribes accordingly one mode of ministration to the three departments of our psychic being, the giving to each its proper care and activity. The reflective faculties should be employed in contemplation of the universe, its order and harmonies. Thus we will become assimilated to the same order, and attain the best life which the divine beings have established for mankind, both for the future and for present time.

He then proceeds to explain the production of lower races. Men who have been cowards and such as have lived unworthily, he supposes are changed into women, in the second nativity. An ensouled substance was added to the nervous structure of each sex imparting to each sex the corresponding desire for procreation. Next came the birds. These were fashioned from men who were not vicious, but were inquisitive about matters above them, yet conceiving that the strongest evidence respecting them was to be obtained through the sight and other senses. The race of wild animals was generated from men who had no regard for the pursuit of wisdom, and never sought to know of the universe and its maker, but followed the lead of those parts of the soul that belong to the breast. Owing to their peculiar pursuits they became quadruped and many-footed, as being attracted toward the earth. The most destitute of rationality were created without feet, so that they only crawl upon the earth. The fourth class live in the water. These races are referred to men the most unthinking and illiterate, but having a soul which was made impure by the worst forms of transgression.

"After this manner, both heretofore and now," remarks the philosopher, "do all living beings change rank with each other, passing in this manner through the casting away or by the gaining of high intellectuality or want of it."

Under this form of speech are set forth the degradation and exaltation of human nature. For we may not suppose that this description is to be taken literally. It should be considered as a figurative delineation illustrating how men are liable to debase their moral nature till they develop a character and disposition like one or other of the lower orders of being, as well as an encouraging assurance that by putting away the things that degrade our nature they may attain to higher life both in the moral nature and quality of soul.

It will be observed that when Plato speaks of the soul as a whole, he insists upon its dignity and claim to reverence. "For," says he, "a man's soul is the most divine of all his

possessions, as being most his own. It is our duty to honor it in the second rank next after the gods." "It is among the first of substances, and before all." "The same souls will remain forever, for their number will never become less, nor will it become greater."

When, however, he is describing the soul as it exists here in the world, he explains that it is a complex substance. There is the divine principle, intellectible, moving itself by its own will and energy, having its being in the eternal region with other essences of like nature. It is, however, allied to the body by an occult attraction which the philosopher represented as a descent into physical conditions. This is described by Plato as a mingling of this immortal principle with a mortal kind of soul which belonged only to the body. While, therefore, the one is rational and intellectible, the other is described as irrational and unintelligent. The two natures are nevertheless, kept as distinct as is well possible. The former is established in the head, the other is diffused through the body. In this discourse the distinctions are more explicit. The noetic or divine soul is enthroned in the head and brain, undivided and immovable, but the mortal soul is described in a twofold aspect. The passionate and emotional nature is assigned to an abode in the breast and about the heart, which has thus come to be considered as its representative. The sensual and appetitive part, the seat of longing for corporeal delights, is located at the liver and in the region below the diaphragm. As, however, the three are commingled in one personality, the allusions which are made to its passions and disorders, derive their point from the infirmities incident to such a union of diverse qualities. In short, the soul is considered as divine or mortal and fallible, according as it is contemplated on the higher or lower plane of its existence.

The *Timaios* has been diversely explained from the very outset, even by the teachers of the Academy. Literary productions in former times often blended myth and philosophy with material primarily of an historic or scientific quality. The dramatic compositions exhibited this peculiarity. They were regarded as of a religious character, and the theatre was a temple. Indeed, religious services are largely dramatic. Plato had been a chorægos, or leader of the chorus, and he began his literary career as a writer of such compositions. Somewhat of it is inherited in his philosophic productions, and in the *Phaedros* the discourse is described as being after the style of a dithyramb or religious poem.



The more complete tragedies were threefold, the plot being thus continued in new aspects from first to last. Plato appears to have written a portion of the Dialogues with reference to such a triangular arrangement. The *Timaios* was first in a Trilogy, with the *Kritias* following in due order, and the *Hermokrates* in contemplation as the conclusion. The death of the philosopher arrested the completing of this purpose.

As a poetic history of the universe and human creation, the dialogue is to be regarded. It need not be scrutinized too closely in regard to explicit statement. The author has been careful to put us on our guard by remarking that many of the descriptions are suggestive only, or are only made according to the common opinion. In fact, he is eclectic, and contents himself with selecting the theories of other philosophers modifying them to harmonize with his own views. He has prefaced it with the sublime expression: "To discover the maker and father of this universe, and his work, and when found, to tell it to everybody, is impossible." The universe is understood to include everything within the circuit of the sky, the earth being the centre. It is imaged according to a model existing eternally in the Supreme Mind. Not, however, as a work of art, but as an outbirth, the solely begotten—a living being, with "mind in soul and soul in body," self-sufficient, a blessed divine one. The soul of the universe pervades every object, clear to the orbit of the furthest planet, and from the psychic substance duly tempered the souls of human beings have their origin. This account, however, suggests the caution of Plutarch. "We are not to make use of mythic narratives as though they were doctrinal throughout," is his injunction. When Plato tells of souls that become degraded so as to be born anew in bodies of inferior creatures, we are only to understand that brutal and irrational persons are virtually such creatures as they resemble in character.

Instead of the dogma that all was created from nothing or nothingness, the something which we call "matter" or the mother-principle, is described as already at hand, perhaps as we might suppose, eternally in process of "becoming," or being generated from the eternal substance. Together with the universe appeared Time, the movable and ever-changing likeness of the ever-being. Then came others, the planets, revered as the visible divinities of the sky, and stars equal in number to the array of human souls. Each soul born or to be born on the earth, has for its homestead a star in the firmament.



The physical theory recognizes fire or caloric, earth, air and water as "bodies" or constituents or "elements," as we now term them, of the various objects in the world of matter. They were first evoked from chaos by the Demiurgos, and of them duly wrought together all things were formed. Following the analogy of all production in which everything is three-fold, it is assumed that each of the four elementary constituents is made up of particles infinitely small, and triangles in figure, the mental concept of Divinity being thus impressed upon the copy.

Thus throughout the whole from highest to last the principle is uniform, and Plato eloquently declares it in these words: "The universe receives and is full of living beings, mortal and immortal, and so has been formed a living being palpable to light and sense, containing things visible—a divinity palpable to the senses, the likeness of the Intellectible, the greatest, best, most beautiful and most perfect—that is, the one only-begotten universe."

### *The End.*

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In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing.

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For though fierce travails, though wide seas and roaring gulfs lie before us, is it not something if a Loadstar, in the eternal sky, do once more disclose itself; an everlasting light, shining through all cloud tempests and roaring billows, ever as we emerge from the trough of the sea: the blessed beacon, far off on the edge of far horizons, towards which we are to steer incessantly for life?

—*Thomas Carlyle, "Past and Present."*

# TARTAROS TRANSFORMED,

OR

HELL NOW WHOLESOME.

THE OLD MADE NEW,

SATAN'S SEAT IN LATER TIME.

BY MERLIN.

**L**ATER advices from below tell of the grand revolution which science has made in the great stronghold of theology. The discovery comes from a disembodied entity. A gentleman of eminent character and culture had passed from this world to the majority. He found himself in the Celestial Paradise, and surrounded by angels and redeemed souls. His delight cannot be adequately expressed. To be delivered from the blandishments and temptations of the earth, and admitted to the society of the blessed had more than satisfied his warmest hopes, and he was eloquent in praises of all that he saw and heard, and of the Power above all.

But one qualification was present to his joy. He had been on familiar and cordial terms with many, whom he now missed from the celestial chorus. Some desire of the old intimacies remained, and he resolved to ask permission to visit them in the dark abode. Consent was obtained, and with somewhat of sad foreboding he made his way to Hell. He found his friends there in full force and all seemed to be in the best of spirits. They conversed freely together. At his request he was conducted over the realm of Inferno. His pleasure with all that he saw and heard was exquisite, and the society of old-time friends left little to be desired. But he was inquisitive to know all. He asked accordingly to see the lake which had been regarded as the characteristic feature of that domain. His friends lost no time in conducting him to the place. It was a broad expanse of water, cool and sweet, and the margin abounded with vegetation and beautiful blossoms.

"This cannot be the lake of the lower region," he protested, "I have always heard and read of it as being of fire fed with fetid brimstone."

"It was so formerly," replied his informants, "but of the later years, all the scientists have been assigned to this region, and they set to work to renovate the place. Such was their success that they converted the whole territory into a paradise delightful to inhabit, and instead of a lake baleful and odious with its pestiferous heat and other unwholesome and disgusting qualities, we have now a cool and salubrious inland sea, abounding with everything conducing to health and enjoyment. Those dwelling here are unanimous in testifying to the happy change."

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All work, even cotton-spinning, is noble; work is alone noble: be that here said and asserted once more. And in like manner, too, all dignity is painful; a life of ease is not for any man, nor for any god.

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Formulas too, as we call them, have a *reality* in Human Life. They are real as the very *skin* and *muscular tissue* of a Man's Life; and a most blessed indispensable thing, so long as they have *vitality* withal, and are *living* skin and tissue. . . Foam itself, and this is worth thinking of, can harden into an oyster-shell; all living objects do by necessity form to themselves a *skin*.

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We construct our theory of Human Duties, not on any Greatest-Nobleness Principle, never so mistaken; no, but on a Greatest-Happiness Principle.

—Thomas Carlyle, "*Past and Present*."

## THE SECRET OF THE FOURTH GOSPEL.

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

### V.—ST. JOHN'S MIRACLES.

**I**T is a comfort to a writer, especially if it be his lot to have to uncover some too obvious things (because he would naturally be accused of doing it with malice prepense), to be able to point to some other person as having before him suggested the matter. So let the reader find in Dr. Lewis Jane's "Studies in Christianity" that there are just ten miracles, and representative ones, in St. John's Gospel, as follows:

1. Turning water into wine, at Cana (ii,3-11).
2. Prescience at well at Sychar (iv,7-26, 39-42). (The latter verses show it was considered a miracle).
3. Healing sickness of son of nobleman (iv,46-54).
4. Impotence of man at Bethesda (v,2-9).
5. Feeding the five thousand (vi,5-14).
6. Stilling winds, and walking the waves (vi,16-21).
7. Blindness of man at Siloam (ix,1-7).
8. Resurrection of Lazarus (xi,1-46).
9. Resurrection: sign of raising body in three days (ii,18-22; xi,11-18).
10. Draught of fish (xxi,1-11).

As there are in St. John's Gospel no beatitudes, woes, Lord's prayer, or parables, it will not be possible to find any correspondences of that kind there. But the sabbath question arises here also.

1. Healing of the impotent man at Bethesda (v,9-16).
2. Teaching about the Sabbath (vii,21-24).
3. Healing of the blind man at Siloam (ix,14-16).
4. So there are two healing incidents, or three Sabbath occurrences; and although the other gospels simply imply that Jesus was in the tomb during the Sabbath, Luke (xxiii,56) states that he rested on the Sabbath day, while John makes quite a little point about that Sabbath being an high day (John xix,31), making in all four Sabbath occurrences.

While the other Gospels represent Jesus's ministry as only one year long, St. John makes three years of it, during which time he came up to the temple four times (remaining in Jerusalem between the feasts of tabernacles and dedication), as follows:

1. First passover, cleansing of the temple (ii,13; iii,21).
2. Second passover (v,14).
3. Feasts of Tabernacles (vii,2,14); Dedication, (x,22,23).
4. Last passover (xii,1-20, sqq.)

It would not be difficult to represent this successive presentation of his body in the temple as a series of progressive soul initiations in divine mysteries; at least there must have been in his life four sacred experiences (one of them prolonged) which he must never have forgotten; and which, because of their change from the other synoptics must have been prominently in the writer's mind.

Moreover, the account given of the Last Supper, chapters xiii-xvii, consists of twice ten subjects, as follows: the first ten being divided into four and six respectively (according to the King James Version summary).

- I.— 1. Washing the disciples' feet (xiii,1-17).
- 2. Pointing out of Judas (xiii,18-30).
- 3. Command to love one another (xiii,31-35).
- 4. Warning of Peter (xiii,36-38).
- II.— 5. Comfort of hope of Heaven (xiv,1-5).
- 6. Confession of being truth, way, and life (xiv,6-12).
- 7. Prayers in his name are effectual (xiv,13-14).
- 8. Asks obedience (xiv,15).
- 9. Promises the comforter (xiv,16-27).
- 10. Leaves his peace with them (xiv,28-31).

This section closes with "Arise, let us go hence."

The next section, probably spoken on road to the brook Kedron, is divided as follows:

- 1. Parable of the vine (xv,1-17).
- 2. Hatred of the world (xv,18-25).
- 3. About the comforter (xv,26; xvi,22).
- 4. Prayers in his name are effectual (xvi,23-32).
- 5. Promise of peace (xvi,33).
- 6. Prayer to Father for glorification (xvii,1-6).
- 7. Prayer for preservation of Apostles (xvii,7-10).
- 8. In unity (xvii,11-16).
- 9. In truth (xvii,17-19).
- 10. For their glorification (xvii,20-26).

Of course it will be said that although these are the traditional divisions, that different analyses could be made; so that, without attempting to claim for all this more than curiousness, it may be no more than pointed out that the incidents of the Passion and Resurrection also are divisible into two groups of ten, as follows:

### I. THE PASSION AND DEATH.

- 1. Betrayal at Gethsemane (xviii,1-11).
- 2. Taking away (xviii,12-14).
- 3. Peter's denial (xviii,15-18).
- 4. Caiaphas's examination (xviii,19-27).
- 5. Pilate's examination (xviii,28-40).
- 6. Scourging, crowning, and beating (xix,1-3).
- 7. Pilate delivers him up (xix,4-22).
- 8. Cast lots for his garments (xix,23-25).
- 9. Commends mother to John (xix,26,27).
- 10. The death (xix,28-30).

## II. THE RESURRECTION AND ASCENSION.

1. Piercing of side (xix,31-37).
2. Burial by Joseph of Arimathea (xix,38-42).
3. Mary comes to sepulchre (xx,1,2).
4. So do Peter and John (xx,3-10).
5. Jesus appears to Mary Magdalen (xx,11-18).
6. Appears to disciples (xx,19,23).
7. Rebukes Thomas (xx,24-29).
8. Appearance at Sea of Tiberias, and dining (xxi,1-14).
9. Exhorting to Peter to feed the sheep (xxi,15-19).
10. Promise to John (xxi,20-25).

Moreover, the special teachings of Jesus might be summarized under four heads:

1. Regeneration, Nicodemus (iii,1-13).
2. Himself the bread of Heaven (vi,30-41).
3. Parable of the good shepherd (x,1-18).
4. Parable of the vine (xv,1-17).

No doubt more general analogies and correspondences could be discovered; but let these few most important ones suffice to show that the *Kingdom of God* was a *tenfold teaching*, with varying subdivisions, of four and six.

## VI. COMPARISON.

The modern student will immediately ask, which of these two, the Kingdom of Heaven and the Kingdom of God, is the most ancient and original mystery order? On the face of the matter, it would appear that the Kingdom of God were; because it is mentioned in the most certainly ancient New Testament books (Pauline Epistles and Mark) and because the Kingdom of Heaven, on examination, betrays so artificial a structure, as we saw.

But when we inquire how much more authentic or original the Kingdom of God may be than the Kingdom of Heaven, we are at a loss. Probably the latter arose at a time when the vague, or more closely guarded Kingdom of God was more systematized into degrees or steps, and better described, and vulgarized to some extent, and the former to the time when the mystic reality underlying the term, Kingdom of God, was not so systematized, or clearly vulgarized. But this chronological hypothesis—that the Kingdom of Heaven was posterior to the Kingdom of God would revolutionize too many notions to be tenable with any degree of reason without the establishing of many critical views till now uncertain; this would imply, for instance, that the Gospel of Matthew was later than that of John, although the earlier date of the Pauline writings would by all be granted.



It would be therefore better, provisionally, not to attempt any chronological hypotheses; either to suppose that the Kingdom of Heaven was a Jewish (Essenian) systematic working out of the more unsystematic Hellenistic notion of the Kingdom of God (as handed down from the original Christian Jewish nation), parallel and contemporaneous with the other (and the indications that Matthew's Gospel was originally a Hebrew one and the indications that Matthew's Gospel was originally a Hebrew one might support this view), or, quite simply, assuming still less, that the carefully worked out scheme of the Kingdom of Heaven was a special, individual elaboration of the more general and more historic, authoritative notion of the Kingdom of God, which was perhaps either never accurately systematized or perhaps never purposely systematically divulged as the order of the Kingdom of the Heavens. This, however, the reader must decide for himself.

Let it be sufficient to have shown that, in a vague way, the Kingdom of God must have been some sort of a mystic order; that the number ten was intimately associated with it; and this will be found thoroughly established in the writings of Clement of Alexandria, a Christian teacher of universal authority who lived and flourished 150-217 A. D.

## VII. PAULINE DIVISIONS.

The mystic order of the Kingdom of Heaven had ten degrees, and the consistent scheme of these degrees indicated that each of them had a definite meaning. Not so the mystic order of the Kingdom of God. True, St. Luke had a certain correspondence between beatitudes, woes, and miracles. But St. John gives the tenfold division without the detailed information about the several degrees. Neither does St. Paul, but it is susceptible of demonstration that the latter had the habit, purposive or not, of thinking in certain numbers—four, seven and ten. In the course of his epistles, for instance, a cursory glance reveals that he thinks in tens about forty-six times, and in sevens about fourteen times. He also thinks frequently in fours, as in Romans (xiii,7) where he mentions tribute, custom, honor, and fear. In 2 Cor. iv,8,9, he speaks of being troubled, perplexed persecuted, cast down; and 2 Cor. xiii,11, of being perfect, of good comfort, of one mind, and of living in peace.

Eight times he gives lists of various kinds of sins. Romans i,29-32, consists of 27 divisions, one group of ten sins beginning

with *unrighteousness*, another group of ten beginning with *whisperers*, and the group of seven beginning with *without natural affection*. There is a group of just ten sins in 1 Cor. vi,9,10, beginning with *fornicators*, another in Col. iii,5, also beginning with *fornicators*, one in 2 Cor. xii,20,21, beginning with *debates*, in 2Tim. iii,1, one group of ten beginning with self-lovers, another with false accusers. In 1 Tim. i,9,10, there is another group of ten beginning with *lawless and disobedient*, and in Gal. v,19, a group of ten beginning with *adultery*, and a group of seven beginning with *strife*. Moreover, the prophecy quoted in Romans iii,10-18 has exactly two groups of seven, one beginning with *there is none righteous*, and the other with *tongues have used deceit*. It is certainly worthy of notice that whenever St. Paul writes out a catalogue of sins it is everywhere in tens or sevens.

But this same state of affairs obtains in all other matters also, and it would be easy to convince the reader by giving all the divisions at length; but space forbidding, the reader may convince himself by consulting the Epistles of St. Paul himself, as follows (reversing some of the groups so as to put the most important topics last).

Romans xii,9 to end. Three sets of ten, beginning respectively with love *without dissimulation, continuing instant in prayer, be not wise in your own conceits*, following another group of ten (Romans xii,5-8): 1, mercy; 2, cheerfully; 3, ruling; 4, diligently; 5, giving; 6, simplicity; 7, exhorting; 8, teaching; 9, ministry; 10, prophecy.

Romans ii,8-10. A group of seven sins beginning with *contentions* and ending with *anguish*, and closing with three rewards, *glory, honor, peace*.

Romans v,1-5. A group of ten: 1, justified by faith; 2, peace; 3, grace; 4, hope of glory; 5, tribulation; 6, patience; 7, experience; 8, hope; 9, assurance; 10, adoption.

Romans xiii,12-14: 1, night is far spent, day at hand; 2, cast off works of darkness; 3, put on armor of light; 4, walk honestly; 5, not rioting; 6, drunkenness; 7, chambering; 8, wantonness; 9, strife; 10, envying.

Romans viii,28-30: 1, love God; 2, called purposely; 3, foreknow; 4, predestinate; 5, called; 6, justified; 7, glorified.

Romans viii,38,39: 1, death; 2, life; 3, angels; 4, principalities; 5, powers; 6, things present; 7, things to come; 8, height; 9 depth; 10, any creature.

1. Cor. iii,21-23: 1, Paul; 2, Cephas; 3, Apollos; 4, World; 5, life and death; 6, things present; 7, things to come; 8, yours; 9, Christ's; 10, God's.

The last two groups are specially interesting as they have both of them in 6th and 7th places the same words, showing that St. Paul was not writing at hap-hazard, but either remembered what he had written before, or was working according to some plan.

1 Cor. xii,7-10: 1, to all, manifestation; 2, to one, word of wisdom; 3, word of knowledge; 4, faith; 5, gifts of healing; 6, working of miracles; 7, prophecy; 8, discerning of spirits; 9, divers tongues; 10, interpretation of tongues.

1 Cor. xii,28-31: 1, gifts; 2, interpretation of tongues; 3, diversities of tongues; 4, governments; 5, helps; 6, gifts of healing; 7, miracles; 8, teachers; 9, prophets; 10, apostles.

So St. Paul tells of his sufferings much in the same order as St. Matthew, in the parable of the sheep and goats gives the seven works of charity:

1 Cor. iv,11-13: 1, hunger; 2, thirst; 3, nakedness; 4, buffeting; 5, homelessness; 6, labor; 7, reviling; 8, persecution; 9, defamation; 10, scourging.

In the corresponding account of persecutions (2 Cor. vi,4,5) the same tenfoldness obtains, but the order seems different: 1, fastings; 2, watchings; 3, labors; 4, tumults; 5, imprisonment; 6, stripes; 7, distresses; 8, necessities; 9, afflictions; 10, patience. This is followed by a group of ten, and one of seven:

I. 1, pureness; 2, knowledge; 3, longsuffering; 4, kindness; 5, Holy Ghost; 6, love unfeigned; 7, word of truth; 8, power of God; 9, armor of righteousness; 10, honor and good report.

II. 1, true-deceivers; 2, known-unknown; 3, living-die; 4, not killed-chastened; 5, rejoicing-sorrowful; 6, rich-poor; 7, nothing-all things.

The famous chapter on love (1 Cor. xiii) is constructed in a like manner:

1, body to be burned; 2, bestow goods to feed poor; 3, have not charity; 4, faith; 5, knowledge; 6, mysteries; 7, prophecy; 8, sounding brass, tinkling cymbal; 9, speak with tongues of angels; 10, speak with tongues of men.

The positive aspect of charity is also in a group of ten, as follows:

1, suffereth long, is kind; 2, envieth not; 3, vaunteth not, is not puffed up; 4, behave unseemly; 5, seeketh not her own, is not provoked, thinketh no evil; 6, rejoiceth not in iniquity, but in truth; 7, beareth all things; 8, believeth all things; 9, hopeth all things; 10, endureth all things.

The famous chapter on the resurrection (1 Cor. xv) is also constructed thus (v,41 sqq.):

1, Flesh not same flesh; 2, flesh of men; 3, flesh of beasts; 4, flesh of fishes; 5, flesh of birds; 6, celestial bodies; 7, terrestrial bodies; 8, glory of sun; 9, glory of moon; 10, glory of star.

The same arrangement appears everywhere else: 2 Cor. vii,11:

1, self-same thing; 2, godly sorrow; 3, carefulness; 4, clearing; 5, indignation; 6, fear; 7, vehement desire; 8, zeal; 9, revenge; 10, clear approval.

2 Cor. viii,7: 1, abound in all; 2, faith; 3, utterance; 4, knowledge; 5, diligence; 6, love; 7, grace.

2 Cor. xi,21-23: 1, concerning reproach as weak; 2, bold also; 3, Hebrew; 4, Israelite; 5, seed of Abraham; 6, ministers of Christ; 7, in labors abundant; 8, in stripes above measure; 9, in prisons more frequent; 10, in deaths oft.

Gal. v,22-23: 1, spirit; 2, love; 3, joy; 4, peace; 5, long-suffering; 6, gentleness; 7, goodness; 8, faith; 9, meekness; 10, temperance.

Eph. i,21-23: 1, church; 2, all things; 3, future names; 4, present names; 5, dominion; 6, might; 7, power; 8, principality; 9, Christ; 10, God.

Eph. iv,11-13: 1, apostles; 2, prophets; 3, evangelists; 4, pastors and teachers; 5, perfecting of saints; 6, work of ministry; 7, edifying of Christ's body; 8, unity of faith; 9, knowledge; 10, perfect man.

Eph. v,3-5: 1, fornication; 2, uncleanness; 3, covetousness; 4, filthiness; 5, foolish talking; 6, jesting; 7, not convenient. 1, whoremongers; 2, unclean persons; 3, covetous man; 4, idolater; 5, have no inheritance; 6, kingdom of Christ; 7, of God.

Eph. iii,16-19: 1, strengthened with might; 2, Christ dwell in heart by faith; 3, rooted and grounded in love; 4, able to comprehend with saints; 5, breadth; 6, length; 7, depth; 8, height; 9, know the love of Christ; 10, filled with the fulness of God.

Eph. vi,10-12: 1, strong in the Lord; 2, in the power of his might; 3, put on whole armor of God; 4, able to stand against his wiles; 5, for we wrestle; 6, not against flesh and blood; 7, but principalities; 8, powers; 9, rulers of darkness; 10, spiritual wickedness.

Eph. vi,14-18: 1, stand; 2, loins girt with truth; 3, breast-plate of righteousness; 4, feet shod; 5, shield of faith; 6, helmet of salvation; 7, sword of spirit; 8, prayer; 9, watching; 10, perseverance.

Phil. iv,6-8: 1, brethren; 2, true; 3, honest; 4, just; 5, pure; 6, lovely; 7, good report; 8, virtue; 9, praise; 10, thank.

Col. i,12-17: things in, 1, heaven; 2, earth; 3, visible; 4, invisible; 5, thrones; 6, dominions; 7, principalities; 8, powers; 9, Son; 10, Father.

Col. iii,11: 1, Greek; 2, Jew; 3, circumcision; 4, uncircumcision; 5, barbarian; 6, Scythian; 7, bond; 8, free; 9, Christ; 10, all.

Col. iii,12-15: 1, mercies; 2, kindness; 3, humbleness; 4, meekness; 5, long-suffering; 6, forbearing; 7, charity; 8, perfectness; 9, peace; 10, thankful.

1 Thess. iv,3-8: 1, will of God, sanctification; 2, abstain from fornication; 3, possess his vessel; 4, not in lust of concupiscence; 5, even as gentiles; 6, not defrauding brother; 7, Lord is avenger; 8, as forwarned you; 9, God called to holiness; 10, must not despise God.

1 Thess. v,14-23: Two groups of ten, the first beginning with *warn unruly*, the second, with *quench not spirit*.

1 Tim. vi,11,12: 1, flee evil; 2, righteousness; 3, godliness; 4, faith; 5, love; 6, patience; 7, meekness; 8, fight for eternal life; 9, called; 10, professed.

2 Tim. ii,22-26: two groups of seven, the first beginning with *flee youthful lusts*, the second, with *servant of the Lord must not strive*.

2 Tim. iv,6-8: 1, ready to be offered; 2, time of departure at hand; 3, fought a good fight; 4, finished my course; 5, kept the faith; 6, laid up a crown for me, and 7, for all.

Heb. xi,33: two groups of ten, one beginning with *subdued kingdoms*, and the second, with *tortured* (down to 10th, destitute, afflicted, tormented).

Heb. xii,12: 1, therefore being compassed about with so great a cloud of witnesses; 2, lay aside every weight; 3, sin that doth so easily beset us; 4, run race set before us; 5, looking unto Jesus; 6, author and finisher of our faith; 7, who for joy set before him; 8, endureth the cross; 9, despising the shame; 10, set down at the right hand of the throne of God.

Taking a rapid glance at all so far seen, it would seem as if St. Paul was either in the habit of thinking in sevens and tens, or *always* by chance wrote so as that what he wrote could be exactly divided. If it is permissible to make a deduction from the many differing schemes here given, the following would seem to be an average hierarchy of existence according to St. Paul.

1. Individual righteous man; 2, thrones; 3, dominions; 4, principalities; 5, powers; 6, things present; 7, things to come; 8, collective man; 9, Christ; 10, God.

### VIII. ST. PAUL'S MYSTERIES.

In the beginning of this paper it was shown how St. Paul's views of the Kingdom of God constituted a mystery order. It has now been shown that although he does not everywhere give one definite degree scheme, he always (by chance we are willing to say) thought in seven or tens; and this might not be of so great a significance did not St. Matthew, St. Luke, and St. Clement of Alexandria do likewise. It now remains to show that, whatever the reader may think of it, at least St. Paul himself thought he was dispensing (1) separate individual mysteries, vulgarizing them; and (2) that there was a mystery order, kept secret from the beginning of the world, which he was assisting to vulgarize (having first been vulgarized by Jesus—see what he says about the parable of the sower, Matt. xiii,10-23).

I. The following passages show that Paul at least thought he was from time to time vulgarizing single truths which he considered *a mystery*, a part of mystery teachings, therefore.

Romans xi,25: I would not, brethren, that ye should be ignorant of this mystery (the grafting in of the gentiles).

1 Cor. xiii,2: And though I understand all mysteries.

1 Cor. xiv,2: Howbeit in the spirit he speaketh mysteries.

1 Cor. xv,51: Behold, I show you a mystery: we shall not all sleep, but we shall be changed.

Eph. i,9: Having made known unto us the mystery of his will.

Eph. v,32: This is a great mystery, but I speak concerning Christ and the church.

2 Thess. ii,7: For the mystery of iniquity doth already work.

But St. Paul was convinced that the function of the then Christian movement was greater than individual preaching; he thought that there was a secret wisdom kept within a mystery order since the beginning of the world which at that time, because of the inscrutable counsel of God, was being revealed to all, who wished to be anointed by the Holy Ghost, the anointed Jesus being the first preacher thereof. This Kingdom of God mentioned above was only this vulgarization of mysteries into which he invited not only the Jews, but all the Gentiles, that any who wished might share in this universal wisdom religion—the wisdom about God, Theo-sophia. It is Paul who says, we speak wisdom among them who are initiated or perfect.

Romans xvi,25: Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

1 Cor. ii,6-10: Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit for the spirit searcheth all things, yea, the deep things of God.

1 Cor. iv,1: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Eph. iii,2-10: If ye have heard of the dispensation of the grace of God which is given me to youward. How that by revelation he made known unto me the mystery (as I wrote afore in few words: Whereby, when ye read, ye may understand my knowledge in the mystery of Christ). Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs, and of the same body, and partakers of his summons in Christ by the gospel. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all the things by anointed Jesus: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.

Eph. vi,19,20: And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Col. i,25-28: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.



Col. ii,2,3: That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ. In whom are hid all the treasures of wisdom and knowledge.

Col. iv,3: Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

1 Tim. iiii,9,16: Holding the mystery of the faith in a pure conscience. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

*(The End.)*

## INITIATION.

BY TOWNSEND ALLEN.

When thou can'st see beneath the outer seeming  
 The causes which to all effects give birth;  
 When thou can'st feel in warmth of sunlight streaming  
 The love of God encircling all the earth;  
 Then know thyself initiate in the mysteries  
 The wise men of the east count greatest worth.

## LEVERAGE.

BY TOWNSEND ALLEN.

Why lift the heavy burden all alone?  
 Beneath thy foot there lies a solid stone;  
 That stone upon the earth leans safe and strong,  
 A lever place—thy load shall turn to song.

O soul, so tired, with life's hard burdens pressed,  
 Sink down and let thy heart take needed rest;  
 Why should'st thou bear thy weight of care alone?  
 Beneath is one who said: "I am the stone."

## RABIA.

### I.

A pious friend one day of Rabia asked  
How she had learnt the truth of Alla wholly;  
By what instructions was her memory tasked—  
How was her heart estranged from this world's folly?

She answered: "Thou who knowest God in parts,  
Thy spirit's moods and processes can tell;  
I only know that in my heart of hearts,  
I have despised myself and loved Him well."

### II.

Some evil upon Rabia fell;  
And one who knew and loved her well  
Murmured that God with pain undue,  
Should strike a child so fond and true:  
But she replied: "Believe and trust  
That all I suffer is most just;  
I had in contemplation striven  
To realize the joys of heaven;  
I had extended fancy's flights  
Through all that region of delights—  
Had counted till the numbers failed,  
The pleasures on the blest entailed—  
Had sounded the ecstatic rest  
I should enjoy on Alla's breast;  
And for these thoughts I now atone,  
That were something of my own,  
And were not thoughts of Him alone."

### III.

When Rabia unto Mekkah came,  
She stood awhile apart, alone,  
Nor joined the crowd with hearts on flame,  
Collected round the Sacred Stone.

She, like the rest, with toil had crossed  
 The waves of water, rock and sand;  
 And now, as one long tempest-tossed,  
 Beheld the Kaaba's promised land.

Yet in her eyes no transport glistened;  
 She seemed with shame and sorrow bowed:  
 The shouts of prayer! She hardly listened;  
 But beat her heart and cried aloud:

"O heart! Weak follower of the weak!  
 That thou should'st traverse land and sea,  
 In this far place that God to seek,  
 Who, long ago, had come to thee."

#### IV.

Round holy Rabia's suffering bed  
 The wise men gathered gazing gravely;  
 "Daughter of God," the younger said;  
 "Endure thy Father's chastening bravely.  
 They who have steeped their souls in prayer,  
 Can every pain and anguish bear."

She answered not, but turned away,  
 Yet not sorrowfully nor sadly:  
 "Daughter of God," the eldest said,  
 "Sustain thy Father's chastening gladly:  
 They who have learned to pray aright,  
 From pain's dark well draw up delight."

Then she spoke out: "Your words are fair;  
 But O! The truth lies deeper still!  
 I know not when absorbed in prayer,  
 Pleasure or pain, or good or ill:  
 They who God's face can understand  
 Feel not the motions of his hand."

## THE LIFE OF JOHANN GEORG GICHTEL

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1772

BY T. B. PRATER

### CHAPTER XXI.

Providence directed that one day while de Raadt was riding in a stage coach towards a neighboring town and was speaking about his spiritual experiences, a fellow-passenger listened to his discourse. Arriving at their destination, he took de Raadt aside, and questioned him about the details. At first de Raadt refused to give any special information, saying that he was cautioned not to speak about the matter; as this man of God who had guided him lived secretly, and that he himself had only found him by the grace of God. Then the other one said: "If that was the case with you, then God will also lead me to find him." De Raadt gave Gichtel's name. On seeing it, the stranger was much perturbed, and said: "How shall I vindicate myself to my father, who has, for several years past, urged me to find out about this man's life and condition, and whom I have always neglected." But even in this the providence of God has been active.

A good friend of Gichtel's, by the name of Andrea, had contracted certain debts which he was unable to pay; and as Gichtel had no money at the time himself, all he could do was to pray for him. But the other did not have much faith in this, and asked him to apply to their mutual friend Meschmann, a wealthy man. Gichtel at first refused to do so, saying that it would be of no use; but on Andrea's urging him repeatedly to do so, he at last consented. Meschmann flatly refused to assist Andrea, saying he should go to work like any other person. The rich man's heartless answer, grieved Gichtel deeply; and he began praying to God that help might be sent to the unfortunate Andrea. Hardly had he started to do so when a servant knocked at the door, saying that some one wished to see him. Gichtel found an elderly looking man waiting for him; who excused himself for having neglected a duty towards Gichtel till now. It seems that once when Gichtel had brought him fifty guilders

as a bequest from a late friend by name Bausens, a voice within had told him not to accept the money. He instructed his son to search for him; but the son had neglected to do so until lately; and he asked him now to take that money, and not decline it. This man proved to have been the fellow-traveller of de Raadt. Gichtel recognized that this money was sent for Andrea, so he accepted it and thanked the donor. This was his meeting with A. v. H., whose son was of like name. Both remained good friends of Gichtel and assisted him, to the very end of his life.

To return to Andrea. When Gichtel was on his way to the boat to send him the fifty guilders, he met Meschmann; and the latter insisted on accompanying Gichtel, to find out his business at the boat. On seeing Gichtel give out the money to Andrea, Meschmann blushed for shame. But this sum was not enough, so Gichtel again asked in prayer, and before he had finished, another person came, and brought him another sum of fifty guilders. The like occurred on the third day; and each day Gichtel took the money to the boat to forward it to Andrea; and, strange to say, Meschmann met him every time at the same place, and accompanied him to the ship to see what was going on. Amazed, he remarked: "Are these poor people, who send each other such sums of money?" Even Andrea was surprised at the successive amounts he received, and said: "I can see now that he who cannot pray within the door must beg before it."

## CHAPTER XXII.

De Raadt having acquired some spiritual powers, and being a man of education, felt it incumbent upon him to impart some of his knowledge to others. So that he wrote a book about the radiant Kingdom of Christ, which was well received by many, as it was written in a finer style than the unpolished zeal of his companions could have done. But he published the book against the advice of all. Gichtel wished him to withhold it from publication, at least for a year. But as de Raadt's desire was very great, and as he could not work through meditation, he carried out his object. But even out of this unripe effort de Raadt derived some good through the influence of Gichtel. The book reached a large number of people, was even taken to the East Indies, where it awoke to the light some souls among whom were four who were generally regarded as the scum of humanity. People were astonished at their edifying discourses about Gichtel and his teachings. But even with this de Raadt could



not rest content. He travelled about the country, and spoke before many different societies, so that he eventually gathered about thirty persons who felt the holy influence of Divine Wisdom.

Gichtel's influence was not confined to Holland. It extended to Germany, and many were the letters he received from remote places, asking for teachings, and information about the awakening of the Soul. Every one asked about the right way to the narrow gate, but Gichtel would give no extended explanation, but told everyone: "My Father will give the Holy Spirit to those who will sincerely ask for it."

Although a good opportunity now offered itself to form a sect, he strenuously opposed it, as there were already enough sects in this world; nor did he ever make any rules or regulations for those who looked upon him as their teacher. His aim was to form part of one house, one temple of God with all devout persons; so that his own followers should follow not him, but God. And though they were scattered, living in Leyden, Rotterdam, Utrecht, and many smaller villages in the country, and though they never met each other except by a special invitation, yet the heavenly influx was so plentiful, that they could impart of their spiritual treasure to others. All his followers were deeply in earnest, and whenever any one of them fell into temptation or darkness, or faced any great difficulty, it was usual for him to write to several of his comrades; for experience taught them that what was impossible for any one of them would become possible by the right kind of meditation and prayer of many.

### CHAPTER XXIII.

In the year 1675 Gichtel was invited to visit several places. Some friends invited him to Cleve. Now the Crown Prince Frederic of Prussia who chanced to be there, had heard of Gichtel through his tutors, who were intimate friends of Gichtel. One day when the Crown Prince was out driving, the carriage passed by Gichtel, and, recognizing him, the Crown Prince stood up in the carriage so as to pay him honor.

While on his journey to Cleve, one of the drivers of the stage operating between Utrecht and Arnheim was very much intoxicated, and used such obscene language as to frighten all the people in the stage. Gichtel tried to reason with him, but the driver would not listen. Then Gichtel went within himself and offered himself as a sacrifice for the sage driver's soul, that this

cursing devil might be silenced. Straightway the driver became silent, nor did he utter a word until they reached Arnheim, where he reached out his hand to assist Gichtel to alight from the coach, saying: "Sir, you must be my guest to-night; you shall have the best bed and room, and the best the table can afford," and this was all faithfully carried out, the driver paying the bill.

#### CHAPTER XXIV.

Gichtel's comrades developed a very great liking for the writings of Jacob Böhme, and many of them could understand a great deal thereof, but as these works were most difficult to get, the Mayor of Amsterdam was moved to donate the six thousand guilders, he had received as a legacy from his sister, for a republication of these works. This was accomplished in the year 1682, and from that time dates the now famous and generally known edition of Böhme's works, edited by Gichtel with marginal notes and complete indices.

Meanwhile Gichtel gave his comrades much of what had been given him; he told them what they should do and what to leave alone, and how they should walk in a pure friendship and how they should conduct themselves before God, angels and men. He also emphasized the importance of the greatest harmony and friendship among them. He urged them to pray for the flaming spirit of love, which he himself constantly practiced. As he noticed their great earnestness, he infused into them much of his own spiritual power, and urged them rather to lose their lives than to leave their self-appointed posts. What he taught them they all experienced more or less. He represented to them strongly that if they would act with one will, heart, and love, their prayers would at all times be effectual. He also cautioned them to be humble and steadfast, as God had shown him years previous that all would have to pass through a time of severe probation. He told them from time to time as a warning that if they did not maintain the closest friendship, harmony, and love, towards one another, even to the loss of their life, they would be scattered to the four winds, and not one stone of the temple they tried to erect would remain upon the other. With heart and hand they solemnly promised to do this.

As long as these brothers were united in will and love, their speech and actions were full of Divine Wisdom (Sophia), and all who came near them were ignited with the divine fire; their own prayers were full of power, and no doubts arose. They prayed regularly, for none were encumbered by exter-

nal responsibilities. This earnestness lasted for ten years, from 1674 to 1684, and constantly were new persons interested. But when the time came that the union with Jesus was to be consummated, they had first to pass through severe trials, that is, be tested in the fire. Gradually the support of the inner spiritual forces receded, and they had to stand in their own will, or their own resources, as had been foretold to them by Gichtel. It was the Higher Soul that came to test them, whether they would stand firm and united through all temptations, sorrows, adversities, and afflictions, as much as in the days of happiness, joy, and success. Satan was let loose to tempt the society, and he did this with energy as there was some danger he might lose many souls if they should turn out to be successful; for others would have caught fire at the lamp of the Spirit of Life. As it was impossible to stir up a persecution because of the religious toleration obtaining in Holland, Satan sowed tares among the wheat, arousing their dissatisfied natures into action; which confused several minds. He attacked the most prominent and dignified — de Raadt; and it happened in the following manner.

It had been agreed that a number were to come together to consult about the publishing of Böhme's works, as several difficulties had arisen in the matter of printing, and Gichtel had not been able to attend to the work himself. The meeting was held, and everything satisfactorily settled; but when it was over all sat down to table, among them being Michael Andrea from Utrecht, and the house-brother Fuchs. Suddenly after eating, the fire of anger took possession of de Raadt, and he without any provocation, abused Gichtel in such a manner, that all present were dumbfounded. Everyone saw that it was a strange fire that had possessed de Raadt. Satan also tried to inflame others with anger, but failed at the time. So Fuchs asked de Raadt whether he was in his right mind, and Elizabeth said to de Raadt that if he attacked Gichtel he would be beaten before he really started in; but he told her to hold her mouth, seeing it was none of her business. Gichtel did not say a word, but when de Raadt had made an end asked whether they were ready to thank God; and this being over, de Raadt and Andrea took a walk to collect themselves. Gichtel went to meditate, and offered his soul for de Raadt. This was at the time accepted, and when de Raadt returned from his walk he humbly asked to be forgiven. It soon became evident that Andrea was not sincere in his professions of friendship; for while walking with de Raadt, he attempted to inflame his anger further, which action pointed out to de Raadt

his own evil condition. Gichtel was very much astonished at this behavior of Andrea's, as he had always befriended him, and done him much good. Gichtel warned de Raadt of the power of Satan, and how easy it was to fall under his sway, unless the closest attention was paid to every thought that entered the mind; and how Satan was always watching to sow the seed of dissension among those who stood in a friendship so close, and were engaged in such a spiritual work. De Raadt promised that he would do everything in his power to control himself, which he did; and everyone thought that all seeds of dissension were destroyed. Yet he found that anger was not so easily dislodged from its stronghold in a human soul; for on being rejected it brings back with it seven worse spirits that take possession of the soul in all its principles. To drive out this enemy would have to be accomplished by de Raadt himself, as he himself had permitted Satan to take possession; nor could another do this for him, as he had to show what kind of a warrior he was in this battle.

It happened that the mayor who had presented de Raadt with 1,200 guilders, and with whom de Raadt now lived, fell into so perturbed a state of mind, that the people about him considered seriously whether it would be best to have him put in chains, so great was his earnestness in exterior prayers. Indeed, this had become so intense that because of perspiration he had to change his underwear six times a day. He came to Gichtel, looking more like a madman than one who seeks peace; but after having been in Gichtel's company he calmed down, and seemed to be quite another person. Gichtel then said to him: "My dear friend, you pray to God that he might send you the Holy Ghost to teach you how rightly to eat, drink and sleep; to do every exterior thing according to the will of God, that you may have a quiet conscience before God and men. This is not to be censured; but listen: I had a tree in my garden, the physical body, which bore no fruit, and which was an impediment to other growths. This tree I cut down; but from its roots many new sprouts grew up, and finally over-shadowed the whole garden, being thus a greater hindrance than before. What would you do with the new growth?" He replied: "I would dig out the roots, and then there could be no growth. "My dear friend," said Gichtel, "do the same. You stand in a field (Life) in which the evil grows. The tree is your physical body; the sprouts are the senses and the desires. Maintain a sound physical body, but root out the impure emotions and baser desires."

*(To be continued.)*

# THE "POPOL VUH"

OR

## THE BOOK OF THE HOLY ASSEMBLY

TRANSLATED BY

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### SECOND PART

#### CHAPTER VII.

##### THE CALL OF THE TWINS.

1. Now Hunahpu and Xbalanque felt themselves filled with joy, starting to play with the ball in the tennis-hall; and very far (they went) to play ball all alone, and (they began by) sweeping out the tennis-hall of their fathers.

2. Now the princes of Xibalba came to hear of them: "Who then are those who now begin again to play over our heads, and who do not scruple to shake (the earth)? Are not Hunhuhpu and Vukub-hunahpu dead, who wished to exalt themselves before our face? Go then and fetch them also in their turn."

3. Thus said once more Hun-came and Vukub-came and all the princes (of Xibalba). They sent and said to their emissaries: "Go tell them: let them come, say the princes: in this very place we wish to play with them, in seven days we wish to measure ourselves (with them), say the princes; go tell them that," was repeated to the emissaries (of Xibalba).

4. Therefore they took the highway that the young men had cleaned out from their house and which led straight to their house, and by which the envoys entered directly into the presence of the grandmother. Now they were all occupied with eating, when the messengers of Xibalba arrived.

5. "'Verily, let them come (Hunaphu and Xbalanque),' say the princess," repeated the messengers of Xibalba. And then the envoys of Xibalba marked the day (they were to come):



"In seven days, they will be awaited," was said to Xmucaue. "Very well, they will go there, O messengers," answered the old woman. And the messengers, having started, returned.

6. Then the heart of the old woman broke. "Whom shall I command to go fetch my grandchildren? Was it not verily in the same manner that the messengers (of Xibalba) formerly came to fetch their fathers?" said their grandmother, entering alone and sad into the house.

7. After that a louse happened to fall from below (her skirt); she seized it straightway, raising it, and put it on her hand, where the louse, moving, began to walk.

8. "My nephew, would you like to have me send you, to go call my grandsons at the tennis-game?" said she to the louse. "Messengers have come to find your grandmother, and have told her: 'You will have to prepare yourself in seven days, and that they come,' said the messengers of Xibalba. Thus speaks your grandmother," said she, repeating it to the louse.

9. Then he went, amusing himself on the way. Now, sitting on the road was a young man named Tamazul, which means toad. "Where are you going?" said the toad to the louse. "I carry a message in my girdle, and I am going to find the young people," answered the louse to Tamazul.

10. "Very well. But you are not running very fast, it seems to me," said the toad to the louse. "Shall I swallow you? You shall then see how I run; we will arrive straightway."

11. "Very well," answered the louse to the toad.

12. And straightway he let himself be swallowed by the toad. But the toad walked a long while, progressing along the road, but he did not run. After that in his turn he met a great serpent named Zakicaz:

13. "Where are you going, Tamazul, my boy?" was said to the toad by Zakicaz. "I am a messenger. I carry a message in my belly;" said also the toad to the serpent: "You are not running very fast, as far as I can see; will I not arrive faster (than you)?" said the serpent to the toad. "Come here, then," said he to him.

14. Then the toad was in his turn swallowed by Zakicaz. It is since then that serpents take them for food, and yet to-day they swallow toads. The serpent ran along the way; and the serpent, in his turn, having been met by the vac (which is) a great bird, at the same instant the said serpent was swallowed by the vac.

15. Soon after, he arrived over the tennis-game. Since then the vac or hawk makes its food of serpents, and devours serpents in the mountains. Arriving there, the vac settled on the enclosure of the tennis-game, where Hunaphu and Xbalanque were amusing themselves playing ball.

16. Standing on one foot, the vac croaked, "vacco, vacco," said his cry, "vacco!" "What is this croaking? Quick, our sabarcans," cried both young men.

17. Then they shot the vac, sending a ball of the sabarcans into the eyeball; he turned a somersault and came to fall at the feet of both brothers. Straightway, they ran to fetch him, and asked him then: "What have you come to do here?" speaking to the vac.

18. "I carry my message in my belly. But first heal my eyeball, and then I will let you know it," said the vac. "Very well," answered they. Then they took a little of the rubber of the ball with which they played, and applied it to the eye of the vac; (this remedy), was named by them lotzquiq, and at the same time the sight of the vac was perfectly healed by them. "Speak, now," said they to the vac.

19. Then he vomited the great serpent. "Speak, then, you," said they straightway to the serpent. "Yes," answered he, and straightway vomited the toad. "Where is the message you have announced?" was in turn said to the toad. "I bear my message in my belly," answered the toad.

20. Then he made efforts as if he was choking, but he did not vomit, and his mouth covered itself with froth from the effort he made, without being able to vomit anything. After that the young men wished to maltreat him.

21. "You are an impostor," said they to him, kicking him from behind; then his backbone descended upon his legs. He tried again (to vomit), (his efforts did not again produce) but a sort of froth around his mouth.

22. Then they opened the mouth of the toad, and his mouth being opened by the young men, they searched in his mouth; now the louse happened to be caught in the gums of the toad, he was simply in his mouth. He had not swallowed him, but had acted as if he had swallowed him. Thus was the toad tricked: (also) the character of the food to be given him is not known; neither does he know how to run, only (it is known that) he is made of the flesh of serpents.

23. Speak, was then told to the louse, and he explained his message: "Thus speaks your grandmother, young people: 'Go

call them. Envoys of Hun-came and of Vukub-came have come from Xibalba to fetch them. Let them come hither in seven days to play tennis with us; let them also bring the instruments with which they amuse themselves, the ball of elastic rubber, the rings, the gloves, and the armor, and may their faces be gladdened here.

24. And verily have they come,' says your grandmother. Then I came. For veritably that is what your grandmother says; she groans, she laments, your grandmother; therefore I came." "Can it really be true, answered the young men in their thought, listening (to the message)." Straightway they started, and arrived near their grandmother; and solely to say farewell to their grandmother did they go.

25. "We start, grandmother; only we have come to take leave of you. But here is the signal of the word which we will leave: each one we will plant a cane here; in the midst of the house we will plant it: this will be the sign of our death, if it dies out. 'Could they have perished?' will you say, if it dries out. But if it comes to blossom; 'they are alive,' will you say. O our grandmother, O our mother, do not weep; behold the sign of our word which remains with you," said they.

26. And straightway they departed, Hunahpu having planted the one, and Xbalanque the other; they planted them in the midst of the house, and not in the midst of the mountains, or in a humid earth, but indeed in a very dry earth, in the midst of the interior of their house, where they left them planted.

## CHAPTER VIII.

### THE PREPARATORY TRIALS.

1. Then (Hunahpu and Xbalanque) started on their way, each with his sabarcán, descending towards Xibalba. They descended with celerity the precipitous steps (of the mountain), and passed likewise the boiling waters of the ravine; they passed it between birds, and these birds are those called molay (unknown).

2. They passed likewise by the river of mud and the river of blood, where they were to be taken in the trap, as the Xibalbians supposed; but they did not touch it with the foot, having crossed it by walking over their sabarcáns laid across, which having accomplished they arrived at the cross-roads of the four roads.

3. Now they knew the roads which were in Xibalba, the black road, the white road, the red road, and the green road; that is why from there they gave an errand to an animal called Xan. He was to gather for them the information they sent him out to get.

4. "Bite them, one after the other; first bite the first one sitting down, and then bite them all; for your reward will be to suck the blood on the roads," was said to Xan. "Very well," then answered Xan.

5. Then he entered by the black road, and as he arrived near the manikin and the wooden man, who were the first of the sitting figures, covered with ornaments, he stung the first; but he did not speak. Then he stung the second, (namely) he stung him who was sitting the second; but neither did he speak.

6. He stung the third; and he who sat third in the row was Hun-came.

7. "Aye, aye!" cried he, at the moment he was stung. "What is it, Hun-came, what has stung you?" said Vukub-came to him. "Something I know not of," answered Hun-came.

8. "Aye, aye," said in his turn he who sat fourth. "What is it, Vukub-came, what has stung you?" said he who sat the fifth.

9. "Aye, aye!" said at the same moment he who was Xiquiripat. And Vukub-came said to him: "What has stung you?" He who sat the sixth, stung in his turn, cried out, "Aye!" What is it, Cuchumaquiq?" asked Xiquiripat.

"What has stung you?" asked he who sat the seventh, at the moment when he, too, was stung. "Aye!" added he.

10. "What is it, Ahalpuh?" said to him Cuchumaquiq. "What has stung you?" added he who sat eighth, at the moment in which he himself felt himself stung, and he said: "Aye!"

11. "What is it Chamiabak?" said Ahalcana to him. "Who has stung you?" said in his turn he who sat tenth, and in that moment he too felt himself stung and cried: "Aye!" "What, then, Chamiabolom," said Chamiabak. "What has stung you?" cried he who sat the eleventh, and feeling himself, in turn, stung, cried: "Aye!"

12. "What is it?" Chamiabolom asked. "Who has stung you?" said likewise he who sat the twelfth, and feeling himself likewise stung, said: "Aye!" "What is it, Patan?" answered his neighbor.

13. "What is it that has stung you?" said then he who sat the thirteenth, and on the moment, feeling himself stung, (he

cried) "Aye!" "What is it then, Quiqxic?" asked Patan of him. "Who then has stung you, Quiqrixqaq?" said to him and on the moment feeling himself in his turn stung he cried "Aye!" "Who then has stung you, Quiqrixqaq?" said to him Quiqre, addressing him.

14. Thus was the roll of their names, which they all pronounced to each other; thus did they manifest themselves, calling each other by their names, each one of these who commanded in these places being addressed by the other, and they pronounced the name of the last one who sat in the corner.

15. There was not one the name of whom they forgot; they finished pronouncing the names of all, at the moment when they were stung by the hair-of-the-leg of Hunahpu which the latter had pulled out from himself; for it was not a veritable xan who bit them, and who went to listen to their names for Hunahpu and Xbalanque.

16. Later, having started on the way, they arrived where were the Xibalbians. "Adore the king," was said to them, "he who sits there," was said to them to tempt them.

17. "This is not the king; it is only a statue, and a man of wood," answered they, advancing.

18. Then they began to salute them. "Hail, Hun-came; hail, Vukub-came; hail, Xiquiripat; hail, Cuchumaquiq; hail, Ahalpuh; hail, Ahalcana; hail, Chamiabak; hail, Chamiaholom; hail, Quiqxic; hail, Patan; hail, Quiqre; hail, Quiqrixqaq; said they, arriving; discovering each man's face, mentioning the names of all, without forgetting a single one.

19. What would have pleased them, would have been that their names had not been discovered (by the young men). "Sit down," said they to them (showing them) the seat where they desired that they should sit down; but they were not willing to do so. "That is not our seat; but it is a stone bench that is heated," said Hunahpu and Xbalanque, without being able to be taken in the trap.

20. "Very well; go on then to your dwelling," said they to them. Then they entered in the house of shadows, but without being able to be conquered.

## CHAPTER IX.

### THE TWINS' INITIATIONS.

1. That was the first trial of Xibalba; and in their admittance (into this place) was to begin their defeat, in the intention



of the Xibalbians. First they entered into the house of shadows: then were brought to them splinters of pine wood, all lit, with each one his cigar, which was given by the messengers of Hun-came.

2. "Here are then torches of pine," said the king; "but these torches will have to be returned to-morrow morning, as well as the cigars; and returned whole," said the king." Thus spoke the messengers arriving. "Very well," said (the two young men).

3. In reality they did not (burn) the pine splinter, having substituted for it something red, namely, an aras-feather, which seemed similar to the watchers, likewise the (lit) pine splinter; and as to the cigars, they put fire-flies at the end of the cigars.

4. One whole night, they were watched by the watchers, and these said: "They have fallen in the trap." But the pine splinter was not consumed, its form was the same; the cigars were in like case, of which they had, absolutely lit nothing, and which had the same appearance (as before).

5. They were carried to the princes. "How can these things have occurred? Whence come these men, who brought them forth, and gave them birth? Verily our heart burns with this; for what they are doing with us is not well. Strange are their faces, strange are their manners of acting," said they to each other.

6. Then the assembled princes sent to fetch them. "Come, let us play ball, young men," said they to them. Afterwards they were questioned by Hun-came and Vukub-came. "Whence come you, you two? Tell it to us, young people," repeated to them the Xibalbians.

7. "Who could say whence we come? We do not know it ourselves," said they, without revealing more. "Very well. Now let us throw our elastic ball, young men," continued the Xibalbians. "It is well," said they; "but it is with this one we shall play, this one, our elastic ball." The Xibalbians answered: "Not at all, do not use that one, but ours here." The young men answered: "It is not that one, but ours which we shall throw."

8. The Xibalbians answered: "Very well." The young men continued: "Come on, for a chil."

9. "No, indeed," said the Xibalbians, "but for a lion's head." "Very well," answered the young men. "Not yet!" cried the Xibalbians. "Very well," said Hunahpu.

10. Then the game with the Xibalbians began, and they sent

off the ball right in front of the hoop of Hunahpu, and then while the Xibalbians looked at the stroke, the ball flying on, bounded everywhere on the floor of the tennis-court.

11. "What is that?" cried Hunahpu and Xbalanque. "It is death which you wish for us. Did you not send to fetch us, was it not your envoys who came? Verily, we are unfortunate," said the young men.

12. Now that was precisely what they desired, that the young men should die as soon as possible in the tennis game, and that they should be beaten. But it was not thus; for the Xibalbians were again beaten by the young men.

13. "Do not depart, young men, let us play ball; but let us now take yours," was said to the young men. "Very well," answered they, and they threw their ball—the which closed the game straightway.

14. Then, having counted their own defeats, the Xibalbians said, "How shall we overcome them? Let them depart at this very moment, these young men, and let them between whiles bring us four vases of flowers," said the Xibalbians.

15. "Very well. What are the flowers (you wish)?" said the young men to the Xibalbians.

16. "A bouquet of cakamuchih, a bouquet of zaki-mouchih, a bouquet of gana-muchit, and a bouquet of carinimak," said the Xibalbians. "Very well," answered the young people.

17. Then descended their (guards armed) with spears, all equal in strength, and numerous (were likewise) the guardians of these young people; but tranquil was the soul of these young people, in giving themselves up to those who had instructions to overcome them.

18. The Xibalbians rejoiced in the hope that they would be overcome. "We have done well (this time), they are going to be taken in the trap at the very start," said the Xibalbians. "Where then will you go gather the flowers?" said they to themselves. "Verily, it is this night that you have to give us our flowers; we are the winners now," was said to the young men, Hunahpu and Xbalanque, on behalf of the Xibalbians.

19. "Very well. This night likewise we will play tennis," answered they, taking mutual council. Then the young men entered the house of spears, the second trial of Xibalba; now it was surely yet the desire (of the princes) that they should be killed by the spearmen, and that they should be put to death as soon as possible; that is what they desired at the bottom of their heart.

20. But the young men did not die; speaking then to the spear-men, they made this request to them: "All the flesh of all the animals will belong to you," said they to the spearmen. They then ceased to move, and unanimously lowered their arms.

21. Thus were they in the house of spears during the night, when they made an appeal to all the ants: "Ants, all of you, especially the zampopos come hither, and all together go fetch the heads of the flowers mentioned by the princess."

22. "Very well," answered they. Then all the ants started to fetch the flowers of the garden of Hun-came and of Vukub-came. In advance, these had warned the guardians of the Xibalba flowers. "As to you, pay attention to our flowers; let none be carried off by these two young men whom we have taken in a trap. Whence then could they procure those we have mentioned? There are none. Watch well the whole night." "Very well," answered they.

23. But the guardians of the garden heard nothing (of what occurred). In vain did they go crying with all their might and main among the branches of the trees of the garden, walking on their legs, and repeating the same song. "Xpurpuvek, xpurpuvek!" said the one singing. "*Puhuyu, puhuyu,*" repeated the other, singing (howling like bird and beast).

24. Puhuyu was the name of the two guardians of the plantations of the garden of Hun-came and of Vukub-came. But they did not notice the ants stealing what was committed to their guardianship, going and coming in innumerable troops, cutting the beds of flowers, walking away with these flowers they held with thier nippers, over the trees, and under the trees these flowers shed a sweet fragrance.

25. Nevertheless, the guardians continued to cry with all their force, without observing the teeth that sawed both their tails and their wings (!) it was a crop of flowers which their teeth brought down, and which their teeth carried away, fragrant as they were, into the house of spears.

26. Very promptly the four vases of flowers filled themselves, and they were quite full when day broke. Soon after the messengers entered, to seek them. "Let them come," said the king, "and let them bring straightway that which we mentioned," was said to the young men.

27. "Very well," said they. They went then to fetch the four vases of flowers. Then having presented themselves before the king and the princes, these took the flowers whose appear-

ance gave pleasure (to look on). Thus were tricked the Xibalbians.

28. It was no more than ants that the young men had sent, and, in one whole night, the ants carried them off and placed them in the vases. At this aspect all the (princes) of Xibalba changed color, and their faces became pale on account of these flowers.

29. Then they sent to fetch the flower-guardians. "Why have you let these flowers be stolen? These are our own flowers we see here," said they to the guardians.

30. "We perceived nothing, my lord. Not even our tails have been spared," answered they. Then they split their lips, to chastise them for having permitted that which was committed to their care to be stolen.

31. In this manner Hun-came and Vukub-came were overcome by Hunahpu and Xbalanque, and that was the beginning of their labors, and since then the purpuek have the mouth split, and split is it still to-day.

32. And after that they went down to play tennis; they likewise played all together; but having finished playing, they mutually took counsel for the next morning. Thus spoke the Xibalbians. "Very well," answered the young men, stopping.

## CHAPTER X.

### THE FAILURE OF HUNAHPU.

1. They made (the two brothers) enter into the house of cold. The cold is unbearable there, and this house was filled with ice (for truly it was) the abode of the frozen winds of the North; but the cold ceased promptly with the pine cones (they lit); it ceased to make itself felt, and the cold disappeared by the cones of the young men.

2. Therefore they did not die; for they were full of life, when day dawned. But that was surely what Xibalba desired, that they should have died there; but it was not so, and they were in good health at the rising of the sun. Hence they came out again, their guardians having come to fetch them.

3. "How so, they are not yet dead?" cried the monarch of Xibalba. And they considered with surprise the labors of the two young men Hunahpu and Xbalanque.

4. After that they entered also the house of tigers; and the interior was filled with tigers. "Do not bite us, you have some-

thing else to do," was said (by them) to the tigers. Then they threw bones before these brutes. Straightway they threw themselves with voracity on the bones: "It is up with them, they have at last learned (to know the power of Xibalba), and they have given themselves up to the beasts. Now here their bones are ground to pieces for this time," said all they who watched near them, rejoicing in (their death).

5. But they had not perished. Their faces bore the same appearance of health as when they entered the house of tigers. "Of what race are those? Whence come they?" cried all the Xibalbians.

6. After that they were forced to enter in the midst of the fire in a house of fire, where there was nothing but fire within; but they were not burnt by it, although it was extremely strong and very ardent. (Both brothers) were in equal good health, at the rising of the sun. It was, however, surely the desire of (Xibalba) that they should promptly perish in the place where they spent the night this one time more; but it was not so, and the courage of Xibalba began to fail because of them.

7. Then they made them enter in the house of bats. There was nothing but bats in the vestibule of this house, house of *Camazotz*, a great brute whose instruments of death were like those of *Chaki-tzam* (came) into their presence.

8. They were there within; but, sleeping on their sabarcans, they were not touched by those who were in the house; but they surrendered because of another *Camazotz* who came from above to manifest himself, when things began to be made by him.

9. The bats were therefore there holding counsel the whole night and making a great noise. "*Quilitz, quilitz*," said they, and they said it all night long. Nevertheless they ceased a little. There was no more movement among the bats, and they remained standing at one end of the sabarcan.

10. Then Xbalanque said to Hunahpu: "The day begins to dawn. Look, will you?" "Perhaps it does begin to dawn; I will go and see presently," answered he. And as he ardently desired to look in the mouth of his sabarcan, in wishing to see the rising of the dawn, his head was, a moment later, cut by *Camazotz*, and the body of Hunahpu remained deprived of his head.

11. Then once more: "Is it not day yet?" asked Xbalanque. But Hunahpu moved no more. "Has Hunahpu gone?" "How did you do this?" (was said to him afterwards). But he had no more movement, remaining stretched out there (as a corpse).



12. Then Xbalanque felt himself overcome with shame and sadness. "Alas!" cried he, we are sufficiently vanquished. Then they went to place the head (of Hunahpu) above the tennis-court, by the express order of Hun-came and of Vukub-came, all Xibalba being filled with gladness because of the head of Hunahpu.

## CHAPTER XI.

### THE DIVINE ASSISTANCE.

1. After this, Xbalanque convoked all animals, the porcupines, the boars, all brutes, large and small, during the night, and that very night asked them what were their foods.

2. "What is your food, of each one in particular? Here now I have called you, so that you may choose your food," Xbalanque said to them. "Very well," answered they.

3. Then they went each to seek his, each going to choose (what suited them); some went to seek what was in putrefaction; others went to seek herbs; some went to seek stone; some went to seek earth; and the foods of the brutes, the great brutes, were very varied.

4. In the very wake of the others, the turtle, which had remained behind surrounded in its armor, went to fetch (its part of the foods) making zig-zags, and, coming to put itself at the extremity of the corpse, placed itself instead of the head of Hunahpu and straightway eyes formed themselves on her shell.

5. A great number of sages came from above, the Heart-of-the-sky, even Hurakan, came to hover over the house of the bats. But the face of Hunahpu did not complete itself so promptly (although) they succeeded likewise in doing it, his hair grew likewise with his beauty, and he spoke likewise.

6. And now it was about to dawn, and dawn colored the horizon, and the day appeared.

7. "Is the opossum done?" (was asked). "Yes," answered the old man.

8. Then he opened his legs, then darkness came again, and four times the old man opened his legs.

9. So that "the opossum opens his legs," says the people yet to-day (to indicate the sun is rising).

10. At the moment the dawn covered the horizon with its brilliant colors, he began to exist. "Is it well thus, the head of Hunahpu?" was asked. "It is well," was answered. And they

finished thus to produce his head, and truly it became like a real head.

11. Finally, they held council, mutually advising each other not to play tennis. "Expose yourself then alone" (to the danger, said they to Xbalanque). "Very well, I will do all by myself," answered Xbalanque.

12. After that he gave his orders to a rabbit: "Go and place yourself up there on the ball game, and remain between the cones of the cornice," was said to the rabbit by Xbalanque. "As soon as the elastic ball arrives near you, you will run out and I will do the rest," was said to the rabbit, when he received this order in the middle of the night.

13. And already the sun had risen and the faces of both of them equally announced good health. (The princes of Xibalba) descended in their turn to play tennis (in the place where) was suspended the head of Hunahpu, above the hall of games.

14. "It is we who have conquered! You have undergone all the humiliations! You have given us (the palm)!" they said to him. Thus they defied Hunahpu: "Rest your head now (from this rage which possessed you) for ball games," said they to him. But he did not suffer from any of the insults they made him take.

15. And now the kings of Xibalba threw the elastic ball. Xbalanque came forth to meet it; now it arrived straight in front of the ring, stopped, and immediately came out of it, passed above the tennis game, and with a single leap entered straight between the cones (that adorned its cornice).

16. The rabbit immediately came out and ran off, with small jumps; but it was straightway pursued by all the Xibalbians, who ran in a mob, vociferating behind the rabbit, and all of Xibalba soon found itself on the road (behind him).

17. Xbalanque straightway hastened to seize the head of Hunahpu, and to replace it instead of the tortoise: he then went to place the tortoise over the tennis game; and this head was really the head of Hunahpu, and both of them had great joy.

18. And now the Xibalbians went off seeking the elastic ball; then having anxiously picked it up between the cones, they cried: "Come, here is the ball which we have just found," said they, holding it up (so it could be seen).

19. The Xibalbians then arriving. "What is this that we have seen?" said they. in again beginning to play tennis. And they played as they had done before, starting in again to play together (as a team).

20. At that very moment the turtle was struck by a stone thrown by Xbalbanque, and rolling down from above, it fell in pieces in the tennis-game; broken into a thousand fragments as pottery before the eyes of those (of Xibalba).

21. "Which one of you will go and fetch it, and where is he who will go and seize it?" was cried in Xibalba. Thus therefore were the princes of Xibalba tricked by Hunahpu and Xbalanque. Now these endured great labors; but they did not die of any of the harm done them.

*(To be continued.)*

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### THE SPHINX.

How true, for example, is that other old Fable of the Sphinx, who sat by the wayside, propounding her riddle to the passers, 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. She is a goddess, but one yet disimprisoned; one still half-imprisoned—the articulate, lovely still encased in the inarticulate, chaotic. How true! And does she not propound her riddles to us? 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, recalcitrant, ought to be and must.

## MY FORMER LIVES.

### CONCLUSIONS.

BY B. E. G.

### PART VIII.

**Q**UVER since I was a child, I have been intensely interested in the study of myself. Let it, however, be plainly understood that I am not to be considered as being at all interested or engrossed in the study of my personality. In that I have but little concern, and, in fact, at fifty years of age, I find that I might have accomplished some of my self-appointed tasks more easily and more quickly if I had given a little more attention to smoothing out some of the inequalities, or rather the unevenness, of my personal self. I am not, however, in the attitude of one who regrets, for I have learned that regret is not only useless in itself, but that it serves no end but to delay one's development. Regret never leads forward, nor does it even in the smallest degree, aid in attainment. On the other hand, my studies into my own lives and my observation of, and my acquaintance with, the lives of others, convinces me that if one is in earnest and is really striving to reach a better expression of himself, the soul will, without his engrossing his attention with the effort, slowly but certainly mould his mind and body to its purpose. The mind in the body is the personality, for the two in their mutual inter-relation are the instrument which the soul uses for its evolution, by means of experience, and for the expression of that evolution in every-day affairs, and in its relations to other souls in like condition, that is, dwelling, as we all are in this life, in physical bodies.

My convictions as to the soul and as to the purpose of life, are not mere beliefs at which I have arrived hastily, nor are they the conclusions forced upon my mind by the logical arguments of some skillful reasoner, but they are the essence of the accumulated experiences of this and many other lives, in which I have ever been the same experiencer, though dwelling in different bodies and in environments differing widely as to

time and place. It is thus that the soul provides for itself the opportunities for those varied experiences which broaden and deepen and eventually complete the range of its expression.

When the soul shall have made itself a perfect instrument for the complete expression of the Self, that is to say, of the Consciousness, it shall have merged itself into that Consciousness, and thus have attained to that degree of evolution so tersely expressed by the Master when he said: "I and my Father are one."

To put the whole matter briefly and clearly, the purpose of life is the evolution of the soul.

If one will withdraw his attention from the body and its needs and pleasures, and fix it upon the soul, he will find himself, as the soul, to be the repository of all memory, or, to speak more correctly, to be the actual record of the enduring element of all the experiences derived from all its lives which began with the beginning of time. The spirit is the center of consciousness, the individual, and the soul is the "only begotten son" of that Father, and, taken as a whole, all its lives on earth are but the steps by which it ever approaches to a perfect similitude of that Father. Each life, even though it appears otherwise, if viewed by itself, will, when considered in connection with the other lives of the soul, be found to be a necessary step in the long path that inevitably leads to the fulfillment of that divine injunction, spoken to souls only: "Be ye therefore perfect even as your Father in heaven is perfect."

From my early childhood, I have continually fixed the desire of my mind and the longing of my heart upon myself as a soul, and therefore upon the purpose of life and its possibilities, and so there came to me in due time, as it will come to all who faithfully seek to know the soul, the ability to recall my former lives on earth just as I ordinarily recall my former years in this life. My search was not for a memory of my former lives, but for a true knowledge and understanding of the soul, and as I acquired soul knowledge, I found the record of my past, just as when one acquires mental knowledge he finds himself recalling past experiences which are recorded in his mind.

I have written down the history of a number of my lives on earth, choosing those which marked the various stages of my progress toward the attainment of the goal, rather than those which won the approval of my fellows, for the voice of the people is not always the voice of God, and men do not always



measure the deeds and accomplishments of life by the measure of the soul.

I believe, that as all human beings spring from the one source, and through the same experiences and the same strivings ultimately reach the same goal, the story of the experiences and struggles and attainments, and even of the seeming failures of one, will help and encourage all who are earnestly seeking the one great good. Because I believe this, and because I sincerely desire to help others, even as I have so often been helped in the long past, I have arranged that these records shall pass into the hands of one who will know when and to whom they may be given that they may give such encouragement and help.

I am fully convinced, both by reason and philosophical inquiry, and by scientific investigation, as well as by my own individual experiences, that the essential man, the thinker, is immortal in the fullest and truest sense of the word; his existence not only succeeding but preceding the present state in the physical body which he uses at any given period. Pre-existence is as logical, as rational and as necessary a corollary of immortality as is existence after death. The real identity of the individual lies not in the body, nor the life, nor the mind, but in the conscious I Am I which is the one fixed certainty which survives all the ephemeral and persisting changes of mind and matter. That it is which changes not, but notes and observes changes, and by those changes and its observation of them, constantly perfects the instrument by which it expresses itself upon the plane of manifestation, which is the world. Matter is only the vehicle of consciousness, and the body, with all its complicated and delicate mechanism of bone, sinew, muscle and nerve, is but matter refined and organized to such a degree, that those subtle forces which are the expression of consciousness play through it and upon it, and it responds by moving. The moving of the body or its finely adjusted organs is not thought, nor emotion which is a qualification of thought, but is merely an imperfect expression of thought. Back of all is the Thinker which impresses the soul which is the mover. The Thinker is the eternal one, the changeless observer, expressing itself through the soul, which in turn expresses itself through the mind, which uses the body as the vehicle of its expression. Why halt at a half truth? The spirit, that is to say, the center of consciousness, which is the individual, is, through the ages, evolving a soul, and "the only becoming Son of God" is ever evolving a mind, which is perfecting the evolution of a body, in order

that there may be an instrument through which the spirit may express itself.

The form of matter is unstable and constantly changing, but the soul, the "Light which lighteth every man who cometh into the world," not only survives the daily dying of the body, but its final dissolution, and is the persisting vehicle through which the spirit continues to express itself even when the soul has again clothed itself with another body, like as the mind continues to express the soul, though every molecule of the body had been often exchanged for another molecule.

The man we know is that of the soul which expresses itself through the mind and body, that is, the personal man. That personal man may come to know himself, that is, he may know himself as the soul, and in so doing he may learn all his past and so guide his footsteps by the light of wisdom.

Let no one suppose that the evolution of a soul through the lives it lives on earth is a straight line of procedure by which, with mathematical certainty of time and directness, the goal is attained. Nature does not work in straight lines, and, as time is merely a substitute within the cosmic equation, there is neither occasion nor cause for haste.

The story of the lives of any soul, if arranged in the order in which they were lived, would appear to be a curious medley of experiences, and some of the contrasts of personal traits and of life experiences and environment would be most striking and almost incredible should one lose sight of the great fact that perfection is symmetrical, and therefore the necessity that the soul, which is attaining unto perfection, must even up in following or at least in later lives, the irregularities of any one life even though it may have been one of great attainment or of fruitful effort. A long series of lives devoted to the accomplishment of a certain purpose may result, as did the life of Archontes, the Egyptian priest, in the attainment of the great object of the long effort, and it must not be overlooked that the singleness of purpose with which one devotes himself so effectively, permits, if it does not cause, a neglect of or inattention to development of other characteristics which are also necessary to a symmetrical evolution; therefore, though there were other lives between, I have chosen to relate the life of Adabaran next after that of Archontes. It is as if all further progress on the lines of exalted aspiration must await the thorough weeding out of the lust for worldly power, and that material wealth which

ever lends itself so easily to the attainment and expression of worldly power.

Each life of a soul should be studied not only as a result of former living, and as the effort of the soul to arrive at a sort of equilibrium of development, but also as preparing the way for a future attainment, even as Adabaran and Ayoyo, through devotion to money making and to the alluring sweets of pleasure, and finally in mutual woe, cemented a friendship which in the early dawn of the day after the darkness of the middle ages, became a bond of devotion to each other and to the real work which the one undertook and the other enabled him to perform, which was the beginning of great changes and really marked an epoch in the history of the race. That story I shall not yet give to the world, for the bitterness and envy which my stubborn insistence awoke in the minds of men, not only sleeps not, but does not even slumber, and to tell the tale anew would be to stir up afresh the hot flames of hate, and to no purpose. The day for reformers to be sent, for opinions' sake, to the stake, the axe or the hangman's noose, is past, and let us hope that the larger life of modern times may prohibit its return. Men are still cruel because still uncivilized, but as knowledge grows their cruelty will be transferred from the physical plane to the mental plane, and later be eliminated from human experience. The present age is being compelled by the very stubbornness of gross materialism to study life and the universe from the standpoint of the soul. It has ever been the experience of mankind that when the great delusion of separateness, of selfishness, which thrives only where material welfare is placed foremost among things to be desired, seems to have become the paramount power in the lives of men, there come those whose spiritual vision is clear and who by the mighty power of righteousness guide the energies of men into the broader ways of brotherhood. At such a time came Jesus the Christ, the last of the great messengers and the worthy predecessor of that One who will soon bring the same gospel to a larger world.

He indeed spoke directly to a little world, but the Roman legions built the highways along which his disciples have carried his gospel to the ends of the earth. In these later days, the very powers that make for selfishness have "prepared the way of the Lord and made straight the paths," so that he who now comes will speak, not to a few in Judea, but to a listening world. The steamship, the railroad, the electric cars, the telegraph, and the telephone, now devoted to the service of business and to the

enhancing of bodily comforts and pleasures, are vehicles ready prepared for the transmission of His message to the uttermost parts of the earth and to all them that live therein.

In this life I have met many in whom, as I looked into their eyes, there stirred a memory of other lives when we together sought the wisdom of the soul or stood shoulder to shoulder in the conflict where principles and freedom were at stake. Not always has reminiscence blossomed into recollection, yet sometimes it has, and though they may not have known me, yet I have known them and sometimes a steady look into the eyes has brought vividly before me the picture of a life with all its hopes, its strivings, its disappointments and its attainments. Sometimes it has been a comrade of ancient days, long separated by varying experiences, sometimes one whose life was closely linked with mine not far back on the road, and this perhaps only by stress of sorrow and suffering through which a real help was given and received. I have met one or two of mutual memory, whose life and mine were not in touch, and yet whose work prepared the way for work I was to undertake by right of choice and fitness. One such lived in Judea in the time of Jesus and saw him once, and the memory has never failed him. I came a little late, and might have met both in my childhood had not the good law provided otherwise, and I saw neither, until after the message of the Master had found an answering voice in my heart.

Men who have learned the soul are in earnest. What they do is done with might and purpose. They are the men who, whether right or wrong, work with power, and lead their fellows. They win warm friends and arouse bitter antagonists. Life ends before great questions are settled, and problems and difficulties present opportunities for overcoming.

As a matter personal, hate and love draw with equal power, and bind the actor and the object so strongly and surely to each other, that nothing short of perfect fulfillment will release either. Men of like purpose and devotion to similar ideals and methods associate themselves, and so when great questions come, groups of men array themselves on either side and psychic mental and physical contests are waged. In later times other aspects of the same questions as well as new questions come up and the men and the occasion meet again, and in new personalities which are the new weapons of the soul, the conflict is renewed. So groups of men reincarnate and "history repeats itself."

When men shall have studied the soul sufficiently for each to know his own past, then can they guide their conduct by experience, and so consciously intelligently and wisely direct the development of the race as a whole, because each consciously and wisely directs his own evolution.

A search for wisdom outside of one's self is vain. In the fields beyond himself one may glean information and acquire knowledge, but he who would attain unto wisdom, must search within, for wisdom is of the soul.

These revealings of "My Former Lives" are not without human interest, for, so universal is the underlying principle of brotherhood, that it is probably true to say of my experiences, that some have known all of them and that all have known some of them, and it may therefore come to pass that my relation of them may help some seeker to become really aware of himself and his past, and if so then my labor has not been in vain, for then he may guide his life by wisdom.

There is no teacher like experience, and the experiences of the ages are summed up in each human soul, and are there ever ready for the reading.

#### THE END.

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On the whole, who knows how to reverence the Body of a man? It is the most reverend phenomenon under this Sun. For the Highest God dwells visible in that mystic unfathomable Visibility, which calls itself "I" on the Earth. "Bending before men," says Novalis, "is a reverence done to this Revelation in the Flesh. We touch Heaven when we lay our hand on a human Body."

—Thomas Carlyle, "Past and Present."



## MOMENTS WITH FRIENDS.

*Does a Theosophist believe in superstitions?* was asked one of a party of friends not long ago.

