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THE
ZEND-AVESTA,
AND
SOLAR RELIGIONS;
AN
HISTORICAL COMPILATION;

WITH NOTES AND ADDITIONS.

BY
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P R E F A C E .

THIS paper is the first of a series, designed to show the unitary origin and scientific basis of the principal religions of the world, and to furnish a criterion by which we may discover how far they have been truly developed upon their natural type, and how far they have been falsified, as well as what they contain that is essential, and what is merely complementary.

In the first papers, which are historical, the reader will naturally make those deductions which flow from the text.

Amongst other forgotten truths here revived, it will be proved that Religion, as it is now understood, is only a shadow or dream, as compared with the primitive and concrete religions,—an unfortunate shadow wandering over the world in search of its body. It will find this body only by the reunion of worship, and the thanksgiving of a happy, healthy, and joyous life,—with agriculture, or the development and management of all the mineral, vegetable, and animal creations of our planet, according to divine order. It is thus that man co-operates actually with the Infinite and Eternal God, and with the Sun, which to the natural world of our planetary system is his symbol and representative. Passive religion exists in the heart and the disposition of our feelings, and passive worship in our *forms* of adoration and prayer ; but active religion exists only in beneficent productive labor, and active worship, in that spontaneous energy which is inspired by the love of its object, and the consciousness of that divine life whence the love flows, and in which both subject and object are one.

Nothing in the history of religions affords us a purer pleasure than to observe how in all forms of the solar religion, whether of Persia or of Peru, it has consecrated external nature, ennobled the objects on which man is called to exert his energies, by the thought of their source, and endeavored to spiritualize and charm the labors of the poor.

HISTORICAL NOTICE.

ANTIQUITY shows us few personages as celebrated, and yet as little known with any exactness, as Zoroaster. The countries for which he legislated have, during 2200 years, undergone revolutions which have changed their entire aspect. His doctrines formed many of the ancient philosophers; in the hands of heretics, they have given birth to famous sects, and made schisms in Christianity; yet this doctrine and the books which contain it are still a problem for most of the learned. After so many ages and their varied succession of events, no one expected to see the works of the Persian legislator appear. A people almost unknown, pretend however to possess this treasure, and assure us that the Zend books are from the hand of the Prophet, whose law it follows and has always followed. Whatever the nature of these books, if they are Zoroaster's, there are few monuments of greater interest, as well from their antiquity, as the effects which they have produced. The Parsees, descendants of those who after the death of Iezjerd retired into the mountains of Kirman and into India, attribute the Zend books to Zoroaster, whom they regard as their legislator

Like the Chaldeans, the Parsees receive from their fathers the deposit of science, and religiously transmit it to their posterity as they have received it. The zeal with which they guard this precious treasure, renders them deaf to every proposition of reform. If a learned Destour, such as Darab, wishes to retrench from the Zend text, current among the Parsees of India, repetitions which seem to result from the ignorance of copyists, he meets with unbending opposition from the nation, which allows no change even in translations and commentaries. It is to uninterrupted tradition that we owe the authenticity and integrity of their books, the tradition of men to whom none can refuse the character of good faith, and whose inviolable attachment to the law of their fathers merits the more consideration from the nature of the works, which they regard as their most precious inheritance. It is the voice of an entire people which offers us

the monuments of its faith, liturgic books, whose religious practice and civil customs are at once the witness and the commentary.

These books form the breviary of the Parsee priests; they read them continually; it is not rare to meet with Mobeds who recite them from memory. They furnish the basis of divine worship, and of most of the Parsee prayers.

The Zend-avesta differs widely in its character from those treatises in which Zoroaster seems to have developed the philosophy of his faith. These, less interesting to the mass of the people, have fixed the attention of a few disciples: it is this philosophical side which was known to the Greeks and Romans, and we have hitherto formed our ideas upon theirs. The character revealed by the Zend is that of a legislator, the founder of a religion, an enthusiast; who speaks less to the mind, than to the senses, the imagination, and the heart. The people have preserved these works suited to their own level; the priests have retained them; they form part of the external body of the religion. The Zend books have never, as has been supposed by persons superficially informed in Oriental literature, been called books of Abraham. They contain no quotations from the Psalms, nor a word of the Jews and their patriarchs. The historian Hermippus, praised by Pliny for his exactness, confidently cites works of Zoroaster about 240 or 250 years after him.

Dion Chrysostome relates the sublime manner in which Zoroaster has celebrated the car of the chief of nature, and ascribed to him the hymns sung by the Magians in the celebration of their mysteries; and Suidas indicates the different matters treated of in his works.

The learned bishop Eusebius, so profoundly versed in antiquities, in acquainting us with the Persian collection of liturgic books, does not hesitate to name thus the works of Zoroaster.

Those who attach much interest to the question of personal authenticity, may consult farther on this subject the memoir of M. Anquetil Du Perron in the tome trente huitième de l'histoire de l'académie des sciences et des lettres.

The Magian religion was at first a pure theism; but as early as the time of Abraham, had become mingled with heterodox notions. They always, however, preserved zealously their faith in the unity of God, and we are not to conclude, from their reverence for the Sun or for fire, that they have ever paid a merely material or sensual worship to this element and this star.

Zoroaster prescribes indeed the rite of turning towards the Sun or

fire in praying, but in the formula and prayers accompanying this direction of the body, they are considered as symbols which assist in the direction of the soul towards the Supreme Being. Amongst some sects water was held in reverence as well as fire; they were forbidden to muddy it, as no filth was to be cast into the fire. The visible and material Sun was recognized by them as the limited providence and dispenser of life to our planetary system, as Ormusd, the Spiritual Sun, was worshiped as the Creator and fountain of inspiration, for the spirits embodied in those organic lives. They have more ceremonies and formulas of preparation, initiation, adoration, and expiation than any other people, and practice all with scrupulous exactitude, however burdensome and fatiguing by their multiplicity and length.

Though not restricted by their law in regard to food, the Parsees, who preserve this worship in India, abstain with the Brahmins from beef, and with the Mahommedan and Jew from pork.

Their marriages are blessed by the priests, and their death-beds consoled by prayers; but no priest approaches the bodies of the dead, which are exposed upon the "tower of silence," and quickly consumed by birds of prey, that they may not infect fire, water, earth, or air.

They were divided into three classes or grades:

The lowest performed the services of the temple, subject to the authority of the others.

There were three sorts of temples—

Oratories, where a lamp was kept always burning.

Temples, where fire burned upon the altars.

A Basilisk of the Archmagi, where adorers went to pay their most solemn devotions.*

* Thus the Catholics have oratories, chapels, and cathedrals; and high mass on their solemn occasions is only performed in the cathedrals.

MAXIMS OF THE MAGIAN RELIGION.

Not to change their prayers or forms of worship.

To frequent the temples zealously.

Not to dwell far from the temples, and to enter them privately and without exhibition.

To guard the sacred fire.

To abstain from sexual intercourse on the sacred days.

To consecrate marriages.

To avoid all pollution.

To bathe often.

To allow no impure desire in the heart, no perverse thought in the mind.

To shun deceit and falsehood.

To forget injuries.

To meditate the sacred word, the Zend-avesta, as the only law, whose corruption will be visited by the condign punishment of heaven.

To fear God alone.

To trust entirely in the Divine goodness.

To await the day of the Lord's appearance, and be always prepared for it.

To remember Zoroaster to the end of the ages.

To distinguish the true from false revelations.

To reprove the wicked boldly and without respect for their rank.

To carry the truth to sovereigns.

To instruct the people.

To excel in the knowledge of sciences.

To be frugal.

To perform acts of beneficence, as the noblest employment of wealth.

To live by one's labor.

To respect the property of others.

The Magian confined himself in marriage to his own sect and even family.

Magian doctrines, with the fire worship and open honor of the Sun and heavenly bodies, were established in the Babylonian and Assyrian Empires, and among other people of the East, long before the foundation of the Persian Empire. Zoroaster was only a restorer, or reformer, who regulated its ceremonies and gave laws to its ministers. He established the Pyrea—temples where the sacred fire was preserved.

The destruction of Ahriman (the principle of evil, darkness, ignorance, disorder) being impossible, say the Parsees, there remained only to take from him his influence over the creatures whom he besieged, and to fortify them against his attacks. Such is the object of the law brought by Zoroaster, the expression of the word of Ormusd.

The first Apostle of this law was Hom, a celebrated personage, who presided over the distribution of the waters and instructed the animals. He taught men to celebrate the Ferouers,* for whom the world has been produced. His principal occupation, say the Parsees, is still to practise the ceremonies of the law.

You are the first, O great Hom, says Zoroaster, to whom Ormusd has given the Evanguin and the Saddere, useful garments sent from heaven, with the pure law of the Mazdeiesnans. Having girded the Evanguin on high ranges of mountains, you announced the word upon the mountains. Hom, chief of places, chief of streets, chief of cities, chief of provinces.

Zoroaster then teaches that Hom was the first priest of the law which he announces, and that this law was from the beginning practised in Heaven, whence the same Hom received its destructive symbols, the girdle Evanguin, and a species of shirt called Saddere.

But it seems that in the time of Hom, the law had not that apparatus of ceremonies which afterwards accompanied it, and that but few persons followed it.

This induced Ormusd to propose it anew to Djemschid, a son granted to the prayers which Vivengham, his father, had addressed to Hom. The pure Djemschid, says Ormusd, chief of the people and of herds, O holy Zoroaster, is the first man who has consulted me, who am Ormusd, as thou dost, O Zoroaster.

I said to him in the beginning, I, who am Ormusd, submit to my

* The Ferouers are the spiritual principles, divine ideas, and first models of beings.

law pure Djem, son of Vivengham. Meditate it, bear it to your people. But the pure Djem answered me, O Zoroaster, I am not just enough to practise thy law, to meditate on it and to bear it to men. Then I said to him, I who am Ormusd, O Zoroaster, if Djem cannot practise my law, meditate it and bear it to men, at least let him render happy the world which belongs to me, let him render my world fertile and abundant, let him care for it and govern it.

Djemschid consented, on condition that under his reign death and evil should disappear from the world, and Ormusd granted this.

This prince practised the substance of the law. Instructed by Hom, he ordered the girdle called Kosti to be worn. The establishment of six feasts, called Gahanbars, is attributed to him. He paid special respect to fire. And the simple law, which recognized one supreme being and two subordinate principles, and whose few feasts and ceremonies recalled the origin and arrangement of the universe, is what is called Poeriodekesch, signifying first law, and its followers, the men of the first law. It sufficed to the favorites of Ormusd. The Ferouers, says Zoroaster of the Poeriodeschans, or men of the first age, who have been instructed by the ear, these pure ones whose bodies and souls have been submitted to the law, are in the abodes of the saints. I make them izeschne (religious salutation.) Custom had continued this religion, though not without alterations, to the reign of Gustasp. The fire worship remounted to that of Djemschid, whom, the Boun Dehesh tells us, raised altars to this element. Ke Khosro had the same respect for this element. But there were few Atescgahs or places of fire in Persia before the time of Zoroaster. Its adoration was not an act of necessity, and men not being restrained by fixed externals of religion founded on practices which continually recalled to them the Supreme Being, allied the worship of the first principle with that of the stars, the elements, and evil genii. Some had even substituted the worship of stars for that of the Supreme Being, or adored simply the Dewes and idols.

To remedy these abuses, Zoroaster proposed as obligatory the ceremonies before practised freely and sanctioned by custom.

He collected at the same time the doctrines and customs preserved by tradition, those which he held from his Chaldean masters, and those which he believed or pretended to have been communicated to him personally by Hom. This body of doctrine, accompanied by a morality founded in reason and sustained by a pompous apparatus of ceremonies relative to the theological system of Zoroaster, forms the

religion of the Parsees, taught in the Zend, Pehlvi and Parse ebooks. It is reducible to two points. The first is to recognize and adore the master of all good, the principle of all justice, Ormusd, according to the religious creed which he has prescribed, and with purity of thought, word, and action; a purity, represented and sustained by that of the body, which must always accompany it, and which is found only in entire submission to the law of Zoroaster. In the second place, a grateful respect for the intelligences which Ormusd has entrusted with the care of nature; to take their attributes as models of our action; to repeat in our conduct the harmony which reigns amongst the different parts of the universe; and generally, to honor Ormusd in all that he has produced, according to these words of the izeschne: "Ormusd says expressly that he renders great him who is pure; that is, who is careful to respect Ormusd and the people of whom he has thought in the beginning, to respect all the great, to respect this excellent people who live purely like Ormusd."

What is pure action? It is to invoke with respect the numerous people who have been created in the beginning.

The second point of the religion established by Zoroaster is to detest the author of all physical and moral evil, Ahriman, his productions, his works; and to contribute as much as we can to give lustre to the glory of Ormusd, by weakening the tyranny which the bad principle exerts over the world which the good principle has created.*

*Thus it appears that the Magians have appreciated as clearly as any of the Christians how works are implied in faith, and objective virtue in the subjective spirit or disposition to virtue, and they recognized it as the legitimate aim of their doctrines and religious ceremonies to cultivate this subjective principle of virtue by teaching the mind to dwell upon divine and heroic perfections.

Reverence is the fountain of heroic virtue.

Their love and service of all that is noble, true, and good, and their resistance and abhorrence of the evil, mean, and false, are animated by the personal consciousness with which they regard these principles as the characters of Ormusd and of Ahriman. The relation in which man is brought towards God is eminently friendly, co-operative, almost familiar.—Ormusd speaks of Zoroaster and other human beings, as of persons or souls for whom he entertains a cordial respect.

The doctrine is a natural corollary on the conception that God is the substance or internal life of man, who has no existence save as a form or manifestation of the creative life. After this, whether we incline to the common notion of individual responsibility, which blames and praises Abraham, Saul, or David, according to the power and virtue it finds in them; or to the rational conception, that as the sphere so is the life that comes to fill it, recognizing

To these two points relate the prayers, the religious practices, the civil customs, and the moral precepts presented by the Zend, Pehlvi and Parsee books.

every man as the concrete organic history of his ancestors, presented under certain modifications of climate, environment, nurture, and education; we find it equally simple that the divine creative life should congratulate and esteem itself in proportion to the appropriateness and harmonious integrity of the mould or organism prepared for it in Abraham, Saul, David, or others. The sensation of pain or pleasure we feel in our lives, is precisely in ratio to the chance of manifestation which their internal divinity obtains.

The pure and excellent people created at the beginning are, as we shall see farther on, not mere mortal creatures, but the spiritual principles of nature, to whom are referred the order and harmonies which exist in the elementary, mineral, vegetable, and animal spheres. The force of these precepts consists in the sentiment of essential or spiritual beings, as the internal realities of all those physical forms and forces which otherwise impose on us through our senses the tyranny of a dead, unintelligent, unfeeling materialism. The Magian theology endeavored, with more or less success, to lead men to their happiness, by attaching to the observance of natural laws and harmonies the force of the moral and religious sentiment, to establish in the human mind the conscious identity of the laws of nature with the wills of God.

THEOLOGY—GENERAL VIEW.

ZOROASTER teaches that there is *one* first principle, infinite and eternal—Boundless Time. “In the greatness of time,” he says, “there was no being who could call it creator, since none had yet been created. Then it created fire and water, and from their mixture, or when they had been created, proceeded Ormusd. Time was the creator, and preserved its empire over the creatures which it had produced.* In Boundless Time there is no distinction of good and evil, of just and unjust. In it all nature is stable or essential, and whatever forms its substance assumes in beings of the second or third order, it will always be the centre of perfection.†

* This, translated from mystical into scientific phrase, means simply that all beings are subject to a law of organic periodicity, their appearance or birth depending on the preparations of the sphere or place and medium which they enter, and all the phenomena of their life being subject to a law of organic periodicity, which gives the varying characters of their formation or birth, growth, maturity, decline, and death, disintegration or transformation.

Fire and water correspond to the oxygen and hydrogen principles—the oxygen principles are supporters of combustion, and of the transformation of tissues either living or dead, which is an act of slow combustion; the hydrogen principles are combustibles, or bodies undergoing combustion and transformation. So in the vital organisms, to which hydrogen and water are always essential elements, we have the contrasted states and functions of activity and of nutrition, of Doing and of Being, of Expression and Reception, which are terms equally true of our physical and of our spiritual life.

† ILLUSTRATIONS.—If the erection of a building be considered as an act relative to the all-creative Time, we observe a natural division of two forms or directions of movement; first, in excavating the foundation, preparing the wood and stone materials, &c., we have an apparently confused and destructive process—holes dug—trees rooted up and sawn or to cut pieces, &c., a process strikingly contrasted with the subsequent operations of adjustment which present more and more as they advance the order and beauty of architectural symmetry and adaptation to our uses and pleasures. Yet the analytic or destructive, equally with the synthetic part of this dual action, was necessary to the end attained; both equally essential and perfect in respect to the common Time which encloses them. It is the same with a plant whose dual movement consists, first, in

The Zervanite Magi believe Ahriman, the sprit of evil, to have been first created in Boundless Time; and in the Eulma Eslam, one of the sacred Zend books, we find the following text.

sending forth roots or radicles incoherently downwards into the dark and cold soil, there to absorb nutritive matter which prepares the subsequent rise of the leaves and branches converging in a unitary trunk, stem, or pivot, into the warm and sunlit air, where it becomes a centre of harmonic relations for many insects, larger animals, and perhaps for man. But in the *Boundless* all-enclosing *Time*, the first protrusion of the roots is equally good and essential with the subsequent flowering or fruitage of the plant.

It is the same with an animal in respect to the dual and contrasted movement of its foetal formation, where vital actions are seen to proceed at once from numerous points and centres not yet visibly related; and of its perfected organism, where at its appointed period all the parts are seen in their connection, and form a unitary life, self-controlling in regard to its internal relations, yet remaining still, perhaps, incomplete in relation to the outward sphere in which it is destined to move, and to the race or planet still in a foetal state of which it is only one minute element.

It is thus with an orchestra; we have a preparatory discord whilst the musicians are tuning their instruments, and a subsequent harmony in the accord of sweet sounds blending in a unitary theme—but the discord and the accord are equally essential and perfect in Boundless Time, where component parts are justified by their composed wholes.

Finally, it is thus in the social movement, in whose superior processes we ourselves are component elements, and where our passions are often too much involved to permit that consolation which we should derive from sympathy with the creative principle of Boundless Time, permitted us by history and prophecy. If we could investigate the social movement with the same calm reason as we observe the *formation* of a *crystal* in a saturated *solution*, or the dual development in vegetable and animal organisms, or in any and every constructive fact of nature or art, wherever we have the completed process within our scope of view, we should not be dismayed that in an operation so extensive as the social order of a race, and the advent of harmony in a planet, the period of disorder and relative evil should be measured by centuries. This evil and disorder, so fraught with suffering to the present forms of our life, will be justified to us if the analogy of natural movement holds true, by other and happy forms and conditions of the same essential life, when those social periods, whose John the Baptist mission is the parallel development of industry, art, and science, and the propagation of the doctrines of Christianity, have completed their preparatory work in the organic structure of human society.

We may observe that the preparatory period of disorder is always short in comparison with the duration of the subsequent order in the examples cited, and any others. Thus from a period of social disorder, crime, and suffering of 5000 years, we are to infer a harmonic and happy period, brilliant with social virtues, of immense duration, in which our race will soon outgrow the scrofula of a sickly infancy and the pains attendant on the development of its industrial

“Ormusd was glorious with light, pure, fragrant, beneficent, daring all that is pure. Then looking beneath him, he perceived, at the distance of 96,000 parasangs, Ahriman, who was black, covered with mud and rottenness, and doing evil.

“Ormusd was astonished at the frightful air of his enemy. He thought within himself, I must cause this enemy to disappear from the midst of beings.” Eternal time condemns Ahriman to inhabit for 12,000 years that part of space which no light illumines. Ormusd at his birth perceiving him, vainly endeavors to destroy him and Eternal Time makes use of the antipathy which Ahriman causes in Ormusd, to effect the creation of the pure world, to which Ahriman opposes his impure world. The evils arising out of ignorance and spiritual darkness cannot be prevented even by God, under any other condition than that of beneficent creation, producing goods which shall conquer them.*

The principle of union between Ormusd and Boundless Time, is the *fire*, active from the beginning; perfect and very pure, absolute, infinite, self moving, and animating all that exists, a psychical principle, common term or source of physical manifestations. Of this first principle, Zoroaster speaks seldom, and adds, in speaking of this bond of union, “Which I have the discretion not to explain.”†

faculties, which are the teeth with which it is to chew nature. The printing press, the steam engine, the electro-magnetic apparatus, and gun-cotton are some of these teeth.

* Here we find the mystical expression of the fact, that each evil and suffering experienced by man, becomes in the course of Time the parent cause of its opposite good. So to the pangs of hunger we owe the knowledge and art of obtaining and preparing our food: to those of cold, our beautiful cloth fabrics and comfortable dwellings, &c., not only valuable to us in themselves, but from the development of our faculties in their attainment. Thus likewise of our spiritual and social evils, which knot man's heartstrings into a lash, and scourge him unremittingly through the career of his incoherent societies, towards the goal of harmony. Give him a little comfort, safety from imminent destruction, a few luxuries, and he stagnates in a paltry individualism; it is only by keeping his aspirations beyond all proportion to his attainments, and by overwhelming him with perils and sufferings, that God has fairly cornered man, and driven him to discover and seek to realize his social destiny, in whose combinations and distributions, individual passions and tastes, whether material or spiritual, find for the first time their healthy development and satisfaction.

† This is probably the ancient conception of an ether or electric fluid, permeating the planetary spaces and those of solar systems, and corresponds to that primal light spoken of in the book of Genesis, as anterior to that of the Sun and Moon, which are there assigned to the fourth day or creative period.

In the Vendidad, Ormusd is made to speak of the first light, elevated, brilliant, given from the beginning, self burning, and by which the Sun, Moon and Stars see.

The primal fire, in common with Boundless Time, is considered as the source of all beings, spiritual and material.

The spirits near the luminous principle are igneous and luminous.

Fire and light progressively diminish in intensity; where heat and light cease, matter commences with darkness and evil, which we must attribute to Ahriman and not to Ormusd.

Ormud is identified in action with the pure and primal fire, with Boundless Time, and with the *word* (afterwards to be mentioned, which is identical in its significance with the word, as quoted in the Gospel of John.) Fire is sometimes called Ormusd in the Zend books.

Amongst the productions of the first principle, some are themselves creative, as Ormusd and Ahriman: others simply exert their action on what exists. Such are the light, the water. Light and darkness, as well as fire and water, are considered to have preceded, or been at least coeval with, Ormusd and Ahriman, since each of these is represented as inhabiting that abode respectively adapted to his nature.

Ormud is associated with light, Ahriman with darkness; these two principles are contrasted, but their productions are mixed, as we shall see in proceeding.

Matter, in perpetual agitation, continually tends to become spiritualized, lucid, and active.