A Theosophist accepts all facts, and never loses his reason. But a Theosophist does not stop and rest content with the fact; he endeavors to trace it to its origin and see its consequences. Superstition is the belief in or the practice of some thing without actually knowing why. In a broader light, superstition is a consent of the mind to an instinct or tendency concerning some practice without other reason for belief. The superstitions of a people are the dim reflections of forgotten knowledge. The knowledge gone, and those who had the knowledge, the people continue the practice of the forms; and so the forms and beliefs are handed down by tradition from generation to generation. As they become farther removed from knowledge they cling the closer to their superstitions and may even become fanatic. The practice without the knowledge is superstition. Visit the churches in a large city on a Sunday morning. See the formalities of worship; watch the procession of choristers; notice the insignia of office of those who conduct the service; observe the statues, sacred ornaments, instruments, and symbols; listen to the repetition and formula of worship to—what? Could we blame one unfamiliar with all this for calling it superstition, and saying that we were a superstitious people? We are thus inclined to regard the beliefs of others which are seldom more superstitious than our own people. The superstitions held by those whom we call "the ignorant" and "the credulous," must have had an origin. Those who would know must trace the traditions or superstitions to their origin. If they will do this they will get knowledge, which is the opposite of its unintelligent reflection—superstition. An unprejudiced study of one's own superstitions will reveal a woeful ignorance of one's self. Continue the study and it will lead to the knowledge of self.

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*What basis is there for the superstition that one born with a "caul" may possess some psychic faculty or occult power?*

This belief comes down through the ages from antiquity, when humanity held intercourse with beings within and around the earth. Then man's sight, hearing and other inner occult senses, were clouded over by growing into a more sensuous and material life. There is no part of man's body that is not related to some force and power in one or more of the invisible worlds of nature. That which is called the "caul" is related to the astral world. If, when man is born into this physical world, the caul remains with him it stamps or impresses the astral body with certain tendencies and attunes it to the astral world. In later life these tendencies may be overcome, but never entirely effaced, as the *linga sharira*, the astral design body, is attuned to receive impressions from the astral light. The superstition which seafaring men attach to this relic, as to its being an omen of "good luck" or as a preservative against drowning, is based on the fact that as it was a protection to the embryo from adverse elements in the pre-natal world, so it may now in the physical world protect from the dangers of the water which corresponds with the astral light and the elements which, though they are called physical, are none the less occult and originates in the astral world.

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*If a thought may be transmitted to the mind of another, why is this not done as accurately and with as much intelligence as ordinary conversation is carried on?*

It is not done because we do not "talk" in thought; nor have we yet learned the language of thought. But still, our thoughts are transferred to the minds of others more often than we suppose, though it is not done as intelligently as we would converse because we have not been compelled by necessity to communicate with each other through thought only, and, because we will not take the trouble to educate the mind and the senses to do it. One born among cultured people is cared for, trained, disciplined and educated into the ways of the parents or the circle into which he is born. Stop but to think, and it will at once be seen that it requires

long years of patience on the part of the teacher and persistent effort on the part of the pupil to learn the art of speaking and reading and writing a language, and to learn the habits, customs and the modes of thought in that language. If it requires such effort and training in this physical world to learn one language, it is not strange that few persons are able to transfer thoughts correctly without the use of words. It is no more occult to transfer thought without words than it is to transfer thought by the use of words. The difference is that we have learned how to do it in the world of talk, but still remain as ignorant as speechless children in the world of thought. Transference of thought by word requires two factors: the one who speaks, and the one who listens; the transmission is the result. This we know how to do, but the actual manner in which we speak and understand is as occult to us as is the transference of thought without words. We do not know how and in what manner the different organs in the body operate in order to produce the sound uttered; we do not know by what process the sound uttered is transmitted through space; we do not know how the sound is received by the tympanum and the auditory nerve; nor by what process it is interpreted to the intelligence within who understands the thought conveyed by the sound. But we do know that all this is done, and that we do understand each other after some such fashion.

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*Have we anything which is analogous to the process of thought transference?*

Yes. The telegraphic and photographic processes are very similar to that of thought transference. There must be the operator who transmits his message, there must be the receiver who understands it. So then there must be two persons who are disciplined, trained or educated to transmit and receive each other's thoughts if they would do so intelligently and with the same accuracy with which ordinary intelligent conversation is carried on, just as two persons must be able to speak the same language if they would converse. It is said that many people are able to do this, but they do it only in a very unintelligent manner, because they are not willing to submit the mind to a rigid course of training. This training of the mind should be as orderly, and conducted with as much care, as is the life of the scholar in a well-disciplined school.

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*How can we converse by thought intelligently?*

If one will carefully observe his own mind and the minds of others, he will come to realize that his thoughts are conveyed to others by some mysterious process. The one who would converse by thought without the use of words must learn to control the functions of his mind. As the functions of the mind are controlled, and one is able to hold the mind steadily on any one subject, it will be perceived that the mind carves out the form, takes the shape and character of the subject which is under consideration, and at once conveys this subject or thought to the object to which it is directed, by willing it there. If this is done properly, the person to whom the thought is directed, will surely receive it. If it is not done properly there will be an indistinct impression as to what is intended. As to reading or knowing of thoughts, the functions of the mind must also be controlled if the thought of another is to be received and understood. This is done in the same manner that an ordinarily intelligent person listens to the words of another. To understand properly one must listen attentively to the words uttered. To listen attentively the mind should be held as still as possible. If irrelevant thoughts enter the mind of the listener the necessary attention is not given, and the words, even though heard, are not understood. If one would read the thought of another his mind must be held in an attentive blank so that the impression of the thought transmitted may be preserved clearly and distinctly. Then if that thought is clear and distinct there will be no difficulty whatever in the understanding of it. We thus see that the mind of the transmitter of the thought and the mind of the receiver of the thought must both be trained to the practice, if thought transference is to be conducted accurately and intelligently.

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*Is it right to read the thoughts of others whether they would that we should or not?*

Certainly not. To do this is as unpardonable and dishonest as it is to enter another's study and ransack and read his private papers. Whenever one sends out a thought it is stamped with the individuality of the sender and bears an impress or signature. If the thought is of a nature that the sender does not desire it to be

known, the impress or signature of the sender marks it much the same as we would mark an envelope "private" or "personal." This causes it to be invisible to the would-be dishonest meddler unless the thought is loose in its formation and is related to the meddler. By the true occultist, such a thought would not be read or interfered with. Were it not for this barrier all the would-be teachers of occult powers would be able to become millionaires over night, and, perhaps, they would do away with the necessity of earning money at so much per lesson or sitting. They would upset the stock market, form an occult trust with the markets of the world, then attack each other and come to a timely end, such as that of the "Kilkenny cats."

A FRIEND.

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## 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.

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THE ECLECTIC PRACTICE OF MEDICINE. By Tolla M. Thomas, M.D., Professor of the Principles and Practice of Medicine in the Eclectic Medical Institute, ex-President of the National Eclectic Medical Association, Consulting Physician to the Seton Hospital, Member City, State and National Eclectic Medical Association, etc. Illustrated. Cincinnati, Ohio: The Scudder Brothers Company, 1906.

Progressive as a genuine Practice of the Healing Art must be, textbooks need to be often written anew. Old systems must give place to new, and even a good custom too long retained will corrupt those by whom it is observed. The American Eclectic School has existed long enough to require a new work on practice, and Professor Thomas shows himself admirably competent to be its author. There are more than one hundred thousand physicians in the United States, who do not know what the Eclectic Practice really is, to whom this book would be a new revelation. It makes the round of human ailments and gives them their more recent appellatives, describes their character and history, and tells the regimen and medication suitable in each instance. And this is done with an admirable thoroughness. Not only are diseases and treatment catalogued and prescribed for, but a chapter is devoted to indications for remedies, and the medicines themselves are named, with the manifestations of disorder to which they apply. We are glad to note that these are the remedies of the Reformed Pharmacopœia, introduced by the New School of Physicians, in that the looking backward toward Sodom which characterizes some of the Eclectic literature. We dissent decidedly, however, in one or two particulars, which we regard as neither philosophic, historic, or accurate. But as a whole we heartily commend the treatise as excellent of its kind, as appearing when it was wanted, and as being written in style that recommends it to the intelligent reader. The publishers have done their part in issuing it with good type and paper, making it attractive in appearance, in addition to its other merits. The book deserves a wide sale, and will have it. Every physician alive to his calling, and eager to know the best as well as to do it, will procure a copy. Its publication is a gratifying assurance that Eclectic Medicine is in the field to stay.—A. W.

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*H. D. Blavatsky*



# THE WORD

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## THE ZODIAC.

### II.

THE zodiac is the plan according to which universes and men come into existence from the unknown, pass through their periods of development, and return into the unknown. The order of involution is from aries (♈) to libra (♎) by way of cancer (♋); the order of evolution is from libra (♎) to aries (♈) by way of capricorn (♑).

The zodiac of the heavens is shown to be a circle divided by twelve signs, but when related to man the twelve signs are apportioned to the parts of the body from his head to his feet.

Man was circular before he came into the physical world. To come into the physical world he broke through his circle and now in his present state he is a broken and extended circle—or a circle extended to a straight line. As he now is the line begins with aries (♈) at the head and ends at the feet with pisces (♓). This shows that that part of the line which was above libra (♎) and connected with the most god-like part, the head, is now connected with the earth. It also shows that the hinge or turning point of the circle and of the line is libra, and that by the sign of libra (sex) all the signs, from scorpio to pisces, fell below the middle point and balance sign of libra.

Man, as he now is, living in an animal body of sex, has developed and preserves such organs and parts of the body as are necessary to reproduce and preserve the animal body. From

long disuse except for locomotion in the physical world the parts of the body which stood for mental and spiritual powers are used for physical needs. This is so with the zodiac of man in its physical aspect.

Man still has within him the circular zodiac, which is the occult spiritual zodiac, and though he does not use it in the occult spiritual sense, still he has it, though it is unused, latent, atrophied, and may use it, through thought, when he earnestly desires to enter the inner and upward path of the zodiac instead of going downward and outward into the world of the senses and desires. This circular, spiritual and occult zodiac descends from the head down the forepart of the body by way of the heart and lungs, alimentary, and reproductive organs of the body to libra, the sex parts, then, instead of going outward, it enters its upward course at the gland of Luschka, then ascends through the terminal filament, spinal cord, medulla, pons, to the soul-centers in the head. This is the path for those who would lead a regenerate and spiritual life. The path is in the body.

From ♀ to ♂, by way of ☽, is the path and process of the building and formation of vestures until the female or male body is developed and inhabited by the breath or nascent mind. From ♂ to ♀, by way of the spine, is the way for the building of vestures for the conscious return of the infleshed breath to its original sphere, with the garnered experiences of its incarnations.

The zodiac and its signs are related to and become active in the ideal, in the generative, and in the physical worlds. In connection with the zodiac can be shown its application to the secret processes for the highest spiritual attainments possible for man. It is, therefore, necessary to use certain words which, being simple, will yet be easily understood, be profound and comprehensive, and which at the same time will best characterize the signs of the zodiac and their relation to the parts, processes, and principles of man, and to his powers and possibilities. The words which will best serve this purpose and characterize the twelve signs are: consciousness (or the absolute), motion, substance (or duality), breath (or nascent mind), life, form, sex, desire, thought (or lower mind), individuality (or higher mind, manas), soul, will.

The signs ♀, ♂, ♀, and ☽, symbolize consciousness (the absolute), motion, substance (duality), and breath, which are the four archetypal principles of the Kosmos. They are unmani-

fested. In man, the parts of the body through which these Kosmic principles operate, and through which man reaches and relates his body to the macrocosm, are the head, neck, hands arms and shoulders, and chest. The head is the representative of consciousness, the absolute, because, broadly speaking, in the head is contained the idea and potency of every element, form, force or principle which has been or will be manifested in or through the entire body; because the entire physical body depends on the openings, organs and centers in the head for seeing, hearing, smelling, tasting, and touching, which actuate the body; because from the organs and centers in the head the body obtains, holds, and maintains its form throughout life; because the life of the body has its roots in the head, from which life and growth is received and regulated in the body; because from organs and centers in the head the animal functions of the body are regulated, in which centers are also contained the germs of the desires of past lives which become awakened to action through the corresponding organs in the body; because within the ego-centers in the head there awaken the conscious perceptive and reasoning faculties and the conscious recognition and feeling through the body of the self-conscious intelligent principle of I-Am-I which speaks of itself as an individuality (not personality), separate and distinct from other individualities; because through the soul-centers in the head there radiates the light of the soul, which illuminates its universe, gives that illumination to the mind by which the mind knows of the relationship existing between each "I" and "thou," and by which the human being is transformed into the divine principle, a Christ; and because through the head, when called upon, the will grants to matter the power of change, grants to life the power of growth, to form the power of attraction, to sex the power of procreation, to desire the power of absorption, to mind the power of choice, to the soul the power of love, and to itself the power of will to will itself into and become consciousness.

The head is to the body as consciousness—the absolute principle—is to nature. If the idea or ideal form of an organ or part of the body is imperfectly represented in the head, the corresponding organ or part of the body will be deformed, undeveloped, or absent from the body. The body is incapable of producing any organ or function unless it is contained in ideal form in the head, as a whole. For these reasons the sign ♉ is

in man represented by the head, and is to be known as the all-container, infinite, absolute—consciousness.

The neck is the representative of motion (not movement) because it is the first (unmanifested) logos, the first line of departure from the sphere of the head; because that which is taken into the body receives its first motion from the pharynx and the desires of the body are expressed by sound through the larynx; because most movements of the body, voluntary or involuntary, are regulated through the neck; because through the neck are transmitted all influences and intelligent action from the head to the trunk and extremities, and because in the neck there is that center which permits the movement of all influences from the head to the body and from the body to the head.

The neck is to the body as the logos is to the world. It is the channel of communication between consciousness and substance.

The shoulders represent substance, which is the basis of, and underlies, duality, duality being the attribute of root-substance. Duality is represented by the arms and hands. These are the positive and negative agents through which matter is changed. The hands are occult electric-magnetic poles by which magical results may be obtained through the action, interaction, and transformation of elementary matter into concrete form and of concrete forms into primeval forces of substance.

The shoulders and hands are to the body as substance is to the manifested universe. As the two opposites springing from a common source, they are the dual agents which enter into all action in the care for and maintenance of the body.

The breasts and lungs represent the breath because the lungs are the organs which receive the elements drawn in by the psychic breath; because the breath stimulates and invigorates the life cells of the blood and causes them to rotate in their orbits as they circulate through the tissues of the body; because into the lungs the breath enters at birth to awaken and individualize the body, and from the lungs the individualizing principle leaves with the last gasp at death; because from the breasts the infant draws its first nourishment; because the breasts are the centers from which flow emotional magnetic currents; and because the lungs are the organs and parts of the body through which the nascent principle of the mind enters, is transformed and purified, and is ever coming and going until individual immortality is attained.

The breath is to the body as the mind is to the universe. It breathes all things into manifestation, preserves them in form, and breathes them back again into the unknown unless they have become self-knowing.

Thus consciousness, motion, substance, breath, the four archetypal principles of the Kosmos, are related to the parts of the body above the diaphragm and through these parts man is influenced from his Kosmos.

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### THE REWARD OF PATIENCE.

By J. T. TROWBRIDGE.

O heart, be thou patient!  
 Though here I am stationed  
 A season in durance.  
 The chains of the world I cheerfully wear;  
 For spanning my soul like a rainbow, I bear,  
 With the yoke of my lowly  
 Condition, a holy  
 Assurance—

That never in vain  
 Does the spirit maintain  
 Her eternal allegiance;  
 Through suffering and yearning, like infancy learning  
 Its lesson, we linger; then skyward returning  
 Our plumes fully grown  
 We depart to our own  
 Native regions.

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### WORDS TO BE DISCARDED.

Erase from our Bible the erroneous disputed renderings of the three words "damnation, hell, and everlasting."—*Canon Farrar.*



## H. P. BLAVATSKY.

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A sketch from *Incidents in her Life*, before the founding of the Theosophical Society. Helena Petrovna Blavatsky died May 8th, 1891, in London. Theosophists should annually remember this day. She enabled the Theosophical Movement to be started. She caused the Theosophical Society to be founded, the parent society which came into existence November 17th, 1875, in New York City. Through her, "Isis Unveiled," the "Secret Doctrine," the "Voice of the Silence," and several other writings were given to the world. Already her extraordinary personality begins to be surrounded by the vapors and mists of rumor and tradition, of venomous calumny and malicious attacks as well as of incense offering devotion.

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**H**ELENA PETROVNA BLAVATSKY was on her father's side the daughter of Colonel Peter Hahn and the granddaughter of General Alexis Hahn von Rottenstern Hahn (a noble family of Mecklenburg, Germany, which had settled in Russia); on her mother's side she was the daughter of Helena Fadief, and the granddaughter of Privy Councillor Andrew Fadief and the Princess Helena Dolgorouky.

Helena was born at Ekaterinoslow in the South of Russia, on the night between July 30th and 31st, 1831.

As far back as she remembered she was possessed of a firm belief in the existence of an invisible world of supermundane and submundane spirits and beings, inextricably blended with the life of each mortal.

Born in the very heart of the country which the Undines were said to have chosen for their abode ever since creation, reared on the shores of the Dnieper, which no Cossack of Southern Ukraine ever crosses without preparing himself for death, the child's belief in these nymphs was developed before she had heard of anything else. The catechism of her Ukraine nurses passed wholly into her soul, and she found all those beliefs corroborated for her by what she saw, or fancied she saw herself, around her, ever since her babyhood. Legends preserved by the recollections of the older servants, that only such persons as were born during the night between the 30th and 31st of July would have power to control the Undines, inculcated into her a feeling of superiority over those about her; and being impressed by her own invulnerability she was the only one who approached the shores of the Dnieper without fear. Of course, her parents did not know anything of this side of her education. As soon as

they discovered it an English governess was engaged. She lacked, however, the ability to control her charge, gave up her task and the child was again left to her nurses until she was about six years old. Her mother died when Helena was still a child. About eleven years of age she was taken charge of by her grandmother. Her health was uncertain in her childhood; she was often sick, a sleepwalker, and was remarkable for various abnormal psychic faculties, which were by her orthodox nurses attributed to obsession by the devil; therefore she was during childhood, as she often said, drenched with enough holy water to float a ship, and was exorcised by priests, who might as well have been talking to the winds for all the effect they produced on her. Her aunt says of Helena: "From her earliest childhood she was unlike any other person, very lively and highly gifted, full of humor and of remarkable daring she astonished every one by her self-willed and determined actions." She had a passionate love and curiosity for everything unknown, mysterious, and weird. This was combined with an exuberance of imagination and a wonderful sensitiveness. Her governesses were martyrs to their task, and never succeeded in bending her resolute will, or in influencing by anything but kindness her indomitable, obstinate and fearless nature. She would submit to no sham respect for, nor fear of, public opinion. She *would* ride at fifteen, as she had at ten, any Cossack horse on a man's saddle.

The great country mansion occupied by her grandmother, with whom she lived at Saratow, was an old and vast building with many subterranean galleries, passages long abandoned, turrets, and weird nooks and corners. The legends told about the cruelty and ferociousness of its original possessor were many. The young Miss Hahn had selected some of the underground chambers as a Liberty Hall and safe refuge, where she could avoid her lessons. A long time passed before her secret was found out and whenever she was found missing, a deputation of servant men was sent in search of her. She had erected for herself a tower out of old broken chairs and tables, in a corner under an iron-barred window, high up in the ceiling of the vault, and there she would hide for hours, secure from intrusion, on account of the superstitious awe the place was held in by the servants, and reading a book known as "Solomon's Wisdom" in which every kind of popular legend was mentioned.

Intensely nervous, sensitive, and often walking in her sleep, she would be found of nights in the most out-of-the-way places, to be carried back to her bed sound asleep. Thus she was missed from her room one night when she was hardly twelve, and the alarm having been given, she was searched for and found pacing one of the subterranean corridors, evidently in deep conversation with some one who was invisible to all but herself. She seemed to have a distinct dual nature, that made one think there were two beings in one and the same body; one was uncontrollable, fearless, unconventional, the other as mystical and metaphysically inclined as the seeress of Prevest. At times when the cycle of mischiefmaking had run its course no old scholar could be more assiduous in his study than she was. Then she could not be prevailed upon to give up her books, which she would devour day and night as long as the impulse lasted.

It was her delight to gather around herself a party of other children at twilight, and after taking them into a large dark museum connected with the castle, hold them spellbound with her weird stories. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations and existences. Where she had heard of reincarnation or who could have taught her anything of the mysteries of metempsychosis in a Christian family was beyond conception of those about her. Her aunt says that from the age of four years on "she was a somnambulist and somniloquent. She would, in her sleep, hold long conversations with unseen personages, some of which were amusing, some edifying, some terrifying to those gathered around the child's bed. On various occasions, while apparently in ordinary sleep, she would answer questions, put by persons who took hold of one of her hands, about lost property or other subjects of momentary anxiety, as though she were a sybil entranced. Sometimes she would be missing from the nursery and be found in some distant room of the mansion, or in the garden, playing and talking with companions of her dream-life." For years, she would, in childish impulse, shock strangers with whom she came in contact by looking them intently in the face and telling them that they would die at such and such a time, or she would prophesy some accident or misfortune that would befall them. And since her words usually came true, she was in this respect the terror of the domestic circle.

The marriage by which Helena Petrovna Hahn acquired the name she has since been known by took place in 1848. She was then about 17 and General Blavatsky, to whom she was united, was about sixty.

The adventure on which she launched herself—for in its precipitation and brevity it may fairly be described by that phrase—seems to have been brought about by a combination of circumstances that could have influenced none but a girl of Miss Helena's wild temper and irregular training. Her aunt describes the manner in which the marriage was arranged as follows:

"She cared not whether she should get married or not. She had been simply dared one day by her governess to find a man who would be her husband, considering her temper and disposition. The governess, to emphasize the taunt, said that even the old man she found so ugly, and had laughed at so much, calling him 'a plumeless raven'—that even he would decline her for a wife." That was enough; three days later she made him propose, and then frightened at what she had done, sought to escape from her joking acceptance of his offer. But it was too late. Hence the fatal step. All she knew and understood was—when too late—that she had been accepting, and was now forced to accept a master she cared nothing for, nay, whom she hated; that she was tied to him by the law of the country.

A 'great horror,' as she explained it later, crept over her; one desire, ardent, unceasing, irresistible, got hold of her entire being, led her on, so to say, by the hand, forcing her to act instinctively, as she would have done if, in the act of saving her life, she had been running away from a mortal danger. There had been a distinct attempt to impress her with the solemnity of the marriage, with her future obligations and her duties to her *husband*, and married life. A few hours later, at the altar, she heard the priest say to her:

"'Thou shalt honor and obey thy husband,' and at this hated word, 'shalt' her young face—for she was hardly seventeen—was seen to flush angrily, then turn deadly pale. She was overheard to mutter in response, through her set teeth, 'Surely, I *shall* not.' Surely she has not. Forthwith she determined to take the law and her future life into her own hands, and left her 'husband' forever, without giving him any opportunity to ever even think of her as his wife.

Madam Blavatsky abandoned her country at seventeen, and passed ten long years in strange and out-of-the-way places in Central Asia, India, South America, Africa, and Eastern Europe.

After leaving her husband, following her passion for travel, she went first to Constantinople, where she met a lady of her acquaintance, the Countess K., with whom she formed a safe intimacy and travelled with her for a time in Egypt, Greece and other countries.

While in Egypt she met an old Copt, a man widely known and of a great reputation as a magician. Madam Blavatsky seems to have been a pupil who readily awakened his interest, and was enthusiastic while imbibing his instruction. She met him again in later years and spent some time with him at Boulak. Her relatives at Tiflis had lost all traces of her, but she herself communicated privately with her father and secured his consent to her program of foreign travel; he supplied her with money and kept counsel with her in regard to her subsequent movements.

In the year 1851 she went to Quebec, Canada, where she came in contact with a party of Indians. From there she went to New Orleans. While there the principal interest of her visit was centered in the Voodoos. Madam Blavatsky might have been drawn dangerously far into association with them, but the strange guardianship that had so often asserted itself to her advantage during her childhood, which by this time has assumed a more definite shape, for she had now met as a living man the long familiar figure of her visions, again came to her rescue. She was warned in a vision of the risk she was running with the Voodoos, and she at once moved off to fresh fields.

She went through Texas to Mexico. While there she resolved to go to India. She wrote, therefore, to a certain Englishman whom she had met in Germany, and whom she knew to be on the same quest as herself, to join her in the West Indies, that they might go to the East together. He came in due time, but the party was further augmented by a Hindoo whom Madam Blavatsky had met at Copan, and whom she soon ascertained to be a "chela," or pupil of the masters in occultism. The party arrived at Bombay about the beginning of 1853, and soon dispersed. She attempted to get into Thibet through Nepal. For the time her attempt failed, through the interference of the British resident. She went to Southern India, and in 1853 went to England. She soon left there again and went to New York,



Chicago, and overland to San Francisco. She remained in America about two years and then made her way a second time to India by way of Japan, reaching Calcutta in the course of 1855.

During her travels in India in 1856 she met at Lahore a German gentleman whom her father knew, and who had with two friends laid out a journey in the East for some mystic end, in reaching which he did not have, however, the success that attended Madam Blavatsky's efforts. This German had been asked by Colonel Hahn to try and find his daughter. The four companions travelled together for a time and went through Kashmir to Leli in Ladakh, in company with a Tartar shaman, who was instrumental in helping them witness certain psychological wonders wrought at a Buddhist monastery. Madam Blavatsky describes this incident in *Isis Unveiled*, Vol. II, page 599 ss., and page 626 ss. She was the only one who, under the guidance of the shaman, penetrated successfully far into the generally inaccessible country. The incident mentioned at page 626 put an end for the time being to her wanderings in Thibet. She was directed by her occult guardian to leave Thibet and India before the mutiny, which began in 1857.

She returned to Russia by way of France and Germany in 1858. During her travels the psychological faculties of Madam Blavatsky's childhood and girlhood had developed, and she returned possessed of occult powers, which were in those days attributed to mediumship.

These powers were manifested in strange incessant knocks, raps and sounds; in the moving of furniture without contact, in the increase and decrease of weight of various objects, in the faculty of seeing (and occasionally of transferring that faculty to others) things invisible to ordinary sight, and of seeing living but absent persons who had resided years ago in the places where she happened to be, as well as seeing spectral images of personages who had died.

From the time of her return all those who were living in the house observed that strange things were taking place in it. Raps and whispers, sounds, mysterious and unexplained, were now being constantly heard wherever the newly arrived went. Not only in her presence and near her did they occur, but knocks were heard, and movements of the furniture perceived in nearly every room in the house, on and about the walls, the floor, the windows, the sofa, mirrors, and clocks, on every piece

of furniture. However much Madam Blavatsky tried to conceal these facts, laughing at them and trying to turn these manifestations into fun, it was useless for her to deny the fact of the occult significance of these sounds. At last, to the incessant questions of her sister, she confessed that those manifestations had never ceased to follow her everywhere as in the early days of her infancy and youth. That such raps could be increased or diminished, and at times even made to cease altogether by the mere force of her will, proved her assertion generally on the spot.

This may be the best opportunity for bringing to the reader's notice some passages from Madam Jelihowsky's "Personal and Family Reminiscences" which bear on the point, an important one and of interest to all students of Madam Blavatsky's psychic phenomena and characteristics.

Her sister says: "Although every one had supposed that the manifestations occurring in H. P. B.'s presence were the results of a mediumistic power pertaining to her, she herself had always obstinately denied it. My sister, H. P. Blavatsky, had passed most of her time, during her many years' absence from Russia, travelling in India, where, as we are now informed, spiritualistic theories are held in great scorn, and the so-called (by us) mediumistic phenomena are said to be caused by quite another agency than that of spirits; mediumship preceding, they say, from a source, to draw from which, my sister thinks it degrading to her human dignity; in consequence of which ideas she refuses to acknowledge such a force in herself. She still maintains, now as then, that in those days (of 1860) she was influenced as well as she is now by quite another kind of power—namely, that of the Indian Sages, the Raja Yogis—and that even many of the shadows (figures) she saw all her life are not phantoms, nor ghosts of the deceased, but only the manifestations of her powerful friends in their astral envelopes. However it may be, and whatever the power that produced her phenomena, during the whole time that she lived with us at the Yahontoff's, such phenomena happened constantly before the eyes of all—believers and unbelievers, relatives and outsiders—and they plunged every one into amazement."

Madam Blavatsky's presence at Pskoff attracted a number of visitors, no one of whom ever left her unsatisfied, for through the raps which she evoked, came answers, composed of long discourses in several languages, some of which were unknown

to her. To every kind of test, no matter how absurd the demand, she submitted gracefully, as a reproof that she did not bring about the phenomena by juggling. It was her usual habit to sit very quietly and quite unconcerned on the sofa, or in an armchair, engaged with some embroidery and without apparently taking the slightest interest or any active part in the hubbub which she produced around herself. And the hubbub was great indeed. One of the guests would be reciting the alphabet, another putting down the answers received, while the mission of the rest was to offer mental questions, which were always and promptly answered. During that time, conversations and discussions in a loud tone were carried on around her. Mistrust and irony were often shown, and occasionally even a doubt expressed. But generally she bore it very coolly, but at times she would revenge herself by a practical joke on those who had so doubted her. Thus, for example, the raps which came one day inside the glasses of the young professor M., while she was sitting at the other side of the room, were so strong that they fairly knocked the spectacles off his nose, and made him become pale with fright. At another time, a lady, very vain and coquettish, received a strange and very puzzling answer to her ironical question of what was the best conductor for the production of such raps, and whether they could be done everywhere. The word "Gold" was rapped out, and then came the words, "We will prove it to you immediately."

The lady kept smiling with her mouth slightly open. Hardly had the answer come, than she became very pale, jumped from her chair, and covered her mouth with her hand. Her face was convulsed with fear and astonishment. Because she felt the raps in her mouth, as she confessed later on.

Madam de Jelihowsky's narrative further says it is impossible to give in detail even a portion of what was produced by way of such phenomena during the stay of Madam Blavatsky in the town of Pskoff. But they may be mentioned under general classification as follows:

1. Direct and perfectly clear written and verbal answers to mental questions—or "thought-reading."
2. Prescriptions for different diseases, in Latin, and subsequent cures.
3. Private secrets, unknown to all but the interested party, divulged, especially in the case of those persons who voiced insulting doubts.

4. Change of weight in furniture and of persons, at will.
5. Letters from unknown correspondents, and immediate answers written to queries made, and found in the most out-of-the-way mysterious places.
6. Appearance and apport of objects unclaimed by any one present.
7. Sounds as of musical notes in the air wherever Madam Blavatsky desired they should resound.

“And here I must notice the following question put in those days, whenever my sister, Madam Blavatsky sat to please us. We were asked by her to choose what we would have. ‘Shall we have the mediumistic or spook raps, or the raps by clairvoyant proxy!’ she asked.

To make this clearer and intelligible I must give here Madam Blavatsky’s own explanation. There are two distinct methods of producing communications through raps. The one consisted almost entirely in her being passive and permitting the influences to act at their will, at which time the brainless elementals (the shells would rarely, if ever, be allowed to come, owing to the danger of the intercourse), would, chameleon-like, reflect more or less characteristically the thoughts of those present, and follow in a half intelligent way the suggestions found by them in Madam Blavatsky’s mind. The other method used very rarely for reasons connected with her intense dislike to meddle with really departed entities, or rather to enter into their ‘*current of thought*,’ is this: She would compose herself, and, seeking out with eyes shut, in the astral light, that current that preserved the genuine impress of some well known departed entity, *identify* herself for the time being with this thought current, and, guiding the raps, made them spell out that which she had in her own mind, as reflected from the astral current. Thus, if the rapping “spirit” pretended to be a Shakespeare, it was not really that great personality, but only the echo of the genuine thoughts that once upon a time moved in his brain and crystallized, so to say, in the astral sphere whence even his shell had departed long ago, the imperishable thoughts alone remaining. Not a sentence, not a word spelt by the raps that was not formed first in her brain, in its turn the faithful copier of that which was found by her spiritual life in the luminous record book of departed humanity. The crystallized essence of the mind of the once physical brain was there before her spiritual vision; her living brain photographed it, and her will

dictated its expression by guiding the raps, which thus became intelligent.

It is most extraordinary that our silent conversations with that intelligent force that had ever manifested itself in my sister's presence were found by us the most successful during her sleep or when she was very ill. Once a young physician, who visited us for the first time, got so terribly frightened at the noises and the moving about of things in her room when she was on her bed lying cold and senseless, that he nearly fainted."

In the spring of 1860 Madam Blavatsky and her sister left Rougodevo for the Caucasus, on a visit to their grandparents. During the three weeks' journey from Moscow to Tiflis, performed in a coach with post-horses, there occurred many strange manifestations. At one of the stations, where we had to change horses, the station master told us brutally that there were no fresh horses for us, and that we had to wait. The sun had not yet gone down, it was full moon, the roads were good, and with all this we were made to lose several hours. This was provoking. Nevertheless there was nothing to be done, the more so as the station master was too drunk to be reasoned with, had seen fit to disappear, and refused to come and talk with us. We had to take the little unpleasantness as lightly as we could, and concluded to settle ourselves as best as we knew how for the night; but even here we found an impediment. The small station house had but one room for the travellers, near a hot and dirty kitchen, and even that one was locked and bolted, and no one would open the doors for us without special orders. Madam Blavatsky was beginning to lose patience.

"Well, this is fine," she went on. "We are refused horses, and even the room we are entitled to is shut to us! Why is it shut? Now I want to know and insist upon it." But there was no one to tell us the reason why, for the station house seemed utterly empty, and there was not a soul to be seen about. H. P. B. approached the little low windows of the locked room, and flattened her face against the window panes. "A-ha!" she suddenly exclaimed: "That's what it is! Very well then, and now I can force the drunken brute to give us horses in five minutes."

And she started off in search of the station master. Curious to know what secret there was in the mysterious room, I approached the window in my turn, and tried to fathom its unknown regions. But although the inside of the room was



perfectly visible through the window, yet my uninitiated eyes could see nothing, save the ordinary furniture of the station house. Nevertheless, to my delight and surprise, ten minutes had not passed when three excellent and strong post-horses were brought out under the supervision of the station master himself, who, pale and confused, had become, as though by magic, polite and full of obsequiousness. In a few minutes our carriage was ready and we continued our journey.

It was only on the following day that she condescended to tell me that the wretched station master must have certainly taken her for a witch. It appears that upon finding him in the back yard, she had shouted to him that the person whose body had been lying in a coffin in the "travellers' room" was there again, and asked him not to detain us, for we would otherwise insist upon our right to enter into the room, and would disturb her spirit thereby. And when the man upon hearing this opened his eyes, without appearing to understand what she was referring to, Madam Blavatsky hastened then to tell him that she was speaking of his deceased wife, whom he had just buried, and who was there, and would be there, in that room until we had gone away. She then proceeded to describe the ghost in such a minute way that the unfortunate widower became as pale as death itself, and hurried away to order fresh horses.

Her occult powers, instead of weakening, became every day stronger, and she seemed finally to control by her direct will every kind of manifestation. She had long since given up communication through raps, and preferred—what was a far more rapid and satisfactory method—to answer people either verbally or by means of direct writing. This was done always in full consciousness, and simply, as she explained by watching people's thoughts as they evolved out of their heads in spiral luminous smoke, sometimes in jets of what might be taken for some radiant material, and settled in distinct pictures and images around them. Often such thoughts and answers to them would find themselves impressed on her own brain, couched in words and sentences in the same way as original thoughts do. But, so far as we are all able to understand the former visions are always more trustworthy, as they are independent and distinct from the seer's own impressions, belonging to pure clairvoyance, not "thought transference," which is a process always liable to get mixed up with one's own more vivid mental impressions. At times during such processes, Madam Blavatsky seemed to

fall into a kind of coma, with eyes wide open, though even then her hand never ceased to move, and continued its writing. "Very naturally," she explains, "since it was neither magnetic sleep nor coma, but simply a state of intense concentration, an attention only too necessary, during such concentration when the least distraction leads to a mistake. People knowing, but of mediumistic clairvoyance and not of our philosophy and mode of operation, often fall in the error of laying it to passive mediumship.

In 1866 she wrote to tell us and said: "Now I shall never be subject to external influences again." It is not H. P. B. who was from that time forth a victim to influences which would have without doubt triumphed over a less strong nature than her's. But, on the contrary, it is she who subjected these influences, whatever they may be, to her will.

"The last vestiges of my psycho-physical weakness is gone, to return no more," writes Madam Blavatsky in a letter to a relation. "I am cleansed and purified of that dreadful attraction to myself, of stray spooks and ethereal affinities. I am free, free, thanks to *Those* whom I now bless at every hour of my life."

In 1866 Madam Blavatsky again went to India, and this time she succeeded in entering Thibet. Nothing was thereafter heard of her until 1871, when she wrote her relatives saying she had arrived in Egypt from the far East.

After this she commenced her life-work of once more re-  
viving in the West the ancient doctrines now known as Theosophy.

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To speak a little pedantically, there is a science of *Dynamics* in man's fortunes and nature, as well as of *Mechanics*. There is a science which treats of, and practically addresses, the primary, unmodified forces and energies of man, the mysterious springs of Love, and Fear, and Wonder, of Enthusiasm, Poetry, Religion, all which have a truly vital and *infinite* character; as well as a science which practically addresses the finite, modified developments of these, when they take the shape of immediate "motives," as hope of reward, or as fear of punishment.

—*Thomas Carlyle, Signs of the Times.*

## THE PARABLE OF ATLANTIS.

KRITIAS-TIMAIOS.

BY ALEXANDER WILDER, M.D.

THE name of Kritias, which Plato prefixed to the last of the Dialogues, was by no means popular in Athens. Belonging to one of the most honored families, his career had not been worthy, or of benefit to his country. For a time Kritias had been one of the followers of Socrates, but upon being remonstrated with for his gross misconduct, he turned from his teacher, and even became a bitter enemy. Taking part in some of the revolutions after the death of Pericles, Kritias was banished from Athens. He returned, however, some years afterward, at the time that Lysander entered the city, and was appointed a member of the Council of Thirty, which had been created to frame a new constitution for the city. His ascendancy was characterized by the capital execution of several thousand individuals. He issued an edict forbidding lectures and discourse upon philosophy and liberal learning. At the end of four months the Athenians regained the control of public affairs and Kritias was slain in a partisan conflict.

Despite the apparent incongruity of representing him as sustaining friendly relations with Socrates, whom he actually had endeavored to involve in serious difficulty and peril, it was evidently in the mind of Plato to leave a remembrance of him which would be more favorable, showing characteristics of real merit, and perhaps to relieve his name from somewhat of the obloquy resting upon it. He was an uncle of the philosopher and had endeavored to introduce his nephew into the public service and otherwise promote his welfare. Possibly one of the reasons for his hostility to Socrates had been for his influence in attracting the young man from politics to philosophy; and it may be that Plato himself, though he had refused to enter public life under the conditions then prevailing, nevertheless cherished gratitude for the efforts in his behalf; and perhaps there were also considerations of family affection, which, indeed, in those days were regarded as of transcendent importance.

Socrates had been represented in *The Republic* as having described the commonwealth as it should be constituted, how its citizens should be reared and instructed, and what is required for the public defense and for the permanency and welfare of the entire community. Kritias, who has been a silent listener, is now mentioned by him as being thoroughly informed in these matters, and begins to tell of an Athens of many thousand years before, that had been established on such principles, and had maintained them successfully and alone, in a war between the peoples of Greece and Atlantis. He gives way, however, to the philosopher Timaios, whose extended account of the origin of the universe, the human race and other inhabitants, has already been noticed. He then follows in his turn with a record which had been preserved in the family of Solon, and declared to be in every respect true. When Solon had completed the remodelling of the government of Athens and observed the effect of his changes, he made a journey to Egypt. The former restrictions upon foreigners had been relaxed, and at the order of the king, Amosis II., who lived at Saïs, he was admitted to the instructions which were given at the temple of the goddess Neith.\* Endeavoring to draw them out in relation to matters of antiquity he affected to boast of the progenitors of the Hellenic peoples. "Ah, Solon, Solon," responded the oldest priest of the group, "you Greeks are nothing but boys, and there is not a Greek of any age really mature. You have no traditions, no learning that is of any great antiquity." Then the old man went on to tell of many great deluges, many devastations by catastrophe and volcanic action, remarkable changes in the configuration of the sky and other wonderful events.

Then, he adds, there was an Athens, which had been founded nine thousand years before and a thousand years before Saïs itself. It was a model city, and its customs had been such as the Saïtes themselves had been eager to copy. The goddess herself, Neith-Athena, the tutelary alike of each of the cities, had established them. There were the sacred class devoted to religion and learning; the craftsmen of different kinds, who meddled with none outside their guild; the shepherds, huntsmen and tillers of the soil. There were also the soldiers who followed no other calling. Likewise, in regard to the superior knowledge,

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\*The names, "Saïs" and "Neith," are words of two syllables, the vowels not being diphthonged, are to be pronounced separately.

the law took cognizance of it from the beginning, not only in respect to all the universe, but even to divination and the medical art with regard to hygiene, and hence from these divine subjects to human affairs generally and the branches of learning connected with them. The goddess of wisdom selected the site of Athens because she foresaw that its wholesome climate would favor the growth of a superior race of men, wise like herself. Then under these auspices, and what is better, under a good government,\* there sprang up a people surpassing all others in every thing meritorious, as became those who were the offspring and under the tutelage of the gods.

Nine thousand years before, says the Egyptian priest, there existed a state of war over the known world. Beyond the Pillars of Heracles the ocean was at that time open and navigable for galleys, and there existed fronting the continent an island larger than Libya and Asia Minor together. There were likewise other islands which were in alliance with it, and they were subject to a powerful confederation of kings, who also held the western regions of Europe and Africa under their dominion.

At that period Athens was foremost among the commonwealths of Greece. It was distinguished for the superiority of its population in moral stamina, in the arts, and in war. At first that city was leader of the Greek peoples, but finally they all stood aloof, leaving Athens to maintain alone the conflict with the kings of Atlantis. The invaders were routed, and independence was thus preserved for the free states, and won for all others within the pillars of Heracles.

Afterward there came a succession of violent earthquakes and floods. In a single day and night the people of Athens were buried beneath the earth, and the island of Atlantis was engulfed in the waters. Hence only mud remains where that region once existed, and the ocean where it existed formerly is neither navigable nor even accessible.

According to the ancient legends the whole earth was originally apportioned among the gods. There was no contest

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\*Konfucius was journeying with his disciples through a distant region. Meeting a woman by a well, he questioned her of her husband, her father and other kindred. They had all been killed by a tiger, she replied. "Why," demanded the sage, "why do you not remove from a region that is infested by such a ferocious beast." "Because," replied she, "we have a good government." Turning to his disciples, the sage remarked: "See, a bad government is more feared than a ravenous tiger."



among them in order that one might seize the domain of the other. But each one occupied the portion allotted, peopled it, and attended to the welfare of those under his charge. The gods did not coerce their subjects arbitrarily, but, like skilful pilots, led them by persuasions. The domain of each was assigned according to his peculiar character. As Hephaestos and Athena, having the same father and disposition, were also alike in the love of wisdom and liberal art, Athens was assigned jointly to them as being adapted naturally to superior excellence and intelligence. Here they planted the antochthones, natives of the soil, making the men good and orderly. Owing to the devastations of the floods the records of these times were lost. The survivors could not read, and hence only names were preserved. These included women as well as men, because both sexes engaged alike in the pursuits of war. In accordance with that usage they dedicated a statue of the goddess armed as a soldier, in recognition of the fact that all living beings associating together, female, as well as male, have the natural ability common to each race to follow every meritorious pursuit.

The dominion of Athens, as the priest declared, then extended over all the territory of Attika. The region was much larger than in later periods, for floods had not then washed away the earth, and the soil was very productive. The population was composed of craftsmen in the various callings, and of those who labored at agriculture. There was also the noble caste of warriors, twenty thousand in number, who had been set apart originally by the divine founders of the Commonwealth. Its members lived apart from the others, on the higher ground around the temples. They held their possessions in common, eating at a common table, and sustaining no familiar relations with the other citizens in the lower districts, except as was necessary to procure food and other matters of necessity. From this caste were taken the guardians of the commonwealth, the defenders of the country, the rulers and magistrates. Such being their quality, and their administration of affairs, both in their own community and in the rest of Greece being just, they were distinguished over Europe and Asia, both for personal beauty and moral excellence. Kritias insists accordingly that the Athens of that far-off time was like the commonwealth which had been described in the philosophical dialogue.

When at the beginning the whole earth was apportioned among the gods to assure their worship and sacrifices, the At-

lantic island was in the allotment of Poseidon.\* Among the natives of Atlantis was Evenor, whose daughter, Kleito, won the regard of the divine overlord. Poseidon accordingly constructed a residence for her on the island, surrounding it with high belts of land alternating with other zones of sea. For at that time ships and navigation were not known. She became the mother of ten sons, in five pairs, on whom Poseidon bestowed dominion. The oldest was placed over his mother's home and the region about it, which was the largest and most desirable in the island. He was also made king over the whole territory. The other brothers also received rich allotments and were appointed to sovereignty in subordination to the eldest. He also gave them names, which Kritias explains as having been translated into Greek. The designation of the oldest brother, Atlas, may evoke some question. Not only is it the name of a range of mountains in Africa, but the term *Atlan* is also used for titles of places in America.

These princes and their descendants, we are told, dwelt for many generations as rulers in the "Sea of Islands," and extended their dominion to the Continent, including in it all Libya as far as Egypt and Europe clear to Italy. The family of Atlas surpassed all the others. The oldest son succeeded the father, and they all possessed wealth beyond the power of computing. Much of this was procured from foreign countries, but their principal riches was obtained in the island itself. Atlantis abounded in rich ores. One of these, orichalkon, or mountain copper, was next in value to gold itself. Kritias declares that only the name was known; nevertheless one may ask whether platinum was meant. There was also wood produced in abundance suitable for building and other purposes; and also grass and other plants for the food of animals, both wild and tame. There was even a profusion of food for elephants, of which there were great numbers. Nature, with the aid of human in-

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\*Mr. Robert Brown, Jr., of Barton-on-Humber, England, has given in his little treatise, "*Poseidon*," a very full account of the parts of the globe anciently regarded as subject to this divinity and not to Zeus. He was regarded as overlord in the countries of the Mediterranean and Archipelago, except in Egypt and parts of Greece. The voyages of Ulysses or Odysseus were supposed to have taken place in the region allotted to him. Hence the defiance of Polyphemos, the Kyklops, to the authority of Zeus. The voyages of Aeneas were in that region, and it is noteworthy that the principal personages and monsters which were fabled to have been slain by Theseus and Herakles were connected with him, indicating by allegory a change in religion as well as in civil government.

genuity thus supplied in plenty whatever would excite the palate, please the sick or gratify the fancy.

The enterprise and industry of the population are glowingly described. Atlantis abounded in temples, magnificent houses, and in ports and docks for commerce. The belts of water with which Poseidon had surrounded the metropolis were bridged over, thus giving access to the royal residence. A canal was likewise constructed, three hundred feet wide and a hundred feet deep, extending from the ocean to the outermost zone of water. Tunnels were also made through the belts of land so that the zone of water became a harbor for vessels. A high wall of stone was erected at the outermost belt of land which surrounded the metropolis, and other walls of similar structure were built at the interior circuits. The outer wall was covered with a coating of copper; the next wall was coated with silver, and the innermost wall with orichalkon, which shone with a ruddy glow.

The stone with which these walls were built had been quarried on the central island, and there were three kinds, white, red and black. Many of the buildings were in plain style, but in others the three kinds of stone were ingeniously combined so as to produce an agreeable effect.

At the beginning a magnificent building was erected as a dwelling for the divinity and for the ancestors. Each monarch as he came to power added to its embellishments, endeavoring to excel those who had preceded him, till it became wonderful for size and the beauty of the works.

Kritias proceeds now to describe the wealth and luxury of the people of Atlantis. Inside the citadel was the temple dedicated to Kleito and Poseidon. It was surrounded by an enclosure of gold. There were brought to it every year contributions from the ten principalities, and sacrifices were presented to each of the divinities. There was also a temple to Poseidon himself, over six hundred feet long and three hundred wide, built and adorned with Oriental splendor. The body of the edifice was coated with silver, and the pinnacles with gold. Inside of the building, the roof was of ivory; and it was adorned everywhere with gold, silver and orichalkon. All the other parts of the wall and floor were lined with orichalkon. There were numerous statues of gold. The god himself was represented standing upon a car attached to which were six winged horses, his head touching the roof, as he stood. A hundred Nereids riding on dolphins were by him, indicating that he was the tutelary of the ocean as well

as of the seismic territories. Other statutes likewise, some the gift of private individuals and others presented from the subordinate princedoms were placed there, part of them inside and part outside the building. In short, the whole was of a style and magnificence corresponding with the government and the splendor which attended the public worship.

The principal island abounded with springs, both cold and hot, which the inhabitants employed for their private fountains. They built their houses around them, placing tanks in them, some for cold water to use in summer and others for hot water in winter. The baths for the royal family were apart from the others, and those for the women separate from those of the men. There were also baths for the horses and cattle, all of which were kept scrupulously clean.

The stream of water which flowed from this region, was conducted to the Grove of Poseidon, a sacred domain, where were trees of every kind, growing to prodigious size and height. The water was carried thence by aqueducts to the circles outside.

On the island were many temples dedicated to different divinities, and likewise public gardens and places of exercise, some for men and some for horses. There was a race-course in the largest island, over a furlong wide and extending the whole way around the circumference for contests of speed between the horses.

There were barracks for the troops; part in the belt of land next the citadel, and part inside, near the royal quarters. The docks were filled with triremes and naval stores.

Such were the conditions about the royal residence. Crossing the three harbors, one came to a wall which went completely around, beginning from the sea and fifty furlongs from the outermost harbor near the metropolis. This enclosed both the entrance of the canal and the entrance to the ocean. This area was covered with buildings densely crowded together. The canal and harbor were always full of vessels, and thus there was an incessant din kept up day and night.

The rest of the country differed in many particulars. The whole region had a high elevation above the level of the sea. There was an extensive plain immediately surrounding the city, which was encircled by a range of mountains sloping toward the sea. The country was of oblong shape extending over three thousand stadia (or about forty miles) and about two thousand

directly across. It lay toward the south, and so was sheltered from the north. The mountains were numerous and beautiful, and there were many villages, rivers, lakes, and meadows, which supplied food in abundance, and likewise wood suitable for all kinds of work.

A deep canal extended around the plain, ten thousand furlongs in length. It received the water from the mountains, and winding round the plain, discharged it into the ocean. Other canals were also constructed for transportation of wood and commercial products and likewise for irrigation in summer.

The public defense was provided by a militia system carefully arranged. The plain on the island was divided into sixty thousand lots of the dimension of a stadium (or 660 feet) each way. Then it was ordered that of the men fit for service each individual commander should have an allotment, a hundred stadia in extent. In the mountainous districts and the rest of the country was also a large population, and to every man was assigned a lot by the commander. Each of these commanders was required to furnish the sixth part of a war-car, two horses, a two-horse car without a seat, a car-driver with a fighting man, also two armed soldiers, two archers, two slingers, besides light-armed men, stone-shooters and javelin-hurlers, with four sailors so as to man twelve hundred vessels. The other nine sovereignties had arrangements that were somewhat different.

The institutions of government continued as they had been arranged from the beginning. Each of the ten kings ruled individually in his own district and commonwealth. All was conducted according to the ordinances of Poseidon.

The first kings had also recorded their ordinances on a tablet of orichalkon which was deposited in the temple of that divinity. Every fifth or sixth year they assembled there in council, in which each took an equal part for the general welfare. They made investigation into the procedures of each in his own dominion, and judged them accordingly. In order to assure the faithful submission of each they sacrificed a bull beside the inscribed regulations. Then was an oath written there denouncing execrations on the disobedient. Making each a libation of the blood of the animal, they renewed the oath to do justice, to punish offenders rigidly, never to transgress the laws, and never to rule or obey any ruler except according to the laws. Then having partaken of supper together, they dressed themselves in robes of dark blue color, and proceeded to scrutinize each



other's procedures of administration. Their decisions in each case were inscribed on a golden tablet, which was deposited in the temple together with their robes of office.

The ten kings were obligated not to make war on one another, but to give their aid in case of any movement to exterminate any royal family. The supreme dominion over the whole was thus assigned to the Atlantic family, but a king was not permitted to put any of them to death without approval of half the others.

For many generations, so long as the inherited nature of the god their ancestor remained to aid them, they continued obedient to the laws and held in affectionate regard their kindred divine parentage. For they were possessed of a genuine high-mindedness and noble principles, and also combined mildness with discretion in incidental matters and in their relations with one another. They held everything in low esteem except it was meritorious; thought lightly of riches, and were not intoxicated by luxury. Being thus circumspect in conduct, they were quick to perceive that all these benefits are increased by friendship combined with virtue; but that when too eagerly sought after and overvalued, they became corrupt and worthless.

To such consideration as this, and to the divine nature which continued inherent in them, was due their great prosperity. But eventually the divine quality which was hereditary in them was effaced by much and frequent intermingling in nuptial union with the mortal element; and so the moral character common to other men became ascendant. They became unable to cope with events, and began also to behave unbecomingly. To those who could discern, they appeared to have parted with their most excellent qualities, and to have become ignoble and base. Yet though they were greedy and oppressive, they seemed to those who were unable to appreciate true blessedness, to be in the highest degree happy and fortunate.

It was then that Zeus, the supreme God who rules by laws, and is able to descry these things, perceived a noble race involved in wretched conditions. He resolved to call it to account, in order that its members might again be made watchful and return to the sense of what is right. Accordingly he assembled all the gods in council in their most holy habitation. This being at the centre of the universe, commands a view of everything belonging to the region of change below. Having collected them together he proceeded to announce his purpose.

Here the story of Kritias abruptly concludes and a sentence is left unfinished. There is a tradition that Plato's death took place while engaged in writing; and as the trilogy is unfinished, it would appear as though this was the point at which his work was interrupted. Perhaps, however, he was in the habit of writing his composition as he had matter and opportunity, and was awaiting the moment at which to resume.

Modern critics are generally agreed in declaring the story a myth. Yet it was anciently believed by many to be substantially the record of actual fact. The present condition of the Atlantic ocean at a distance beyond the Strait of Gibraltar, seems to indicate that the tale of the submergence of large islands at that region is not without plausibility. Other ancient writers have accepted the belief of a populous country, somewhere in that direction; and Mr. J. D. Baldwin in his treatise on "Pre-historic Nations," cites from Pere de Bourbourg, to show the existence of a dominion in Central America greatly resembling that of Atlantis. There may be as much unwisdom in the *ignotum pro absurdo* as in *ignotum pro magnifico*.

Parables are not altogether fictitious narratives. Occult symbolism often employs peculiar names, historic occurrences, and analogous matters for its purposes, and even intermingles its problems with them. It is not at all necessary in ascribing a figurative character to the story of Atlantis, to doubt the genuineness of the legend respecting it. That may be left wisely to future exploration.

In this dialogue, the former Athens is indicated as a model government where the best of the citizens, the *aristoi*, managed all the public affairs. Kritias accordingly declares it to be such a commonwealth as had been depicted in *The Republic*. He intermingles allusions incident to its history, such as the leading of the other cities of Greece, and sometimes as fighting alone, as was the case in the long conflict with Persia.

Atlantis is described as a confederation of kingdoms, such as Greece may have been in the early periods. It has Poseidon for its overlord, as did most of the Grecian states, and the monarchies which deteriorated to corrupt and unendurable despotisms. The overthrow of these is represented in legends by the exploits of Theseus and Herakles; and the story of Atlantis seems to have been brought to an analogous period of such a character.

In the rival nations, Athens and Atlantis, are likewise symbolic representations of man in his moral and spiritual conditions. In the Athenian commonwealth he is faultless, his tastes and talent are kept employed and his several relations personal and social, are observed after the most exemplary manner. For the ideal state has its correspondent likeness in the ideal man; and the influence of that man and the ideal extend over the whole earth.

Atlantis in like manner represents man in the other phase of character. We have the spectacle of ten kings, sons of Poseidon, ten being the number denoting completeness. As Poseidon ruled his domain by arbitrary law, so the dominion is strictly arranged. All that is needed is provided and arranged. Every want is met, every desire anticipated. So long as the hereditary divine quality and its influence are dominant all goes on well. But as with man when developing into adult life, there comes admixture from without. There are lapses from primitive integrity. As flatterers and time servers do not take notice of this in a monarch, so the individual is apt not to be conscious of serious dereliction in himself. Only those capable of discerning the spirit, the divinely illuminated, perceive the fall and its accompaniments.

There are both an Athens of unblemished fame and an enfeebled, demoralized Atlantis in every human being. "So," says Paul, "with the mind I myself serve the law of God, but with the flesh the law of sin."

To this point, the speaker draws our attention. What is beyond is left for conjecture. The catastrophe of Atlantis has been told, but only as a physical occurrence. It is also added that Zeus himself, the supreme Arbiter, is about to take in hand the correcting of the unrighteous conditions and restoration to primeval order.

Thus we have the problem; it is ours individually to solve.

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The soul of man is threefold—spirited, human and animal. The spirited Soul is the real Self of man, the Divine part of his nature; the animal soul contains the instincts and passions in which he resembles the animal creation: the human soul is the ordinary mind of man, which shares the influences of both the spiritual and the animal nature.—*Theosophic Writer.*

## GOETHE AS A MYSTIC.

BY EDUARD HERRMANN.

**B**ELIEVING that it would be interesting as well as instructive for Theosophists to know what great minds of Europe had to say on questions Theosophists have so near at heart, I investigated the life and works of Johann Wolfgang Goethe, and as a result am able to present to you some information regarding the views held by him who ranks as one of the greatest German poets and thinkers. The case of Goethe is the more interesting because he was and is still considered a freethinker, a heathen, a realist, one of the great materialists, in fact, the forerunner of Haeckel and Darwin. It is true that many years before Darwin, Goethe conceived the idea of evolution (see his *Metamorphosis of Plants*), but this is the only resemblance he has with the materialistic philosophers who like to claim him as their own.

Goethe was too great a seer to lose sight of the fact that matter has its origin in spirit; indeed, is spirit materialized. His wonderful intuition taught him things which are abhorred by those materialists who, owing to constant and exclusive occupation with what they call matter, have lost connection with the spiritual world and are deaf and blind to everything which borders on the occult world.

Goethe, on the contrary, recognized early in life the extraordinary importance which the study of the hidden forces in nature has for the development of humanity. Hence we need not be astonished if we find him to be a mystic and an occultist, who believes in powers hidden in man which we cannot yet understand and explain. Although his works abound with proofs for this assertion, yet few people know that this is the case. Most of his readers do not pay enough attention to such allusions, or regard them simply as poetical expressions that have no deeper meaning. And who ever reads his letters and discourses in which he speaks more frankly, and allows us an insight into his soul life?

Goethe was a freethinker like Kant and Schopenhauer, but he never was one of those narrow-minded materialists who allow free-thinking only in order to prove that matter and force "is the creative power for every existing thing"; that the soul of man is a nursery tale, and that it is a waste of time to attach importance to the claims of occultism.

We shall see that Goethe's belief had nothing in common with such notions, that he was, on the contrary, a true sage, always searching for the reality underlying all phenomena; that he investigated everything without prejudice, and that he did not deny what he did not know.

The first thing that interests us is what he relates concerning his grandfather: "The veneration which we felt for our grandfather was to a great degree due to the conviction that he possessed the gift of prophecy, especially in things relating to himself and his destiny. Although he spoke only to our grandmother about such occurrences, yet we knew that important dreams told him what was going to happen. Once he saw himself in his dream in a meeting of the senate, when suddenly the presiding senator left his seat and offered it to him very politely, disappearing through the door. Shortly after this dream that senator died and grandfather was formally elected to his place. A similar dream he had before he was elected mayor of the City of Frankfort." Goethe closes his narrative with the remark: "But none of his children or grandchildren have inherited this gift." (My Life, page 24.) This may be true, but Goethe himself was certainly a very sensitive man and easily influenced by everything, especially by natural disturbances. As, for instance, by the terrible earthquake which destroyed Messina in 1783, and which Goethe must have felt or divined, although he was at the time in Weimar. On the morning of that day he told his valet: "This is a very important moment, for there is either now somewhere an earthquake, or we will have one very soon." Several weeks later came the news to Weimar which corroborated Goethe's presentiment. (I. 69 Discourses with Eckermann.)

The following conversation between Goethe and Eckermann, his secretary, shows that the great poet believed in the occult power of the soul which we now call telepathy. Eckermann tells Goethe of a remarkable dream which he had, and Goethe answers:

"We all are surrounded by an atmosphere which we do



not know, but which seems to be in connection with our spirit. It is certain that in special cases, our soul is able to transcend the physical boundaries and to receive a presentiment or even a definite picture of future events—a soul is able to impress another soul by the thought alone. Very often, it happened that when I was walking with a friend and thinking vividly about something, he would commence to talk about just that same thing——”

“We all have some electrical and magnetic powers in ourselves and exert an attracting or repelling influence on others. This power is especially strong among lovers, and produces effects even at a distance.” \* \* \* Then he tells of many experiences which he had in his youth in regard to this question.

Goethe had also the power to see appearances of spectres or astral bodies. That is confirmed by several of his friends and contemporaries. One day in the summer of 1824, when stepping out of his house, he saw the form of a girl sweeping before his house. Goethe spoke to her, but the form did not answer and dissolved in the air.

On another occasion he and one of his friends, Privy Counsellor K., saw on the battlefield of Jena the spectre of a French soldier walking up and down, gun in arm, like a sentinel. They were distant about twenty steps and Goethe asked his friend if he could see the face. “Yes,” he answered, “but not so distinctly as all the other things, it seems to be of a phosphorous whiteness.” “We will call to him, let us go nearer——” They advanced three or four paces, when Goethe called loud: “Hallo—who is going there?” The sentinel quietly walked ahead. Then he asked the same in French, without receiving any answer, whereupon Goethe said: “If you do not answer, I will shoot you.” Still no result. Goethe became angry and, believing this to be a mystification, he said: “That fellow deserves punishment.” He drew his pistol and discharged it. The sentinel walked up and down as before. We were thunderstruck. Now Goethe threw up his head like an irritated lion. “I will seize that spectre with my hands,” he gasped, and, forgetting his white hair, he ran in advance of me. Suddenly we stopped and looked at each other quite perplexed. “Where is the sentinel?” Everything was quiet around us; no human being far and near; not even a footprint in the sand where the old soldier had been walking up and down. We searched everything in

front and back, to the right and to the left—nothing could be found. Goethe wiped his forehead: "Let us go home," he said in a low voice.—(Related by N. von Eschtruth in "Spuk.")

Another occurrence, which made even a greater impression on Goethe is not now well known, although all his friends knew about it. It concerns the faculty of second sight, and happened toward the end of Goethe's life. "The Privy Counsellor K. relates it as follows:

"I took a walk with Goethe who seemed to be somewhat tired, for he did not speak much. Nobody was on our road; suddenly Goethe, looking anxiously forward, said: 'Is it really he?'—I looked in surprise at the speaker. 'Of whom does your Excellency speak?'—'Well of the gentleman who comes here. If I did not know that Fred was in Frankfort, I should certainly say that it was he.'—I was very much frightened, for I thought that the old gentleman had suddenly become insane. He speaks of a friend whom he sees, and there is not a soul on this road, drenched by rain, empty and quiet. Before I can answer, Goethe, in ecstatic joy calls out: 'Yes indeed it is he, my dear friend Fred, here in Weimar. But for heaven's sake—how do you look—my night gown, my slippers, and here on the road.'—Terror seized me; my friend was doubtlessly insane. He spoke with a man I could not see. 'Your Excellency,' I stammered; but at the same moment Goethe, with all the signs of great perplexity staggered forward, his arms stretched out, as if to seize somebody. 'Frederic—for God's sake—where are you? My dear K. didn't you see where the gentleman went with whom I was talking?'—Cold perspiration was on my forehead; 'I have seen no human being, your Excellency, 'nobody has been here.'—Goethe raised his hand to his forehead; he looked terribly pale. 'A vision! I saw my friend distinctly right in front of me, dressed in my own nightgown and slippers. What does it all signify? Certainly, nothing good; he has shown himself—he is dead!' The old gentleman was so nervous and bewildered that it was only with great pains that I could quiet him. 'This vision is something inexplicable,' he continued, 'something supernatural. And why do I see the form of my friend dressed in my own clothes? There must be some mysterious connection between him and my future, and after our experience on the battlefield, you will not deny that there exist inscrutable things between heaven and earth,'—What should I say? I myself was very much depressed, and not without ap-

prehension did I follow the old gentleman to his home. Goethe opened the door and entered quickly. Suddenly he uttered an exclamation, and when I hurried up to him, standing there with raised arms and stupefied with surprise, I myself saw the spectre which had so terrified the master. On the couch was sitting a strange gentleman dressed in Goethe's nightgown and slippers, reading a book. When he heard Goethe's exclamation he jumped up and laughingly wanted to embrace him; but Goethe staggered back: 'Get away from me, spectre!' he panted. 'But Wolfgang, my dear, good soul—do you so receive your truest friend?' When Goethe heard this voice, he drew a long breath; like a sleepwalker he advanced toward the stranger, took his hand, and said half crying, half laughing: 'No, this time it is not a spectre, it is a living human being——' and while the two old friends embraced each other I had the feeling as if a heavy burden was taken off my heart. Goethe's friend then told us the following story: 'When I arrived here, I was very disappointed not to find you at home. Your servants told me that you were out for a walk and I intended to follow you, but considering the bad weather and my being soaked through by the rain, I gave it up. I asked for your clothes, since my trunk had not arrived yet, and sat down on the couch, waiting impatiently for you, and picturing in my imagination your surprise on finding me here after your return. But to my longing heart the waiting seemed intolerably long, and knowing the road very well, on which you were walking, I accompanied you in my thoughts, saying to myself: now he is here—there, and—maybe I fell asleep, for it seemed to me that I advanced to meet you on just that place where you saw the vision, when I heard you saying: 'In my nightgown and with my slippers!'—I was so ashamed that I became alarmed and woke up.' "

This experience is very remarkable since Goethe did not only see the astral, or thought body of his friend, but the latter one heard also what Goethe said in that moment.—(Ibid.)

Goethe liked to write stories of an occult character, but I do not think it fair to cite works of fiction in proof of the personal belief of a writer, I prefer to give you some extracts from his letters which show distinctly what he thought about some of these matters.

To the chancellor F. von Miller he writes in reference to the seeress of Prevoist: "I do not doubt that these wonderful forces are in the nature of man; yes, thy *must* be there."

To Lavater he says: "I am more inclined than anybody else, to believe in a world other than our visible one, and I have enough power of life and poetry, to feel my own self enlarged into a universe of spirits, as Swedenborg teaches."

Even miraculous works like those reported in the gospels, this great freethinker did not regard as impossible. This may be seen in his *Autobiography* (*My Life*, vol. VII.), and also in his story of the Saint Filippo Neri (*Italian Voyage*) of whom he says that he had the natural gift of feeling the approach of a person not yet in sight; of having a presentiment of things happening in distant places; of knowing the thoughts of people; of transmitting his own thoughts unto others. Then he says: "Those and similar gifts many people possess; some may pride themselves with having one or the other now and then; but the uninterrupted presence of such faculties and their ever ready exercise, is only conceivable in a century when the concentrated, undivided forces of soul and body can make their appearance with astonishing energy."

Goethe knew well that the existence of these occult or physical powers is more often denied by so-called learned men than by others, because they wholly depend on the evidence of the senses. He also knew how little the senses are reliable, for he says: "The greatest verities very often contradict, nay mostly always, the testimony of the senses. Than the movement of the earth around the sun—what can seem more absurd?"

On another occasion he says: "The most excellent, the most remarkable happenings will be denied as long as possible. It is a matter of great prejudice that any one method of investigating nature could be put under the ban, as being unworthy of serious consideration."

The great difference between the naturalist Goethe and his materialistic successors cannot be better expressed than in his own words: "In the natural sciences many problems cannot be correctly understood without the help of metaphysics."

Goethe knew well the power of the human thought and of will. He says in his *Conversations with Eckermann*: "It is incredible what the moral will of man can do in cases where it seems to be impossible to avoid infection by a disease. It permeates, so to speak, the whole body and brings it in an active condition which repels all hurtful influences. Fear, on the con-

trary, is a state of lazy weakness, which makes us an easy prey to every enemy."

"There are men who have great will power; an enormous force goes out from them, and they control not only men, but even the elements; and who can say how far-reaching the consequence of such power of the human will may be?"

If Goethe held such views, is it to be wondered that he believed in the possibility of magic and sorcery, as well as in divine inspiration? In regard to inspiration, he writes to Eckermann:

"Every productivity of the highest kind, every invention, every great thought with its consequences, is beyond all terrestrial power and can be commanded by nobody. The man who has them must receive them gratefully as a gift from heaven. He is, in such cases, very often the tool of a higher power; a vessel that has been found worthy of receiving divine influences."

"It is a mistake to believe that every work of art is nothing but the product of purely human powers. Just try, yourself, to create with human forces and will alone some such master work as is comparable to that of Mozart, Raphael or Shakespeare."

It seems that Goethe believed our earth to be a living organism, for in his "Italian Voyage" he writes: "We consider the mountains to be dead because they are torpid; we regard them as inactive because they are at rest. But I cannot help but attribute the atmospheric changes to a large extent, to an bulk of the earth does not always exert the same force of attraction, but that the latter manifests itself in a certain pulsation, so that through necessary inner, and, perhaps, also outer causes, it sometimes increases and sometimes is lessened."

It is further interesting to know that Goethe took an earnest view of astrology. He says in regard to the constellations and influences of the stars at his hour of birth: "The sun culminated that day in the sign of the virgin; Jupiter and Venus were in a friendly aspect and Mercury was not adverse. Saturn and Mars were indifferent, but the full moon, who was in her planet-hour, opposed my birth, which, therefore, could not take place before this hour had passed. Those good aspects which were always highly valued by the astrologers, may have been the cause of my preservation, for through a mistake of the



midwife I was regarded as dead when I came into the world and was saved only by manifold efforts."—(My Life, 1, 3.)

The belief in the immortality of the soul is the guiding principle of every true occultist. He knows that without this belief there is neither a higher evolution possible, nor any real civilization, and therefore his life and works will be a confirmation of this belief. Accordingly we find in Goethe's works many allusions to this, of which a few instances will be here given. Like all sages he, too, realizes the importance of the belief in immortality. He says:

"By no means would I be deprived of the happiness which the belief in a future existence brings with it; yes, I should say that all those are dead for this life who do not believe in another one."

"It is absolutely impossible for any thinking being, to think of the non-existence of a cessation of life and thought; therefore everyone carries the proofs of immortality in himself and quite involuntary."—To F. V. Müller.)

"The conviction of our continued existence arises in my mind from the conception of activity; for if I am restlessly active to my last day, nature is bound to grant me another form of existence if that one is not any more adequate to my spirit."—(Eckermann.)

"The thought of death leaves me perfectly quiet, for I have the firm conviction that our spirit is an indestructible being; it is comparable to the sun which to our mortal eyes seems to set, but which, in fact, never does so, but forever shines."—(Eckermann I. 109.)

"Man, although ever attracted to this earth with its thousands and thousands of phenomena, lifts up his eyes, searching and yearning for the immeasurable spaces above him, to heaven, because he feels deeply and distinctly that he is a citizen of that spiritual world in which he must believe. In this presentiment lies the secret of eternal aspiration after an unknown goal."—(Eckermann.)

"To create this clumsy world out of simple elements, and let it eternally roll in the beams of the sun could not have satisfied God, if it was not his purpose to found on this material basis a seed plot for a world of spirits. Thus he is always active in higher natures, in order to elevate the lower ones."—(Eckermann.)

"Man is the first discourse between nature and God. On

another planet the dialogue will be higher, deeper and wiser.”  
—(To Falk.)

“How can I, how can you, cease to be? To cease to be—what is it? For my heart, only a word, an empty sound without feeling. I do not dream, it is not an illusion: we shall be, we shall meet again.”

In this passage from *Werther*, one of Goethe's early works, we find already an allusion to the teaching of reincarnation in which he believed as surely as in pre-existence. More distinctly he expresses this belief to his friend Falk:

“I am sure of having been here thousands of times and I hope that I shall return thousands of times.”

Goethe even seemed to believe that he had lived under the Emperor Hadrian (117-138 A. D.) and gave this as a reason for his great love for everything Roman. Of his friend Boisserée he said that he lived in the 15th century on the Rhine.

In “*Wanderjahre III. 15*” he writes: “We hope that such a soul will not leave our solar system entirely, but shall, when arrived at its boundaries, long to return and incarnate again, for the benefit of our great grandchildren.”

We know that for many years the most intimate friendship existed between Frau von Stein and Goethe. The great poet and seer knew well that it must have been a mysterious power that linked him to this excellent woman, for in one of his poems he says:

“Tell me what has fate ordained for us,  
Why did it bind together you and me  
Inseparable, intimate and close?  
Well I know that in olden, long-gone times  
You dearest, were my *sister* or my wife.”

In his discourses with Eckermann (March, 1828) he says:

“Every extraordinary man has a certain mission to fulfil. If that is done, then he is not needed any more in this form on earth, and providence makes use of him in another way.”

And his well-known lines:

“The human soul is like the water  
From heaven it falls  
To heaven it rises  
Forever changing  
Up and down it passes.”

can well be taken as a poetical expression of reincarnation. Many more allusions to this great law can probably be found

in Goethe's works. What I have given is certainly proof enough that Goethe, like other sages and poets, did not regard one life as sufficient to develop all the powers of the human soul. Like all the mystics of the ages, he took it for granted that our soul is immortal, and his sense of justice told him that reincarnation was a necessary effect of causes which had been set up in another life.

There are few occult phenomena which Goethe did not deem important enough to bring under his observation. Of some, like prophecy, presentiment, telepathy, thought transference, animal magnetism, second sight, apparitions, divine inspiration, he had personal experience; he frequently treats of other mystical questions in his several works, and it can be said that there are few thinkers who have treated them with so little prejudice and so justly as did Goethe. To him it was self-evident that there must be a counterpart to matter-spirit; consequently he believed in the possibility of so-called occult phenomena.

When he heard of the strange case of the Seress of Prevorst he simply said: "Those wonderful powers *must* be in human nature." His intuition was so great that he knew of those powers before he had any real experience of them; which is always the case with truly great men.

I know that our materialistic philosophers claim Goethe to be one of their own; but they forget that he never was an atheist. His contemporary, Varnhagen, says of him: "He is filled with the thought of God, really pious and holy in his innermost being. He does not talk of the Christ, he does not boast of his belief in him, but Jesus would have been his dearest friend, had he ever met him." Goethe was an individualist in so far as he believed that the organizing principle is in man himself and that, consequently, he has to regard himself as his own work. He believed in individual pre-existence as well as in individual immortality, and the limitation of consciousness through our physical embodiment he calls "corporeal obscuration."

Goethe went much farther than our most advanced modern thinkers, for he boldly proclaimed the existence of a supersensuous spiritual world as well as our continued existence and reincarnation.

With such a contemplation of the world it was natural for him to believe in the possibility of the occult phenomena which we have mentioned; he takes it for granted that the immortal soul of man is endowed with those powers which are necessary

for the production of such phenomena. That these are rare and exceptional is to be attributed to the corporeal obscurity, which is in only a few cases less dense, less obstructing. This view is in perfect accord with the theosophical teaching, which would undoubtedly be generally accepted, if our modern thinkers shared a little in Goethe's lack of prejudice.

The difference between the freethinker Goethe and our modern-freethinkers who like to call him one of their own, consists in this: that Goethe believed with Arago that the word "impossible" can be employed with reference to the mathematical sciences only, but to nothing else. If we are forever progressing as evolution teaches, then we do not know if what we regard as impossible to-day may not become quite possible to-morrow, and a proven fact the day after to-morrow. He is a poor freethinker who denies everything from the start, because he cannot bring it in line with his own narrow system, or because he has never had such an experience. A real freethinker like Goethe is not so narrow minded, and, first of all, he never forgets that the soul is of a divine nature, consequently inexhaustible in the manifestation of new phenomena. He knows that evolution proceeds from the soul and that everything is possible for him who believes in the divinity of that soul.

In our age of materialism where we are surrounded on all sides by would-be great men, it is gratifying to look up to a truly great one who lived long ago, but whose wise and noble thoughts have come down to us and will live long after us, because they are expressions of that eternal truth which is cherished by many, but which reveals itself only to the heart either of a child or of a genius.

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It is an honorable object to see the reason of other men wear our liveries, and their honored understandings do homage to ours.—*Sir Thomas Browne.*

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There are more insane persons than are called so, or are under treatment in hospitals. The crowd in the cities, at the hotels, theatres, card-tables, the speculators who rush for investment at ten per cent., twenty per cent., are all more or less mad—I need not say it now (1858) in the crash of bankruptcy—these point the moral, and persuade us to seek with fields the health of mind.—*R. W. Emerson.*

# THE "POPOL VUH"

OR

## THE BOOK OF THE HOLY ASSEMBLY

TRANSLATED BY

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

### SECOND PART

#### CHAPTER XII.

##### THE FUNERAL PYRE.

1. Now this is what memory (has handed down) concerning the death of Hunahpu and Xbalanque, here now will we relate the memory of their death.

2. After having been warned of all the labors and sufferings which they would and did endure, they nevertheless did not die in the trials of Xibalba, and were not conquered by all the attacks of the brutes that were in Xibalba.

3. Afterwards they called two diviners who were as seers, and their names are Xulu and Pacam, (both of them) sages: "If by chance you should be asked on behalf of the kings of Xibalba, in the matter of our death which they are meditating, and are at present actually conspiring for, why we are not dead yet, why we have not been able to be either vanquished, nor overwhelmed by their trials, (you will tell them) that it is because these brutes have not entered (into conspiracy) with them.

4. "Now it is in our thought that the sign, (of our death) is a funeral pyre, which is to serve them to give us death. All of Xibalba has been gathering; but in reality we will not die. But here we will now inspire you with what to say. If they come and ask you, on their behalf, about our death, when we shall have been condemned, how will you answer, O Xulu, and O Pacam?



5. "If they should tell you: 'Shall we throw their bones over the precipice, will that not be well?' 'If you do that, they will resurrect,' shall you say.

6. "If again they should tell you: 'Would it be well that we should hang them on trees?' 'Certainly, that is not good; for thus you would see their faces again,' shall you say. If finally they tell you a third time: 'Will we do well to throw their bones in the river?' If then the question is by them repeated to you, (you shall say):

7. "That is surely what is needful, that they should die; it will be well, after, that their bones be ground on stone as maize is ground into flour, and that each be ground separately.

8. "Then you will throw them in the river, in the place where falls the fountain in order that (their ashes) go to all the mountains, small and great;' this is what you will repeat to them; when they will ask you about the advice we have given you," said Hunahpu and Xbalanque, saying farewell of them, knowing they were about to die.

9. Here then they constructed a great funeral pyre, similar to a half-subterranean fireplace, which the Xibalbians caused to be erected, and many branches were put there. Whereupon the officers who were to accompany them, messengers of Hun-came and of Vukub-came, came.

10. "Let them come. 'Let us go with the young people, and let them come to see that we are going to cremate you,' said the king, O young men," was said to them. "Very well," said they.

11. Rapidly they walked, and they arrived near the funeral pyre; there then the Xibalbians wished to force them to joke. "Let us then here take our sweet draughts, and four times let us fly thither each one from his side, O young men," was then said to them, by Hun-came.

12. "Cease from joking us in this way. Do you suppose that we do not know that death awaits us here, my lords?" answered they. And embracing each other, face to face, they crossed their arms and went to extend themselves face down on the funeral pyre, and died there together.

13. At the same time, all the Xibalbians were filled with joy and manifested it by cries and confused murmurs. "Finally we have veritably conquered, and it is not any too early that they have surrendered," said they.

14. Finally they called Xulu and Pacam, to whom they had

left their last word. Likewise, (as they had announced it), they were asked what was to be done with their bones, and when they had finished their divination, Xibalba, having had the bones pulverized, sent and had them thrown in the river.

15. But the ashes did not go very far: they immediately sank to the bottom of the water, where they were (changed) into two beautiful young people; truly their traits manifested themselves again.

## CHAPTER XIII.

### THE TWIN DANCERS.

1. On the fifth day therefore they appeared again, and were seen in the water by the people. Similar to two men-fish, they showed themselves, and their faces were seen by the Xibalbians, and they were searched for everywhere in the waters.

2. But the next morning appeared two poor people, with aged features, of a miserable appearance (who had only) rags for clothing; their aspect had nothing inviting. When they were perceived by the Xibalbians, they were doing but little, contenting themselves with dancing the *puhny*, the dance of *cux* and of one boy, and they danced also the *xtzul* and the *chitic*.

3. The numerous marvels they effected, burning houses, as if really they had been burnt, and immediately they made them reborn, (made); all Xibalba (ran up to see) this spectacle.

4. Then they sacrificed themselves, the one killing the other, and he who first had let himself be killed stretched himself down dead; but straightway they resuscitated each other; and the Xibalbians looked on at them with marvel, while they did all that, (for) they did (these things as) the beginning of their new victory over Xibalba.

5. Now, after that, the news of their dances arrived to the ears of the kings Hun-came and Vukub-came, and they said, hearing of it. "Who then are these two poor people, really, is it so interesting to look on at?"

6. "Now, their dance is truly admirable, as well as all they do," answered he who had carried the news of it to the kings. Flattered by what they heard, they sent their mes-

sengers to fetch them. "Let them come do (here these things) that we may see and admire them, that we may applaud them," said the kings. "Tell them that," was said to the messenger.

7. Reaching the dancers, he told them the words of the kings. "We do not wish (to go to them)" answered they, "for verily we are ashamed. Would we not blush to appear before princes of that rank, because our faces are so ugly and not only our eyes are so large, and that we are poor people? What is there then to see in us who are nothing but dancers? What will our poor companions who are there, desiring likewise to take part in our dance, and to rejoice with us, say? It is surely in this manner that we should behave before kings? Wherefore we do not wish to do so, O messengers," answered Hunahpu and Xbalanque.

8. But by reason of being much importuned, and bearing on their faces the marks of their bad humor and of their annoyance, they started, in spite of themselves. But they refused to go quickly, and many times the envoys had to force them, by bargaining with them, to lead them to the king.