Spiritualized, lucid, and active, it returns to its source, to pure fire, to Mithras, where its imperfections cease, and it enjoys supreme felicity.

The defects of matter are not radical, but depend on its distance from the principle of its emanation; but the luminous principle continually acts on it, attenuates, divides and enlightens it, till at the end of ages, after long struggle and infinite alternatives, its bad qualities will be removed, and it will become good, lucid, and analogous to its principle, which will absorb it. and whence it will emanate anew, to fill all space and to expand itself through the universe.

This will be the reign of perfect happiness. Evil is punished by guilty angels, whose punishment is the allotment of sufferings to the condemned. They will all be saved together on the day of the general judgment, at the end of 12,000 years. In regard to the term 12,000 years, there are passages at first appearance contradictory. Thus we find it recorded that "He, Ormusd, began to act, and all

that he has done, he has done by the aid of Time; and all that is pure in Ormusd has been given to him, and Time has established Ormusd king, limited to the space of 12,000 years." (Allusion to the movement of the solar year by twelve months.) Elsewhere it appears that the full and permanent triumph of Ormusd would take place only after the term of 12,000 years. (Allusion to the analogy between the vernal resurrection of life and the planetary resurrection inferred from it by the following passages.) "Ormusd, to contravene the evil workings of Ahriman, employed 3,000 years in forming the heavens and celestial people, of which during this time Ahriman knew not. Such were the works of the good principle; the bad one, on his side, produced a people like himself. Ormusd, knowing what his rival could do, offered him peace, sought to persuade him to join with him and to respect his people, promising to preserve all the works of the other. Foreseeing that of 9,000 years to elapse before the resurrection, 3,000 would be his own, and that during 3,000 more their works would be mixed, while after the last 3,000 given over to the evil principle, the latter would find himself abandoned and powerless, Ormusd presented these results, but Ahriman, though at first hesitating, obstinate in evil, would not surrender; then Ormusd pronounced the Honover, and triumphed over his efforts, and Ahriman was prostrated and bound for 3,000 years, during which Ormusd produced beings."

It is thus, in the 7,000th year, that the mixed effects of good and evil began to appear, as cited by Hamzah of Ispahan from the Zend-avesta.

The same writer says that the first 6,000 years correspond to the first six signs of the Zodiac. The celestial people existed 3,000 years before there was any question of those of the enemy, Caiomorh, and the Bull (of whom more in due course) were 3,000 years in appearing, making six. After these the sign of the Balance came, and the evil principle entered the world as the constellation of the Serpent rose in the heavens. The earth was fertilized by the action of the ethereal fire, immortal and intellectual, and by that of the spring sun under the old sign of the Bull, which gave place to that of Aries the Ram, or Lamb, as the Persians call it in the ancient planispheres, about 2,500 years before the Christian era. The Balance was also until that period represented as a Scorpion. The development of vegetative life subsides as the earth's face declines from the sun. From a place of delight for man, who during this time seems

the favorite of heaven, it becomes a sad abode, desolated by the frosts of winter.

This passage from good to ill is annually announced by the ascent of the Balance, or woman bearing the Balance, and by that of the Serpent, whose malignant influence seems to spoil and destroy the good which man had enjoyed during the preceding six months.

He who, till then, had not felt the need of covering, now required garments of the spoils of animals, since he had touched the fatal limit which separates the domain of good, light, and abundance, from that of evil, darkness, and poverty.

The vernal equinox, at the sign of the Bull, Ram, or Lamb, is the period assigned for the first human creation, as well as for the resurrection.

Then Caiomorph is represented issuing from the Bull's right fore-leg. The seed of the Bull was to be again the means of resuscitation.

The Serpent is a constellation thus spoken of by the Boundesh : "Ahriman, principle of evil and darkness—he by whom evil enters the world, penetrates into heaven under form of an adder, accompanied by the Dews who seek only to destroy ; i. e., the genii of darkness which bring the long cold nights to our hemisphere."

Elsewhere the Zend-avesta calls Ahriman, in set terms, the Star-serpent. When the Paris, evil genii, desolated this world, ran every where in the universe ; when the Star-serpent made a road between heaven and earth, i. e., ascended the horizon.

We can now clearly understand the division of movement by twelve and on the twelve by three, the analogy with the natural revolutions of the year, its twelve months, and its four seasons each of three months, and the twelve constellations apparent in the horizon, and marked on the ancient planispheres as the twelve signs of the Zodiac.

We understand how the operation of Ormusd, representing the course of the Sun, was said to be limited to a period of twelve, as a fixed term, to which was added the imagined period of thousand years, in relation to the whole term of planetary life in comparison with that of one revolution of the seasons.

We also perceive how the resurrection of bodies at the end of this term (12,000 years) was suggested, and prefigured by the natural resurrection of bodies at each vernal equinox, after the expiration of the last twelve periods, of which the three last are winter months or evil periods given over to Ahriman.

We may here observe how evil, which, for the individual conscience, is sin ; for men in their social relations, crime ; in regard to the body, disease ; to the sentiment, vice and corruption ; to the reason or intellect, error, mistake, deception, absurdity, insanity ; in the eye of the mystic, diabolism ; in general relations, disorder ;—is, in the infantile periods of the human race, identified with its material causes, i. e. with the cold and dark season, which in blighting the abundance of the earth's spontaneous yield in the favored climes of Iran, Eren, or Eden, at once caused physical sufferings to the human race, and, through poverty, developed selfishness, the source of all social crimes and disorders as soon and as long as self-preservation and self-love are not fully conciliated, by a natural and social providence, with devotion and the love of the neighbor.

The early Magi saw all things concrete, at once material and spiritual ; hence all their conceptions of nature and of life were personal and intense.

All was animate, acted by its specific force, and beings are specified by the character of their effects.

Light causes the evolution of bodies ; fire their activity ; water refreshes, by its nourishing moisture, those parts of matter which fire has dried.

The action of these three beings also extend to spiritual substances ; there they produce effects which, in a discrete degree or higher sphere, are analogous to those already cited. The Zend books recognize in bodies no other defects than those which Ahriman has introduced. Material beings exempt from these defects are good in themselves, and their perfections, which come from a superior principle, must be found again in this principle ; wherefore, Ormusd is called Body of Bodies.

The same is to be said of Boundless Time, which eminently possesses the qualities of Ormusd and those of his productions. The perfections of bodies belong also to this first agent, and they form, collectively, infinite space, the body of infinite time. The Zend books consider that souls and bodies are in perpetual commerce. All nature, spiritual and material, is connected with the Eternal, by this chain of beings, limited in different degrees, which have emanated from him.

ORMUSD.

RESULT OF THE MIXTURE OF FIRE AND WATER, IS AN ACTIVE,
BENEFICENT, PRESERVING POWER.

ORMUSD is he who loves to be consulted, the father of the assemblage of beings, the all-powerful, the pure, the source of all good and prosperity, the sovereign intelligence and its communicator, the excellence and its giver, he who desires the good of men, the author of health, the destroyer of disease, the strong who never wearies, the heavenly guardian, the undeceivable. Ormusd is all, he is the now existing, the I am, he is the lustre, it is he who weighs actions, who sees and knows all. He is the king of abundance, full of prosperity, all facility, who communicates happiness profusely, the great king, the protector—finally, the being absorbed in excellence, just judge of the world which exists by his power.

He insists in this revelation to him, whom he charges to announce his law to the universe, especially on those properties which show his relation to all nature.

In short, Ormusd is the limited image of the Eternal, the centre and author of the perfections of created nature. Of Ahriman, Ormusd says to Zoroaster, that he is *one, bad, impure, cursed, long-lived*, as to his steps or extended power and productions; *long-tongued*, in regard to his insolence, and the evil counsel of his agents. He is *nothing* as to goodness; he lives through himself, or, as the words also admit of rendering, by permission or by the power of God; this Escheoneghehe, who is one bad, impure.

The modern Parsees consider Ahriman essentially bad, and incapable of changing.

All the works of Zoroaster are not now in the hands of his disciples; they have preserved only those of most popular character and which simply present the revolt of Ahriman against Ormusd. Higher spirits take delight in goodness for its own sake; but men, ruled by their senses, need another motive. The Parsee finds one in the thought that evil comes from Ahriman, the declared and perpetual

enemy of Ormusd, and they are to hate and shun it as the partisans of Ormusd. Such views may have influenced Zoroaster in regard to Ahriman, and Jesus in regard to Satan, in representing him only as the Father of Sin, and principle of all corruption, who mixes his productions with those of the good principle, as an *enemy* coming in the *night* and sowing *tares amid the wheat*. Some Parsees hold that Time is Ahriman, in regard to the wicked; and Ormusd, in regard to the good. Others, that he has created Ormusd and Ahriman, to vary the universe, by the mixture of good and evil. Others, that Ahriman was the first of the angels, and that he has been cursed for disobedience. Ormusd, in the Zend books, enters into conference with Ahriman, persuading him to submit to his law, and to do good; but Ahriman resists his invitations. "This Dew who torments the world," says Ormusd, in the Vendidad, "when I took him and grappled with him, shook himself loose and became prouder; he will not do good, even should all his skin be pulled off, commencing at the girth. I have given him Hom well, prepared, miezd in abundance; despite which, he would not do good."

Ormusd must, then, have considered it possible to convert Ahriman, and to associate him in his ministry. Theopompus, in his expedition of the Magian System, says that Ahriman will in the latter days be forsaken. "Τελος ε' υπολειπεσθαι τον αδην." Ahriman must then either be destroyed or converted. But the Magians sustain the indestructibility, as to substance, of all beings. The absolute triumph reserved for Ormusd would be inconsistent with the permanence of the author of evil, though conquered—composing a separate estate with those who belong or adhere to him, and disfiguring, by his corruption, the general regeneration by which the victory of Ormusd is to be followed. The Zend text is explicit on this subject. The Darand, immersed in crime, will not be annihilated. This conversion afterwards appears in these words: "If the Bull, first created, goes to heaven, nothing will be diminished from the earth; and when the end of the world shall come, the most wicked of the Darands will be pure, excellent, celestial. Yes, he shall be celestial; this liar, this villain, he will become celestial, holy, excellent—this cruel one. Respiring purity, he will publicly make a long sacrifice of praises to Ormusd."—*Zend-avesta*, vol. i. Part ii. p. 164 and 216.

Behold Ahriman converted—submitted to Ormusd—become his priest! He now goes to announce in the hells the law of the good principle.

This unjust, this impure, who is only the Dew in his thoughts, this benighted king of the Darvauds who understands only evil; at the resurrection he will say the Avesta, executing the law of Ormusd! he will even establish it in the abodes of the Darvauds.—Z. A., v. i. Part 2, p. 169.*

* These early intimations of the human mind are found in full accordance with the deductions of our positive sciences, whilst they contrast very favorably with the confused statements of some great moderns who have entered the same sphere of intuitive theology.

In a late work of high value, published in New York, "On the true organization of the New Church," we regretted to see the following passages from Swedenborg quoted without animadversion—pages 66 and 67—on the relation between good and evil. "It is according to order, that in all cases, both general and particular, the beginning should proceed to its ultimate, which agreeableness to order is founded in this circumstance, that such a process gives birth and existence to all sorts of varieties, and by varieties to all sorts of qualities, for the qualities of things are produced and perfected by their differences in relation to what is more or less opposite. Who cannot see, for instance, that truth receives its quality from the existence of what is false, in like manner as goodness does from the existence of what is evil, or as light from the existence of darkness, or as heat from the existence of cold? What would become of color, supposing white only to exist without black? Must not the quality of intermediate colors on such a supposition necessarily be rendered very imperfect? So again, what is the perfection of sense without some kind of relation? and what is relation but as respecting opposites? Is not ocular vision beclouded and darkened by looking on white alone, and rendered clear and lively by looking on a color that inwardly takes some tint of blackness, as is the case of green? Is not the ear grated and deafened by the continual action of one tone upon its organs, and restored by modulation, diversified according to the different relations of harmonious and discordant notes? What is beauty without relation to ugliness? Wherefore it is common with painters, when they would exhibit a beautiful figure to the greatest advantage, to place a deformed one beside it.