9. Thus they arrived before the kings, and humiliating themselves with affectation, they lowered their heads, in presenting themselves, inclining themselves profoundly, and prostrating themselves with their miserable appearance, and well used garments, (showing) thus on their arrival a veritably poor aspect.

10. Then were they asked which were their mountains and their tribe; they were also asked who was their father and mother. "Whence come you," was asked of them. "Hardly do we keep a trace of a memory of it, my lord. We have not known the face of our mother and of our father, and we were small, when they died," said they; without saying any more.

11. "Be not frightened, nor be timid, dance. And first represent where you kill each other, and burn my house; do all you know, that we may enjoy your spectacle; it is all our hearts' desire. After that you will go away, poor people, and you will be given your reward," was repeated them.

12. Then having begun their song and their dance, all Xibalba came to sit around to see everything. And straightway starting to dance, they represented the *cux*, they represented the *puhuy*, and danced the one boy.

13. And the king said to them: "Kill my dog here and let him be returned to life by you," said he to them. "Very well,"

said they, killing the dog; then they brought him back to life; and truly the dog was quite joyous of being returned to life, and wagged his tail in the joy of having been resurrected.

14. Then the king said to them: "Burn down my house now," said he to them. Then straightway they burnt the house of the king, all the princes being set down in its enclosure, without their being burnt. And the moment after they reconstituted it, and hardly for one moment was the house of Hun-came ruined.

15. All the princes were made to marvel, and they felt also the great pleasure of the dance. Then was told them on the part of the king: "Kill now a man, slay him, but let him not die," was added.

16. "Very well," said they. Then they seized a man, and, having opened his breast, they pulled out the heart of that man, raising it, and they passed it around before the eyes of the princes. Hun-came and Vukub-came were equally surprised; but a moment after the man was returned to life by them, and he showed himself full of joy at having been resurrected.

17. The princes continued to be made to marvel. "Kill me now yourselves; this is what we desire to see, it is truly what our heart desires, this spectacle which is special to you," said yet the princes. "Very well, my lord," answered they.

18. After which began the slaying of one by the other: Hunahpu was killed by Xbalanque; his arms and his legs were cut, one after the other; his head was separated from the trunk and carried off far from him, while his heart was torn out and exposed before all the kings of Xibalba, who turned around intoxicated (with this spectacle).

19. They looked on with stupefaction, but saw one thing only; the spectacle which Xbalanque gave. "Rise up!" said he then, and (Hunahpu) was returned to life. (Both) rejoiced much. The princes rejoiced also; in fact, what they did so carried away the heart of Hun-came and Vukub-came, that they felt it as if they themselves had been the actors.

20. Then the excess of desire and of the curiosity (carrying off) the heart of the princes toward the spectacle which Hunahpu and Xbalanque (had given them), Hun-came and Vukub-came let these words escape: "Do likewise with us, slay us," said Hun-came and Vukub-came to Hunahpu and Xbalanque.

21. "Very well, you shall be resuscitated; can death exist

for you? But to rejoice us, it is your right, O you, kings of your servants and vassals," answered they to the princes.

22. And behold that he whom they sacrificed first was the chief king, Hun-came was his name, the monarch of Xibalba. Hun-came being dead, they seized Vukub-came, nor did they give them back their life.

23. Then fled all the princes of Xibalba, seeing their kings dead, and the breast half open: in a moment they themselves were sacrificed two by two, as a chastisement due them. Only a moment was needed to kill the king, nor did they give him back to life.

24. But to them one of the princes humiliated himself then, presenting himself before the dancers, not having been found nor discovered (till this moment). "Have pity on me," said he, when he saw himself recognized.

25. Their vassals fled all in a crowd to a deep ravine, filling, as a solid mass, the vast precipice; there were they heaped up, when numberless ants came to discover them and to drive them to bay.

26. Then were they led off by the road, and in arriving (before the conquerors) they prostrated themselves with humility and surrendered themselves all, submitting themselves without reserve while presenting themselves to them. Thus were vanquished the kings of Xibalba, and only by a prodigy, and by this metamorphosis did Hunahpu and Xlabanque accomplish this victory.

## CHAPTER XIV.

### THE RESURRECTION.

1. Then (the dancers) told their names and exalted themselves before all the subjects of Xibalba.

2. "You, listen to our names, and we will likewise tell you the names of our fathers. Here we are, Hunahpu and Xbalanque (such are) our names. Here we are the avengers of the torments and sufferings of our fathers. Thus it is we who take the evils which you did them, thus therefore we will finish up all of you, we shall put you to death without one single one of you being able to escape," was declared to them.

3. Whereupon all the subjects of Xibalba prostrated themselves, groaning. "Take pity on us, O Hunahpu, Xbalanque!



Verily, we have sinned against your fathers, whom you mentioned, and who are buried in the ash heap," answered they.

4. "Very well! Here then is our sentence which we pronounce on you. Listen, all of you, you subjects of Xibalba! Since your splendor and glory are no more, and since there remains to you not even a rightful claim to our clemency, your blood will yet dominate a little, but your ball (shall no more roll) in the tennis game. (You will be no more any good but) to make things of baked earth, pie dishes, pitchers, and to shell the maize, and the beasts which live in the bushes and in solitude shall alone be your share. All the happy vassals, the civilized subjects cease to belong to you, bees alone will continue to reproduce themselves before your eyes. You therefore, perverse men, cruel and sad men, wretched, who have committed evil, repent it. Men shall no more be caught without warning, as you used to do it; but be attentive to what we say about this dominating ball." Thus spoke they to the subjects of Xibalba.

5. Thus began their destruction and their ruin, as also the invocation which was addressed to them.

6. But their glory was never very great before; only they had a propensity for warring with human beings; and verily they were not in ancient times considered gods; but their aspect inspired fear; they were bad (like) the owls, inspiring evil and discord.

7. They were also of bad faith, at the same time white and black, hypocritical and tyrannical, it used to be said. Besides, they painted their faces, and annointed themselves with colors.

8. Thus their power was ruined and their domination ceased to increase.

9. This is what Hunahpu and Xbalanque did.

10. Nevertheless their grandmother groaned and lamented before the canes they had left planted. These canes had budded; then they had died again; but when they had been burned on the funeral pyre, they had once again become green.

"Whereupon their grandmother having lit (the brazier) burned copal before the canes in memory of her grandsons. The heart of the grandmother rejoiced when the canes became green again for the second time: they received then the divine honors of their grandmother who called them the centre of the house, the centre were they called.

12. "Live canes, flattened earth," became the name (of the place); and the name of "Centre of the house," of "centre"

was given because they planted their canes in the midst of their house: and she called (the place) "flattened-earth," to plant the canes which she called "live-canes," because the canes became green again, and this name was given by Xmucane (to these canes) which Hunahpu and Xbalanque left planted, as a souvenir to their grandmother.

13. Now their first fathers, who died long ago, were Hun-hun-ahpu, and Vukub-hunahpu; they saw also the faces of their fathers down there, in Xibalba; and they fathers spoke with their descendants, who conquered Xibalba.

14. Now, this is how their fathers received from them funeral honors:

15. And this was Vukub-hunahpu, to whom they were rendered; they went to solemnize them to the ash-heap, and, as to that, they wished to make his figure (image or statue).

16. They looked there for his name, his mouth, his nose, his bones, his face.

17. First they arrived at his name; but (they obtained) very little more; that is all he wished to say, not consenting to pronounce with his name that of the Hunahpu.

18. And that is alone what his mouth intended to say. Now, here is how they exalted the memory of their fathers, whom they thus left in the ash-heap.

19. "Be ye in the future invoked," said their sons, to console their souls.

20. "The very first, shall you come out (on the vault of the sky); the very first, likewise, shall you be adored by civilized people! and your name shall not be lost; so be it!" said they to their fathers, to console their names. "We are the avengers of your death and of your ruin, of the sufferings and labors which they made you endure."

21. Such were their orders in speaking to all the people of Xibalba. Then they ascended this way in the midst of the light, and straightway (their fathers) ascended to the skies. To one fell by lot the sun; and to the other the moon, which light the vault of the sky and the surface of the earth, and in the sky they remained.

22. Then rose likewise the four hundred young men who had been put to death by Zipacna; now they had been the companions (of Hun-hun-ahpu and of Vukub-hunahpu), and they became stars in the sky.

*(To be continued.)*

## THE LIFE OF JOHANN GEORG GICHTEL

TRANSLATED FROM "THEOSOPHIA PRACTICA," VOL. VII, LEYDEN, 1772

BY T. R. PRATER

### CHAPTER XXV.

The intimate friendship between Gichtel and I. W. Ueberfeld, a young merchant of Frankfort-on-the-Main, which began about this time, throws much light on the character of Gichtel. Ueberfeld was awakened to the spiritual life in 1664, when he was but five years old. In 1668 he saw Gichtel in a vision, as a fellow pilgrim. The recollection of this vision never left him. This young merchant was a great lover of "Böhme's" works, and, having heard that a new edition was being published in Amsterdam, he had a strong desire to possess a copy of the work; but did not know how to manage it, as he had no business connections in that city. One day a travelling physician, Dr. Schmidberger, came to Frankfort in search of some one who would act as agent for the sale of "Böhme's" works. God led him to Ueberfeld, who gladly accepted the agency, but instead of receiving one copy he took two hundred sets. By the perusal of the work a deeper spirit began to manifest in the youth's heart, and through the works of "Böhme." Then God manifested to Ueberfeld in a vision, that he who sent the books was the one he had seen in his vision in 1668, and that their souls were united in eternal friendship. He accepted the call to become a follower of Christ, and to leave the world. Not long after, in 1683, circumstances forced him to go to Amsterdam, where he met Gichtel. Ueberfeld thanked God for leading him to a man who was in the possession of eternal wisdom.

Gichtel and Ueberfeld formed the closest friendship, which was never disturbed by the least disharmony during their twenty-seven years of common suffering and fighting against the powers of worldliness. Ueberfeld had the ability to distinguish those who were true searchers for Christ, from those who were the servants of the world spirit; but he loved all, for they were all the children of God. His heart went out to de Raadt as much as Gichtel's had done, for the spirit of both

was but one will and one intention. De Raadt soon felt this, and was overjoyed at it.

Ueberfeld returned to Frankfort full of happiness and contentment. It was in the spring of 1684 that the heavenly virgin led Ueberfeld the second time to Gichtel, this time to remain with him permanently. It was on Ascension Day that Ueberfeld started on his journey by boat from Frankfort, a great many people accompanying him, with the intention of entering the brotherhood. Hopes were entertained that they all might attain to illumination, but when the trials came not one passed the ordeal. It was at Whitsuntide that Ueberfeld with his comrades arrived at Amsterdam, where they remained for four weeks. Then Ueberfeld with two others moved to Leyderdorf, not far from where de Raadt lived, with two other brethren. Ueberfeld proclaimed the works and word of God, that other souls might be awakened; and it was not long before they had so many added to their number that they could not find accommodations for them all. For every one who left there were ten new applicants. All came of their own will. The men gave up their means of subsistence, and some even brought their wives and children. All this was done against the advice of Gichtel and Ueberfeld. To the reasons advanced by Gichtel and Ueberfeld would come the reply: "Is not your God also our God?" So they had to be left to the mercy of God.

## CHAPTER XXVI.

Of the many who had gathered around Gichtel, Ueberfeld was the only one who remained faithful through all the trials. A brief review of this period of storm and stress will serve as a mirror in which we may see ourselves, and which may be the means of avoiding a like calamity.

The spiritual powers were becoming stronger from day to day, and Gichtel and Ueberfeld improved every opportunity to encourage all to pray and to sacrifice themselves for each other. This roused the envy of de Raadt, for he saw that Ueberfeld's inner experiences were far beyond his own—though he was a learned man, and had been with Gichtel for ten years. Constantly brooding, de Raadt became angry with Ueberfeld. This caused Ueberfeld great distress, and though de Raadt lived far away from them, whenever he asserted his desire to be nearest to Gichtel, Ueberfeld would humbly submit, and so, for the time

being, quiet de Raadt's anger. But eventually de Raadt wearied of this play, and stopped it when he saw that he could gain no permanent advantage over Ueberfeld. About this occurrence, Gichtel said that de Raadt allowed himself to be led astray through envy and self-love; that he desired to be the most beloved and first-born disciple; and that he wanted to have all to himself. De Raadt hated Ueberfeld. Gichtel cautioned Ueberfeld to be silent and to endure the trial. Then de Raadt tried to influence Gichtel against Ueberfeld and to have him expelled from the brotherhood. In this effort he was assisted by a house-brother of Ueberfeld; but Gichtel objected strongly and with convincing arguments, recommending all to feel love and friendship toward their brother Ueberfeld.

De Raadt degenerated steadily, giving himself up to drinking, and the use of evil language; and through this he lost the esteem of all. In order to save him, the soul of de Raadt moved him during the summer of 1684, when he invited all the members in his vicinity to a reunion at his dwelling; but as all the members had previously agreed to attend a house-warming at Ueberfeld, de Raadt with his house-brothers had to go there also. Instead of sitting down to table with the others, however, he commenced to weep loud and bitterly, and no one was able to assuage his grief. Later in the day the company went to de Raadt's home in Warmond, where all the guests were sat around a table, when de Raadt commenced to weep again. But he was soon calmed, and then spoke to them of the ease with which love might be turned into hatred and anger, and how from an unguarded thought one might easily fall from love into hatred. He exhorted them, and asked that any of the brothers who had bitter thoughts to cast them immediately out of their minds; else it would be impossible to carry on their work effectually. They all agreed to follow his advice, and he proposed to enter into a covenant never to depart from this agreement; to exercise the greatest harmony and friendship toward each other, and to cast out all inharmonious thoughts. Whereupon he solemnly shook hands with all present. Through this covenant de Raadt entered into a union which assured him the assistance of the brethren in case he should be assailed. This aid was faithfully rendered by both Gichtel and Ueberfeld, when de Raadt not long after did fall; and the aid thus given involved some in difficult work for many years. To emphasize the covenant just made, de Raadt repeated it three times. Then



they arose from the table and went into the garden; and while they were standing in a circle conversing about their mutual pledge, Gichtel took the opportunity of again warning them that, inasmuch as all had entered into a covenant, they should realize that by so doing they would be severely tried and tested by the evil natures; because this was a covenant to carry on spiritual work, and if they were not ready to make sacrifices for each other and live in friendship and harmony, their love would turn to anger and hatred, and they would tear each other like wild animals. This he repeated to them three times. Dr. de Raadt thanked him very much for this advice, saying: "You always care for us, dear brother, God reward you for it." Two days later they parted in the greatest friendship and all went to their respective homes.

Gichtel never saw de Raadt again, for the covenant did not last one month. De Raadt not only became estranged from Gichtel, but he also wrote slanderous letters, in which he asked his correspondents to say nothing to Gichtel about him. When Gichtel became aware of this he wrote to de Raadt and asked him to acknowledge his fault to the rest of the brothers; but de Raadt was too proud to do so, and separated himself from them more and more. Then he followed a certain Michael Andrea, who promised him the philosopher's stone. De Raadt's house-brothers, H— and S—, went with them. It was thought that because H— was a wealthy and liberal man Gichtel would be compelled to go to them, and that the other brethren would be scattered. De Raadt, H— and S—, also thought that as they were three, God would listen to them as well as he did to Gichtel. But in this they greatly erred, for they soon discovered that Gichtel's faith was grounded in God and not in H—, and that the God of Gichtel was not a God of disharmony and anger. It was not long after that De Raadt again fell into the habit of drinking; and was to be found wherever he could gratify his desires. He also induced his two friends to drink; H— became dropsical and died soon after.

## CHAPTER XXVII.

Influenced by de Raadt's behavior, many of the brothers commenced to doubt the possibility of re-birth. Gichtel tried his utmost to prevent this disbelief, and to save de Raadt from a deeper fall, but the justice of God was inexorable, and de Raadt

was completely separated from them, as a branch from a growing tree. If Gichtel had flattered de Raadt he would have remained with them, but it would have only been an outward appearance of friendship, and this would have done more harm than the complete cutting off of de Raadt. He became angry with all the brothers, because he saw that his constant attacks had separated him from them. But he instilled dissatisfaction into their hearts, and this was gradually turned against Gichtel, whom they accused of trying to rule over them. Afterwards, however, they acknowledged that Gichtel had never imposed any other rule upon them than the injunction: "Love ye one another." Gichtel emphatically told them that without interior union and harmony they would be unable to stand. But many became tired of his earnest admonishings, and thought he only desired power over them; hence he had to keep silent and leave all in the hands of God. As yet a few remained who were unaffected by the evil power, but the evil power now tried to trick these and cause them to fall also. The brothers had no certain income to live on, and their dependence rested on a supreme faith in God, so that if doubts could be raised in their minds they would lose the battle.

So Spiritus Mundi commenced to work through the weakest, to ask about their condition and standing and to offer them all kinds of employment, if they wished to work for sustenance. None of the brethren could complain for lack of the necessities of life. They knew from experience that, although they had been far greater in numbers than now; that they had never suffered nor felt the lack of anything; yet many seized the opportunity to take employment; thus showing that their chief aim was physical sustenance, and not the hunger for divine wisdom, nor to take up the cross which had primarily led them into this brotherhood. They had given up everything but their self-will. As long as everything was provided they were satisfied, but as soon as they were expected to stand upon their own feet they fell, for they would not subject themselves to divine wisdom. Each wished to appear in his person as self-sufficient. Out of the thirty who had formed households and who had been partakers of this life during the last ten years, only one stood fast in faith and humility and resisted all temptation. This was our brother Johann Wilhelm Ueberfeld, who later attained to the treasure of the Holy Ghost.

But before Ueberfeld had gained this victory, he had to

each of those who had failed. Gichtel and Ueberfeld were charged with admiring and making Gods of each other, because they would not separate and defend themselves, but they were satisfied that they had God with them.

Of those who did not directly belong to the household, but who stood firm with our brave warrior and Ueberfeld, was one of the above-mentioned four east India men, it was A. E. of Rotterdam. Through many failures and victories he had become an experienced warrior in fighting the evil powers, and through the discrimination he had gained, he could see the falsity of the accusations against Gichtel and Ueberfeld, and stood firm with them. Our warrior in the faith had observed that married persons could never take deep root in their society, which opened his understanding to this fact: that the end must meet the beginning, and that the soul must seek the highest ideal, which is not the animal form, of man or woman, but the *virgin-man* clothed in divine wisdom. The separation of the different households inflicted a deep and painful wound and caused a great deal of suffering on those who stood fast, as it not only made enemies of their former brethren, but aroused many to antagonism who stood without, and who had previously paid no attention to them.

(*To be continued.*)

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Science may tell us that it has searched for the Soul and had not found it; navigators have searched for the North Pole and yet no one has found it, what are we to infer?—*A. W.*

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The poorest day that passes over us is the conflux of two Eternities; it is made up of currents that issue from the remotest Past, and flow onwards into the remotest Future.

—*Thomas Carlyle, Signs of the Times.*

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Rare souls there are who live

In touch with all things just, and pure and true:

Sweet love their gracious and abiding guest,

Who from their own white heights grudge not to give

The sinner and the publican their due,

Nor care to judge mankind but at their best.

—*W. H. Saville.*

## RAJAH AND RAM.

BY J. H. CONNELLY.

**R**AJAH" was an Indian elephant, not so big as his enormous African neighbor "Pharaoh"—modernized to the more familiar "Faro" by the show-folk—but of superior intelligence. Pharaoh might be amiable as a rabbit for a month—or six months—and then, suddenly, without provocation or apparent excuse, do his best to kill somebody upon whom he very probably had his eye all the while, with just that end in view. But all Rajah wanted, at any moment when Ram was not watching him, was an opportunity to deal a cyclonic blow with his mighty trunk, or give a deadly thrust with his long tusks, and whether his victim was an acquaintance or a stranger mattered not a jot to him. So he was an animal to be depended upon and we respected him accordingly. He had been, it was said, state executioner in the service of some little Indian potentate and was much admired in that capacity, for his skilful and effective way of knocking culprits down and stepping on their heads. But the English, who bossed the potentate, disapproving of such spectacular methods of dealing with malefactors, Rajah was sold to a showman's agent and so came straight to us. With him came his keeper, Ram Banarii. Indeed, Ram might almost be said to have been in the purchase, for nobody would have bought the elephant without him and Ram had no more voice in the transaction than Rajah. The potentate told him "Go with the elephant," and there was nothing more to be said or, if there was, Ram was not at all the sort of person who would have thought of saying it. To obey the potentate while he lived, as his forefathers from time immemorial had obeyed the potentate's forefathers, was an inherency of his being. And we, who knew a good deal about elephants, never ceased wondering that Rajah obeyed Ram.

People who only see the elephant in his good moods and under rigid control, performing in the arena or begging oranges in his stall, have very erroneous ideas of his character. They look upon him as a kindly, good-natured big brute, simple-

mind and unconscious of his enormous strength. That is all wrong, except that he is a big brute. The facts are that he is malicious, treacherous and diabolically cunning beyond any other beast in the menagerie, not even excepting the cat animals; he knows very well how strong he is and that, for any evil purpose, he can move with almost the celerity of a panther; and all that keeps him in reasonable subjection most of the time, is a cowardly punishment. But all rules have their exceptions, and Rajah was not like other elephants. Certainly, Ram was not capable of impressing upon him the lesson of fear.

A human being, more gentle, meek and incapable of violence than Ram, it would be difficult to imagine. He was small, fragile looking, with big black eyes that always seemed to have an expression of entreaty or deprecation and a weak mouth that never opened wide enough to let out a loud word. Yet, feeble as he appeared, the little fellow's nerves must have been good. A gasoline tank exploded behind him one night, and though everybody else jumped and yelled, he did not start, or even turn to see what had happened.

Good nerve is very necessary in dealing with an elephant, but, in all other cases I have ever seen, required the backing of a sharp pitchfork and a strong arm to wield it, for effective argument with the beast. Incredible as it may seem, Ram apparently controlled Rajah by moral suasion. I know, and every member of the company would confirm my statement, that the two talked together and understood each other. It was a daily occurrence to see the slender little keeper standing in front of the elephant, or close beside his head, facing him and with one arm laid across his trunk, talking Hindostani to him, in a voice so low as to be inaudible three or four steps away. And while he talked, Rajah's wicked small eyes would be fixed intently upon him, his big ears cocked forward and his body as motionless as if carved in wood. Then, in response, the huge beast would utter a little squeak that seemed exceedingly funny coming from an animal so huge. But there was a great deal of varied expression in those squeaks. Sometimes they plainly meant assent; again, they asked a question; occasionally they protested. Even we could recognize that much and of course Ram understood them much more perfectly. And here was a stranger thing that sometimes happened between those two, that Ram, without opening his lips, making a sound or giving any sign, would talk with his mind to the mind of the elephant, who



would, however, answer him in squeaks. This was sufficiently proved by Rajah's obedience to orders so communicated, doing things suggested by other persons to Ram, and for which the elephant had certainly not been trained.

Ram was not popular in the company. An idea obtained among the women that there was something uncanny and eerie about him; while the men, vigorous, virile fellows, loud and rough, seemed to feel an instinctive antagonism toward a creature so shy, restrained and self-contained. They said he was "snaky." A couple of English acrobats who were with us that season called him a "nigger." and others did so, though there was nothing whatever in his appearance, excepting his brown skin, to justify a suspicion that he had negro blood in his veins. But he never resented the title, or even appeared to notice it. Nor did he ever seem conscious of his unpopularity or make any effort to overcome it. His one confidential friend, the elephant, appeared to content him. It is quite correct to speak of their relations as confidential, for nothing could induce Ram to tell anyone what their long and frequent conversations were about, and, as for the elephant, nobody but Ram could get even a squeak out of him.

The Indian was an invalid when he joined us. Coming from the tropics to New York in the unsettled and variously abominable weather of very early Spring, had been too much for his delicate constitution. He contracted a violent cold and it settled upon his lungs. Then the first few weeks of the tenting season, when there were frequent rains and bleak cold winds, were very hard upon him. He never ventured to leave Rajah alone longer, at one time, than to snatch a hasty meal, so that he was all day long, standing on the soggy turf in the menagerie tent, or the damp sawdust of the arena. And at night he slept as he best could, on a rubber blanket by the elephant's side if we had a more than one-night stand, or in a howdah on his back if the ground was very wet; and when we moved by train, on a pile of straw by Rajah's side in a box car—and those latter were the poor fellow's most comfortable nights.

Notwithstanding the repugnance felt for the unfortunate Hindu, throughout the company, there was a good deal of sympathy when it was seen how he suffered, and patiently, uncomplainingly, endured; but only one person, so far as I know, was moved to the extent of trying to help him. That was Belle Arney, a Hoosier girl, who did a very taking act with an edu-

cated bull, trained by herself on her father's farm. She chanced to pass, one day, when he had a bad coughing spell and stood looking at him pityingly while it lasted.

"Laws!" she exclaimed, when it seemed probable he could hear her, "what a cough you have got. Seems like as if you were trying to get rid of a lung or two."

"Yes, gracious lady; it is severe," Ram replied feebly, with a low salaam.

"Doing anything for it?"

"No, gracious lady, I know not what to do."

"Well; just hold on, the best you can, until we Sunday in Toledo—three days more—and I'll fix you up. There'll be no chance to mix the stuff before then, because there are things to be got and they've got to be cooked together—tar, spruce gum, hoarhound, lemon juice, sugar and such. My mother gave me the receipt and it's mighty good for a cough."

"The deepest thanks of my soul to you, Oh! gracious lady, but I am not worthy that you should do so much for me."

"Ram—which I understand is your name, though I must say it's a powerful remarkable name for a man—Ram, you're a human being and so am I, and what on earth are we here for, if not to do the little mite of good we can for one another?"

Ram looked at her blankly. He knew the English language quite well, but such a proposition as that in it, simply stunned him with surprise. It was so utterly unprecedented in his experience. And Rajah was manifestly uneasy. While the little colloquy went on, he had been watching the speakers with keen attention, turning his eyes from one to the other and cocking his ears as if hoping finally to catch at least a word or two he could understand. By slow degrees, his disquiet found expression in a gentle sidewise rocking movement of his head and forequarters, which gradually increased in vehemence. Then his long trunk began exercising itself, rolling up into a coil and stretching out toward the young woman speaking in an unknown tongue, as if measuring her distance. Ram uttered an almost whispered word or two of admonition and the elephant stood stock still, seeming abashed, but his mind was evidently more at ease when the girl went away.

Belle was good as her word. She fixed the curative mess and Ram obediently took it in the prescribed doses, doing his best to look as if he liked it—which he didn't. It did not cure him; he was too far gone for that, but it alleviated his misery

and he was very grateful to the "gracious lady" for her thoughtful kindness.

"Your goodness" he said to her, "has been like the rain after a long drouth. But I must die. I know it and am willing. In no other way shall I ever again see my wife and my little boy. And my heart is sick with longing for them."

"Then why don't you throw up your job and go back to them?"

"My lord has commanded that I shall remain with the elephant. What else can I do?"

The end came for him on the night run from Muncie to Indianapolis. When the box-car containing Rajah was opened, in the grey dawn, Ram, lying in the straw beyond the elephant, did not answer calls to him. He was dead.

The situation was perplexing. All agreed that it would simply be an unpleasant sort of suicide for any one to attempt getting the keeper's body out. And even if that might be effected, what was to be done with the elephant? Who could say that, once freed from the car, he might not again go to stepping on people's heads? They shut the door upon him and took counsel together, the up-shot of which was great provision of ropes, hobbling chains and tamer elephants to restrain him if possible; and guns to kill him, if necessary. But when the car was again cautiously opened, to the amazement of every one, Rajah presented himself at the door, carrying upon his tusks the rigid form of the little keeper and holding it in place with his trunk, as if in a caress. Gently, tenderly, he resigned it, as a man might lay his best beloved in the hands of the bearers of the dead.

All saw that he had no thought of, or heart for mischief. Gazing steadfastly upon the body of his friend, which they bore before him, he descended the run-way from the car and followed, across the railway yard, through the streets and out to the circus lot, where the tents were already up. Placidly, indifferently, he allowed himself to be chained in his accustomed place. It was not until they carried Ram away out of his sight, for inquest and burial, that the demon in him came to the surface. Then he struck wildly at every one who came near, strove madly to break his chain and loudly trumpeted his rage, spreading excitement and alarm among all the beasts in the menagerie. Again the probable necessity for killing him was seriously discussed, but the proprietors of the show were very

reluctant to do that, for he was a valuable beast and possibly might be tamed by almost beating the life out of him. So, as Indianapolis was a two-day stand, it was finally determined to defer judgment and give him a chance to cool off. He ceased trumpeting after a while, but his fury did not abate. As a matter of prudence, a canvas screen was hung around him during the afternoon and evening, when the public were in the menagerie tent, and watchful men were stationed to see that no inquisitive fool should go looking for his death by trying to see what was hidden. About midnight, Rajah became quiet.

The next morning, a cage-cleaner, who had been on watch in the menagerie through the night, had a strange story to tell. He declared that, hearing Rajah uttering little squeaks, he had cautiously peeped in behind the canvas screen and there saw Ram, the keeper, standing by the elephant's head, as he had been wont to stand in life, when talking to him. The light was dim, it was true, only three or four lanterns being kept burning in all the big interior of the tent, but he could not possibly be mistaken, he affirmed, for he distinctly saw and recognized Ram's native costume of white turban, white loose jacket and trousers, which he always wore when alive. The man was thoroughly in earnest and his story was circumstantial enough, but full credence in it was prevented by the fact that he was known to have, upon other occasions, seen things visible to no one but himself—pink monkees and carmine snakes with green wings, for instance, the last time he went howling to a hospital.

But it was beyond a doubt that some powerful influence had been brought to bear on Rajah that night, for the next morning he was good as any elephant could be and all that day behaved as well as he could if Ram had been beside him all the time. And that night, after the show, when, with no little trepidation they unchained him and a venturesome substitute keeper started with him for the train, he shuffled and slouched along with the other elephants, quietly as any of them.

He remained in that good mood during several days and every night, as a number of the menagerie men stoutly averred, the ghost of Ram was seen talking to him. None of their stories was so rich in detail as that of the cage-cleaner had been, but all agreed that they had seen, near the elephant, a wavering column of whitish mist, about the height of a small man, upon which the animal seemed to concentrate all his powers of attention and to which he uttered the little conversational squeaks

with which all were familiar. And it was matter of general belief that those nightly interviews with the ghost were what kept Rajah on his good behavior the succeeding days. However, that might have been, ghost or no ghost, Rajah was a really good elephant for nearly three weeks, until his new keeper—a brutal, ill-natured ruffian—presumed too far upon his amiability.

In the twinkling of an eye, the fellow was seized and tossed up to the tent roof. Fortunately for him, he fell a little beyond Rajah's reach and the beast screamed with rage at his inability to catch and drag him under the big foot already raised to make pulp of his skull.

Belle Arney happened to be passing through the tent when the incident occurred and, stopping directly in front of the elephant said to him in a tone of surprise and reproof. "Why, Rajah! What are you about? I'm ashamed of you!"

He stood stock still for a moment, staring at her, then broke forth in a series of rapid squeaks, unmistakably an explanation and argument on his side of the trouble. And one of the helpers, who had witnessed the affair from the beginning, stepping forward, volunteered, as if a sympathetic sense of justice moved him to be the animal's interpreter:

"Beg pardon, Miss Arney, but the elephant's dead right. That chap would carry a sharp elephant-hook, which Ram never did. And being in a bad humor himself, he struck Rajah a vicious blow with it, and cursed him, to make him stand over. Then he went up in the air, and served him right. He got off too easy."

Belle had sense and good nerve. She went straight up to the elephant and, patting his huge proboscis soothingly, said to him in gently reproachful tones: "I'm sorry for you, Rajah. He was bad to you, and if he ever does it again I'll not blame you if you do hurt him. But you are too hasty. You should not try to kill people. It is real naughty of you, and I'm sure Ram would not like it if he were here."

The elephant listened with the keenest attention, evidently putting all his mind into the effort to understand her and no doubt did comprehend, if not her words, at least the kindly sympathetic spirit that inspired them and her intent of gentle remonstrance. When she was through he replied by a little squeak, possibly apologetic, probably reassuring, in view of his next action. Putting his trunk around her waist he seat-



ed her on one of his big tusks, very gently, and swung her, easily and carefully, up and down, to and fro, several times, as in kindly play, then replaced her on her feet; and there was a twinkle in his eyes. She was pale, but made no outcry, and when released patted him, saying: "Thank you, Rajah," before going away.

"Take a straight tip from me," said the head animal man to the fellow who had been tossed, "and never go near that elephant, or let him see you when he's loose. If he catches you again, he'll do you, for fair."

The fellow took the warning. Within an hour he had abandoned the show. And not a man in the company would take his place. Then the management made a very liberal offer to Belle Arney to assume charge of Rajah, which she accepted. It was, of course, not expected that she would remain with him day and night as Ram had done, or do any of the rough and dirty work involved in taking care of an elephant. But her presence was always required when any work had to be done by helpers about his stall, or when he was taken to and from trains, and she only, since Ram's death, was able to do an act with him in the ring. Occasionally, too, when he was reported to her as giving signs of uneasiness, she would visit his stall and remain with him a little while at night, always between the hours of eleven and twelve, before the menagerie had quite settled down to as much of nocturnal calm as the cat-animals ever permit and before the lights were reduced to the minimum point.

When asked if she had ever, on such occasions, seen Ram's ghost, she replied guardedly: "I don't believe much in ghosts, you know. I have never seen Ram since he died—but I would not like to say that Rajah has not. And I will admit that, again and again, when the lights were dim and everything settled down to as near quiet as that tent ever gets to be, I have felt very strongly that something was there I could not see; something that I found myself talking with in my mind just as if it had been Ram, and which I somehow understood to be thinking as Ram would have thought and spoken; something that must have been visible to Rajah, for he would look intently at a point that seemed to me mere vacancy and then back to me again, to and fro, just as he used to look at Ram and me when we were talking. And when that occurred I always left him contentedly, feeling well assured that he would be a good elephant the rest of that night and all the next day."

Slowly we worked our way through Indiana and Illinois, up into the eastern part of Iowa and then down into Missouri, our route being laid out to get us farther and farther south as the weather grew colder until the end of the season in Texas.

The day we showed in Jefferson City, Belle Arney said to a young woman in the company: "I don't know whether to think I saw Ram last night or not. Sometimes I think I was awake and really did see him, and then again I tell myself it was only a dream, and I'm sure I don't know which is right. Anyway, I seemed to see him and he looked happier than I ever saw him in life. He was actually smiling. And he told me, or I dreamed he did, that in a few hours more he would be free to return home, his long faithful service ended at last. I don't see what he meant, for while alive he told me he looked forward to death as a happy release that would allow him to see his wife and child again. That was what he intended, no doubt, yet it has seemed as if he kept around where Rajah was. I don't suppose any of us know much about what we are going to do, or what is going to be done to us, after we die."

The night of that same day, when the show was on the way from Jefferson City to Sedalia, a few miles west of Lipton, an accident happened. A heavy freight car, carelessly left with unlocked brakes on a siding, that had a down grade to the main-track, was jolted to a start, probably by the first section of our train passing, and came rumbling down to meet us. It met, quartering our second section, striking the car that carried Rajah with force enough to break its couplings and hurl it down an embankment. The elephant was so cruelly injured that it was a merciful act to put an end to his life at once. So Belle's vision or dream came true: Ram's service was done and freedom won, at last.

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### AGNOSTICISM.

It seems that Mr. Spencer's agnosticism is a sort of spiritual refuge for the destitute who renounce their heritage like Esau, or waste it like the prodigal son, and feed on husks. For those who by their abstractions separate the elements of experience from each other, are forced to go beyond experience for the unity they have lost, and flounder in the miry bags of agnosticism.—*G. W. Warden.*

## MOMENTS WITH FRIENDS.

In a letter recently received, a friend asks: *Why is it better to have the body cremated after death instead of having it buried?*

There are many reasons advanced in favor of cremation. Among them one that cremation is cleaner, more sanitary, requires less room, and breeds no diseases, such as often come from cemeteries, among the living. But the most important is that advanced by Theosophists, namely, that death is the passing out of the higher principles, and means leaving the body an empty house. After the human soul has disconnected itself from the remains, there is left the astral body, which gave and kept the physical in form, and the body of desire. The astral or form body lingers around, and lasts as long as, the physical, fading away as the physical decomposes. The desire body, however, is an active force capable of doing damage in proportion as the desires were vicious or inimical during life. This desire body may last for hundreds of years if the desires of which it is composed be strong enough, whereas the physical body lasts comparatively few years. This desire body is a vampire which draws its strength, first from the remains and secondly from any living body who will give it audience, or admits its presence. The desire body draws sustenance from the dead form and astral body, but if the physical body is cremated that avoids all of the foregoing. That destroys the forces of the physical body, dissipates its astral body, resolves these into the elements from which they were drawn before birth and while living in the world, and enables the mind to disentangle itself more easily from the desire body and pass into the rest which religionists call heaven. We cannot do a greater service to those whom we love and who have passed out of this life than to have their bodies cremated and thus relieve them of the necessity of shaking off the mortal coil and the terrors of the grave.

*Is there any truth in the stories that we read or hear about, concerning vampires and vampirism?*

We live in an age altogether too scientific to allow of there being any truth in such mediæval nursery tales as those of vampires. But, nevertheless, the truth still exists, and many scientific men, who have outlived the years of superstition, have become more superstitious than the most credulous when they have had experience with a vampire; then it was their turn to experience the taunts and jibes of their fellow scientists. One advantage of the prevalent materialistic incredulity concerning sub-mundane and super-mundane existences, is that it takes the popular thought away from the tales of goblins, ghouls, and vampires, by ridiculing such things. Therefore there is less vampirism than in the Middle Ages when everyone believed in sorcery and witchcraft. Vampires still exist and will continue to be formed and kept alive as long as human beings live fiendish lives, in which they do *in thought and desire* murder their enemies, defraud the poor and helpless, ruin the lives of their friends, and sacrifice others to their selfish and bestial desires. When a human being having strong desires and intellectual power with a dwarfed or throttled conscience, lives the life of selfishness, has no compassion for others when his desires are concerned, takes every possible advantage in business, ignores the moral sense, and subjects others to his desires in every way that his intellect can discover: then when the time of death for such a man has come there is formed after death what is called a desire body, of strength and fiendish power. This is quite distinct from the astral form which hovers around the physical remains. Such a desire body is stronger than that of the average person and is more powerful, because the thoughts while in life were concentrated in the desires. This desire body is then a vampire in that it preys on all persons who will open a door by the life, thoughts, and desires, and who are sufficiently weak in will to allow the vampire to overcome their moral sense. Horrible tales could be told of the experiences of many who were the prey of a vampire. The body of those of such as have lived the life of a vampire will often be found fresh, intact, and the flesh will even be warm years after it has been in the grave. This simply means that the desire

body is sometimes strong enough to keep in touch with the physical through the astral body, and to keep intact the physical form, through life supplied it with the life drawn from the bodies of living human beings by the vampire or desire body. The burning of the body by cremation does away with the possibility of a human vampire preserving its physical body with the life drawn from the living. The human body, in as much as it is the reservoir or storage house, has been destroyed and the desire body is unable either to immediately take the life of those living and is prevented from coming so nearly in contact with them.

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*What is the reason of the sudden death of people whether young or in the prime of life, when it would appear that many years of usefulness and growth, mental and physical, are before them?*

When the soul comes into life, it has a definite lesson to learn, at the learning of which it may pass out if desired. The period in which the lesson of a particular life is to be learned, may be a few years or be extended over a hundred, or the lesson may not be learned at all; and the soul returns to school again and again until it learns that lesson. One may learn more in twenty-five years than another may learn in one hundred. Life in the world is for the purpose of gaining intimate knowledge of eternal verities. Each life should promote the soul one degree nearer to self-knowledge. What are usually called accidents are simply the carrying out in detail of a general law. The accident or happening is only one small arch of a cycle of action. The accident known or seen, is only the continuation and completion of the invisible cause of action. Strange as it may seem, accidents are almost always caused by the thoughts which one generates. Thought, action, and accident form the complete cycle of cause and effect. That part of the cycle of cause and effect which connects cause with the effect is action, which may be visible or invisible; and that part of the cycle of cause and effect which is the effect and the result of the cause, is the accident or happening. Every accident might be traced to its cause. If we find the immediate cause of any accident it simply means that the cause has been recently generated, which means that it is only the small cycle of thought, action, and effect, which is recent; but when the accident or effect stands isolated and one is not able to at once see it preceded by a cause, this simply means that the cycle of thought is not a small cycle, and therefore recent, but is extended into a larger cycle, the thought and action of which may be found in the prior or any preceding life.

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*If the astral arm, leg, or other member of the body is not severed when the physical member is amputated, why is the astral body not able to reproduce another physical arm or leg?*

This question would appear to be asked on the assumption that the astral body does not exist, as if it existed it could reproduce any physical member when lost, especially as it is claimed by all Theosophists that the physical matter is built into the human body according to the design of the inner or astral body. But the explanation is very simple. There must be a physical medium through which physical matter is transformed into other physical matter and there must also be a body for each of the planes on which it is to function. The physical medium is the blood, through which food is transformed into the body. The *linga sharira* is molecular in structure, whereas the physical body is composed of cellular tissue. Now although the astral arm is not usually severed when the physical member is amputated, there is no physical medium by which physical matter can be linked to and built on physical matter. Therefore, although the astral arm exists, it is not able to convey the physical matter into itself because there is no longer a physical medium to transfer the physical matter. So the molecular astral counterpart of the cellular physical arm which has been amputated has no means of building physical matter into itself. The best that can be done is to build new tissue at the extremity of the stump and thus close up the wound. This will also explain how wounds are healed, and why deep scars remain if the flesh has not been brought together close enough for tissue to knit with tissue.

A FRIEND.

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.

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## THE ZODIAC.

### III.

**O**NE must become familiar with the names, location and relative positions of the signs of the zodiac, if he would comprehend the plan by which all things come from the beyond into existence, pass through their periods of development, reach final attainment and pass into the beyond.

The plan of the zodiac is simple and easy to comprehend, but the following of this plan through all its ramifications into all its details and variations involves the art of living, and the science of life. The first essential is to see the plan, the next is to follow it.

In figure 1, we see all the signs of the zodiac with their well known names: ♈ aries; ♉ taurus; ♊ gemini; ♋ cancer; ♌ leo; ♍ virgo; ♎ libra; ♏ scorpio; ♐ sagittarius; ♑ capricornus; ♒ aquarius; ♓, pisces.

We have the same in figure 2, but with additional words which designate the meaning of the signs as abstract principles, and the meaning of their position as related to the parts of the body.

Figure 3 shows the quaternaries arranged as we have mentioned them. Each point of the triangle points to the sign which begins its quaternary; with ♈ begins the archetypal quaternary; with ♌ begins the natural; and with ♐ the the lower mundane or the divine quaternary (as determined by use).



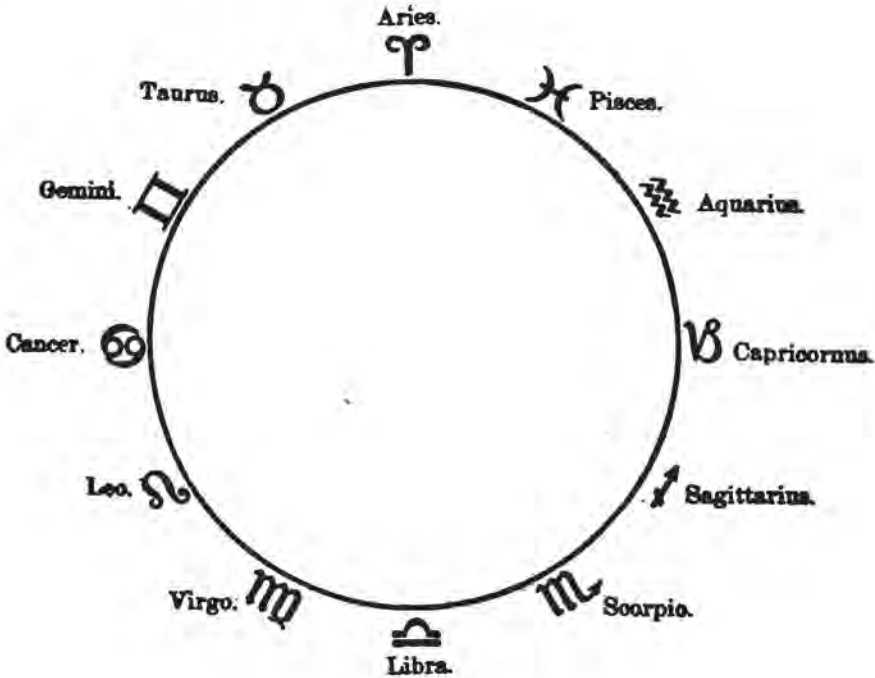


FIGURE 1.

The signs ♌, ♍, ♎, ♏ symbolize life, form, sex, desire; and compose the natural, or generative, or procreative, or reproductive quaternary. In man the parts of the body through which these principles operate and through which man relates his body to the earth, are the heart and solar plexus (♌), the womb (♍), the parts of sex (♎), and the masculine symbol (♏).

The heart and the solar plexus are the representatives of life. They are the generators and reservoirs of physical and psychic life in the body. The heart sends out through the body the blood after it has been purified in the lungs. The blood from the heart infuses new life throughout the body, builds up new tissue, and causes the body to grow and to develop. The solar plexus acts towards the nervous system as the heart acts for the circulatory system. The heart and solar plexus are to the body as the sun is to the earth. They contain the germs and seeds of life by and with which all forms are built up, replenished, and reproduced.

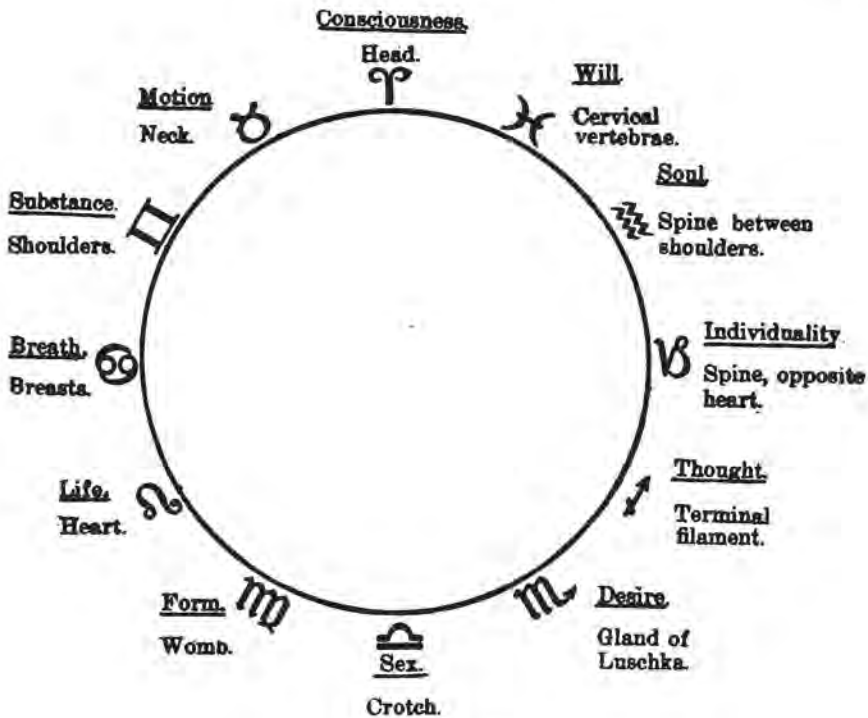


FIGURE 2.

The womb is the representative of form. There the germs of life enter and develop form. The womb is the place into which life is precipitated and drawn, and where it is moulded and elaborated after the form of the parents. The germs enter and are transformed into the new body according to the design of the entity for whom the bodily form is being elaborated. The womb is to man as the earth is to the sun. It is the matrix where life is moulded into form, the matrix in which form is clothed in visible matter, and in which bodies are prepared for existence in the outer or physical world.

The sex part of the body is the representative of sex. At this part the sex is made evident. At this part it is determined whether the life, form, and desire shall pass downward—outward into the world—and so make of the zodiac an extended line, or whether they shall turn the gate of balance (♁) and pass inward and upward along the path of the spine, and so complete the circle of the zodiac. Through the part of sex all bodies enter the physical world. Sex is the medium through

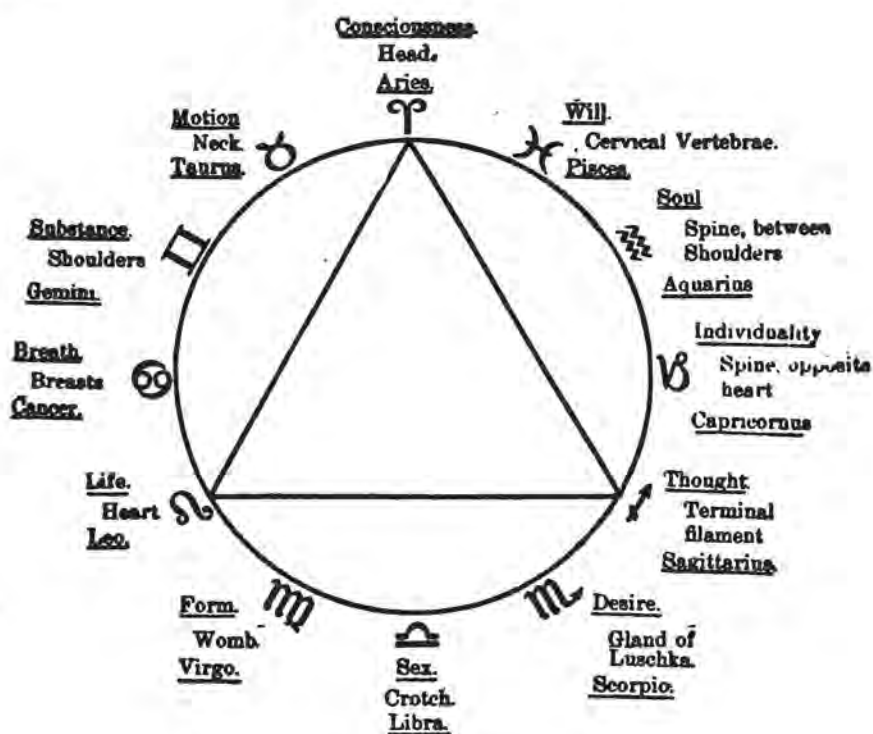


FIGURE 3.

which bodies and entities are related and adjusted to each other. Sex is the point from which one rises when he travels inward and upward to the divine. Sex is to the ego as birth and death are to all bodies. It is the hall and gateway in which invisible beings clothe their forms into physical bodies and enter this physical world. It is the initiatory trial gate where one is tempered. To sex he must die before he may enter and consciously live in the inner immortal world.

The masculine symbol is the representative of desire; it is moved to action by desire. Without desire it ceases to function. It is that part of the body through which the most intense desire, the desire of sex, is represented. The reproduction of physical forms is due to this desire and its symbol. The masculine symbol is to the body as the sun's ray is to the earth. It conveys and transmits the germs and seeds of life which grow and develop into form.

Thus life, form, sex, and desire, which are the procreative or

reproductive quaternary in nature, are represented in and related to the lower part of the trunk of the body of man. Nature reaches, influences, and stimulates man to action through those parts of his body which correspond to her procreative quaternary.

In the exoteric zodiac the signs ♁, ♃, ♄, ♅, as related to man, are assigned to the thighs, knees, legs and feet respectively. In this sense these signs are the lower mundane or elemental quaternary. These parts of the body have neither the reasoning nor intuitive faculties of the parts representing the archetypal quaternary, nor the procreative and formative functions of the parts of the reproductive quaternary. They are only the supports and servants of the body to carry it from place to place in the exterior world, and are moved by the senses and desires or directed by the reason. But esoterically, although they are at present lower parts of the body they serve a subtle occult purpose in drawing into the body the subtle magnetic influences from the earth.

Where the magnetism of the earth contacts the feet it is exceedingly fine, subtle and ethereal. As it rises above the ankles and into the legs it assumes an undulating or vortex-like movement and appears as nebulous matter which, at the knees, then takes on more definite cloud-like shapes or moves as flame-like currents. These magnetic currents, cloud shapes or flame currents, ascend the thighs and assume there the forms of lower animals, such as reptiles. Then in the form of snakes or serpents the elemental earth forces enter the trunk of the body through the sex organs and are transformed into animal, and, if the one whom these elemental forces enter into is strong enough to overcome and transform them, into higher forms and desires.

This is no less strange than many of the processes of nature in her efforts at elemental reproduction and transformation; no less strange than the change of a lump of earth and a ray of sunlight into a rose. It is also one of the means by which man may raise elemental matter and at the same time assist elemental beings in their transmigrations. But this can only be done properly when it is done consciously, intelligently and willingly; that is by changing the signs of the mundane lower quaternary. These signs: ♃, ♁, ♄, ♅, now symbolize fire, air, water, and earth, as the lower mundane elemental quaternary. When these are changed to the divine quaternary they become: thought, individuality, soul, and will.

## JAPANESE BUDDHISM.

By T. SUZUKI.

MONK OF THE NICHEREN SECT.

**N**ICHEREN, the great religious hero who brought about a revolution in the Buddhist religion, was born in Japan, 685 years ago.

Many years had elapsed since our lord Buddha had entered Nirvana, and, meanwhile, so many errors, heresies, and misconceptions, had crept into the popular expositions of the Buddhist creed that it was impossible to place full faith in what was taught.

This condition of affairs impressed Nicheren so deeply that he determined to discard the opinions of the sectarians altogether, and to search for the truth in his own spiritual consciousness, and in the sacred writings. With this in view, he ceased all intercourse with the world and shut himself up in a store-house of sacred books, well supplied with the treatises he required. These he studied carefully, reading them through many times. The result of it was his discovery that the true reason for the descent of the Buddha into the world is to be found only in the "Holy Book of the Lotus of the Good Law." He saw that the pure doctrines of the "Holy Book" were alone fit to tranquilize and bring peace to man. By virtue of these he determined as far as possible to revolutionize the whole religious world. Nicheren was then thirty-two years old. From that time he set out to establish a new sect—which would, in fact, be almost a new religion.

At present, this Nicheren sect has 5,000 priests, and more than 3,000,000 adherents in Japan. "Indian Buddhism," says Nicheren, "came from the West to the East. Japanese Buddhism will go from the East to the West."

Now what is the original doctrine of the "Holy Book of the Good Law?"

In the first place, Sutra teaches that the visible inhabited world, which is changeable and destructible, is but the external appearance of an underlying, eternal Reality; in the second place, Sutra teaches the original enlightenment of all living beings. Its object is to ensure tranquility of the present life and to relieve the future life of suffering.



Sutra consists of two parts, the "original" and "the subordinate." The former treats of the original Buddha and the *original* reality of all living beings; the latter deals with the subordinate Buddha and the derived or temporary condition of all living beings. Thus the Buddha is conceived of under a two-fold aspect; one as originally, or self-enlightened, the other as having attained enlightenment, only after study and meditation. Again, the real state of living beings connotes the reality of things as perceived by the Buddha intellect—that is, their natural and true condition.

Now the state of visible things is one of emptiness and relativity. All phenomena, mental and material, in all times and spaces, are to be conceived of as existing subjectively in the consciousness of every individual as his own *physical* and mental state, and thus only: so that the differences and varieties which distinguish things from one another must be regarded as purely imaginary and misleading, without any foundation in fact. Grasp this and you have the Truth, and everything will then appear to you as it is in reality; you will see it as it is in itself.

This truth is to be found everywhere and always—in the past, the present, and the future; it exists in every part of space, above and below, to the right and to the left, in front and behind. Look up—there are the sun, the moon, and millions of stars. Look down—there are mountains, rivers, plants, trees, and minerals. Between these there are human beings, animals, birds, reptiles and insects. All these things are nothing but subjective phases, in the consciousness of each man's self.

They are all contained in a single act of thought; in fact, there is no distinction between the individual self and the whole external world. When once this truth is apprehended, we are said to have attained to the Great Self, which is the summit of all enlightenment. This attainment is referred to in the words of Buddha as found in the Sutra: "I have been the Buddha of Original Enlightenment from all eternity." This discovery was made by Lord Sakyamuni when he was 30 years of age. It was after the perception of this truth that Sakyamuni was called the subordinate Buddha; while, as the Buddha of original enlightenment, which, as the personification of Truth, he is called the original Buddha. "It is only Buddhas who can, with the Buddha, investigate the reality of things, in all times, and

in all departments of space; who are in essence originally identical with the Buddha and contain in themselves the three bodies of the Buddha: The noumena body, the compensation body, and the body of transformation.

The first is the Truth itself; second is the wisdom which can discover the Truth; the third is that which is the object of worship to the vulgar. All things and phenomena are identical in essence with the Buddha; as reality, and are eternal and unchangeable, and, in their true nature, they are one and the same. The vulgar see variety where the Buddhas see unity. This inability to see the underlying unity in variety is due to the unrest and desires of the mind.

That unity which the Buddhas perceive in things that seem to be different, is Reality—Truth. Our lord Sakyamuni embodied this truth in the concrete form of his own person in order that we might see it for ourselves. He said: "Now, the three worlds—the mortal, the material, and the spiritual—are all my possessions; and all the living beings are my own children."

According to Sakyamuni's idea, all mountains, rivers, lands, as well as all kinds of flora and fauna, are identical with his own person. Therefore, the three worlds are said to be his own possessions, and all their inhabitants his own children. This last phrase means that all living creatures of whatever kind are merely the images and metamorphosis of his own body, but this was not known to him until he had become thirty years old. For this reason he says: "Now, the three worlds are my possessions." The word "now" implies that he had been ignorant of his original enlightenment, or Buddhahood, until the moment when, for the first time, Truth was made clear to him. Sutra says: "The Buddha begins to perceive and to know the intrinsicity of the three worlds." As regards perception and knowledge, it is certain that truth was not made clear to Sakyamuni until then, but, as regards his real nature, it cannot be denied that he has been enlightened from all eternity, for he distinctly says, from all eternity he has been the Buddha of original enlightenment. To imagine that the man known to us by history was the true Buddha, is entirely false. What then is the true Buddha? The true Buddha is that Sakyamuni who from times immemorial has been sufficiently enlightened to know the underlying sameness of all things, and the identity of his own person with the external world; he is that Buddha who identifies a pure act of thought with all existences in time and

space; he is that state of mind in which truth and the intellect, the perceived and the perceiver, cease to be two and are recognized as One in essence. If this is the case with Sakyamuni, it cannot be otherwise with the people generally. Just as he regards all living things as his own children, so may each individual man do likewise.

The Buddha and the people are, in fact, one and the same; there is neither difference nor distinction between them.

Since all things are one in essence, even Buddha, the common people, and the inhabited world, is identical with the paradise where all Buddhas live. Therefore, the Buddha says: "I am ever in this lower world of evils," and again: "I am ever on the Saha world, or world of endurance." These words signify that the world which is apparently so full of evils is in reality, not different from the paradise of all the Buddhas, which is illuminated with the Calm Light. This world, so full of evils as to appear to the eyes of the vulgar like a fiery furnace, is perceived by the Buddha to be a peaceful and happy realm inhabited by beings of a high spiritual order.

What is the truth of it? Is the world pure and full of joys, or foul and full of pain? The answer will be according to the confusion or enlightenment of each individual mind. When enlightenment is attained, the whole world is found to be equally glorious and splendid.

The first and greatest mission of our Lord in this world is to help the multitude to unfold and develop the Buddha-wisdom, and to cleanse and purify their natures. When we, as individuals, have developed this Buddha-wisdom, we will perceive the real nature of this world of evils, and the glory of that eternal reality which underlies the world of outward sense; we will proclaim the identity of the phenomenal world with the glorious underlying reality, point out the way to Buddhahood, open the path to salvation and, above all, will be brought to realize that each and all may become Buddhas, here and now—this is the mission of the Nicheren sect.

In reference to this, Nicheren says: "The world of evils is now free from the three calamities of fire, wind, and deluge, and is rid of the four epochs of creation, existence, destruction, and emptiness. Thus we find it transformed into paradise. The Buddha did not die in the past, nor will he be born in the future. He is one and the same with those whom he enlightens. His mind contains all phenomena of time and space."

The unenlightened multitude are unable to perceive the

great truth that this pleasant world is the world of Calm Light; they are unconscious of the paradise into which they have actually entered. Their minds, being confused, give rein to the four passions of avarice, anger, folly, and pride, and as they find themselves in a painful world of birth, age, disease and death, they are obliged to pass through a series of transmigrations in a world of evils.

The chief object of worship in the Nicheren sect is the great Mantra. The Mantra is a symbolical representation of Truth. In the middle of it is inscribed the body-in-general of the Buddha; on either side are arranged the bodies-separate, representing the ten worlds of living beings.

These worlds, considered with reference to their degrees of enlightenment, are:

1. The world of Buddhas, or the state of mind where virtue and wisdom have been fully attained.

2. The world of Bodhisattvas, or that state of mind where one can save both himself and others from evils of all kinds.

3. The world of those converted by Buddha's voice, or that state of mind where one saves himself only, and without effort.

4. The world of those who perceive causes, or that state of mind where one saves himself only, but at the cost of great effort.

5. The world of devas, or that state of mind where one merely enjoys pleasure.

6. The world of human beings, where one acts well for the sake of acting well.

7. The world of Asuras, or that state of mind where one acts well for the sake of one's own fame and interest.

8. The world of beasts, or that state of mind where one is a fool and not ashamed of it.

9. The world of pretas, or that state of mind where one is covetous and sordid.

10. The world of infernal beings, or that state of mind where one is lawless and hard-hearted.

The Mantra also typifies the great truth that all things in time and space are, in essence, one and the same. It teaches that the body of an ordinary person, nay, of any living creature, may be an object of worship, since it is identical with the body of Buddha, himself. The Mantra is a great mirror of enlightenment in which all things and all phenomena are simul-

taneously reflected. If a man sits in front of this mirror, and views his own body reflected therein, he will find his body at once transformed into that of the Buddha of Original Enlightenment, the source from which all things and all phenomena in the external world have taken their rise. If he annihilates in his consciousness all distinctions between himself and all others; if he frees himself from the passions of love and hatred, it is then certain that he will be able to exercise complete control over the emotions of pleasure, cheerfulness, anger, and sorrow, whenever they arise, and to act justly and impartially towards all with whom he may come in contact, and he (his person) will already have partly entered into the region of Buddhas, even in this present life.

We have said above that there is no distinction between the body of any given man (or of any living creature) and that of Buddha himself. When this is thoroughly understood every one will exercise the Buddha-heart as soon as any thought arises in his mind. But the generality of people not being sufficiently firm in their determination, fail to preserve and enjoy the fruits of such exercise. Their will is weak, and their powers of meditation inadequate.

Therefore, our Sect allows them to adopt an oral practice, which is, repetition of the Daimocu, for intellectual discipline, for, if any one sincerely meditates upon Truth, in his mind, and repeats the Daimocu, and will rigorously purify his thoughts, the evil appetites and passions will disappear of themselves and we shall become inspired with the pure and lofty ethics of our Sect. In walking or sitting, standing or lying, acting or refraining from action, speaking or silent, we may attain to the mysterious deliverance. Birth, old age, disease, and death, will disappear of themselves; fears, sorrows, pains and troubles, will vanish forever, and eternity, purity, enlightenment, and peace, will prevail. Thus Nicheren says: "Oh, believers in false doctrines! change your belief; be converted and return to the truth. You will then find that the world of evils, mortal, material, and spiritual, are all the world of Buddha, and that the world of Buddha is not subject to decay or change. The Land of Jewels can never disappear.

"The world is changeless and eternal; that Land is imperishable and secure. There all enjoy rest and peace while their minds are wrapped in ecstasy."

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## CONCERNING PLEASURE—Philebos.

BY ALEXANDER WILDER, M.D.

**W**E have no other knowledge of Philebos than appears in this Dialogue having his name. He is introduced to us as having been brought to Sokrates by his pupil Protarchos, for the purpose of discussing a peculiar sentiment. Nevertheless, as though he was diffident or weary of the matter, he says but little, while Protarchos, who is a pupil of Gorgias the Sophist, maintains the argument.

He assumes that the most substantial good to all living beings consists of joy, pleasure, delight, and whatever may be in accord with things of that character. Sokrates, however, lays down the contrary proposition: that to have understanding, to apperceive, to remember, and endowments akin to these faculties, such as right sentiment and true reasoning powers, are altogether better and more to be preferred than pleasure by those who are able to participate in them. These endowments, he declares, are not of advantage only to them, but also to those who come after them. It would now devolve upon each disputant, therefore, to indicate the permanent habit or incidental disposition of soul which is to be regarded as capable of assuring for every one a blessed condition of life. On the one hand, such a habit had been set forth by Philebos as being that of rejoicing, and on the other by Sokrates as the possessing of undertaking. But then, Sokrates suggests, suppose some other condition should appear which should be superior to both of these? Thus the term pleasure is applied in diversified forms. A dissolute person is described as having pleasure in one way and the discreet man in another. The unwise man is pleased in being satisfied with foolish sentiments and expectations, but the thoughtful man takes pleasure in thinking. Here pleasures are seen to be unlike one another. Many are evil, but others are good. Certainly also, however, the departments of knowledge are also different, so that in the matter of diversity the two sides are counterparts to each other. "So let us examine," says Sokrates, "whether we ought to pronounce pleasure or intelligence the highest good, or whether

there is a third, that is superior to both. We are not engaging in a contest to gain a victory, but ought both of us to fight for what is the real truth."

After referring to the problem of the one and the many, which are shown to be radically the same, Sokrates is besought by Protarchos to point the way, if there is any, out of the common one of viewing the matter. He explains that the men of ancient times who lived nearer to gods, had left after them the tradition of a gift to human beings which had come through Prometheus along with the glowing fire. The tradition related that the beings that are described as being eternal are from both the one and many, and thus limit and unlimited are combined in their nature. Accordingly as things have been so arranged, it is necessary for us in our reasoning after having assumed one general idea concerning anything that we shall endeavor to ascertain whether it is true. Whenever this shall have been found out, we should look for two ideas if there are two; but otherwise search for three or more. Then the search should be made for the others, which pertain and are to be included with these, and are intermediary between one and the undefined. Eventually it will be manifest that the one at the beginning is not only one, and many, and infinite, but likewise what it is. It should be noted that the concept of indefiniteness is not to be brought to this intermediary many, till there is perceived the relation of all the number from infinity the one. Thus knowing becomes intelligence.

"The divine beings have delivered this tradition to us," says Sokrates, "in order that we should examine matters in this way, and learn and instruct one another. But now-a-days the wise men take up the one or many, as it may chance, and more hurriedly or slowly than is judicious, and they bring up the undefined immediately after the one, letting the intermediate pass without notice."

This is illustrated in the art of writing. The voice as it issues from the mouth is absolutely one, yet when regarded by its modulations it is differentiated to infinity. The perceiving of it as one, or that it is unlimited, does not meet our conception of knowing; without such perceiving there can be no knowledge. When we perceive the one it is necessary to follow it to the infinite, and then must by number make our way back to the one. Thus knowing becomes intelligence.

Upon this principle, it is recorded that Theth constructed

the system of letters. The sound of the voice was first contemplated as being without limit; nevertheless, there are distinct sounds distinguished by the vowels; others which are called semi-vowels; and still others which are known as mutes or consonants, and liquids. The number of each kind having been duly comprehended, together with the relations existing between them, they are congregated together in the gramatical technic.

This mode of reasoning may be applied to the question under consideration and we are led to the suggestion that the absolute good is neither pleasure nor intelligence, but a third something that is different from them and superior to both. It is evident that this condition is more perfect and sufficient. every being that knows of it desires eagerly to possess it, and cares for nothing else, except as it has been made complete together with such as are good.

In the life of pleasure there should be nothing of intelligence and in the life of intelligence there should be nothing of pleasure. For if either of them is the superior good it will need no addition from anything else. If it required such aid it would come short of being the chief good.

The individual possessing only the condition of pleasure must then be considered as being without mind, memory, superior knowledge, or upright judgment. He must be totally ignorant whether he ever had or did not have any enjoyment, or even to think when feeling a joy that he is actually feeling it; and having no reasoning faculty, he could not even expect a joy to come at any future time. This would not be living the life of a human being, but that of a certain kind of mollusk, or some other marine substance endowed with vitality, and having bodies like those of oysters.

On the other hand, a life of pure mentality—the possessing of intelligence, mind, superior ken, and every recollection of every thing, would be absolutely without the experiencing of pleasure, great or little, or of pain, but would, instead, be a total insensibility to any thing of the kind.

This condition, likewise is one that nobody would choose. A third one in which mentality and pleasure are combined, is to be preferred to a type of either the first or second alone. This concept, however, leads beyond, and all these to a fourth subject of enquiry, that of the cause.

Taking a survey of the whole field, all things may be

apportioned thus: as those which are limitless and so capable of being increased or diminished; those which limit and measure; those which are produced by the joint action of those two; and the cause of all. Belonging to the first of these are the antagonistic qualities like heat and cold, pleasure and pain, dryness and moisture, swiftness and slowness. By the combining of any two of these opposites they will limit each other according as they are interblended, thus producing moderation, due proportion and equipoise; hence, besides these three, the unlimited, the limiting, and the combined two, there is a fourth to be considered. For pleasure, except it is limitless and admits of increase and diminution, is not entirely a good. So, likewise, pain is not wholly bad. Hence it will be perceived that something of a different nature is required that can impart good to pleasures.

The philosopher having established this fact, now endeavors to indicate this additional principle. It is not to be supposed that all things, including what we call the universe, go on by chance, and are managed by a power destitute of rationality. On the contrary, they are arranged and directed by mind and superior intelligence. Every thing is disposed in perfect order. The universe, sun, moon, stars, and the revolutions of the sky, all move in their course without break or accident.

The constitution of the universe, (the macrocosm) is the same as that of human beings, the microcosm. As our body is informed by soul, so there is a soul of the universe from which it derives its existence. The potency which bestows the soul and makes the body its shadow, and also frames the other creations, is revered as the perfect and manifold wisdom. In these creations was manifest a nature superlatively beautiful and worthy of veneration. The Cause which produced this order of things and which arranges the years and seasons and months, is most rightly called mind and wisdom. Yet these could not have actual existence without a soul. Hence in the nature of Zeus, there are both a kingly soul and a kingly mind through the power of the Supreme Cause.

Thus Plato recognizes the oversoul, the superessential, the source of All. Having led the discourse from theme originally proposed for consideration by a legitimate course of reasoning, to the acknowledgement of divinity, he turns his attention back to the problems, mind and pleasure which had

been already assigned to their true rank. Mind was shown to be akin to the supreme cause, and pleasure to belong to the category of the limitless, having neither beginning, middle or end.

The third factor is next to be considered, that in which pleasure and mental action are combined. Though opposites in their nature, pleasure and pain are in the same category, each of them consequent to the other. Apart from pain we would not be conscious of pleasure. When the established order of the framework of the body is relaxed, pains are the result. The restoring of this order will produce pleasure. Hunger, thirst, chilled condition of the body, overheating, are pains occasioned by such relaxation; and the supplying of food, drink, proper warmth, or lowering of bodily temperature in such instances are sources of pleasure. Accordingly, these conditions of pain are simply a consciousness of want and the desire for its supply. The sensation thus produced is a mental movement, as is likewise the desire itself. The inclination of every living being to mitigate its sufferings shows that there is a perception of the means of relief, which arises from remembering such means. The philosopher accordingly brings the others to the acknowledgment that as memory leads to the things desired, the soul is the actual factor, and hence that the body by no means experiences hunger or the other conditions.

Memory operating with the sensations and the conditions which they create, writes speeches in our souls. If the impressions are true the opinions which are formed from them will also be true, and the speeches likewise which are produced. If they are not, true, neither will the opinions and speeches be true. There is also an artist within us, which makes pictures of these things in the soul. When our sight or some other of our senses is shut off, these pictures and representations are apparent to us. Dreams and reveries manifest them to our view. Our opinions are founded both upon these and also upon our hopes and fears, which are so many expeditions to the future. They are thus sources of pleasure and pain from anticipation of what may happen.

There are periods when the soul feels neither pain nor pleasure. These are produced by the great changes about us; while moderate and trifling changes are not noticed at all. Indeed it has been asserted that all real pleasure was the enjoying of freedom from pain. This however, is hardly correct. The most intense pleasures are the bodily delights, those which are



preceded by the strongest desires. Those in fevers suffer violent thirst and are eager for drink. The greatest delights and the extremest pains are produced when the condition of the soul and body is one of darkness, but not when it is normal and virtuous. Yet we would hesitate to draw the conclusion that a disordered state of body and soul was one of greater pleasure than a moral and healthy condition.

The passions, which are of the soul alone, as anger, fear, desire, grief, love, emulation, envy, are so many forms of pain, yet are fraught with boundless delights. Thus in the representations of tragedies, individuals will weep while in the every extreme emotions of joy. Envy, however, is a more forcible illustration. It is unequivocally a pain of the soul; nevertheless, the envious person feels warm delight at the calamities of others. Ignorance, too, is evil, and so is the habit that we call silliness. Of this ignorance, our philosopher enumerates three kinds. Some imagine themselves to be richer than they are; others as more handsome of body; but the third class, who are the most numerous, think themselves to be better, to excel in virtue of soul—such not being the case. They aim at the possessing of wisdom, when in the midst of eager rivalry and false concepts of what wisdom really is. Those who are not able to defend themselves are made subjects of ridicule; and they who can sustain their own part are hated. In thus making game of the one and hating the other, the passion of envy which is a pain of the soul is manifested as a dream in which everything comes by snatches; but to which are concepts and even views of what is beyond. Hence there is a good exceeding what has been apprehended. But, as Plato has remarked in the Republic "it exists here only in our reasoning, but I think has no existence upon this earth.

Thus it may be regarded as fully established, that in all things relating to them, the body by itself without the soul, the soul by itself without the body, and likewise the soul and body together, have their respective delights and enjoyments in abundance, all these being common right with pain. Sokrates referred to this close relation of the two, when the chain was taken off his leg in the prison. That something which was called pleasure seemed unaccountable to him in its peculiarity and particularly so in its relation to its opposite, pain. The two will not be present with an individual at the same time; and yet if one should pursue and attain the one, he is compelled to

receive the other, as though they were both united together from one head. If Esop had observed this, he would have made a fable to explain that the Creator, desiring to reconcile the two warring principles, and not able to do it united their heads. Hence when one of the two visits an individual the other comes directly afterward.

Nevertheless, plausible as it may seem, especially to sufferers of severe pain, we may not credit the assertion that the cessation constitutes the only real pleasure. There may be seeming pleasures which are not really such, and there are delights which appear to be many and great, but are really combined with pains, which have relation to perplexities of body and soul.

There are pleasures, certainly, which are truly pure and genuine. Of this kind are those delights of sense which are experienced from beautiful colors and figures, from agreeable odors, from harmonious sounds, and in short, from whatever possessing wants that are unperceived and without pain permits them to be supplied after a manner that is both perceptible and full of enjoyment. The pleasures that are connected with learning, are of this character. There is no pain at the beginning arising from hunger after knowledge, and if afterward the learning is lost by forgetfulness, there is no pain perceived in the forgetting. If the individual subsequently feels pain through the want of the knowledge, it has no relation to the forgetting when this takes place. The pleasures of learning may be considered, therefore, as unmixed with pain, but only a few participate in them.

Pleasures may also be distinguished as the vehement and the moderate. Those of the intense character belong to the department of the limitless and are borne along through the body and soul, but the moderate delights are the more pure and genuine.

The assumption is declared by some reasoners that pleasure is a something always beginning, but never attaining to any real existence. Yet all beginning is for the sake of the existing afterward; shipbuilding, for example, is for the sake of ships, and ships are not for the sake of shipbuilding. All generating is for the sake of what is generated.

It is manifest at the slightest consideration that pleasure, unmixed with mentality, and mentality without pleasure, are conditions of life in no way to be desired. Neither of the two

is perfect or good. Instead, this must consist in a proper combining of the two. One form of pleasure, however, is purer than another; and one department of knowledge is superior to another. There must be accordingly an adaptation of each to the other, or else dire confusion would ensue. Every art, every mental pursuit, must be allied to its corresponding delight. A vehement, exciting delight is not congruous or in harmony with mental pursuits. Maddening pleasures interpose a thousand hindrances to mind and understanding, but enjoyments that are pure and moderate, which are accompanied with health and sobriety are acceptable and appreciated. "For I imagine," says Protarchos when pressed to the conclusion, "that no one will find anything more immoderate than pleasure and extravagant joy; not a single thing of more moderation than mind and understanding."

The moderate and opportune are before it in the divine favor; and these always are allied to symmetry, harmony and beauty, the perfect and sufficient. The mind and understanding come next, and after them the superior knowledge, the nobler arts, and right judgment of things. These all stand in closer relations to the superior good than to pleasure. Then, after these and transcending, them are the genuine pleasures which do not follow in the line of knowledge, but rather the sensations of the soul.

"It is sanity," says Emerson. "to know that over my knack or work, and a million times better than any talent, is the central intelligence which subordinates and uses all talents; and it is only as a door into this that any talent or the knowledge it gives is of value. My next point is this: that in the scale of powers it is not talent but sensibility which is best. Talent confines, but the central life puts us in relation to all."

Sokrates now declares, as though to nail all that has been brought to view, that, though all the swine and goats in the world were to join in applauding the advocate for pleasure, he himself would never be persuaded that the superior good, human happiness, consisted in being pleased so long as mind excelled and prevailed in all things. Yet, this is not complete. They who covet and delight in the contemplation of the real do not become satiated. To them the present is as a dream in which every thing comes by snatches; but to which there are concepts and even visions of what is beyond. There are perceptions that there is yet a superessential good beyond

our investigations—an end and consummation older than inquiry has apprehended. But as the philosopher has remarked in the *Republic* "It exists in our discourse, but I think that it is nowhere upon this earth."

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### EVOLUTION IS NOT ALL.

Mr. Balfour in his recent address as President of the British Association for the Advancement of Science, undertook to indoctrinate the learned men into another method to arrive at the inception of knowledge. The process of Evolution, he remarked, has provided us with our faculties. But it was not for the purpose of using them to produce fine-spun theories about electricity and matter, nor that we might know the inner truth about anything. No, it was only that we might procure food, bring up children and get the advantage over rivals and enemies. Our peculiarities were evolved through animal and savage ages, by straining at these occupations: and therefore, at these occupations only are they fitted. Mind, the understanding, was evolved in the same way and for the same purposes. In using mind and the faculties for the purpose of Science, minute observations, elaborate reasonings and calculations, we are putting them to a work for which they are not fitted. The results must, therefore, be wrong and contradictory. For example, the senses tell us certain things about matter. But when, with the mind, they are used scientifically, they tell us that there is no such thing as matter, as we see it with the physical organs: that it consists of non-material electricity. Perhaps they will contradict this, a few years hence.

"Sometimes," Mr. Balfour remarked, "the plain teachings of Science have been contradicted by an imperative instinct or sentiment, which treated experience as counsel treat a hostile witness, till it was compelled to confess its secret. Indeed men of Science have always been restive under the entities. They have eagerly sought for evidences that the world is the modification of a single medium, rather than the composite structure of sixty or seventy elementary substances."

That intuition turns out, under experience, to be correct. Indeed, intuitions come from a realm of consciousness, superior to the human understanding.

A. V. V.

## ATLANTIS.

BY LYDIA WOOD BALDWIN.

The land stretched like a jewel on the sea ;  
The pompous breakers roared on every side,  
As they rushed shoreward with each foaming tide  
In vain ; some occult spell met them, to see  
The waters lave the shores caressingly.

Long lines of shell-strewn beach gleamed wet and white.  
Tall Beacons shown o'er the encircling brine.  
Their flame burned airily—as bubbles shine :  
This radiance, far surpassing wan moonlight,  
Blazed through the sombre changes of the night.

Close creeping to the wave-encircled shore  
The fragrant turf rolled, like a verdurous sea ;  
And the soft air was full of melody.  
Steep hills rose, distant temples white they bore ;  
Fair towns and cities gemmed the island o'er.

Tall palm trees tossed aloft their noble crown  
Of feathery foliage over palaces ;  
And vines, from the far tops of forest trees,  
Their lavish wealth of fragrant bloom flung down  
'Round mossy trunks a shining leafy gown.

That ancient tongue, no longer heard of men,  
In happy voices thrilled the listening ear ;  
Rich baritones and silvery accents clear !  
And I ? how came I there to hear it ? when ?  
A mystery ! unsolved now as then.

Was it remembrance that awoke to let  
Some distant life time—far too vaguely felt—  
Renew itself in later lessons, spelt  
In strangely unfamiliar tongue ? And yet  
I understand it ! I could not forget !



At times I thought 't was Eden's primal state.  
 Then pinched myself and thought it was a dream:  
 They neither saw nor heard me—it would seem—  
 When I addressed them. Oh! most desolate  
 The strangeness of my solitary fate!

I could not reason why I wandered lone  
 With human life—a mighty multitude  
 Which pressed around me where I, unseen, stood!  
 Beside the ever restless sea's sad moan  
 I dwelt, as might a statue carven, grim, of stone.

Yet much I learned in hours of revery,  
 With senses quickened by my strange duress.  
 None, outer, answered to my loneliness;  
 And there was much of occult art to see,  
 Spanning the priesthood with a mystery.

The Magian doctrines found deep reverence,  
 In their belief even the humblest flower  
 Evolved, through ages, unto human power;  
 Through all the lesser forms they sought a sense  
 Of Nature's greater, grand omnipotence.

All ancient races felt War's savage thrill:  
 This was a warrior race who conquered foes.  
 So equal was their mind and body's pose  
 That heroic deed was one with eager will,—  
 To plan was but, with daring, to fulfil.

Fear dwarfs both body's growth and mental light.  
 But they, symmetrical, were not a part  
 Solely of Earth; by subtile, magic art  
 They swept the air in ships of rapid flight,  
 Knowing no fear—that deadly human blight!

Unnamed of lip their sacred goddess fair.  
 There was one structure girt with silences,  
 (To guard their secret, dread observances),  
 The awful rites I, shuddering, witnessed there  
 Unchained the elemental sprites of air;

All the vast spaces seemed at once to fill  
With sentient, alien, formless, voiceless life,  
At a ritual of human sacrifice.

Then wave on wave of song resounded, 'till  
Remotest corners echoed, and were still.

"O littleness of our brief human span!  
Why should ye deem such paltry clay so dear?  
Escape ye soul! And do not tarry here!  
From untold ages since the world began,  
Thou hast been crawling up to be a man."

Their temples tribute paid to one, central and vast.  
A mammoth missal for a nation's use!  
Vast, and yet delicate, with no abuse  
Of fine proportion. In some distant Past  
Conceived, emerging—age on age to last.

And it saw many a chieftain's sable pall.  
It was a growth that slowly took its shape;  
Some genii that, at last, had made escape  
From lower bondage to this higher thrall,  
In massive shape to be the gaze of all!

As time went on the beauty of it grew  
Into the masonry—that rich design  
Of artist women of that distant time!  
From bounteous Nature's outer form they drew  
Artistic fancies, exquisite and true.

The yielding, tropic growths (as if in play!)  
Were thus transformed into a mossy braid  
That was most wonderful, when thus arrayed  
And set by men within cement to stay,  
Harden to stones—and durable as they.

The women set the record of their time  
Among those slabs, which slowly slid in place  
With accurate poise, with almost noiseless grace;  
They interlaced in basket like design,  
And where they joined no seam nor faintest line.

Mosaic work, like rich hued marbles, set  
 In diamond patterns, polished like a gem.  
 Women designed; the labor was by men.  
 (Their pride in women modern folk forget.  
 Alas for that lost, precious amulet!)

Toward the clouds, symmetrical and true,  
 The dome soared upward for its proud eyry;  
 Its inner side was a celestial sky,  
 Thick-set with groups of clustered sapphires blue,—  
 Unfading blossoms of the ether's hue!

Flowers sprang, of gems, amid the arches high,  
 They glittered with a lambent, fitful gleam,—  
 As merriment re-echoes through a dream!  
 And thickly 'mong that tinted vault of sky  
 Glowed tens of thousands golden stars on high.

Skilled workers thronged, obedient to the call,  
 And hung o'er arches flowery tinted wreathes.  
 The diamond encrusted chalices  
 Rested on burnished, silvern altars tall;  
 A lustrous light gleamed and pervaded all.

'T was a fair hive of happy industry!  
 E'en the bright children wandered there to help;  
 And toiling laborers gathering ocean kelp  
 To enrich the fertile fields, paused reverently  
 To breathe a blessing as they plodded by.

Caste was to them a mental appanage.  
 They practised caste with strictures almost stern.  
 Such lessons did the children early learn;  
 They were bequeathed from former distant age,  
 Accepted as their rightful heritage.

Their gods ruled in the temples dim and vast,  
 With powers aroused at certain mystic signs,—  
 So they believed. And cherished arts malign!  
 (Beliefs which only grewsome shadows cast,  
 The heart's pure hymnal ever doth outlast.)

Their gods were sculptured forms of loveliness.

The substance was with flesh tints all aglow,  
And, (Was it some wrought spell of theirs, or no?)

They seemed to be in human state addressed,  
Responsive to the worship of the rest.

They breathed (or seemed to) as I looked at them.

Unlike the men who carved and placed them there  
They eyed me with distrustful, sullen stare.

Grander than merely fleshly forms of men,  
Were decked with crowns of many a lustrous gem.

Hidden, like moles, in secret mines away

Men burrowed, spending life unto its end  
In search of jewels, lavishly to spend

On the fair temple—great was the dismay  
That spread throughout the country one spring day.

Thereafter was much hurrying to and fro,

And murmurs in the old melodious tongue.  
From every class they gathered, while among  
The chiefs stood one who spake that long ago  
He journeyed to "a region that I know."

"And will guide you thither—I, the hoary head!

For secret treasure in a distant land,  
Beyond the water, and across the sand  
Of Lybyan deserts, guarded" (so he said)  
"By giant skeletons of men long dead."

He counseled 'till the morning light was near,

With almost youthful vigor, as he mapped the track  
Of toilsome travel. "Pray ye look not back!"

Wait not to hear the sighing! be of cheer!  
Thou shalt return! Atlantis holds thee dear."

The tone was kindly—though the words seemed rough.

Some from each caste were chosen then and there;  
Women and children, and of stalwart men

A little army, with their household stuff,  
Until the chieftain leader had enough.

They clustered on the beach, like swarms of bees,  
 Where waiting ships rocked on the swelling tide,  
 Received them (and the farewell cries beside)  
 They looked their last, as white sails caught the breeze,  
 For many weeks of land, and flowers, and trees.

Oh! was it the rush of eager, parting moans  
 As, with a shudder, straightening into line,  
 Dipping, like sea gulls, in the foamy brine,  
 They faded slow away—eyes bent on home?  
 Ears strained to catch one lingering loving tone?

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PART SECOND.

To dwell on land again, with toil and rest!  
 With sunrise toil,—seasoned with talk of home,  
 With nightfall rest,—and dreams of many a zone:  
 This is what gives to life its full-faced zest,  
 This solace Nature yields to earnest quest.

In all the months from home they had no word.  
 Yet not unhappy they—exiles at will!  
 The wondrous land allured them so until  
 Their work was finished. Then, like note of bird  
 Thrilled one sweet strain: "We will go home!" was heard.

"Home?" Only a word most commonplace,  
 Those letters four, but it hath power  
 Such as no other hath the wide world o'er!  
 Atlantis beckoned, coy with eager grace;  
 They turned, like children, to that mother-face.

The riches of their own ancestral isle  
 Dwarfed, by the hoard of the world famous king.  
 (Their eyes grew tired of all this glittering!)  
 Wealth cannot homesick, yearning, hearts beguile,  
 And laden ships were waiting on the Nile.



Like a tense cord, these racial bonds so true  
 Strengthened, and seemed unfathomed ill to sense.  
 A moody, mighty, occult influence!  
 Their loyal love for kindred flamed anew,  
 And in each heart the homesick longing grew.

And then their fickle mood was merriment.  
 Exultant, o'er the rushing, buoyant waves,  
 They sang of human themes—love, death, and graves,  
 For joy their shoutings o'er the wild waste sent.  
 The tension of their nerves thus found a vent.

“Mother of wisdom, none so fair to see!  
 Atlantis, queen of all the world thou art!  
 Thine exiles hunger for thy brooding heart.  
 Away with the great king's proud majesty!  
 We are content to dwell a part of thee.”

At this a murmur thrilled the expectant air—  
 “And of all women none have we ever seen  
 That equal our lovely queens of the queen!  
 Fashioned like goddesses of earth and air,  
 Our daughters dwell, divinely pure and fair.

Our sons are godlike. List the note we sing!  
 No foreign sceptre lures our feet from home;  
 And if each ship were bound with gems alone  
 Like barnacles, which do take life to cling—  
 “Brother, thy song hath a too sombre ring!

The wealth is useful. Our fair temple's span  
 Purer, more regal than far Himalay's snow,  
 Shall with this gift from gods divinely glow.  
 We toil for future ages; build and plan—  
 Such is the earthly destiny of man!

Labor is royal—wrought with mystic signs,—  
 Such as our women know so well to weave,—  
 The ages masterpiece of art to leave  
 Unto our children.” In barbaric rhyme  
 Softly the chant swelled something in this line.

“All things obey an earnest will’s behest!  
 The tide sets strongly to the waiting West,  
 And we go with it, sailors. Thence? and where?  
 Where purple islands for us bravely wait.  
 O mountain arch, above the city’s gate,  
 Alight with beacons in the fragrant air,  
 Shine a welcome sweet for us speeding there!”

“Hush, ye returning singers! Peace to-day!”  
 In groups the seamen gather, gaze with fear;  
 “Surely a long dark shape should stand out here.  
 My vision faileth. I knew, yesterday,  
 The land we seek should stretch across our way.”

We stand in trembling over threatened ill.  
 We wait in patience only when perplexed:  
 Then turns to wrath those gentle feelings, vexed  
 By all that seems to limit, bind our will.  
 The chieftain urged: “Peace thou! Be thou still!”

“Cease all thy useless omens! I can see  
 But water; only that on every side!  
 I know not what of ill this may betide:—  
 If land were there, ’t were not like scent of sea;  
 I could smell flowering turf continuously.

“There is no land. No living thing. No home.  
 Not even a bird, white-breasted, flying low,  
 With plaintive note as swift she dips below  
 To snatch a supper from the crested foam.  
 And this, dear brethren, is our welcome home!”

At this a tumult fierce rose on the air.  
 The faces, brooding through the sullen night,  
 Turned ghastly with the horror and affright.  
 An awful stillness settled on them, there  
 Huddled together in a blind despair.

“My brothers we can wait—calm as we may—  
 And with Day’s freshness we may happily see  
 Some signs to ease our bitter misery.”  
 The chieftain spoke to comfort; hope that day  
 In his strong heart had faded quite away.

For him the ocean wore an alien look.

His strong frame quivered like an aspen leaf.  
The night wore on, to watchers quite too brief,  
Dreading what waited there in Nature's book.  
Dawn broke; and with it such a tempest shook

The ships, that well nigh it seemed there and then  
'T were surely better thus to pass away  
From the unfriendly glare of that strange day;  
Out from the world, and sight and tongue of men,  
From sorrow such as never could be soothed again.

They cried aloud in fearful agony.  
They called upon the silent gods to rise  
And aid in an avenging sacrifice,  
They rent their robes, and cast them to the sea,  
Which softly plashed, in bitter irony.

They knelt, and prayed the sea give up their dead!  
These (to whom others sued) prayed thence,  
With every fibre of their souls strung tense—  
"Give up, for one last look!" they humbly said.  
"We'll sleep, Atlantis, in thy ocean-bed!"

Not for their sobs, and anguished cries—so vain!  
Does Ocean yield its cold, insensate prey.  
Its mighty maw withholds from night or day  
All trace of victims, writhing in their pain;  
It only gapes—to swallow yet again!

Perchance this tragedy from angry gods was sent  
Because of rites they had performed amiss?  
They questioned; but no one could answer this.  
All that Life bore for them of worth, was rent  
From it—to build with tears its monument.

Their ceaseless cries ascended, like the smoke  
From sacrificial altars robed in white.  
They scarcely noted change from day to night;  
Or that the silence seemed strange sounds to evoke;  
Or that the air was charged with sulphurous stroke.

From their sad eyes sleep seemed forever fled.

The vast, the angry, the unresting sea,—

Man's only symbol of infinity!

Surged, as alluring them to make their bed

Whither their mighty, engulfed kinfolk led.

A homeless fragment of a mighty race!

For many days they lingered, aimless, near,

Seeking a sign,—which seemed not to appear.

“The waves close over us, and leave no trace—

We take possession of our dwelling place.”

“Restrain thy deed! Who made ye Ocean's slaves!

The monster deep too grandly hath been fed,

To cast ourselves upon his rocky bed.

Here say—by all our loved ones unseen graves,

Washed by the surges of unsmiling waves.

“Farewell Atlantis! One thought doth ever yearn

Through my grief (as a minor music strain

Thrills through, and through a symphony again),

'Unto that lately quitted land return!'

This is the word I bear for thee:—return!

“My heart doth, sore within me, throb anew

At thought of exile to that ancient land.

Take up the task,—shunned by your nerveless hand:—

And found an empire, vast and grand, and true!

Return ye warriors! there is work to do!

“Embalm the memories of Atlantis dear

With all the splendors of an Eastern king!

Grief rules to-day for thy soul's blossoming.

Yet coming ages shall in light appear.”

Forboding silence seemed to settle near.

The ships receded,—utter silence still!

A solemn wail—a threnody of woe

Rose, as from the troublous depths below:

Voices of air re-echoed. A strange thrill,

(As from a plane not human) seemed to fill.

The buoyant, radiant, and ethereal force  
 We mortals, careless, call the "atmosphere."  
 Mist hemmed them in a phantom wraith of air!  
 From elemental force one word—"rejoice!"  
 Seemed to float, dirge-like, through old Ocean's voice.

Ah! if you question whither they did go?  
 The world was all before them, where to choose;  
 What the gods granted, that they could but use.  
 Perchance they drifted to old Mexico?  
 (And something whispers in my heart that this is so.)

To found the ancient, mighty Aztec race.  
 For Time most jealously doth guard its hold  
 On buried secrets of those races old:  
 Nations die, utterly, from Earth's old face,  
 And Earth absorbs them, leaving scarce a trace.

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#### NEW VERSION OF AN OLD LEGEND.

When Mister Sarpint did deceive  
 Poor little silly Missis Eve,  
 The Lord he spied an apple gone  
 From off the branch it hanged upon.

That apple was a heavy loss,  
 And so the Lord got very cross,  
 He searched the garden through and through,  
 And called: "Hi, Adam, where are you?"

But Mister Adam, he  
 Clum up a tree.

—*Remus.*



## EXPERIENCE AND MEMORY.

BY ELIZABETH WETTERER.

**T**HE things which are of ordinary every-day occurrence often fail to impress us with their real greatness. Those faculties of man which he uses in his every-day experience he accepts as a matter-of-fact, takes them and their use for granted, and seldom, if ever, marvels at or inquires into their real purpose and import. He usually awakes to the importance and necessity of such possessions only when threatened with their impairment or complete loss.

The faculty of memory is one of these. That we should have it in our power to recall past sensations and thoughts and to live over again past experiences; that we should be able to bring back to the mind's eye people, places, and things that have long gone into the past; that we have the ability to revive and rehabilitate old sensations, thoughts, words, deeds, all this is really a most marvelous power, and one that, were it not for its frequent use and familiarity to us, would justly be classed as divine, as magical or miraculous.

What is memory? Memory in its generally accepted sense is the innate power in thinking beings, and even in animals, of retaining and reproducing sense impressions. By the power of memory we treasure up the sensations, the experiences we have from one moment to another. For instance, though through the senses of hearing, seeing, feeling, we are given certain information, yet if this information were not preserved and carried forward by memory, it would vanish as soon as perceived and leave us as ignorant as if it had never been perceived. One's life would consist of a series of new impressions, without connection, without continuance. The faculty of acquiring knowledge would be useless without the power of retaining that knowledge, of storing it up for future use. The power of retention would be useless, if we lacked the ability to reproduce that knowledge when we wanted it, the ability to go into our mental storehouse and bring forth the acquired knowledge stored up there. But with the retentive and reproductive power of memory we have a tie which binds and holds together various impressions, experiences, and states of consciousness. Therefore

we may conclude that we are what we are through the mysterious link of memory; that our life consists of an endless series of experiences strung together by the thread of memory. Without memory no evolution, no change of matter to higher conditions.

This is memory in its broad general sense. From a philosophical standpoint memory may be grouped under three heads: first, remembrance, second recollection, and third reminiscence. We may have been accustomed to regard these three aspects of memory as synonymous; but a little study of each will show that is not so.

When we examine remembrance, we find that we remember, when we have been prompted by some external impression. Some sight or sound will recall to us something which for the time we had forgotten. Under the head of remembrance may be classed instinct, the wonderful instinct by which animals protect and guard themselves from danger. It is memory handed down to them through a long line of ancestors. For instance, a little chicken just out of the egg will shrink and cower at the approach of one of its hereditary enemies—a hawk. Countless birds having fallen prey to hawks have slowly and gradually stored up the memory of this phase of danger. This memory is shown in the wonderful instincts, the marvelous deceptions and disguises which animals will assume to guard them from their innumerable habitual perils. Confront them with a new danger and they are unprepared and bewildered. They do not reason about their perils, but act from instinctual impulse in their efforts to preserve their existence and this instinctual impulse is remembrance. Man has lost much of his instinct by reasoning, but the faculty of remembrance is shown in man by habits. We know that many of our actions have, by repetition, become easy, spontaneous, automatic and unconscious. We perform an act once, and it may be difficult, but as we repeat it, it becomes easier, until finally we find it has become part of our nature, so much so that it becomes one of those automatic actions which we perform unthinkingly and unconsciously. Once we have, by memory or habit, trained the body to perform certain acts it will continue to do them without instruction or direction from the mind. In walking, for instance, we do not have to place our mind on the movements of our feet. The feet will walk without our attention, yet we know that at one time that was most difficult and required all our attention. It is in-

teresting to watch the attempts of a child learning to walk—how it first learns to balance itself, so it may stand upright alone, then how little by little cautiously, and after many falls and failures, it manages to put forth one foot while keeping its balance on the other, and, when it has the one firmly set down, how it will lift and put forward the other. Slowly it learns, but once the physical memory has been attained, there is no further need for thought to perform the act. We do not keep our mind on the movements of our feet while walking. In fact, once the physical memory has been acquired, it is detrimental to progress to keep the mind fixed on the act. We run down a flight of stairs, and if we attempt to put the mind on the action of the feet, to consider that now we must put down one foot, and now the other, the feet become tangled and we will be compelled to stop or fall. Pianists trust much to the physical memory of their fingers; if they stopped to think of each finger in connection with each note to be struck they would not be able to play. The same is true as to reading, writing, and speaking. By physical memory we are able to perform many things better without the conscious assistance of the mind. Now this may seem contrary to some of the admonitions given to enable one to concentrate. We are frequently told that we should only do one thing at a time and no matter how ordinary the occupation may be, we must keep our mind fixed on that. But it seems to me that once the body is trained to do certain things it may be permitted to perform those acts without interference or attention of the mind. The mind may then be elsewhere employed at the same time.

Now as to the second division of memory, which is recollection. To recollect is to recall with some effort of the will that which we have experienced previously, and to bring it into our present consciousness. It is the laborious search into the storehouse of sense impressions and the finding and bringing forth those for which we sought. Recollection is a function peculiar to man. The animals remember, but man alone recollects. To recollect one does not exert the senses. On the contrary, the senses have to become still. When trying to seek and bring to light some name or occurrence which for the time evades us, we do not look around seeking for some external suggestion, but instead we usually close our eyes and endeavor to withdraw from all distractions while we scurry around in an inner world until the missing subject be found. Those things

which were impressed clearly on our minds we recollect easily. For this, two things are necessary at the time of the impression; one is clear, undivided attention and the other is the affinity between the subject and the mind. If the subject be pleasing, memory will not be lacking. Many people complain of having poor memories and regret that they cannot now remember with the accuracy with which they once did. As children they could commit poem after poem to memory, an act they find difficult and well nigh impossible when older. Still those memories as a rule conveyed little or no meaning to us then. I have met some grown people who could repeat verses and paragraphs learned in childhood which are simply a hodge-podge of words. There was no meaning to it. They had committed it to their memory as it sounded to them. It seems to me that it should not be the ambition to memorize so much, for it is very apt to deaden the power of individual, original thought. Of what advantage is it, after all, to repeat page after page of a certain volume if we thereby lessen our power to think clearly and independently for ourselves. It is merely mechanical memorizing, and, like all other work, has its advantages at certain times in our life, but if continued too long will paralyse the powers of sense perception, imagination, and will. The lack of memory is frequently caused by inattention. We find old people whose senses lack the power to center on things of the present, living almost constantly in the past. They become garrulous and prosy, and weary us with their continued recollection of their past. The reason is their senses have become so dull and blunt that they cannot pay strict attention to the present, and so they go back into the past. We walk along the street, gazing idly and with mild curiosity, but with little attention on all that goes on before us. So but a faint, dim impression is received. We read hastily the daily papers and the latest books in the same manner, and then wonder at and lament our lack of memory. To get a good clear sense impression is much like taking a picture with a camera. We know the camera must be held steadily or the result will be a blurred, hazy negative. We also know that the camera must be focussed properly. So with the mind—if it be focussed properly on the subject and then held steadily, the result will be a clear, vivid impression, which may be recollected at any time. A thing that has once been clearly outlined and impressed on the mind is never forgotten. It may be lost to the present consciousness for a time, but it is always ready to

be brought to light at any time by diligent search. The saying of the old lady that "she never forgot what she remembered" is not so very absurd after all.

The third division of memory, the one called reminiscence, is different from either of the two preceding ones. The first, you will remember, was the act of recalling a sense impression without much effort and usually at the instigation of external impetus: this was remembrance and was shared by man and animal. The second belonged to man alone and was recollection, the act of searching for a temporary lost sense impression, finding, and bringing it into view again. But the third, reminiscence is what is called in philosophy soul memory. This is the ability to go direct to the storehouse in which is indelibly ingraved the memory, not of the one life alone, but of countless lives, and which is impervious to sleep and death and time. It is the momentary flash of this memory which inspires poets, painters, musicians, sculptors, philosophers and all genius.

Now the question arises as to what is that upon which all these different sense impressions are engraved, more or less clearly and distinctly, as we have directed the attention. It is not the brain, for the brain is merely the registering and reproductive organ for the memory. Besides, science has declared that of all the organs in the physical body the brain is the one which changes most rapidly, and consequently, most frequently. Therefore, on this shifting, constantly changing and disappearing matter it would be impossible to outline a clear picture, and equally impossible to search for and obtain that picture when wanted.

Theosophy asserts that all these impressions are indelibly imprinted on the "astral light." For many people the term "astral light" seems to savor of fancy, uncertainty and superstition. Hence they reject the idea without examination. Yet these same people will accept without a murmur not only the dictum of science that every atom in the universe is surrounded by its envelope of ether, but also the further dicta of science that ether is merely a postulation, and is of such infinitely fine matter that it cannot be cognized by any of our five senses. Look in the dictionary, and there ether is defined as "A supposed medium filling all space, through which the vibrations of light, radiant heat and electric action are propagated. This medium is thought to be more elastic than any ordinary form of matter and to exist throughout all known space, even within the



densest bodies." Now this postulation of a substance which cannot be sensed by us, which no one has ever seen or handled, does not make less demands on our credulity than the postulation of the "astral light" of which this ether of science is the lowest aspect. In regard to the "astral light," we may say that thoughts, words, and deeds, are therein recorded. In this connection it will be interesting to read the following from *ISIS UNVEILED*, Vol. 1, p. 178.

It (the astral light) keeps an un mutilated record of all that was, that is, or that ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in *Revelations*, which is the book of life, and out of which the dead are judged according to their works. It is, in short, the MEMORY of GOD!

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform. Memory—the despair of the materialist, the enigma of the phycologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part, they went to the vast repository where the records of every man's life, as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveler by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

So that looking into the past, or indeed into the future, is the faculty of seeing with more or less clearness into this wonderful magical region of reflections where all thoughts, words, and deeds are mirrored in perpetuity.

Now memory seems to be both good and evil. Man is a human soul standing between his divine spirit on the one side and his animal nature on the other, and we find that each of these has its memories, or rather man has the memory of both

conditions. Man is drawn to the one side by the memories of his lower animal nature of his material appetites and desires, and again he is troubled and jogged by his conscience, which is the persistent memory of his higher spiritual nature.

Let him form a good resolution, let him decline to continue along certain paths, and at once the memories of the delights to be had on that road will haunt him. And then, supposing he complies with the temptation, is he then satisfied? No! for then the memory of his other nature will persistently trouble him. He cannot fall back into old ways comfortably. So man is constantly oscillating between his two memories; those of the desires on the one hand, and those of his spiritual nature on the other. While one holds complete sway, the other cannot act.

Man is man because he forgets that he is a God. We have seen that no impression is entirely forgotten, it is only lost sight of for a time. This consciousness of his divine nature is not completely forgotten by man; it is only temporarily overclouded.

In that divine inextinguishable spark called conscience, in his temporary aspirations, in his ideals, in his longings to be something different from what he now is, in his dissatisfaction with existing conditions, he proves his higher memory to be the stronger of the two.

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### THE MYSTIC PRAYER.

Lay me to sleep in sheltering flames,  
 O Master of the Hidden Fire,  
 Wash pure my heart, and cleanse for me  
 My soul's desire.

In flame of surprise bathe my mind,  
 O Master of the Hidden Fire;  
 That, when I wake, clear-eyed may be  
 My soul's desire.

FIONA MACLEOD, IN THE ACADEMY.

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

TRANSLATED BY

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

THIRD PART.

CHAPTER I.

THE DAWN OF CIVILIZATION.

MAIZE-MADE MAN.

1. Now this is when was begun to think of Men and what was to enter in the composition of human flesh. Then spoke the begetter (Alonu) and the existence-giver (Qaholom), the creator (Tzakol) and the former (Bitol), called Tepeu and Gucumatz:

2. "Already dawn is near; the work is achieved, now is ennobled the sustainer, the nourisher (of the altar), the son of light, the son of civilization; now man is honored, humanity in the face of the earth," said they.

3. They came, they assembled in great numbers; they united their wise counsels in the darkness; then they sought, and having shaken their head, they counselled one with another, thinking of (what they should do).

4. Thus fell out the wise decisions of these enlightened men; they met and they were shown what entered into the composition of human flesh. Little was wanting but that the sun, moon and stars had manifested themselves above them, the creator and former.

5. In Paxil and in Cayala, as the place is named, came the heads of yellow maize and the heads of white maize.

6. Now this is the name of the barbarians who went to seek food: the fox, the jackal, the parrot and the crow, four barbarians who brought them the gospel of yellow maize, and the white maize which came to Paxil, and which showed them the road of Paxil.

7. There did they at last obtain the foods which entered into the composition of the flesh of the finished, formed man; that was his blood, which became the blood of man, this maize, which entered into him by the care of the begetter and the existence-causer.

8. Thus they finally rejoiced at having arrived at this excellent country, so full of savory things; where was in abundance the yellow maize and the white maize, where abundantly grew the pek, the cocoa, where the sapota trees were without number, the asses foals, the jocotes, the nances, the ahaches, and honey; all were filled with the best foods in this city of Paxil, of Cayala (for such was) its name.

9. There were foods of all kinds, small and large foods; small and large plants, the way to which had been shown them by the barbarians. Then was begun grinding the yellow and white maize, and Xmucane composed nine kinds of drinks, and this food entering (into the body), gave rise to strength and vigor, and gave flesh and muscles to man. That is what did the begetter and the existence-causer, Tepeu, Gucumatz, as they are named.

10. Straightway they began to speak of making and forming our first ancestors—mother and father, only of the yellow maize and the white maize entered into their flesh, and was the sole nurture of the legs and arms of the man; and these were our first fathers, the four men who were formed, and into whom this food had entered (to make) their flesh.

## CHAPTER II.

### THE MAKING OF MAN.

1. Here then are the names of the first men who were made and formed: this is the first man: Balam-quitze (sweet-smiling tiger); the second is Balam-agab (nocturnal-tiger); the third is Mahucutah (well-known name), and the fourth Iqi-balam (lunar tiger); these are the names of our first mothers and fathers.

2. They were called simply "fashioned and formed beings;" they had neither mother, nor father, and we call them simply human beings. No woman gave birth to them; neither were they begotten by the builder and former, the begetter (Alom) and existence-giver (Qaholom).

3. But their creation and fashioning was a miracle, a true

enchantment (effected) by the creator and former, by the begetter and existence-causer, Tepeu and Gucumatz. Appearing as men, men therefore they became, they spoke and they reasoned, they saw and they heard, they walked and they touched; perfect and beautiful human beings, whose figure was that of a man.

4. Thought was and existed (in them), they saw: and straightway they lifted up their eyes: their glance took in everything; they cognized the whole world, and when they contemplated it, their glance turned in a moment from the vault of the sky to look again at the surface of the earth.

5. At will they saw the most hidden things, without the need of first moving; and when, later, they directed their glance on this world, they likewise saw all it contained.

6. Great was their wisdom; their genius (symbol or glance) extended over the forest, over the lakes and the oceans, over the mountains and valleys; men really worthy of admiration were Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam.

7. Then were they questioned by the builder and former: "What do you think about your existence? Do you not see, do you not hear, is not your language good, as well as your walk? Look, and see if under the sky if the mountains and the plains manifest; try to see them now," was said to them.

8. Hereupon they saw the "ensemble," the grouping of all that existed under the sky: then they thanked the creator and former, (saying): "Truly, we offer you all manner of gratitude (really in two times, in three times) thanks (be given you). We have received existence, we have received a mouth, a face, we speak, we hear, we think, we walk; we feel and likewise we know both what is afar and near.

9. We see all the great and small things in the sky and on the earth. We exist, O our grandmother and grandfather, in giving thanks for our existence and formation."

10. And they finished measuring and seeing everything that exists in the four corners and the four angles in the sky and on the earth.

11. But the edifier and former did not contemplate these things with pleasure. "That which our creatures say is not well. They know all things great and small," said they.

12. Wherefore counsel was afresh taken of the begetter and existence-causer. "What shall we do with them now? Let but their sight be shortened, and (let them content themselves)



with looking a little on the surface of the earth," (said they).

13. "What they say is not well. Is not their form of being simply that of mere creatures? But they will be as many gods, unless they procreate sufficiently, or should develop at the sowing-time, when daylight will have arisen, and unless they multiply. So be it.

14. "Only let us mar (our work) a little, so that they may lack (something). What we see is not good. Might they not by chance wish to make themselves equal to us who made them, to us whose wisdom reaches afar, and knows all things?"

15. Thus was spoken by the heart-of-the-sky, Hurakan, the lightning-pathfinder, the striking-lightning, Tepeu, Gucumatz, the begetter and the former; thus spoke they, working again at the nature of their creature and formation.

16. Then a cloud was breathed on their eye-balls by the heart-of-the-sky, and it veiled itself over as the surface of a mirror, covering itself with vapor; the retina of their eyes thus became darkened, they saw no more but what was near, and that only remained visible for them.

17. Thus was their wisdom destroyed, as also all the science of the four men, its beginning and ending. Thus were formed and created our first forefathers and parents by the heart-of-the-sky.

18. Then existed also their wives, and then women were made. God consulted himself likewise. Thus therefore, during their sleep they verily received very beautiful women; and they found themselves with Balam-quitze, Balam-agab, Mahucutah and Iqi-balam. Their wives found themselves there, when they woke up; straightway their hearts were filled with joy because of their wives.

### CHAPTER III.

#### THE MAKING OF THE TRIBE.

1. Now here are the names of their wives: Caha-paluna (falling water, straight water, together, water falling perpendicularly), wife of Balam-quitze; Chomiha (beautiful house, or beautiful water), wife of Balam-agab; Tzununiha (water or house of humming-birds), wife of Mahucutah; and Cakixaha (water or house of ara-parrot), wife of Iqi-balam. These are the names of their wives, and they were princesses.

2. These begat men, both small and numerous tribes; and

they were the origin of ourselves, the Quiche nation, and in great number existed at the same time the princely sacrificers; for they were not only four, but our mothers, of the Quiche nation, were four only.

3. The names of each one of these who were begotten there in the East (at the rising of the sun, in the country of their origin); and their names have become those of the nations of the Tepeu, of the Olornan, of the Cohah, of the Quenech, of the Ahau, as those men were called in the East, where they multiplied.

4. The origin of those of Tamub and of those of Ilocab, who together came from the Eastern countries: Balam-quitze is the grandfather and father of the nine great houses of the Cavek; Balam-agab, the grandfather and father of the nine great houses of the Nimhaib; Mahucutah the grandfather and father of the four great houses of the Ahau-Quiche.

5. They existed in three family-divisions, without having forgotten the name of their grandfather and father, who propagated and developed in the East.

6. Thus likewise came Tamub and Ilocab, with thirteen fractions of tribes: the thirteen of Tecpan, then those of Rabinah, the Cakchiquels, those of Tziquinaha; then those of Zacaha; then after them those of Lamak, of Cumatz, of Tuhalha, of Uchabaha; those of Tchumilaha; then those of Quibaha; those of Batenab, of Aculvinak, of Balamiha, of Cachahel and of Balam-colob.

7. And these are only the principal tribes, the arms (roots) of the tribes, as is usually said, having referred to the principal only. There are still many others that originated from the suburbs of each quarter of the town; we have not written their names, but only that of those that increased in the countries where the sun rises.

8. A great number of men were made, and it was during the darkness that they multiplied. Civilization did not yet exist, when they multiplied; but they all lived together, and great was their existence and their renown, there in the countries of the East.

9. At that time they did not yet serve, nor did they sustain (the altars of the gods); only they turned their faces to the sky, and they did not know what they had come to do so far.

10. There lived then in joy the black men and the white men. Gentle (was) the aspect of these people, gentle their lan-

guage, and they were very intelligent (gentle their ears).

11. There are generations under the skies, and there are countries and races whose faces are not seen; they have no houses, and like insane people they traverse the great and small mountains, said they, while insulting those people.

12. Thus spoke those of down-there who saw the sun rising. Now, all had but one language. They did not yet adore either wood or stone; and they remembered only the word of the creator and former, of the heart-of-the-sky, and of the heart-of-the-earth.

13. And they spoke while meditating on what hid the rising of the sun and filled with the divine word, filled with love, with obedience and reverence, they used to make their requests; then, raising their eyes to the sky, they asked for sons and daughters.

14. "Hail, O creator, O former! (Tzakol and Bitol). You who see us and hear us! Abandon us not and forsake us not! O God who art in the sky and on the earth, O heart-of-the-sky and heart-of-the-earth! Give us our descendants and our posterity as long as the sun and the dawn; let the sowings take place. Give it to us always to walk in open roads and paths without traps, that we be tranquil, and at peace with our own; that we may live a happy life; give us therefore a life sheltered from all reproaches, O Hurakan, O lightning-path, of striking lightning, O Chipinanauac, O Raxa-nanauvac, Voc-hunahpu, Tepeu, Gucumatz; O you begetter and existence-causer, Xpiyacoc and Xmucane, grand-mother of the sun, and of the light, grant that the sowings take place, and that light increase!"

15. Thus spoke they, while they were at rest, invoking the return of the light, and in expectation of the rising of the sun, they contemplated the morning star, that great star, the precursor of the sun, who illumines the vault of the sky, and the surface of the earth, everywhere where human creatures move and have their being.

## CHAPTER IV.

### THE CONFUSION OF BABEL.

1. Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam said: "Let us yet await the rising of the sun." Thus spoke those great sages, these men, learned in sciences, these men full of reverence and obedience, as they were called.

2. And yet there was neither wood nor stone (sculptured) which our first mothers and fathers kept; but only their hearts were growing weary of waiting for the sun, all the tribes being very numerous, as well as the nation of the Yaqui, the sacrificers.

3. "Let us start then, let us go fetch, let us finally go and seek if there be (anything) to guard our symbols (or signs); let us try to find what we shall light in front of it. For, however numerous we are, we have nobody who watches over us." Thus spoke Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam.

4. Now, one only town heard their discourse, and they started.

5. Now, this is the name of the places where Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam went to, with Tamub and Ilocab; Tulan-zuiva, the seven grottoes, seven ravines, such is the name of the town where they went to receive their gods.

6. And all of them arrived there in Tulan. It was impossible to count the number of the people who arrived and who, all of them entered into the town, marching in good order.

7. Their gods were given them, and the first were those of Balam-quitze, of Balam-agab, of Mahucutah, and of Iqi-balam; they were filled with joy. "Here we have at last found (the object of our search)," cried they.

8. Here then is the first who came out, Tohil, (and it is) the name of the god.

9. They hung up his ark, which was carried by Balam-quitze. Finally came out Avilix, name of the god which Balam-agab got; Hacavitz is thereafter the name of the god whom Mahucutah received; and Nicaptagah the name of the god whom Iqi-balam received.

10. And likewise as the Quiche nation received their gods, so also did those of Tamub receive divinities; and Tohil is also the name of Tamub, whom the grandfather and father of the princes of Tamub received, whom we know yet to-day.

11. The third (tribe) is finally Ilocab. Tohil was also the name of its divinity whom its grandfather and father received, and its princes also we still know to-day.

12. Such is the name of the three Quiche families; they did not separate; for one and the same was the name of their god, Tohil, that of the Quiche, Tohil of Tamub, and of Ilocab,

the god having but one name, and these three Quiche families did not separate.

13. Of these three, verily very great was their nature, of Tohil, of Havilix, and of Hacavitz.

14. Then all the tribes also arrived, the Rabinalians, the Cakchiquels, and those of Tziquinaha, with the nations of the Yaqui, as they are called to-day.

15. Now, that was the place where the language of the tribes altered. Thence occurred the diversity of their languages; they no more understood each other clearly, when they arrived at Tulan. Now there is where they divided. Some went eastwards and some came this way.

16. And the skin of beasts was their only clothing; they had not on abundance of good clothes with which to clothe themselves, and the skins of animals was their only ornament. They were poor, had nothing in their possessions, only they were men mighty by nature.

17. When they arrived there in Tulan-zuiva, at the seven grottoes, seven ravines, is it said in the ancient histories, long had been their march to arrive in Tulan.

*To be Continued.*

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## LIFE.

BY ALICE LE PLONGEON.

OMNIPOTENCE! eternally are we  
 In Thine embrace. Incorporate with Thee  
 Existence glorious and limitless  
 Is ours for aye. But lo! amid our bliss  
 There comes a phantom state, a vivid dream  
 Of torment, grief, unhappiness, that seem  
 Most fearful and prolonged, the while endured,  
 Yet—verily, to Thee again is lured  
 Each one,—so swiftly that a single breath  
 Of Thine outlasts that dream—called LIFE and DEATH



## A MAY-DAY EXPERIENCE.

BY AHASVERUS.

**I**T is the first day of May, it is the first day of the week. The morning is indescribably beautiful. It calls up sensations that cannot be put into words. If you have never felt them no one can impart them to you. Were he such an artist as the world has not yet seen, the mightiest of bards, the sweetest of singers, the most powerful of painters, a combination of Göthe, Schubert and Turner—he cannot impart them to you.

I enter one of the little parks in the heart of the great city,—an occasional oasis in a desert of dreary dwellings, wearisome warehouses and factories, monstrous office buildings and hotels, showy and shabby shops: a very wilderness of bricks and boards, stone and steel. Only here and there have these substances been formed into some semblance to harmony.

But I see none of these this day: I am blinded by the beauty of the morning, I dream the dream of dreams. Too soon am I awakened. I can shut out the monstrosities of man's making. I cannot shut out man himself.

Opposite me sits a man, and on the next bench to him a woman,—for so I must needs call them since the language lacks words which will adequately describe specimens of the genus homo from whom everything that stands for manhood and womanhood seems to have departed.

The man is horrible, yet he holds my attention only a few moments, for I have met his kind only too often on highways and by-ways. It is the less familiar horror of the woman that binds me. I can describe that horror no more than I can describe the beauties of the morning: this, too, is one of the things that must be felt to be known. She is asleep, as is the man—he quietly, evidently used to sleeping under almost any condition, but she uneasily.

Hundreds of men and women pass, most of them in holiday attire, many of them on their way to church, good Christians, no doubt, in their own estimation; yet none take notice of the woman beyond, perhaps, a second glance. So calloused have we become that even the children play near her.

The park policeman passes. He kicks the man and shakes the woman, cautioning them both not to sleep. The man obeys, though with evident effort. Not so the woman. As one dazed she stares into vacancy for a few minutes, then drops again into a fitful doze. The policeman returns, he orders her from the park. Mechanically she rises, hardly knowing which way to turn her uncertain steps.

I ask the policeman whether he knows anything about her. He does not, although she has been here many times, and I learn, on further inquiry: "She's a bad 'un." That sums up his knowledge of her.

I watch the retreating figure, and I find my faith sorely tried. "Can this, too, be God?" I ask myself. "Can it be that here, too, He manifests Himself?" But my faith triumphs. I think of the form in which Krishna reveals himself to Arjuna on the battlefield, I think of Socrates and the character reader, and, best proof of all, I think of myself and the horrors my heart has held. And I remember *Tat tuam asi*—That thou art. Aye, woman, thou, too, art That—art That as much as is the blossoming magnolia bush thou art now passing—and I am That. I know now that I can only love my neighbor as myself as I realize myself in my neighbor. And now my soul cries out to the woman and I would help. But how? I am poor; but even if I were rich what would it avail unless I am rich in love. Am I rich in that? Evidently not rich enough or I would not be asking these questions. To him who is sufficiently rich in love the thought that he is poor in purse does not occur.

And another doubt assails me. *Can I help?* Must we not all work out our own salvation? What would it profit the pupil if the teacher did his lesson for him? The teacher—That brings another thought. Who is the true teacher? How does he teach? The true teacher is the lover and he teaches by example more than by precept.

These are my thoughts as I follow the woman. At a crowded drinking fountain I overtake her. She is waiting for the crowd to let her approach, but they have no desire to make room for her. It remains for me to fill the cup and hand it to her. She thanks me with a look, and turns away.

I rinse the cup, fill it and prepare to drink, but it sinks from my lips. Ah! my doubts were only too well founded! In vain I argue that I have drunk hundreds of times from such cups, knowing full well who might have drunk before me; that even

if it were contaminated it could not affect a healthy body. I still lack the love that manifests itself in faith. If I had that I could drain the cup, though I knew it contained poison. No poison could then harm me.

I look after the retreating woman, and notice that she walks a little firmer; something like "carriage" even has come into her tottering figure. I *have* helped her; and now she helps me. I drain the cup my sister drained.

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### TRUE PRAYER.

BY A CONTRIBUTOR.

Godhead that dwells within!  
Hear purest passion's plea;  
Make me to truth akin  
And Love that maketh free.

Godhead that thrones without!  
Be Thou revealed to me;  
For love of self and doubt  
Ever thy presence flee.

Godhead that dwells within!  
I plead for potent power;  
To hear above the din  
Thy voice in every hour.

Godhead that thrones without!  
Thus let Thy grace increase;  
Till conquering self and doubt  
I enter into Peace.

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It is said a man reapeth the fruit of any extraordinary good or bad action in the space of three years, three months, three fortnights or three days.

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## THE LIFE OF JOHANN GEORG GICHTEL,

TRANSLATED FROM "THEOSOPHICA PRACTICA," VOL. VII, LEYDON, 1772.

BY T. R. PRATER.

### CHAPTER XXVIII.

After the house-brothers were separated they became the objects of mockery of those about them. Some feigned humility, and went about with such solemn faces that, taking these to be expressions of their inner and real feelings, others were misled and fell also. They talked much about humility, charity, and conquering the heresy of separateness; but they were in reality puffed up, conceited and stubborn, for within them was the dragon of pride. They travelled about and flattered people in their efforts to get followers. Interiorly no one harmonized with the other, and none regarded the greatest sins as an evil. Thus they laid themselves open to the ridicule and censure of those about them, and were justly accused of not practicing what they preached.

Never again did they meet Gichtel. Conscience chided them for having deserted Gichtel, for neither Gichtel nor Ueberfeld had ever treated them in other than the kindest manner, nor had a bitter word ever been spoken against any of them.

The cause of failure was due to the fact that they imagined they had attained to their spiritual awakening through their own powers when in reality it was due to the spiritual influence brought upon them by the presence of Gichtel, and by the power engendered through living together in harmony. They all forgot that Gichtel had upheld and supported them for years, and now they rewarded him by saying that they wished they had never met him. Eventually, they were among the numbers of Gichtel's bitterest enemies. All their own faults and shortcomings they laid at the door of Gichtel, and they even went so far as to accuse him of being the direct cause of their failure. They condemned him as the arch conspirator, and brother Ueberfeld as his dupe.

Slandering Gichtel and his teachings continually, they succeeded in alienating from him many good people whom he was helping. So that not only did they condemn Gichtel personally,

but they spake of all the spiritual experiences through which they themselves had passed as being mere illusions and figments of the brain; thus denying the very manifestation of the higher powers within themselves.

But as the adversary was unable to shake our two warriors by persecution he tried another scheme to make them fail and give up their faith in the Divine. As long as there was unity of purpose, harmony, and friendship among the brothers, everything came in plenty to them; so that while they could help each other there was no question nor doubt as to where to get food for so many, and none suffered. But as soon as dissension broke out, and love disappeared, Satan stepped in and, as about Job, speaking to God said: "They praise you and say that they love you, for thou hast surrounded them with benefactors: but take everything away from them and then see whether they will praise you." Then God permitted the trials.

All those who were now Gichtel's antagonists used their utmost efforts to prevent people from helping them, and they succeeded with many. Some of their former benefactors came and offered them lucrative positions to earn a living and abandon their lives of spiritual endeavor. When these suggestions were not heeded aid was refused, in order to compel Gichtel and Ueberfeld to accept their offers. Gichtel and Ueberfeld were told to let it be known if they suffered, and they would receive help. Because they refused to beg it was said that they were conceited and obstinate, but our Gichtel and Ueberfeld put their trust in God and asked that He look into their hearts. They would not serve two masters.

Speaking through some wealthy people, the world spirit said: "Thou should'st earn thy bread with thine own hands and should'st give some to the poor." But, not wishing to engage in controversy, Gichtel remained silent. It was then said that Gichtel and Ueberfeld were lazy and wanted others to work for them. Many said: "Do not let us give them anything, for by so doing we only confirm them in their illusions." Others said: "If they want to be teachers of faith let them live on faith, then if we see that fried doves will fly into their mouths, we will believe." Such statements were circulated through all countries in order that all hands might be closed against them. The most virulent persecutors were the pious, for they could not understand the nature of meditation, nor the power of spiritual prayer.



## CHAPTER XXIX.

The menonites were the bitterest persecutors of Gichtel and Ueberfeldt. The head of this sect denounced them publicly from the pulpit. On such an occasion, one Elias Wold arose in the meeting immediately after a denunciation and objected to such persecution. On returning to his home, he opened the Bible and his eyes rested upon the verse which reads: "Search for treasures that are eternal——." "Well, well," he said, "I have read the Bible a long time, but have never searched for eternal treasures; whereupon he gave up his old life, became a follower of Christ, and had that peace of mind which raised him beyond all wants.

This persecution became so intense that whenever Gichtel or Ueberfeldt went on the street, people would stand and look at them in a contemptuous manner. Boys would throw stones at them and shout: "Quaker! Quaker!" and they went so far as to break the windows in their house. Old acquaintances came to give advice, saying that they ought to work for their living and not depend on the charity of others. But Gichtel and Ueberfeld remained firm in their faith for they knew God was with them. Every one that knew them and the straits they were in, kept close watch to see whether they would persevere in their purpose, or whether in their heavy trials they would complain about their hard lot and ask for assistance; but none of these doubters knew what it was to have true faith in God. The Earth Spirit used all its cunning and subtlety to weaken them, but did not succeed. At one time, when the attacks became intense, Gichtel entered into a deeper state of consciousness, where he came into the presence of his God, who assured him of support. And so he became firmer in his course.

At that time, such of Gichtel's followers who came to Holland and who were not firm in the Christ principle, were sure to fall under the influence of Gichtel's traducers, and many an earnest though weak soul was led from the right path. Poverty oppressed them, yet they did not complain or tell of their troubles, nor ask any one for support. Under such conditions their debts increased. At last Ueberfeld lost all his household goods, and Gichtel had to leave the dwelling where he had lived for twenty-two years. The tempter brought money to Ueberfeld, but he declined it.

Debts and other difficulties accumulated in order that Gichtel and Ueberfeld might pass through these trials, and so learn to have compassion for weaker souls. While so beset, Gichtel prayed that his creditors might not press him beyond his power of endurance, which had the effect of the creditors offering to cancel debts and to give them money besides. Neither Gichtel nor Ueberfeld accepted the money offered them, but through the kindness of faithful friends they were eventually enabled to pay in full all their debts.

During the time of their greatest poverty, in 1688, one of his best and truest friends, A. v. H., on several occasions had offered Gichtel to invest the sum of 12,000 guilders in his name, the interest of which would amount to about 1,200 guilders yearly. This, his friend said, would insure him against any want. But Gichtel would not accept this offer. To his friend he said modestly: "Dear friend, do not concern yourself so much about me, my faith is not built upon you, nor upon any creature in this world; my faith is in God, who is more to me than all the possessions in this world. You would not take from me my good father, who has plentifully provided me with everything so far: my faith is worth more to me than 12,000 Guilders." Upon which the other answered: "Friend Gichtel, I agree with you; wherever you go you have God with you; but when we have no money with us we are lost." Ueberfeld had similar experiences. His parents and his brothers and sisters urged him to come to them, saying that they would take care of him; and when he refused they offered him money, but he declined all with thanks. Their benefactor, A. v. H., died when he had reached his ninety-second year. In his will, he left Gichtel the sum of money he had previously offered him; but the son of A. v. H. withheld it from Gichtel, for which our warrior was very thankful, as it relieved him of the great responsibility of keeping more money than was necessary for his own and his friends' sustenance; any surplus he always gave to the poor.

During these years of temptation several persons came to him to offer him all kinds of secret knowledge which they had obtained, but he gently declined the aid of all, because Divine Wisdom had already taught him all that such persons could offer him.

It was about the year 1689, that both Gichtel and Ueberfeld had to undergo severe tests as to their faith in the God within. It seemed as if they had been abandoned by God, angels and

men; but Gichtel's heart was strong as iron. During this period his prayer was: "My God, my God, why hast thou forsaken me?" When he asked within, he could get no answer; yet he resolved to rely on his God, or die. They held fast with full faith, to the God of love. Gichtel acknowledged later that he and Ueberfeld had at times been very weary and would willingly have died, because there was no light anywhere without, and utter darkness seemed to be within.

While in their dire distress and darkness friends and enemies alike interpreted their misfortune as being due to evil works. Life in a desert would have been preferable to this period of suffering, but through it all they remained firm and true, knowing that suffering was necessary until the personal will was mastered and the personality controlled, even though the suffering should last for an eternity. The world spirit strove constantly to turn their attention to the exterior world, which compelled them to fight against such attacks with constant prayer. God searched Gichtel to the very center of his being, that he might become firm in faith and strong in spirit. The lower nature of Gichtel shrouded his mind in darkness, represented God as a wrathful and implacable judge; and that no matter how he would strive he could not break through the dark veil and attain to the true light.

By resisting anger, harshness, doubt, fear, desire, self-conceit, whenever these vices attacked him, Gichtel's strength was wonderfully increased. When our warrior was in the deepest darkness he had to wrestle, even as man to man, with four powerful entities of darkness. During that time he did not know whether he was in the body or out of it. He derived great benefit from Jacob Böhme's golden rule: "Hold fast to that which you have." "Suffering is an evil guest." For even Böhme by slightly yielding had lost his powers, after which he had to strive earnestly for seven long years to regain them. Gichtel's heart was heavy, for three of the demoniacal beings mocked God in the most arrogant manner and claimed victory while they struggled with his soul. Exteriorly the demoniacs rejoiced. In dwarf-like forms they danced around him in the full light of day, to distract his mind, and cause him to despair. Then, appealing to his God, he said: "Oh God! even though Thou shouldst forsake me, still I will trust Thee. While there is breath in my body I will praise Thee and my gaze shall not fall before those who would try to separate me from thee."

When utterly reduced in strength by the red dragon, to his inner God he would say: "Help Jesus!"

Hardly were the words pronounced before he would at once be removed from the hellish anguish. The tests grew more and more severe, and, were it not that Gichtel and Ueberfeld had the warrior Jesus with them, and Divine Wisdom to strengthen them, they would have been compelled to give up the fight. At one period, when everything seemed dark and desolate, Gichtel's evil demon appeared to him during prayer, for five days consecutively, and on one day appeared five times, and each time with a large and long knife, saying: "You fool, why do you torture yourself in your imagination and make a martyr of yourself; all your praying is for nothing; cut your throat, and thus end all your suffering; no, you need expect no help, nor even to be heard by God; everything is lost! How could God love you, when he pays no heed to your supplications? Your prayers are not answered." But our warrior held fast to the invisible God, and called upon the Jesus within, saying: "Lord not above my power of endurance." Upon this appeal the evil being was compelled to cease his attack, and light would appear at once. At another time, Gichtel's evil demon appeared to him three times in one day and said impressively and with power: "I am God, the Father; mine is all the power; all is mine. Nothing can be done without my sanction, thou must worship me!" But each time this was said a lightning would flash from Gichtel's heart and would throw this father of lies into an abyss. At another time, the demoniac put the following thoughts into Gichtel's mind: "Why should I worry my life with constant suffering and pain. I do not know whether, in these times, the victory will be gained and paradise realized within my soul; I seem to make no progress." This thought nearly overpowered and conquered him, but he appealed to Divine Wisdom who came to his aid and he overcame even this doubt.

### CHAPTER XXX.

When thus beset, with no visible hope, his beloved Sophia, Divine Wisdom, appeared to him and said: "My dearly beloved, I have aided you in secret in your inmost soul, else you could not have contended against this powerful being, who conquered my first-born Adam. It has been decreed in the council of the

Highest that the temple of God will be erected, and the stones are being so prepared that they will withstand the attacks of the evil powers. Depart not from love, for he who remains not in love will have no part in me." His beloved Wisdom then touched him with the light-power, and promised never to forsake nor leave him alone. He then took the weapons of his spirit with more earnestness and fought with the Cherub (one of the aforesaid elementary powers) with more determination than ever before.

Meanwhile the opponents of Gichtel and Ueberfeld watched them closely, and made all manner of inquiries as to whether they had contracted any debts or asked any one for aid and assistance; but nobody could complain of them. Many people had hoped that they would succumb from privation. Many falsehoods were circulated about them; some said that Gichtel made gold by the lapis philosophorum, others accused them of counterfeiting, others again claimed that Gichtel had received 40,000 Thalers from Germany and that he and Ueberfeld lived on the fat of the land. To all of these charges Gichtel and Ueberfeld lived on the fat of the land. To all of these charges Gichtel and Ueberfeld made no reply. This so confounded their enemies that they were unable to understand them. Because Gichtel and Ueberfeld lived the true inward life, Spiritus Mundi had neither the power nor right to overthrow them.

During all that time Gichtel wrestled with the dark powers and offered himself as a sacrifice for all those who had departed from the true path, in order that they might return again and be saved.

## CHAPTER XXXI.

Not failing in their moral and mental trials the evil powers attacked them physically. They were strengthened by an addition to their number in the person of one Isaac Passavant, a faithful friend of Ueberfeld. He had been known to Ueberfeld for years, but had been prevented from joining them sooner.

There were now three house-brothers; Gichtel, Ueberfeld and Passavant. After living together for some time each in turn was attacked with some physical sickness, but they could not be separated. The first victim was Ueberfeld, who fell sick in the autumn of 1691. This was always the most critical time for the brethren. Ueberfeld's illness was severe, but he



was fully restored to health in the following year, 1692. About the same time Passavant was the one who was taken ill, but through the assistance of Gichtel and Ueberfeld he conquered the attack and became a better instrument for work than he had been before. On September 9th, 1693, the year following the illness of Passavant, Gichtel became suddenly ill. He fought it off until the 12th, when he was confined to his bed and became delirious.

For thirteen days he hovered between death and life. No one expected that he would leave his couch alive. The physician who had visited him, predicted that Gichtel could not live until the next morning; but when, next morning, he found him seated at the table with Ueberfeld, he expressed great astonishment and said: "You confound the medical profession." This was the second time Gichtel had had a remarkable recovery.

## CHAPTER XXXII.

Although Gichtel and Ueberfeld had not been successful in saving their fallen comrades, yet all their work had its reward, as hatred and anger had been conquered by love. They had been severely tested in their efforts to carry the sins of humanity, and they held fast with fiery earnestness, until they had conquered anger and hatred. This caused many of their enemies to become their friends. The power was so strongly manifested that the fiery dragon in all the brothers, was conquered. The evil powers lost control, because the Christ power was supreme in the inner man, and the sleeping virgin began to awaken. The warriors then saw the dark entity fall like lightning from heaven into the abyss. By this conquest Spiritus Mundi, who had fought so long, was also overcome and was obliged to submit to love.

All this lasted until the death of H. in the year 1689, at which time all inner connection with de Raadt was broken.

After a great battle of the inner man with the dragon and the dragon was completely conquered a great silence followed. Outer enemies ceased their attacks and persecutions. Gichtel and Ueberfeld offered them help instead. The brothers now realized that the warrior within had battled on their behalf, that the gates to Paradise had been opened again to them, and that they now had free access to the tree of life. This gave

them the certitude that they had attained to the spiritual world, and they patiently waited to be freed from their physical vesture. They could see all things clearly and enjoyed that silence which is peace. The warriors now looked forward to another season wherein the divine light would radiate and disperse the darkness, and that the effect of their penetration and victory through the veil of darkness would benefit many others. They hoped that great warriors for the Good would arise, who would gather the material for the building of the Temple.

### CHAPTER XXXIII.

Gichtel hoped that Truth would become manifest, and that not his relations only would become overshadowed by the Divine Spirit, but that the large circle of his spiritual friends and followers would also come under its influence. Gichtel knew that the preachers and teachers obscured the Truth. He hoped that the power of the world spirit might be broken, that the creeds and dogmas be done away with, that people would sacrifice their lower to their higher natures, and that thus they be able to do away with the tree of knowledge of good and evil and live on the tree of life. Thus they would pierce the veil of darkness, overcome the elemental powers, and make it easier for their way of attainment.

Gichtel now knew that his complaints when darkness had surrounded him, and his efforts seemed to bear no fruit, had been wholly unjust. He realized now that during all that time the spitual tree with its many branches had grown up within and without.

Though Gichtel and Ueberfeld had attained to inward peace, they did not rest and throw their weapons away, for the old enemy was active in their inexperienced comrades. Through the contest that Gichtel had so earnestly waged for many years, he had acquired great spiritual riches. He had become like a strong tree, which could resist all storms. He was, apparently, like other men, but could anyone have seen his inner man he would have been astonished at its brilliance. On one occasion when Gichtel had suffered, apparently without hope, for many years, he did not think that his spiritual body could have developed during that time and he earnestly prayed that his inner vision might be opened that he may see it. His prayer was granted. He saw his spiritual body, but its brilliance was so

intense that it affected his physical sight. His experiences in the interior and exterior life had given him such power and confidence that he feared nothing on the inner or outer planes.

The foundation and bond of our friends was love, in which they constantly exercised themselves. For love only is powerful enough to conquer death. During the time of Gichtel's rebirth, his chief consideration was: how he should perfectly carry out the admonition in the Christian catechism "Thou shalt love, trust, and fear thy God with all thy might," and this he tried to practice above everything else. They had no other teacher than Love; this enabled them to accomplish what would otherwise have been impossible.

#### CHAPTER XXXIV.

One of the weaknesses which Gichtel had to overcome was the desire to sleep during the day. To avoid this he would walk up and down, or stand, while at devotion in his room. He had discovered that when he gave up to sleep, his lower nature became stronger and could be more easily aroused (the elemental powers would enter through the Solar Tincture of his astral body).

When his higher nature reproached him for giving away to sinful thoughts he was greatly worried. In the earlier days he would confess his own and his brethren's sins, and thought that he did well thereby, but the more he confessed, the less power he felt. This lasted until he read Boehme, who said that those who continually think of their sins are like those who constantly carry about and offer their own impurities to others; and, also, "Leave your sins alone and you will soon be out of the house of sin." Then Spiritus Mundi tried to impersonate his God. It spoke to him in an authorative voice, that he should kill out his egotism and conceit, walk humbly and confess his sins, and not to think of himself as a proud and free spirit. But Gichtel recognized the voice and replied: "Thou evil one, away with you! My only will is to serve the inner God and trust in him. This is all I desire." The parable of the prodigal son was a great aid to him for in it he saw that in the heart of God is love, wherein there is no evil; and that, as in I Cor. 13, God did not wish to see sin nor have it confessed. This he kept constantly in mind, and spoke of it to many others.

*To be Continued.*

## A COMMENT.

By B. E. G.

**A** learned Doctor of Divinity, pastor of an historic Brooklyn church, recently addressed, in New York, an audience of twenty-five hundred men upon the subject, "Patriotism and Love of Country." He labored energetically for nearly an hour to convince his hearers, who came from the great middle class socially and were laborers, artisans, mechanics, bookkeepers, shop keepers, and some professional men, that they should love their country and be patriotic, for three reasons: First, because a country's greatness and *grandeur* is dependent upon its wealth, and this country carefully guards the *sacred* rights of property owners and the sanctity of property. This reason was given first, and was the one most frequently referred to by the Reverend Doctor, and was clearly in his mind as the most important to be adduced.

Now I am earnestly interested in the welfare of my fellows, because their welfare includes my own, and I have a strong feeling against "socialism," but I should like to inquire, how and wherein are the rights of property holders more sacred than the rights of any other though he be not a property holder. Is the owning of property the purpose of life?

From the esteem in which the Doctor is held in the church world and from his importance in the world at large, he stands in a very large sense as the mouthpiece of the Church, and he probably correctly voiced the idea of theology and the church.

The other reasons for patriotism were given as "Education" and "Freedom of speech."

One should love this country "because it offers to all the opportunity of obtaining an education without cost," and, "One should love this country because it guarantees him freedom of speech." These last are two cogent and weighty reasons why one should be inspired by patriotism to uphold the Government and aid in the development of the resources of the Nation. But behind these there is a fundamental reason which is nearly lost sight of in the mad desire to realize to its fullest possibility the actuality of the Government's ability to preserve inviolate the rights of property, which the church considers are sacred.

If there is anything "sacred" in the right of holding prop-

erty, it is that he who produces shall have the right to use and enjoy the products of his labor. Does this, or has any government ever succeeded in securing to the producer the full benefit of his effort? If not, why not? Simply because we have not yet learned to adjust the balance between the rights of the individual, and the rights of the whole body of individuals. Our failure to learn how to strike the balance is due to a misconception of the purpose of life. We look upon life, taught as we are by theology, as a field of opportunities of which each is to seize as many as he can grasp, and, if possible, hold for his personal enjoyment all that he succeeds in seizing. This view is due to the disproportionate value which we place upon the personality. We confuse the soul with the personality, and so identify the man with his body, and its requirements and enjoyments.

The things of the world, all material things, should properly be considered as but the implements of the mind. The products of the soil, the riches of the earth, all things that minister to the sustenance and comfort of the body, and even the body itself are, one and all, for the use of the mind. They are not the end of effort, but the means of realizing that to which the mind is reaching. If the mind addresses itself only to the attainment of physical enjoyment, it will make the amassing of wealth the end of effort, and personal selfishness will be the one rule of conduct. The right of holding property will then be considered as sacred, and the property itself endowed with sanctity.

Against this the soul in man must ever protest. Property, the body, life itself, are all but the opportunities of the soul to perfect for itself an instrument for the fuller expression of its divine nature. The soul itself is holy, its rights alone are sacred, and its opportunities are in the very nature of things endowed with sanctity.

Education furnishes great and glorious opportunities and enormously multiplies the influence and power of the individual, but the power so gained can be used as effectively to retard progress as to forward it, unless the individual fully realizes his own responsibility. Responsibility is of the soul, and it is to his self, the soul, that every person is responsible, and to his soul that each must render his account. To his own soul shall every man answer for the deeds done in the body. This is the law, and "heaven and earth shall pass away, but not one jot or one tittle shall pass from the law until all shall be fulfilled."



Greater than any possible "sanctity of property," and more sacred than any right of holding property, is the most sacred of all rights in the whole universe, the right of each soul to the opportunity to work out its own development.

This includes more than the right to amass wealth, more than the mere right of free speech, more than the opportunity to acquire an education, which is too often merely the acquirement of information; for beyond all these lies "the far more noble and glorious purpose" of using them for the attainment of the aspirations of the soul.

I love my Country; I love her institutions; I love her sons and daughters who by glorious effort have secured so much of freedom as we now enjoy; but more than all, I love her because here, in this land, and by this people, is to be made sure and inalienable to every citizen the sacredness of the right of opportunity to work out the evolution of his own soul.

Now, in the childhood of the great race that is forming here, we may appear to be satisfied with the toys of wealth and personal power, but soon we shall grow to man's estate, and put away childish things. Then the toys will be relegated to the garret and we shall value them justly as only the toys which helped to develop the childish mind. As men, as souls, we shall address ourselves earnestly and effectively to the good of the whole and each man's greatest personal effort shall be to help the other fellow.

When this comes to pass there will be no need to explain patriotism, for it will have demonstrated itself. The guarantee of the equal right of opportunity is the foundation of the Nation's real greatness, and that desire to help each other which brings about the "Good of All," is the true foundation of real patriotism.

Patriotism based upon admiration of the Country's greatness and wealth is only emphasized selfishness. Let our ministers and all others get back to the original teaching of the Master, and learn the need and worth of unselfishness.

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There is no one the friend of another; there is no one the enemy of another; friends, as well as enemies, are created through our transactions.

## MOMENTS WITH FRIENDS.

At a gathering some evenings ago the question was asked: "Is a Theosophist a vegetarian or a meat eater?"

A theosophist may be a meat eater or a vegetarian, but vegetarianism or meat eating will not make one a theosophist. Unfortunately, many people have supposed that the *sine qua non* for a spiritual life is vegetarianism, whereas such a statement is contrary to the teachings of true spiritual instructors. "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man," said Jesus. (Matt. xvii.)

"Believe thou not that sitting in the dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants. . . . Oh devotee, that this will lead thee to the goal of final liberation," says the Voice of the Silence. A theosophist should use his best judgment and always be governed by reason in the care of his physical psychic and mental health. As regards the matter of food the first question which he should ask himself is "What food is necessary for me to keep my body in health?" When he finds this out by experiment then let him take that food which his experience and observation show him to be best adapted to his physical and mental requirements. Then he will be in no doubt as to what food he shall eat, but he will surely not speak or think of meatarism or a vegetablearianism as being qualifications of the theosophist.

"How can a real theosophist consider himself a theosophist and still eat meat when we know that the desires of the animal are transferred from the flesh of the animal to the body of the one who eats it?"

A real theosophist never claims to be a theosophist. There are many members of the Theosophical Society but very few real theosophists; because a theosophist is, as the name implies, one who has attained to divine wisdom; one who has united with his God. When we speak of a real theosophist, we must mean one having divine wisdom. Generally, though not accurately, speaking, however, a theosophist is a member of the Theosophical Society. The one who says he knows the desires of the animal to be transferred to the body of one who eats it proves by his statement that he does not know. The flesh of the animal is the most highly developed and concentrated form of life which may be ordinarily used as food. This represents desire, certainly, but the desire of the animal in its natural state is much less painful than desire in the human being. Desire in itself is not bad, but only becomes bad when an evilly disposed mind unites with it. It is not the desire itself which is bad, but the evil purposes to which it is put by the mind and to which it may induce the mind, but to say the desire of the animal as an entity is transferred to the human body is an incorrect statement. The entity called the *kama rupa*, or desire-body, which actuates the body of the animal, is in no way connected with the meat of that animal after death. The desire of the animal lives in the blood of the animal. When the animal is killed, the desire-body passes out of its physical body with the life blood, leaving the flesh, made up of the cells, as the concentrated form of life which has been worked up by that animal from the vegetable kingdom. The meat eater would have quite as much right to say, and be more reasonable if he did say, that the vegetarian was poisoning himself with prussic acid by eating lettuce or any of the other poisons which abound in vegetables, than the vegetarian could truly and correctly say that the meat eater was eating and absorbing the desires of the animals.

**"Is it not true that the yogis of India, and men of divine attainments, live on vegetables, and if so, should not those who would develop themselves avoid meat and also live on vegetables?"**

It is true, that most yogis do not eat meat, nor do they who have great spiritual attainments, and who usually live apart from men, but it does not follow that because they did, all others should abstain from meat. These men have not spiritual attainments because they live on vegetables, but they eat vegetables because they can do without the strength of the meat. Again we should remember that those who have attained are quite different from those who are trying to begin to attain, and the food of the one cannot be the food of the other because each body requires the food most necessary to it to maintain health. It is pathetic as it is amusing to see that the moment an ideal is perceived the one who perceives it is likely to suppose that it is within his reach. We are like children who see an object far away but who ignorantly reach out to grasp it, unmindful of the distance intervening. It is too bad that would-be aspirants to yogiship or divinity should not imitate the divine characteristics and the spiritual insight of divine men instead of aping the most physical and material habits and customs, and thinking that by so doing, they also shall become divine. One of the essentials to spiritual progress is to learn what Carlyle calls "The Eternal Fitness of Things."

**"What effect does the eating of vegetables have on the body of man, as compared with the eating of meat?"**

This is largely determined by the digestive apparatus. Digestion is carried on in the mouth, stomach and intestinal canal, aided by the secretions of the liver and pancreas. Vegetables are digested chiefly in the intestinal canal, whereas the stomach is principally a meat digesting organ. The food taken into the mouth is there masticated and mixed with saliva, the teeth indicating the natural tendency and quality of the body as to its being herbivorous or carnivorous. The teeth show that man is two-thirds carnivorous and one-third herbivorous, which means that nature has provided him with two-thirds of the entire number of his teeth for eating meat and one-third for vegetables. In the natural healthy body this should be the proportion of its food. In a healthy condition the use of one kind to the exclusion of the other will cause an unbalancing of health. The exclusive use of vegetables causes fermentation and yeast production in the body, which bring in all manner of diseases that the human is heir to. As soon as fermentation begins in the stomach and bowels then there are yeast formations in the blood and the mind becomes unsettled. The carbonic acid gas which is developed affects the heart, and so acts on the nerves as to cause attacks of paralysis or other nervous and muscular disorders. Among the signs and evidences of vegetarianism are irritability, lassitude, nervous flushes, impaired circulation, palpitation of the heart, lack of continuity of thought and concentration of the mind, a breaking down of robust health, an oversensitiveness of body, and a tendency to mediumship. The eating of meat supplies the body with the natural force which it requires. It makes of the body a strong, healthy, physical animal, and builds up this animal body as a fortress behind which the mind can withstand the onslaughts of other physical personalities which it meets and has to contend with in every large city or gathering of people.

The archetypal quaternary predetermines and directs; the procreative obeys the plan; the human or divine decides the use to which that which has come into existence shall be put, and thus the last becomes the archetypal quaternary of the next manvantara.

The Zodiac.

# THE WORD.

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## THE ZODIAC.

### IV.

**T**HEN the parts of the body through which these principles operate lie along the spine. Along the spine man raises procreative functions to spiritual powers. Thus he builds a bridge from the physical to the spiritual world—across the psychic world. The parts of the body which represent thought, individuality, soul and will, and which unite man with the divine, are: The terminal filament from the gland of Luschka to its juncture at the spinal cord (♄); the spinal cord proper from its end to a point a little above the heart (♃); that part of the cord which lies between the shoulders (♋); and that part of the cord which passes through the cervical vertebrae (♁)

Thought begins the third quaternary. The cauda equina represents the numerous currents of thoughts as they arise in the body, but the terminal filament is the representative of the principle of thought. The cauda equina is a set of nerves spread out in fan-like manner and gathered together at the end of the spinal cord. It is the line of communication between the end of the cord and the gland of Luschka, which is situated at the extreme end of the spine and symbolizes masculine sex, even as thought is the line of communication between the mind and desire. The conscious germ at the gland of Luschka or the lower part of the terminal filament may, according to the nature

of the thought, pass down from the desire—and out into the sense world—or remain in the body and rise upward from desire through thought and unite with its individuality.

Life and thought are the two opposites on the same plane, which is the plane of leo—sagittary ( $\Omega - \#$ ). Thought is the complement, completion and attainment of life, and thought is on the upward arc on the same plane. Thought guides life into form, develops sex, and raises desire into thought. Life builds up the forms of all things into visibility, but thought determines what those forms shall be. Life and thought are the two lower points of the triangle  $\varphi, \Omega, \#$ . It depends on thought as to whether its complement, life, shall pass on through the upward arc of the circle to the highest realms, or shall by way of the desires return into this lower earthly world of senses and forms. If it passes downward it loses its individuality and unites with the world; if it aspires upward it reaches to and becomes one with its individuality. In this sense thought is the entrance to the realm of the inner senses, and also the process of the building of the body from and in which these inner senses grow.

Individuality is represented by the spinal cord just above the heart. When the germ rises to this point in the cord, breathing stops. The flood gates of the heart are closed; the circulation of the blood ceases. The desires and forms are blended into one. The mind then ceases to function and all thoughts are suppressed. The personality disappears. Then knowledge comes, individuality stands forth, alone, self-shining; I-am-I.

Breath ( $\omin�$ ) and individuality ( $\mathcal{V}$ ) are the two opposites, on the same plane ( $\omin� - \mathcal{V}$ ) and of the same principle. Breath and individuality are the beginning and end of this evolution as far as humanity as a whole is concerned. Breath represents that which breathes all things and part of itself into manifestation through the involution of life, and form, and sex. Individuality represents the evolution of the breath through sex, and desire, and thought, to knowledge of itself, of I-am-I.

Soul is represented by that part of the spinal cord which is situated between the shoulders. When the conscious germ rises to this point it loses all sense of separateness and aloneness. It becomes wise and uses its knowledge wisely. It enters the heart of humanity and inspires all beings with the spirit of love, of unselfishness, and of good deeds for others, though others may not know.



Soul ( ♄ ) is on the same plane as substance ( Π ), ( Π - ♄ ) but vastly advanced in evolution. It is the highest development of substance. Soul is the divine androgyne in each human being and is the source of the love which is expressed by every being according to its nature and capacity.

That part of the spinal cord which passes through the cervical vertebrae is the representative of will ( ✕ ). It is the means of transmitting consciousness (represented by the head) to the body through motion ( ♂ ). Through will come all voluntary movements of the body. It, will, is also the means of the conscious passing of the will-germ from the body to the head. Will is the bridge between the beings and worlds, manifested or unmanifested, and the changeless consciousness.

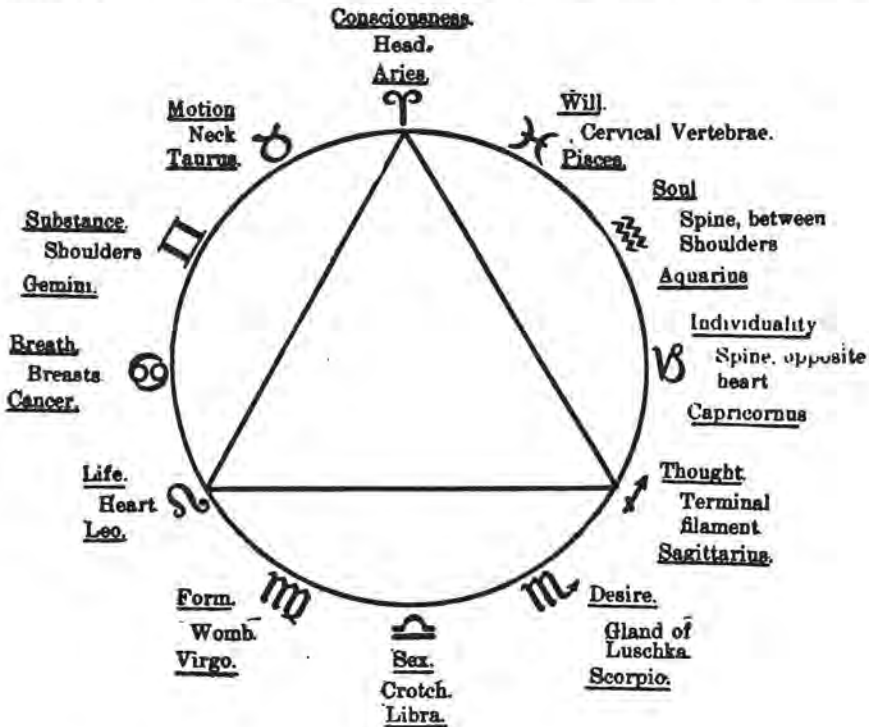


Figure 3.

Thus we have three quaternaries by which the zodiac has been represented. Each quaternary acts from its own world for its own purpose and in its own place. The archetypal quaternary ( ♈, ♂, Π, ♄ ) predetermines and directs what is to come into existence. The procreative quaternary ( ♌, ♍, ♎, ♏ ) obeys the

plan furnished by the archetypal quaternary: The human (or divine) quaternary (†, √, ∞, ×) decides what it shall do with that which has been brought into existence, and whether this shall be used for the purpose which its tendencies suggest, or whether it will be used for a different purpose; whether the body received will be used for animal needs and ends or for divine purposes. This decision—human or divine—put into practice, effects forms and becomes the archetypal quaternary of the next evolution.

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I held that a man should have traveled thoroughly round himself and the great terra incognita just outside and inside his own threshold, before he undertook voyages of discovery to other worlds. Let him first thoroughly explore that strange country laid down on the maps as Seauton; let him look down into its craters and find whether they be burnt out or only smouldering; let him know between the good and evil fruits of its passionate tropics; let him experience how healthful are its serene and high-lying table-lands; let him be many times driven back (till he wisely consent to be baffled) from its speculative northwest passages that lead only to the dreary solitudes of a sunless world, before he think himself morally equipped for travels to more distant regions.—*Lowell, Fire Side Travels.*

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## FREEDOM.

BY ALICE LE PLONGEON.

As stars unfaltering in their orbits roll  
 So he who casts off FEAR pursues his way;  
 From life to death, from death to birth, he glides  
 Through good and ill, enduring much—nor chides  
 Adversity, which masks the golden ray  
 That leads to joy and peace—the final goal.

## THE KEY OF THE UNIVERSE,

BY ALEXANDER WILDER, M.D.

ONE summer afternoon, some twenty years or more ago, a neighbor in Roseville invited me to his house, where a visitor was showing a radiometer. Professor Sir William Crookes had devised the toy some little time before, and the scientists were propounding their theories of its motion. The instrument consisted of a needle-support on which was fixed a vane with four wings. It was placed in a vertical position, under an exhausted receiver, and suggested a miniature water-wheel standing on end. When exposed to the light it revolved incessantly, but stopped instantly whenever the light was excluded.

The peculiarity of propulsion by the influence of light suggested the analogy to the revolutions of the earth and other planetary bodies. The radiations of actinic force from the sun are centrifugal, as in the radiometer, and if there had been no restraining principle, would have sent them all out into the infinite space, and perhaps into chaos outright. But the centripetal force, as every pupil in science knows, holds them fast in orbits and compels them to make their journey in circles in an orderly manner, thus subserving the ends of their existence. I have never taken pains to elaborate this concept properly, or even to establish its correctness; but it is enough to note that a single principle must be operative through the whole activity of creation, while a twofold manifestation of it, in seeming conflict, is essential and constant in the carrying onward of its works.

This principle is often explained as the "operation of law." But it related only to a stage in the process of causation. It is the outcome of will and intelligence, and implies that a persistent energy is its source. The Zoroastrian system as held by the Parsees, is based on this postulate. It ascribes personality to these superior forces, giving them a religious as well as philosophic form. It assigns the Cause of all to a divine being, denominated Zeruan, the Infinite. Associate and yet subordinate are the two forces or "minds," rivals to each other, and in conflict for superiority, one creating and bringing to perfection, the other impeding and destructive. This conflict is manifested in the operations of nature, and has no cessation so long as the world endures.

Nowadays, however, we continue, though it be somewhat in the character of sciolists, to acknowledge after some perfunctory form, the Absolute Essence; and very many are prone to think of the universe as being after the manner of a clock which has been wound up and set to moving, and receives no further attention till it runs down. We do not profit by such conjecturing. We would be no more successful in the endeavor to define the extent and resources of the Infinite, than in an attempt to ascertain with a gallon measure the capacity of the ocean. We can do no better than to hold them in profound veneration. Nevertheless, we are by no means restrained from enquiring into the laws and modes of operation by which all things occur with us and around us. There is an inherent curiosity in us which prompts to such investigation, and we have a measure of ability to comprehend why and how the various phenomena take place and become manifest. There is no limit in this, except such as is imposed by the imperfectness of our development, which oftentimes occasions an obtuseness of the understanding, or an incapacity to appreciate such knowledge. With such conviction, we may venture to interrogate respecting some of the operations of the universe.

The achievements of the later centuries embolden us to such enquiry and speculation. We can hardly view the universe as a vast lifeless machine operated by mechanic force, but rather as an organism influenced by a vital principle. Essence is by means of existence and not apart from it, is the declaration of that philosopher of modern times, Emanuel Swedenborg; and the one is not possible without the other. We find the counterpart to this statement in the world of nature, that everything subsists by virtue of polarity. In the magnet one pole is essential to the existence of the other, and neither is without the other. An ingenious author\* attempts to elaborate these conceptions, setting forth that electricity is the operative force that gives form and substance to all visible things, and that matter is but the garment of the invisible electric forces. This concept in its principal phases is evidently reasonable and worthy of favorable consideration. Life and mind are behind all manifestations and the analogous statement is made in the New Testament in the *Epistle to the Hebrews*: "By faith we cognize that existing things are set in order by the permeating (rêma) of

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\*George W. Calder: *The Universe an Electric Organism.*

Divinity, so that the things which are visible have not come into existence from those which are apparent to sense."

Although we may not be quite ready to accept without qualification all that is suggested by reputed scientists in relation to these subjects, it appears reasonable that the universe is the product of electric forces, and that its various operations are carried on unceasingly through their agency. The negative something called "matter"\* cannot be intelligently comprehended except from such a point of view. Boscovich, the eminent Italian savant affirmed that in the last analysis, matter consisted of points of dynamic force. Faraday regarded this as capable of being demonstrated. It is disputed, however, by other scientists of different habits of thinking, one of whom affirms that the atom has the power to assume form and to create form, and that matter and force can not be transformed into each other. This may be correct, so far as present scientific knowledge extends, but further demonstration is to be desired. We may, however, regard the question thus far as abstract.

The assumptions which have been made are not to be disputed because they are not duly demonstrated. The human mind is capable of conceptions and intuitions that may not be scientifically demonstrable, but nevertheless are true.

It may be presumptuous, but it does not seem wonderful that with the later discoveries and demonstrations of electricity, it has been imagined that in this agent the Key of the Universe has been found. As the outcome and manifestation of the One Mind and Energy it is logically evident that unity extends through every department of the creation. One agency must be present accordingly everywhere. What little is known of the nature of electricity, seems to warrant the supposition that it is that agency. In the characteristics of positive and negative, the duality which exists universally is strikingly displayed. It is

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\*Emanuel Swedenborg describes matter as a sort of debris of spirit, resulting from the privation of vital energy. "There are three atmospheres, both in the spiritual and natural world," says he. "These are separate from each other according to degrees of altitude, and in their progress toward lower things, they decrease in activity according to degrees of breadth. And since atmospheres in their progress toward lower things decrease in activity it follows that they constantly become dense and inert, and finally in outmost become so dense and inert as to be no longer atmospheres but substances at rest, and in the natural world fixed like those on earth that are called *matters*. Such is the origin of substances and matters."