"What are pleasure and delight without relation to what is unpleasant and undelightful? How hurtful is it to the mind to be constantly brooding over one idea without admitting a variety of such as have some opposite quality? The case is the same with respect to the spiritual things of the church, whose opposites have relation to what is evil and false, not that evil and false are from the Lord, but from man, who, being endowed with free will, may (is permitted to) direct it either to good or evil purposes, and this may be illustrated by the case of darkness and cold, which come not from the Sun but are a consequence of the Earth's circumvolutions, whereby it successively turns its face from and toward the Sun; and yet without such successive turnings of the Earth there would neither be day nor year, and consequently neither animate nor inanimate creatures could exist on the Earth. I have been informed that churches

These texts, which are formal, have more weight than the *Sadder Boun Dehesch*, a Magian book, which says that *Ahriman* will cease to exist, and they are supported by the *Boun Dehesch Pehlvi*, which says that *Ahriman*, that lying adder, appears at the end of the ages purified by fire, that the darkness is no longer, that all becomes light

which are under the influence of different kinds of goodness and truth, supposing only that such kinds of goodness have respect to love towards the Lord, and that such kinds of truth have respect to faith towards him, are like so many precious stones in a king's crown."—(No. 763, True Christian Religion).—And this—

"The conjunction of *good* and *truth* is provided for of the Lord by *relation*, for Good is not known as to its quality, but by relation to what is less good and by opposition to evil; all the perceptive and sensitive principle is thus derived, because their quality is thence, for thus all delight is perceived and felt from what is less delightful and by what is disagreeable, all beauty from what is less beautiful and by what is ugly; in like manner, all good which is of love from what is less good and by evil; and all truth which is of wisdom from what is less true and by what is false. There must be variety in everything from its greatest to its least; and when there is variety also in its opposite from its least to its greatest and equilibrium intercedes, then according to the degrees on both sides relation is established, and the perception and sensation of the thing either increases or is diminished. But it is also to be noted that what is opposite takes away and also exalts perceptions and sensations; it takes them away when it mixes itself, for which reason the Lord exquisitely separates Good from Evil, lest they should be mixed in man, as he separates Heaven and Hell."

According to this careless way of speaking (for I will not suppose that Swedenborg could be guilty of such blunders, except through carelessness of expression), the Devil should be the principal being in nature, and all things and qualities be measured by their relative distances from him.

The nature of difference and contrast, resulting from the difference in positive qualities, is confounded with oppositions, and with the effects of the absence of positive properties. The metaphysical error then pretends to support itself by a false physical analogy: darkness is the absence of light, and cold is the absence of heat, but it is absurd to say that light and heat receive their qualities from the existence of cold and darkness. They receive their qualities from the Sun, and from the specific relation existing between the Sun and the planetary surface which absorbs, reflects, and modifies them in the constitution of all natural creatures.

It is well known that the various colors result from the separation of the white or light ray into its component elements, some one or more of which each color exhibits, and black is merely the impression made on the eye, by surfaces which absorb instead of reflecting all other colors. The perception of our senses undoubtedly "depends on some kind of relation," but that relation is the specific adaptation between the surface of the object and the retina of the eye,—not the relation between opposites, though the force of our percep-

and abundance. As the Magi hold that nothing perishes in nature, they did not consider cold, darkness, and their spiritual analogues, as positive beings, since they were not to appear after the renewal of the universe.

tions is enhanced by contrasted objects, which alternation allows rest to those portions of the sensitive nerve, which had been in specific relation with the former object.

It is not, however, the contrast between beauty and ugliness, pleasure and pain, which is here desirable; and a painter would only provoke and disgust me, by pretending to enhance the charm of a beautiful figure, by placing a deformed one beside it. I require the contrasted beauty of the soft and the grand, of mountain and valley, of female or male, of childhood and maturity, &c.

Pleasure and delight are so far from being indebted to what is unpleasant and undelightful, the evils and sorrows of life are so far from exalting and refining our capacity for happiness, that they *destroy* it, and so fix on us the habit of looking at the gloomy side of things, and of casting our own gloom over the external world, that a long discipline of love and more genial conditions is necessary to redevelop in us but a feeble portion of that capacity or susceptibility to happiness and pleasant impressions, which had been ours once in its full freshness and intensity. It is also precisely thus with sin, and the susceptibility to virtue, which it blights, and which slowly recovers from its withering influence under healthier moral conditions.

As to the revolutions of the earth, which give us day and night, summer and winter—it does not follow in the least that there would be no day on a portion of the earth's surface always presented to the sun, but only that there would be no night, and it is even to be conjectured that the character of life on the earth's surface might become adapted to this state of things, as we now find it in the polar regions adapted to several months of consecutive daylight, which is measured at the equator only by hours. We have also Eden climates, which have no winter in the sense that we know it, but only harmonic contrasts and variations of mild and genial weather, and they are the choicest spots on the globe. The only true statement of this matter is in the concluding sentence, where the different kinds of goodness and truth, found in different churches or societies, all in the love and faith of God, are represented as harmoniously contrasting, like the different precious stones in a king's crown,—and this confirms me in supposing that the previous sentences are only to be attributed to carelessness and looseness of thought. Otherwise we merely see a philosopher writing out his prejudices as they were taught him in his nursery, and repeating the excuse of a weak minded world for the errors and misery existing, instead of striving heroically to remove them. It is with such nonsense as this, that the announcement of man's true destiny of social harmony is opposed by theologians and philosophers, on the ground that all the evils existing are necessary to illustrate the goods existing, and that a state of harmony and true adaptation in all spheres would be a purely negative condition, where heroism must cease, because temptations to evil would no longer exist

It is "through the Word" that Eternal Time has created Ormusd and Ahriman, as well as all the inferior Genii. The Zend books make frequent mention of this. Its name is "I am." It is compared to one of the celestial birds which watch over the good of na-

to be overcome; goodness and happiness be no longer possible, from the absence of baseness and misery.

We must, then, again insist on the principle that all positive qualities exist not by virtue merely of any comparison, but as facts of specific relation or adaptation between the subjective and the objective sides of our life.

Goodness is the adaptation, and happiness the result of that adaptation, between man, or the complex of all affections, and those objects of nature, in all her spheres, which harmonize with these affections, and which are required to complete our being; between the appetites, and the aliments, of senses, intellect and heart.

Truth is the relation between the intellect and whatever it is capable of taking cognizance of, either material or passional; the intellect furnishing the subjective the object or affection, the objective half of the same adaptation.

Relation is twofold—between positives and negatives, and between contrasted positives.

Of the first class, let us take the relation of truth to falsehood. There is really no other falsehood than ignorance; viz., a boy, to escape a beating, tells his schoolmaster that he has been kept at home by his mother, when he was playing truant in the woods. This is only a falsehood relative to his master, who is ignorant of the facts—its interpretation in regard to the boy is simply, "I like to play, and I do not like to be flogged;" which are obvious truths. In like manner as falsehood is merely the ignorance of truth, so is sin but the absence of love to God, vice the absence of self-love, and crime the absence of love to the neighbor—if we consider them in their essence, and this is proved by the conditions of their cure.

But the evil effects of sin, vice, and crime, symbolized in the subversive creations of the material world—the lowest sphere, or that of ultimates—although mortal and transitory, suffice to impose on our senses, and deceive us into the idea that their passional causes are essential principles. This will be disproved to the mass of mankind, who are as yet incapable of entering the spiritual world of their own souls, only when all the subversive creations—the tigers, wolves, serpents, &c.—hostile and destructive and venomous types, disappear, simultaneously with the restoration of man to the love of God, to self-love, and to the love of the neighbor; which the social and natural conditions of association in the order of Passional series, (itself prompted by an influx of divine love and wisdom,) will generalize upon our earth.

Of the second class of relations between contrasted positives, is that of a man of nervous bilious to a woman of sanguine nervous temperament, which is often a beautiful affinity; the contrasted affinity of cream with strawberries, a gustative and visual harmony; in the sphere of psychical truths—the relation of human liberty with divine liberty, or of free will with destiny—in the conciliation

ture. "I make izeschne," says Zoroaster, "to the spirit of the excellent Word, which has the body of the Eorosh, brilliant with light, who sees from afar."

Activity, intelligence, providence, are the characters attributed to it.

of the will of man, obeying in a true social order the inspiration of attraction towards the attainment of Luxury Groups, Series, and Unity, the natural foci of the soul.

Two kinds of goodness—as a kind act, and a just act—contrast in harmonic relation.

There are harmonic contrasts of the social affections, viz., a marriage prompted by ardent love between individuals whose families are each strongly united within themselves, and are reciprocally sympathetic with those of the other family, and where these ties of affection are cemented by other contrasted harmonies of material interest and power.

Beauty is the material correspondence of Love—apprising the senses of the presence of those qualities which are in positive or harmonic adaptation to our souls. Ugliness results either from the absence of love, or from obstruction to its incarnation in material form. Disgusting sights, odors, and savors—horrid sounds and harsh contacts—warn us to avoid what is pernicious to us; and so far from rendering us more appreciative of the beautiful and lovely, they destroy our faculties, if we are long subjected to them.

Delights and pleasures, or harmonies of soul and sense, educate and discipline us to higher and intenser harmonies; while protracted suffering and despair render the mind dark and incredulous, freeze the heart, and dull the senses to the natural sources and avenues of pleasure and delight.

Happiness and misery become habits.

Miss Barrett has well expressed this in her poem, "The Cry of the Children," the children of the factory and the mine, who, by their unremitting, repugnant toil, become unfit for the natural pleasures of childhood:

Go out, children, from the mine and from the city—
 Sing out, children, as the little thrushes do—
 Pluck you handfuls of the meadow cowslips pretty—
 Laugh aloud to feel your fingers let them through!
 But they answer, "Are your cowslips of the meadows
 Like our weeds anear the mine?
 Leave us quiet in the dark of the coal shadows,
 From your pleasures fair and fine!
 For oh!" say the children, "we are weary,
 And we cannot run or leap—
 If we cared for any meadows, it were merely
 To lie down in them to sleep.
 Our knees tremble sorely in the stooping—
 We fall upon our faces trying to go;

The Izeschne teaches that this Word has preceded the creation of all beings. The pure, the holy, the quick Honover, it is Ormusd who speaks, O Sapetman Zoroaster; I tell you plainly, was before the heaven, before the waters, before the earth, before flocks and herds, before trees, before the fire son of Ormusd, before pure man, before the Dewes, the Kharfesters, (productions of the Dewes, as serpents, wolves, etc.,) before all the existing world, before all the goods, all the pure germs given by Ormusd.

And underneath our heavy eyelids drooping,
 The reddest flower would look as pale as snow.
 For all day long we drag our burden, tiring,
 Through the coal-dark under-ground—
 Or all day we drive the wheels of iron
 In the factories round and round."

Every organ grows and strengthens itself by its normal or harmonic action, which varies only within the range of contrasted positive adaptations, and is compromised in the integrity of its structure and the efficiency of its functions by all other relations either negative or subversive.

Thus by prolonged abstinence or starvation the stomach becomes unfit for the reception of food, which then acts as poison, unless of the most delicate character and quantity. Neither must we eat at any time indigestible substances, and get colics, in order to have the pleasure afterwards of an easy digestion.

Those who enjoy a high and buoyant health are by no means indebted to the contrasted impression of spells of illness, and if there are sometimes pleasant feelings attending convalescence from fevers, they are still inferior to the full vigor of unbroken health, and not really due to the previous sufferings at all, but only to the fact that in coincidence with those sufferings and organic struggles the body has cleansed itself of much impurity and obstruction, the causes of disease, so that it may be now a better organism of the spiritual life than before the illness. The confinement has besides allowed us time to invest accustomed objects with a charm of novelty, so that we return to them as from a distant place.

"It is at best," as Montaigne says, "a miserable remedy to owe one's health to sickness. This is a benefit which should be due not to our own misfortune but to our good judgment.

"Offences and afflictions," he continues, "never make me do anything except to curse them.

"Leave them for those who only wake up under the lash. My reason plays more delicately in prosperity, it is far more distracted and confused in digesting evils than pleasures.

"I see clearest in fine weather.

"Health admonishes me with more alacrity, also more usefully than disease.

The Word comes from the first principle, it is given by God. Ormusd, charged by the first principle to create the universe and to govern it, has received from this principle the Word, which, in his mouth, becomes a source of fecundity. I pronounce it continually, and in all its extent, says Ormusd, and abundance multiplies.

"I have best advanced towards reforming and regulating myself, when I have had something to enjoy."

If Swedenborg's statement of relation and contrast were true, a musician ought to perfect himself, not by studying and dwelling among the music of nature, and the harmonies of art produced by great masters, since these are all effects of the same positive harmonic character; considering that the harmony of sounds exists not in virtue of their specific adaptation to his ear, but by their relation to discordant noises, he ought to accustom himself to our vile street noises, keep the hinges of his door well rusted, and hire the most horrible organ grinders to diversify his hours of musical composition.

An architect should develop his ideas by the contemplation of the incoherent masses of houses in our towns and cities, blurring the landscape like a great grave-yard.

A painter should imitate those masters of the Dutch school who compel us to admire by their fidelity of representation, whatever is mean, vulgar, and disgusting in the hell of dirt, poverty, and coarse sensuality around him; he would then be in the happiest mood for representing the sublime and beautiful.

An epicure should prepare himself for a feast by tasting ordures. We should wear hair cloth next our skins in order to appreciate the luxury of fine linen. Perfumers should prepare their noses to detect the delicate aromas of flowers which they are to express and combine, by first smelling at sulphuretted hydrogen.

Love and Friendship would require alternate contrasts of jealousy or hatred, and the oppressor, or sycophant, would be nearest to true ambition and the recognition of the Divine hierarchy. We must have groped in wretched atheism in order to feel the presence of the Divine Spirit, to have soiled ourselves with every species of sin and misery in order to enjoy virtue and happiness. The only sense in which such views as these receive the sanction of experience, is in contemplating the dual movement of subversion and harmony for our race collectively, who have really passed through all sorts of falses and evils on their road to their harmonic destiny. The relation is that of antecedent and consequent—as illustrated in the necessary tuning of musical instruments preliminary to an orchestral performance. The necessity relates to the imperfect state of the instruments, not at all to the enjoyment of the music they are to produce.

Analogous phenomena are witnessed in the dirt and disorder connected with the operation of building, so opposite to the order and cleanness of the accomplished work.

Thus in natural processes; the formation of perfect crystals requires the disintegration and solution of their materials. The growth of a plant towards

Ormusd acts and exists only through the Word, which fills the whole capacity of his being. "I make izeschne," says Zoroaster, "to the intelligence of Ormusd, who possesses the excellent word. I make izeschne to the active spirit of Ormusd, who occupies himself with the excellent Word and executes it. I make izeschne to the

heaven requires the disintegration of the seed, and the incoherent protusion of radicles down into the ground.

Analysis precedes synthesis—this is the true statement of that relation at which Swedenborg blunders in the foregoing passages, but it is not the conditions of subversion and evil which may incidentally accompany this analysis which constitute here the essential feature.

The relative necessity of evil periods, whether for an individual or a race, is only a necessity for a work performed in them—a work good in itself, and to which the suffering and evil was a great hindrance.

Thus the development of science, art, and industry will advance the work of the incoherent periods, with incalculably greater rapidity under Phalansterian organization in the Passional Series, the essential destiny of our race, when the soul will first find itself at home upon the earth.

The most we can explain of evil is, that God is subject to the element of Time and the law of organic growth in his incarnations—that evil is incidental to the inertia of matter, and phenomenal of its resistance to the Divine Spirit during the struggle of incarnation.

"Mistake, and accident, and crime
Are but man's growth in Earth and Time,
And upward still life's spiral turns
To where the Love Eternal Burns."

Our despairing consciousness of sin and incompleteness, and our falsity to the Divine ideal, often present with us during these periods, has also its high use, since it causes us to throw ourselves more humbly and trustfully on a higher providence than our individual action, and when we are weakest then are we most ready to receive strength from above. This intermittent and valvular condition of our being and action, in which man appears like a spiritual water ram, must continue until the form or organization of society being completed according to the divine ideal, shall be the true body of God's incarnation in humanity. Society is the Spiritual reservoir and medium of Divine influx, which, when it is raised up to the height of the individual soul, and furnishes full satisfaction to its industrial and affectional desires, will thus give a free and uninterrupted channel to the Divine influx.

Cut off from these, man is sustained only by the mediation of that comforting spirit in which Christ fulfills his promise. It is the pivotal relation of the individual soul with its spiritual chief, and all true industrial and social relations must harmonize with this. At the same time this extends from the centre to the circumference of our life, and from the transcendent into the practical, only by the harmony of these external conditions, or co-ordination of the objective to the subjective sphere.

teague of Ormusd, who continually pronounces the excellent Word." Is this Word a new being, distinct from Eternal Time? Is it different in the first principle and in the second? Or is it only wisdom, mathematics, or law, the mode of *action* of the two principles, (Ormud, or Love, acting in Time,) and enabling him to ultimate his eternal ideas in organic structures? For the *word* cannot be taken in the sense received among men in respect to their mouth and ears and oral language.

Ormud thus teaches Zoroaster how, by means of the word, he had triumphed over the author of evil.

"The celestial Ormusd pronounced the Honover, I celestial operated, and the chief of evil was no longer.

He said among the Darvands, he said in the Douzakh, "I will not think good, I will not say it, I will not be intelligent, I will not submit myself, nor speak nor act. I renounce the law. My soul, which exists, does not know this law."* Then I pronounced the Honover, saying it is the desire of Ormusd. I made izeschne to the pure water which has been given pure. I practised the law of the Masdeiansans, and this Darondj, weak and powerless, turned back—he who is the author of evil, and who teaches evil. †

* How much Ahriman here seems like a truant school boy, or a forest outlaw, refusing those disciplines which are necessary to give harmonious expression to the inner in the outer life.

† The foregoing, translated from mystical phrase, signifies that love, the internal, spiritual, or passional principle, in its struggle to overcome and harmonize the disorders of matter, so as to gain for itself a true organic expression in created nature and her productions, must avail itself of the Word or mathematical law, to which matter is subject, and identify itself with this law and order, as Ormusd identifies his will with the Word, the Honover which he pronounces. It is then that disorder vanishes, and the Chief of Evil is no longer. We perceive, by the above passage, how Ahriman is identified with *ignorance*, and the confirmation of *ignorance* in *obstinate prejudice*; he "*will not be intelligent*," and as soon as intelligence is introduced by the Word, he disappears as darkness before light. Familiar illustrations of this acceptance of mathematical forms by the passional and harmonic principle are afforded by the exercises of music, dancing, the operation of machinery, &c.

Happiness, the desire of man and the intention of God, is, in all the spheres of its attainment, an art, a science, a high discipline, to be acquired and conquered in the order and external correspondence of each passion or inherent desire of the soul, and in that modulation and distribution of all, in varied action and possession, which is necessary to their equilibrium, health, and renovated energy.

The conditions proposed to Ahriman were to pronounce the Word of Ormusd, with the Havan, the Soucoupes, and the Hom. It is I who, by this Word, increase the Behescht, says Ormusd.

Nature gives us the wild germ of happiness, in the buoyant animal spirits of healthy childhood, just as she gives us musical ears and voices, and limbs capable of graceful motions. But musical ears and voices do not constitute us musicians, nor well-made legs good dancers; neither are health and noble passions sufficient for our happiness, without the order and art which are taught in the movements of the passional series, which is the Word, or divine mathematics, adapted to human society; the geometry of the passions, as the notes are the geometry of music, and the figures of the dance the geometry of harmonious motion. Thus the Word made flesh in Jesus Christ is significant of an organic structure and balance of temperament so perfect, that the divine life might flow freely through it, and the internal be expressed and manifest in the external man. He is, then, the potential type of a divine humanity, and pivot of the affinities of spiritual groups.

COSMOGONY.

DURING the first 3000 years in which Ormusd operated, were created a hierarchy of Genii and spirits, destined to assist him in the management of the universe. Among the first were Bahman, whose province was the animal kingdom, and who was supposed to dispense the heavenly (atmospheric?) influences; Ardibehecht, presiding over fire; Shahrivar over metals, and Sapendomad, the female genius of the earth, seconded by Zahm; Ized, charged with the care of the earth as a human habitation, producing trees, &c.; Khordad, giving pleasures and intelligence, and causing the waters to flow; Amenidad, multiplying grains, &c.

In opposition to these, Ahriman creates six evil genii, also a sort of dark fire-fever principle. After these (Amschaspands, good productions,) Ormusd produced the revolving heaven, distinguished from the fixed heaven in which it is located.

The constellations of the Zodiac represented twelve dwellings, inhabited by innumerable stars. The stars were as soldiers who fought for the world under three different bodies. (Origin of Astrology.)

The distribution of heaven was finished in forty-five days, water was made in sixty, and the earth superposed; the earth was arranged in seventy-five; trees in thirty; animals in eighty, and man in seventy-five. Total, 365 days.

In commemoration of these, six feasts, called Gahanbars, were established.

Fire, son of Ormusd, was also created, the imperfect representative of the original fire (electricity?) which animates all beings, forms their mutual relations, and which was, at first, a principle of union between Ormusd and Eternal Time. Next, inferior Genii, to whom was entrusted a portion of the universe.

The twelve months of the year, 30 days of the month, and the elements, had each their tutelary genius.

Serosch was lieutenant, or vice-president of Ormusd on earth, and

Bahman in heaven. The female genii were so considered from the relation of their functions to women, or to the reception and parturition of germs by the earth.

Next in order to these were the Ferouers, divine ideals and prototypes of character, who were afterwards to enter into the constitution of the souls of men and animals. The Zend-avesta, vol. ii. p. 261, thus speaks of them :

These living very active beings, the pure, strong, and excellent Ferouers of the holy ones of the celestial law, who are great, this celestial people whom the Being absorbed in excellence (Ormud) has given against the sin of the being concealed in crime (Ahriman.)

If I had not created on high the strong Ferouers of the holy ones, says Ormud, then the Daroudj, concealed in crime, would have gnawed through heaven and earth.

The Ferouers are the first models of beings. Every rational and created substance has a Ferouer. I make izeschne, says Zoroaster, to all these Ferouers, who have been created at the beginning. Those of quadrupeds, birds and fish, were called Goshoroun, (instincts?) which watched over their preservation.