Angelic Wisdom Concerning the Divine Love and Wisdom, Page 305.



inferable therefore that electricity is in a peculiar sense, the creative and governing energy of Deity. That something which we call life, but which we cannot describe except negatively exhibits various phenomena which we recognize as electric. Observing these facts, and venturing to make the deductions which are thus suggested we may not only regard the universe as an organism, but consider electricity as its organiser and sustainer. The negative element, matter, is evidently the product of electric force, and all the operations of the universe are carried on by virtue of electric propulsion, qualified and held in place and order by magnetic attraction. So far as we know, there may be solar systems coming into existence and others going out; or it may be, as seems more easy to imagine and comprehend, that the universe is sempiternal with its Author.

The phenomena of heat and light which are so essential to our mundane existence, are attributed to the sun. Nevertheless, in the sense by which we commonly understand things, this is an illusion. Every ascension made by a balloon, or by the climbing of a mountain, leaves warmth wofully behind; and the peaks capped with snow in summer time afford irrefutable testimony to the most obtuse understanding. It is unequivocally certain that the space occupied by our solar system through which our earth and the other planets run their course is absolutely cold. In such case the sun can by no means be regarded as a central mass of fire heating up space, fed perhaps from comets and meteorolites, and so destined to burn out at some future period, leaving all the tributary planets and their inhabitants hopelessly to perish from cold.

The phenomena of light is parallel with that of heat. It can hardly be set forth as an emanation, and so far as we know all the space between the sun, planets and other bodies in the celestial infinity, is dark as fabled Erebus.

We learn, however, that the emanations from the sun are of various intensity and quality. When they become intermingled with irradiations from the earth, there are different phenomena manifested, some known as heat, others as light, while others are not thus vividly apparent to the sense. But the last are revealed by the photographic plate, and it may be that they are impressing pictures upon the walls around us of what we are saying and doing, which some future scientific discovery may bring into plain observation. This property of radiant energy thus develops in our atmosphere of heat, light and chemical phenomena, and these are produced here in the atmosphere of

the earth from their joint operation. The actinic rays coming in different degrees of intensity and directness, effect resultant variations in the sensations, of warmth, light, and other phenomena.

It has been shown that light coming upon an object presses upon it with a definite degree of weight. Another discovery, far more far-reaching and revolutionary postulates that there exist in every atom of matter particles a thousand times smaller than matter. These are the ions or electrons of recent scientific discovery. Each of them is electric, and it has been conjectured that they are either electricity itself or its carrier. These electrons constitute the fourth form of matter which Sir William Crookes has promulgated. By their agency every function of life is performed, every operation in the realm of nature, every motion and revolution of the globes in the sky. The Marconi-graph is successful by their aid, and its inventor may truly be said to have harnessed the lightning.

The discovery of radium for a season set the scientific world agog. It emits heat, light and actinic force and yet undergoes no perceptible change or waste of substance; and it exhibits an energy so powerful that Sir William Crookes estimated that a gram was enough to lift the whole British Navy to the summit of the highest mountain in Scotland. Lord Kelvin surmises that it will, when fully investigated and exploited, overturn the whole doctrine of conservation of energy and correlation of forces. "Nevertheless, the foundation of God standeth sure."

As every existing thing is permeated by electric energy, it may be remarked that everything is luminous. The bat and the owl see in places that are dark to us, while the bright sun of noonday makes objects invisible to them. Our own bodies, opaque as they are, emit rays of light which animals can perceive in the night. Both light and sound are relative; the eyes that can see and the ears which can hear are accountable for the recognition of both. Pythagoras taught that the heavenly bodies moved in their spiral courses in accordance with the notes of music; so that, if we had ears properly attuned we might be able to hear "when the morning stars sang together." But what a storm of discordancies would then make life on earth unendurable. Even the imperfections of our senses have their compensations.

This polarity is admirably exhibited in the vegetable kingdom. The seed is deposited in the earth, and as it germinates,

the plumule goes upward, and radicle downward. The law of positive and negative rules. Every root and every branch of the tree is guided by the same law; and in the coniferous trees, they come but with a mathematical regularity, at prescribed distances apart and each in its proper direction.

If the various celestial worlds are floating in a region of intense cold, they are solids, and by no means composed of molten elements. The sun, that mighty magnet that holds the planets in their orbits while sending actinic emanations to them all, forcing them into motion, must be itself necessarily what the philosopher Anaxagoras declared, a stone. The earth is also of similar material. There are doubtless electric currents running through it in various directions heating and chilling as they go. For example in the Comstock mine in Nevada, in one section, over two thousand feet below the surface, it is warm and increases in warmth the lower the descent, in another section some thirty-five hundred feet below it is very cool. Such diversities are simply analogous to what is observed in the atmosphere at different points.

The ancient philosophers evidently had a knowledge and cognizance of this agent. They designated æther an igneous air, and wrote of it as a special form of atmosphere. In their scientific fabric, a cube at the bottom denoted the water; a globe next was the symbol of the earth; then was the crescent to indicate air and a lozenge to denote fire. The æther was beyond, alone and yet permeating all these. They wrote of it sometimes as a superior form of atmosphere impregnated with life, in which the gods and celestial powers had their abode; yet which was so subtile and refined as to penetrate and permeate everything in existence. It has also even been conceived to be the divine spirit, Deity itself, the omnipotent Zeus, the ever-present Indra, the celestial blue.

Thus the modern steadily moves on to rectify the field of the ancient philosophers. However loudly they may decry the men and wisdom of the past and boast of the grand discoveries and condition of later times, it is often but a recurring of the former achievements, the serpent with the tail in its mouth. The divine returns upon itself.

Francis Grierson remarks: "So far as we know, electricity is the soul of form. What we call brain-waves have an analogy to electric waves. We are being ruled by the seemingly impossible. The day is not far distant when the science of the

mind will treat material science as a plaything, and the spiritual power of intellect will kill Mammon like the stroke of an electric bolt, and brute power succumb to soul-force."

"Science may yet stumble upon the soul," says Sir William Crookes. That would be wonderful, for dissectors of the human body do not even find its lurking place. But let us hope while "the lamp holds out to burn."

"Who nobly does must nobly think,  
The soul that soars can never sink,  
And man's a strange connecting link  
Between frail dust and Deity."

"As thinkers, mankind have ever divided into two sects, Materialists and Idealists; the first class founding on experience, the second on consciousness. \* \* \* The materialist takes his departure from the external world, and esteems a man as one product of that. The idealist takes his departure from his consciousness, and reckons the world an appearance."—*Emerson, "The Transcendentalist."*

It has been well said:

"He needs no ship to cross the tide,  
Who in the lives around him sees  
Fair window-prospects opening wide  
O'er history's fields on every side,—  
Rome, Egypt, England, Ind and Greece.

"Whatever moulds of various brain  
E'er shaped the world to weal or woe,—  
Whatever empires wax and wane,—  
To him who hath not eyes in vain,  
His village-microcosm can show."

—*Lowell.*

## THE SONG OF THE SOUL VICTORIOUS.

ADAPTED FROM THE ORIENT.

I stand in the Great Forever,  
I lave in the Ocean of Truth;  
And I bask in the golden sunshine  
Of an endless love and youth.

And God is within and around me,  
All good is forever mine;  
To all who seek it is given,  
And it comes by a love divine.

In the deathless glory of spirit  
That knows no destruction nor fall,  
From immortal fires of Heaven  
To the plains of earth I call.

Who is this "I" that is speaking—  
This being so wondrous in might?  
'Tis part of the primitive Essence,  
A spark of the Infinite Light.

Blasphemous and vain they may call me;  
What matters it all to me?  
Side by side we are marching onward,  
And, in time, we will all agree.

Oh! I stand in the Great Forever!  
All things to me are divine;  
I eat of the heavenly manna,  
I drink of the heavenly wine.

In the gleam of the shining rainbow  
The Father's love I behold,  
As I gaze on its radiant blending  
Of crimson and blue and gold.



In all the bright birds that are singing,  
 In all the fair flowers that bloom,  
 Whose welcome aromas are bringing  
 Their blessings of sweet perfume,—

In the glorious tint of the morning,  
 In the gorgeous sheen of the night,  
 Oh, my soul is lost in the rapture!  
 My senses are lost in the sight.

Come back, oh my soul, in thy straying,  
 Let thy wandering pinions be furled!  
 Oh, speed through the heavenly ether,  
 To this prosy and sense-ridden world!

They say I am only a mortal;  
 Like others I'm born but to die;  
 In the mighty will of the Spirit,  
 I answer: "Death I defy!"

And I feel a power uprising,  
 Like the power of an embryo God;  
 With a glorious wall it surrounds me  
 And lifts me up from the sod.

"I am born but to die?" Oh, never!  
 This spirit is all of me;  
 I stand in the Great Forever;  
 Oh, God, I am one with Thee!

I think of this birthright immortal,  
 And my being expands like a rose,  
 As an odorous cloud of incense,  
 Around and about me flows.

A glorious song of rejoicing  
 In the innermost spirit I hear,  
 And it sounds like heavenly voices,  
 In a chorus divine and clear.

Oh, the glory and joy of living!  
 Oh, the inspiration I feel!  
 Like the halo of love they surround me,  
 With new-born rapture and zeal!

I gaze through the dawn of the morning  
 And I dream 'neath the stars of night,  
 And I bow my head to the blessing  
 Of this wonderful gift of light.

Oh, God, I am one forever,  
 With Thee, by the glory of birth!  
 The celestial powers proclaim it  
 To the utmost bounds of the earth.

Ye pilgrims of varied probations,  
 Ye teachers and saviors of men,  
 To your heaven-born revelations  
 My spirit shall answer "Amen!"

With you in the Great Forever,  
 With the children of earth I stand,  
 And this light flowing out like a river  
 Shall bless and redeem the land.

Oh, the glory and joy of living!  
 To know we are one with God;  
 'Tis an armor of might to the spirit!  
 'Tis a blossom that crowns the sod!

Thus I stand in the Great Forever  
 With Thee as eternities roll;  
 Thy spirit forsaketh me never;  
 Thy love is the home of my soul.

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My own experience is, that *every* new form of life we try is, just at first, irksome rather than pleasant. \* \* \* So my advice is, don't think about loneliness, or happiness, for a week or two. Then take stock again, and compare your feelings with what they were two weeks previously. If they have changed, even a little, for the better, you are on the right track; if not, we may then suspect the life does not suit you. But what I want to specially urge, there's no use in comparing one's feelings between one day and the next; you must allow a reasonable interval for the direction of change to show itself.—*Lewis Carroll, in a letter to a young woman.*

## THE ASTRAL WORLD.

BY EDUARD HERRMANN.

**A**LTHOUGH the term "Astral world" seems new and is little understood by many, yet it has been in use for centuries by the ancient philosophers as well as by those of the middle ages. In our time it was the celebrated French Kabalist, Eliphas Levy, who wrote most about it; and, after the inauguration of the Theosophical Society, many writers appeared who had something to say concerning the mysterious astral world and its denizens. All agree that there is, besides our physical and visible world, another, invisible, but also physical, although consisting of much finer matter than that which we are accustomed to. The Secret Doctrine explains it as follows:

All matter is condensed spirit; the condensing process of spirit is a very slow one, taking aeons of time and producing many states of matter. One of the principal agents in this slow evolution is vibration. The modes of vibration are not always the same, they are subject to great changes, and these changes of vibration necessarily produce changes in the matter of which the universe is composed. The highest thinkable rate of vibration would produce matter so fine, that no human being could ever be able to recognize it as such, whilst the lowest rate of vibration calls forth matter of coarse quality.

The state of development in which our world is now, is the result of a comparatively slow rate of vibration which allows matter to become visible—we call it physical matter.

Now, if we accept the teaching that thoughts are matter, a teaching which is proven by the possibility of transferring thoughts from one mind to another, we come to the conclusion that thought matter must be of a higher rate of vibration, because it cannot be seen. Two things are thereby proven: (1) that we are constantly surrounded by finer matter, and, (2) that this finer matter is invisible. But this invisible matter is not really the matter of the astral world; it is finer than astral matter, for the latter sometimes becomes visible.

Take for example a vivid dream. There is no person who has not seen different kinds of forms in his dreams; forms which are sometimes so distinct that we seem to have physical objects before our eye. Well, they are physical; only the matter of which they consist is much finer than the matter of the outer

world; they are astral forms, made of astral matter; and the reason that we are able to see them is that in sleeping we enter the astral world, that state in which the vibrations are higher than in our waking state. Proof of this assertion is, that our thinking process is then many times quicker than when we are awake. In a few seconds we may dream a whole novel which it would require hours to read. A gentleman who had once been on the point of drowning, told me that in the short interval between sinking down and being brought to the surface by his friends, he had lived his life all over again. He had played as a child, had studied in school, in the university, had entered business, social life, had married, educated his children and was on the point of dying, when he suddenly awoke to life again.

This story proves furthermore that not only in sleeping, but in dying we enter the astral world—a statement which was made long ago by H. P. Blavatsky.

Now, materialists will say that all this does not prove much, since it is only our imagination that creates the dream pictures.

True, it may be imagination that calls astral forms into being, but who knows what imagination really is? Who knows if it was not also some kind of imagination that created the forms of our physical world? And is the difference between the two worlds really so great that we should regard the manifestations of the one as hallucinations and those of the other as ever-existent things? Are not both fleeting shadows, impermanent forms, subject to continual change and decay, with the sole difference, that the one changes more quickly than the other? And for this very reason the finer matter is able to exert a much greater influence on us than the forms of the outer world, as we shall see further on.

The materialists who deny the existence of astral forms are ignorant; for scientists who have investigated the phenomena of spiritism, have proven beyond a doubt that such forms really exist. They have been seen, touched, weighed, photographed, at night and in broad daylight. Any one who is interested in these things can get enough information by reading Du Prel's works, or the proceedings of the Society for Psychical Research, or, best of all, "Aksakow's Animism and Spiritism." If after reading them he still doubts, let him go to a genuine spiritistic seance and see for himself.

Now, according to Theosophic teaching, the astral world precedes the physical in the order of manifestation, that is to say, all forms appear first as astral forms, clothed in fine astral mat-

ter. This permeates physical matter as air permeates water; so that we really live in all the different kinds of matter which preceded the formation of our physical matter. The objects of the astral world much resemble those of our earth, but they are transparent, owing to the finer matter with which they are surrounded; for the same reason they change their form with startling rapidity.

All our thoughts, all our feelings and desires, cause vibrations in the astral essence and are apt to create forms which are more or less distinct according to the strength and precision of our thoughts. A man, for instance, who has hundreds of vague or loose thoughts, produces only loose clouds of astral essence, while another who concentrates his thoughts for some time on a certain thing really gives form to that thing, which form may become so distinct that it can be seen with the physical eye. An illustration of this is the great English painter Blake, who always distinctly saw, or at least believed he saw the objects which his imagination created and which he was about to paint. The same thing happens to great poets who often see the persons of their imagination as living and moving entities.

We constantly create forms in the astral world by vibrations set up by our thoughts, and those thought forms are ensouled by our own life—they are alive for a time and able to exercise a certain influence on the astral bodies of those people to whom they are attached. The vibrations which called them into being are thereby transmitted to those persons, and in this way good or bad thoughts are spread far and wide, from mind to mind. But not only thoughts are thus transmitted, but feelings and desires, which may then produce a veritable epidemic of some kind or other. Take for example the French Revolution, where the thirst for blood spread over a whole nation and caused such dreadful killing of men, women, and even innocent children; or the terrible persecution of witches in the sixteenth century, when in Germany alone over two millions of women and girls were burned and drowned.

The astral forms which we create by thoughts, feelings, and desires are called artificial elementals; they are beings who live by the life power with which we endow them. As soon as this power is exhausted, they disintegrate and disappear. If, for instance, a man is murdered, and the force of his last thoughts concentrates in the desire to let the world know that such a crime has been committed, then his dying thought can create an astral form which becomes visible and able to give expression to his



last desire. We then have a spectre, a ghost, a haunted house. Or if a bad man sends out a thought of deadly hatred toward another man, this thought may become a dangerous elemental which tries to enter the astral body of the victim. It may even kill the latter, if he does not know how to protect himself. This kind of sorcery was practiced in the middle ages and is even now done consciously among some people of Central America, China, New Caledonia, Borneo, and unconsciously by many western people. Investigations and experiments in hypnotism have proved that it is possible to transfer thoughts of pain and suffering to other people, and I do not doubt that this is now sometimes done by revengeful persons, in order to hurt someone. The time will surely come when thought-crimes will be committed everywhere, and this is one of the reasons why we should investigate the hidden laws of nature and develop the divine powers latent in every man, for they alone can protect us from those practices of the black art.

Happily, eternal justice is always silently working. An artificial elemental which is created by hateful thoughts cannot enter the astral body of a man who has no hate in his mind. In such a case the injurious thoughts which were sent out rebound back to their creator whom they strike with a force proportionate to that of their projection. The same law pertains to good thoughts. If a thought of love or friendship, of protection or help is sent out towards a person who is not worthy of it, that thought is not lost, but returns and adds to the power of that good soul which had sent it out.

This teaching shows how important it is to know some of the laws which govern the hidden or astral world; but, it must not be forgotten that the more we know of the laws, the greater becomes our responsibility if we deliberately send out thoughts that may cause suffering. It is known that many a sickness originates through thoughts of anger, hate, jealousy or envy. In many of such cases artificial elementals are created who injure us or others. They also produce national or racial feelings, for we are all constantly surrounded by thousands of elementals who embody certain ideas and call out from us similar vibrations. Most people are very receptive to such influences, and the less they know of them, the easier do thoughts of others reach them. In consequence, such people become automatons who reproduce the thoughts of others and thereby intensify national prejudices. The struggle for life is so hard, and the moral and religious teachings which young people receive are very often so unphilo-

sophical and unsatisfactory, that we must not wonder if thoughts of fear, hatred, envy, revenge, superstition, go out into the astral world and create myriads of those demons which we call artificial elementals, whose only object is to enter the minds of other people in order to arouse there the same destruction through vibrations. Truly if it were not for the thoughts of love, goodness, wisdom, kindness and forgiveness which are sent out by greater and stronger souls, the human race would have destroyed itself long ago. It is the duty of all men, but especially of Theosophists because they are taught the secret working of astral forces, to become masters over their thoughts, in order not to people the astral world with those dangerous phantoms which are bound to cause evil and eventually to destroy humanity.

The artificial elementals are not the only beings who live in the astral world; there are others called true elementals, who were not created by man, and who have a certain work to do. They are the elementals of the fire, water, earth, air, and ether, in which they live and do the work pertaining to the respective elements.

Theophrastus Paracelsus speaks at length about these elementals and explains their nature as follows: "Although the elementals resemble men more than animals, yet they are not men nor are they animals; they have some power of reasoning but no immortal souls. They can live only in their respective elements, the astral counterparts of air, fire, water, earth, just as we live only in the air and not in fire, or water, or earth." Paracelsus distinctly says those elementals have bodies which are composed of matter that is much more subtle and refined than ours, wherefore, they can penetrate everything physical. He describes the Undines (water elementals), as being of about the size and form of the human figure; the Gnomes (earth elementals) as not quite five feet in height; the Salamanders (fire elementals) as very thin, long, and constantly changing their forms. The elementals of the air, which he calls Sylphs, are nearest to man because they live in the same element; they are taller and stronger than the others. All these beings are more highly developed than animals, but are one grade lower in the evolutionary scale than man, wherefore their constant desire is to become men and to unite with them.

The Germans have some beautiful legends, in which the elementals fall in love with human beings, and if that love is returned they may become immortal by uniting with them and receiving a divine soul. H. P. Blavatsky says: "The elementals,

or nature spirits, can not in this manvantara become men; they personify powers of nature like electricity, light, and air, and are servants either of nature or of adepts in white or black magic." The elementals are spoken of in the legends of all nations, and have been seen by many people, notwithstanding the denial of materialistic professors. It is most always these elementals which produce the manifestations of spiritism, and not the spirits of the dead as so many believe. They do it by condensing ether so as to form bodies that are visible and tangible for a time; and the models for those bodies are taken from the thought pictures which are always latent in the minds of the sitters. This explains the semblance of the materialized forms with dear departed ones, seen in spiritualistic seances.

The general division into fiery, airy, earthy, and watery elementals is fairly correct, but it will not cover all classes because there are some with forms of their own.

There is not a single thing taking place about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in our body. "In storms you should see them, how they move about."

A very similar teaching we find recorded by philosophers of by-gone ages. Aristotle and Proclus say that there is no empty space in the universe; that there are living beings everywhere. Demons, they call those beings who live in the elements and to whom they ascribe etheric, half-material bodies. Although these demons have little intelligence, yet their work is in the elements and they are concerned with the building of forms in the mineral, vegetable, animal, and human kingdoms. This they do first on the astral plane, for it must be remembered that no physical form can appear before it has been worked out in the astral.

Besides the nature elementals, which are the normal population of the astral world, there are other entities who travel in and through it. These are, first, the white and black adepts and their pupils, who have learned to leave the physical body at will and to retain consciousness when in their astral body. They are those unseen workers on the astral plane, who may influence humanity to a great extent, be it for good or evil, according to their own unselfish or selfish aims and ends. It has been pointed out by H. P. Blavatsky that the great power which certain religious institutions have, is principally due to such influences from the astral world, and there is no doubt that many well meaning seekers after truth have been led astray by them. Furthermore there

are psychics who leave their physical body when they are asleep or in a trance. We all do this very often and roam about in the astral world without knowing it. If we fall asleep with the strong desire to retain consciousness when we escape in our astral body, we may sometimes get a glimpse of what it sees, or feels, or hears; especially is this the case in the moment it leaves the physical body, which produces an agreeable feeling of freedom as if floating in the air, or when it returns, which often produces the sensation of a heavy fall.

Then, there are in the astral world the remains of human beings who are on their way to devachan (heaven), or to reincarnation; for, as said before, the astral plane is the one nearest to the physical plane, and all human souls have to pass through it, before they come to physical manifestation as well as after the death of the body. It may be just as well to consider here the astral body of man, since it really plays an important part in his evolution. The teaching is that man did not always have a physical body such as he has now, but a much finer one formed of astral matter, out of which developed in the course of his evolution the molecular body. This process repeats itself every time a man is reborn; the astral body forms first and serves as a model round which the molecules aggregate and build up the physical body.

The astral body is the seat of feeling, and of all desire sensations. Although it is always formed of astral matter, yet it must be understood that astral matter has many grades of density. Now, the less a man is progressed in his evolution, the coarser is the matter which he attracts for his astral body, and consequently the coarser are his feelings and desires, so that it can respond only to passions and animal appetites. The latter are regular stimulants for such a man, while they do not exert a great influence on a more highly developed man whose astral body consists of more refined matter. The centres of the sense organs being in the astral body, their condition depends also on the development of the astral body. It is characteristic that activity is prompted from without in the less developed state and from within in the more highly developed state; so that the astral body of an undeveloped human being is drowsy and indifferent, the centres of the organs are inactive when not aroused by strong feelings of pleasure or pain from without. In this state the passions are really needed as an impulse to activity. If they begin to be mingled with a tint of unselfishness, as, for instance, in the love for a child or for a friend, then the higher vibrations of



these feelings attract finer matter for the astral body, which constantly changes its material according to the desires and emotions.

It is an important teaching that ought to be remembered, that there is always an interaction between our thoughts, feelings and desires, and the forces of nature. All those of an evil character attract evil forces and coarser astral matter, while good thoughts, feelings and desires produce more refined astral matter, hence it follows that the higher development of our astral body depends entirely on our thinking: nobody else does it for us. And it seems to be the design of nature, to so develop and vivify the astral body, that it may be brought under the complete control of its owner. When this is accomplished there is no break of consciousness after the soul leaves the physical body, because the finer vibrations of the astral world are transmitted to the astral brain, which then becomes the organ of thinking and enables man to gain knowledge of the astral world and its denizens, and to verify for himself the truth of these Theosophical teachings. Before this state is reached, nobody ought to try to get into contact with the innumerable beings that people the astral world, for it would be more dangerous to do this than to walk on a rope over the Niagara Falls. Many a daring explorer of the occult world has lost his life, health, or reason, in this attempt; for to expose himself unprotected and unprepared to the invisible dangers would arouse elementals that are deadly enemies of the human race.

Eliphas Levy says that such frivolous operations are apt to produce insanity, over-excitement of the nervous system, accompanied with terrible and incurable maladies, and even death, through cerebral congestion.

“One cannot play with the mysteries of life, death, and the invisible world, without being punished for it, and such serious matters ought to be treated seriously and with the greatest reserve.”

We must be satisfied with the knowledge which has so far been given out regarding the astral world, and if we conscientiously try to live the life that is necessary for our higher development, we may be confident that we are constantly perfecting our astral body, which is the bridge that connects us with the unseen world. And he who does this for any length of time will get proofs enough to convince him that the teaching is true and that we are influenced for good or for bad by the occult forces of the astral world.



The slow development which nature prescribes for all her children is the only rational way to perfection. How often do we see the unhappy state that is produced by a one-sided and hurried development of a certain gift or talent. Many a child has been made a physical wreck by its own unrestrained ambition, or, what is worse, by that of its parents or teachers. And we are all still children in regard to the tremendous and wisely hidden powers of the human soul. We must never try to enter the sanctuary of the unseen world before we are fully prepared for this last great step. It is entirely sufficient for us to know that the astral world exists, and that we live in it in our feelings, thoughts and desires; that we influence others with them and are in turn influenced by the thoughts of others.

All we can safely do is this: to refine those feelings and desires by directing them more to the spiritual needs of humanity than to material pleasures; by studying the life and work of the great men who have lived before us and who are recognized as sages, philosophers, great poets, statesmen, musicians, painters and architects. All such have done much towards leading humanity to a higher state of civilization, and they will continue to help us as long as we allow ourselves to be influenced by their immortal works. For all works are immortal that have their origin in the divine spirit of man; and we partake of this immortality if we receive the thought vibrations that were and still are sent out by those great minds.

Next let us work patiently and with firm determination on that most difficult task of getting perfect control over our thoughts, knowing that the origin of every good or evil deed is to be found in our thought, and that man cannot become perfect as long as he dwells in thought on imperfection. It will take us many more incarnations to become masters of our thoughts and desires, so that we will no longer create bad elementals in the astral world that may lead us or others astray. Only when this has been accomplished, when we have become so perfect that we cannot think an impure thought or speak an unkind word—then we are ready to face the dangers of the astral world, to pass through it unharmed by evil powers because there is nothing evil in our soul, and to enter the higher realms where the Masters live, and work, and wait for perfected humanity.

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

TRANSLATED BY

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

THIRD PART.

CHAPTER V.

THE GIVING OF FIRE.

1. Now there was no fire; only those of Tohil were there, and he is the god of the nation, the first of all did he create fire; already when Balam-quitze and Balam-agab perceived it.

2. "Alas! we have no more of the fire which had made itself. We are about to die of cold, repeated they." Then Tohil answered: "Be not distressed. It will be your business (to keep or) to destroy this fire of which you speak," answered he them.

3. "Verily, shall it be so? O god! O thou who art our support and provider (nurse). Thou, our god!" cried they to him, offering him presents.

4. Tohil spoke: "It is well, verily it is I who am your god, let it be so! It is I who am your lord! Let it be so!" was said by Tohil to the sacrifices. Thus the tribes warmed themselves, and they rejoiced because of their fire.

5. But afterwards began a great fall of rain, which extinguished the fire of the tribes, and much hail fell on the heads of all the tribes, and then fire was extinguished because of the hail, and there was none more of the fire that had made itself.

6. Then Balam-quitze and Balam-agab once more asked for their fire. "O Tohil! Verily, we die of cold," said they to Tohil. "It is well, be not distressed," answered Tohil. And straightway he caused fire to arise by striking on his shoe (after which he made fire come out, moving inside of his shoe).

7. Whereupon Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam, rejoiced, warming themselves once more. Now the fire of the tribes had also gone out, and they were perishing of

cold, whereupon they came to ask fire of Balam-quitze, Balam-agab, Mahucutah, and from Iqi-balam.

8. They were exhausted because of the cold and the frost, trembling, their teeth chattering, having no more life in them, their feet and hands numb, so much so that they could no more hold anything when they arrived.

9. "Please make no difficulties now that (we are) with you, to ask you to give us a little of your fire," said they as they arrived. But they were not well received, and then the heart of the tribes was filled with sadness.

10. Now the language of Balam-quitze, of Balam-agab, of Mahucutah, and of Iqi-balam was already different. "Alas, then! How have we departed from our language. What have we done, are we ruined? Whence is it that we have been led into error? We had but one single language, when we came from Tulan; one only was our method of supporting (the altar) and our education. What we have done is not well," answered all the tribes, in the forests and under the convolvuli.

11. Whereupon a man appeared before the eyes of Balam-quitze, of Balam-agab, of Mahucutah, and of Iqi-balam, and the messenger of Xibalba spoke to them on this wise:

12. "Verily, that is your divinity, it is he whom you sustain, and it is the representative and shadow of your creator and former. Hence give none of their fire to the tribes until they have given to Tohil, whom you have accepted as lord, what they have given you. Wherefore ask of Tohil what they shall give for getting fire," said (this messenger) of Xibalba.

13. His being was as that of a bat.

14. Now, they were filled with joy; the heart of Tohil, of Avilix, and of Acavitz likewise was exalted, while this (messenger) from Xibalba was speaking. And straightway he disappeared from their sight, without ceasing to exist (on that account).

15. Then arrived also the tribes which were likewise perishing of cold; (for there was) much hail, and, with the imperceptible rain, rain which was freezing, the cold was inexpressible (uncountable).

16. Now all the tribes met each other, shivering and stammering with cold, when they arrived there where were Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam. Great was the distress of their hearts, their lips and looks when filled with grief.

17. Then they secretly returned to the presence of Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam.

18. "Would you not have pity on us, us, who ask only a little bit of your fire? Was there ever, and was there ever found more than a single dwelling for us (all), more than one fatherland for us, when you were created and formed? Have pity on us," repeated they.

19. "What then will you give us in order that we have pity on you?" was answered them. "Well, we will give you money," answered the tribes.

20. "We do not want any money," answered Balam-quitze and Balam-agab. "And what then do you want?" "We shall straightway, ask it (of Tohil)." The tribes, in turn, said: "It is well." "We shall therefore ask it of Tohil, and later we will communicate to you," was answered them.

21. "What shall the tribes give, O Tohil, they who will come and ask of your fire?" said then Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam.

22. "Well, will they be willing to unite (themselves to me) under their girdle and under their armpits?"

23. "Does their heart consent, that they shall embrace me, Tohil? But if they do not wish it, I will not give them any fire," said Tohil.

24. "Tell them that (that will take place only) 'little by little, that not immediately (shall occur) their union under the girdle and armpit, says He to you,' shall you say." This was answered to Balam-quitze, Balam-agab, Mahucutah and Iqi-balam.

25. Then they gave forth the word of Tohil. "It is well, the union (shall take place), and it is also well that we shall embrace him," answered they, hearing and receiving the word of Tohil. Neither did they long defer (to fulfill their promise). "It is well, quickly (hurry)," said they, receiving the fire; whereupon they warmed themselves.

## CHAPTER VI.

### CIRCUMCISION.

1. There was nevertheless one band which stole the fire in the smoke, that of the house of Zotzil, and Chamalcan is the name of the god of the Cakchiquels, whose symbol is a bat.

2. Straightway their majesty, their great wisdom which was in them in the obscurity and in the night, with which they ever acted, came to them at Tulan.

3. Wherefore they came, and tore themselves away from them, and abandoned (the places) where the sun rises. "That is not our dwelling; let us now go see where we will plant it," then said Tohil.

4. Verily he spoke to them, to Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam. "First, before all else, render thanks, and arrange equally the holes of your ears, pierce your elbows, and offer the sacrifice of your elbows; this shall be token of your gratitude before God."

5. "It is well, answered they," piercing their ears. And they put these things in their song about their coming from Tulan; and their hearts grieved, when they started on the way, after they had torn themselves away from Tulan.

6. "Alas, we shall no more see here dawn at the birth of the sun that enlightens the face of the earth," said they, starting.

7. But many of them were left on the road; for there were some of them that remained there asleep, each one of the tribes rising so as to see the star which was harbinger of the sun.

8. This is the sign of the dawn which was in their thought, when they came thence where the sun rises, and their hope was the same, starting from that place which is far off, as is said to-day.

## CHAPTER VII.

### THE WAITING FOR DAWN.

1. At that time therefore they arrived at the summit of a mountain; then assembled all the persons belonging to the Quiche nation, with its tribes, and it was there they held counsel, mutually advising each other. And the name of the mountain is to-day Chi-piscab (of command or of notification), the name of the mountain.

2. And having gathered together there, they glorified themselves, giving themselves a name. "It is I. It is I who am the Quiche." "As to you, you are Tamub, that shall be your name," was said to (those of) Tamub. They spoke likewise to (those) of Ilocab: "You, you are Ilocab, that shall be your name; these three Quiche (names) shall not be lost, and our spirit or nationality is one," they repeated, imposing names on each other.

3. And it was then also that they named the Cakchiquels; (Gagchequels), because their name, and the same thing of those of Rabinal, which also became their name, and it has not been



effaced even to-day. There were yet those of Tziquinaha, whose name (is the same) at present. Here then are the names with which they endowed each other.

4. That is the place where they first held council, actually waiting for dawn, and spying out the appearance of the star which (shows itself) the first before the sun, at its rising. "Hence have we come; but we have separated," said they to each other.

5. For their heart was torn, and great was the suffering which they endured; they had neither food nor subsistence, except the handles of their sticks which they gnawed at, and they imagined they were eating, though, while coming, they had nothing to eat.

6. But their passage over the sea is not clear, as if there had been no sea, they passed to this side; for they passed on scattered stones and these stones had been rolled over the sands. Wherefore they called (that place) Cholochicabah, Boko-tahinakzanaieb, (*Arranged stones and torn sands*) a name which was given by them, in their passage in the inside of the sea, the water having separated, as they passed.

7. Now their hearts were broken by affliction. While they thus mutually advised each other, because they had nothing to eat unless a little water which they swallowed as a mouthful of maize.

8. And they were there gathered on the mountain called Chi-piscab, carrying along (with them) Tohil, Avilix, and Hacavitz. They observed a great fast, Balam-quitze with his wife Caha-paluna, (which was) the name of his wife; likewise also Balam-agab with his wife called Chomiha, observed it, as well as Mahucutah, on whom this great fast was (imposed) as well as on his wife, called Tzununiha; on Iqi-balam, and on his wife named Cakix-ha.

9. And it was they who were the fasters in the darkness and the night: great was their sadness, while they dwelt on the mountain to-day called Chi-pixab, and where their god continued to speak to them (mouth, entrance, whistle, Breathe).

## CHAPTER VIII.

### THE PLANTING OF THE GODS.

1. Now about that time it was said between Tohil, Avilix, and Hacavitz, (speaking) to Balam-quitze, Balam-agab, Mahucutah and Iqi-balam: "Now, let us start, now we must rise up, let us not stay here; carry us into some secret place.

2. "Dawn already approaches. (Would) your eyes not be filled with sadness, if we were taken by the enemy in these walls where we are on account of you, O sacrificers! Carry us off, therefore, each one separately," they repeated, speaking to them. "Very well, and since we are forced to go out (from here), we will seek (an asylum in) the forests," answered they all.

3. After that they took (their divinities), each one of them loading himself with his god, and then they entered Avilix in a bog, and its name was Evabal-civan (ravine of hiding) was thus expressed by them (when they found themselves) in the great ravine of the forest, to-day called Pavilix (in Avilix) where they left him; and he was left in this ravine by Balam-agab.

4. This manner of leaving (their gods thus occurred) in an orderly manner, and the first who was thus left was Hacavitz (whom they established) on a great pyramid, and Hacavitz is the name of this place to-day. There they founded also a town, and it was built in the place where was the god called Hacavitz.

5. Likewise Mahucutah was left with his god and this was the second god who was hidden by them; not, however, that Hacavitz established himself in the forests, since it was an uncovered mountain in which it was hidden.

6. Then came likewise Balam-quitze, who arrived there in the great forest, and Tohil arrived there to be hidden by Balam-agab, and the name of this mountain is at present called Patohil (*in Tohil*); then they celebrated this hiding of the ravine, the secret shelter of Tohil. Many serpents and tigers, vipers and "gantis" were there in these forests where he was hidden by the sacrificers.

7. And Balam-quitze, Balam-agab, Mahucutah, and Iqibalam, dwelt in common; together they awaited then the dawn on the mountain called Hacavitz.

8. Now there was only a short distance from the place where was the god of Tamub from that of Ilocab: Amag-tan (*Tan-town*) is the name of (the place where) dwelt the god of Tamub; there took place its dawn. Amag-uquincat was the name of the place where began the dawn of Ilocab; there abode the god of Ilocab, at only a short distance from the mountain.

9. There also (were) all the Rabinabians, the Cakchiquels, those of Tziquinaha, all the small and great nations; together they had stopped; together they awaited the dawn and the

appearance of the great star, called the "morning star," which, the first flies before the sun, at its rising as they said.

10. Together they were there, Balam-quitze, Balam-agab, Mahucutah, and Iqi-Balam. They had neither slumber, nor rest, and great were the groanings of their hearts and of their vitals concerning the dawn and the clearness which was to be. There, also, their faces covered themselves with confusion; a great affliction and a great anguish came to them, feeling themselves cast down because of their sorrow.

11. Till then had they come. "Without joy have we come, alas! Could we at last see the rising of the sun! How have we done that (all of us being) by the same sentiments in our fatherland, we have thus torn ourselves away from it!" said they all conversing with each other in the sadness and anguish and in the sobbing of their voices.

12. They spoke thus, and there was no means of comforting their hearts till dawn (should come). "For there indeed are the gods sitting between the ravines and the forests, in the tall grasses, and under filiceous mosses, where they are even without one having been able to give them boards (to sit on)," said they.

13. "The first is he, Tohil, Avilix, and Hacavitz. Great is their glory, great also their power and their might above all the gods of the nations! Infinite are their prodigies, inexpressible their voyages and marches in the cold and in the terror which their being (sheds) in the heart of the people!" (added they).

14. Their thought rests because of Balam-quitze, Balam-agab, Mahucutah, and Iqi-Balam, whose hearts are neither wearied nor cast down because of the god they have received, and which they carry since they have started from Tulan-zuijva, way down there in the East.

15. Now therefore they were there in the forests; it was the dawn which rises. In Tohil, in Avilix, in Hacavitz, as they are called to-day.

16. Now here was it that our forefathers and parents were made lords, and had their dawn; here also we will tell of the rising of the dawn and the appearance of the sun, of the moon, and of the stars.

## CHAPTER IX.

### THE DAWN.

1. This therefore is the dawn and the appearance of the sun, of the moon, and of the stars.

2. Great, therefore, was the joy of Balam-quitze, Balam-agab, Mahucutah, and Iqi-Balam when they saw the morning star, the first of all of them, she came forth with her shining face, when the first of all she appeared in advance of the sun.

3. Whereupon they opened the package (enclosing) their incense, which had come from where the sun rises, (and that they had brought) with the intention that it was to be of further service to them; all then together unrolled the presents they intended to offer.

4. *Mixtam-pom* (*Mixtal-copal*) is the name of the incense which Balam-quitze carried; *Caviztan-pom* is, after that, the name of the incense which Balam-agab carried, and that which Mahucutah carried was called incense of god; and these three (only) had any incense. This is then what they burned, while they danced with majesty towards the rising sun.

5. Sweet were their tears while dancing, while burning their incense, their precious incense. Whereupon they groaned over what they did not see, and that they did not yet see the rising of the sun.

6. Next, the sun began to advance. Animals, both small and great, were full of joy thereat; they rose up over the water-courses, in the ravines; they stationed themselves on the edges of the mountains, fixing their glances towards the direction whence came the sun. Whereupon the lion and the tiger roared. But the first lord that sang was he who is called Queletzu. Verily, all the animals were filled with joy; the eagle and the vulture beat their wings (as well as also all the other) birds both small and great.

7. Now the sacrificers were prostrate. Great was the joy they felt, together with the sacrificers of Tamub and of Ilocab, with the Rabinabians, the Cokchiquels, those of Tziqinaha, with those of Tuhalha, of Achabha, of Quibaha, those of Batena, with those of Yaqui-Tepev, as many tribes, indeed, as there are to-day. The crowds were numberless, and the dawn enlightened all these nations at the same time.

8. Then the face of the earth dried out because of the sun like to a man, and its presence warmed, drying the surface (the sun shaved itself) the earth.

9. Before the sun manifested itself the surface of the earth was muddy and humid, and that was before the sun appeared, and then only rose the sun, like to a man.

10. But its heat had no strength, and it only showed itself

when it rose: it remained only as (an image in a) mirror, and it is not really the same sun which appears to-day, it is said, in the histories.

11. Straightway thereupon Tohil, Avilix, and Hacavitz petrified, as also the gods of the lion, the tiger, the viper, the ganti, the white fire-rubber (*zaki-qoxol*); their arms cramped up to the branches of the trees, at the moment the sun, the moon, and the stars showed themselves, everything everywhere became solid, dry.

12. Perhaps would we at this very moment not be alive because of the voracity of the lions, the tigers, the vipers, the gantis and the zakiqoxol, perhaps our glory would not be existing to-day, if the first animals had not been dried up by the sun.

13. When he appeared, great was the joy felt at the bottom of their hearts by Balam-quitze, Balam-agab, Mahnucutah, and Iqi-balam; they were filled with a great joy, at the moment when appeared the dawn. Now, at this time, the population was not in a flourishing state, and it was only in small number, when it dwelt on Mount Hacavitz.

14. There appeared their dawn, and there they burned (the incense), and they danced, turning towards the East whence they came. There were their mountains and their valleys, whence had come they, who were called Balam-quitze, Balam-agab, Mahnucutah, Iqi-balam.

15. But here on the mountain they multiplied; it became their city, and here they were, when the sun moon and stars showed themselves; day broke, and the face of the earth became bright, (as well as) the whole world.

16. There also began their song, called Kamucu (*we see*), which they sang, and that their hearts and vitals quivered, which also they related in their songs.

17. "Alas, we were ruined in Tulan (Xibalba, Chihua-chen), we separated, and our brethren have yet remained behind!

18. "True enough, we have seen the sun, but they, where are they, now that dawn has just appeared?" said they to the sacrificers of the Yaqin nation.

19. "Yes, verily, Tohil is the name of the god of the Yaqin nation, which was called Yolcuat-quilzalcuat, when we separated down there in Tulan in Zuyva. That is the place whence together we came out, that is therefore the common cradle of our race, when we came," said they, the one to the other.



20. Then they called to mind their brothers (who had remained) there far behind them, of the nation of the Yaquis whom their dawn enlightened in those countries, to-day called Mexico; there is also a part of the nation which they left in the Orient; "Tepeu, Oliman, are the names (of the places) where they remained," said they.

21. Great was the anguish of their hearts on the (mountain) Hacavitz. The same (sentiment) also was felt by those of Tamub and Hocab; these precisely inhabited the forests, the region called Dan, where the dawn enlightened the sacrificers of Tamub, as well as their god, who was also Tohil (for there was not) but one single name for the god of the three fractions of the Quiche nation.

22. But there was the difference of this language from that of the Cakchiquels: for the name of their god was different, when they started from Tulan and Zuyva. Tzotziha-chimalcan was the name of their god: and he speaks still a language which (to-day) yet differs, and it was also from its god that the tribe took its name of Ahpozotzil and Ahpaxa, as they are called.

23. Likewise was changed the tongue of the god, when their god was given them down there in Tulan, and its tongue was changed near the rock, when, in the darkness, they came from Tulan. They were planted all together, and the dawn shone for all the reunited nations, the names of the gods following the order of each of the tribes.

24. Now we will tell of their abode and dwelling on the mountain; where all four lived together, Balam-quitze, Balam-agab, Mahucutah, and Iqi-balam, as they were called. Their hearts groaned about Tohil, Avilix and Hacavitz, who were yet hidden amid the tall reeds and the filamentous mosses because of them.

## CHAPTER X.

### THE TEMPLE-RITUAL.

1. This then is their resolution and the origin of the collocation of Tohil, when they presented themselves before Tohil and Avilix and they went to see and salute him, thanking him to his face, because of the dawn.

2. And they shone also in the rocks in the midst of the forests; only (by an effect of) their mysterious power their voice was heard when the sacrificers arrived before Tohil.

3. What was brought, and what was then burnt, was of no

valve: it was only rosin and the residue of the noh with the wild anise, which they burnt before their god. Then the god Tohil spoke and mysteriously also gave them a rule of conduct to the sacrificers.

4. Then, beginning to speak, they said: "Verily here shall be our mountains and our valleys. We shall still be yours: our glory and our fame have been exalted before all men: yours are all the nations, as we are your companions; watch therefore over your people, and we will give (it) your teachings.

5. "Give us not, before the eyes of the tribes, as a spectacle, when we shall be irritated by the words of their mouths and by their conduct; neither let us fall in any trap; but give us the children of the herbs and the bushes (animals), (give us) the females of the deer and of the birds.

6. "Deign to give us a little of their blood, poor as we are, and leave us the hair of these deer; take care of those who (are placed as) sentinels, to (see) the traps (which are spread for us). These will be symbols and consequently our lieutenants which you will manifest to the tribes."

7. (And the gods answered:) "Where then is Tohil? Will then be told you, and behold you shall manifest our symbols to their looks; but do not show yourselves; for you shall have other things to do; great shall your being be; you shall overcome all nations; you shall bring their blood and their life before your face; and those who still belong to us will come and embrace us," said then Tohil, Avilix and Hacavitz.

8. Under the form of young boys they transfigured themselves, when they let themselves be seen at the arrival of the presents (which were offered) before them. For then began the hunt for the young of all birds, for wild beasts, and this hunt was sanctioned by the sacrificers. When later on they had found birds and fawns, then they were about to shed the blood of the deer and of the birds on the edge of the (sacrificial) stone of Tohil and of Avilix.

9. Their blood having therefore been drunk by the gods, straightway the stone talked, at the same time that the sacrificers approached, coming to give their offerings. Thus, likewise, they did before the symbols (of their fathers), burning rosin, and they burnt also wild anise (and grass which was called) serpent-head.

10. The symbols of their (fathers) remained each one apart on the mountain, where they had been placed by their

(sons) : now these did not abide in their houses by day, unless they wandered over the mountains.

11. This is of what they nourished themselves: chrysalises of gadflies, chrysalises of wasps and bees which they sought (in the forests); they had nothing good to eat, and nothing good to drink. And then the path of their dwelling houses was not known, and it was not clearly known where their wives remained.

## PART IV.

### THE FOUNDING OF THE QUICHE NATION.

#### CHAPTER I.

##### THE HIDDEN PROPHETS.

1. Now many cities had already been founded, each apart (from the other), and each of the tribes was reunited to the cities which extended themselves along the roads, and their roads were open.

2. As to Balam-quitze, Balam-agab, Mahucutah and Iqibalam, it was no more seen clearly where they were. When they perceived people (of the tribes) passing along the roads, straightway they uttered a cry on the border of the mountains, and it was the plaintive cry of the jackal, and the cry of the wild cat they uttered, as also the roaring of the lion and tiger they made (to be heard).

3. And when the tribes saw these things on the way: It is just (as) the jackal that they howl and (as) the wild cat, it is as the lion and the tiger, said the tribes, as they had not been men in the thought of all the tribes; now it is to draw into a trap (the people of) our tribes that they act (as they do).

4. There is something which their hearts desire. Truly they are not terrified by what they do: they mean something by this lion's roaring and tiger roaring with which they cry when they behold one or two persons on their road, and they wish to finish with us.

5. Each day therefore (the sacrificers) came to their houses with their wives; but they brought nothing but gadfly chrysalises, wasp chrysalises, bee chrysalises, which they gave to their wives.

6. Each day, also, they went before Tohil, Avilix and Hacavitz, and they said in their hearts: Here is Tohil, Avilix and

Hacavitz, and we give them naught but the blood of wild beasts and birds: we pierce only our ears and elbows. Let us ask Tohil, Avilix and Hacavitz for strength and valor. Who then will blame the dead (which we imitate, among the people), of the tribes, when we kill them, one by one? said they to each other as they appeared before Tohil, Avilix and Hacavitz.

7. Then they pierced their ears and elbows before the divinity, gathered their blood with sponges, and filled the cup on the border of the (sacrificial) stone. But truly it was not stone then: such as young people. Each of them arrived then.

8. The sacrificers rejoiced again concerning this blood which they (had drawn from their veins), when arrived thus these signs of their works.

9. "Follow their ways, this is the means of saving yourselves. From down there, from Tulan, came, when you carried us off," was answered to them, a skin named pazilizib, and which was given us with the blood introduced into us: let them therefore rub themselves with the blood which has become the gift of Tohil, of Avilix and of Hacavitz.

*Might this be an apparition of the new sacrificers who succeeded, once more, the old ones?*

## CHAPTER II.

### THE CARRYING OFF OF THE TRIBES.

1. This is where began the raid on the people of the tribes by Balam-quitze, Balam-agab, Mahucutah and Iqi-balam.

2. Immediately after (took place) the butchery of the tribes, and those, they took them as they were out walking alone or by twos, without any one knowing when they carried them off. Whereupon they went to sacrifice them before the face of Tohil and Avilix.

3. Afterwards, as they shed the blood along the road, there were their heads which they threw separately on the road. And the towns said: "The tiger has devoured them." Only they said that, because (they saw) as if it was traces of tiger tracks, (and it was) their traces which they made without showing themselves.

4. They stole (thus men from) many towns, and very late only the tribes noticed it: "Is this then this Tohil, this Avilix, who enters in among us? It is certainly they whom the sacri-

ficers are nourishing. Where then may their dwellings be, that we may follow their tracks?" answered all the towns.

5. Then they took counsel, one with another. Then they began to follow the tracks of the sacrificers; but they were not clear. They were only tracks of wild animals, but tiger tracks they saw, without clearly perceiving their steps. But their steps were not very visible, for they had turned backwards as to make steps, to deceive the people by this means, their road not being clear.

6. For fogs formed (on these high places); there occurred obscure rains, and mud; there occurred also a little cold rain (and that was all that) the populations saw before them.

7. But their hearts grew weary in their search; in pursuing (these unknown enemies) in the roads, for the nature of Tohil, Avilix and of Hacavitz was great; and they went away towards the summit of the mountain, on the borders of the tribes they were decimating.

8. From that began the carrying off (which) wizards (imagined), when they carried off the (people of the) towns on every road, to slay them before the face of Tohil, Avilix and of Hacavitz, and that (these) saved their sons up there on the mountain.

9. Now Tohil, Avilix and Hacavitz had the appearance of three young people, (in) their demeanor, (and it was by) a special prodigy of the stone. There was a river where they bathed on the banks of the water, only to manifest themselves; (this place) was therefore named: "For the Bath of Tohil," and thus was the name of the river.

10. And often the towns saw them: but straightway they vanished at will, when they were perceived by the cities. Then suddenly the news spread that Balam-quitze, Balam-agab, Mahucutah and Iqi-balam, were present and thereupon was held a council of the tribes as to how to make them die.

11. And first the tribes wished to deliberate on the (means to) make fall in the trap Tohil, Avilix and Hacavitz. All the sacrificers said in the face of the tribes: "All shall be convoked and shall arise: let not even one or two battalions remain behind the others."

12. All reunited and arose, and taking counsel, they said, asking each other: "How (shall we do to) unravel the snares (which are spread before us by) the Quiches of Cavek, because it is the ruin of our vassals? We cannot see clearly (how is operated) this destruction of men by them.



13. "If we (are to) be destroyed by the continuation of this carrying off, well and good, but if this power of Tohil, of Avilix and of Hacavitz is so great, well, this Tohil shall be our god, and would to god you could capture him. They have not finished conquering us. Are we not a numerous people in our existence? Now these Caveks are only a handful in their entirety," added they when they assembled.

14. One part of the towns answered to the others, saying: "Who has seen them bathe daily on the banks of the river? If these are Tohil, Avilix and Hacavitz, here shall we right away take them in a snare in this place, and then will begin the defeat of these sacrificers," answered likewise the other part, taking up the word.

15. "But with what will we ensnare them?" repeated they. "This will be the snare in which we are to take them. As they are young men who appear, when they can be seen in the water, let two virgins go there also; let there be among them really the most beautiful and lovely girls, and let the desire to possess them come over them," answered they.

16. "Very well, let us go, let us seek two from among the most attractive virgins," added they, searching among their daughters. They were verily the whitest from among all the virgins, the virgins which they then sent off.

17. "Depart, O our daughters, go wash some linen in the river; and if you see them, these three young men, put yourselves naked before them, and if their heart desires you, call to them.

18. "And let them tell you: 'Might we go with you?' 'Yes,' shall you answer. And if they ask: 'Whence come you, whose daughters are you?' Then shall be said to them: 'We are the daughters of the lords;' and tell them: 'Let there come a token from you.' When they shall have given you somewhat, if they desire your faces, verily, give yourselves to them. And if you do not give yourselves, we shall kill you. After that our heart will be contented: when the token will be there, bring it hither, and it will be the token for our heart which they have come to you."

19. Thus spoke the lords, at the time when the two young girls were sent: these are their names, Xtah, the name of one young girl, and Xpuh, the name of the other. Now it was these two, named Xtah and Xpuh, which they sent out to the river, at the bath of Tohil, of Avilix, and of Hacavitz. That was the decision of all the towns.

## GOD, MAN AND THE DEVIL.

By E. P. CORNELL.

**W**HAT is there in the whole field of manifestation but these three: God, the force for good; the devil, the opposing force of evil; and that through which these forces play—man. Eliminate these from the mind, from the universe, and we get back to pre-evolutionary days, so far as regards this manvantara, and come to what is called space, the Absolute, the Causeless Cause, the Unknown and Unknowable, when "Darkness alone filled the boundless All."

This darkness may be taken literally as the absence of light, light being a manifestation of force and belonging to the manifested universe; or it may represent the metaphysical and metaphorical darkness which meets us at the end of our investigations; the point beyond which speculation is powerless; where there is only blackness and void. What do we know of life? We may analyze and synthesize; we get back to the cell, the molecule, the atom, and we build up from the atom, the molecule, to organic life; but beyond that metaphysical atom the mystery lies. Life itself eludes us.

To one who has been a church member, the most natural thing is to turn to the Bible for information on these subjects; but once having left the narrow platform of creed, we must admit the existence of other sacred books than the Christian, and our research must cover a wider field. Let us look at some of the ideas held by different people before attempting to formulate a conclusion as to the significance underlying these terms.

We find at the beginning of the development of every people that the same ideas prevail as to good and evil spirits. The worship of the adverse power is the first phase of religion as the feeling of primitive man is stronger for the bad than it is for the good; that is, he fears the bad more than he reveres the good. He is in a world where he must fight to live. His puny strength is arrayed against an external nature which is pitiless to the weak. Savage tribes worship that which they do not understand and their religion may be said to be the fear of evil. This will continue until the human mind realizes for itself that the power for good is stronger, that it is victorious eventually, although its progress may be very slow. From the material evil which he

meets and which in the end he finds he can conquer, man transfers his feelings of awe and fear to the more impersonal works of nature; to storm and clouds, thunder and lightning, to the sun with its blighting heat and drouth. These are great powers to be propitiated, whose good will is to be bought by the offer of sacrifices.

The foundations for the religious beliefs of the Christian were laid by the Jews, the Greeks, the Egyptians. Before the rise of the Semitic nations—the Babylonians, Assyrians, Israelites and Arabians—there lived in Mesopotamia a people of great power and importance known by the name of Accad or Akkadeans. To them many of the religious institutions, legends and customs of the Israelites can be traced. For instance, the creation, the tree of life and the deluge mentioned in Genesis. In the ancient books of the Greeks and Persians we find records of beliefs connected with the Indian, whose scriptures, the Vedas, are among the oldest known. But go back as far as we may in exoteric religions, the origin of the various theories as to existence of gods and the soul is shrouded in mystery; the main point underlying them, however, is the belief in God and in the soul. We find that the god of one race or age becomes the devil of the next. The Christian idea of Satan as the god of evil, the adversary, can be traced back to the Egyptian Set or Seth, the deity of the desert, of drouth and thirst, and of the sterile ocean. At first he is a strong god to be greatly feared, and is always mentioned among the great deities; he is the sun which kills with the arrows of heat; he is the slayer; but eventually he was dethroned and his name replaced by that of some other god. As the Egyptians had an increased confidence in the final victory of the deities of goodness and virtue, Set, the prehistoric god, was converted into Satan, the demon of death and evil. The gods of the Egyptians were numerous, chief among them Osiris, Isis, Horus and the dethroned Set. We will find no matter what the nation, that the gods are most identical. Osiris is the creative force in nature, giving form to all beings; he is fire and water; the law of existence and being; the bird of resurrection in eternity.

In India there are hundreds, yes, thousands, of gods, but they are synthesized by the three, Brahma, Vishnu, Shiva, the creator, the preserver and the destroyer. The evil gods are not considered as radically bad; they are simply a phase of the struggle going on between good and evil, requiring repeated god-incarnations when tyranny, injustice or lack of reverence for the

priests occur. We have, however, the personification of evil in Mara, the Buddhist devil, who represents temptation, sin and death. One of his names is Varsavarti, "he who fulfils desires." In this aspect he is the fulfilment of the triple thirst; the thirst for existence, for pleasure and for power, making of selfishness another name for Satan, and the actual satisfaction of selfishness, Hell.

The transition from devil worship, or of the oppressive, the adverse powers of nature, to god worship, or homage to the benign, is said to mark the beginnings of civilization in a race, and among the nations of antiquity the Persians seem to have been the first to take this step with conscious deliberation. Between the 7th and 6th centuries B. C. there were two religious parties in Persia, those who worshipped the devas or nature gods, and those who worshipped Ahura, the Lord. Zoroaster, or Zarathustra, who lived at this time, founded the Persian system of dualism. He degraded the old nature gods into demons and regarded them as representing the fiendish power which he called Ahriman, meaning thereby evil spirit and falsehood. He taught that Ahriman was not created by Ahura Mazda, but was possessed of an independent existence. Both good and evil spirits were creative and both were original in being themselves uncreated. They stood for the contradictory principles in nature. Ahura Mazda is the Lord who created the earth, the heaven and mortal man; he made the law, he is omniscient, the god of order, and corresponds to the highest god of the Vedas. He is himself uncreated and eternal. Creation came forth pure from the hands of Ahura, but by the infamy of Ahriman it was perverted, he laboring constantly to destroy and overthrow it. Ahriman is the wrathful serpent, the personification of evil. The Zoroastrians had their hell, over whose yawning abyss, the "Accountant's bridge," as it was called, stretched, where man passed at death and where his future fate was decided. Evil doers fell into the power of Ahriman and hell, while the good entered into the life of bliss.

It is said that of the primitive stages of Hebrew civilization, not enough is known to make clear the changes which the Israelitic idea of the godhead had to undergo before it reached the period of the Jehovah conception. It would seem that from the custom of sacrificing to Azazel, the god of the desert, they had just emerged from a dualism in which, as in the Persian, both principles were regarded as equal.

In the older Hebrew books, we do not find Satan mentioned; but all acts of punishment, of revenge and temptation were performed by Jehovah himself, or by an angel at his command. The belief, however, in a god of evil, was later replaced by the belief in an evil demon. We have, therefore, in the Bible, the ideas of good and evil narrowed down and included in two personifications; god, and devil, instead of gods and devils; or a god who was both good and evil.

We find we can trace ideas through the religions mentioned similar to those held by the Jews and Christians, and therefore we may turn to the Bible as being the book with which the majority are most familiar, and there the character and attributes of God are as follows: He is omniscient, omnipotent and omnipresent; he is gracious and merciful, long-suffering, just and compassionate; he is a consuming fire; he is perfect, pure, exceeding broad; the Lord God Almighty, the creator; he is the judge of all, the searcher of hearts; the sanctuary and refuge; the saviour; he is jealous, but he is also just; he is incomprehensible. He creates and gives life; he spoke in and by the prophets. His emblems are fire, water, wind, rain and dew; a dove, a voice.

Coming now to man and his creation, the account in the Bible is meager but very interesting. Indeed, with the privilege of reading between the lines, there are few of the Bible stories more fascinating than the one introducing us to our common parents. It is told with such gravity, such implicit faith in its acceptance by the chosen of God. We find we are dealing with very material things; with a God who walks the earth with his creatures after they are made; that is, taking the story literally, there is no worry of the brain over the question of evolution or the origin of species. The two chapters of Genesis giving this account vary considerably as to detail. In the first, after having brought into existence trees and plants and all vegetation, and after producing fish, fowl and beast God said, "Let us make man in our image, after our likeness,"—speaking, you will see in the plural, as if the work about to be begun would spring from more than one source. He spoke, and it was done. "In the image of God created he him; male and female created he them." In the second version it is put differently; after the appearance of dry land from amidst the waters, there was not found a man to till the ground; but there went up a mist from the earth and watered the whole face of the ground, and the Lord God—not simply God, as in the first version—the Lord God formed man of the dust of the ground and breathed into



his nostrils the breath of life, and man became a living soul." He was then placed in the Garden of Eden to mind it. But he was lonely, and the Lord seeing this decided to make a companion for him; so out of the ground he brought every beast of the field and every fowl of the air and lined them up before Adam. Probably after naming them, Adam let the last one in the line go by, not feeling his heart particularly drawn towards any, as it is said there was found no help-mate for him; so the Lord God caused a deep sleep to fall upon Adam and he slept, and he, the Lord God, took one of his ribs and closed up the flesh inside thereof, and the rib made he into a woman and brought her unto the man, and presumably Adam was satisfied with this production as they set up housekeeping in Eden. Then we are introduced to the tempter who comes in the guise of the serpent and calls on Eve. The entire garden had been put at their disposition with the exception, as you will remember, of the tree in the middle whose fruit was the knowledge of good and evil. Of this they were forbidden to eat, lest their eyes should be opened and they would be as gods, knowing good and evil. We are not told how much time elapsed between placing the pair in the garden and the day Eve concluded to put it to the touch and win or lose it all, but it has always seemed to me that the newness must have worn off. She was probably tired of keeping the walks clean, of gathering fruit and cracking nuts; monotony may have begun to pall on her. We know that even in strawberry time, the thought of a juicy winter apple will make the mouth water. It is what we have not which ever allures. I don't doubt from the moment the command was given "touch not" Eve never encircled that tree without giving it a glance and thinking, "not yet," but she knew it was inevitable in the end. Continuing our reading, we learn that the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman: "Yea, hath God said ye shall not eat of the fruit which is in the garden?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, for in the day thou eatest thereof thou shalt surely die." And the serpent said unto the woman: "Ye shall not surely die; for God doth know that in the day ye eat thereof that your eyes shall be opened and ye shall be as the gods, knowing good and evil." With the inquiring mind of her sex, Eve concluded she would discover for herself which of the two were telling the truth.

So, when Adam was not around one day, she hid herself to the tree, gave it a good shake and planted her white teeth in the first fruit which fell. She always seemed to me to be the better man of the two. Her chief trouble was lack of experience; she was progressive and, therefore, attempted to remedy the defect; she sought to annex new territory; but the fate of the eater of green apples has always been disastrous. There had now been aroused in her that "hunger and thirst of the heart, the frenzy and fire of the brain that grasps at the fruitage forbidden, the golden pomegranates of Eden to quiet her fever and pain." A taste of knowledge was hers; the immortal spark had been lighted, and through weariness and pain, through sin and sickness and death of the physical body, the soul must pass until it finally comes to its own.

We read that when the Lord discovered the transgression of Eve, he called down sorrow on her head, "I will greatly multiply thy sorrow; in sorrow shalt thou bring forth children." To Adam, he said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread." Then they were banished from the garden for fear the revolt would grow and they would eat of the tree of life and become immortal.

Looking at this as we have, literally, there certainly seems something very wrong about it. Here we find the Almighty cursing for a single act of very natural gratification of curiosity, even if it be disobedience, not only the one who committed the sin, but the participant in the enjoyment of the fruit of the disobedience, their descendants, the ground under their feet, their labor, and this in the face of the fact that they did not know good from evil, that is, right from wrong. This does not agree with our ideas of human justice, let alone that which should be an attribute of a loving, merciful, all-powerful God,—all-powerful to forgive as to punish.

The devil or the tempter had come off victorious, and through the entire Bible there is the struggle going on between God and Satan for the possession of man; so that we have here the Creator and his work—man; we have also Satan or the Devil who is styled Apollyon, Beelzebub, Satan, the adversary of man and God; he is the prince of devils, of the powers of the air; he is a sinner from the beginning, was cast out of heaven down to hell; as the serpent he causes, as we have seen,

the fall of man; he lies to Eve, and is cursed of God; he is also prince and god of this world and as such perverts the scriptures, opposes God's work, hinders the gospel, works lying wonder, appears as the angel of light and is the father of lies. His character is given as presumptuous, proud and powerful; he is malignant and subtle, deceitful, fierce and cruel; but he is also Lucifer, the day star, the son of morning. He would seem to be an adversary decidedly to be taken into account. Satan is lower than God even as the angel before he has fallen, and infinitely lower after the fall; still he is so mighty that the struggle for the soul or the immortal principle of man between these powers of light and so-called darkness, never ceases.

It cannot be that we have touched the proper chord; there is something behind this story, something which the Bible has not got hold of—at any rate which is not given to exoteric Christianity, the great body composing the church. It is the dead letter which is spread before us, not the living spirit, and the key to unlock the mystery is either lost or wilfully withheld from mankind,—the one chiefly interested. Why should the gaining of wisdom, the knowledge of good and evil be considered so harmful? Who was this Lucifer, this Satan, the tempter, who offered more to mankind than God himself? We find these views of God, of the fall of man, of the tempter, to be almost identical in the various scriptures; but the explanation, the relation between the three is not given in a satisfactory form if at all and we have to look deeper for our information.

As was hinted at before, originally there was a universally diffused religion in the prehistoric world, and while through the ages we have new forms and interpretations, depending on the time and the people, the truths on which these manifestations or interpretations or creeds which are gradually builded up, call them what you will, the truths on which these are based are as old as mankind. When the time is ripe, one or more of these eternal verities which underlie all religions, is selected and through its mouthpiece, the prophet or Saviour of the particular race, is revealed to the people, each nation in turn receiving some of the original truths.

We must now turn for information to one who, in these later days, has been allowed to penetrate the mysteries and to pass on a portion of her knowledge to those below her.

We are told that there is one small volume from which is derived, or on which is based, the Chinese primitive Bible, the

secret volumes of the Egyptians, the Puranas of India, the Chaldean Book of Numbers and the Pentateuch. It is said to have been taken down in the secret sacerdotal tongue from the words of divine beings who dictated it to the Sons of Light in Central Asia at the beginning of the Fifth, our, race. This language was at one time known to the initiates of every nation; it was comprehensible to all, to the Toltecs as to the inhabitants of the lost Atlantis; they inherited this method of communication from sages of the third race, the Manushis, who learned it direct from the gods of the second and first races.

Suppose we trace back to the time when humanity was evolved in the form in which we know it,—suppose we could trace back to that time the ground work on which religion rests? It would seem as if we should then come to a glimmering of the truth, for we read that the third and holy race consisted of men who at their zenith are described as towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth.

We will now have to look at things from a different standpoint, from as much of the esoteric position as has leaked out through the Secret Doctrine. Going back to what was spoken of earlier as the darkness which filled the boundless all, to the period which precedes manifestation, we reach what, for want of a better word, is called a principle, an omnipresent, eternal, boundless and immutable principle, on which all speculation is impossible since it transcends the power of human conception and can only be dwarfed by any human expression or similitude; it is beyond the range of thought; it is unthinkable and unspeakable; and yet it is that which stands as the background to, and, in fact, is the unknown god of all nations. We do not and cannot know what it is, but this principle, as it is poetically put, awakes at times from its night of sleep; that is, the period of inactivity, of darkness, is followed by one of activity or manifestation; the great God breathes, and manifested worlds spring into being. Included within this nameless one are the germs of spirit and matter, and when the awaking or outbreathing comes, forces begin to play, to act and react on each other. Universes appear, form is evolved, our earth takes its place amid its sister worlds, and we arrive, after intermediary stages which it is impossible here to go into, at a time when we can begin to think of events as transpiring on our globe. The mineral is evolved, the plant starts its existence, animal life appears and in due process of time and many experiments on the part of



the builders, a human form is evolved and we have animal-man, or rather an animal in the form of a man, for our creation up to this point lacks the one essential of man—the thinking principle, the mind. The house has to be built before the real man can inhabit it, and up to this point the workers have been preparing the tabernacle. If we consider for a moment, we will see at once that taking the world and mankind as we now find them, there is a vast difference in mental and moral attainment; we find men who are still very close to the brute, and others who have reached to great heights; there is no dead level of humanity; so it was at the time of entering into the period of darkness or rest to which reference has been made in the evolution preceding ours. There were certain beings who at that time had reached to such a height of mental and moral perfection that they were as gods, knowing good and evil; indeed, they were gods, the Sons of Light; at the beginning of the new evolution, as soon as a form had been prepared, a proper vehicle for them, they came down to earth and dwelt among animal men; in some of these forms which had been prepared, they took up their abode; in others they lighted up the spark of latent mind only. Matter was not so dense then as it is now and these great beings were able to come in contact with it; it is to them, the Sons of Mind, that humanity owes its thinking principle, its powers of reason and, therefore, its knowledge of good and evil. Man was at this period unknown to himself; he was but beginning to develop self-consciousness and mind, and as little understood then as men do now, that he is what we might term an undeveloped god. In him are latent all the powers displayed by these glorious descended ones; these day stars, the stars of the morning, who left their high estate in heaven and descended again to earth; who fell, as the exoteric scriptures put it, but for the sake of lifting up those who were below them and raising them in turn to become reasoning, thinking men. They were once what man is now and are doing for him what he in turn in another age must do for those below him in point of evolution. It is here that we have the origin of the gods, demigods and heroes of antiquity; they were far above the level of primitive man, and to the bulk of the then humanity in whom only a spark of mind was lighted up, may well have appeared as gods. "All the adversaries of the Gods in the allegories are identified with the Egos which by incarnating in the still witless man of the third race make him consciously immortal. They



are the true dual Logos during the cycle of incarnation, the two-faced divine principle in man."

This power of mind has two aspects; it is the saviour, provided it is able to lift matter to its high state of consciousness; but when its gross vehicle proves too inert, its lower portion, termed the lower mind, becomes so affiliated with it that the very mind which in one aspect is the god, the saviour, in its lower becomes the tempter, uniting with the lower principles of man to drag him down. Without mind; without this divine knowledge of good and evil, there would be no sin, no temptation, no fall of man. What is perfectly proper and legitimate in the animal becomes sin in the human being, who, gifted with the power of choice, deliberately takes the evil.

So we have the gods who have the formation of the universe in charge, the building of the physical body, the Sons of Mind or Lucifer, those who endow men with intelligence, man himself, and all are but links in the chain leading up to that point beyond which speculation is absolutely useless. Each class has his place in an orderly evolution from dense materiality up to the plane of pure spirit. It is only when the last of humanity, of those who entered through the door of manifestation, shall have completed the pilgrimage of the soul and passed through the portal leading to the realm of pure light, it is only then that the elder brothers of humanity will have completed their self-imposed mission. As the Sons of Mind stand to us, so do we stand to all of nature below us; we are as gods to them; but as the reverse of gods when we measure ourselves with the perfection and knowledge towards which we are striving, and whose germ is in ourselves. Instead of God and the devil being powers outside of man fighting for his soul, something external to him, the struggle is going on within him. He is god or he is devil as he aspires towards the divine in him, or as he links hands with matter and becomes more degraded than the animal from which he has come. In the words of H. P. Blavatsky: "Satan, Lucifer, the Light Bearer is in us. It is our mind, our tempter and redeemer, our intelligent liberator and saviour from pure animalism. Without this principle, we would be surely no better than the animals. It is man, therefore, who is the manifested deity in both its aspects, good and evil."

## SEERSHIP.

BY ALEXANDER WILDER, M.D.

Dare I say :

No spirit ever broke the band  
That stays him from the native land  
Where first he walked when clasped in day?  
No visual shade of some one lost,  
But he, the spirit himself, may come,  
Where all the nerve of sense is dumb,  
Spirit to spirit, ghost to ghost.

—*Tennyson.*

**A**S we become conscious of limitations there arises in us a desire to pass beyond them. The future, the invisible region of mind and energy, become themes of contemplation and curiosity. What has been denominated "superstition" has gained its place with human beings, far less from servile and abject impulse, than from incessant aspiration to learn the mysteries of life and its relations with the universe. We dread uncertainty more than the dangers that we comprehend. Much of the fear of death owes its existence to the consciousness that we must meet it individually by ourselves. Much that is experienced by persons in low state of health is due to the consciousness that the problem is to be realized alone with only uncertainty in view. Hence men have lived in all periods of history, who left in the background the ordinary considerations of personal ambition and advantage, and sought a higher wisdom and an interior communion with the potencies that influence the vicissitudes of life. Whether people were cultivated or still under crude conditions, it made little difference. In all communities alike, there have been men laboring earnestly to discern and resolve the problems of existence and destiny.

The eager question of the age, "whence and whither?" comes up to anxious attention before other inquiries. Its solution has been sought eagerly through all times. It is the problem of every philosophy. In the multiplicity around us all that can be observed is, the outflow of events, a stream pro-

pelled by a lifeless force without aim, purpose, or benefit, from nowhere to nowhere. Justice, goodness, moral excellence, in such case would be but incidents in our own mortal existence, temporary accidents of consciousness brought to view by the attritions of every-day experience, but having little or no ulterior advantage. We are hurried to such a whirlpool of unrest and uncertainty by the specious reasonings of a sciolism which regards only apparent facts, but excludes the causes from examination.

It has been easy to cast upon everything transcending the common knowledge, the imputation of being visionary and charlatanic. The fact has been overlooked that the very capacity to imagine the possibility of superior wonder-working power, is itself an argument, perhaps actual proof, that they exist. If there are counterfeits of such powers, there is of necessity a genuine original from which they were copied. The critic, as well as the skeptic, is generally inferior to the person or subject that he reviews, and is therefore seldom a competent witness. He may be content, like the bat, to repudiate the existence of sunlight as beyond knowing, and circumscribe his belief and enquiries to his own night and twilight.

True men, nevertheless, while discarding hallucinations and morbid hankerings, and employing caution in their exploration of all subjects within the scope of their comprehension, will always be ready to know concerning what is beyond.

There is a faculty of the human soul, which is capable of being roused when the exigency arises for its manifestation. It is dormant during the period of immaturity and spiritual adolescence, and also while the attention is absorbed by matters of the external world. It is capable, however, of cultivation and development, till we are able to receive normally the communication of superior wisdom, and to perceive as by superhuman endowment what is good and true, as well as appropriate for the time. Some may suppose this to be a superior instinct; others, a supernatural power. Nevertheless, it may not always be exercised at will; whatever would force its revealments is very certain to close the perception. There is also constant need for discipline and experience in this as in other faculties. Our powers are limited, and it is more than possible to mistake hallucinations and vagaries of the mind for monitions and promptings from the interior world.

"The mind is our divinity," says the poet Maenander. "It is placed with every individual to initiate him into the mysteries

of life, and requires him in all things to be good." In this mind, this interior spirit in the soul, consists our power to apprehend the truth in any immediate, direct and intuitive manner. The faculty of intuition is a power which the mind possesses by virtue of its essential nature, kindred with Divinity itself. In its perfect development it is the instinct peculiar to each of us matured into unerring consciousness of right and wrong, and a conception equally vivid of the source and sequence of things. We may possess these powers by proper discipline and cultivation of ourselves. Justice in what we do, wisdom in our life, and love or unselfish charity and desire in our motives, are, therefore, of the greatest importance. These will bring us in due time to that higher insight and perception which seem as a child's instinct to the possessor, but appear as an almost miraculous attainment to others.

Inside of this faculty is everything that really pertains to the prophetic endowment and foreknowledge. Everything of which we conceive as past or future, is mirrored upon the tablet of the Supernal and Infinite and so as real fact is constantly present, an ever-being now. The individual whose perceptions are vivified to the necessary acuteness may thus know, and be able to predict what is to take place. Besides, there are spiritual beings—gods in a minor sense—and exalted psychal natures, that are intermediary, capable of knowing such matters and imparting the knowledge to individuals that are still living on the earth. Sometimes the impressions which are made in such ways, are reflected upon the ganglial sensorium, and so become objective images which the seer may contemplate as being before his eyes. This is the case sometimes when they are associated with an individual, or some other object, at the time. The impression may, likewise, fall upon the auditory apparatus, and so be heard as a voice. So often did this occur in former times, that the Pythagoreans were astonished when they heard a person declare that he had never heard or seen a demon.

Ancient writers in every nation have recounted examples of these manifestations. The Hebrew Scriptures abound with them. Ancient Palestine was a country of seers. In the second book of Kings are several accounts of wonderful seership which are amply illustrative. They may not be historic, and it is common usage to explain away and deny such things. Yet if there had not been occurrences of such a character, there would have been no such stories framed. The credulity of disbelievers is often very servile.

In the narrative as it now appears Elisha the prophet\* is described as entheastic, intuitive and clairvoyant. His peculiar faculty of insight is said to have been brought into activity on one occasion by the playing of a minstrel; and at other times when there were periods of extreme exigency. When the King of Syria made several treacherous attempts to capture and abduct the King of Israel, Elisha on each occasion warned the latter of his peril. The Syrian king was confounded; he had laid his plots privately and could only suppose that there was a secret agent of the King of Israel among his officers. One of them refuted the suspicion. "None of us," said he; "but Elisha, the prophet who is in Israel, declares to the king of Israel the very words that thou speakest in the inner part of thy bed-chamber."

At another time the king of Syria, Ben Hadad, was prostrated with severe illness. Elisha chanced at this time to be in Damascus, and the king resolved to consult him as being clairvoyant, in relation to his prospects of recovery. Hazael, an officer of the court, was sent with costly presents, to obtain the oracular reply. Elisha declared the illness not mortal, but nevertheless predicted the death of the monarch. Then gazing intently upon the messenger, he wept bitterly. The astonished Hazael asked the reason of this. Elisha replied, depicting the ravages which Hazael was going to inflict upon his country and his terrible cruelty to the inhabitants. In vain did Hazael protest that he was a mere underling, and therefore unable to do anything of the sort. "What is thy servant, merely a dog, and not able to do anything so monstrous." Elisha sadly replied: "The Lord hath shown thee to me, king over Syria."

Perhaps the best explanation of this subject is given by Apollonios, of Tyana. Like Paracelsus of later centuries, this distinguished man has been described in terms of foulest calumny. But his words are explicit. "I take very little food," says he; "and this abstinence maintains my senses unimpaired, so that I can see the present and the future as in a clear mirror. The sage has no occasion to wait for the vapors of the earth and the corruption of the air to develop plagues and epidemic fevers; he must know them later than God, but earlier than

\*The Hebrew term is NABIA, an entheast or inspired person, an ecstatic. The term "prophet" more properly means, one who speaks for another. But the term has become the appellation of the Hebrew seers and sages, and we with reluctance employ it accordingly.



common men. The gods (or superior essences) see the future; common men see the present; sages that which is about to take place. This mode of life produces such an acuteness of the senses, or else it is a distinct faculty, that the greatest and most remarkable things may be performed. I am perfectly convinced, therefore, that God reveals his intentions to pure and wise men."

Volumes have been filled with records of this wonderful power. To reject them would be to discard the faith, the observations, the experiences of every race of humankind. It would be an unfaithfulness and infidelity to truth itself, which a truth-seeking mind cannot afford. The universe of apparent facts cannot wholly eclipse the cosmos of reality. If foreknowledge is possessed by the Deity, somewhat of it may be imparted to others. To be sure, it is an interior perceptivity, and not to be learned from text-books, but is a something to be discerned when the external senses are silent. But the counsel of Sokrates to Aristodemos is pertinent and deserving of attention: "Bender thyself deserving of some of these divine secrets which may not be penetrated by man, but which are imparted to those who consult, who adore, who obey the Deity."

There are, and there will be, intuitions into this world of ours from the regions beyond, and there is certain to be a sensibility to occult forces developed which will enable the key to be used by which to understand the whole matter.

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"Parched corn eaten to-day that I may have roast fowl to my dinner on Sunday is a baseness; but parched corn and a house with one apartment, that I may be free of all perturbation, that I may be serene and docile to what the mind shall speak, and girt and road-ready for the lowest mission of knowledge or goodwill, is frugality for gods and heroes."—Emerson, "*Man the Reformer.*"

## THE LIFE OF JOHANN GEORG GICHTEL,

TRANSLATED FROM "THEOSOPHICA PRACTICA," VOL. VII, LEYDEN, 1772.

BY T. R. PRATER.

In the beginning of his studies, Gichtel did not know why the red dragon should suddenly shroud the divine light. He asked interiorly and received this answer: "The love of the inner man wishes to do away with the anger of the outer man, and so take away from him his fire-power, his strength, and dominion, so that the life power of desire may submit to the light-power of the soul. The angry nature does not like this—hence the battle.

In speaking of his humility, Gichtel said: that in the beginning, while he still followed the letter of the law, and everything was going well, it had been an easy matter to teach others. It had even seemed to him as if, like Atlas, he was strong enough to support the whole world; but when he had been weaned from his spiritual childhood and had to eat more substantial spiritual food, he lost a great deal of conceit. Then his entire lower nature was turned loose to try and test him. Only then did he begin to know himself. He had fancied that he had been pure, and had overcome all sensual desires and lusts, but to his sorrow he found that he had only deluded himself. After realizing the weakness of the physical and psychical man he bore himself with great humility, considered that he was weak and unlearned, and said that of all men he was the least. He compared himself to a little child, and never undertook anything without the consent of the God within.