Heaven and earth, men and animals, have all been created in favor of the Ferouers, and nature exists for and through them, though assailed and besieged by the evil principle.

Force, grandeur, lustre, pleasures, tell it and repeat it, O Sapetman Zoroaster, owe their origin to the Ferouers of the holy, the strong, and the well armed. I have been to their assistance, says Ormud; I have borne on high the strong Ferouers of the Saints, and thence proceed their light, their glory, their lustre.

I preserve the heavens and all nature for the glory and lustre of the Ferouers; they bless it, and it continues to exist. The Ferouers, placed above the abundant waters, are employed in blessing them, and cause them to flow. Of all Ferouers, the most precious are those of the law of Iran and of Zoroaster. I tell you clearly, says Ormud, that had there not been from the beginning of the world some one like thee, executing my word, pure in his thoughts, in his words, the world would now be at its end. I make izeschne, he says elsewhere, to the pure, to the holy Ferouer of Sapetman Zoroaster, first in the thought of Ormud, to whose ear He has spoken instruction, and whom He has formed with grandeur amid the provinces of Iran.

The good genii and beings submitted to them having been created, a perpetual peace and harmony reigned in the world of Ormud,

which Ahriman only could disturb. The year seemed a perpetual day, and the change of seasons did not desolate the face of the earth. It was the creation of man which aroused the jealousy of Ahriman, and impelled him to upset the world.

The Ferouers of men were filled with joy at the order which united the different parts of nature. Ormusd proposed to them then to descend upon earth, saying to them—what great advantages you will derive from existing in the bodies which I will give you in the world!*

Combat then the Daroudjs, cause them to disappear. At the end I will establish you in your first estate. You shall be happy. In the end I will replace you in the world. You shall be immortal, without old age, without evil. I will always protect you against the enemy.

The Parsee works relate on this subject, that when Ormusd wished to send into the world fire, animals and man, each of these beings

*The advantages of bodies are certainly not very obvious to us during the periods of disorder, when wants so far outnumber satisfactions, and especially in the life of civilized cities, whose discordant noises, villanous smells, painful and humiliating spectacles of a maddened and degraded humanity, excluded from the sanative influences of free nature, render a walk along our crowded thoroughfares equivalent to a fit of acute neuralgia, to any refined and appreciative organization, and turn those suggestions from the senses to the intellect and affections, which ought to be sources of wisdom and delight, into tortures.

Nay, in this vicious circle of things, where ruin awaits man in every direction, he ceases even to heed those salutary pains which were intended to warn him of the presence of hurtful things, and urge him to escape destruction. When the accumulated force of these protests of organic instinct against the false medium, amounts to actual disease; instead of quitting or changing the false sphere and habits, he seeks to suppress the warning symptoms by fresh outrages against his instinct, by taking nauseous poisons into his stomach, or destroying portions of his skin with external irritants. It is thus that bodies have become the heaviest curses to us, and that we sigh for a day of release.

But this results entirely from a misconception of our destiny, which is not simple but compound, and embraces the harmonies of the senses as well as those of the intellect and affections, of the world around us as well as the world within us. We may be convinced of the superiority of those delights possible to the sound mind in the sound body over those which are simply spiritual, by comparing our happiest dreams with those intenser waking hours which life knows, though seldom. It is the combined harmony of soul and sense, of the inward and the outward life, that raises man to that enthusiasm of happiness destined by his Creator.

represented to him what it would have to suffer from Ahriman and his adherents.

But Ormúsd showed them the course of events, and in what manner, by a chain of circumstances, he was in the end to deliver them from the oppression of the evil genii, adding that they would thus contribute to the ruin of his enemy. He then promised them his protection, and they appeared on the earth.* Afterwards the Ferouer of man, continues the Boun Dehesch, protected by the intelligence which knows all against the Daroudjs of Ahriman, came into the world and appeared there.

At the end of the appointed time, delivered from its enemy, it will be re-established in happiness; at the renewal of bodies, and during the continual duration of beings.†

*To the disembodied spirits, all these matters may have been pure calculations, as when one lying awake in the morning revolves his plans. The incidents and ideais of days, weeks, months, pass before him with marvelous rapidity and lucid connection, but as soon as he rises, the picture fades. Thus when souls are born into bodies, the ideal, in becoming the actual, loses its extended consciousness of the future, and becomes only a blind instinctual impulse. It is now no longer calculation, but enterprise, which carries the day, and faith, faith in the organic over-ruling Providence, is the supreme good. Let each work heartily where he finds himself, relying on the convictions which have first induced his soul to appear there, and keep alive by prayer and labor his original sympathy with Deity.

† Let us farther illustrate this beautiful conception by comparing with it those of modern poets. The first is a poem from an old Democratic Review.

Can imperfection from perfection spring?
Can God make ought defective?

Creation's dawn broke o'er the earth,
And spirits from on high had birth;
Amid the chaos of a world,
Bright wings and angel hopes were furled,
And human life began below
A famished growth, 'mid wants and wo;
For darkened in his new abode,
Man dimly sees his being's good.
Enwrapped in clay, the spirit's eye
Sees not its own infinity,
But blindly strives, weak and alone,
For all to work, for all atone:
The angel heart still urges on
To seek the light around the throne,

Where glows the central Heavenly Sun
And pours its living radiance down.

But Time is sad, and dark, and cold,
And strength is weak and youth is old,
For light and heat beam from afar—
Heaven's paling sun seems but a star;
And hearts are withered here on earth,
Who had above Archangel birth;
So pure, so true, that they were given
To make the dull dead earth a heaven.

And they have wrought with earnest pain;
Life, sad or bright, was ne'er in vain.
The smallest worm that crawls the sod
Hath useful being. God is God—
Mistake, and accident, and crime,
Are but man's growth in earth and time,
And upward still life's spiral turns
To where the love eternal burns.

The second is from Wordsworth's "Intimations of Immortality:"

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy;
But he beholds the light and whence it flows,
He sees it in his joy;
The Youth who daily farther from the East
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended.
At length the Man perceives it die away
And fade into the light of common day.

O joy! that in our embers
Is something that doth live,
That nature yet remembers
What was so fugitive!

The thought of our past years in me doth breed
 Perpetual benediction; not, indeed,
 For that which is most worthy to be blest,
 Delight and liberty, the simple creed
 Of Childhood, whether busy or at rest,
 With new-fledged hope still fluttering in his breast.
 Not for these I raise
 The song of thanks and praise;
 But for those obstinate questionings
 Of sense and outward things,
 Fallings from us, vanishings;
 Blank misgivings of a Creature
 Moving about in worlds not realized,
 High instincts before which our mortal nature
 Did tremble like a guilty thing surprised;
 But for those first affections,
 Those shadowy recollections
 Which, be they what they may,
 Are yet the fountain light of all our day,
 Uphold us, cherish, and have power to make
 Our noisy years seem moments in the being
 Of the eternal Silence; truths that wake,
 To perish never;
 Which neither listlessness nor mad endeavor,
 Nor Man nor Boy,
 Nor all that is at enmity with joy,
 Can utterly abolish or destroy!
 Hence, in a season of calm weather,
 Though inland far we be,
 Our souls have sight of that immortal sea
 Which brought us hither,
 Can in a moment travel thither,
 And see the children sport upon the shore,
 And hear the mighty waters rolling evermore.

CREATION CONTINUED.

AFTER THE FEROUERS, MENTION IS MADE OF THE EXCELLENT BULL CREATED BEFORE MAN.

AFTER the creation of the good beings, the Dews all come to Ahriman, and advise him to arise and make war upon Ormusd and his creatures. Ahriman reviews them twice, but is not satisfied. He is however persuaded by the Darvand Dje, who says, how many ills I shall pour upon the pure man and on the laboring ox! They cannot live after what I shall do to them. I will corrupt their light, I will mingle with the fire, with the water, the trees, with all that Ormusd does and all that he will do.*

The Darvand Dje obtains from Ahriman the form of a youth, and the invasion commences by the destruction of the Bull which they were to wound in the breast, as well as Caiomorrh, who was to issue from the Bull. The Bull fell slain by the Dews, and with his last breath besought protection for the animals that were to issue from his body. The Boun Dehesch records that as the Bull dies, Caiomorrh, the man, issues from his right fore leg, and afterwards Goshoroun (the tutelar genius or instinct of the inferior animals) from his left leg, and stands by his corpse. Uttering to Ormusd a cry as loud as the shout of a thousand men, he complains bitterly, "What chief have you established over the Earth? Ahriman will destroy the earth. Is that the man, seeing Caiomorrh, whom you have promised should appear?" "The Bull," replies Ormusd, "is dead

* See New Testament, Matthew, ch. 13, v. 24.

The kingdom of heaven is likened unto a man which sowed good seed in his field;

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares?

He said unto them: an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

of the evil which the Dews have poured upon him, but this man is reserved for an earth, for a time when Ahriman can no longer exert his violence." It was to persuade Goshoroun to take care of the animals, that Ormusd thus spoke to him. The Zend-avesta thus mentions the complaints of Goshoroun.

Goshoroun wept before you Ormusd, says Zoroaster in his *izeschne*, crying, what word shall I utter, how defend myself from Eschem the violent, foul, impure?

"Teach me what care I should take, I have no other protector than thou Ormusd. Now instruct me, O pure protector."

He next addresses himself to Ardibehescht, who tells him that the life of animals must depend on the conduct of men. If, O thou who art pure, man issued from thy leg is just, I will cause the soul of the herds to live.*

I who am Ormusd,† I will give them in great number.

"It is thus for man," replies Goshoroun, afflicted, "for man who is their chief, to pronounce on them the blessings which may help them, thus that he will be pure."‡ Goshoroun then goes to the heaven of the fixed stars, to that of the Sun and to that of the Moon. In the last he leaves in trust the seed of the Bull, from which, says Zoroaster, animals of many species have sprung. Ormusd afterwards shows to Goshoroun the soul, Ferouer, of Zoroaster, and says I will

* "If, O thou who art pure"—elsewhere—"the excellent Bull," "the pure and luminous Bull." It is important to remark that this Bull, in which the oriental idea generalized the collective animal life of our planet, both instinctual (Goshoroun) and intellectual (Caiomorrh), was considered *essentially good*.

The essential godness of instinct has not been contested.

† It would thus appear that Ardibehescht and the other presiding genii before mentioned are but other names for Ormusd acting in a certain sphere and direction.

‡ What can be more touching, more sublime than this prophetic reluctance, when in the cry of Goshoroun the unborn races of animals reproach man, on whom their destiny depends, with the part he is about to commence towards them—man, who still unconscious of his rank and title, Sovereign of nature through the power of love, has acted the tyrant, the robber, the exterminating foe, and who has degraded, vitiated, and enfeebled the few creatures which he has attached to him, the dog only excepted—man the cannibal, who has renounced the purer ties of affection, instinct, and living uses, which sympathy develops in his humbler fellow-creatures, for the vile satisfaction of gluttony, to eat their slain carcasses. Yet through the influence of truer and purer souls, more happily inspired, the human and animal races will together attain their true destiny.

give him to the world, that he may teach men to preserve themselves from evil. Goshoroun now joyfully consents to take charge of the animals. What I desire then, he says, is that man should be worthy of the Behescht, that he now do the good from his heart, that the germ of man may multiply and his body be great. It is good that I wish to show on him. I have said in heaven at the beginning, when there was yet no night, that it was necessary to be pure in thought, word, and action. Goshoroun afterwards declares that the death of the Bull (origin of sacrificial rites), and the conveyance of his seed to the heavens, were connected with the general welfare of nature, and with the conversion of Ahriman. (Sacrifice of instinct to intellectual and moral development.) From the tail and marrow of the Bull came fifty-five species of plants bearing grain, and twelve species of salutary trees, which multiplied on the earth to the number of 100,000.