Gichtel's correspondence was not very large, nor did he seek to increase it at any time. In answer to inquiries he gave only from the stock of his own experience, and not that which he had read in books. Hence with every letter that Gichtel and Ueberfeld sent out, inspiration would go, for wisdom spoke through them.

The use of words was not necessary to Gichtel and Ueberfeld for they could converse with each other through thought, although widely separated. Either would know when the other

was in meditation, and the same knowledge and wisdom which would descend upon one, would descend also upon the other.

### CHAPTER XXXV.

Nearly all of Gichtel's correspondence was gathered by Godfrey Arnold, and published in two volumes in 1701, during his life. In 1708 another edition was published with three additional volumes, and in 1722 still another edition was published in which was included one other volume of letters, and one volume of Gichtel's biography, making, in all, seven volumes.

Now, as to the subject of marriage, Gichtel never pledged himself to celibacy, but he surrendered himself to the will of his God. The cause of his celibacy was due solely to his love for Divine Wisdom. The Jesus within shewed him the woman upon the moon, who treads under her feet everything that is earthly, Apoc. 12, at the same time he disclosed to him the meaning of Paul's words I Cor. 7. verses 17, 20, 24, that everyone should follow the calling assigned to him by his God. He also discovered that God loves a chaste soul, and hates impurity, and that as shewn in Exod., 19, verse 15, and I Sam. 21, verse 4, and also I Cor. 7, verse 5, how one who wished to find his God should be devoted because God is pure and his love is chaste. He was thus convinced that if he wanted to work, and benefit others by his works, he must abstain from marriage. And since this had been revealed to him and also that Christ or Divine Wisdom would be unable to help weak Christianity, he voluntarily devoted himself to chastity, hoping that if one should succeed, others might gain confidence and gather sufficient courage to try, and, eventually, to pass the Cherub's sword which guards the entrance to Paradise. Another reason which prevented him from marrying was that the cares might not take his time, which belonged to his God and to humanity.

Gichtel did not prohibit marriage, as some claim. Such a report originated from several who were married. They came to Gichtel and complained of the immoral life to which they were obliged to submit in wedlock. Some complained that they had been unable to pray and meditate because they were ashamed to do so while conscious of their sin. Gichtel then spoke against such practices, and his enemies then tried to make it seem as though he had advised all against marriage. Gichtel and Ueberfeld maintained that those who would let Jesus be reborn in them, unite themselves with Christ, and attain to peace, must,

like Jacob, wrestle with the Cherub. Like Paul, they advised the married and unmarried man alike, that everyone should follow the calling which seemed best to him. That they themselves had been called to lead a pure and chaste life, so they followed it. Both Gichtel and Ueberfeld declared that they did not regard marriage a sin, but that in this world it would be hazardous for a God-seeking soul to assume such responsibilities; especially if husband and wife did not in all sincerity, earnestly and honestly strive to attain to re-birth, because one alone would not be able to stand firm under all temptation.

### CHAPTER XXXVI.

Gichtel was accused of prohibiting labor, but such accusation was false. He knew that man had to work either with his soul in the vineyard of the Lord, and thus painfully earn his sustenance, or he must work physically for his bread. But he always protested against the Egyptian slavery of humanity, and said that Pharaoh, the world-spirit, would not permit humanity to serve its true God. Gichtel used to say: "Work half done comes to naught. It is better that man either serve God or the world-spirit wholly; by sitting still neither God nor the world spirit is served. If a man is in the world, then he should do the external work diligently in order that he may give plentifully to the poor. Similarly, if one leaves the world, then God should be served earnestly and truly, that he may garner divine treasures and dispense these to those who need them." They never, therefore, made haste to induce people to follow the inner life. Faith is not possessed by everybody, so they always told the applicant of the difficulties he had to contend with, and made plain to each one the importance of the step he was about to take; that a failure after having entered the path would lead to a far greater fall than one who did not enter the path would experience. *Each one was warned that after entering the path there could be no turning back.* That only a few could fight their way to the bitter end and achieve success.

They were men who had been keenly and severely tried in the fire, and who would not sanctimoniously and hypocritically hang their heads and show an exterior meekness, nor did they countenance foolish postures or gestures; but their intercourse was natural, calm, earnest, open, and truthful. Hence no one who was not in earnest himself could endure their community, nor could anyone endure their presence unless he had resolved to

stand firm in his effort even unto death. If one who joined their brotherhood, did not in his inmost nature carry himself humbly, but was full of egotism and pride, he soon would fall into the traps set by the world spirit and leave them. They prayed God that he would keep false people away from them, that they might be of one heart, of one soul, and one spirit.

They had not much hope for theologians. Eight of these had been among their number, but although they had seen God's wonders, had received the love and friendship of the brothers, and had benefited from the radiation of their spiritual powers, yet no one of them could deny himself. And so they all fell away, loving their knowledge and learning more than God and their brethren.

### CHAPTER XXXVII.

After 1693, God revealed to Gichtel and Ueberfeld the tincture of the soul, by which they were able to cure themselves of any illness that might befall them. They considered this soul tincture a higher power than "Lapidem Philosophorum,"\* inasmuch as it is one degree deeper, but it could not be expressed by words, for it is a spiritual power and is revealed by one's God direct. Gichtel often felt downhearted, that humanity should be so ignorant of the potential powers which were within, and yet that they were not even able to bring a dead fly to life again.

He often tried to describe by figures the deeper centers of the inner man, but it was many years before he was able to draw the figures which, in a limited way, represented the three-fold life. He also wrote a description of the three-fold life as represented by the figures, but it has not been published.†

The powers of Gichtel could not be kept secret and many of the Protestants acknowledged that he had found the true path which leads to Christ. There were also many orthodox officials of the Church of Rome who inquired of him as to how it had been possible for him to live such a perfect life, without having been educated in their church. They requested him to establish an order in that Church, but this he declined to do. All who visited him acknowledged that they derived great spiritual benefit through him, even though their visit was short.

\*Gichtel considered Lapidem Philosophorum a power of Spiritus Mundi.

†This was published later in a book called "Theosophia Practica."



## CHAPTER XXXVIII.

We will now give a short description of the physical appearance of this great Theosophist, and how his spirit manifested through his exterior nature.

He was of medium height, rather slender, well proportioned, but delicate in appearance. He was older than he looked, but he had a venerable appearance. His face was oval, and he had medium sized eyes of a clear bluish-gray color, through which his pure spirit shone. By nature he was amiable, pure, and quite free from conceit and falsehood. His voice was soft and low. His hair was brown, and slightly curled at the ends. He had lost quite a lot of it after his last illness. His beard was rather spare and of a light color. He had a well proportioned mouth, a medium sized nose, which inclined downward at the end, a smooth skin, and a somewhat pale complexion. His manner was characteristic of good old German honesty. Through him one could feel the presence of Divine Wisdom. He had no outer gloss, but everyone who came near him was impressed with his genuineness.

No one felt inclined to become too familiar with Gichtel, as they at once recognized that he was the vehicle of the Holy Spirit through whom God would manifest as the occasion required. He was always kind and tender to sincere and honest souls, but reserved or stern toward hypocrites. His discourse was stern only to those who sought argument and contention rather than the truth; and yet, even to these, he was free from passion and unofficious. It can be said of Gichtel that in the way people sought him so he met them. He was the friend of all mankind, not excluding his greatest enemies. In his outward nature he was social. He never showed irritation when his time was taken up by visits from enquirers. He was always willing to put down his pen to engage in an edifying discourse, and it made no difference to him whether the person was rich or poor, a learned man or one of average understanding. His outer cleanliness of person was an index of the inner purity of his thought.

He made his own bed, built the fire, kept the stove clean, and attended to his own wants. Though he had a large correspondence with Germany, he made it a point to answer all letters promptly. He was often at his desk in the morning hours before the others got up.

He was quite free from any desire to domineer or to rule others. What he did he accomplished in an unaffected and kindly manner, controlled by an even and calm disposition. His words, therefore, had great weight. His comments or suggestions were always given without jest, and there was never a trace of sarcasm in his words or manner.

In the later part of his life he became stronger and when anyone asked him how this was he would say that while the inner man was growing the outer would be weaker.

### CHAPTER XXXIX.

Sophia had manifested to Gichtel and Ueberfeld in Ternario Sancto during the year 1683, had joined both wills and hearts in one, and in the year 1709, on December 13th, again appeared to Ueberfeld in the same form in Ternario Sancto, just forty days before the death of Gichtel, and, smiling at his spirit, which had the divine light-pearl, pointed at it. Immediately the light increased in brilliancy and power so that the spark became a great light like unto the sun. During the same hour Sophia also manifested in the spirit of Gichtel with the greatest radiance, and all the powers of God manifested in his spirit, soul, and body, about which he had written to Ueberfeld on December 17, 1709.

Some days previous to the passing away of Gichtel, Passavant visited him and found him so weak that he could hardly answer questions. Passavant immediately communicated with Ueberfeld. As soon as Ueberfeld received the letter announcing Gichtel's illness, he also was confronted, but not overcome by death.

Gichtel was fully conscious when he left his body, for it pleased his God to call him away by another than the usual messenger: "Grim Death."

The day after Passavant had dispatched the letter to Ueberfeld, Gichtel arose. Although weak, he dressed himself, took his meals at the regular hours, and then they discussed Theosophical matters, which, of all things, lay nearest their hearts. Gichtel liked to speak about the inner and purified man. His discourses were always edifying, for he spoke from experience. During his illness he maintained his full consciousness and carried on his correspondence faithfully. He was untroubled by any fear or doubt. The day before his departure he wrote to Ueberfeld.

Thus our dear and blessed Gichtel maintained his coolness

and equanimity to the time of his departure. It occurred at 3 P. M. January 21st, 1710. It happened imperceptibly, as if he were going to sleep. Those present thought that he had only fallen asleep. Passavant went into the next room to take a little much needed rest. But he had hardly left the room when sister Elizabeth came to him, saying: "Oh, the brother is even now going out like a flame." Whereupon brother Passavant returned immediately. But they were not then certain of Gichtel's departure, as he had been often in a like condition of quiet while in trance, so they watched him thinking that his spirit might return again. As soon as they were certain that he had departed, Passavant notified Ueberfeld immediately.

#### CHAPTER XL.

Ueberfeld received the letter the next morning, January 22d, whereupon he went into meditation and communed with Gichtel. Ueberfeld said that Gichtel was resting, now that he had accomplished his life's work. His God had opened to him the portals of exit from this world, through which his Adam had entered when he fell under the dominion of the world spirit.

The next morning, on the 23d, Ueberfeld arrived at Amsterdam, where he found the remains of Gichtel in the same position he had assumed while meditating. And after a space of forty hours the ego of our Gichtel arose lovingly in the Tincture, in such a manner as had been impossible during the life of the body. The Divine Love of the Virgin of Wisdom united with the ego of Gichtel with a sweetness that had been impossible as long as the ego had been surrounded by its vehicle of flesh. So the brothers realized that they had lost nothing of Gichtel except his physical body.

#### CHAPTER XLI.

Now for a few words about the funeral. The body was interred on January 25th at 3 P. M. in a burial lot, donated, with the assurance of non-disturbance for 20 years. This was in the Leyden Cemetery, not far from his dwelling. As far as worldly goods were concerned, he left only 18 Guilders, which had been sent him four days before his departure, from Germany. Four hours before Gichtel's departure two dear souls (who knew nothing about his illness, nor that they were destined to attend his funeral) arrived from Germany, our Galilee, with princely gifts. So they were enabled to meet all funeral expenses, and to

pay the half yearly house rent, which amounted to 100 Guilders. There were about twenty-five couples, beside the pall bearers, who participated in the burial service. Thus everything was carried out in accordance with the current custom of the times.

So it happened that the burial expenses fell upon no one in Holland. For the holy ointment and linen were consecrated for this work by the Joseph and Mary, our visitors from Germany, to the blessing of our whole German nation. Thus was returned to us again that which was of our blood; that the disgrace which descended upon us by banishing Gichtel—the messenger of God—might be taken from us. Gichtel lived on this earth for seventy-two years, less six weeks and three days. Upon him rested an exceedingly bright light and deep spirit of divine grace which few recognized, but which has borne rich fruit since his departure, and will continue to bear fruit. Now the victor awaits his comrades to see them also adorned with the crown of attainment.

May the Eternal Love be with us, in the power to follow in the foot-steps of this divine man, to unflinchingly battle in the good cause, that we may become followers of Wisdom even as he was, so that we may pass through all the Cherub's fires, and enter the light of Theo-Sophia, Divine Wisdom.

THE END.

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The sage who would bring his mind into a fit state for the performance of devout contemplation must be devoid of desire, and observe invariably continence, compassion, truth, honesty and disinterestedness; he must fix his mind intently on the supreme Brahma, practicing holy study, purification, contentment, penance and self-control. These virtues, respectively termed the five acts of restraint (*yama*), and five of obligation (*niyama*), bestow excellent rewards when practiced for the sake of reward, and eternal liberation when they are not prompted by desire of transient benefits.—*Vishnu Purana*, book VI, ch. VII.

## AN ILLUSION OF THE "MISSING LINK."

BY MERLIN.

Among the unrealized projects of modern times are the finding of the Northwest Passage, the discovery of the North Pole, the exploring of the Antarctic Continent and the "missing link" between mankind and their Darwinian cousins. In the seventh volume of *The Atlantic Monthly* is a paper by Col. T. W. Higginson, which is introduced by the following paragraph:

"In the interior of the island of Borneo there has been found a certain race of wild creatures, of which kindred varieties are found in the Philippine Islands, in Tierra del Fuego, and in Southern Africa. They walk usually almost erect upon two legs, and in that altitude measure about four feet in height; they are dark, wrinkled and hairy; they construct no habitations, form no families, scarcely associate together, sleep in trees or in caves, feed on snakes and vermin, on ants and ant's eggs, on mice and on each other; they cannot be tamed, nor forced to labor; and they are hunted and shot among the trees, like the great gorillas, of which they are a stunted copy. When they are captured alive, one finds, with surprise, that their uncouth jabbering sounds like articulate language; they turn up a human face to gaze upon their captors; the females show instincts of modesty; and, in fine these wretched creatures are *Men*."

Professor Van Sichel, however, takes a view from the other side of the shield. He has cabled to the Dutch Academy of Sciences that he has discovered a monkey that builds a nest, bathes, adorns itself with necklaces, sings, and uses a sort of language. This creature he seems to think is the "missing link."

The late Dr. Hiram K. Jones of Illinois College at Jacksonville declared in a discourse at the Concord School of Philosophy in 1882, that in all ages historic and pre-historic, man was always man. He would brook no hypothesis of "descent" from animals, or even development upward. It is sufficient that in the regions where the human type is lowest, simians seem more human-like. Is not this as significant of human degradation and even more so; rather than of beasts blossoming out into human beings? It would seem so.



## MOMENTS WITH FRIENDS.

"How can vegetarianism prevent concentration of the mind when vegetarianism has been advised in order to attain concentration?"

Vegetarianism has been advised for a certain stage of development, the aim being to subdue the passions, control the desires of the body and thus prevent the mind from being agitated. In order to control desires one must first have desire and in order to concentrate the mind, one must have a mind. That portion of the mind which is incarnated in the body, affects that body by its presence and is in turn affected by the body. The mind and body react on each other. The body is made up of the gross food taken into the body, and the body serves as a background or lever for the mind. The body is the resistance with which the mind works and becomes strong. If the body is a vegetable body instead of an animal body it will react on the mind according to its nature and the mind will be unable to find the resisting power or leverage necessary to work with and develop its strength and faculties. A body which feeds on mush and milk cannot reflect the strength of the mind. The mind which acts on a body built up on milk and vegetables becomes discontented, irritable, melancholic, pessimistic and sensitive to the wickedness of the world, because it lacks the power to hold and dominate, which power a strong body would afford.

The eating of vegetables weakens the desires, it is true, but it does not control desires. The body is only an animal, the mind should use it as an animal. In controlling an animal the owner would not weaken it, but would, in order to get the greatest use out of it, keep it healthy and in good training. First get your strong animal, then control it. When the animal body is weakened the mind is unable to grasp it through the nervous system. Those who know have advised vegetarianism for those only who already had a strong, healthy body and a good healthy brain, and then, only when the student could absent himself gradually from densely populated centres.

A FRIEND.

## 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 or 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 SECRET OF THE SPHINX, by James Smith and John Wren Sutton, Philip Wellby, London, 1906. 288 pages, 8vo. Price 6 sh.

This is a historical novel. Its title is full of mystery and promise, and might lead one to expect a book like "Isis Unveiled." There the likeness ends. The contents of this story are remarkable, but not in a way that tends to elevate mysticism in the eyes of the world nor to make occult tradition acceptable. In this book "The Sphinx" is the name of an Egyptian King, [not the Image, Leo-Virgo, that offered the riddle of birth, as is held by some occultists (S. D. vol. 1 p. 265)].

He lived four thousand years before Moses, and in Moses' time was his teacher on the astral plane. The story treats of the exodus of the children of Israel and the writing of the Books of Moses. Some idea of the nature of the novel may be gained from this, that it pretends to give the true history of Moses, as the illegitimate offspring of one daughter, Pherenice, of the Pharaoh, and a Jewish stone mason, while Moses' bad halfbrother Aaron originated in a like manner from

Amarice, the other royal daughter, and a rough Jewish soldier. The book is a strange glorification of the Jews as the real builders of the pyramids, and as the flower of Egypt physically and mentally. Spiritistic seances are extolled as a source of true knowledge, and to this is added a line of fanciful love stories and supposed occult teachings.

Inaccurate, incongruous, and improbable are many of the details, so the narration of how, after the death of the Pharaoh, caused by chagrin over the defeat of his army by the Jews, his successor was, not one of the royal blood of the divine dynasty, but Aros, the slave of Zarah, the beloved of Moses. This slave weds a slave woman and both become king and queen of glorious Egypt. The occult teachings contained in this book are not very occult. However, its title made mentioning it here advisable.

THE SCIENCE OF THE LARGER LIFE, a selection from the works of Ursula N. Gestefeld, Philip Wellby, London, 1905. 304 pp. 8vo.

The author attempts to give a method for the unfoldment of the individual life into the divine. The method advocated is to have the idea of what man is in the likeness of a divine being. To raise humanity, its ideals must be raised, for man is within the limit of his ideals, never beyond it. Some sound, practical advice is given how to attain to higher ideals. The book expresses some of the tenets of the so-called "New Thought" movement. Through thinking, the creative power is building or destroying the vesture of the soul (*manas*). The visible body and world is the outer crust of thought matter, and is by the law of cause and effect, made from our thoughts. Man makes his body and fate as a thought world, and flows into it. The doctrine of free will is firmly maintained, and no loopholes left to seek shelter behind blind or arbitrary destiny. This book, though it avoids theosophical terms, is based on the teachings of the Wisdom Religion. The style is good; the statements clear and worth studying.

THOUGHTS ON ULTIMATE PROBLEMS, by F. W. Frankland. Third and revised edition. Philip Wellby, London, 1906. 48 pp. 16 mo. Price 1 sh.

The author modestly presents his philosophical views on the problems of the cause of existence (driving force of the cosmic process), joy, pain, matter, the atom, space, the principle of sequence or causation, the Logos (universal reason), the nature of the human soul, ethics, altruism, with the precision his thorough mathematical training permits him to excel in. In his introduction he says that mentality is the *summum genus* of which all possible existences are the *species*. Indeed the author's exact mode of thinking does not preclude him from entering the realm of occult Platonic philosophy, as where (at p. 13) he ventures to surmise that matter, aether and electricity may yet be banished in favor of *space* "the varied and changing geometries of which will be found adequate to account for all the phenomena of the material world." He says (at p. 22) "it is possible—especially in the case of the highest and most gregarious animals, viz., human beings—that the same 'self' may have a foothold in, i. e., be a partial nomenclural counterpart of, more than one *simultaneously existing organism*." This latter statement we believe to be not in accordance with theosophical views; but the author's reasoning and his statements are throughout interesting and incite to thought. In his sociology he inclines somewhat to, though he does not fully adopt, the Marxist views of economics. There are several appendices among which may be mentioned "Time and Consciousness", "Altruism and Happiness, or Rational Eschatology", and the "Theory of Discrete Manifolds", as interesting studies. The booklet is well printed by Philip Wellby, and though not easy to read, because of the author's method of stating in most condensed form the results of his careful thoughts, the careful study of his speculations is recommended and will repay the student.

AQUARIUS.

Breath is the swing of the pendulum, which, swinging out of duration through the planes in time, breathes forth, draws in, breathes out, breathes in the worlds on all these planes.

The Zodiac.

# THE WORD.

VOL. 3

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## THE ZODIAC.

V.

**T**HE zodiac is to be viewed and understood from many standpoints. When the circle of 360 degrees is represented by its twelve signs without any figure within, it is to be considered as a complete whole or one, as seen in Figure 4.

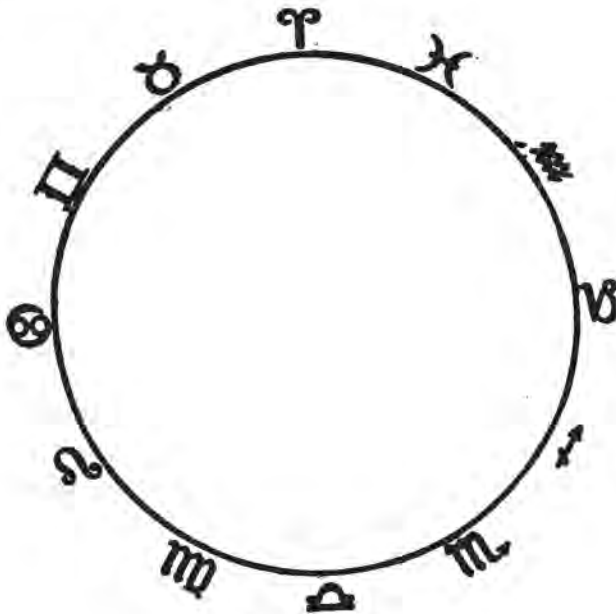


Figure 4.

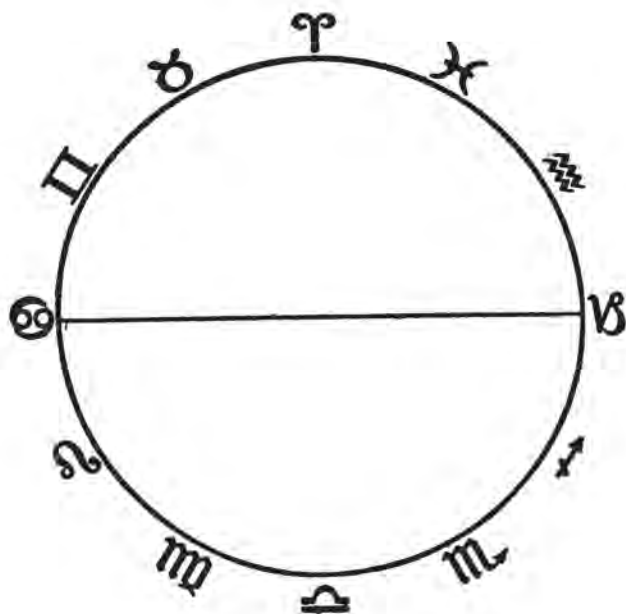


Figure 5.

Figure 5 shows the zodiac in its dual aspect. The upper half of the circle symbolizes the unmanifested and the lower half the manifested universe. The upper half remains the unmanifested universe, while the lower half of the circle represents the universe in manifestation, being noumenal and phenomenal. Figure 5 shows, therefore, the signs aries (♈), taurus (♉), pisces (♋), gemini (♊) and aquarius (♋) are the unmanifested signs, and that the manifested signs are leo (♌), virgo (♍), libra (♎), scorpio (♏), and sagittarius (♐). The signs cancer (♋) and capricorn (♑) belong to both the manifested and the unmanifested universe, because by means of cancer the mind-breath, the unmanifested, comes into manifestation, and because through capricorn, individuality or mind, the manifested universe passes into the unmanifested.

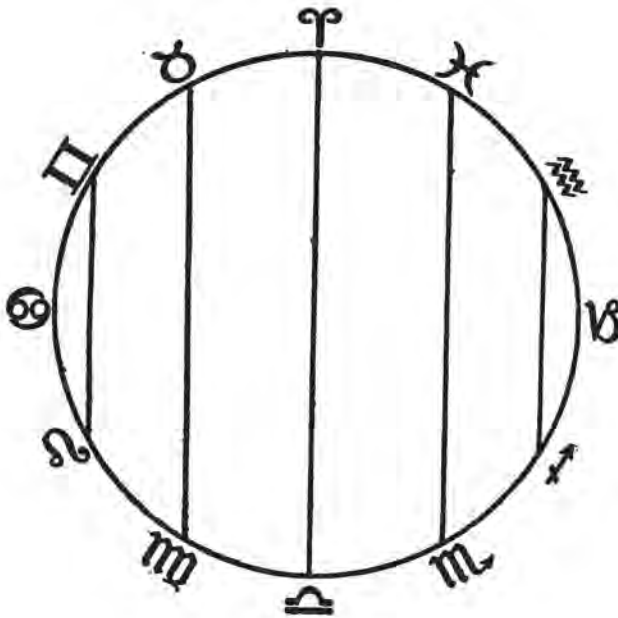


Figure 6.

Figure 6 shows the manifested to be reflected into the unmanifested universe. Thus substance (♁), which is unmanifested, is reflected in life (♌); and it is by means of life that substance manifests duality and becomes matter in its involution.

Motion (♋) is reflected in form (♎).

Consciousness (♈) is reflected in sex (♍). Humanity, as the highest development of conscious sex function, is the best expression of consciousness in the physical world.

Desire (♌) in the manifested world is the reflection of will (♏) in the unmanifested world. It is through desire that the will is induced to action and the object of desire is attained.

Thought (♎) in the manifested world is the reflection of soul (♒) in the unmanifested world. It is through thought that the will shows the relationship existing between all things, and it is through thought that man learns how to identify himself with the soul of things.



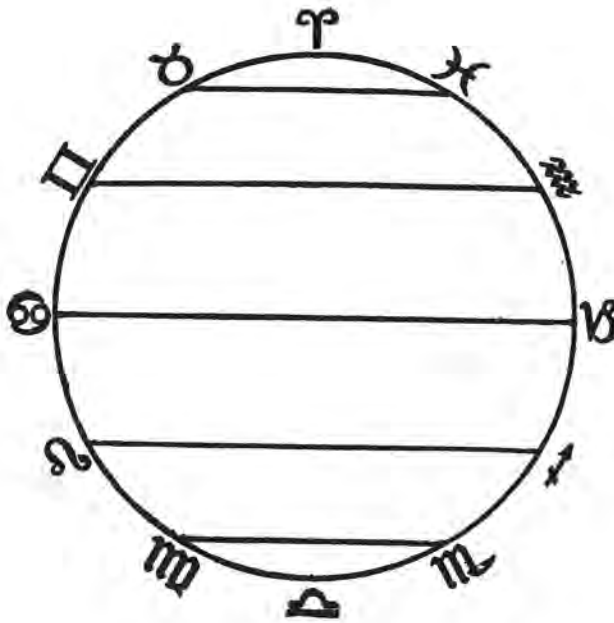


Figure 7.

Figure 7 shows the planes of the several signs.

Motion (⋈) and will (⋈) are here seen to be on the same plane; substance (Π) and soul (☿) are on the plane below; breath (⊖) and individuality (♁) are in the central plane; life (Ω) and thought (⚡) are on one plane in the manifested world; form (♁) and desire (♁) are on the plane below.

Consciousness (ϣ) and sex (♁) are the only signs not on planes. Sex (♁) is the lowest phase of material life. It has no plane, but is under the plane of desire-form (♁-♁).

Consciousness (ϣ) is on no plane, as it is above and beyond all things, though it exists through all things, and all things depend on it for their being.

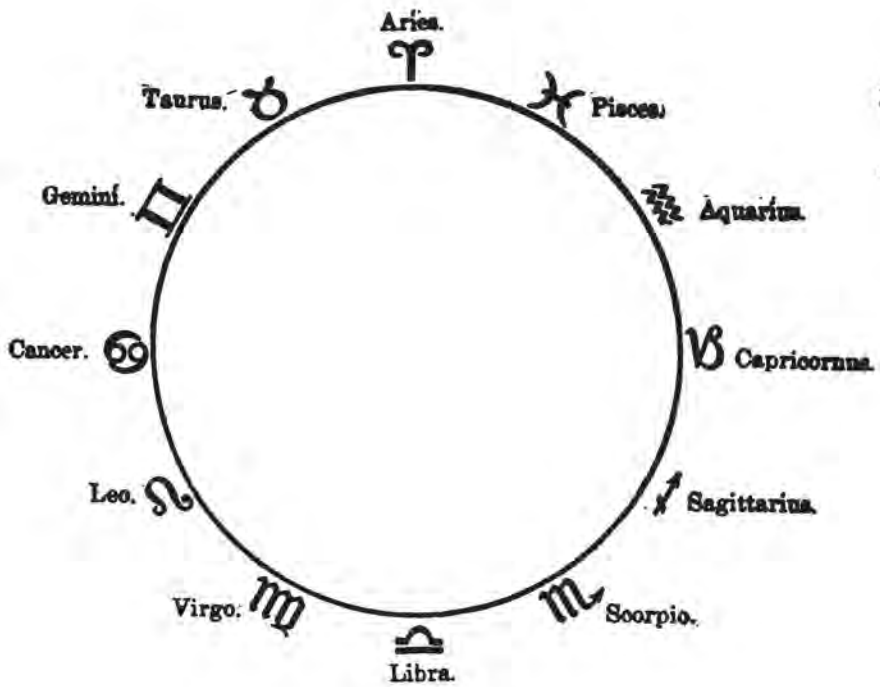


Figure 1.

Figure 1 gives the signs of the zodiac, with the names of the signs.

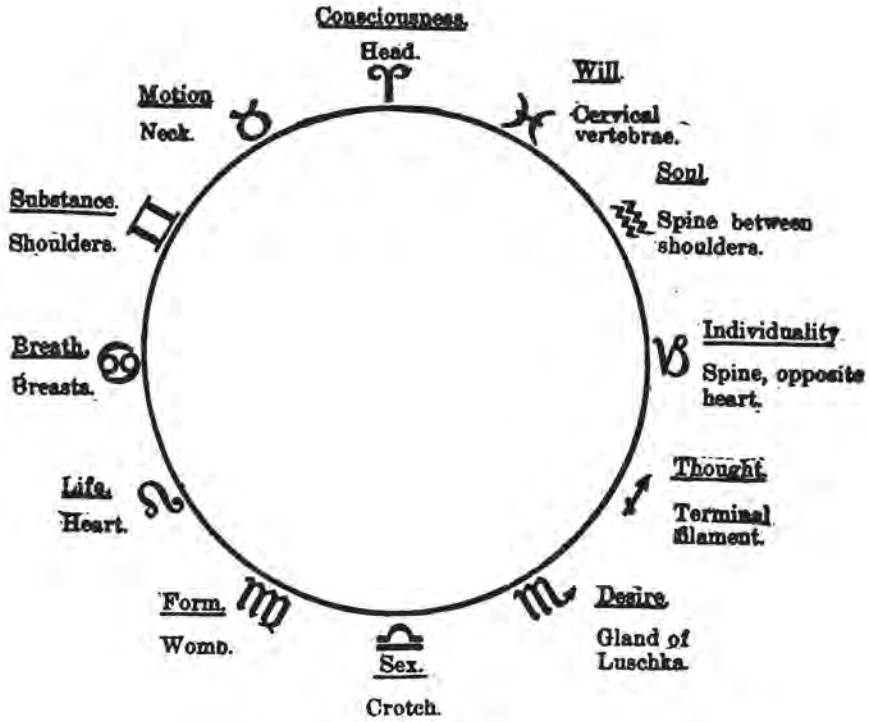


Figure 2.

Figure 2 shows the zodiac, with the signs and the names of the characteristics of each sign.

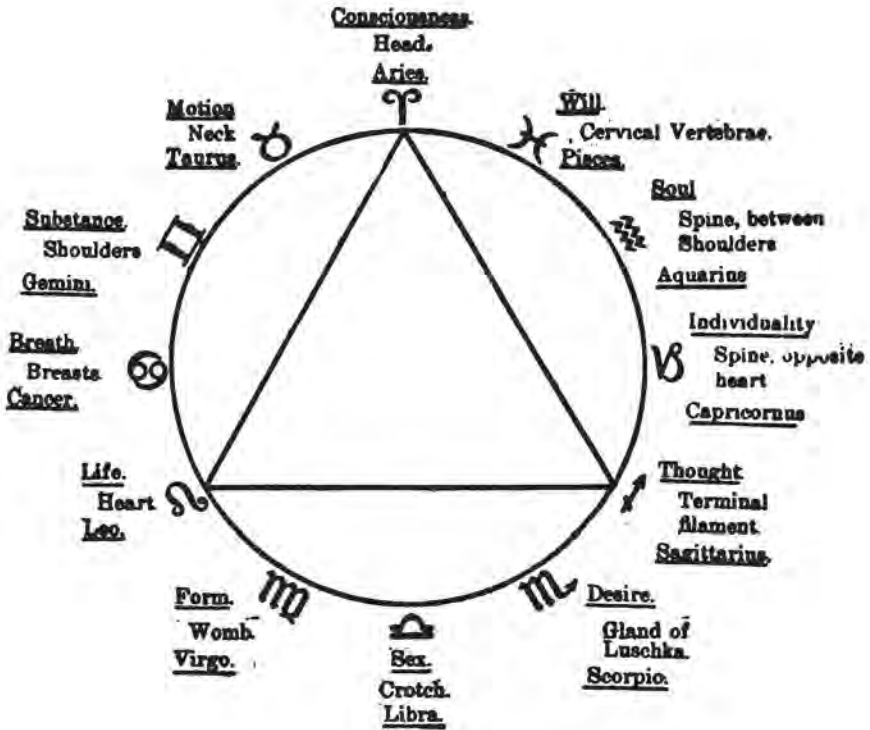


Figure 3.

Figure 3 shows the signs, with the names of the signs and their characteristics. In this figure the triangle indicates the three quaternaries, each point of the triangle being the first of the four signs which make up its quaternary.

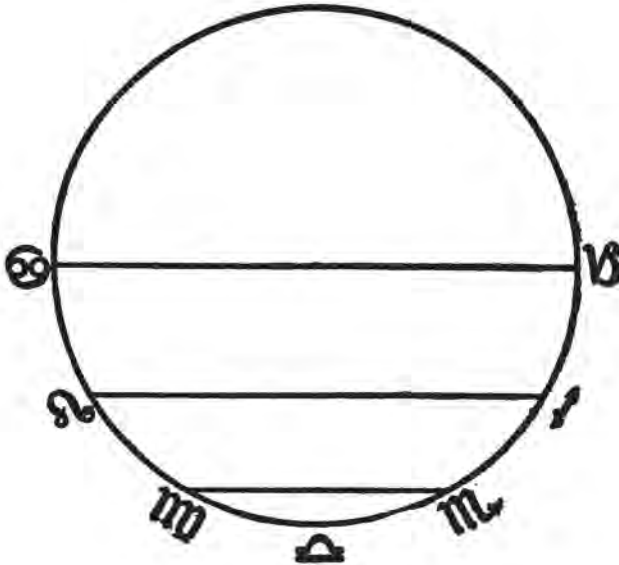


Figure 8.

Figure 8 shows the signs of our present manifested universe. The sign (♋) cancer, breath, is the beginning of the manifested universe, and is on the highest plane of the manifested universe. As described in the editorial "Breath" (THE WORD, July, 1905), the Great Breath breathes all things into existence. It is that through which homogeneous substance becomes differentiated and comes into the second sign, life.

Life (♌) leo, is the great ocean of matter beyond the immediate senses. It is the dual spirit-matter which precipitates and builds itself into form.

Form (♍), virgo, is that design according to which life is precipitated and moulded. Form reaches its most concrete expression and its highest development in the physical world through sex.

Sex (♎), libra, represents the lowest point of the involution of breath, life and form, and the beginning of the evolution of individuality.

This evolution begins with desire (♏), scorpio, which is on the same plane as form (♍), virgo, but on the upward arc of the circle. It is this desire principle which the breath incarnates into and on which the mind-breath acts, producing thought.



Thought ( $\text{♐}$ ), sagittary, is that which brings out the latent possibilities of desire and raises desire to the plane of thought. Thought is on the same plane as life ( $\text{♌}$ ), leo, but life is on the downward arc, whereas thought is on the ascending arc of the circle. Through thought the individuality is expressed and built, and individuality ( $\text{♑}$ ), capricorn, completes the evolution of the breath. Breath ( $\text{♋}$ ) and individuality ( $\text{♑}$ ) are on the same plane.

We have a concrete example of the involution and evolution just described in physiological facts and psychological evidences, as described in the editorial by that name ("Breath").

Breath is of many kinds, the physical airs being the vehicle by which the psychic and mind-breath incarnate. The breath is the swing of the pendulum of the dual mind and ticks off the life of man. The breath, as it is inbreathed into the lungs and the heart, stimulates the blood and starts the tides of life ( $\text{♌}$ ), leo. The life blood surges through the body and precipitates its essences into form ( $\text{♍}$ ), virgo, which is the form of the body, and with this precipitation every cell of the body having sex is impressed and stimulated. Thus desire ( $\text{♏}$ ), scorpio, is awakened, and desire arouses the sex ( $\text{♎}$ ), libra. It is at this junction that it becomes possible to raise the desire by thought; and from the parts of sex, as it has been shown, the germ which is there developed and elaborated may be raised through the terminal filament, representative of the ascending thought ( $\text{♐}$ ), sagittary, to the spinal cord proper.

The individuality ( $\text{♑}$ ), capricorn, is, as before said, on the same plane as breath ( $\text{♋}$ ), cancer, but on the upward arc of the circle.

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Emerson is a citizen of the universe who has taken up his residence for a few days and nights in this traveling caravansary between the two inns that hang out the signs of Venus and Mars.  
—*Ralph Waldo Emerson, by Holmes.*

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Men in great place are thrice servants, servants to the sovereign or state, servants of fame and servants of business; so as they have no freedom, neither in their person, nor in their actions, nor in their times.—*Bacon.*

SELECTIONS FROM RARE THEOSOPHICAL AND KAB-  
BALISTIC WORKS.

I

THE UBIQUITY OF KARMA AND KARMIC LAW.

BY REV. W. WILLIAMS.

**T**HE law of Karma, or the principle of the equality of action and reaction, when traced through all its consequences, opens views which will appear to many persons exceedingly strange and most unexpected. The pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they may be in the immediate neighborhood of the speaker and at the immediate moment of utterance, their quickly attenuated force soon becomes inaudible to human ears. The motions they have impressed on the particles of one portion of our atmosphere are communicated to constantly increasing numbers, but the total quantity of motion, measured in the same direction, receives no addition. Each atom loses as much as it gives, and regains again from other atoms a portion of those motions which they in turn give up.

The waves of the air thus raised travel about the earth and the ocean's surface, and in less than twenty hours every atom of its atmosphere takes up the altered movement due to that infinitesimal portion of the primitive motion which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. But these aerial pulses, unseen by the keenest eye, unheard by the acutest ear, unperceived by human senses, are yet demonstrated to exist by human reason; and in some few and limited instances, by calling to our aid the most refined and comprehensive instrument of human thought, their courses are traced and their intensities are measured. If man enjoyed a larger command over mathematical analysis, his knowledge of these motions would be more extensive, but a being possessed of unbounded knowledge of that science could trace even the minutest consequence of that pri-

mary impulse. Such a being, however far exalted above our race, would be immeasurably below our conception of Infinite Intelligence.

But supposing the original conditions of each atom of the earth's atmosphere, as well as all the extraneous causes acting on it, to be given, and supposing also the interference of no new causes, such a being would be able clearly to trace its future but inevitable path, and he would distinctly foresee and might absolutely predict for any, even the remotest period of time, the circumstances and future history of every particle of that atmosphere.

Let us imagine a being invested with such knowledge, to examine at a distant epoch the coincidence of the facts with those which his profound analysis had enabled him to predict. If even the slightest deviation existed, he would immediately read in its existence the action of a new cause, and through the aid of the same analysis, tracing this discordance back to its source, he would become aware of the time of its commencement and the point of space at which it originated.

Thus considered, what a strange chaos is this wide atmosphere we breathe! Every atom, impressed with good and with ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base. The air itself is one vast library on whose pages are forever written all that man has ever said or woman whispered. There, in their mutable but unerring characters, mixed with the earliest as well as with the latest sighs of mortality, stand forever recorded vows unredeemed, promises unfulfilled, perpetuating in the united movements of each particle the testimony of man's changeful will.

But if the air we breathe is the never-failing historian of the sentiments we have uttered, earth, air and ocean are the eternal witnesses of the acts we have done. The same principle of the equality of action and reaction applies to them: whatever movement is communicated to any of their particles is transmitted to all around it, the share of each being diminished by their number, and depending jointly on the number and position of those acted upon by the original source of disturbance. The waves of air,

although in many instances perceptible to the organs of hearing, are only rendered visible to the eye by peculiar contrivances; but those of the water offer to the sense of sight the most beautiful illustration of transmitted motion. Everyone who has thrown a pebble into the still waters of a sheltered pool, has seen the circles it has raised gradually expanding in size and as uniformly diminishing in distinctness. He may have observed the reflection of those waves from the edges of the pool. He may have noticed also the perfect distinctness with which the two, three or more series of waves each pursues its own unimpeded course when diverging from two, three, or more centres of disturbance. He may have seen that in such cases the particles of water where the waves intersect each other, partake of the movements due to each series.

No motion impressed by natural causes, or by human agency, is ever obliterated. The ripple on the ocean's surface caused by a gentle breeze, or the still water which marks the more immediate track of a ponderous vessel, gliding with scarcely expanded sails over its bosom, are equally indelible. The momentary waves raised by the passing breeze, apparently born but to die on the spot which saw their birth, leave behind them an endless progeny, which, reviving with diminished energy in other seas, visiting a thousand shores, reflected from each, and perhaps again partially concentrated, will pursue their ceaseless course till ocean be itself annihilated.

The track of every canoe, of every vessel which has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains forever registered in the future movement of all succeeding particles which may occupy its place. The furrow which it left is, indeed, instantly filled up by the closing waters; but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession.

The solid substance of the globe itself, whether we regard the minutest movement of the soft clay which receives its impression from the foot of animals, or the concussion arising from the fall of mountains rent by earthquakes, equally communicates and retains through all its countless atoms their apportioned shares of the motions so impressed.

Whilst the atmosphere we breathe is the everliving witness of the sentiments we have uttered, the waters and the more solid

materials of the globe bear equally enduring testimony of the acts we have committed. If the Almighty stamped on the brow of the earliest murderer the indelible and visible mark of his guilt, he has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime and acts; for every atom of his mortal frame, through whatever changes its severed particles may migrate, will still retain, adhering to it through every combination, some movement derived from that very muscular effort by which those acts were perpetrated and accomplished. The soul of the negro, whose fettered body, surviving the living charnel-house of his infected person, was thrown into the sea to lighten the ship, will need at the last great day of human account, no living witness of his earthly agony. When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of his dying victim; confront the murderer with every corporeal atom of his immolated slave, and in its still quivering movements he will read the prophet's denunciation of the Jewish King: "Thou art the man, and as thy deeds, so shall thy Karma be."

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### THE LESSON.

BY TOWNSEND ALLEN.

Nothing outer e'er can hurt thee,  
Only thou thyself canst harm;  
Keep thy spirit calm and trustful,  
Naught external need alarm.

By thy thought thy life is fashioned,  
Whether good or whether ill;  
Acts of others cannot sway thee,  
If Love Divine thy soul doth fill.

Still, be still and learn this lesson:  
Love Divine brings health and peace;  
Let it penetrate thy being,  
All thy sorrows then will cease.



## IAMBlichos, HIS LIFE AND TIMES.

BY ALEXANDER WILDER, M.D.

**I**N her rare work, "The Progress of Religious Ideas Through Successive Ages," Mrs. Lydia Maria Child describes with admirable candor the Later Platonists of the Alexandreian School. "Their earliest leaders," she declares, "were men of uncommon intellect, who both by precept and example inculcated pure and elevated morality. They were often called 'Eclectics,' because they selected from old philosophies what they considered the best, and formed a more perfect system from them. But though they drew from various sources, their doctrines were principally Platonic. Of course they believed in the pre-existence of the soul, and its imprisonment in matter during which it had glimpses of its heavenly home received by intuition in elevated states of mind; and also in its final return through holiness to the spheres of glory whence it came."

The empire of Dareios Hystaspis and the conquests of Alexander and Seleukos extended into India, and teachers from that region had penetrated into the Western Countries and commingled their doctrines with the philosophic and theological notions which existed there. As a consequence the various rites of family, tribe, and temple, were exalted by loftier allegorical interpretations, and more spiritual perceptions were attained of life and moral obligation. Of course, the law of polarity is always operative to make distinctions between diverse notions and qualities, as the inflowing of light makes the darkness appear more vivid and adverse. While the lovers of the right will retain their exalted place and character, those that are unjust will remain unjust still, and those that are filthy will continue filthy still. It is enough, however, to let them go with their own.

The establishment of the famous School at Alexandria by the Ptolemies as a World's University afforded opportunity for the various teachers of knowledge and exalted thinking from different regions, to hold communication with one another, and to compare and elaborate their various dogmas. The new impulse which had been given to philosophic speculation, had re-

sulted in the uprising of a great variety of sects in the different countries, each professing to a superior esoteric wisdom.

It was in the reign of the Emperor Alexander Severus, about the year 225 of the present era, that Ammonios Sakkas, a humble student of the works of Plato and other teachers, attempted at Alexandria to develop and establish a system which should include the essential principles which were inculcated by the different philosophers, with the purer conceptions embraced in the various worships. This was embodied in a Secret Doctrine which he imparted to his disciples, with the obligation not to divulge it except to others who had been obligated like themselves. This was not an unusual practice, for all the Mysteries were so guarded, and Pythagoras and other teachers had adopted the same procedure. Even the records of the new Christian religion indicate the same thing to have been current in their instructions.\*

Several of the disciples of Ammonios, however, disregarded the obligation to secrecy, and so the practice of teaching by lectures and conversation was afterward pursued. Plotinos was the most distinguished among this number. Ammonios, like Sokrates and Pythagoras, had committed nothing to writing, but the young Egyptian became the new Plato to give his teachings literary form and disseminate them among learners.

Another disciple of Ammonios was Longinus. His learning was so general and extensive that he was often called "the living library." He established a school of philosophy and general science at Athens. One of his pupils was Malekh, a native of Tyre. The earnestness and proficiency exhibited by this young man, were greatly admired by the preceptor. As Greek was now the classic language of the Roman Empire, his name Malekh (or King) was changed to Porphyrios, or wearer of the royal purple.

Ammonios died in 245 and Plotinos, after an unsuccessful journey with the army of Gordian into the Parthian dominion in hope to learn more of the wisdom of the East, made his res-

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\*Gospel According to Mark, iv., 33, 34. "With many such parables (or allegories), spake He the Word unto them, as they were able to hear; but without a parable spake He not unto them. And when they were alone He expounded all things to his disciples."

First Epistle of Paul to Corinthians, ii., 6, 7. "But we discourse freely of wisdom among the perfected ones, but not the wisdom of this age nor of the archons of this age, which is becoming of no account; but on the other hand we discourse of the wisdom of God in Mystery, occult, which not one of the archons of this age knew." (New translation).

idence at Rome. Porphyry, now thirty years old, became his student. The young man was a prolific writer, and to him we are principally indebted for what is known of his celebrated master. Besides editing the works of Plotinos, he produced many of his own, the influence of which over the Roman world was so profound and extensive, that the disciples of the later Platonic philosophers were commonly designated Porphyrians.

Iamblichos\* was a native of Chalkis in Hollow Syria, and was born about the year 282. He belonged to a rich and noble family, and received a liberal education. He resolved to devote himself to philosophy, and attended the lectures of Anatolios, a teacher of great ability who was regarded as exceeded only by Porphyry himself. Indeed, Porphyry so greatly esteemed him, as to dedicate to him his work, "Platonic Questions." Iamblichos, however, soon left him to become the pupil of the master. He did not attain the eloquence or grace of manner which characterized his instructors. His scholarship was extensive, but he was slow of utterance and his style of writing is described as dry and complicated, repelling the reader.

Nevertheless, Iamblichos seems always to have been surrounded by a large crowd of students and disciples. His earnest appeals for the right, both in conduct and administration, won for him favor to a remarkable degree. Wherever he went he was attended by a great concourse of pupils and admirers who had come from all parts of Syria, Asia Minor and Greece, who listened to his words with eagerness and profound reverence.

Many of these afterward became distinguished. Among them may be named Sopater† the Syrian, Aedesios and Eusta-

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\*The name of this philosopher was originally the same as that of his preceptor, while, the designation of the latter was Hellenized, that of the pupil, perhaps for the sake of more definite distinction was simply alliterated after the Greek style with the letter *yod* or *I* prefixed to express individuality. As the Semitic *Mem* was pronounced more closely than the Greek *mb* the letter *b* was added, making the name IAMBlichos.

Though the term *MLKH*, *malek* or *molech*, is Semitic, it appears from the inscriptions to have been also the designation of the Kings of Northern Egypt, "the land of Ham."

†Sopater was famous for his eloquence as a writer and lecturer. He succeeded Iamblichos as the teacher of Platonic philosophy at Alexandria, and won the title of "Successor to Plato." For a season he enjoyed the friendship of Constantine, and when the Emperor established his capitol at the New Rome, Scpater at his solicitation, performed the usual rites of

thios of Kappadocia, Theodoros\* and Euphrasios from Greece. All these excelled in eloquence and moral worth, and many of the others were little inferior to them. It was remarkable that one man should be able to give attention to so many pupils, and at the same time maintain proper courtesy and dignity.

In his personal habits, Iamblichos was simple almost to asceticism. He was frugal in his diet, living on fruits and vegetables, and abstaining from flesh. Plain living and high thinking characterized the old philosophers. Yet those who were his companions at the table were abundantly exhilarated by the genial atmosphere of the party and charmed by the sweetness of his discourse.

He seems to have literally conformed to the direction ascribed to Jesus in regard to prayer and personal communion with Divinity. All was strictly performed privately and alone. Everything else was public and conducted in the presence of his followers. Such of them as were never wearied of hearing him, were his constant companions. On one occasion they asked: "Why, master, do you do this alone, and do not admit us to this deeper wisdom? For it has been told to us by your servants that while you have been engaged in prayer, you have been seen lifted up more than ten cubits above the ground, your body and garments at the same time appearing of the color of gold. They tell further, that when these prayers of yours were finished, your body returned to the former condition and you came down again to earth, then to associate and discourse with us as before."

Iamblichos, though usually sedate and quiet of manner, now laughed heartily. "The person who made up this story is not a senseless fool," said he, "but in future nothing shall take place in which you do not participate."†

consecration. Being further asked, however, to purify the Emperor from the taint of bloodshed acquired by the slaying of his son, the philosopher replied, that he knew of no rite which could absolve from murder. He paid for this temerity with his life. The Emperor put him to death, renounced his own obligations as a "Soldier of Mithras," and professed Christianity. The waning of Neo-Platonism as a dominant philosophy thus began.

\*Theodoros had been a pupil of Porphyry, at whose death he attached himself to Iamblichos. He was a disciple worthy of his master. Proklos testifies of them that Iamblichos and Theodoros both taught the doctrines of Plato energetically with a mind divinely inspired.

†This account is vouched for by Chrysanthios of Sardis, himself a Platonic teacher and pupil of Aedesios. In the Life of Apollonios, it is re-

Another story is told by *Ædesios*, which reminds us of one preserved in relation to Sokrates and his monitor. Iamblichos at the time was sojourning at Alexandria. It was mid-summer, when the sun rises in conjunction with the dog-star. He went to one of the suburbs to sacrifice. As he returned with his disciples, they walked slowly and were conversing about the divinities and their care for men. Meanwhile Iamblichos was silent, rapt in thought, and looking downward. Suddenly, he exclaimed: "Let us take another path; there is a funeral procession not far away." He and part of the company accordingly did so; but others, more in number, *Ædesios* among them, persisted in going on as before. They regarded Iamblichos as superstitious, and determined to risk the consequences. Surely enough, it was not long before there came the bearers of the dead. The unbelieving disciples asked whether the men had taken that road at the first. They replied that there was no other way that led to the place of destination. Even this occurrence did not convince these doubters of the superior endowment of their master, and they asked him for some more unequivocal token. He answered that such matters did not depend on his will individually, but upon the suitable opportunity.

*Ædesios*, who afterward made his abode at Pergamos, was likewise a pupil of Alypius at Alexandria. Alypius was a subtle reasoner and skilful in dialectics. He was of a figure so short, that he resembled one of the race of pigmies that exists in the heart of Africa. He was described by admirers as being composed of soul and mind, while the corporeal part was apparently merged in the more divine. They quoted the remark of Plato that divine bodies are contained in the souls.\* He did not write but instructed entirely by conversation. Many of his pupils became also students of Iamblichos. One day the two met in the street and were soon surrounded by an eager crowd. As Alypius was usually ready with recondite questions, Iamblichos waited for him to begin. Alypius, however, sought to avoid this, till he perceived the temper of the auditors. Then address-

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lated by Damis that he saw Brahmans in India walking in the air at two cubits above the earth, not to win admiration, but in reverence to the Sun. Ammianus, the historian, also refers to the Brahmans, "who walk aloft in the air among their altars."

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\*Plotinos: *Ennead* IV., iii, 22. "Plato says that there is something of soul in which body is contained, and also something in which there is nothing of body."



ing Iamblichos, he asked: "Tell me, philosopher, is the rich person unjust, or the heir to such injustice?"

Iamblichos replied: "I am an utter stranger to this mode of reasoning. He is the righteous man who is distinguished not by having more riches than others, but by virtue."

He then turned away, and the multitude dispersed. But reflecting upon the matter and admiring the subtlety of the question, he became desirous of further acquaintance, and often visited Alypius. He warmly praised the acumen of the dialectician, and his superior reasoning power. After his death, Iamblichos wrote a sketch of his life, praising his constancy and fortitude under privation and cruel persecutions.

In that period, marvels and miracles were related of all distinguished personages and we find them ascribed to the illustrious Syrian philosopher. It was affirmed in the treatise on the Mysteries that individuals on certain occasions had been lifted by the occult force to a considerable distance from the ground. It was believed by his disciples that like Owain Glendowr he possessed superhuman power with spiritual beings, and over the physical elements.

That he was familiar with the trances and other manifestations common among individuals of sensitive temperament, and in spiritualistic sittings and enthusiastic religions and other assemblages, is plainly shown in his writings. Little that is related of these exhibitions in these modern times, is without exemplar in his writings. But he had no taste for the arts of the individual who presumes upon human credulity. When the appeal was made to him to show by some sign his superior faculties, he simply replied that he could not do such things at beck and call.

After he had returned to Syria, it is related that on one occasion, all his scholars accompanied him in an excursion to the Baths at Gadara. There were two springs of pure water a little way off. The inhabitants told him that one was called Eros or Love and the other Anteros, the bestower of love for love. Iamblichos touched the water, when the figures of two boys of celestial beauty appeared and clasped him lovingly around the neck. After that no one ventured to doubt his immediate communication with divine beings.

Eunapios, the historian, comments upon these wonderful relations. "Many other wonderful things are recounted of him," says he, "but they are so inane and incredible that I am afraid to repeat them, for it is not pleasing to Divinity that fables and

fictional stories should be mingled with true and conscientious history. I would even have scrupled to repeat these examples if they had not come from individuals who were eye-witnesses."

The death of Iamblichos occurred about the year 332, during the reign of Constantine. We have no particulars. His had been a quiet, long life, and he had made his influence felt in all ranks of thinkers. The Emperor Julian held him in the highest esteem, giving him the epithet of "divine," and considered the work on the Mysteries as beyond all value to the enquirer after superior knowledge.

It has been said that Porphyry modified the teachings of New Platonism, by allegorizing the mythic legends of the gods so as to adapt their worship to the philosophic doctrines. But Iamblichos is also under the imputation of further changing them into a theosophic system which accorded with Egyptian theology. The whole matter is set forth in the Letter of Porphyry to Anebo the *neket* or exponent of oracles, and the Reply of Abammon the preceptor. Whether Iamblichos wrote this Reply is sometimes disputed, but it is certainly a production setting forth his views, as well as fairly defining the whole subject of oracles and theurgy.

An account of this work is given by Samuel Sharpe in his "History of Egypt." "Alypius of Alexandria and his friend Iamblichos," he remarks, "still taught the philosophy of Ammonios and Plotinos, though the philosophers were so much in the habit of moving about to Alexandria, Pergamos, or Rome, that it is not always easy to know in what school they taught." He further adds that Iamblichos had studied under Anatolios in the School of Christian Peripatetics, and left many works of his own composition. He declares further that "in his Treatise on Mysteries, in which he quotes the Hermetic books of Bytis an Egyptian priest, the outward visible symbols become emblems of divine truth; the Egyptian religion becomes a branch of Platonism, and their gods so many agents or intermediate beings, only worshipped as servants of the one Creator."

Perhaps, if the Roman Emperors had made this philosophic faith the religion of the Empire, there would have been avoided the controversies, the cruelties and bloodshed, which for sixteen centuries have blackened the annals of the Occidental world.

The writings of Iamblichos were numerous, and for a season were widely disseminated. They, however, shared the fate of the other philosophic works of the Alexandrian school. The

change in the legalized worship of the empire, and the Imperial ban, placed on the books and those having them in possession resulted in the loss of most of them. The treatise of Iamblichos which is best known, *De Mysteriis Egypticorum*, etc., concerning the Mysteries of the Egyptians, has sometimes been disputed as to its authorship. The reasons for this seem to be hardly sufficient. It affords a very complete conception of Theurgy, the Occult Rites, and their philosophic basis. The translation by Thomas Taylor, though quaint and obscure, has passed through two editions. The writer also made a translation which was printed in *The Platonist*, and a revised edition more thorough, is now in manuscript.

Iamblichos also wrote a work in ten books, entitled, "Concerning the Pythagorean Philosophy, or Collection of Pythagoric Dogmas," of which five only are now extant. They are enumerated as follows:

I. *De Vita Pythagorica Liber*—Concerning the Pythagoric Life, edition in Greek and Latin in 1598 by Theodoretus; in 1707 by Kuster; in 1816 by Kiessling of Leipzig, and in 1884 by Wauck. Translated by Thomas Taylor, 1818.

II. *Adhortatio ad Philosophiam*—Exhortation to Philosophy—edited in 1598 by Theodoretus, and published in 1813 by Kiessling. Translated by Thomas M. Johnson, but still in manuscript.

III. *De Communi Mathematica Scientiâ*—Science of Mathematics, edited in 1781 by Villoison of Venice and in 1891 by Festa of Leipzig.

IV. *Commentarius in Nicomachi Arithmetica Introductionem*—Commentary on the Introduction of Nicomachus to Arithmetic, edited in 1668 by Tennulius and in 1894 by Bistelli of Leipzig.

V., VI., VII. *De Physicis, Ethicis, et Divinis Quae in Numerarum Doctrina Observantur*. Of these only the Seventh, the *Theologomena Arithmeticae* is extant, ed. in 1817 by Ast of Leipzig.

VIII. *Institutiones Musicae ad Mentem Pythagoraeorum*.—Lost.

IX. *Institutiones Geometricae ad Mentem Pythagoraeorum*.—Lost.

X. *Institutiones Sphaericae ad Mentem Pythagoraeorum*.—Lost.

There are also the following of which we have account, namely:

1. *De Divinitate Imaginum Liber*—Only fragments remain.
2. *Epistolae ad Aretam, Macedonium, Sopatrem, etc.*—Many fragments have been preserved by Stobaeus.
3. *De Diis*—Concerning Divine Beings.—Lost. Julian the Emperor made great use of this book in Oratio IV.
4. *Commentaries on the Parmenides, Timaeos, and Phaedo of Plato*.—Lost.
5. *Concerning the Mystic Chaldaic Philosophy*.—Lost. This was an extensive treatise and is cited by Damaskios.
6. *De Anima*.—Concerning Soul. Fragments have been preserved by Stobaeus. It is quoted largely by Priscianus Lydus.
7. *Monobiblia*—Showing that the Transmigrations of Souls are not from Men to Irrational Creatures, nor from Irrational Animals to Men, but from Animals to Animals, and from Men to Men. Venetus: *De Anima*, Chap. II., Sec. vii.

The school at Alexandria was continued during the reign of Constantine and his successors. The accession of Julian to the imperial throne gave the philosophers and their disciples high hope that the favor of which they had been deprived was to be restored. These hopes were shattered by the death of the Emperor in battle against the Parthians. Other teachers succeeded to the leadership of the school. Then Hypatia, eloquent and beautiful, became the chief instructor, and once more crowds thronged the lecture-room. Her murder by a mob at the church in Alexandria branded lasting disgrace upon those who abetted as well as those who perpetrated the crime.

The light continued to shine at the School of Athens. Plutarch and Syrianos were among the principal luminaries. It was reserved, however, for Proklos to put on the copestone. Combining religious devotion with the acuteness of the scholar, he constructed out of the Dialogues of Plato, the Enneads of Plotinos, the innumerable works of Porphyry, Iamblichos and their successors, a system free from contradictions and vague absurdities, which should be adequate to the demands of thinking men for all subsequent centuries.

The seed has been sown in many fields and continued to yield its harvest duly according to the nature of the soil.

## ON THE ASTRAL PLANE.

BY J. H. CONNELLY.

I DO not think any other man ever found himself in so peculiarly annoying and embarrassing a position as mine, or one that seemed so utterly hopeless of mitigation. And yet few will, I fear, appreciate its seriousness or even comprehend the possibility of life being made a burden by the mere indeterminateness of things. I might naturally expect sympathy from Irene, if from anybody, but when I try to make her understand the ocean of uncertainty that overwhelms me and the unreality at least probable in everything surrounding me, she smiles sweetly and says—or at least I think she smiles and says:

“Why should you bother yourself with such notions? Love is real, anyway, and you know you have me.”

If I could be sure of that much, of course I wouldn't care for anything else; but she brings me at once face to face with my difficulty. Love real? But love, to be real, must have a real object, and am I positive that Irene is real? Not by any means. Of course, I know she is *a* real being, but is she *the* real being with whom I am in love? That is doubtful. Is her voice the very soul of sweet and tender music, as it seems to me, or is its melody only the inspiration of my self-deluding fancy? What would I not give, were such a thing possible, to hear her with another's ears! And is she indeed as fair in the sight of others as she is in mine? I am inclined to believe that her hair is of a soft brown tint, like oak leaves lightly touched by frost; but I have seen it glow like burnished gold and black as the back of a crow, and once it was white as molten silver freshly poured. Now, which of these is truly hers? I am more nearly certain about her eyes



than anything else, for in those twin heavens of blue—as mostly they appear to me—lives such angelic purity and truth as exorcise the demon Doubt; yet I have seen their color change to grey disdain, black anger, green-gleaming cruelty and lurid passion, all within an hour and unknown to her. No emotion stirred her. Those changes were not from within, but reflected, as the placid crystal lake mirrors the sky, and it was my will that caused them, so much my love assures me of. But how am I to know what is inherent and not reflection? What is real? That Irene is affectionate, gentle, virtuous, noble-minded and beautiful, I do not question. But, you understand, she might possess all those attributes and yet not be the one woman I should love. My soul is full of passionate adoration for an ideal, of which she appears to me the embodiment; but is she indeed so? May it not be that my tyrannical fancy has colored her perfections to my desire? That torturing, ever-recurrent doubt is the fruit of my life's strange experience.

From my boyhood I had the faculty of seeing by my will. I do not mean simply that I possessed a vivid recollection of persons, places and things, but that upon closing my eyes to my actual surroundings and willing to behold the face of an absent friend, the actors in a past event fully known to me, or the features of a familiar landscape, the person, the incident or the scene would seem to present itself objectively to my sight. This power, I believe, inheres in nearly all persons, but, through lack of use, is generally lost at an early age. I, as it happened, unconsciously developed and strengthened it to what is now perhaps an abnormal degree.

Circumstances, needless to detail, made my boyhood rather a lonely one and restricted my social companionship to a few persons much older than myself and of quiet, contemplative habits. I fell naturally into their silent, reflective ways, and my principal pleasure was in the exercise of that faculty—seeing by will with the mind's eye. After a time I passed beyond the limitation of evoking only pictures already familiar to my sight: I found that I could call up scenes of which I had read or heard only, and, from that on, lived most, as it seemed to me, in that phantom world made by myself. How vivid it was! How full of animation, adventure, color, achievement and reward! It was never night there; the trammels of time and space fell off at its threshold; by-gone days became the to-day, and with a thought I transported myself to the most remote lands. And the strangest

of all strange things to me then was this : that the scenes I looked upon were real. Banners, arms, faces, places and events passed before me in that infinite panorama of which I had no previous knowledge in my normal waking consciousness, but which I subsequently amply verified to their nicest details by descriptions and pictures in books. For a time this discovery made me afraid, but the fascination of indulgence was irresistible.

The path upon which I was progressing was, as I gradually began to realize, one from which opened infinite vistas of amazing possibilities. I found that I could people my world of wonders, at my will, not merely with the semblances of those who had been, but with new beings, creatures who were simply the creations of my fancy. At first they would be indistinct, shadowy, vague; but upon my will exerting itself to make them more clearly visible they readily became so and at each succeeding time of recall would appear to approximate more nearly to actual life, until they exceeded in distinctness and seeming reality those whom I now designated to myself as the resurrected phantoms. And these beings of my own making would not willingly vanish as did the others, but lingered persistently near me and even manifested themselves without being summoned; though when they came unbidden they were always less clearly defined, and it was not until they had attracted my thought to them that they grew strong to sight. The discovery of my possession of this power of creation filled me with a wild exultation, and I revelled in its exercise, peopling space with multitudes of the children of my fancy. At times I devoted myself to imagining into existence the most beautiful creatures I could conceive, and, again, those most horrible, fearful, or repulsive. Then, summoning about me all I had called into being, I would review their hosts and triumph, feeling only one keen regret—that I could not make them visible to other men as my work. This I indeed tried very hard to accomplish, selecting certain of my creations that seemed most strong and fixing my thought upon them intensely, to strengthen them still more; yet I could never make them objective to any sight but my own, though I have so far succeeded as to make their presence distinctly felt as the proximity of some invisible, inexplicable horror to certain sensitive persons. Continued exercise of this creative power eventually brought its own peculiar punishment upon me, in making it so facile that conscious employment of will was no longer necessary to bring

my thoughts in objective form before me. This may seem a light thing, but is not so. No one can realize, until he has tried it, what ugly things untrammelled thoughts are. One hideous, abominable face that I involuntarily called into being has ever since been a haunting horror to me. The recollection evokes it and it glowers at me as I write. A woman with a very repulsive, bad countenance had been introduced to me one evening, and as I laid my head upon my pillow that night I happened to think of her and wonder if she could be uglier and live. Yes, at least she could be a little more indecently ugly, I decided, and I thought how. Thereupon, straightway, uprising seemingly from the floor and floating not a foot away from my eyes was the hideous head I imagined. The colorless hair, stony, malignant eyes, lowering brow, slate-like complexion, broad drooping mouth, brutal lower lip, fang-like teeth—all together made such a hideous combination that, accustomed as I was to eerie things, I sprang up with an exclamation of mingled affright and loathing. But I cannot banish it. The very intensity of my feeling concerning it makes it one of my most constant and vividly perceptible attendants.

In this hurried resume of my strange experiences covering the years from boyhood until I became a man I have only touched the salient points, and much has necessarily been omitted, but enough is told to show how this faculty of peering into the hidden world has been developed in me and what it has resulted in thus far—that I am consciously living a dual life, on two planes of existence, the material upon which I met Irene, and the psychic in which I am overwhelmed by the myriads of my will-evolved phantoms. And the mischief of my situation is that I am momentarily liable to confound the denizens and belongings of the two worlds.

My thought creations now possess a degree of objectivity that appeals to two of my senses—hearing as well as sight. At times I have believed myself cognizant of them by a third sense also. When I will them to appear wearing or carrying fragrant flowers the odor of the scented blossoms seems to be perceptible to me. But then, I debate with myself, is the scent real to my abnormally developed perceptions, or is it only an illusion, my sixth sense beguiled by my own will? Cold reason inclines me to think the latter correct. The sense of smell is only excited to action by certain of our nerves of perception coming in contact with material particles much too gross for the astral plane, where hearing and seeing are properly existent—particularly the lat-

ter. I thus qualify my assignment of those senses to that plane, because, to tell the truth, I am sometimes tempted to question whether I actually do hear things originating there or if the seemingly distinct tones are not purely subjective, an illusion of the primary consciousness produced involuntarily by the force of my own will. Yet my ability to hear them grew gradually as did my power of seeing. Never shall I forget the thrilling sensations with which I first heard a voice upon that astral plane! It seemed softer, fainter, than the rustling together of the petals of a rose in a gentle breeze; yet it reached me, and had it been a thunder tone I could not have been more impressed and awed. Sound seemed to have suddenly entered into and vivified a world of form and color. Of course, when I thought calmly upon it, I remembered the ancient occult teaching, now vaunted as among the latest discoveries of modern material science, that sound and color—rates of vibration—are manifestations of the same thing, and convertible each into the other. But in the first emotions of a great surprise one does not philosophize. I had not missed the power of speech in my astral beings, for their thoughts were known to me, as my own. Every shade of desire, purpose and feeling that moulded the expressions of their mobile countenances, glowed in their eyes and prompted the movements of their airy forms was understood by me without words. Naturally so, it will be said, because the thoughts were, like the beings themselves, born in my own mind; but that was not always so, particularly in those most established in existence of recurrence and thought consolidation. They, I felt assured, became obsessed by entities belonging to the astral plane, "elementals" only capable of manifesting to me through the creatures my own will had made. It was as if an automaton made by a man should be vivified and utilized as a mask by a demon. But, whatever the origination of the thoughts, no audible vibrations of either atmosphere or akasa were needed to convey them to me; and it was a new amazement when Pantomime in that shadow-world found a Voice, when the mind-drawn figures of my will-woven canvas spoke to me in tones I heard, words I had not thought. And use of the faculty gave them strength in its employment.

I have become accustomed to it, and, as an indubitable fact, think no more of it than of the coldness of ice, the sonorousness of bell-metal, or anything else we think we know. But two things about it yet annoy me. Frequently I catch myself wondering

that other persons, in my company, do not hear the voices from the astral plane, which are often very loud, particularly so in the utterance of things that would cause me much embarrassment if heard by my friends as well as myself. But, worse yet, my part of the conversations with those astral beings is carried on indifferently by inaudible thought or vocal effort, and I have got myself into a simply abominable habit of unconsciousness of vocalization in my ordinary intercourse with corporeal beings. Sometimes I fancy that I say to persons things I merely think, and, still more provocative of confusion and trouble, I say audibly things that I erroneously imagine myself simply turning over in my mind, or, at most, confiding inaudibly to my invisibles.

For instance, a few evenings ago I sat in the parlor with Irene. She was at the piano, and had just sung for me a deliciously dreamy, passionate, *guachananga* love-song. I thought to myself: "I should like to see how Irene would look as one of the people out of whose fiery tropical souls those songs sprang into existence. I will to see her so—"

Many times I had so amused myself, using her as a foundation for the rendering objective of my subjective conceptions, blending them with her personality, and the change that now took place in her appearance did not surprise me. Almost instantly the color of her skin deepened to a golden bronze, through which the rich, red blood could be seen like a crimson tide ebbing and flowing; great masses of wavy hair, so black that it glittered, tumbled loosely away from her low, broad brow and fell in a tangled mass on her bare shoulders; her eyes grew very big and black, with a lustrous, liquid light glowing in them, and her lips, thick and red as blood, lay slightly opened, as if she were panting. The Spaniard, the Carib and the Indian were blended in her, and, marvelous as the fact may seem, though not one feature in the combination at all resembled Irene in its single particular, the total bore a wonderful likeness to her. I shuddered and thought: "Beautiful you are, of course, as you cannot help being, but simply a sensuous animal, as much a beast as though you walked on four legs. I prefer you as you were—less seductive, perhaps, but safer to marry."

And, to my speedy confusion, I unconsciously thought aloud. Imagine, if you can, Irene's astonishment, her indignation and the trouble I had in making any satisfactory explanation. I did not dare tell her the truth—that I was addressing an astrally



objective variation upon her very charming personality, the creation of my wayward fancy. She would not have taken kindly to the idea if she had believed it, and the probabilities were overwhelming that she would have deemed me crazy.

Irene is one of those excellent, healthy, well-brought-up girls, to whom the abnormal is improper and the inexplicable necessarily bad. Aside from any thought of fear, she would have objected to a ghost, primarily because ghosts are not "good form" in society; secondly, as a stranger not properly introduced.

It is just possible, I suspect, that in my nature there is a trace of pre-disposition toward jealousy; not the base jealousy that springs from an unworthy distrust of the beloved one, but rather a feeling that is the fruit of modest self-depreciation. From thinking how, if I were better in mind and person than I am, I might be more pleasing to Irene, worthier of her love, it was, of course, for me an easy thing to imagine a being to my mind's eye free from all my defects, one that could not fail of being the realization of her ideal of a man; and naturally, thinking about him, I created him on the astral plane. I was the only person who could see him, fortunately, but to me he was the most intensely objective of all the phantoms surrounding me, and beyond a doubt was one of the obsessed ones animated by an "elemental." He used to threaten me with finding means to incarnate himself and become really my rival. Many a time he would so annoy me and grow to such alarmingly substantial appearance that I would actually find comforting reassurances in poking a cane or my fist through him. As to banishing him, that was quite out of the question. I had to remember him, and my thought evoked him, as it does even at this moment.

One afternoon of last week I called on Irene, and, not finding her in the front parlor, passed through to the rear, where I caught sight of her in the conservatory. She was standing, with her back toward me, looking at a plant. A tall, manly form stood beside her, with an arm around her waist. I smiled to myself. It was, of course, my astral rival, a thought of whom had crossed my mind as I came in, and he was trying to exasperate me by this semblance of familiarity. I laughed at his folly, for did I not know his diaphanous unsubstantiality? At my utterance of my darling's name she turned to greet me. He also turned, taking a step backward, which placed him between her and me. The light was beyond them and their faces in deep shadow; so of their features I could hardly see more than general outlines,

but I knew their forms—that was enough, and, ignoring him, strode eagerly forward toward her in a line that would take me directly through him. Imagine, if you can, the intense astonishment I felt at coming into violent collision with him and finding him as solid flesh and bone as I myself. So, then, I thought, he had discovered means for doing as he had threatened! In the surprise, excitement and sudden rage of the moment, I clutched his throat and he in return grasped me by the neck, but before any actual blow passed between us Irene's voice recalled me to myself and I began to realize that I had made an enormous blunder. It was not my astral rival, nor any lover at all, but her half-brother, who had just arrived home on a visit from Japan, where he had been living as the purchasing partner of a big tea firm for ten years past. I had heard mention of him, but that was all, and never gave a second thought to his existence, else it would have been easy enough for me to call up his eidolon, or at least an astral fac-simile of it, and so know what he was like. Had I done so, this absurd mistake, which it was almost impossible to explain away, could never have occurred.

He is a shrewd, hard-headed, practical man, and although he politely accepted my apologies, I could see that I had not made a favorable impression upon him. The cold air of patient, critical observation with which he silently listened to my explanation confused me. I tried to tell him frankly that I had, for a moment, confounded him with an immaterial gentleman whom I was accustomed to see near Irene, a harmless but sometimes annoying being made by myself; but when I saw his eyebrows lift in irrepressible surprise and manifest doubt of my sanity, I floundered in my plain statement of fact and weakly tried to shift the burden of my error upon the insufficient light, to which, with a frozen smile, he bowed assent.

Since then he has concerned himself in my affairs to an extent that causes me to wish wearily a thousand times each day that he had staid in Japan. He contrives that I shall not be alone with Irene five minutes at a time. With a purpose so palpable that a child could see through it, he has brought me into the company of Dr. H——, the famous alienist, who told me my liver was out of order, and advised me to leave my business and give my brain a rest for a few months. I would bet my liver against his that of the two mine is the best and my brain is no more in need of rest than his is. I simply have a sixth sense,

abnormally developed, of the existence of which he and Irene and her brother are all ignorant. That it involves me in a great deal of trouble, never anticipated by me during its cultivation, and that I would fain be rid of it if I could, I cheerfully admit; but my liver has no more to do with it than Pharaoh's gall. I very much fear that I shall lose Irene because of it, and this dread makes me nervous, sets me to worrying, increases the mixing up of the two worlds and enhances my feeling of the overwhelming indeterminateness and unreliability of things in both. How intense this is may be appreciated from the fact that, as I have already represented in the opening of this plain statement, I am now actually capable of entertaining doubts about Irene—doubts that not even all the fondness of her astral double—which is now constantly with me—can altogether dissipate.

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### IMMORTALITY.

By ST. JOHN ADCOCK.

I that had life 'ere I was born  
Into this world of dark and bright,  
Waking as one who wakes at morn  
From dreams at night.

I am as old as heaven and earth:  
But sleep is death without decay,  
And since each morn renews my birth  
I am no older than the day.

Old though my outward form appears,  
And though at last outworn shall lie;  
This, that is servile to the years,  
This is not I.

I, who outlive the form I take,  
When I put off this garb of flesh,  
Still in immortal youth shall wake,  
And somewhere clothe my life afresh.

## SOME REMARKS ON CREMATION.

BY DR. A. MARQUES.

**C**REMATION is a question on which the consensus of opinions or teachings of the various Occult Sciences does not seem to be quite unanimous, settled or explicit, although, as a whole, it appears generally favorable to the practice.

Thus, we read in the "Secret Doctrine," (II, 786) that "cremation was universal till a comparatively recent period, some 80 or 100 thousand years ago," but that book does not say what brought about the change to burial, nor why this has been adopted by our modern races; yet, there must have been some good reason for its adoption. This assertion of H. P. B. I have found corroborated in a way, by the report made to me by a high Chinese dignitary, whom I have every reason to believe trustworthy, to the effect that, in China, up to about four thousand years ago, the practice of cremating the dead was universal among the Chinese, but that it was changed at that time, and since then burial has been the rule; cremation, while still practiced occasionally, being now the exception, except among the Chinese Buddhists, who follow the crematory rules of other peoples of that faith. However, the causes or reasons for this general change of customs seem to have been completely forgotten.

The Theosophical Society, at its inception, prominently favored cremation; but, from the admissions in the "Diary Leaves," and as further shown by the theatrical execution of Baron de Palm's body, it seems to have been more for the love of innovation, show or display, than on account of solid occult knowledge in relation to its after effects and consequences, good or bad; and this is further shown by the vacillating nature of the information published on the subject, at different times, in the various theosophical publications.

It is true that H. P. B. expressly desired to be cremated, but her case was peculiar, because, in her body she really repre-

sented a reliquium of the Fourth Root-Race, a fact which needs to be taken into consideration, as will be seen later.

On the other hand, it is well known that the Roman Catholic Church (which lays claim to some occult knowledge), still very bitterly opposes cremation, and this fact,—(aside from the puerile, ostensible reason given that this practice must be rejected because it is favored by Free-Masonry, the enemy of the Church), goes far to show the probable existence of occult motives for that opposition, which would also suggest that cremation does produce, on the condition of the Soul after death, some occult results, which the Church does not wish to reveal. Might it not, for instance, do away with the usefulness of the Church's services and "prayers for the Dead," those prayers in reality being only vibrations intended to help the departed to shed off his subtle bodies? These various suppositions become all the more plausible when contrasted with the fact that the same Roman Catholic Church, when in power, always "charitably" burned,—alive or dead,—all unfortunate "Heretics," of whom she wanted to get rid "for ever more;" and, as the idea of the Hierarchy at the time, was that the burning of the physical bodies positively prevented the eventual "resurrection" of the Ego, their purpose, in their burning "auto-da-fes," was plainly and undeniably to thereby completely annihilate those unlucky adversaries of the Institution that claims to be the only true Church in existence. Naturally, if this idea had been correct, the same fate would also have accrued to all the Catholic Saints and Martyrs, who have been subjected to the same hot treatment; but the good Church gets around that difficulty by conceding that a special grace, a special exception to the general law was granted by the Almighty to those Saints and Martyrs, because they happened to be Christians.\*

Of course, no occult student will be ready to admit that the cremation of the dead body can thus radically interfere with the re-incarnating Ego, or destroy a Soul, as postulated in that merciful theory of Roman Catholicism; yet this operation, while clearly beneficial for the mass of living people, may be credited with being capable, under certain conditions, of interfering somewhat with the situation, progress or evolution of the indi-

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\*The Catholic ostensible views on cremation can be found extensively argued, in Edouard de Hornstein, "La Cremation devant l'histoire, la science et le Christianisme" (Paris, E. Denton), and in a special monograph of Rev. T. A. Fitzgerald, published in the "Australian Catholic Record," October, 1896, and January, 1897.



vidual Soul after death, or, at least, of causing it temporarily some unnecessary distress.