From its horns came fruits: from its blood the grape. All trees came thus from the body of the bull, having yet neither bark, thorns, nor maleficent qualities.*

Ormusd placed the seeds of all plants in a great river, and two birds were charged to disseminate them over the globe.

Of the Bull's germ, purified by the light of the moon, Ormusd formed bodies—two bulls, pure animals—male and female, whence have sprung all the pure animals, to the number of 282 or 292. The first bull is the principle of all instinctual animals; the human race, also, spring from it. Invoke, says Zoroaster, the Sublime Bull, who *causes* the grass to grow abundantly, the Bull created pure, who has given being to pure man.†

* Here again we have the assertion of primal and essential goodness. Before the period of disorder and conflict, no weapons offensive or defensive were needed. By their rough bark and thorns, useless to all vital functions, trees merely protect themselves against animal aggressions and the severity of weather. The maleficent qualities of many plants which render them in relation to man vegetable types of his various diseases, could not exist anterior to the disorders and perversions of that passional principle, of which both the disease and the poisonous properties of the plant in its subversive adaptation to the cure of the disease, are at once representative symbols.

Some plants by culture lose their thorns and even their poisonous qualities. Processes of culture with which we are yet unacquainted may enable us to complete this work in the whole vegetable kingdom.

† The Bull corresponds to the constellation Taurus, in its ascendant during the month of April, when the vernal life of the year revives in plants and animals.

The first man, Caiomorrh, was formed lustrous white, with eyes turning upwards, his body was composed of fire, water, earth, and air. Ormusd joined with it an immortal soul, and man was formed.

The soul, says Ormusd, is created pure and immortal.

The nature of all souls is the same, according to the Parsee theology.

Man was considered in five aspects: Animal life, intellect, practical judgment, conscience, and the Ferouer, or common centre of spiritual and organic reception, and fountain of power to the concrete being, whose anatomical correspondence is found in the solar plexus and epigastrium

The Djan, or animal life, preserves the force of the body, and the harmony of its parts.

It is considered as a light exhalation, proceeding from the heart: is strongest in the sanguine temperament.

The Boe gives intelligent discernment, as in the intellectual man, conversant with ideas and matters external to our personality.

The Rouan protects us from evil, teaching us internally what we must say or not say, do or not do. A moral or social intuition.

The Akho constantly warns the body, and the Rouan (judgment) of the good to be done and the evil to be avoided. When the passions would rule blindly, and the senses revolt against reason, and the Dews try to deceive the Boe and the Rouan, (intellect and judgment,) the Akho instructs, urges, makes itself felt, recalls by an interior voice, represents the result of sin, and the resurrection.

The Ferouer discriminates what is good to be self-appropriated, as in eating.*

* Thus, by an apparent contact of extremes, we find the highest spiritual principle engaged in the most material of functions. How could it be more forcibly expressed, that the essence of virtue is the true incarnation of the soul, through obedience to the natural and primordial adaptations between each being and its appropriate sphere—in its relations with the food, water, air, &c., which form and sustain its peculiar type of existence. The incarnation or expression in a vigorous and beautiful body was precisely the purpose for which the Ferouer came upon earth; consequently, we are not surprised to find it putting on the cook's apron, or presiding at the distributions of the table.

In fact, the most important reform or salutary tendency to regain lost instincts, through conformity with scientific appreciations, which has been attempted in modern times, is that of diet, and the education of the conscience to recognize divine law and religion in those practices which give organic sanity. St. Simon and his doctrines of the réhabilitation de la matière—Fourier,

The Boe, Rouan, and Ferouer, all together, are responsible for human conduct : if good, they go to heaven ; if bad, to hell. These metaphysical distinctions are not considered to impair the doctrine of the soul's unity.

The two agents, or impulses, tending to good and to evil, are not regarded as distinct souls, nor do they at all impair individual responsibility.*

in that harmonious blending of soul and sense which he discloses in his sublime discoveries of our social future—Combe and the phrenologists, in their dry demonstrative fashion—Priessnitz, Rausse, and other apostles of the water-cure—Graham and that peculiar class of physiologists who have agitated the New England mind—all, in their different spheres, do homage to the Ferouer, with Pythagoras of old. Sue, in that adorable conception, his Adrienne de Cardoville, speaks thus :—“She understood not this absolute separation of the body from the soul, which supposes that one shares not the sins of the other. From the very fact even that she had the religion of the senses, and that she refined and venerated them as a divine and adorable manifestation, Adrienne entertained on the subject of the senses scruples, delicacies, and extraordinary and invincible repugnances, wholly unknown to those austere spiritualists, and to those ascetic prudes, who, under the pretence of the vileness, the worthlessness of nature, regard the deviations from its laws as of little consequence, and treat it as dirt, in order to prove all the contempt they feel for it.”

We have heard already how the Ferouer, or pre-existent soul, weighed and discussed the question of its incarnation. Once concrete in a body, its true expression and incarnation require that it should accept and obey those mathematical laws to which matter is subject, and specifically those of the human organic structure, as the only common term between spirit and matter, by which God acts on the natural universe, and each of us controls his body or microcosm in that order out of which there is no true liberty, but only disease and ruin.

A daily supply of food being necessary to our lives, and a specific relation of qualities and quantity obtaining between this food and the integrity of life ; we find in the stomach and viscera, to which the solar plexus is distributed, the fountain of power ; from them arises that consciousness of well or ill being, which not only constitutes our physical happiness or misery, but gives or withholds, purifies or vitiates the medium of our social relations. The state of the digestive viscera, and the appropriation of food specifically adapted to them in quality and quantity, constitutes then one of the integral aspects of our existence ; our failure, or success, in the attainment of the present life, hangs as much on this as on our intellect, sound judgment, or our moral integrity, in those relations to which the terms right and wrong, good and evil, have been hitherto exclusively applied.

* Responsibility is a fact of observation. All relations established between one being and others have their basis in the essence and internal structure of

He, says Zoroaster, who seats himself with the Dew or with the votary of the Dews, who opens his mouth with them, tears himself as the dog tears the wolf.

The Magi do not enter into much discussion concerning free will, and the nature of good and evil. "What is good," they say, "in itself, is good before God and his creatures, and what is evil in itself, is so before God and before man.* The mixture of evil with good

each, and cannot be violated without a corresponding internal disorder and evil accruing to the aggressor. Whatever be the impulse, the result of a fact is about the same—a man breaks his leg or neck equally whether he falls off a high tower by accident, or is thrown off or jumps off, or whatever may have been his motive in jumping off. The relation of gravity has been violated, that is the essential fact, and the body must suffer accordingly, because its structure has not been calculated to withstand such shocks. Ignorance and accident are not admissible pleas in the court of nature, nor is she careful to distinguish, in social discords, which party is most to blame—wherefore, Christ says, agree with thine adversary quickly while thou art in the way with him.

* Here, as elsewhere, we observe in the spirit of this religion the emphatic assertion of the supremacy of man's intuition over his logical or intellectual processes, as the guide to truth. "This is so"—why? "Because my soul tells me that it is so." I feel, therefore, I am. This doctrine is sustained by the physiological analogy of the viscera and sympathetic nerve, and their relation to the brain and the functions of intellection and locomotion. The viscera and sympathetic ganglia are the fountains of instinct and passion, the brain is their agent, and the faculties of the intellect are the senses and limbs of the passions. Hence man becomes wretched and insane, whenever, from false habits of education or other external impulses which his central life is not strong enough to resist, he acts otherwise than from internal promptings. This may be illustrated by the simplest occasion, as that of eating, which, in the natural and healthy order, originates in the internal passional state of the organism which we call hunger, and whose objects the Ferouer was considered to discriminate through the senses acting in harmony with the stomach. Food appropriated under such conditions is wholesome and nourishing. If, on the contrary, the same food is taken without the internal adaptation expressed in the passional demand of hunger and discriminative taste approving it, as from compliance with etiquette or other external reasons; it becomes immediately an evil or cause of disorder to the stomach and system. *

It is the same with all other actions as with eating. They are good and salutary to the being performing them, if they spring from an essential attraction or internal consciousness of their fitness, and they are evil and causes of disorder if they are performed from external or incidental attractions, from the impulse of forces which throw us off of our own centre of life; and this is so because God is to every individual the centre of life, and the will of God

had no place in Caiomorrh, the first man, who was made for life eternal,* and a special genius appointed to watch over him. All men have likewise a tutelary spirit defending them against the productions of the evil principle. † But Ormusd, foreseeing that man could not resist the efforts of Ahriman, gave to him the name Gneimerethro, signifying mortal life, in distinction from that of Amschaspands, immortal, excellent. Before creating Caiomorrh, Ormusd had produced a water called Khei, with which he anointed him, and which rendered him young and beautiful as a youth of 15.‡

Man saw the world, obscured as through a black night, and the earth burned by the Kharfesters. (Evil productions.)

Ahriman, accompanied by Astomad, father of death, and a thousand other Dews, threw himself upon the pure Caiomorrh, but they could not then prevail.

The enemy of nature approached fire and mingled with it smoke and darkness.

Seconded by the Dews, he assaulted heaven. Ormusd and the genii, together with the stars, fought with Ahriman and his productions for ninety days and nights.

The conquered Dews were precipitated into hell (douzakh.) Several of the evil genii had formerly been attached to the heavens of the

reaches him in the form of intuition, of which the visceral ganglia are the organic fountains. See, for farther proof on this subject, the works of the physiologist Bichat—on life and death—and elsewhere.

* Observe that Caiomorrh, the human ideal, type of the collective man, or human race, is essentially good and immortal, like the other Amschaspands. But individual men are mortal, and their pledge of a future life is derived entirely from their relation to their race, whose identical type or ideal is reproduced like that of other animals and plants in successive generations and resurrections, from the womb of the great earth-life impregnated by the solar ray.

† This is the same as the Dæmon of Socrates, and with the assertion of Swedenborg and other persons, either natural or artificially clairvoyants, who have seen themselves and others accompanied by guardian spirits, whose suggestions are felt by man as intuitions, and supposed to originate in himself.

‡ How curious to observe the fantastic forms in which the intuition of a great natural truth, such as that of the sanative and renovating power of water, manifests itself in all ages and nations. Did De Soto and his companions, in their chivalric wanderings through Florida and our Southwest, in search of the fountain of eternal youth, suspect that their dream was the same with that of the old Magian Khei? Or would either they or the Magians been prepared to find in the hands of a peasant at Græfenberg the practical solution of their symbolic idea.

seven planets and-charged with its revolutions. The earth succored the Izeds, so that Ahriman could have no more power over them.

Soon, from the midst of hell, the evil principle perceived the earth and appeared there.

He mixed himself everywhere, seeking to do evil and to discharge his fury on the productions with which Ormusd had enriched the earth. Caiomorrh died overwhelmed with these evils. His seed, purified by the light of the sun, (as that of the bull had been by the light of the moon,) was confided to Nerioseugh, one of the genii, who presided over fire, and to Sapendomad, genius of the earth. After eighty years, there sprang from the seed a plant representing two human bodies, which bore fruits representing ten species of men. The twin bodies became Meschia and Meschiane, male and female, parents of the human race. The name signifies mortal, from maschi, death.

In all this it must be remembered that Zoroaster only formulized the crude traditions and popular fables which had preoccupied the oriental mind.

GOOD AND EVIL PRINCIPLES.