Now, it happens that, in the writings of Dr. Papus, a noted French Occultist, who, being the organ and principal representative of the Occult Order of "Martinists," is not exactly in the good graces of the Roman Hierarchy,—are found many references *against* cremation. For instance, Papus takes to task another French occultist, Bosc, saying of him that: "Although well versed in occultism, he does not prove his knowledge by preaching *in favor* of incineration," adding that \* \* \* "in the large majority of cases in the West (Europe) the magnetic or fluidic tie that connects the astral body with the physical, does not snap very quickly," and consequently "cremation does present some *very serious* inconveniences (immediately) after death." In another passage, Papus says that "the fluidic connection that ties the human Entity to its physical body, persists so long as the dissolution of the physical is not completed," so that when the physical body is simply buried, the evolution of the individual,—which continues regularly,—remains closely synchronous with the slow dissolution of that body (and especially so if the desires of the individual were material and earthy); but, in these circumstances, the breaking of the fluidic tie takes place very progressively, and without any great moral (Papus evidently means here "mental") disturbance or suffering." On the contrary, cremation \* \* \* "can be compared to a surgical operation, and the individuals who are not far enough evolved undergo through it a considerable 'moral' (mental) suffering," when they see and feel the destruction by fire of that body which they had prized so much and had considered to be their true self, \* \* \* "but, again, this suffering is ultimately compensated by the complete snapping of that link which still connected and tied down the spirit to the material world." (Papus, *l'Etat de Trouble*, page 17.)

In other places, it is hinted that cremation had, on the people of the 4th Root-Race, or Atlanteans, by whom it was at one time universally practiced, an effect very different from what it produces on our present 5th Race peoples, because the 4th Race were, in many respects, much *more*, though in other, much *less* advanced than we are. Among other things, they had learned the secret of leaving their physical bodies at will, for

great lengths of time (a voluntary hibernation), and this led them,—when black magic grew rampant among them,—to the cultivation of “vampirism.” But hibernation and vampirism can be exercised only so long as the physical body remains intact. Therefore, the 4th Race people had then to devise means whereby the physical body could be preserved indefinitely, either when the Egos left it on their astral flights,—as it is still done by the Hindu Yogi,—or when death had actually taken place; and these processes of preservation eventually degenerated into ignorant embalming and mummifying, while, on the other hand, for those of the 4th Race who did not approve of black magic practices, cremation was a decided relief, as well as a precaution against posthumous dangers, and especially against possibilities of vampirism. And such was the case with H. P. B.

In our 5th Race, very few so far, have attained the knowledge and power of leaving their physical bodies at will, or of hibernating, and vampirism is unknown to 5th Race people.\* At the same time, the tendencies and desires of most of the 5th Race people bind them strongly to earth, their evolution after death being thereby comparatively much slower, and this it is that makes cremation undesirable for them. With the Hindus, on the contrary, cremation offers no inconvenience, because they are more advanced in evolution and are naturally much more spiritual and philosophically minded than we are, and consequently the final separation from the body occurs, with them, easier and quicker than it does with Western people.

It would therefore seem,—so far as the present exoteric knowledge of the constitution of man and of the various stages of after-death permits this conclusion—that, while cremation is undoubtedly the very best physical manner of disposing of dead bodies to the best advantage of the living, inasmuch as it does away with the unhealthy crowding of cemeteries and their filthy and dangerous emanations,—yet, on the other hand, in its application to the evolving Entity and in view of its possible posthumous effects,—although also beneficent to the Ego in a way, in the long run,—it must be practiced with some caution and discrimination, the reason for which can be made apparent.

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\*A book by B. Stoker, “Dracula,” (Wessels, New York), contains within its fiction many interesting details on vampirism, which point to a certain occult knowledge in the writer.

From the teachings of Theosophical, Kabbalistic and Vedic works, it appears that,—as all the operations of Nature are very gradual,—so, after human death, as Dr. Papus says, the magnetic or fluidic cord which connects or ties the subtle bodies to the physical one, disintegrates only very gradually, and not until after its ultimate snapping,—at the very earliest 3 days after death,—does the final separation from the physical body take place;—therefore, up to that time, the Entity will be living, in his subtle bodies (etheric, astral, kamarupa, perispit, or whatever names may be used for them), invisible to the mortal eye, but still in close vicinity to the physical body, so that,—if at all conscious,—the Entity will see his physical and may still dimly feel sensations connected with it,\* and it is also well established that the impression of a danger threatening the body brings back to it, with a rush, the Entity who happens to be away in trance or astral flight. Thus, it has been said that one of the horrors of ordinary burial, for certain material Souls, earth-bound by their desires, is to have to stand by in spite of themselves, witnesses to the gradual decomposition of their bodies in the coffin; in a similar manner, a material personality, immediately after death, cannot fail to pass through mental tortures while witnessing the dissecting of that physical. This being so, cremation must also cause a shock and mental agony, if done too soon after death, before the magnetic cord is at least nearly ready to snap; it has even been asserted that the fear of the fire has forced back temporarily into their body, in the midst of the flames, persons who were really dead, but whose cord had not yet been broken, and the Theosophists of Paris still remember the fact that one of them, Arnould, who was cremated, is said to have afterwards appeared to friends in his astral, horribly scarred and disfigured by the fire, this having been caused by a sudden revulsion into his body at the time of the incineration. Moreover, cases of this nature cause a considerable whirl of passionate emotions on the part of the victim, on the plane it is then alive on, and in the "Ancient Wisdom" (p. 90), Mrs. Besant mentions the case of a woman burned to death, who 5 days later was still struggling against it frantically, in her astral, while resisting all efforts to soothe her.

And here, another important point may be mentioned. Al-

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\*The well-known insensibility of the body to physical pain in persons under mesmeric influence belongs to a different order of facts than those that rule at death.

though a contrary opinion has been expressed by some writers who have been regarded as authorities in theosophical literature, it is certain that cremation must affect and destroy the grossest of the subtle bodies,—the “etheric,” formerly misnamed the “Linga-sharira,”—if this is still clinging to, or in close proximity with the physical, because, although “etheric,” the particles of that body are still part of the physical plane, and consequently amenable to physical fire. Therefore, for the great majority of ordinary persons, and especially for all very material people who cling to physical life, if practiced too soon after death, the incineration may, and must, cause them additional trouble and great anxiety, by liberating them violently, forcing them out of their etheric vesture,—by what Papus justly compares to a surgical operation,—before they are really ready to proceed with their posthumous evolution, and take the next step towards the higher planes of life. In other words, by that operation, the Entity thus forced out of that etheric vesture which is to be his protection during the intermediary period, is left comparatively “naked,” in his more subtle vehicle (the true “astral” or *kama-rupa*), before he is, as it were, “ripe” for that change.

Of course, all these posthumous mental worries are spared to the very advanced people, to the pure and spiritual, who are no longer bound to the body by earthy ties and desires; in them, the snapping of the magnetic cord takes place much quicker, and in the meanwhile they remain in a kind of blissful unconsciousness, so that incineration for them will be a welcome help, by hastening their final release.

Now then, in view of all the above,—and even apart from the purely physical but ghastly possibilities of premature incineration through cases of trance or catalepsy, simulating death, but in which the Ego is generally very much alive,—it would probably be wise for all ordinary people, who very justly approve of cremation, for its many good points, to have it made a rule that the operation should never take place immediately after death. The Japanese, amongst whom cremation is general, seem to know something about this necessity, and, with them—unless in very hot weather, when it is absolutely impossible to keep the dead body,—the burning never takes place before at least 3 days delay, even among the poorest, and among the higher classes and the Imperial family, the delay is never less than seven days. And

this wise rule brings back to our memory, and greatly to their credit, the custom of the old "heathen" Hawaiians, who lovingly kept their dead before burial, as long as could possibly be done, while the "civilized" Missionaries have now introduced in Hawaii the fiendish habit of disposing of the departed a few hours only after their apparent demise.

From the occult knowledge so far at our disposal, it does seem that a lapse of at least ten days should be allowed before the burning of the body; but that delay could without inconvenience, and in many cases to great advantage, be increased to 30 or 40 days or even more, the body in the meanwhile being enclosed in a coffin in the ordinary manner. Naturally, people who die without fear of death and with an intense desire to be liberated from all earthly bonds could be cremated sooner than those who cling to physical life and body, and for whom death has considerable horror.

At this point, it is natural to suggest, and very emphatically, that early cremation cannot be a good and proper method to apply in cases of sudden death, and more especially still, if there be the smallest chance of the individual being merely in trance or catalepsy. Yet, here again, a difference can be made in the nature of the sudden death, whether caused by an accident, *i. e.* fall, wound, shot, drowning, suicide, etc., or through a virulent disease, cholera, plague, etc. In the first case, the death is artificial, and consequently the snapping of the cord takes place with greater difficulty, so that the Ego, though stunned, cannot realize his condition nor the loss of the physical body; in fact, it has been said that, in such cases, the final release of the individual takes place only after the delay of what would have been his natural term of life; while in the second case, the end is natural and the cord more quickly severed. Therefore,—in view of protecting the living,—in cases of infectious diseases, cremation may be accelerated, it ought certainly not to be hurried in purely accidental sudden deaths. There is something of occult knowledge in the liturgic expostulation: "From sudden death, Good Lord, deliver us."

Now, for summing up the matter, if premature burial is abominable to think of, premature cremation has no less ghastly dangers, not only because it may cause the Ego some awful, though quickly overcome physical experiences, but also because of its possible results on the Ego's temporary conditions in what is commonly called the "next world."



Here, a digression may be appropriate, to note that the process of embalming, such as fashionably practiced now-a-days, is an abomination, an intolerable nuisance, from the occult point of view as well as from the physical, because,—acting contrary to the natural injunction “ashes to ashes,”—it preserves indefinitely, for useless purposes of mere vanity, ostentation, selfishness or mistaken love, bodies which the natural evolutionary law as well as the necessities of public health require to be dissolved as quickly as possible. Moreover, from the point of view of our posthumous evolution,—if, as asserted, the Ego remains attracted to Earth so long as his physical body is not decomposed,—embalming must cause much unnecessary delay, and perhaps suffering, to some classes of souls; indeed, the idea of a soul being indefinitely tied,—earth-bound,—to an embalmed body must be horrifying to “those who know.” In fact, modern embalming has only one redeeming feature, and this is that, through this operation, the embalmed person is pretty sure not to run the risk of being buried *alive* (though he may be killed by the undertaker), a danger which always exists in the ordinary inhumations, in the absence of absolutely infallible proofs of real death.

But this naturally leads us to say a closing word about Egyptian mummies. Mummifying in ancient Egypt, at its origin, was undoubtedly a reminiscence of Atlantean practices and knowledge about the conditions of the Entity after death. It is commonly asserted now-a-days that the Egyptians adopted the process, because they expected, at the end of their cycle of reincarnation, to come back to their old bodies, which were, therefore, preserved expressly for their re-occupancy, and hidden so that their molecules might not be desecrated, defiled by other uses. But such an opinion is an absurdity,—among the many other blunders of our Egyptologists, who sadly need some little occult study,—because the Egyptians certainly had, in their palmy days, extensive occult knowledge, which we have not yet recovered, and they were not idiots enough to believe that the Soul could ever re-enter and use again a body that had been cut open, deprived of all its essential internal organs, and so thoroughly soaked in bitumen as to practically become a stone. No, the Egyptian idea was really very different and probably very complex. Papus says that the preservation of the mummy was intended for setting up a perpetual link between the dead

and the living Hierophants, so that, through it, magnetic inter-communications could always be obtained at will; this may have been one reason, but it is incomplete. Another has been suggested. All students of Theosophy have read of the Buddhist theory that the qualities of the individual,—in fact, all that constitutes the seeds of his future Karma,—are gathered in what are called the “Skandas,” and that these skandas, at death, are withdrawn and preserved in the subtle bodies, where they constitute the basis of the so-called *kama-rupa*, or real Astral. Now, if to this are applied some of the other bits of information given by Theosophy on the constitution of man, in connection with his various bodies or sheaths, and with the diverse phases or phenomena of what we call death and after-life, it will be remembered that the astral or kamic body is said *not* to dissolve until the physical body is *completely* disintegrated; therefore, the preservation of this body must also put a stop to, and prevent the dissolution of the astral, wherein are inclosed the skandas. Yet, eventually,—“in due time,”—the reincarnating Ego, in spite of the artificially obtained indestructibility of those past vehicles, must be called back to reincarnation. But the skandas,—which he then ought to take up again and enclose within his new astral body, being still enchained in the old one, would not be available, and thus, through mummifying the body and insuring its indestructibility, he would in fact be able to begin a new life, unfettered by the previous obligations and karmic debts; in other words, the mummy helped him to *cheat* Karma. Hence the anathemas fulminated by the old Egyptians against whoever might cause the destruction of their mummies and thereby bring about the subsequent undesired liberation of their old skandas. Whether this is correct or not, can only be decided by real occultists.

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At the entrance of every inquiry our first duty is to eradicate any idol by which the judgment may be warped; as the kingdom of man can be entered only as the kingdom of God, in the simplicity of little children.—*Bacon, Novum Organum.*

## HERMETIC STORIES FOR CHILDREN.

BY FRANZ HAETMANN, M. D.

### *Preface.*

My Dear Little Boys and Girls:

ONCE upon a time there was a pretty little schoolhouse, full of mountains, trees, rivers and lakes, animals and beautiful flowers. There were a great many little children in it and they were taught by a clever little teacher. Now, whenever the clever teacher came to the school-room, he became very angry and scolded the little boys and girls because they were not as big as he wanted them to be. Although he was himself not very big, he stretched himself and pulled the children by the ears, so as to lift them almost clear up from the floor.

But all of his pulling and scolding did not serve his purpose, and in spite of his impatience the children did not grow faster than their own nature permitted. When the clever teacher discovered this, he was awfully sorry, and ceased to scold; but in due course of time the children gained experience and some of them grew even bigger than the teacher himself.

Now, I do not propose to scold you or pull your ears, for I know that all things are exactly what they were made by previous conditions, but I am going to tell you some pretty stories which are all true to the letter and which will amuse you. If you study them carefully you will find out what they mean, and they will then show you a great many things which I am not able to tell you. Those who will follow my advice will get a great big slice of sugared cake when they come to see me during the holidays.

Yours very faithfully and sincerely,

THE AUTHOR.

## 1.

## THE ELEPHANT AND THE FLY.

There was once a little bit of a fly that used to enjoy herself going about humming and buzzing through the air, and she especially enjoyed the fun of buzzing around people's heads and ears and making them very angry. This little fly owned a great big elephant, who had to do just what the little fly wanted.

Now, I am afraid that you will say that I am exaggerating, if not something worse; because you may think that a fly could not own an elephant, as he is much larger and stronger than she, but if you will have a little patience and wait until my story is finished, you will then see that I am right.

I said that the fly could make the elephant do what she pleased, whether or not it was pleasing to him, and this I can prove by the fact that whenever the fly wanted to make the elephant dance and squirm, all she had to do was to sit on his nose, for the elephant's nose was very tender in spite of his thick skin, and it made him fearfully angry to have a fly sitting on it and tickling him.

Thus it appears that power is not always dependent on size, and that one who is very clever may be the master of one who is very big.

## 2.

## THE STUDENT OF ALCHEMY.

A young and inexperienced man wanted to become an Alchemist. He read a great many books, showing how spiritual gold, the Elixir of Life, the Philosopher's Stone and similar Spiritual things could be made. He then went to a drugstore and bought some sulphur and salt and mercury, crucibles and retorts, and other things such as he thought would be needed. He then went to work to carry out the prescriptions, but as the materials which he had bought were all of them of a material nature and not spiritual, all that he obtained was of a material kind and not spiritual at all and, therefore, as a matter of course, he did not succeed in obtaining that which he wanted.

## 3.

## A STORY ABOUT A SIMPLETON.

Among the ancient Egyptians there was once a great simpleton. One day a man came to the town where he lived, bringing with him a Stereopticon, by means of which he exhibited at the schoolhouse some dissolving views upon a screen, with the aid of electric light. Now, this simpleton had never seen a magic lantern and he imagined that the men and women seen upon the screen were actually living, and he spoke to them, whereupon all the people in the audience who knew better, laughed very much and wondered greatly as to how there could be such a fool.

## 4.

## THE FARMER AND THE OX.

A countryman who was so poor that he could not afford to buy a horse, but had himself to pull his cart every morning to the city to sell his vegetables, was seen by the king, who had so much compassion for the poor man's condition, that he made him a present of an ox of great power. The man was very much pleased; he tied the legs of the ox and lifted him upon the cart and was going to take him home, but the ox became very restless; he groaned and kicked, and several times he broke loose, so that the farmer had much trouble in catching him again. This grieved the man very much, for the ox was heavy, and he sometimes wished that the king had not made him a present of such a troublesome animal.

At last, however, incredible as it may appear from a strictly scientific point of view, an idea entered into the mind of that man, and he accordingly put the ox into a harness and hitched him to the cart. He fastened a rope around the nose of the ox and made him obey his will. Then the farmer sat upon the cart and was pulled by the ox, instead of having to pull the cart and the ox, and from that day forth the ox was useful to the man instead of being a burden to him.



## 5.

## THE CAPITALIST.

A man who wanted to learn the art of making gold by alchemical means, spent all his money and goods in making chemical experiments which did not succeed. He read all the books of Theophrastus Paracelsus, Cornelius Agrippa, Basilus Valentinus and many others, hoping to find therein the secret of making gold; but whether these books did not contain the secrets he wanted, or that he did not understand their true meaning, the truth is that he did not succeed, and after a while he became a poor old man. All his strength and his money were gone; he became paralyzed and had to beg for alms in the streets; and many a day he did not get enough to eat to keep hunger away.

One day a rich merchant happened to see that beggar in the street and taking pity on him, he sat down by his side and said to him: "My friend, I see that you are in a very pitiable condition and I will show you the way to become rich. I have just started a new Company of stockholders for the fabrication of an article which will be very much in demand. Our shares are already selling at a premium of twenty-five per cent., and before this year is over they will go up to at least seventy-five per cent., if not more. I therefore advise you to invest all your funds in shares of our Company and you cannot fail to become rich in a short time.

Then the beggar, having no funds to invest, began to realize that for the purpose of making gold one must be in possession of gold, and that it is of little practical use to know how a thing is done if one has not the power to see it carried out.

## 6.

## THE SCIENTIFIC EXPERT.

Among the ancient Polynesians there was a man who made it the object of his life to study the composition and the value of all the coins and banknotes in the world. He knew the exact value of gold and silver Dollars, of Rupees, Napoleons d'or, Marks and Guineas. He knew what greenbacks were worth and how much premium there was on the bonds issued by the Turk-

ish government, and the market-value of all the shares of stock companies in the world was well known to him. But with all his learning, this scientist never had any gold or silver or any banknotes of his own, neither did he possess any bonds or company shares of any kind; in fact, he had nothing and lived entirely on credit, and thus all his knowledge availed him nothing, but he died poor and left a great many debts.

## 7.

## A STORY ABOUT A POOR BUT LEARNED PERSON.

Among the ancient Egyptians there was a man who was very learned and knew all about the looks of silver and gold, greenbacks and coins, and could immediately tell the difference between a genuine and a counterfeit banknote. Moreover, this man knew exactly how much money each of his neighbors had in the bank, how much they owed, and how much was coming to them, and whenever any of his friends received an inheritance, he had no peace until he found out how much it was. This man, in spite of his learning, however, never had any gold or silver, greenbacks or coins, nor any banknotes of his own. He inherited nothing and had no account in the bank, and therefore all his learning availed him nothing, and he died poor, leaving a great many debts.

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Pythagoras, being asked what he was, answered, that if Hiero were ever at the Olympian Games, he knew the manner that some came as merchants to utter their commodities, and some came to make good cheer, and some came to look on, and that he was one of these that came to look on, but man must know, that in this theatre of man's life, it is reserved only for God and angels to be lookers-on.—*Bacon.*

# THE "POPOL VUH"

OR

## THE BOOK OF THE HOLY ASSEMBLY

TRANSLATED BY

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

### PART IV.

#### CHAPTER II.

20. After that they went off and appalled themselves (so as to appear) very beautiful and brilliant, and walking in the direction where Tohil bathed, they frisked (fidgeted, danced about) without shame, and even joked, while they went; the lords rejoiced on their side because of their two daughters they sent out.

21. And then they arrived at the river, whereupon they began to wash; both of them stripped themselves naked, and jumping from rock to rock, when appeared Tohil, Avilix and Hacavitz. They arrived there on the banks of the river, and they were somewhat surprised at the sight of these two young girls who washed; and behold these young girls straightway blushed at the arrival of Tohil and his party.

22. But there was no (means) that desire should come to Tohil and his party to possess these two young girls, and then they were questioned: Whence come you, was said to both the young girls, and they said to them (yet again): "What do you wish, coming here to the borders of our water?"

23. They answered: "We were sent by the lords, since we come here. 'Go see their faces, of these Tohil, and speak with them,' the lords told us: so that we may have a token (which may prove) verily that you shall have seen their faces,' was told us." Thus spoke the two young girls, to make their message known.

24. Now, that was what the towns wished, that these two young girls should be violated by the Genii of Tohil. But Tohil, Avilix and Hacavitz said then, speaking again to Xtah and Xpuh, for those were the names of those two young girls:

25. "It is well, you shall be given this token of our conversation with you. Await a moment, and you shall go to carry it to these lords," was answered them. Whereupon (took place) their consultation with the sacrificers, and there was said to Balam-quitze, Balam-agab, Mahucutah and Iqi-Balam:

26. "Paint three cloaks, trace on them the sign of your being, so that they may arrive to the cities with these two young girls who are to wash; come, give it them," was said to Balam-quitze, Balam-agab and Mahucutah.

27. After that, all three of them painted: first Balam-quitze painted a tiger whose picture made itself, and he painted it on the surface of the cloth. As to Balam-agab, it was an eagle whose outline he painted on the surface of the stuff, while Mahucutah on his part painted wasps and bees in all sides, whose likeness he painted, and the painting on the surface of the cloth.

28. Thus was finished their painting of the three bundles of cloth they painted. Now, while they were given the various mantles to the said Xtah and Xpuh, Balam-quitze, Balam-agab and Mahucutah said to them: "Here is the token of your conversation (with us). Go then before the lords. 'Verily, Tohil has spoken to us,' shall you say, 'and here is the token we bring from him,' shall you say to them; let them put on the mantles which you shall give them."

29. This then was it that was declared to the young girls, while they were sending them back. Now the painted cloths which were called Xcucaah, having thus gone on their way arrived (with those who carried them); and straightway the lords were filled with joy, seeing the image of young girls, their hands loaded with (the object of) their request.

30. "Have you seen the face of the Tohil?" was asked them. "We have seen it certainly," answered Xtah and Xpuh. "Very well, then, what token do you bring from them, if it is true?" said the lords, these lords thinking indeed that it was as a token of their sin (with Tohil).

31. Then therefore the painted cloths were unrolled by the young girls (revealing) everywhere tigers, everywhere eagles, and everywhere wasps and bees, whose likeness (appeared on) the surface of the cloth, brilliant to the sight, now (all) they desired to put them on and they began to put them on.

32. The tiger did absolutely no (harm when) his painting was placed, the first, on the shoulders of the lord: then, having put on likewise, the second painted mantle of which the eagle was the painting. That is very well, thought the lord inside (of him-

self), and thus he walked up and down before the eyes (of all the people). Having uncovered his secrets before the look of all, the lord covered himself also with the third painted mantle.

33. And behold he put on his shoulders the wasps and the bees (painted on the surface) of the tissue. But straightway his body was stung by the wasps and the bees; he could not suffer, nor stand, the sting of these (little) arrivals, and he cried out because of the insect whose likeness alone was painted on the cloth, painting of Mahucutah, and which was the third painting. (Princes and towns) were from that time on tricked (played, overcome). After that the young girls, whose names were Xtah and Xpuh, were put through a hard interrogatory by the lords. "What then are these cloths which you bring, where have you been to fetch them, you wretches?" was said to the young girls, when they insulted them, in (view of) the defeat of all the towns by Tohil.

34. Now, what they wished, was that Tohil should follow them to woo Xtah and Xpuh, that these should become harlots, and, in the thought of the towns, that they should do it to tempt them. But their defeat (by Tohil and his party) could not occur because of those marvelous men, Balam-quitze, Balam-agab and Mahucutah.

### CHAPTER III.

#### THE ARMED EFFORT.

1. Then all the tribes again consulted with one another. How then shall we get the better of them? (said they). Verily very great is their condition, such as it is now, repeated they, when they again reunited in council. Very well, we will attack them, we will kill them; we will arm ourselves with bows and with shields. Are we not numerous? Let there not be nor one nor two from among us who remains (behind).

2. So they said, once more, taking counsel. Consequently all the tribes armed themselves, (forming thus) a great number of soldiers, when all the towns (men) had met together to kill.

3. Now, it was surely they, Balam-quitze, Balam-agab, Mahucutah and Iqi-balam who were on the summit of the mountain, Hacavitz (being) the name of the mountain, and they were there to save their children on the mountain.

4. Nevertheless, their men were not numerous; it was not a multitude as the multitude of the tribes; for the summit of the mountain was narrow which served them (as fortress), and nevertheless they meditated their destruction amidst the tribes



which assembled all at that moment, who convoked themselves, and rose up (together).

5. Here then all the tribes gathered together, all adorned (with their war-ornaments) with their bows and their shields. It was impossible to enumerate the precious metal of their armors, and admirable was the appearance of all these lords and captains, all in a state veritably to keep their word.

6. "Verily, all, verily, shall be destroyed, and this Tohil, this god, it is he we shall adore, if only we can make him prisoner," said they one to each other.

7. But Tohil knew well (what was going on) and likewise was this known to Balam-quitze, Balam-agab, Mahucutah: simultaneously they heard what was being mooted in the council (of their enemies); because they had no more either sleep or rest since all the chiefs and warriors had begun to arm.

8. Thereafter all the warriors arose and started on the way, thinking to enter by force during the night. But they did not arrive; for all these warriors spent the night on the road, whereafter occurred afresh their defeat by Balam-quitze, Balam-agab, and Mahucutah.

9. All together therefore halted (to pass the night) on the road; and without their having noticed it, all finished by going to sleep; whereafter they began to shave their eyebrows and their beards: they took away from them the rich metal of their collars, with their crowns and other ornaments: but it was only a handful of their masses of precious metal that were taken: this was done to humiliate their faces, and to ensnare them, to betoken the greatness of the Quiche nation.

10. Then having wakened, they straightway sought to take their crowns, with the hilts of their clubs; but there was no more silver or gold at the hilt or in their crowns.

11. "Who then has despoiled us? Who then has thus shaved us? Whence did they come to steal our silver and our gold?" repeated all the warriors. "Could it possibly be demons who steal from men? Will they not soon have finished terrifying us with them? Let us assault the summits of their town, and thus we shall see again the image of our precious metal; that is what we have to do to them," repeated all the tribes; and they were all of them certainly able to keep their word.

12. Now calm had also returned to the hearts of the sacrificers who dwelt on the mountain: thus then Balam-quitze, Balam-agab, Mahucutah and Iqi-balam having held a great

council, built fortifications on the outskirts of their city, surrounding the outline of their city with palisades and tree trunks.

13. Whereupon they constructed manikins, like to men, and this was done by them; then they were disposed on the fortifications; bows and shields were also placed on them, with which they were endued, crowns of gold and of silver were placed on their heads; this then was put on the manikins, these wooden men, they adorned them with the precious metals of the towns, which they had made booty of along the road, and with which the manikins were adorned by them.

14. They drew in the approaches of the town, whereupon they asked counsel of Tohil: "Shall we be put to death, shall we be conquered?" Their hearts received the answer before the face of Tohil: "Be not distressed, I am here. And this is what you shall put on them. Do not be frightened," was said to Balam-quitze, Balam-agab, Mahucutah and Iqi-balam.

## CHAPTER IV.

### THE DEFEAT OF THE PEOPLE.

1. Then they brought wasps and gnats which they went to seek, as well as convolvuli; and after they had come (bringing these insects) they put them inside of four great calabashes, which they placed around the city; they enclosed the wasps and gnats, inside of the calabashes, and that is what was to assist them to overcome the nations for them.

2. Now their city was spied upon, watched and examined by envoys from the nations. "They are not numerous," repeated they. But they succeeded only in seeing the manikins and wooden men who moved, carrying their bows and shields. Verily they seemed to be men: verily they resembled warriors, when the tribes looked on at them; and all the tribes rejoiced, because of the small number they saw.

3. Great were the tribes in their existence: you could not count the men; warriors and soldiers, prepared to kill those of Balam-quitze, Balam-agab, Mahucutah who were there on the Mount Hacavitz, name of the place where they were. Now it is their arrival we are about to relate.

4. Now when they were there, Balam-quitze, Balam-agab, Mahucutah and Iqi-balam, together were they on the mountain with their wives and children, when arrived all the warriors and soldiers, and they were not only sixteen or twenty-four among the tribes.

5. They surrounded the ramparts of the city, uttering great cries, armed with bows and shields, beating on their own mouths, vociferating,, throwing, giving vent to clamor and hissing, when they arrived at the foot of the city.

6. But there was nothing in all that to frighten the sacrificers; only they looked on from the edge of the walls where they were aligned with their wives and their children; only their thoughts preceded the actions and blind words of the tribes, while they climbed the front of the mountain.

7. And little lacked but that they let themselves loose against the entrance of the city, when, a moment later the lid of the four calabashes placed at the edge of the city was removed, and the gnats and wasps flew out from them; like smoke they rose up from the hollow of each of the calabashes.

8. Thus finished the warriors by the insects, who fastened themselves on the eyes and eyebrows, who attached themselves to their nostrils, to their mouths, to their legs, to their arms. Where then (said they), have they been to get, where is it then that they have been to gather all that there is here of gnats and wasps?

9. Fastened on thus, they bit their eyeballs; heaped up, numberless, these insects raged against each of the men; intoxicated as they were by the gnats and the bees, they could no longer hold their bows, nor their shields, and without strength they suffered the latter to fall on the ground all around.

10. Falling in front of the mountain they were stretched out; they did not even feel they were being shot on with arrows, that they were being maltreated with battleaxes; and it was simply branches of dry wood that Balam-quitze and Balam-agab took; (even) their wives began to kill.

11. And only half of them returned, all the tribes fleeing as fast as their legs could carry them.

12. But the first of those they caught, were finished and done to death; and there were not few who perished, nevertheless, not so many died in this manner but that they had the thought of pursuing them, since the insects started to put themselves against them. Neither did they employ all the force they might have done, and without there being any need for arrows or shields, a great number of them died. Then all the tribes passed under the yoke.

13. Therefore the tribes humiliated themselves before the face of Balam-quitze, Balam-agab and Mahucutah. "Wretches that we are, put us not to death!" said they. "Very well! Even

though you are worthy of death; but you shall become tributary as long as the Sun proceeds, and as the light follows its course," was answered them.

14. Such, then, was the defeat of all these nations by our first mothers and fathers, (a defeat) which was accomplished there on Mount Hacavitz, and (it is) its name to-day. That is first when they founded themselves, there they grew, and multiplied, they brought forth daughters, they brought forth sons, on the summit of Hacavitz.

15. They were in great joy, having vanquished all the nations who had been crushed on the mountain. Thus did they, and thus they actually humiliated the tribes, all the tribes.

16. Whereafter their hearts rested. They said to their sons that (the time) was nigh that they must die, when (the tribes) had wished to kill them. And here now we shall relate also how Balam-quitze, Balam-agab, Mahucutah and Iqi-balam died, for such were their names.

## CHAPTER V.

### THE RULE OF THE PATRIARCHS.

1. And as they foresaw their death and their end they informed their sons of it. Nevertheless they had no sign of sickness; they felt neither suffering or agony, when they left their last words to their sons.

2. These are the names of their sons: these two (are they) who were begotten by Balam-quitze, Qocaib, who (is) the name of the first; and Qocavib, the name of the second son of Balam-quitze, the forefather and father of the Cavek.

3. And these are also the two sons which Balam-agab begat; these are their two names: Qoacul was the name of his first son, Qoacutec was called the second son of Balam-agab, fathers of those of Nihai.

4. But Mahucutah begot one son only, and his name was Qoahau. And these three had sons: but there were no children from Iqi-balam. They were really sacrificers, and here are the names of their children.

5. Then they gave their (last) instructions. Together they were, all four; they sang in the anguish of their hearts, and their hearts groaned, while repeating the Qamacu, the name of the song they sang, while they took leave of their sons.

6. "O my children, we depart (said they), and we return; glorious are the words, glorious are the instructions we leave you.

7. "You also have come from our distant fatherland, O our wives," said they to their spouses, and they took leave of each one of them individually.

8. "We return to our people. Already the king of the deer is in order, he is stretched along the sky. Behold, we are about to accomplish our return; our tasks are finished, and our days are completed. Keep us in mind; efface not us from your memory, and forget us not. You shall yet see your houses and your mountains multiply; so be it! Go on in your way, and see again (the places) whence we came."

9. And thus spoke their word, while they were taking leave (of their sons). So also Balam-quitze left the sign of his being: "This is now (which shall make you) think of me, and behold I am about to leave it with you. This is it (which shall constitute) your power; I have taken farewell (of you) and I have been filled with sadness," added he.

10. Then he left the sign of his being, the Shrouded Majesty, as it was called, the form of which was not visible; for they did not unfold it, and its manner of sewing was not known, because it was not seen when it was rolled. Thus did they take leave (of their sons) and then they disappeared from the summit of Mount Hacavitz.

11. They were not buried by their wives and sons, their disappearance not having been visible, when they disappeared; only their farewells were visible, and thus their shroud (envelope or covering) became dear to their sons. That was the memory of their fathers, and straightway they burnt (incense) before this memory which their fathers had left them.

12. And behold men multiplied because of the princes, when these received (the power of the Vitals) (kidneys) of Balam-quitze, who had begun (as) the grandfather and father of those of Cavek; but his sons, named Qocaib and Qocavib, did not in any manner disappear.

13. Thus therefore died the four (sacrifices that—were) our first fore-fathers and our fathers, when they disappeared, and left also their sons on Mount Hacavitz there where their sons remained.



14. Having been brought low and humiliated in their greatness, all the tribes had no more power, but they were all (reduced) to serve each day.

15. (The princes) kept in mind their fathers, and great was the glory of this shroud for them: they did not unfold it, but it remained there with them, rolled up. The Shrouded Majesty it was called by them, when they wished to refer and name this mystery which had come to them through their fathers, and that, only as a Sign of their nature, they had done so then.

16. Such was the end and the disappearance of Balam-quitze, Balam-agab, Mahucutah and Iqi-balam, of these four men who came from the other side of the sea where the sun rises; long since had they come here when they died, and already very old (they were these venerated men) called the Sacrificers.

## CHAPTER VI.

### THE CROWNING.

1. Whereafter they thought of going to the East; this they thought in conformity to the recommendation of their fathers, nor did they forget it. Long since was it that their fathers had died, when were given to them wives from the tribe, and they had fathers-in-law, all three of them taking wives.

2. And they said, when they had done so: "Let us go to the East, whence came our fathers," said they, starting on the way; these three were the inheriting sons, Qocaib, name of the first son of Balam-quitze, the (chief) of all the Cavek; Qoacutec, son of the son of Balam-agab, who is the one of Nihai; Qoahau, name of the other, son of Mahucutah, who is that of Ahau-quiche.

3. Here then are the names of those who went that way to beyond the sea, the three then started; certainly it was their design, and it was their wisdom (which led them to act thus); for it is not in vain (that there are) men of each nature. They took leave of all their brothers and their kinsfolk; filled with joy, they started: "We shall not die; we shall return," said they, starting, all three of them.

4. Doubtless, they passed over the sea, when they arrived in the East, to receive the royalty. Now here is the name of the lord, the monarch of the easterners, where they arrived.

5. And when they arrived before the lord Nacxit, the name of the great lord, the only judge, whose power was boundless, behold, he conceded them the sign of royalty, and all that repre-

sents it; thence came the sign of the dignity of Ahpop, of that of Ahpop-camha, and thence the sign of the majesty and power of Ahpop and of Ahpop-camha; and Nacxit, to finish, granted them the insignia of royalty.

6. Here are all the names that follow: the shadow, the throne, the flutes, and other instruments, the powders of divers colors, and perfumes, the chief tiger, the bird, the deer \* \* the shells \* \* the pine knots, the trumpets, \* \* \* the ensign with heron-feathers; all the things that they ultimately brought in coming, and that they went to seek from the other side of the sea; the art of painting of Tulan, its writing, said they, for the things which had been preserved in their histories.

7. Whereupon they arrived at the summit of their city, called Hacavitz, and having gathered all those of Tamub and Ilocab, all the tribes gathered, rejoicing to see the arrival of Qocaib, Qoa-cutec and Qoahau, who from that time on took up again the government of the tribes.

8. The Rabinalians, the Cakchiquels and the Tziquinaha, were filled with joy; thus the sign (of royalty) was manifested before their glances, the greatness of their power, and great also became the existence of their tribes, even though they did not exhibit their power fully. It was they who were there in Hacavitz, and there were with them all that had come from the far East whither their journey had been, and they were there on the mountain already very numerous all together.

9. There also died the wives of Balam-quitze, Balam-agab and Mahucutah. Then they came, and having left their mountains, they sought other hills where they settled; the localities they founded were numberless, giving them names and changing their names (which they bore before this), our first mothers and our first fathers, so as to augment themselves and extend their power.

10. These people formerly said, when they recounted at what epoch they had abandoned and at first forsaken their city called Hacavitz, and they came to found another city that was named Chi-quix (in the thorns).

11. Far around they established themselves in this city's suburbs; there begat they daughters and sons. There were they very numerous, and amidst all (they covered already) four hills which bore (at the same time) the name of their city (Chi-quix).

## THE LOST ATLANTIS.\*

BY ALEXANDER WILDER, M. D.

WHO has penetrated to the sources of the sea, or passed through the depths of the abyss? Who can guide to the boundaries of the ancient Darkness, or knows the path to her domain? What skald was inspired to write the saga, narrating the exploits of those long forgotten—seemingly lost out of the world's memory? Gladly would we peruse some old Edda chronicling the deeds of these master-spirits that once bustled on this earth of ours, anterior to the dawn of the day indicated by our histories. How fraught with interest would be the annals of the Northman race, ever aspiring to the lordship of the universe; who, as heroes, filled Southern Europe with gods and demigods, and peopled their mythology; who, as Hellenes, subdued the shepherd and agricultural Pelasgians of Greece, Troy,† and perhaps of Eastern Italy; who brought devastation to the heart of the Roman Empire and built the monarchies of Modern Europe. How far our explanations will solve the enigmas of the Past, is a matter of grave question. Parchment has proved too perishable for a record; we must interrogate the stones. Perhaps they will "cry out" and give us a testimony. But even then, we shall need a man who can understand their language—one, perhaps, who had "been in Eden the garden of God."

We interrogate the naturalist—him to whom the "elder Scripture,"‡ we would suppose to be "familiar as household words." Of him we learn that Nature has been always restless, unceasingly busy; that nothing, hardly, which we now see, bears the same form that it once had. Our globe, our solar system, our

\*This paper was written in May, 1856. The attention of the writer had been attracted to the subject from reading a pamphlet entitled "Ancient Egypt," by George R. Gliddon, which contained an allusion to the region.

†It is more probable that the inhabitants of Ilion were of a stock akin to the Assyrians. The names of the legendary personages, Ilos, Assaracus, and others seem to imply as much, although other appellations given by Homer are etymologically Aryan.—A. W.

‡Reference may be made to distinguished authority, which shows that there was a region beyond Gibraltar recognized in ancient times. Aristotle described a transatlantic island. Theopompus represents Silenos as discoursing about Atlantis to the Phrygians. Plutarch mentions the Isle Ogygia, five days' sail westward from Britain, and three others at the northwest. There is "the continent by which the great sea is environed, distant from Ogygia 5,000 stadia." He also tells of ships returning from the Islands of the Blessed in that ocean. Diodoros relates the story of Phoenicians sailing westward to the Islands of Kronos, where were high mountains and a warm climate. He also tells of an island in the west which the Carthaginians had discovered, and to which they thought to emigrate. Saint Isidore, Strabo, Bede and St. Ambrose described Paradise the original home of Adam and Eve, as being in the West. So many statements must have had a tangible foundation, and be regarded as capable of being verified.

‡Ezekiel: xxviii, 13, 14.

universe, are ever moving onward, nor know a Sabbath in their labors. Every atom is constantly divesting itself of its older, that it may put on a newer form. This city of Albany was once the bed of a beautiful lakelet; the gentle Hudson river an angry torrent. We ascend the Catskills and see there the evidences that even the "everlasting hills" must inevitably crumble into dust and descend into the valley below. Every mountain seems destined to be brought low, every valley to be filled. Pass to the seashore, and there, too, is change. The ocean is eating away the land, and homestead after homestead, deeded and recorded to "heirs and assigns forever," lies irrecoverably beneath the waves. So the old worlds seem fading out of existence, while corals are assiduously aiding to create new soils, new islands and new continents. Geologists have brought to knowledge the revolutions which our earth has undergone; yet, it is more than possible that they are but slight compared with those just now commencing, which are destined to occur.

How must this world have looked when the Titans, the Nephelim and giants of old legends, figured in its arena? Did behemoths and mastodons then rule any of these lands? Certainly they had their day and passed into extinction and forgetfulness, leaving their skeletons for monuments to show where they once lived and disported on the earth.

We mentioned the ancient Nephelim—"mighty men of old, men of renown." Concerning such as these we have not to enquire. Moses tells of Rephaim in the frontier regions of the Promised Land. Manetho and Eratosthenes assure us that they once swayed the scepter of Egypt. In the stories of the book of *Genesis* we are told that nations of them served King Chedorlaomer. Others of them are said to have been vanquished in Mount Seir by Esau, the warlike son of Isaac. There is much that is not known about these peoples but which is well worth the learning.

The legends of Athens are not devoid of interest. Whether the early Atticans were an autochthonic race or not, certain it is that they were of almost incredible antiquity. The dedication of the city to the blue-eyed goddess Pallas Athena, a North-maiden in her physiognomy, is perhaps from a fancy of a later period. The legend of her conflict with Poseidon, \* for the supremacy

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\*Herodotus: II, 50. "Of him (Poseidon) the Greeks got their knowledge from the Libyans, by whom he has been always honored, and who were anciently the only people that had a god of the name."

The regions about the Mediterranean Sea, except Egypt, were regarded as in the domain of Poseidon after his admission into the circle of Olympian divinities. The wanderings of Odysseus or Ulysses, described by Homer, were in the region subject to him apart from Zeus.—A. W.

is in evidence. But the story of Atlantis, of which Plato has given us a record, owes its preservation to a tradition of a conflict of its people with the Athenians—a tradition, which the Athenians themselves seem to have known nothing about. We cite the story which is said to have been narrated to Solon, by an Egyptian priest.\*

“First of all let us recollect that it is about nine thousand years since war was proclaimed between those dwelling outside the Pillars of Hercules (Gibraltar) and all those within them, which war we must now describe. Of the latter party this city of Athens was the leader, and conducted the whole war; and of the former, the Kings of the Atlantic Island which we said was once larger than Libya (Northern Africa) and (Southwestern) Asia, but now, sunk by earthquakes, a mass of impervious mud which hinders all those sailing on the vast sea from effecting a passage hither.

“To the gods was once locally allotted the whole earth, and that too, without contention; for it would not be reasonable to suppose that the gods are ignorant of what suits each of themselves, or, that fully aware of what is rather the property of others, they would try to get possession of it through strife. Obtaining then a country, they reared it, as their possessions, flocks and herds; and by working on the soul they governed the mortal by leading him according to their own mind. Hephæstos and Athena† having a common nature, received this region of Attika as their common allotment, as being naturally familiar with and well adapted to virtue and wisdom; and having produced worthy men, autochthones or natives of the soil, they arranged the order of their government. Of these men the names are preserved; though through their death and the long lapse of time all memory of their deeds has perished. The race that survived were unlettered mountaineers, who knew the names of the ruling people,

\*When Psamatik had expelled the Assyrian rulers and made himself king of Egypt, he set aside the former exclusive policy and permitted the Greeks to come into Egypt. The era of the philosophers had begun, and distinguished men were admitted to instruction at the temples. Solon going thither was for a time the pupil of Sonkhis, the priest of the temple of Neith at Sais, then the royal residence. The account of Atlantis appears to have been preserved in his family, to which both Plato and Kritias belonged.

†These two divinities have been generally known to us by their names as Roman gods, Vulcan and Minerva. The Egyptian priests also attempted to identify them with Ptah, the god of Memphis, and Neith, the goddess of Sais. But these identifications are chiefly fictitious, as the characteristics of the several divinities do not closely correspond. Hence writers like Grote, Gladstone, Max Muller and others disregard the practice and in most cases write the names as they were originally used. Thus we have Zeus, Hera, Leto, Aphrodite, Poseidon, instead of Jupiter, Juno, Latoa, Venus, Neptune.



but very little about their deeds. In this way were preserved their names without their history.

“Solon said that the (Egyptian) priests, in describing the wars then waged, gave to those who were engaged in them such names as Kekrops, Erekhtheus, Erikhthonios, Erysihthon; also the names of women. Besides, the figure and image of the goddess show that at that time both men and women entered in common on the pursuits of war; as in compliance with that custom an armed statue was dedicated to the goddess by the people of that day—a proof that all animals that consort together, females as well as males, have a natural tendency to pursue in common every suitable duty.

“In early times this country (Attika) had its boundary at the Isthmus (of Corinth) and on the side of the other continent as far as the heights of Kithæron and Parnes, with Oropia on the right, and the Asopos, as a seaport limit, on the left. By the valor of this region the whole earth was vanquished (excelled), because it was then able to support the numerous army, collected from the people around.

\* \* “As many and extensive deluges happened in that period of nine thousand years, the earth that was loosened and that fell in these times and under these circumstances, did not as elsewhere, aggregate to form any elevation worth mentioning, but ever eddying round, vanished in the deep. \* \* Such was once the natural state of this country, and it was cultivated by real husbandmen, actually practicing their calling, lovers of honor and generous-minded, having a most excellent soil, great abundance of water, and a climate admirably tempered. It was at this time that the city of Athens was founded. \* \* \*

“Poseidon, taking as his lot the Atlantic Island, begat children by a mortal woman, and settled in a spot on the island which we will describe. \* \* He also begat and brought up five pairs of twin male children; and after dividing all the Atlantic Island into ten parts, he bestowed on the first born of the eldest pair his mother’s dwelling and allotment about it—this being the largest and best; and he appointed him king of all the rest, making the others subordinate rulers, and giving to each the dominion over many people and an extensive territory. To the eldest, the king, he gave the name of Atlas; and from him as the first sovereign, both the island and sea were termed Atlantic. \* \* All these, and their descendants, dwelt for many generations, as rulers in the sea of islands; and further extended their empire to all the

country as far as Egypt and Tyrrhenia," (Italy).—KRITIAS: 4-9.

The wealth of this dynasty is described as having been more abundant than had ever before been known. The island had many mines. The orichalkon was found there—a metal not now known.\* A vast number of nutritious fruits were produced; elephants† and other animals were numerous. The arts were cultivated to a high degree of perfection. The subjected peoples of Europe and Africa paid a large tribute. The government consisted of ten confederated states, as established by Poseidon. For ages virtue, happiness and wealth reigned in the Atlantic Island. At length avarice and the lust of power swerved them from their ideal rectitude. But we will cite again the old story:

"Listen, now, Sokrates, to a story very strange indeed, but in every respect true, as it was related by Solon, the wisest of the seven.‡ \* \* \*

"In Egypt, in the Delta, where the streams of Egypt are divided, is the Saitical region, the chief city of which is Sais, whence sprung King Amasis.\*\* Its deity is called in Egyptian, Neith-in Greek, Athena—and the people accordingly are great friends of the Athenians. Solon was received very honorably by them. On enquiring of the priests about ancient affairs, he perceived that neither himself nor the Greeks possessed, so to speak, any antiquarian knowledge at all. He once undertook to describe those events which had happened among us in days of yore, when one of the priests, an extremely aged man, exclaimed: 'Solon, Solon, you Greeks are always children, and there is not an aged Greek. \* \* \* The transactions which you have related differ little from children's fables. In the first place, you speak of only one

\*Many conjectures have been put forth in regard to the metal here named. The Greek term for copper is chalkos, but this hardly meets the sense of the statement. The name, orichalkos, however, seems to mean "desired," implying value exceeding that of gold.

†Those who suppose Atlantis to have been the American continent, or territory contiguous to it, may find some explanation of this in the fact that the mammoth and mastodon, once abundant here, were of the elephant race.

‡The Seven Sages of Greece, before the rise of the Philosophers. The "Seven Wise Men" as enumerated by Plutarch, were Solon of Athens, Bias of Priene, Thales of Miletos, Anacharsis the Skythian, Kleobulos of Lindos, Pittakos of Mitylene, and Chilo of Lacedemon. Other writers include Periander of Corinth instead of Anacharsis, who was not of Greece or Ionia.

\*\*Amasis or Aah-mes, the second of the name, became king of Egypt after the deposing of Apries or the Pharoah Hophra, by Nebuchadnezzar of Babylon, for instigating the revolt of Zedekiah, the subject-king of Judea. (See Jeremiah xxxvii: xliii. 10-13; xlii. 29, 30.) He took great pains to cultivate the friendship of the Greeks, and caused the priests to admit Thales, Pythagoras, Solon and others to their instructions.

Deluge of the earth,\* whereas there have been many before. In the next place, you are unacquainted with the most noble and excellent race of men who once inhabited your country, from whom your whole present inhabitants are descended, though only a small remnant of this admirable people are now remaining.† Your ignorance in this matter results from the fact that their posterity for many generations died without having the use of letters. For, long before the Chief Deluge, there existed a city of Athenians, regulated by the best laws both in military and other matters, whose noble deeds are said to have been the most excellent of all that we have heard to exist under heaven.

“Your state and ours were formed by the same goddess, yours having a priority of a thousand years over ours. The annals of our city have been preserved eight thousand years in our Sacred Writings. \* \* \* Many and mighty deeds of your state are here recorded, and call forth our wonder. There is one surpassing them all; for these writings relate what a prodigious force your city once overcame when a mighty warlike power, rushing from the Atlantic Sea, spread itself with hostile fury over all Europe and Asia.‡ That Sea was then navigable, and had an island fronting that mouth which you call Pillars of Hercules; and the island was larger than Libya and Asia (Minor) put together. There was a passage from it for travelers to the rest of the islands, and from those islands to the whole opposite continent that surrounds the sea. For, as respects what is within the mouth here mentioned, it (the Mediterranean) appears to be a bay with a kind of narrow entrance; and that sea is a true sea, and the land that surrounds it may most truly and correctly be termed a continent.

“In this Atlantic Island there existed a powerful confederacy of sovereigns, who had conquered the entire island, together with many others, and also parts of the continent. Besides this, they had subjected the inland parts of Africa as far as Egypt, and of Europe as far as Tyrrhenia (Italy). The whole of this force, being confederated, undertook at one blow to enslave your

\*The deluge of Deukalion is described by ancient Grecian writers. It was probably the opening of a great interior sea at the north, by an earthquake, to the Mediterranean, flooding the countries of Greece, creating the Aegean sea and converting a large territory into an archipelago with numerous islands.

†Herodotos: l. 57. “The Athenians who were certainly Pelasgians, must have changed their language at the same time that they passed into the Hellenic body.”

‡It is not altogether improbable that this account relates to the same event as has been preserved in the traditions of the Amazons. They are described as coming from Mauritania or Morocco, marching through Egypt, which contained a kindred people, and passing onward over Asia Minor, invading Greece. One tradition credits them with establishing Mystic Rites in different places.

country and ours, and all the territory lying within the mouth. At this period your country was universally celebrated for its courage and strength; for surpassing all others in greatness and marvelous skill, sometimes taking the lead of all the Grecians, and at others, left alone by their defection, and thus involved in extreme danger, it still prevailed, vanquished the assailants, protected those who were not enslaved, and for the rest of us who dwelt within the Pillars of Hercules it ensured the amplest liberty.

“ ‘Afterward violent earthquakes and deluges brought speedy destruction. In a single day and night the whole of your warlike race was swallowed up by the earth, and the Atlantic Island itself was plunged beneath the sea, disappearing entirely. Since then that sea is neither navigable nor capable of being explored, being blocked up by the great depth of mud which the sinking island produced.’ ”—Plato, *Timæos*, 4-6.

This story is referred to by several writers, some going so far as to declare it a fable. It would, perhaps, be demanding too much credulity to require us to believe it all fictitious. We pause, therefore, to enquire whether it was plausible. The story of the invasion does not greatly conflict with those of the old irruptions into the known world of the ancients. We have seen an attempt to show that the Atlantean people were ancient Northmen, who had sailed, as at subsequent periods, around the European coast and come into the Mediterranean—a circumstance which led the Egyptians to suppose that they were from some unknown territory not far from the Strait of Gibraltar. Others still, and we have been inclined to favor the opinion, have supposed that our own Western Continent, older than the Eastern by ages, was the real Atlantis that sent invaders to Europe and Africa long before history began. The subsequent dark period, during which the memory of this great people was well-nigh lost, would account for the declaration that the territory was submerged by a catastrophe not widely different in character from that which overthrew Sodom, Pompeii and Euphemia.

It is certain that in Spanish America hoary-headed antiquity had a splendid home. Remains of cities, architecture resembling

the Pelagic, ornaments like those worn by the Trojans and Greeks, religious emblems\*—all bespeak such to be the most reasonable solution of the enigma. Stucco work and paintings resembling Italian frescoes have been found in Central America. Trees a thousand years old are growing over ancient palaces. In Yucatan have been found ruins of magnificent houses, adorned with fresco paintings of blue and green, apparently fresh. The skulls of men of the ancient races have been examined, containing teeth, some plugged and others artificial. Mines have been opened which had been wrought by the laborers of that remote period. The sacred lotus flower was also found among the sculptures.

Indeed, it must be conceded that there are very plausible reasons for supposing that a continent or vast island, or perhaps a former part of our continent, once occupied a large portion of the Atlantic Ocean. Clavigero declares that between Brazil and Africa are seen remains of a sunken body of land; that they are also seen at the Cape Verde Islands and their vicinity, and he cites the sand-banks found by Bauche. The conformation of our shores indicates a sinking of the land, particularly along the Gulf of Mexico. It may be that the space now occupied by that body of water was once solid earth, of which the West India Islands are now all that is left. It is no great stretch of fancy to suppose the Azore, Canary and Cape de Verde Islands to have in like manner contributed the mountainous and higher portions of the lost Atlantis. Immense quantities of sea-weed may be seen floating in the water all along that region of the ocean.†

Every student in the classics knows of Atlas, king in the extreme West, who held the sky on his shoulders. It may be this was a recollection of that ancient, wise and opulent people whom the ocean buried, leaving to the storm to chant their requiem, and Teneriffe to stand as their monument. If the souls of the dead beneath the waters and their inhabitants could speak, they might tell the story. The matter may be veiled in the thick cloud

\*Not only the bird, the cross and kindred emblems, and even the pyramid, have been noted, but the Swastika, now accredited to the Buddhists, yet found by Schliemann at ancient Troy, and also in Norway.

†The body of still water in the midst of the North Atlantic is here alluded to. It received from Spanish navigators the name of "Sargasso Sea," on account of the vast quantity of sea-weed with which it abounds. It is elliptical in form, and has an area almost as large as Europe. It lies between 20° and 30° north latitude, and between 30° and 60° west longitude from Greenwich. It is never navigated, and in it is collected a large proportion of the drift or wreck which floats about the ocean.



that conceals the primeval Past. Yet it may also be permitted to mortals to learn the matter; and the lords of the universe, restless as is Nature herself, may yet know the secret history which old Ocean hides beneath the waves.

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“Whatever is too original,” says De Quincey, “will be hated at the first point. It must slowly mould a public for itself; and the resistance of the early thoughtless judgments must be overcome by a counter-resistance to itself, in a better audience slowly mustering against the first. Forty and seven years it is since William Wordsworth first appeared as an author. Twenty of these years he was the scoff of the world, and his poetry a by-word of scorn.”—Emerson, “*Nature*.”

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We cannot pay too much for that genial stoicism which, when life flouts us and says—Put THAT in your pipe and smoke it!—can puff away with as sincere a relish as if it were tobacco of Mount Lebanon in a narghileh of Damascus.—Lowell, *Fire Side Travels*.

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The erroneous notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance.—Vishnu Purana, Book VI, ch. VII.

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The expression “mine” which I have been accustomed to use, is untruth, and cannot be otherwise declared by those who know what is to be known. The words “I” and “mine” constitute ignorance.—Vishnu Purana, Book VI., ch. VII.

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There is no affinity between fire and water, but when the latter is placed over the former in a cauldron it bubbles and boils, and exhibits the properties of fire. In like manner, when the soul is associated with prakriti it is vitiated by egotism and the rest, and assumes the qualities of grosser nature, although essentially distinct from them and incorruptible.—Vishnu Purana, Book VI, ch. VII.

All these triangles, hexads, pentads, signs and figures, are the differentiated aspects of the One, Eternal, Changeless Consciousness.

The Zodiac.

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## THE ZODIAC.

### VI

**T**HE zodiac has now been shown to be a monad—one complete circle or sphere arranged into twelve great orders, which are called signs. We have also considered the zodiac as a duad—the circle divided by a horizontal diameter from cancer ( $\text{♋}$ ) to capricorn ( $\text{♏}$ ), the upper half of which circle represents the unmanifested and the lower half the manifested universe, noumenal and phenomenal. The diameter has been shown to be the division between the unmanifested and the manifested, and represents the coming into the physical world or body and the passing out of it.

The sign cancer ( $\text{♋}$ ) has been shown to be the entrance downward into the material world or body, while the sign capricorn ( $\text{♏}$ ) marks the return into the unmanifested after that portion of substance ( $\text{II}$ ) to be manifested has passed through all the signs of the manifested universe. The monad or ego ascends from capricorn, and then descends on the downward arc and again begins its process of reincarnation through the breath until it has fully, completely and consciously attained its individuality or I-am-I-ness.

The zodiac has also been shown to be a triad—the three

quaternaries especially as related to the body of man (Figure 3). This body stands in the three worlds. The first four signs have been shown as the archetypal signs, which stand in the unmanifested world of ideas. The second four signs stand in the natural world, or the world of procreation; the last four signs being the mundane and standing in the physical world of forms, unless, as shown, this lower mundane quaternary is raised, when it becomes the divine quaternary, in which case it changes man from a beast into a god.

We will now consider the zodiac as a quaternary and how this quaternary prevails in the four triads of worlds, Figure 9.

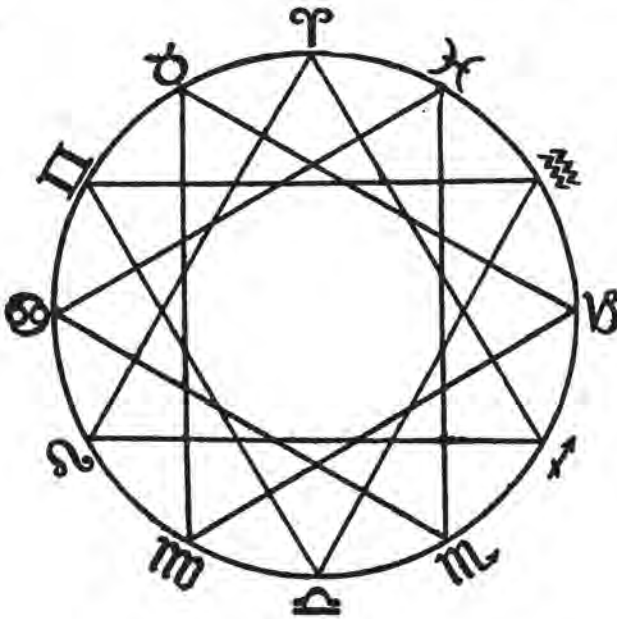


Figure 9.

In the archetypal world, Consciousness, the Absolute, is represented by the sign (♈) aries. In the natural, procreative world it is expressed through life and the blood, and is represented by the sign (♌) leo. In the mundane (or divine) this becomes thought (♐) sagittary, which either passes out of the body as a germ through sex, or, as shown, rises by way of the terminal filament.

In the archetypal world motion is represented by (♉) taurus,

the Word; in the natural it becomes form, the flesh, and is represented by the sign ( $\text{♍}$ ) virgo. In the mundane world and through the flesh it may become individuality, and is represented by the sign ( $\text{♑}$ ) capricorn.

In the archetypal world substance, or potential duality, is represented by the sign ( $\text{♊}$ ) gemini. In the natural or procreative world this manifests as the two sexes, and is represented by the sign ( $\text{♎}$ ) libra, sex. In the divine quaternary this becomes soul, and is represented by the sign ( $\text{♒}$ ) aquarius. In the archetypal world breath is represented by the sign ( $\text{♋}$ ) cancer. In the natural or procreative world it manifests as desire, and is represented by the sign ( $\text{♏}$ ) scorpio. In the divine it becomes will, and is represented by the sign ( $\text{♓}$ ) pisces.

The four principles of the signs operate in each of the three worlds. These four principles, operating in each of the three worlds, represent four triads—the sexless, the androgynous, the female, and the male triads.

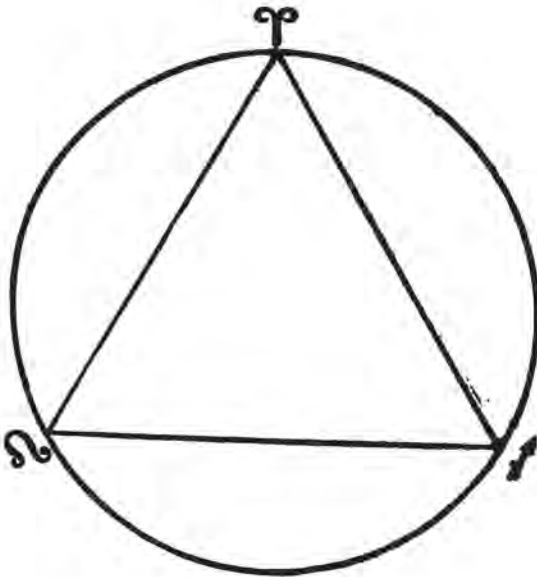


Figure 10.

Figure 10 represents the sexless triad.

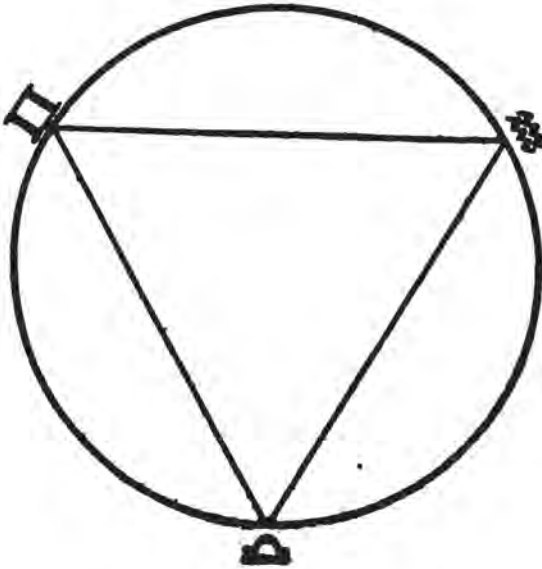


Figure 11.

Figure 11 represents the androgynous triad.

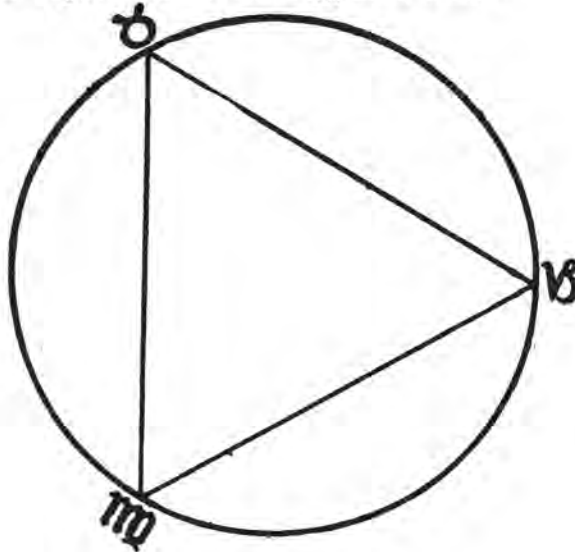


Figure 12.

Figure 12 represents the female triad.



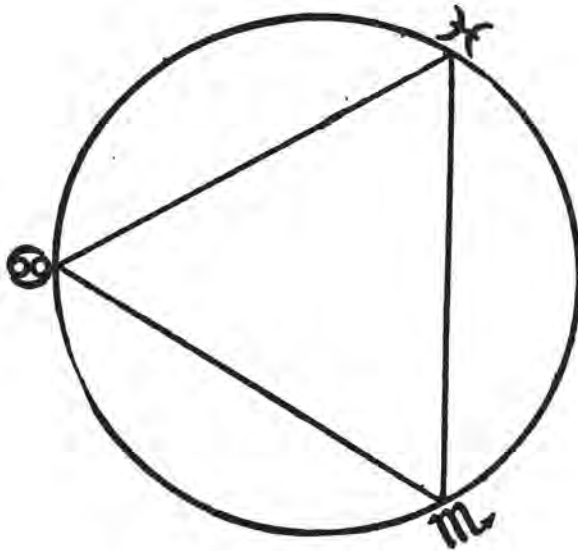


Figure 13.



Figure 14.

Figure 13 represents the male triad. These two (Figures 12 and 13) are the microcosmic triads. By noticing the characteristics of these signs it will at once be seen why this is so.

There is a pentad of the zodiac, but it applies more particularly to the zodiac of ten signs which is not the zodiac of our humanity, Figure 14.

The hexad of the zodiac is represented by the interlaced triangles. One hexad consists of two interlaced triangles, as shown in Figure 15, which pointing upward and downward form the universal hexad. The upper triad,  $\varphi$ ,  $\Omega$ ,  $\text{♁}$ , symbolizes God, the Absolute, Consciousness. The lower triad,  $\Pi$ ,  $\text{♁}$ ,  $\text{♂}$ , represents nature.

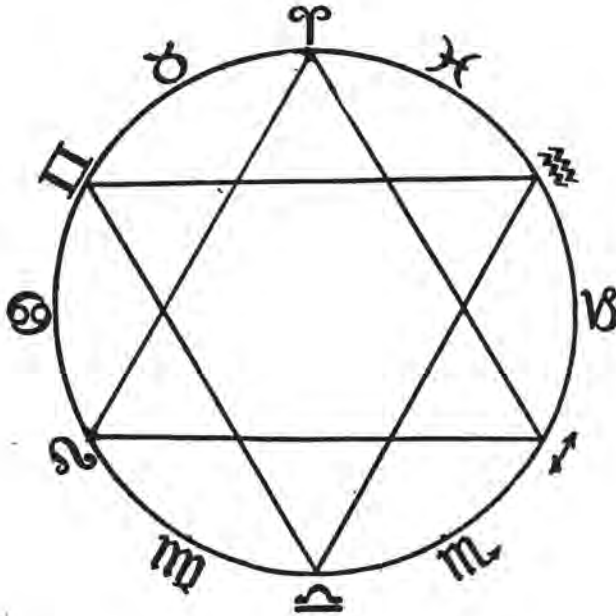


Figure 15.

Figure 16 represents the two interlaced triangles which point to the right and left. The triad  $\text{♁}$ ,  $\text{♎}$ ,  $\text{♌}$ , pointing to the right, symbolizes woman. The triad pointing to the left,  $\text{♏}$ ,  $\text{♎}$ ,  $\text{♋}$ , symbolizes man.

These hexads, the macrocosmic and microcosmic hexads, act and react on each other.

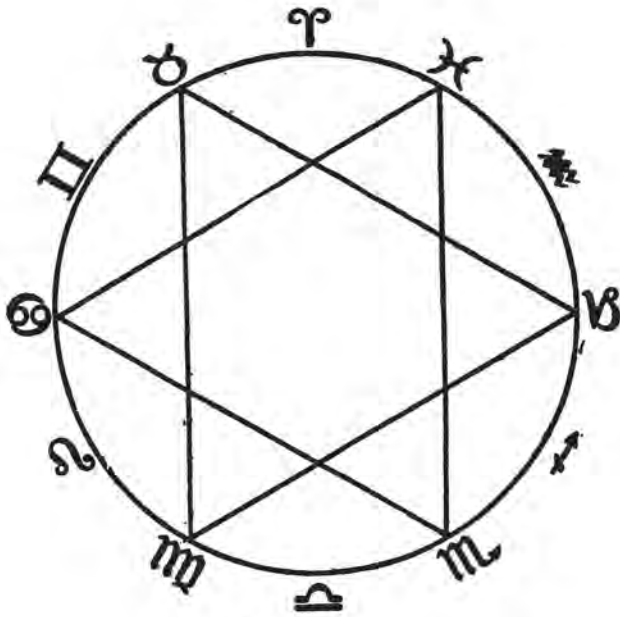


Figure 16.



Figure 17.

Notice the triads, Figures 12 and 13 of the human hexad, Figure 16. If the two lower points or organs of the triads in Figure 16 are brought together, an inverted pentad is produced, as shown in Figure 17.

The six principles in nature, whether macrocosmic or microcosmic, are represented by two hexads of the zodiac.

The macrocosmic hexad typifies the sexless ( $\varphi$ ,  $\Omega$ ,  $\ddagger$ ) working through the androgynous ( $\Pi$ ,  $\triangle$ ,  $\equiv$ ) principles in nature.

The microcosmic hexad typifies the positive operating with the negative, the masculine ( $\sigma$ ,  $\mu$ ,  $\times$ ) and feminine ( $\delta$ ,  $\pi$ ,  $\psi$ ).

If we blend the characteristic words expressing the nature of the points, we have ( $\pi\mu$ ) form and ( $\mu$ ) desire, or desire-form. The human hexad is separated into male and female. By uniting these triads, or parts of the body representative of the signs form and desire, at the point of the triad of nature ( $\triangle$ ) libra, we act on the universal hexad through the triad of nature at the point or part of sex, and the universal hexad reacts on us through nature and the nature of sex. Whenever the human hexad unites at this point it calls upon and invokes nature, and through the procreative and natural quaternary nature reacts on it through the nature triangle ( $\Pi$ ,  $\triangle$ ,  $\equiv$ ) at the point of sex. When the human hexad would call upon or invoke God, the two upper points of the triangles of the human hexad ( $\times$ ,  $\delta$ ) are united by merging these apices will ( $\times$ ) and motion ( $\delta$ ) at the point of the triad of God, or Consciousness ( $\varphi$ ). Then we act on the universal hexad through the triad of God at the point of Consciousness, and the universal hexad reacts on us as Consciousness at the point of Consciousness.

This explains why the pentad, or five-pointed star, has always been used in a mystical sense as representative of man. Not only is it the figure of man, but it depends on the direction in which it points as to whether the one so using it wishes to represent it as used in sorcery and in an evil sense, in which case it would point downward and would represent the use of powers by a sexual tendency, or it would be represented with its point upward, in which case it would represent the masculine and feminine powers in one human body, or motion and will uniting, and thus invoking the conscious presence of Consciousness. This is the mystical way by which the six-pointed star, male and female, becomes the five-pointed star, and the way by

which the microcosm, man, acts on and becomes the macrocosm, the six-pointed star, or Solomon's Seal.

The septad is represented by the zodiac with the horizontal diameter, Figures 18 and 19.

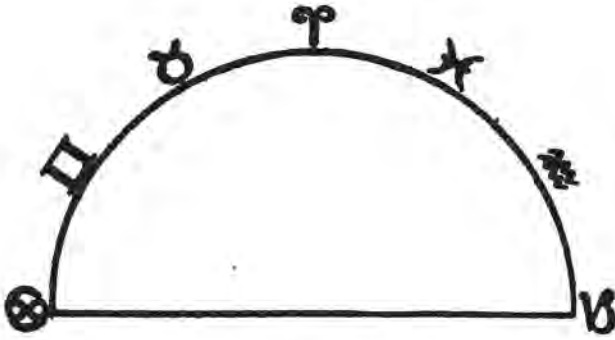


Figure 18.

The signs from capricorn (♑) to cancer (♋) by way of aries (♈) (Figure 18) are seven. These are the unmanifested septad.

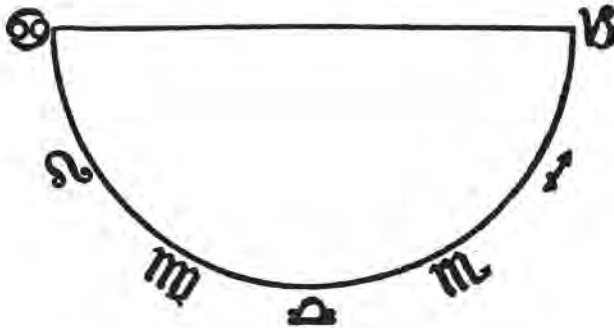


Figure 19.

The manifested septad are (Figure 19) the signs from cancer (♋) to capricorn (♑) by way of libra (♎).

The signs cancer (♋) and capricorn (♑) are used in both septads. They are of the unmanifested septad, but the manifested universe depends on them for existence—breath and individuality.

All these triangles, hexads, pentads, signs and figures are the differentiated aspects of the One Eternal Changeless Consciousness, represented by the sign aries (♈).



## THE TOP OF THE MOUNTAIN.

BY TOWNSEND ALLEN.

We all came out on the mountain top,  
In the clear ethereal sky;  
Far, far beyond earth's fogs and storms,  
And the clouds that lower lie;  
And standing there in the bright sunshine  
We asked each other this—  
"What path did you take from the depths below  
To reach this state of bliss?"

"I took the good old Methodist way,"  
Said one whose face did shine;  
"And I came by the Episcopal road,"  
Said an eminent divine;  
"And I by the help of the blessed saints  
The Catholic way so fair;"  
"And I," said one with modest grace,  
"I found a path called prayer."

"I came by the trail the Brahmins blazed,  
Ages and ages ago;"  
"And I by the highway Parsees raised,  
To lead from the plains below;"  
"And I by the path that Buddha taught,  
The path of the lotus wraith;"  
"And I," said one with saintly face,  
"I found a path called faith."

"I came by the way of philosophy,  
Divine old Plato trod;"  
"And I by Mahomed's blood-stained course,  
Which leads from earth to God;"  
"And I by the road the Martyrs made,  
To reach these realms above;"  
"And I," said one with radiant face,  
"I found the path called love."

## OCCULTISM IN DAILY LIFE.

BY G. A. MARSHALL.

**I**F the reader will examine any English dictionary printed more than twenty years ago, he will hardly find the word *occultism* in its vocabulary. Several words from the same root are given; and under *occult* Webster gives the following:

“Occult sciences: those imaginary sciences of the middle ages which related to the supposed action or influence of occult qualities, or supernatural powers, as alchemy, magic, necromancy, and astrology.”

In an article entitled “Occultism vs. the Occult Arts,” in *Lucifer*, vol. II., page 173, &c., H. P. B. says: “True Occultism or Theosophy is the great renunciation of self, unconditionally and absolutely, in thought and action.” This definition, however, hardly gives the meaning usually understood by this term; and while recommending a careful study of the article in which it appears, and also of other articles on pages 150 and 257 of the same volume of *Lucifer*, I shall take occultism to denote rather the science that underlies the production of marvelous phenomena in the world of matter, and within the observation of our physical senses.

In order to establish a point of view from which we may examine this subject, let us state the following propositions: In modern times, except so far as opinions have been influenced by the phenomena of spiritualism and kindred experiences, it is commonly assumed that the realm of matter is separated from the realm of spirit by an impassable gulf—impassable at least from the other side hither, and only passable from this side to the other in the article of death. The world of spirits is held to be divided by a like impassable gulf into two regions, one the abode of bliss and the other of misery. The former is known as Heaven, the proper kingdom of God and His saints and angels; the latter as Hell, the proper kingdom of Satan and his dupes and imps. Satan or the Devil is no doubt oftenest thought of as a sort of immortal anti-god, this being the distinguishing

tenet of the heresy of the Manicheans, who believed in two eternal deities, one good and one evil; but it may be more orthodox to consider him as rather a viceroy of the supreme deity, created, or at least maintained, for the proper punishment of incorrigible rebels on earth against the authority of divine law as promulgated through the church. For God is supposed to be supreme in earth and hell as well as in heaven; though for some inscrutable reason, some wise but decidedly occult purpose, he allows Satan a satrapy on earth, with power to entice to hell for unending suffering as many victims as he can reach and influence.

Now in popular belief any phenomena that are not understood are usually referred to a source in one or the other of the regions or worlds of spirits; for while it is held that direct communication from these other worlds is impossible, it is equally held that influences from them can be exerted and felt here. The church is believed to constitute the only channel for communication between God and His people on earth, and the clergy hold themselves out as His ambassadors. It is supposed, also, that Satan has his ambassadors or emissaries here, although their credentials are not published, and they are charged with stealing sometimes the badges of servants of heaven. Whatever occult phenomena or communications from the other world come through the church or under its authority are therefore held to be secret and occult indeed in their origin, but authentic and reliable as being genuine divine revelations; while everything that comes through any other means is held to be inspired by the Devil or accomplished with the aid of his minions, is characterized as sorcery or the black art, and is zealously repudiated as dangerous rebellion against the Most High.

The above must not be understood as representing the teachings of the standard writings of Christianity, or of the most intelligent of its trained expositors among the clergy; but it surely does represent the popular opinions held by the masses in Christian nations, and is impliedly, if not expressly and explicitly taught in a large majority of Christian pulpits; hence our efforts to explain our views must be so directed as to come into relation with it. For practical purposes, then, Occultism denotes the science that explains the various phenomena not in accord with the known laws of physical or material nature, whether such phenomena are vouched for by canonical authority or are without the pale of ecclesiastical sanction, and are therefore attributed to the black art and to collusion with Satan or his imps.

When we begin to classify phenomena as occult and not occult, we shall perhaps be surprised to find how little the wisest among us really knows about natural law. We call it a natural law that the fruit or seed of every tree or plant will produce another tree or plant like the parent; but all we really and truly *know* about it is that such is the general result as evidenced and proved by innumerable examples and observations; yet even this law is disputed by many individuals who are ready to make oath that a kernel of wheat may develop into a stalk of chess.\* This anomaly in the vegetable world, which is supported, if not verified, by an amount and quality of evidence that would be overwhelming were it not for the broad generalization against it, is really in itself no more and no less wonderful than the supposed conversion of lead into silver or of brass into gold by the mediæval alchemists. We observe that a cornstalk always grows from a kernel of corn, if the kernel sprouts at all; we are sure that no other result can follow the planting; but do we know *why*? Not by any means. The naturalist with his microscope may follow the process and trace every step from the falling of the pollen upon the silk from the tassel in the blossoming season, throughout the development of the baby kernel in the mother ear on the growing stalk, from a speck of protoplasm to a fully developed kernel, and he may trace every step of the growth of the sprouting kernel to the development of the tassel and the silk at the proper season of the next year, and *perhaps* he thinks he knows all about it; but *does* he? Because the process is always the same, he predicts the result of each planting with great certainty; but what does he really know of the force that controls the process from the germ to the full corn in the ear? It is as genuinely occult as any of the mysteries of the most unusual phenomena, but familiarity removes the impression of mystery, and what we often see regularly taking place we are apt to imagine we understand.

It is recognized as a law of nature by materialists, as well as by other scientific investigators, that all forms of energy or force are interchangeable; that when any given force has apparently expended itself, and disappears from view, it has not ceased to exist, but merely has been transformed into some other state or condition. This is called the law of the conservation of energy, and is expressed sometimes by saying that every known force can be transformed into heat. This law has been formulated and made the subject of discussion in the text books of the schools

\*Chess is the popular name among agriculturists for a species of brome-grass, a common weed in wheat fields, and probably the "tares" of the parable in Matt. 13.

only recently; but some of its practical workings have been always observed and constantly acted upon. It is no new thing for a laborer in the open air on a cold day to smite his hands together or against his sides to warm his fingers, or for a traveler to get down from his vehicle and walk so as to transform the energy of muscular action into heat. That he does not know the scientific name of the law, and has not traced its manifold ramifications, is nearly all that distinguishes him from the learned professor who expatiates on the subject in the lecture room of the great university. Still it is true that the investigations of scientific men, and even of those who are professed materialists, are gradually but surely wearing thin the veil of Isis, the film that hides from physical vision the deeper secrets of nature's handiwork.

It was long held that light is a substance, made up of almost infinitely small atoms or corpuscles, which are projected into space with inconceivable velocity from the sun and from other luminous bodies. It has, however, become the generally accepted theory among modern physicists that this view is erroneous, and that light is rather the effect of undulatory vibrations in the ether which is assumed to pervade the immensity of space. The prism separates a ray of white light into the seven colored rays of the rainbow; the seven colors being distinguished by—or rather distinguishing perhaps—different velocities in the undulations or vibrations in the ether. Scientific investigations seem to show that there is an octave of invisible heat rays of proportional but less velocity below the red, and a like octave of rays of chemical action above the violet of the prismatic or visible octave. This term is used from the analogy between the prismatic colors and the octave or seven tones of the natural scale in music, these tones apparently resulting from vibrations in the atmosphere of a velocity proportional but vastly less than that of the rays of light and heat in the ether.

The effect of heat upon solid bodies, as for instance iron, is to increase the velocity and range of vibrations in the substance of the iron. This is the conclusion of scientists, who assert that matter is constituted of an aggregation of atoms and molecules, and that these atoms or molecules are not contiguous or in contact with each other, but are in a state of infinitely rapid vibration or oscillation in the spaces between them. In other words, a ball of gold or iron may be looked upon as a miniature universe, the molecules representing solar systems. and the atoms



representing suns and planets, with spaces between them analogous to the spaces between the heavenly bodies in the ether which pervades immensity. But where is the source of all this motion—this infinitely varied vibration, undulation, oscillation, going on continuously throughout all nature, everywhere and forever? Is it possible that this is what ancient Sanscrit writers describe as the *tatwas*, or modifications of the Great Breath, the outbreathing of which evolves the universe?

Let us return to our illustration of the man threshing his hands to warm his fingers. What is it that causes the motion in his arms? Is it an act of volition? Is it an exercise of the will? I cannot go into this subject exhaustively here. Let it suffice for the present to say that the will moves the arms, indeed, but no physicist or metaphysician will undertake to say *how* or *why*. Verbiage without end may be piled up in tracing the process; but this only pushes back the question and leaves it unanswered. Why then should it be deemed incredible that a mere volition—an act of will—should warm the fingers directly, as well as through the motion of the arms? Latent force is called into action from some source by volition—some other phase of energy is transformed into motion—and then the motion is transformed into heat in the fingers. If in a particular case the latent force called forth cannot be at once directed to the fingers as heat, it is probably because the man knows better how to use his muscles than how to use his mind or his will. Perhaps an occultist of no higher grade than a member of the "Ralston Health Club" who has learned to "draw *glame*" could give valuable instruction on this point.

Right here, in the power of mind over matter and the proper use of the trained will, is the very center and crucial test of occultism, or the science underlying the occult arts. The feats of hypnotism, the revelations of clairvoyance, and the phenomena of spiritualism furnish striking illustrations; but not a moment of our lives are we out of sight of mysteries as deep and inscrutable as these, if we would only give them close attention. The old maxim that Nature abhors a vacuum—that there are no gaps or abrupt transitions in her work—but that there is an unbroken and thoroughgoing gradation of substance from gross matter to volatile spirit, will furnish a clue to the most far-reaching investigations into the intrinsic and the real, the "thing in itself," of which our finite powers are capable. The old theory—old to us, though in fact comparatively modern—

that there are hard and fast lines or impassable gulfs or unfordable rivers between different realms of the universe must be abandoned before any progress can be made in this study. Heaven and Hell are not mere fictions of the imagination; they are actually existing states; but they are states or conditions of consciousness and not geographical localities. They are opposite poles of that sphere whose center is everywhere and whose circumference is nowhere; and the transition from one to the other is not abrupt, but is accomplished by passing through every conceivable intermediate state or condition.

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These are ascending stairs—a good voice, winning manners, plain speech, chastened, however, by the schools into correctness; but we must come to the main matter, of power of statement—know your fact, hug your fact. For the essential thing is heat, and heat comes of sincerity. Speak what you do know and believe; and are personally in it; and are answerable for every word. “Eloquence is *the power to translate a truth into language perfectly intelligible to the person to whom you speak.*”—Emerson, “*Eloquence.*” (Italics are E’s.)

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“I say to you plainly there is no end to which your practical faculty can aim, so sacred or so large, that if pursued for itself, will not at last become carrion and an offense to the nostril. The imaginative faculty of the soul must be fed with objects immense and eternal. Your end should be one inapprehensible to the senses; then it will be a god, always approached—never touched; always giving health.”—Emerson.

## A DREAM.

BY CHARLES E. BIRDSALL.

WHAT a delightful spot for an hour's rest, was the thought which arose as I approached a huge oak growing on the crest of a long gradual rise of ground in the Berkshire Hills. It was a warm, still day in August. I had walked several miles from the little village where I was spending a few days of rest with nature. From the foot of the oak where I threw myself down on the soft moss, the valley stretched in a broad view to the distant hill opposite. A rapid brook flashed along through its fringe of willows and shrubs, winding its way along the bottom of the valley until it was lost to view around a shoulder of the hill. The drowsy hum of wood life and the faint, far-off murmur of the water were the only sounds, and accentuated rather than broke the sense of a quiet restfulness which seemed the natural atmosphere of the place. Half reclining, with my back to the immense trunk of the ancient oak, I gave myself up to the peaceful influence of the place. Soon the restless mind began to work back over the two years of hard study in modern physics, with its unsolved problems, its scientific imaginings, as Tyndall calls the speculations with the known for their basis,—the mystery of force, of matter, of life, the futile attempts to solve those problems which lie beyond the limits of the known, beyond the facts so laboriously and sometimes heroically acquired by the pioneers of exact science. Then I said aloud, "Can these things be known? Will our physicists ever solve these questions which only a few years ago seemed so remote, but are now engaging the attention of everyone who has reached beyond the ordinary view of nature-effects and seeks to know something of the causes?"

"No," said a quiet voice; and so calm and even were the tones that I was not startled, although I had believed myself entirely alone. "No, not with the present factors will these problems be solved. But as soldiers march up to a high wall until enough have arrived to form a support for some of the more daring to mount on their shoulders and catch a glimpse of what lies on the other side, so will our men of scientific thought mass themselves

before this barrier, until, sustained by the thoughts of others, and daring the climb themselves, some will discover that the clue lies, not in the examination of physical matter, but in the bold hypotheses of states of matter other than those perceived through our physical channels of sense."

I looked up quickly as the voice began. The speaker was a man of perhaps forty years; his face was strong and intellectual, but softened by something which seemed to shine through; a face such as children instinctively love. His form was a fine specimen of physical manhood, well proportioned and standing at ease; it gave one the impression of power, great, yet reserved. He must have walked far, for the village I had left was by many miles the nearest, and I knew he had not been living there, for everyone knows every other, as is always the case in isolated country places. There was no appearance of fatigue in the ease of his carriage, and disregarding an invitation to a seat beside me he remained standing while he conversed on the subject which was uppermost in my thoughts. I say conversed, but my only part was an occasional question, or an exclamation of incredulity at some of the marvelous statements which he made with such a matter-of-fact air that, in spite of myself and my naturally argumentative mind, I found myself following his remarks with a pleased wonder; and it was only some time after that I seriously questioned any of his statements and longed for another interview when I might present some of the objections which occurred to me. Some of these objections, however, have been removed by my own thinking, and I am beginning to believe that all will in process of time be answered by myself.

For more than an hour he stood there, speaking in even tones, without emphasis or rhetorical flourish, and when at length he finished, and bidding me good evening turned and strode away, I was surprised to find how far the afternoon was spent, and the lengthening shadow of the western hill apprised me to be moving homeward. That was a short walk, for my mind was intensely occupied with the strange things I had just heard. Before I thought half the distance had been covered, the barking of my host's collie told me the village was at hand. I wish I had written at once what I had heard, while the memory was fresh, but the keen appetite, induced by my long walk and the fine air of the hills, tempted me to supper, after which my hosts kept me engaged in conversation until at last in my own room I endeavored to set down at least some of the things I had heard. Try

as I would, I could not bring back the full memory of his even flow of language, the perfect coherence of his statements, and the simple logic of his arguments. I have read somewhere that the advice given to a student in a somewhat similar case, where a fund of new information was given to one in rapt attention, was, "do not think about these matters at once; let them lie fallow in the mind, and gradually all will be remembered." But my mind was too eager to profit by this remembered advice, and I resolutely set myself to write down, as nearly as I could remember, the principal things I had heard. A number of times my pen went rapidly over the paper as I strove to reproduce what I had heard, and each time I threw the pages aside dissatisfied.

At last I drew my chair to the window and thoughtfully gazed out on the summer night. The clock in the village steeple chimed two. On the still air could be heard the far whistle of a freight on the railroad some twenty miles away. The stars shone quietly like luminous eyes watching the sleeping earth.

"And all this is unreal," I mused, "this seeming solid earth, the far signal of human activity in commerce, the many things upon which human desires are fixed, all these are but passing dreams, are but the vanishing effects of the tremendous causes of which I have heard to-day. Yet, all have their use, all serve to carry the mind through all the phases of a purely phenomenal world that it may comprehend itself, and through itself the vast spirit which lies beyond and which gave it birth." I felt I could never be quite the same in my attitude toward men and things as before that eventful afternoon. Something in me had awakened, some faculty, hitherto dormant, had been aroused into life. The ambition to make these things my own and astonish the world with my new ideas of matter, force and life, which had been strong within me as I had listened to that strange discourse, faded away. "Who was this stranger? Whence had he come? Why was I favored with the privilege of being a listener to this strange doctrine?" These questions arose and found no answer.

Then I must have dozed, for it seemed that one of the stars began growing larger as though rapidly approaching the earth. Nearer and nearer it came until the whole horizon seemed filled with its silvery light, and in the midst stood the form of my mysterious acquaintance.

"Seek not to use what you have heard for your own profit," he said. "These are not new ideas, but as old as man; but man can only receive them when the mind is ready. Many there are



approaching the line which divides things physical from things metaphysical, and it is their thought which makes it possible for some to grasp in some measure the truth concerning this world. Remember that correspondences rule in all departments of nature; the great universe is arranged upon a definite plan. Correspondences are the key. This plan is reproduced in our solar system, and again in the earth as one entity, and finally in each individual man. Hence the clue to the tremendous whole is found in the apparently insignificant part—man. Study yourself then, for therein lies the key to all; there is nothing outside which has not its exact correspondence inside. Study the little, that you may understand the great."

The light withdrew farther and farther away. Again I gazed on the star shining in the spacial depths. Dreaming or not, I had my lesson, while the call of the cocks from one barnyard to another warned me it was near dawn.

A few hours later I awoke with a vague sense of something momentous having happened, and then the memory of my afternoon adventure came with a rush. The balmy afternoon, the shady, restful spot at the foot of the great oak, my mysterious friend and his wonderful discourse, the dream, if it was a dream, of the night before. "To-day," I said mentally, "to-day, I will find that spot once more and see if the surroundings will prove an aid to memory. Perhaps I will recover some of the things he said."

After a light breakfast I took my note book and again sought the oak. It was further than I thought, and the sun was high in the heavens when I reached the grateful shade. Throwing myself on the moss I gave free rein to thought, and as portions of his sayings came to my mind I wrote them down. It is far from the complete exposition I had heard, but even these fragments may be of use as aids to thought.

In studying the phenomena we call the world, in which study our present scientists have achieved such grand results, there always comes a point beyond which our present knowledge cannot pass. The strictly inductive method only leads back to a blank wall. It requires the higher flight of the deductive method, that employed by the profound and therefore much misunderstood Plato, to reach the realm of causes. A careful and strictly scientific use of both systems of reasoning will alone enable our thinkers to penetrate the veil that physical matter throws over the world of cause.

You know the sharp distinction which was formerly drawn between inorganic and organic matter, and the consequently futile efforts to account for either. How did inorganic matter, earth, rocks, the whole mineral kingdom, become such? How did organic matter, protoplasm, come into being? How explain the development of this protoplasm into organisms which present the phenomena of life, later of desire, and then of mind? You are aware, also, of the difficulties of accounting for what is called "mutation" where in a species of animal a new organ, fully developed for use, appears without the gradual change called "variation." Then, there is the vast difference between man and the lower animals, notwithstanding the fact that the bodies of both are of similar matter and organization. Let us classify these questions for analysis, and they naturally fall into four: the question of mind, of life, of form and of matter. These we may call four states of matter, for material study, or four planes on which matter is conscious, for metaphysical study. The two harmonize perfectly. Combining the two let us postulate: a supreme intelligence, the conserved result of all previous evolutions which have rolled away into past eternities; the first Cause, not unconscious as Von Hartmann, Schopenhauer and others say, but universally and absolutely conscious, and that this intelligence has for its field of operation the primal substance, which is its opposite pole, the two being but aspects of the One Unknowable Absolute. Then the idea of all things which are to be, is impressed on this homogeneous substance, which idea is the laws of motion, force, energy, spirit. Under the operation of these laws, the cosmos gradually comes into phenomenal being, first the realm of mind-stuff, of which Spencer and Clifford speak, with its appropriate beings, then that portion of mind-stuff unable to respond to the motions of that plane, sinking a plane lower, and life comes into being, with its forces and motions subject to the higher impulses of the plane above and within it; then a further formation of etheric or formative matter (our solar system among others) in which the life matter, under the impulse of mind-stuff, begins to take form; and lastly, the physical world composed of that portion of the ether which was unable to respond to the action of mind and life, and consequently sinks into a low rate of motion, which throws it out of responsive touch with its inner forces, mind and life, which are therefore latent.

This, our experience shows, is the furthest limit of the opera-

tion of centrifugal force, the formation or involution of spirit into matter. From this balance point, the opposite force, the centripetal, begins to make its influence felt. We see in nature the operation of these two opposed yet complementary forces. They are called by many names, attraction and repulsion, positive and negative forces, spirit and matter, male and female, etc., and are the basis of all the other forces now recognized as correlative. As the matter is worked over and over by the operation of these forces, its rate of motion is raised, until the life latent within its particles can begin to act from within; for spontaneous generation was a cosmic law at one period of world formation, and "protoplasm" was the result. There is no more a hard and fast division between so called organic and inorganic matter, than there is between the animal and vegetable kingdoms. Life is more than suspected in crystals, and the law of modern biology, that it takes life to produce life, is superfluous, for life is present, latent or active, in every particle of matter. To sum up, what is called inorganic matter is matter whose motion has fallen below the responsive action of life, organic matter is matter which responds to its internal life, and tends to organism. Organisms are composed of matter which not only responds to its internal life, but forms itself on a design derived from mind-matter. This process is now called evolution.

Man, as the highest physical organism, responds to life through all the particles of his body, as do also the animals; but in addition, certain matter in his body, especially some brain matter and nerve ganglia, is capable of reflecting the image of the highly developed beings on the plane of mind, and this reflection is the ego, the future self-consciousness. This is why man is said to be formed on the cosmic plan, as in him the four states of matter, and the corresponding four planes on which matter is conscious, are in harmonious motion, and he alone is capable of developing them to perfection.

The means of this development up to a definite point is thought. These four states of matter, and the degrees to which matter becomes conscious, will give a clue to the direction in which we should think. Nothing here said is new, all has been known, not only in principle, but in detail, to the glorious thinkers of remote antiquity. It is expressed in the old Greek temple inscription, "Man, know thyself," to which the Eastern sage adds, "Through thyself," and in the Hermetic axiom, "As above, so below." The ancient books of forgotten peoples are full of

hints when one has the key. Given this key, our coming generations will achieve grander and more lasting knowledge, more universally diffused than in the past, when only a very few were sufficiently developed to profit by the teachings.

I have purposely refrained from speaking of the three spiritual planes which stand in direct casual relation to the lower, to avoid confusion in our elementary talk of the four planes of matter; but as one advances on this road, further information will be given as the traveler becomes ready to receive it.

A knowledge of the material worlds with their characteristic forces and beings, will show how the higher plane ensouls the one next lower; will show physical matter ensouled by formative forces, these under the direction of life, which in turn gets its directing intelligence from mind, the basis of operation for the supreme intelligence some call God, some First Cause, others the Logos. Beyond that is the Unknowable Absolute.

The material civilization which modern science has built up is of small consequence, compared with the spiritual advance which will follow man's better knowledge of himself and his relation to nature. The unification of scientific investigation, the removal of the barriers between religion and science, the explanation of spiritualism and all classes of psychic phenomena, and by no means least, the fact of brotherhood between man and man, and man and nature,—these are some of the results which will flow from thought along these lines.

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He that seeketh victory over his nature, let him not set himself too great nor too small tasks; for the first will make him dejected by often failing, and the second will make him a small proceeder, though by often prevailing; and at the first let him practice with helps, as swimmers do with bladders or rushes; but, after a time, let him practice with disadvantages, as dancers do with thick soles; for it breeds great perfection, if the practice be harder than the use.—Bacon's Essay, "*Of Nature in Man.*"

## ADVICE FROM AN OLD EGYPTIAN.

BY ALICE DIXON LE PLONGEON.

**A**BOUT ten thousand and eight hundred years ago there was in the Egyptian royal court a man named Ptah-hotep, who served as a prefect under King Assa. At the age of one hundred and ten years, Ptah-hotep wrote a treatise which is to-day called *The Prisse Papyrus*, having been presented by M. Prisse to the National Library in Paris in the year 1847. The original work was written in verse, and it has been translated by several Egyptologists, Dr. Heath having been the first to attempt it in 1855. The most complete translation is said to be that of M. Phillippe Virey.

The *Prisse Papyrus* has been called "The Oldest Book in the World." Perhaps this might be questioned, seeing that no one knows whether still more ancient books are yet concealed in one place or another; but apart from its great antiquity, proved by dates given therein, the papyrus is of extreme interest as containing the counsel of a man who had lived to a ripe old age and had it at heart to record his experience of life for the benefit of those coming after him.

The following are a few of the precepts left by Ptah-hotep:

"Be not proud because of thy knowledge; converse with the ignorant as with the scholar, for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald.

"If thou desirest that thy conduct be good and kept from all evil, beware of fits of bad temper. This is a sad malady which leads to discord, and there is no more life at all for the one who falls into it. For it brings quarrels between father and mother, as between brother and sister; it makes the wife and husband abhor each other, it contains all wickedness, it incloses all injuries. When a man takes justice for his rule, walks in her ways, and dwells with her, there is no room left for bad temper. Do not give way to temper on account of what occurs around thee. Do not be in a bad temper toward thy neighbor; a compliment



to him who gives offence is better than rudeness. It is wrong for a man to get in a passion with his neighbor so that he knows not how to manage his words. Where there is only a little difficulty he creates an affliction for himself at a time when he should be cool. Do not repeat an excess of language; do not hear it; it is something which has escaped a heated soul. If it is repeated, look, without hearing it, toward the ground; say nothing about it.

“If thou art powerful, pay respect to knowledge and calm speech. Command only to direct; to be absolute is to enter into evil. Let not thy heart exalt itself, nor let it be cast down. Make thine order heard and make thy reply understood; but speak without heat.

“The man who hurries all day long has not one good moment; but he who amuses himself all day long does not retain his house.

“Do not disturb a great man; do not distract the attention of a busy man. Love for the work they do brings men nearer to God. Compose thy face even in the midst of trouble, so that peace may be with thee.

“Do not harden thy heart on account of thy elevation; thou hast become only the steward of the goods belonging to God.

“If thou aimest at polished manners, do not question him whom thou meetest. Converse with him alone so as not to annoy him. Do not dispute with him until thou hast allowed him time to impregnate his mind with the subject of the conversation.

“Let thy face be bright during all the time of thy life.

“If thou takest a wife she will be doubly bound if the chain is sweet to her.

“The man without experience who hearkens not does nothing at all.

“May thy thoughts overflow, thy mouth be restrained; and thou shalt argue with the great.”

## PARSIFAL.

BY EDUARD HERRMANN.

**P**ARSIFAL is a mystical and symbolical drama which can be rightly understood only when we consider it from a theosophical point of view. In order to make this clear, I shall explain in a condensed form three of the principal teachings of this philosophy, because they play an important part in Wagner's musical drama.

The first is the immortality of the human soul and its reincarnation. Theosophy holds that the human soul is a spark from divinity, and, as such, indestructible and eternal. It descends into this world and clothes itself with a physical body in order to gain knowledge and experience from the contact with terrestrial matter. Now, since one earth life is not sufficient to satisfy this very strong desire of the soul, which expresses itself in the love of life, Theosophy holds that the soul, after the destruction of the physical body, enjoys a long rest, and then returns again to earth-life—this being called reincarnation.

The second teaching is that of Karma; that is, the law of cause and effect. This law operates not only in the physical world, but in the mental and spiritual worlds as well. All our thoughts and acts are causes which produce effects either now or later. There is no power in the whole universe which can interfere with this absolutely just law. It works in silence, and brings about effects which stagger the human mind when, as very often, it is unable to trace these effects back to their true causes and therefore believes either in chance or in a capricious God who treats human beings as slaves. There is neither chance nor caprice nor injustice; everything in the universe is regulated by that great and majestic law of Karma.

The third teaching which requires mentioning is that of Evolution. All who really believe in Evolution know that it is impossible that all men should be equally developed. There will be some who, by the force of circumstances, by their ambition or application, are further advanced in knowledge than

others; and for this reason Theosophy believes with Prof. Huxley that there exist beings in this world who are "as far above man as man is above the beetle." Those beings we call Masters. They have by their boundless devotion to that which is eternally good and wise perfected themselves to such a degree that they can hardly be called human beings any more. They have developed all the divine powers which are latent in every human soul; they are the guardians of the sublimest wisdom and are the teachers of mankind. In silence they work for the good of humanity, and whenever there is need or opportunity, they either send out pupils who disseminate their teachings, or they influence great statesmen, lawyers, artists, poets, scientists, musicians, by thought-transference, in order to bring about necessary changes.

It was undoubtedly such an influence which prompted Richard Wagner to write his Parsifal.

The Masters, knowing that the Germans are by nature inclined to receive the highest inspiration through Music, the inheritance of their Aryan forefathers, decided to impart to them a high and noble teaching by means of that beautiful and beloved art which Wagner calls "the Saviour of the German people; a holy emanation of the divine spirit in man."

They inspired the greatest musician then living with the sublime idea which is represented in Parsifal. Wagner, who in the course of his evolution had then reached the climax of his creative genius, went to work with an enthusiasm that was made irresistible by the feeling that he was giving to the world a holy work—a work of art that was entirely different from anything then existing.

For this reason he called Parsifal a "Consecration festival play," which he wanted to be forever excluded from mercenary motives. He believed in the sublime teaching that a spiritual truth must not be sold, but ought to be given as it was received—a gift from the Holy Ghost.

In two of his letters Wagner expresses his ardent desire that the time may come when Parsifal can be given free to those who are less favored by fortune and who at the same time have a great longing for true art and true wisdom. Well, the time has not yet come, but since every strong thought tends to materialize itself outwardly, let us hope that a future humanity will realize this beautiful and philanthropic thought of the creator of Parsifal.

It was in 1876 that Wagner began to write the libretto of his work, and two years later it was finished so far that he could begin its orchestration.

In the summer of 1882, Parsifal was for the first time produced in Bayreuth, Germany, under the supervision of the composer himself. It made the deepest impression on the hearers as well as on the artists who were eager to make the performance of this noble work a success. Wagner himself professed that he had never witnessed such a perfect harmony among all who participated in it. Every one present seemed to feel that something extraordinary took place, the importance of which each could probably not clearly define, but only feel intuitively. For in those days the German mind was still in the firm grasp of materialistic teaching, and the sublime idealism witnessed in Parsifal must have impressed the listeners as a voice from another and higher world.

Parsifal is based on the legend of the Holy Grail, which is well known through Tennyson's work. The difference between the two heroes with the same name (for Percivale and Parsifal are identical) is very great. With Tennyson Sir Percivale is the favorite Knight of King Arthur's Round Table, the mightiest and purest of men; whilst Wagner's Parsifal is a poor, inexperienced boy, a guileless fool, who knows nothing of the world, nor of the Grail, whose keeper and King he finally becomes, simply by virtue of his purity and compassion; while Tennyson's brave and mighty Knight fails in his quest of the Holy Grail through his pride, ambition and passion.

It is a mistake to call Wagner's Parsifal a specifically Christian work, like that of Tennyson, for Wagner himself points out in his writings that we are indebted to ancient India for the Grail tradition, and we find in his drama Buddhistic as well as Christian doctrines. It is, in fact, from beginning to end a most beautiful exposition of Theosophical teachings, as we will see further on.

Now what is the Holy Grail that plays such a prominent part in the legend of both Wagner and Tennyson? The Holy Grail is supposed to be the cup which the Christ offered to His disciples at the Last Supper. Joseph of Arimathea is said to have received the blood flowing from the wounded side of the Saviour in this cup, and angels brought it to the Knights of the Grail, who are its wardens and who keep it, as the most precious relic, in the sanctuary of the temple. To me it is the

mystic symbol of the higher Ego in man, whose spiritual function consists in enlightening, healing and blessing those, who like the sister of Sir Percivale, are pure enough to see it:

“Rose red with beatings in it, as if alive.”

The whole drama, as Wagner gives it, is a symbolical representation of the evolution of the human soul, and the different characters represent the different stages of development which the soul has reached in its eternal struggle between matter and spirit. The Holy Grail is the unfailing guide which leads the soul through all the temptations of the sensual world to final emancipation; and the Knights of the Grail are those favored men, who, having been taught that there is such a divine guide or higher Ego in every man, devote their lives to the service of it. To do this they have to renounce the world, to lead an absolutely pure life, and to help humanity wherever they can. Many dangers confront the Knights of the Grail, for the powers of darkness continually war against the light of Truth which is ignited in the hearts of those who devote their lives to the service of the Holy Grail.

The Knights of the Grail are invulnerable, and possess the occult powers which holy men have always been credited with; they are protected against every spell which black magic might cast on them—but only so long as they remain pure and chaste.

Knowing this, Klingsor, the personified power of evil, has erected a castle on the southern side of Monsalvat and transformed the wild forest into a garden of wondrous beauty, “where women abide of charms infernal; thither he seeks to draw the Grail’s true warden, to wicked joys and pain eternal.” Klingsor, the black magician, represents that demoniacal power of nature, that insatiable thirst for mundane life and for gratification of our passions, which will forever bind us to birth and rebirth with all its sufferings, until we learn to overcome it. His helpmate is Kundry, the creative and at the same time destructive principle in nature. She appears at his command in the form of a most beautiful woman whenever Klingsor wants to seduce one of the Knights of the Grail; which in theosophical language means that nature itself is arraigned against man, since it wants to conquer through sensual desires the strong human will which is bent to free itself from the bonds of rebirth by obtaining the highest power possible—that of becoming master over the lower nature.



All of the Knights who dared to enter Klingsor's enchanted garden were thus overcome and made his slaves, and even their King, Amfortas, fell a victim to his passionate love for beautiful Kundry; whilst only those remained pure Knights of the Grail who were not led into temptation. But this alone did not qualify them to become Masters, because they had not yet proven that they were strong enough to master their own passionate nature in the hour of temptation; the Knights of the Grail are pure but untried souls. Parsifal, the hero of the drama, represents a soul that has gone through all these experiences in a former life; he is therefore charmed against the devices of Klingsor (his lower nature), and he alone can resist his temptations and is worthy to become the King of the Grail and the Saviour of his brethren.

Having thus given a short description of the characters, let us now proceed to consider the play itself.

#### PRELUDE.

#### ACT I.

In the first scene we are on the borders of Monsalvat, the Mountain of Salvation, supposed to be situated in Northern Spain. Titurel, the father of Amfortas, erected this strong castle in the midst of a dense forest, hidden from vulgar gaze. He was the first King of the Grail, for he received from the messengers of the Saviour, that is, from the elder brethren (we call them Masters), the grail and the spear, the sacred knowledge of the higher Ego in men and of its wondrous powers; which in the company of true Knights, free from sin, he guarded, until, tiring of the world, he entrusted it to his son Amfortas.

Klingsor, longing for the divinely magic powers which the Grail bestows upon its Knights, tried long and hard to be admitted among them. He even did what the monks of the middle ages did, and the Fakirs of India still do—he inflicted terrible tortures on himself in order to become pure and holy, believing that our physical body is the cause of all our sinful longings. But the desire that prompted him to strive so hard after the Grail was a selfish desire, and consequently he could never attain that divine peace and love for humanity which is

the very first pre-requisite for any man who would be worthy to receive the divine gift of White Magic:

“Unable in himself to stifle thoughts of evil,  
 He set to work with guilty hand,  
 Resolved to gain the Grail’s command,  
 But with contempt was by its guardian spurned.  
 Wherefore, in rage, hath Klingsor surely learned  
 How, by the damnable act he wrought,  
 An infamous magic might be taught  
 Which now he has found.  
 The waste he hath transformed to wondrous gardens  
 Where women abide of charms infernal;  
 Thither he seeks to draw the Grail’s true wardens  
 To wicked joys and pain eternal.”

Amfortas, having succeeded his father as the King of the Grail, in other words, being an Initiate himself, went at once to work, giving himself no rest, “but sought to quell this magic pest.”

Equipped with the holy spear he went, all too bold, to war with Klingsor, who, being a black magician, knew very well the weakest spot in the King’s heart. When the latter entered the enchanted garden,

“A maid of fearful beauty turned his brain;  
 He lay bewitched, her form enfolding,  
 The spear no longer holding;  
 A deathly cry! and laughing, Klingsor fled before:  
 The sacred spear away he bore.”

Amfortas, retreating, was wounded by the holy spear which Klingsor thrust at him, and—

“That wound it is, which none may make to close.”

Every morning the sick King is carried to the lake, in which he vainly seeks relief from the agony caused by his wound. All the healing herbs, all the balsams of Arabia cannot close this wound, because it is held open by the remorse which tortures Amfortas’ soul. He, the King of the Grail, an Initiate, has committed the sin against the Holy Ghost; the sin which others commit out of ignorance may be forgiven them, but how could

it ever be forgiven him, the knowing one, the one who is supposed to be the purest, the noblest Knight of the Grail, the keeper and protector of the sanctuary? He cannot live, he cannot die, he is all suffering and despair; only one dim light shines through his heart-breaking sorrow, one gleam of hope:

“Once, before the plundered sanctuary,  
 In prayer impassioned knelt Amfortas,  
 Imploring for a sign of safety.  
 A heavenly radiance from the Grail then floated,  
 A sacred vision he beheld,  
 From lips divine he heard these words  
 Whose purport clearly could be noted:  
 ‘By pity enlightened, a guileless fool:  
 Wait for him. my chosen tool.’ ”

And now Amfortas is waiting for him who is “by pity enlightened, a guileless fool!” How strange these words! Why by pity enlightened? Because true pity is only possible to those souls who have been enlightened by having sinned and suffered themselves. A soul that has not (in this or in a former life) gone through the same experience as Amfortas, a soul that has not suffered the same unspeakable tortures, caused by the knowledge of having sinned against the higher Ego, of having sacrificed the holy Grail, the spirit of Truth, for the gratification of the senses, such a soul cannot have the true compassion which is necessary for the King’s salvation, because that soul cannot understand the secret cause of his suffering. It would only be able to see what the Knights of the Grail see, the outer wound that does not heal, even if all the remedies of the world were brought to the King. What Amfortas needs is a soul, by pity enlightened, a soul that has once sinned like him, a soul that remembers its former failings and is therefore stronger than he was. Amfortas’ last hope is to find that soul, full of compassion for his secret suffering, because full of knowledge.

The other half of the sentence is not less important. Parsifal is a guileless fool, because the knowledge which his soul possesses was acquired in a former incarnation and seems to be entirely forgotten by him until the dramatic circumstances which surround him arouse his intuition into active knowledge. Until this happens he acts entirely like an innocent child, a guileless fool.

The scene where Parsifal enters is an illustration of that beautiful Buddhistic teaching of the sacredness of animal life. The boy having run away from his mother in search of adventures, shoots a swan with his self-made arrow, and pursues the wounded bird into the domain of the Grail.

Gurnemanz, an old Knight, reproaches him for his cruelty, of which he seems to be unconscious.

But when Gurnemanz shows him the helpless wings, the blood-stained plumage, the dimming eye, Parsifal begins to feel that he did a great wrong; he breaks his bow and casts his arrows away, and when Gurnemanz asks: "Say, boy! Perceivest thou thy heinous sin? How couldst thou have acted thus?" Parsifal draws his hand across his eyes and says:

"I knew not that it was wrong."

The simplicity of this answer, the boy's absolute unconsciousness of evil, his evident fearlessness, do not fail to impress Gurnemanz, who asks Parsifal where he comes from, who his father is, what his name is, and seeing that Parsifal cannot answer any of his questions, Gurnemanz says:

(aside) "Thou knowest not anything  
A boy so dull, I never found."

But the suspicion enters his mind that Parsifal might be the guileless fool awaited by Amfortas. He invites the youth to accompany him to the Temple of the Grail. When Parsifal asks what the Grail is, Gurnemanz gives the significant answer:

"I may not say; but if to serve it thou be bidden,  
Knowledge of it will not be hidden.  
And lo!—  
Methinks I know thee now indeed:  
No earthly road to it doth lead,  
By no one can it be detected  
Who by itself is not elected!"

Which means that no soul is able to find the path that leads to liberation until that soul is prepared for it. But when this is the case, then fate will, and must, direct it towards the truth.

The scene now changes. Parsifal and his guide walk through the wild woodland and along rocky paths till they reach the interior of a great temple. The tolling of bells is heard, and the

Knights of the Grail enter in procession and take their seats at two long tables. Boy choristers are heard singing the praises of the Grail. Meanwhile the sick King, Amfortas, is borne in on a litter, preceded by youths carrying a veiled shrine. The voice of Titurel, the aged father of Amfortas, is heard, adjuring his son to unveil the Holy Grail, which gives spiritual strength to those who are privileged to look on it. Amfortas feeling himself unworthy, declines, saying:

“No! Leave it unrevealed! Oh!  
 May no one know the anguish dire  
 Awaked in me by that which raptures ye!  
 What is the wound and all its tortures wild,  
 Against the distress, the pangs of hell,  
 In this high post—accursed to dwell;  
 Woeful inheritance on me pressed,  
 I, the only sinner amid the blessed;  
 The holy house to guard for others  
 And pray for blessings upon my purer brothers!—  
 God of pity, oh! have mercy,  
 Take all I cherish, give me but healing  
 That pure I may perish, Holiness feeling!—

Then, like consoling voices from heaven, the boys are heard singing:

“By pity enlightened  
 The guileless Fool,  
 Wait for him  
 My chosen tool.”

Then the King obeys the command of his father; the holy cup is uncovered; Amfortas devoutly bows himself in silent prayer before the cup, which glows with increasing purple lustre. He raises the Grail aloft and waves it gently on all sides. The Knights have sunk upon their knees and now cast their eyes reverently towards the Grail. Titurel's voice is heard saying:

“Celestial rapture  
 How brightly greeteth us, this day, the Lord!—

The cause of the wonderful glowing light which radiates from the Grail is the presence of that one pure soul, Parsifal. He, however, does not seem to understand what is going on. Silent



and motionless, as if quite dumfounded, he remains at one side, and only when hearing Amfortas' cry of agony does he clutch his heart. His pity is unconsciously awakened, and he feels for a moment the unspeakable, remorseful pain which torments the guilty King. When the last Knight has left the hall and the doors are again closed, Gurnemanz in ill humor comes up to Parsifal and asks him if he understood what he has seen. The youth only shakes his head and clutches his heart, whereupon Gurnemanz becomes quite angry and says: "You are then nothing but a fool; get out there, on your way; begone, and let in the future our swans alone."

He pushes Parsifal out and slams the door on him.

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## ACT II.

The second act pictures Parsifal's temptation and victory; we are in Klingsor's magic castle. The sorcerer sits before a metal mirror in which he sees Parsifal coming.

Klingsor, the black magician, knows that Parsifal is the greatest menace to his power and that he alone is invincible because he is chaste and pure. In order to destroy him Klingsor awakes Kundry (the passionate nature in man) and summons her to do his bidding. Kundry had already appeared in the first act as a penitent, a servant of the Grail, an unfortunate mysterious woman, who, longing to become free from the bondage of sin, does everything in her power to help the Knights of the Grail. She feels instinctively that a sensual life can never give true happiness—but alas! she is too weak to resist temptation, and for this reason she is drawn hither and thither, now to the good, the Knights of the Grail, then again, when the mighty voice of passion calls, to evil, to Klingsor; and thus she can never find rest; she is constantly reincarnated, as we distinctly see when Klingsor conjures her:

"Arise! draw near to me!  
 Thy master calls thee, nameless woman:  
 She-Lucifer! Rose of Hades!  
 Herodias wert thou, and what else?  
 Gundryggia there, Kundry here:  
 Thy master calls—appear!"

And in the first act Gurnemanz says of her that she, the mysterious woman, may be under a curse—because she may have committed sins in a former life, for which she has to atone now.

At Klingsor's call, Kundry rises, half obedient, half rebellious, shrieking as though in pain. Klingsor mocks at the remorse which tortures her, and commands her to put forth all her seductions to ruin Parsifal, as she had ruined Amfortas.

Kundry says:

“I will not! I know that all men are weak,  
That by my curse and with me all of them perish.  
I am only longing for sleep and rest;  
Unending sleep, only release,  
When—when shall I win thee!”

Klingsor answers:

“Thou knowest that he who ever spurns thee,  
Setteth thee free;  
So be it with yon boy who draws near!  
He now climbs to the tower.  
Ha! he is fair, he is brave;  
He drives my watchmen back! they waver.  
They are routed—with their wounds they are all running  
Home! Ha! How proudly he stands on the rampart,  
His countenance how smiling and rosy,  
As childlike, surprised, on the desolate garden he looks!  
Hey, Kundry!”

(He turns round to Kundry, who has gone off into more and more ecstatic laughter; she now suddenly vanishes.)

“What, gone to work already?  
Ha! ha! the charm I know full well  
Which ever compels thee to do my behest!  
Thou, there, babyish sprig! Too young and dull into my power  
Didst thou fall. By me thou shalt be well guarded  
When thy pureness has departed.”

Parsifal is now in the enchanted garden, filled with luxuriant flowers. From all sides, from the garden and from the palace

rush in beautiful girls arrayed in the likeness of roses, violets, lilies. They woo Parsifal with alluring smiles and invite him to play with them.

Parsifal resists the advances of the girls, putting them gently aside and refusing their caresses. But a more potent temptation in the form of Kundry, a youthful woman of exquisite beauty, now comes, calling him:

“Parsifal, tarry!”

Parsifal stands spellbound: “Parsifal! So, once when dreaming, my mother called me.”

And now Kundry tells him of his father, who in dying gave him this name, “Fal Parsi, foolish pure one”; she tells him of his mother with the name “Heart’s Affliction,” whose only joy in life he was, and who, being afraid that he might be killed in war like his father, brought him up in seclusion and in ignorance, far from arms, from mortal strife, from riot.

But the boy, being of knightly character, once followed a troop of noblemen and so left his mother; Kundry continues:

“Thou didst not behold her pain,  
Her features anguish ridden,  
When thou returnedst not again  
And every trace was hidden.  
For days and nights she waited  
And then her cries abated;  
Her pain was dulled of its smart  
And gently ebb’d life’s tide;  
The anguish broke her heart  
And—Heart’s Affliction—died.”

Parsifal, terribly affected, sinks down at Kundry’s feet, painfully overpowered, and cries:

“Woe’s me! What did I! Where was I!  
Mother! Sweetest, dearest mother!  
Thy son must be thy murderer!  
Oh, Fool! Thoughtless, shallow-brained Fool!  
Where couldst thou have roved, thus to forget her!  
Ah! must all be forgotten by me!  
What have I ever remembered yet!  
But senseless folly dwells in me!”

Kundry now bends over Parsifal's head, gently touches his forehead and says :

“Transgression when owned is quickly ended,  
Confession has Folly often mended;  
Thy mother sends benediction from above  
In this first kiss of Love!”

She presses her lips on his in a long kiss! And now a sudden change takes place in Parsifal. His soul remembers the stored up experiences of his former life; with this one passionate kiss all his ignorance vanishes, and from a guileless fool he becomes a knowing man—by pity enlightened.

Parsifal starts up suddenly with a gesture of intense terror; his looks alter fearfully, he presses his hands tightly against his heart, as if to repress an agonizing pain; finally he bursts out:

“Amfortas! The spear-wound! the spear-wound!  
In me I feel it burning.  
O, horror! Direfullest horror!  
It shrieks from out the depths of my soul.  
Oh! misery—lamentation!  
I saw thy wound a-bleeding;  
It bleeds now in myself—here—here!  
No! this is not the spear-wound,  
My heart is ablaze!  
The passion, the terrible passion  
That all my senses doth seize and sway!  
Oh! Love's delirium!  
How all things tremble, heave and quake  
With longings that are sinful!”

Kundry, whose astonishment has changed to sorrowful wonder, tries to approach Parsifal:

“My noble Knight! fling off this spell!  
Look up! Nor Love's delight repel!”

Parsifal in a kneeling posture, gazes up at Kundry whilst

she stoops over him with the embracing movements which he describes in the following:

“Thus it called him! This voice it was  
 And this the glance; surely I know it well,  
 The eye-glance which smiled away his quiet.  
 These lips, too—they tempted him thus;  
 So bowed this neck above him,  
 So high was raised this head,  
 So fluttered these locks as though laughing,  
 So circled this arm round his neck,  
 So softened each feature in fondness  
 In league with Sorrow’s dismal weight,  
 This mouth took from him  
 His soul’s salvation straight!”

He now springs up and spurns Kundry from him:

“Pernicious one! Get thee from me!  
 Leave me—leave me—for aye!”

Kundry renews her temptation—but in vain, he is proof:

“Eternally should I be damned with thee  
 If for one hour  
 I forgot my holy mission  
 Within thy arms embracing!  
 To thy help also I am sent  
 If of thy cravings thou repent.  
 Redemption, sinner, I offer even thee!”

Kundry answers:

“Let me, divine one, but love thee;  
 Redemption then should I see.”

Parsifal:

“Love and Redemption shall not fail thee  
 If the way to Amfortas thou wilt show me.”



Kundry:

“Thou never shall find it,  
For fledst thou from hence and foundest  
All the ways of the world,  
The one that thou seekest  
Thou never shalt find.  
All paths and courses  
Which from me would part thee  
Here I curse them.  
Wander forever, my curse be thy guide!”

Klingsor now appears upon the castle wall, brandishing the blessed spear:

“Halt there! I’ll ban thee with befitting gear,  
The fool shall perish by his Master’s spear!”

He flings the spear at Parsifal; it remains suspended over his head (a beautiful illustration of the theosophical teaching that bad and hurtful thoughts, sent out by an evil-minded person, may not enter the soul of a man who is perfectly pure—nor can they hurt him in the least, since he is, as it were, surrounded and protected by the magic power of goodness).

Parsifal grasps the spear with his hand and brandishes it with a gesture of exalted rapture, making the sign of the cross with it. As with an earthquake the castle falls to ruins, the garden withers up to a desert. Kundry sinks down with a cry. To her he turns once more before departing:

“Thou knowest  
Where only, we shall meet again.”

He disappears. The curtain falls.

## ACT III.

The last act of the Drama deals largely with the healing and redemption of Amfortas by Parsifal. Many years have passed since the destruction of Klingsor. Throughout all that time Parsifal has wandered about the world in search of the holy Grail, which, owing to the curse of Kundry, he for a long time could not find. But it is not only this curse which made it so difficult for Parsifal to find the right path. It was also the absolutely necessary working out of his Karma, which in this particular case can be traced back to its true cause, if we remember that Parsifal, out of childish curiosity which made him for a time egotistic, left his poor mother all alone and followed his youthful desires, without ever thinking of the suffering caused by his thoughtless act. The eternal justice which always directs Karma, now brought back to him the same suffering which killed his mother. The unsatisfied longing to find Amfortas and the Grail's Knights has taken possession of his heart and drives him restless through the world. The holy Spear, which he jealously guards, is his only companion. And here enters another theosophical teaching. As I already pointed out, the spear signifies the magic powers which a man possesses who is perfectly united with his higher Ego; now as it is not allowed to an Initiate to make use of these magic powers when he is dealing with an ordinary man, or to his personal advantage, so Parsifal was not allowed to use his spear:

“For it was forbidden  
That in battle I use it.  
Undeiled  
Ever at my side I wore it,  
And now I home restore it.”

When finally Parsifal's bad Karma and Kundry's terrible curse had exhausted themselves, and he thereby was purified from all sin and fault, his good Karma led him into the Grail's domain.

And so we see at the beginning of the third act a beautiful spring landscape before our eyes. It is Easter time. The woods and meadows are at their loveliest. Gurnemanz, now extremely aged, meanly dressed as a hermit but with the tunic

of a Knight of the Grail, emerges from his hut, and hearing a low moaning as of a sleeper terrified by bad dreams, strides resolutely to an overgrowth of thorns; he forcibly tears the briars asunder and finds Kundry, rigid and seemingly lifeless. On being restored to life by Gurnemanz, Kundry murmurs only the words, "Service, Service." The downfall of Klingsor and the lofty example of Parsifal have entirely changed her; the wildness has faded from mien and bearing and given place to meekness and resignation; she has been touched with grace and is now willing to suffer her Karma, to atone for her sins and to do good by serving others.

In the meantime Parsifal enters from the woods. He is in complete black armor; with closed helmet and lowered spear, he walks slowly forward and seats himself by the spring. Gurnemanz observes him a long while and then says:

"Greet thee, my friend;  
Art thou astray and shall I direct thee?"

Parsifal shakes his head and Gurnemanz continues:

"Hey!—what?  
If by thy vow thou art bound to perfect silence,  
So mine remindeth me straight to inform thee what is due.  
Here thou art in a holy place;  
No man with weapons hither comes  
With closed helmet, shield and spear."

Here we have the teaching that he who wants to enter the kingdom of heaven must come as a messenger of peace; no man can become an Initiate who is eager to fight with his fellow-men; his first duty is to bring peace and brotherly love to every human being. Therefore Gurnemanz continues:

"Quick, doff thy weapons.  
Dost thou not know that to-day is  
The ever hallowed Good Friday morn?"

Parsifal rises, thrusts the spear into the ground, and after laying down his sword, shield and helmet, kneels in silent prayer. Gurnemanz observes him with surprise and emotion, recognizing in him

“The fool whom in anger he dismissed—”

Parsifal also recognizes Gurnemanz, and stretches out his hand to him in greeting:

“Through error and through suffering lay my pathway;  
 May I believe that I have freed myself from it,  
 Now that this forest’s murmur  
 Falls upon my senses  
 And thy worthy voice doth welcome me!”

Gurnemanz answers:

“Here art thou in Grail’s domain,  
 Here waits for thee the Knightly band.  
 Ah! how they need the blessing  
 Which thou bringest.”

And now he relates how Amfortas, struggling with

“His torture, with the wound that tore his spirit,  
 Desired with reckless daring then his death.  
 No prayers, no sorrow of his comrades,  
 Could move him to fulfill his holy office”

and that the vigour of the Knights had withered because the outflowing of spiritual strength from the Holy Grail was denied them—in other words, that they were no longer in communion with the higher Ego and therefore had lost their wisdom and magic powers and were subject to decay and death like ordinary men. Titurel, the aged father of Amfortas, had already died, and to-day his obsequies would take place.

Parsifal reproaches himself for his blindness, which has so long delayed his coming, and falls fainting. Then Kundry, with deep humility, helps Gurnemanz to relieve him of his armor and brings water wherewith she washes his feet. Parsifal, observing Kundry with wonder, says:

“Thou hast washed my feet so humbly,  
 This friend besprinkles now my head.”

Gurnemanz, taking water from the spring in the hollow of his hand and sprinkling Parsifal's head, says:

“Blessed be, thou pure one, through that which is pure!  
So may all care and sin  
Forever be taken from thee.”

Then he annoints Parsifal's head:

“And thus  
I give thee my blessing  
And greet thee as our King!”—

The question may here arise: How can a man forgive the sins of another man?

Now, a perfected man knows that every sin is a transgression of natural law, and that no man would commit it if he knew the law and the consequences following the transgression. He says with Buddha: “There is no sin, there is only ignorance”—and having “dispelled the ignorance of the sinner,” he can rightly say: “Thou art free from sin.” But he can never take away the consequences of that sin, knowing that there exists an immutable law in nature, the law of cause and effect, or, as we call it, “the law of Karma,” which gives to every man what he justly deserves.

The first kingly act of Parsifal is an act of compassion towards the repenting sinner. He sprinkles Kundry's head with pure spring water, saying:

“I first fulfill my duty thus:  
Be thou baptized  
And trust in the Redeemer.”

Kundry bows her head to the earth and appears to weep bitterly; but they are tears of joy, caused by the feeling that through this pure man her suffering has come to an end, that she now has found the long wished for rest and liberation from the turmoils of passion.

And now comes perhaps the most beautiful and certainly the most impressive scene in the whole drama.

Parsifal, having worked off all his evil Karma, is now puri-



fied and stands before us, a glorious picture of the perfected man, as described by the great teacher Patanjali.

He has overcome the five afflictions: Ignorance, Egoism, Desire, Aversion, and the tenacious wish for existence upon the earth. He has developed in himself harmlessness and kindness, wherefore there is a complete absence of enmity, both in men and animals, among all that are near him. He is continent and therefore strong in mind and body. He has eliminated covetousness and gained instead a knowledge of that which has taken place in former states of existence. He has purified his mind and body, and consequently the qualities of goodness, concentration and subjugation of the senses are predominant in him. He has acquired that superlative felicity which is promised to those who strive after contentment in its perfection—and well may it be said, that never was this sublime happiness, that finds its roots in the deepest love for all that lives, more touchingly expressed in musical sounds than was done by that great Master, Richard Wagner, in the so-called Good Friday Spell. Parsifal, feeling himself one with nature, gazes with gentle rapture on the blooming woods and meadows, saying:

“How fair the fields and meadows seem to-day!  
 Many a magic flower I have seen  
 Which sought to clasp me in its baneful twinings,  
 But none I have seen so sweet as here.  
 These tendrils bursting with blossom  
 Whose scent recalls my childhood's days  
 And speaks of loving trust to me.”

Gurnemanz answers:

“That is Good-Friday's spell, my lord!  
 The sad repentant tears of sinners  
 Have here with holy rain  
 Besprinkled field and plain,  
 And made them glow with beauty.  
 All earthly creatures in delight,  
 At the Redeemer's trace so bright,  
 Uplift their prayers of duty,  
 And thanks the whole creation makes  
 With all that blooms; and fast goes hence,  
 That trespass-pardoned Nature wakes  
 Now to her day of Innocence.”

The last scene of the Drama brings us again into the temple of the Holy Grail, where the Knights are assembled in order to pay the last honors to Titurel, the father of Amfortas, who, being for a long time deprived of the spiritual nourishment which proceeds from the Grail, has died like an ordinary man.

Titurel is the personification of that eternal life or conscious immortality which a man enjoys who has succeeded in uniting himself perfectly with the divine spirit that lives in every human soul. Whenever this union ceases to exist, or is not yet accomplished, man has to undergo the transition which we call death and in which he loses self-consciousness for the time being. Thus, through Amfortas' guilt and his refusal to unveil the Grail, Titurel has died; and now the Knights, fearing the same fate, cry to the King to perform the office appointed for their ruler, asking that the Grail be revealed to them.

Amfortas in a paroxysm of despair springs up and throws himself into the midst of the Knights, who draw back.

"No!—No more!—Ha!  
 Already is death glooming round me  
 And shall I yet again return to life?  
 Insane ones!  
 Who will compel me to live?  
 Death rather I bid ye to give.  
 Behold me! The open wound behold!  
 Here is my poison—my streaming blood.  
 Take up your weapons!  
 Plunge your swords deep in my heart  
 Ye heroes, up!  
 Kill both the sinner and all his pain  
 The Grail's delight will ye then regain!"

The Knights have shrunk back in awe—Amfortas stands alone in fearful ecstasy. Parsifal, accompanied by Gurnemanz and Kundry, has entered unperceived, and now advancing stretches out the spear, touching Amfortas' side with the point and saying:

"One weapon only serves:  
 The one that struck  
 Can staunch thy wounded side.  
 Be thou now healed, absolved and purified! . . .

The holy Spear behold in this  
The mightiest miracle of bliss!  
Unveil the Grail! Open the shrine!  
Hid be no more that light divine!"

The boys open the shrine; Parsifal takes from it the Grail and kneels, absorbed in its contemplation, silently praying. The Grail glows with a rosy light; a halo of glory pours down over all. From the dome descends a white dove and hovers over Parsifal's head. He waves the Grail gently to and fro before the upgazing Knights. Kundry, looking at Parsifal, sinks slowly to the ground, dead. Amfortas and Gurnemanz do homage on their knees to Parsifal.

(The Curtain falls.)

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The esoteric meaning of Parsifal can only be understood, as said before, if the Drama is studied in the light which the Theosophic teaching furnishes. May this light become that mighty and holy flame which alone is able to transmute our lower passions and desires into that intense longing for the eternally good, wise and beautiful which is latent in every human soul, which alone can further the higher evolution of man and transform him into the perfect image of God.

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"Nature is the incarnation of a thought and turns to a thought again, as ice becomes water and gas. The world is mind precipitated, and the volatile essence is forever escaping again into the state of free thought."—Emerson, "*Nature*."

THE "POPOL VUH"  
OR  
THE BOOK OF THE HOLY ASSEMBLY  
TRANSLATED BY  
KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

PART IV.  
CHAPTER VI.

12. They married their daughters and their sons; only as marriage presents, as a favor and as an offering, they made the price of their daughters, which they received, and good was thus the condition they made them.

13. There they passed into each one of the divers quarters of the city, and these are their divers names: Chi-quix, Chicpac, Humetaha, Culbac-cavinal, and these are the names of the localities in which they dwelt. And behold they used to spy around the mountains of their cities, and they sought the inhabited mountains, for they were very numerous all together.

14. Already were dead those who had been to receive royalty in the East; already thus growing old they had come to establish themselves in each of the towns, but they did not accustom themselves in the divers places where they passed; they experienced many griefs and labors, and it is far (from their first dwelling places) that already grandfathers and fathers they found (the locality which suited) their town. Now this is the name of the town where they came.

CHAPTER VII.

THE CAPITAL IZMACHI.

1. In Izmachi is then the name of the place of their city where they ultimately abode, and where they settled permanently: there did they exercise their power, having begun to build their houses of stone and lime under the fourth generation of kings.

2. These then spoke, Conache as well as Beheleb-quih and with him the Galel-Ahau. And then reigned the king Cotuha with Iztayul, their names of the Ahpop and of the Ahpop-camha,

who reigned there in Izmachi, which they had done, and which became (in their time) a magnificent city.

3. And only three palaces were made there in Izmachi: there were not yet there those twenty-four palaces, but only their three palaces, a palace exclusively for those of Cavek, and a palace exclusively for the face of the Nihai, as likewise one palace only exclusively belonging to those of Ahau-quiche.

4. Only these two branches of the family were serpents. Now they were all in Izmachi with one heart; there were no enmities among them nor were there any difficulties; royalty was at rest, without disputes or uprisings; peace and felicity were in their hearts.

5. There was no envy, and there was no jealousy in what they did, and their power was yet limited: they had not yet planned anything great, nor had they rebelled. But then they attempted to have the shield passed in Izmachi, as sign of their empire; they made it then the sign of their majesty; and also the sign of their greatness.

6. And when Ilocab perceived this, war was lit up by the care of Ilocab, who wished to have this king Cotuha killed, (those of Ilocab) wishing but one kind and (that he be) with them. As to the king Iztayul, they wished to chastise him, they wished that he be punished for the cause of Ilocab, in putting him to death.

7. But their jealousy did not succeed against the king Cotuha, who descended on them before perishing at the hand of Ilocab. Such was then the origin of the revolt and of the tumult of the war.

8. They entered by assault at first in the town and passed on their way, slaying; for what they wished was the ruin of the name of Quiche, in the thought of reigning alone. But they came only to die; they were made captive, and made prisoners, without that any great number of them succeeded to escape.

9. Then they began to sacrifice them; those of Ilocab were slain before the god, and that was the chastisement of their sin, which occurred by order of the king Cotuha. A great number likewise entered into servitude, and were reduced to slavery, after having gone to get themselves crushed because they had lit up war against the king and against the fortifications of the city.

10. That the name of the Quiche king should be ruined, and



given up to scorn, that is what their hearts wished; but nothing could be carried out. Thus, arose human sacrifices before the god, and when they made shields of war, because of the fortifications of the city begun in Izmachi.

11. There was founded the cradle of its power, because, in truth, great was the empire of the Quiche king. Everywhere he (showed himself surrounded) by princes powerful in deeds, without there being anybody who could humiliate them, without there being any who could take issue with them, thereby causing the very greatness of the royalty which was implanted in Izmachi.

12. There arose the habit of pricking oneself with (thorns before) the god, as well as the terror; and all the nations were terrified, the small nations and the great nations, beholding the entrance of the captives which they sacrificed and which they killed because of the majesty and the greatness of the king Cotuha, of the king Iztayul, with those of Nihaiib and of Ahau-quiche.

13. Only these three branches of the (royal) family stayed there in Izmachi, (which was) the name of the city, and it is likewise there that they began the feasts and orgies for their daughters when they came to bring wood (for the use of the temples).

14. That was the motive for the three (branches of the family) to assemble in the palaces thus named because of them, and there they drank their draughts, and there also they ate their dishes, price of their sisters, and price of their daughters, and joy in the heart, and they did nothing else than to eat and drink in their painted cups, inside of their palaces.

15. "Those are our thanks and our gratitude (towards the gods) for our posterity, signs of our word on the girls and the boys," said they. Here came they to impose names, and then did they give each other titles, they divided themselves into families, organized themselves into seven tribes, and classed themselves by city wards.

16. "Let us unite, we the Caveks, we the Nihaiib, and we the Ahau-quiche," said the three families, and the three great houses. And long they made (their dwelling) in Izmachi, till they had found and till they had seen another city, and they had in turn abandoned that of Izmachi.

## THE AMERICAN SOKRATES.

ALEXANDER WILDER, M. D.

**A** WRITER in a recent number of a monthly periodical has endeavored to show resemblances of Doctor Franklin to Sokrates. He has made out a very good case, and even the most captious will admit that the matter is well worth considering. Nevertheless, a person who should regard it from a superficial point of view may find the analogy not so easy to trace. The mode of life of the two men was so unlike that the apparent resemblances may appear far-fetched and often very faint. For example, Sokrates eschewed a political life; but Franklin, after he had accumulated what he considered a competency, was almost constantly called upon to take part in public affairs and was among the foremost in effort to develop and shape the Government of the American Republic. Sokrates adhered tenaciously to the established worship of Athens and accounted the pursuits of physical science as an intruding into the counsels of the gods; Franklin took delight in exploring into the secrets of the natural world, and was a zealous advocate of religious freedom, whatever the sect or form. Sokrates made himself disliked by his countrymen by his persistent practice of dialectic, which often revealed to them their own opinions as absurd; Franklin was esteemed for his useful inventions and his prolific resources of mind, which made his public service invaluable. He invented many articles which added to the conveniences of housekeeping, never seeking a patent for them, and supplemented them all by his Promethean achievement—the bringing of lightning from the sky, so that it might be bound in harness and made to carry messages, propel machinery and do the work of men. No wonder that the Athenian died by the penal sentence of a court, while the American was honored at home and in other countries.

It is probable, however, that many of these diversities may be explained by the difference of conditions and the periods at which the men lived. More than twenty-two centuries intervened between the time when Sokrates walked in the streets of Athens and Franklin set type in Philadelphia. The populations were

diverse in customs, habits of thought and mode of living. What might be wise, what would be approved by one people, would not be tolerated by the other. We must look deeper and form our judgment from the men themselves by a comparing of their profounder thought and their utterances.

The maxims of "Poor Richard" have been long accepted as part of our literature. Thomas Paine esteemed them as superior to the "Proverbs of Solomon." They range favorably beside the sayings of Epiktetos and Publius Syrus. True, they conform very closely to the Silver Rule—to do according as one is done by. This method seems to be of most service to the worldly-wise, although it is often opposed to that diviner charity which is the loving of the neighbor and not a supreme seeking of own advantage. We will find in Franklin's autobiography, however, the material which will fit us for juster judgment.

He tells at the outset of an uncle whom he resembled closely in person and modes of thought. This uncle died some four years before the birth of the nephew. But for this period of time intervening, it was remarked that there might have been a transmigration of soul from the one to the other. An Oriental pundit, or a modern believer in reincarnation, however, would make no such account of the interval thus occurring.

Franklin himself informs us that he had sought to acquire the Socratic mode of dialectic. He procured a copy of the works of Xenophon and made it his study.

He makes this remark in support of the method: "As the chief ends of conversation are to inform or to be informed, to please or to persuade, I wish that well-meaning and sensible men would not lessen their power of doing good by a positive and assuming manner that seldom fails to disgust, tends to create opposition and to defeat most of those purposes for which speech was given to us. In fact, if you wish to instruct others, a positive, dogmatical manner, in advancing your sentiments may occasion opposition and prevent a candid attention."<sup>\*</sup>

<sup>\*</sup>XENOPHON: Memorable Accounts, I. "Now it seemeth to me, that whoever applieth himself to the study of wisdom in hopes of becoming one day capable of directing his fellow-citizens, will not indulge, but rather take pains to subdue whatever he finds in his temper turbulent and impetuous; knowing that enmity and danger are the attendants of force; while the path of persuasion is all security and good will; for they who are compelled hate whomever compels them, supposing that they have been injured; whereas we concilliate the affection of those whom we gain by persuasion; while they consider it as a kindness to be applied to in such a manner. Those, therefore, who employ force are they who possess strength without judgment; but the well-advised have recourse to other means. Besides, he who pretends to carry his points by force hath need of many associates; but the man who can persuade, knows that he is of himself sufficient for the purpose."

This reminds us of a familiar practice of Sokrates. He generally began his discourses by asking the judgment of others, on the pretext that he was himself totally ignorant of the subject.

After Franklin had become a man of business in Philadelphia as a printer and stationer, as well as head of a family, he conceived the project of attaining a state of moral excellence. He had been a deist till he perceived that those whom he had persuaded by his reasonings were ready to wrong him without the least compunction. This convinced him that the doctrine, however true, was not useful. He was not ready to accept "revelation" as especially imparted from Divinity. He was of opinion that certain actions were not bad because they had been forbidden, or good because they were commanded. But he surmised that the bad actions were forbidden because of being bad for us, and good ones enjoined because they were intrinsically beneficial. "This persuasion," he remarks, "with the kind hand of Providence, or some guardian angel, or accidental favorable circumstances and situations, preserved me."

He devoted Sundays to study, seldom attending any public worship. The Calvinistic dogmas of Eternal Decrees, Election, Reprobation, etc., appeared to him unintelligible and doubtful. But, he declares, "I never doubted the existence of a Deity; that He made the world and governed it by His providence; that the most acceptable worship of God was the doing good to man; that our souls are immortal, and all crimes will be punished, and virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion, and being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tendency to inspire, promote or confirm morality, seemed principally to divide us and make us unfriendly to one another."

Conscious that a mere speculative conviction that it is to our profit to be completely virtuous is by no means sufficient to prevent us from slipping, but that, on the contrary, ill habits must be broken and good ones acquired and established, he devised a catalogue of the virtues the practice of which would be the measure of rectitude. This list included twelve which he considered as necessary and desirable. He tabulated them, giving to each an appropriate definition. They were arranged in

the following order: 1. Temperance. 2. Silence. 3. Order. 4. Resolution. 5. Frugality. 6. Industry. 7. Sincerity. 8. Justice. 9. Moderation. 10. Cheerfulness. 11. Tranquillity. 12. Chastity.

A Quaker friend informed him that he was generally regarded as proud, and sometimes as even overbearing and rather insolent. This led him to add Humility to his list as thirteenth, and he enforced it by the words: "Imitate Jesus and Sokrates."

He now arranged them in a little book, and set out by devoting a week in turn to each virtue. Day by day he made a memorandum of how well or ill he had succeeded in the endeavor, marking the failures. When he had made his way through the thirteen in as many weeks he began anew and went on as before. He afterward changed this mode of proceeding.

He remarks that his greatest trouble was in regard to Order—that every part of his business should have its allotted time. He had not been in earlier life accustomed to method, and, as he had an exceedingly good memory, he had not been sensible of his faultiness. He struggled for years to correct this, but found himself incorrigible. "But on the whole," says he, "though I never arrived at the perfection I had been so ambitious of attaining, but fell far short of it, yet I was, by the endeavor, a better and happier man than I otherwise should have been if I had not attempted it; as those who aim at perfect writing by imitating the engraved copies, though they never reach the wished-for excellence of those copies, their hand is mended by the endeavor and is tolerable while it continues fair and legible."

In conformity with these views Franklin planned the compiling of a book to be entitled "The Art of Virtue." It was designed to set forth and enforce his cardinal doctrine: That vicious actions are not hurtful because they are forbidden, but forbidden because they are hurtful, the nature of man alone considered." His endeavor was to convince young men that no qualities are so likely to assure a poor man's fortune as probity and integrity. But Franklin's time was so occupied by public business that the book was never published.

He also projected a great association upon the basis which comprises the essentials of every known religion. It was to be begun and extended first among young and single men only. Each candidate for membership was to be initiated after assenting to the creed and an exercise of thirteen weeks in the virtues



as prescribed. The existence of the society should be kept secret, the members looking up youths suitable for initiation. They were also pledged to afford to each other their advice, assistance and support in promoting one another's interest. But after having proposed the scheme to two others, who accepted it, Franklin found himself too much engaged to go further, till he became too old to undertake the matter.

"I am still of opinion," says he, "that it was a practicable scheme, and might have been very useful by forming a great number of good citizens; and I was not discouraged by the seeming magnitude of the undertaking, as I have always thought that one man of tolerable abilities may work great changes and accomplish great affairs among mankind if he first forms a good plan, and, cutting off all amusements or other employments that would divert his attention, makes the execution of the same plan his sole study and business."

Becoming a candidate for re-election as Clerk to the General Assembly of the Province of Pennsylvania, Franklin was warmly opposed by one of the principal members. Instead of resenting this, he took occasion to ask of the man the loan of a rare book. This was granted, and a warm and permanent friendship was the result. From this occurrence he deduced the maxim: "He that has done you a kindness will be more ready to do you another than he whom you yourself have obliged."

Franklin adds: "It shows how much more profitable it is prudently to remove than to resent and continue inimical proceedings."

He remarks of the Rev. George Whitefield, whom he greatly admired: "If he had never written anything, he would have left behind him a much more numerous and important sect."

Franklin composed and published numerous maxims upon a variety of subjects. We present a few:

"After getting the first hundred pounds it is more easy to get the second."

"As we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by any invention of ours, and this we should do freely and generously."

"The best public measures are seldom adopted from previous wisdom, but forced by the occasion."

"When men are employed they are best contented."

Sokrates was best adapted to his time, as the American sage was to the early days of the new Republic. Xenophon describes

him as "the most sober and chaste of mankind," sustaining all vicissitudes with equal complacency, persistent in self-control, and influencing those familiar with him to the love of virtue. While he conformed to the religious usages of the commonwealth of which he was a citizen, his conceptions were lofty and philosophic. The soul, the intellectible part of us, he declared to have come from he knows not whence, and by it man is as a god in the midst of creation. As it governs the body, does not the soul of the universe govern it in like manner? And does not the providence of God extend in like manner? So, likewise, he exhorted, to render oneself "deserving of the communication of some of the divine secrets which may not be penetrated by man, but are imparted to those alone who consult, who adore, who obey the Deity."

Being remonstrated with because of his plain habits and teaching without pay, he replied: "Though I am not over-delicate in regard to food, though I sleep but little, and do not once taste those infamous delights in which others indulge, there may no other cause be assigned than that I have pleasures far more choice in their quality, which delight not only for the moment in which they are enjoyed, but gladden with the hope of perpetual satisfaction."

"When we see a woman bartering her beauty for gold, we look upon her as base, but when she consorts with a worthy young man she gains our approbation and esteem. It is the same with philosophy; he who sets it forth for public sale, to be disposed of to the best bidder, is a public prostitute. \* \* \* My pleasure is in the company of my friends. When we are together we employ ourselves in searching into those treasures of knowledge which the ancients have left us; we draw from the same fountain, and, running over what these sages have left behind them, wherever we find any thing excellent we remark it for our own use; and when we see mutual love begin to flourish among us we think that we have profited not a little."

Chærokrates, being on ill terms with his brother, Sokrates advised him to make overtures of good will. "Are you afraid of making the first advances to your brother, lest it should lower you in the opinion of those who hear it?" he demanded. "Surely it ought not to be less glorious for a man to anticipate his friends in courtesy and kind offices, than to get the start of his enemies in injuries and annoyances."

"It behooves us not a little," he says to Antisthenes, "to consider of how much worth we really are to our friends, and that we are diligent at the same time to raise our value with them as much as we can, in order that they may not lay us aside like useless lumber."

To the young Kritobulos he gives counsel: "The shortest way to make yourself beloved and honored is to be indeed the very man that you wish to appear. Set yourself diligently to the attaining of every virtue, and you will find on experience that no one of them but will flourish and gain strength when properly exercised."

Notwithstanding what we might regard as idleness or shiftlessness, he was as positive as Franklin in his exhortations to thrift and industry. He counselled Eutheros to seek out some employment which would enable him to lay up something for old age.

"Keep clear of those persons who seem to be glad to find fault," says he, "and seek out only such as are more candid. Which done, pursue with steadiness and alacrity whatever you undertake, but beware how you undertake anything beyond your power. Thus will you find relief for your indigence, without the hazard of incurring much blame. Certainty will take the place of a precarious subsistence and leave you to the full enjoyment of all the peaceful pleasures of old age."

He professed to know few that were wholly idle. The man who spent his time at dice or in playing the buffoon to make others laugh may be said to do something, he admitted. But such were no better than idlers, since they might employ themselves so much more usefully. No one would quit a good occupation for one that was otherwise, and if he did so it would be less excusable, for he could not plead being without employment.

Justice, together with every other virtue, he declared to be wisdom itself. "Whatsoever is just and fair must be the result of sound wisdom," said he; "and as nothing can be fair and just where virtue is wanting, therefore justice and the other virtues are wisdom."

Sokrates also discoursed much with Euthedemos on matters of duty and our relations to the Deity. "The Supreme God holds Himself invisible," said he, "and it is only in His works that we are capable of admiring Him. And if there is anything in man that partakes of the divine nature it must surely be the soul which governs and directs him; yet no one considers this

as an object of his sight. Learn, therefore, not to despise those things which you cannot see; judge of the greatness of the power by the effects that are produced, and reverence the Deity."

The general tone of these sayings, it will be perceived, discloses a certain vraisemblance, and seems to indicate that the American in many respects followed the same course of thought and ways of reasoning as the Athenian. Both were alike in their theological notions, and there is great similarity in their practical methods. Their unlikenesses were incident to the different circumstances, but in essential purpose and other characteristics they were identical. They sought, after the manner best suited to their times, to serve their fellowmen to the best of their ability, and it is not for us to measure their success. Indeed, it may not be estimated after the rule by which men commonly judge.

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Certainly virtue is like precious odors, most fragrant where they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—Bacon's Essay, "*Of Adversity.*"

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Learning hath its infancy, when it is but beginning, and almost childish; then its youth, when it is luxuriant and juvenile; then its strength of years, when it is solid and reduced; and, lastly, its old age, when it waxeth dry and exhaust.—Bacon's Essay, "*Of Vicissitude of Things.*"

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The Mind of man is the cause both of his bondage and his liberation: its addiction to the objects of sense is the means of his bondage; its separation from objects of sense is the means of his freedom. The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the supreme being, who is one with spirit, in order to attain liberation; for that supreme spirit attracts to itself him who meditates upon it, and who is of the same nature, as the loadstone attracts the iron by the virtue which is common to itself and to its products.—Vishnu Purana, Book VI, ch. VII.

## ABOUT THE NATURE OF FREEMASONRY.



TRANSLATED FROM AN UNKNOWN GERMAN SOURCE.

By T. R. PRATER.

**T**HE writer of this treatise was not a Freemason, but had many connections with members of that order. Years ago he came into possession of the key of this kingly art, and is therefore enabled to give some information concerning it.

The majority of the lodges are merely conversational institutions, with external signs of Masonry. They practice some charity among their own members, and in a general way to humanity at large. But they would not require the use of symbols to practice charity, and the secrecy with which these lodges surround themselves is of little importance, as their interests are dominated by the influence of current events. Rationalism is their belief, and the standing quarrel with the church sometimes occupies their attention.

But the Key to the real and deeper Freemasonry does not lie in the apocryphal history of the order, but rather in their symbols, which represent the real elements and the true spirit of its nature. The essence of Freemasonry cannot be attained except by a systematic work with their symbols.

The three chief symbols, or Greater Lights (the lesser are emanations of the greater), are the well-known Rule, Square, and Compass; these correspond to the three vowels I, A, O,\* and to the three colors, Red, Yellow, Blue. They represent the geometric elements of all physical manifestations, namely, the perpendicular line |, (Rule, I, One); then the combination of the lines, the triangle  which is the simplest of closed figures (represented by the Square, A, Three). This is closely related to the tetrahedron , the simplest of solid forms.

\*In the East the three letters A U M are used for this purpose.—(Translator.)



Then the  $\wedge$  (Compass, O, whose figure is the  $\bigcirc$  (circle),

which is the simplest, most limited, and at the same time the most inexhaustible and of the greatest magnitude, since the end loses itself in the beginning.

All forces act in straight lines, angles or circles, and these are the three elements in the physical world whose controlling laws we find expressed in geometry and mathematics. We also find these elements in the soul and in the spiritual world, which become manifested in the physical world. As man is an expression and mirror of visible nature, so also is he an expression and mirror of invisible nature. He is a small world in a large one. Man expresses himself by language, and as the planets are the points of crystallization in the Zodiac, so are the vowels the points of crystallization in language. Of the vowels we find that the three above mentioned are the greatest. They find their correspondence in the domain of color, sound and number.

The vertical line, I, represents power (or force), as its whole nature tends upward to its point. The A represents wisdom, and the O represents perfection. In ancient times geometry was the favorite child and object of wisdom. Spiritual construction and architecture were then a great deal more sought for than now; for in the bodily elements is contained the understanding of the spirit of form. We see in ancient times the I represented by the Egyptian obelisks, as well as in the pillars which are found standing free without supporting anything before the Temple of Solomon. The A is represented by the Pyramids, which no doubt were intended to represent, symbolically, a great people in its most cultured times, filled and supported by Divine Wisdom. The O has no physical representation since it corresponds to infinitude and the eternal.

Many interesting examples could be cited, but we have to speak about Masonry. It is well known that the better lodges and higher degrees occupy themselves with the nature of wisdom, the understanding of the essence of things, and the application of their symbols in these respects. Masonry claims to be as old as the human race. The Masons try to connect their history with that of the Indian and Egyptian priestly castes, the Eleusinian

Mysteries, and also those of the Essenes, but the proof has yet to be forthcoming. Nevertheless, it may rightly claim this relationship, for, like the above-mentioned orders, it is a branch of the tree of the Light of Nature and natural religion.

The question is, are the above-mentioned symbols only traditional, or have they a real foundation, and may they be practically applied, and do they represent in reality and at all times the ideas above mentioned? The proof is given by Masonry itself, inasmuch as it works with the I (The Self); through the symbols and their application to the I (The Self). The aim of true Masonry is to prepare man to feel the inner light, to have and to see it, and to realize the I A O, namely, Power, Wisdom and Perfection. In the order of development it allots to the degree of the Apprentice the Pillar, or the I; to the Fellow Craftsman the A, and to the Master the O; it teaches to use the symbols as attuners to attain perfection.

It is necessary that one should separate himself from the outer world if he wishes to take up the inner work, because in a body or soul that is filled with the pictures of the desires of the outer world no room is found in the inner world to breathe, nor will the soul find room to spread its wings under such conditions. In order to learn to silence the outer world, and to still the wheel of thoughts, the apprentice receives the pillar, the straight line, which represents an image of man, the child of mother earth, who stands supported by her, yet above her, with the head and inner forces in the direction of the sky. The Apprentice will take a position similar to the pillar; calmly, with head erect; it is his work to feel the perpendicular line, the pillar; this passes through the body and shows him the value of this exercise. It aids him to withdraw his thoughts from the exterior and give them the direction towards the inner—to place them upon the Self. He will soon feel the "Breath of the Bones"; at first in the legs and eventually in the whole body, namely, the life of the incorporeal, soul-man. From the practice with the I he passes in a similar way to the A, the figure closed above, representing the One as a Triad. He practices this by standing with his legs apart, and calmly listens for the inner voice. After he has attained success in this, then all limbs and organs may be taken separately and the individual life consciously felt in each, and the connection each has with the other and with the whole. After

that the different combinations of positions are taken up and their actions on the inner feelings carefully noted. Sitting in a right angle, like the Egyptian figures, kneeling, raising the arms and hands in a vertical position, etc. Immeasurable wealth for the art of interior perception is offered by this language. Every fundamental thought and its expression in a word is an individuality; indeed, every single letter is a being whose inner influence may be discovered by carefully listening and tracing it from the vocal organs in which it is first formed by the vibrations set up, to its exit and the influence it exercises upon the nerves. The Master who has learned and is able to exercise and freely use all parts of his body and his Soul is perfect, or in the O.

The disciple engaged in this work feels the symbols through their form, if his sensibilities are not too much blunted, and his soul-life is awakened in the most surprising manner. He can concentrate his thoughts and feelings on inward things in a manner at present considered impossible. He can penetrate all parts of his body by means of the inner touch. He learns to analyze and examine things, not by the brain-mind alone, but by the inner touch, the true touch-stone, the "I." To him the whole of nature is ensouled, and her actions as well as the causes thereof are mirrored within himself. He learns how to compel his body to pulsate in harmony with the spiritual plane, which elevates him and fills him with the inner life. He is certain of his spiritual and eternal nature. By the assistance of the symbols he is able to put himself in the condition of spiritual inspiration. In dream he receives pictures of inward things. He can look inward and hear voices and words of the supersensual world.

Having made himself free by the inner work and exercised his inner faculties, he has acquired the key to magic and supersensual powers. But that these powers might not be abused, is the cause of the existence of Freemasonry.

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Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—Bacon's Essay, "*Of Studies.*"

## 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 or 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.

**MENTAL HEALING**, by Leander Edmund Whipple. The Metaphysical Publishing Co., New York, 1905. 280 pages, 8vo. \$1.50.

This is the fifth edition of a book, which represents the tenets of the New Thought movement as well as any. The object of the book is to present the author's views relative to curing physical sickness and disease through the action of thoughts, the thoughts of the patient and the thoughts of the healer. On the last page "The American School of Metaphysics, Leander Edmund Whipple, Principal," advertises a "Superior Course of Instruction in the Philosophy, Science and Practice of Metaphysical Healing, which includes all the facts and actual knowledge on the subject of Metaphysical Healing;" and further announces "A Practical Course of seventeen lessons is given, with all necessary teaching by correspondence, and including graduation certificate, for \$25. In clubs at reduced rates."

How can occult teachings be thus given? This prejudices somewhat against the system advertised, for occult teachings or treatments cannot without punishment be given for worldly advantages, and—well, the final result will show the risk taken by those practically interested.

The philosophy expounded in the first parts of the book lacks clearness and is a mixture of several systems, none of which is strictly adhered to nor has it much to do with the subject of the book.

So the author seems once to place Universal Mind as his highest principle, and again as identical with Nature pp. 85, 88, 89, 202. "The Soul of the Universe" and the "Life of the Universe" are mentioned but not distinguished in their relation to Universal Mind. He calls thought a "spiritual" activity (p. 106). Spiritual Intelligence, he says, is the active force of the Universe (p. 109). Nor are his attempts at classification carried out. So he gives four planes: the spiritual on which are ideas, the mental on which are pictures, the sensuous on which are sensations, and the physical plane on which are objective things (pp. 124-128). Later he is satisfied with three planes: the spiritual, mental and the physical. At times all these divisions are disregarded, so when the author says, "Life is the only absolute reality in the universe" (p. 251). What of such a sevenfold division as this: 1. Purpose. 2. Substance. 3. Action. 4. Activity. 5. Energy. 6. Concentration. 7. Construction (p. 144)?

His practical working system is based on the general Mental Scientist conception that there is something they call Universal Mind, or Immortal Mind, by reaching up to or into which one individual mind can communicate with, investigate, affect another individual mind. Mr. Whipple seems to carry out some parts of his metaphysical healing by retiring into himself until he reaches a point where a communication can be made with the mental ray in his patient. Too much is not said about this. Details may be had in the "Practical Course" mentioned.

Disease is caused, he says, in the first instance by thought, which forms a picture not in accordance with harmony, and the real laws of life. That these erroneous pictures, are through the mind by way of the nerve currents impressed on the forming tissues of the body and so result in disease. That the work of the mental healer is to discover the particular harmful picture formed that caused the disease. That means, of course, the selection by the healer of one out of millions of the patient's thought pictures. That then the healer effaces the "erroneous" picture and so with certainty effects his cure. Mr. Whipple says (p. 266) treating solely along moral lines generally will not

suffice, but that in addition the particular picture, usually one of fright or anger, must be erased. That this erasing may be done by guiding the patient to recognize and erase it, or it may be erased by the healer acting on and through the universal principle within on the sufferer's mind, even without the sufferer's knowledge and against his will. It seems that the great difficulty of selecting the particular picture is done by some kind of hypnotic process, in which the patient is made to bare the past actions and thoughts of his mind. But on that point the book is not very definite.

There are a great many clever observations and some sound statements in this work, and a study of it is recommended to a careful investigator.

As a whole this system of Mental Healing is most dangerous, not only because it violates certain fundamental laws of the soul's evolution, as for instance this, that physical ailments, obstacles, disadvantages, whether of the body or circumstances of life must be cured and overcome by physical means, but because Mr. Whipple fails to recognize that disease is often a blessing in disguise, and that it is often the last means to which the soul can resort to impress upon its body the fact of the presence of the soul. The inconvenience, pains, mutilation, poverty, pauperism, shame, helplessness, and the sympathy with others' sufferings, the being taken away and turning away from the objects and course of business and society which ordinarily compose the life of the personality, and the consequent compulsion to listen to the voice of the soul, are often concomitants and incidents of sickness and disease and are necessary in the evolution of the soul.

The author erroneously looks upon disease "as the monstrous structure of error called physical disease" (p. 275) and as "a delusion" (pp. 31, 36). Yet disease is as real as anything to the soul conscious on the plane on which the body suffers from disease. In his system the author disregards Karma completely, as the original or ultimate cause, which produces later as the proximate causes, first the mental distorted action, then the fear picture, which in its turn is instrumental in bringing on the physical trouble.

This attempt to cure physical ailments by occult means, makes applicable to the author's method of treatment what he says of physicians (at p. 26). "In numbers of instances the physician" (mental healer) "having seemingly obtained control of one disease, witnesses the quick precipitation of his patient into another, perhaps, more intractable, under which the sufferer frequently passes beyond the control of all powers known to materia medica" (mental healing). "The situation then becomes hopeless."

His method is a debasing of spiritual teachings concerning the wholeness of the universe to the mere cure of the ills of the body. These ills will best be avoided by pure, noble, unselfish thoughts and by pure food.

Physical ailments lead often to the kind of life of which the Sage of Concord says: "His health and greatness consist in being the channel through which heaven flows to earth." (Emerson, *Methods of Nature*.) But to place the cart before the ox, as is often done in this system of mental healing, insures at best a retardation of the soul in its task of evolution through raising matter from a lower to a higher degree.

AQUARIUS.