CONSEQUENCES OF THE COMBAT OF THE TWO PEOPLES OR ORDERS OF BEINGS PRODUCED BY THE GOOD AND EVIL PRINCIPLES.

MESCHIA and Meschiane were created to be happy: they were so, and the purity of their souls should have preserved them in this state.* But the master of evil, seeing that the death of the Bull and that of Caimorrh had not diminished the power of Ormusd, sought to corrupt the new creatures of his hand, and to render them guilty in the eyes of Ormusd, by influencing them to ascribe the creation to him and not to Ormusd. In allusion to this, Ormusd says, in another place: "If Meschia had made izeschne in naming me, as izeschne is made to the Izeds in naming them, when the time of man created pure should have arrived, the soul, created pure and immortal, would have at once attained the abodes of bliss." †

* Healthy, and reposing in the strength of their unbroken instincts—acting spontaneously from the attractions profusely nourished by a beneficent Eden earth—to love and to be happy, was with them the same as to exist.

We perceive that the horrible and preposterous idea of a Supreme Being requiring from his creatures, as the proof of their allegiance, living sacrifices, blood, tortures, and self-crucifixion, did not occur to the primitive men.

† The term Ized, commonly applied to angels, secondary, and ministering spirits, beings to whom we are to make izeschne, address prayers accompanied with gracious actions, makes in the plural Iezdan, which is one of the names of God, thus showing, in the very construction of the Persian language, some conception of the Serial Order in the life of the Divine Being. Some of the Izeds enumerated are—Adir, connected in its derivation with the Zend word Athri, fire—Aban, with Apo, water—Khorshid, significant of brilliant light—Mah, connected with the moon—Tyr, which runs—Goshoroun, soul of Bull—Meher, blood, justice, kindness—Serosch, the pure—Rashne Zast, the just—Farvardin, souls of the law—Behram, the victorious—Ram, desirable pleasures—Vad, the wind spirit—Asman, the heaven—Zemin, the earth-genius; and many others.

Man, in order to make izeschne to Ormusd in naming him, as to the Izeds in naming them, must look through nature and the revealed law up to nature's God, the source and fountain of inspiration to all men of all ages. The mere

The distribution of the waters over the earth is ascribed to the genii who were combatted by the Sharfesters. The latter, though vanquished, infected the greater part of the waters with salt and bitter. The evil principle filled nature with Daroudjs, appearing in the forms of serpents, wolves, toads; even in those of men and monsters of both sexes. It corrupted the air, placed in trees maleficent properties, and afflicted the earth by the evils produced at the change of seasons.*

naturalist and man of industry and of practical science, and the mere Scribe Pharisee, doctor and slave of the law, are here alike condemned as insufficient; and while Ormusd approves our scientific, industrial, and poetic reverence for natural powers and scriptural revelation, he requires of us, as the condition of our salvation by the unison of our souls and loves with him, that we should never give way to that weakness, stupidity, inertia of matter, which stops at the symbol, the inferior and fragmentary expression of his power.

* The destructive venomous and hideous creatures of our present vegetable and animal kingdom, find earnest defenders among the philosophers, theologians, and physicians, who, once fairly bewildered in the vicious circle of evils, have fine work in showing how providentially they devour each other. They prove that the cockroach is a great friend in the house, because it devours the bed-bug; and the ant, because it devours the cockroach: the spider, because it rids us of flies and gnats; and the toad, in eating grubworms and garden vermin, atones for its unsightly presence. Thus of the crocodile and alligator, whose havoc among the fishes protect our southern river shores from stench.

Doubtless there is here compensation, and equilibrium of population with sustenance attained by destruction and torments, but is this the only sort of equilibrium possible? The primitive Sun worshipers, as we perceive, instinctively refused to ascribe these horrors to a beneficent Providence; in his relations with his creatures, the intuition of their hearts taught them that He was always and only Love, Intelligent Love, whose productions must harmonize with each other, and with man, the chief of mortal creatures.

It was not then to Ormusd or to the Sun, either spiritual or material, that they ascribed the vicious creation, but to Ahriman, the evil principle, and whose forces are convertible to the service of Ormusd and of his creatures, at the resurrection or grand triumph, when, after long struggle, God, acting through the Sun and through man, shall have with their assistance transformed the vicious spheres presented by the earth; swamps, and deserts, frozen and torrid regions; and reduced these hells with their correspondents in the false societies into order and adaptation to harmonic life; when the true incarnation will replace the false, and bodies be no longer an obstruction and torment, but a condition of beatific development to the souls connected with them. *See note to Chateaubriand, in my work on Harmonies of Nature.*

Meschia and Meschiane, after their sin, covered themselves with black garments.*

Ahriman continued to tempt and deceive them, sometimes in form of a white goat offering them milk, at another by fruits, and at last attained to deprive them of all their advantages.† They then became hunters, and eat the flesh of beasts, and clothed themselves with their skins, and *built dwellings without praising God.*‡

* Black being the color of darkness, absorbing all the luminous rays, was in symbolic correspondence with the spiritual darkness which now enshrouded their souls. They were averted from the love and intelligence of God, they must then wear in correspondence the color expressive of the privation or absence of the Solar ray, and the opposite of white, the light color, in which all the other colors blend, as the harmonic passions or natural and human sympathies are blended in the religious sentiment, or love and faith in the Lord.

But in this very correspondence, we perceive their interior sense of the divine presence whence they averted themselves, and whose memory remains to embitter remorse, to revive hope, and to germinate as a seed of happier destinies.

† Their advantages consisted, in the marriage of the spiritual with the material life, that they might be the chief agents of that incarnation, in which matter tends continually to become spiritualized, lucid, and active. When man yields to the sensual principle, and fails to subordinate it to the ministry of the spiritual, his peculiar advantages are lost.

‡ Having outraged the instincts of harmony, and relations of affection towards their humbler fellow-creatures, by violence, treachery, and gluttony, connected with killing and eating beasts; they had degraded and materialized their souls, so that they no longer felt in their action that a divine spiritual force was acting through them, no longer were conscious how their immediate attainment or object was bound in a circle of uses and spiritualized principles, with the infinite universe. This, which was at first all intuition, had now to be revived in the mind and heart of man through painful centuries, by the elaboration of the natural sciences, of mathematics and poetry.

Newton, La Place, St. Pierre, Byron, Wordsworth, Shelley, Tennyson, Goethe, Emerson, are our prophets of this order of religious truths, through which man re-ascends from the animal into the spiritual sphere of his being. Byron thus chants this blending of the finite with the infinite, of human with stellar life, and his sympathy with the Earth Soul.

Ye stars which are the poetry of heaven
 If in your bright leaves we would read the fate
 Of men and empires,—'tis to be forgiven,
 That in our aspirations to be great,

The Dews became stronger and sowed between them discord and envy: they struck each other, and separated. Ahriman then per-

Our destinies o'erleap their mortal state,
 And claim a kindred with you; for ye are
 A beauty and a mystery, and create
 In us such love and reverence from afar,
 That fortune, fame, power, life, have named themselves a star.

All heaven and earth are still, though not in sleep,
 But breathless, as we grow when feeling most,
 And silent as we stand in thoughts too deep:—
 All heaven and earth are still: from the high host
 Of stars, to the lulled lake and mountain coast,
 All is concentered in a life intense,
 Where not a beam, nor air, nor leaf is lost
 But hath a part of being, and a sense
 Of that which is of all creator and defence.

Then stirs the feeling infinite, so felt
 In solitude where we are least alone;
 A truth which through our being then doth melt
 And purifies from self: it is a tone
 The soul and source of music, which makes known
 Eternal harmony, and sheds a charm
 Like to the fabled Cytherea's zone,
 Blending all things with beauty; 'twould disarm
 The spectre Death, had he substantial power to harm.

Not vainly did the early Persian make
 His altar the high places, and the peak
 Of earth o'ergazing mountains, and thus take
 A fit and unvalled temple, there to seek
 The spirit, in whose honor shrines are weak
 Upreared of human hands. Come and compare
 Columns and idol dwellings, Goth or Greek,
 With nature's realm of worship, earth and air,
 Nor fix on fond abodes to circumscribe thy prayer!

We have seen that the first high priest and social chief of the Magian traditions girded the Evanguin on high ranges of mountains. Now, if the instincts of the first men and the poets speak truly on this matter, in regard to temples and churches, it may well be said that we build our dwellings without praising God, either in the work or its result. Certainly God is very strangely

suaded them to sacrifice to the Dews.* They ceased to feel that they were human, and they did not see each other for fifty winters.†

From their union afterwards sprang different couples. Twenty-five species in all are counted to have sprung from the seed of Caio-morrh, Frevak, a descendant of Meschia, producing fifteen varieties.

Ormusd did not abandon his creatures, but turned against his rival his own weapons. Thus the cold produced by Ahriman, destroyed the Kharfesters, and heat concentrated in the earth, gave birth to stronger plants. The darkness marked the period of repose. I make izeschne, says Zoroaster, to sleep, given by Ormusd for the

praised in those splendid churches of New York, which own and draw annual rents from grog shops and houses of ill-fame.

I suppose that our western log rollings, where the friendly neighborhood assembles to help a new comer build his log house, is the heartiest, most spontaneous, most social, and most religious sort of house building that is done anywhere, and the least degraded by considerations of simple material interests.

The mason and carpenter who sell their work, the capitalist who drives his sordid bargains with the workman on one side, and the tenant on the other, build dwellings without love, without devotion, without praising God. The degenerate citizen, whose comforts are purchased at the sacrifice of his fellowship with nature and her elements, of health and hardihood; who excludes the sunshine and the starlight, for stoves and flues and lamps, and forgets bird and breeze and flowing water, in the tricks of his shop-trade, builds dwellings and inhabits them without praising God.

Hence, strife and slander, crime and social misery as happened to Meschia and Meschiane, and will be the lot of all their descendants, so long as the isolated household shall endure.

God will be first truly praised in our dwellings when we build the Phalanstery, Social Home of the township, and focus of harmony for all individual interests and affections, combining every advantage of city and country; and in the happy life of all creatures which, through the true love of nature, true self love, and true love of the neighbor, adore the beneficent All Father.

* Here we find the reaction of the spiritual element in man, who, from dead materialism, rushes into wild superstitions, and having ceased to feel the presence of the Divine love animating nature, is driven to worship mere power, and peoples nature with demons. This is the view of magic, witchcraft, &c., which appears as a specific disease to which certain nations and individuals are predisposed, and which has played so curious and often deplorable a part in the history of our race.

† We find here too the effect so often observed, of a supersensuous isolation from human sympathies, in the morbid intensity with which its victims peer into forbidden realms, and grasp at infernal shadows.

relief of living creatures : elsewhere, who has given to the slave the night for his guide.*

* Sleep is an organic condition, in which the visceral life and the sympathetic or ganglionic nervous system, chiefly distributed on the viscera, and presiding over the functions of nutrition and secretion, dominate over the intellectual and locomotive life, and over the cerebro-spinal system, distributed chiefly to the external senses and muscles. Thus internal reception supersedes external activity, and man, lying quiet as to his little finite self-hood, is opened to the inflow of the tides of the earth life, and his spirit to the visitations of other spirits in a deeper and wider sense than is permitted to his waking and active hours.

Of sleep there are several distinct kinds—1st, simple sleep, or rest of body and mind, which is the more perfect as we are more completely unconscious. 2d, mixt sleep, in which the *phantasy* is active, and the illusion of dream occurs, lively and pleasing when health and the events of our ordinary course of life are propitious; gloomy and frightful under organic disturbance or trouble of mind.

The third kind of sleep is that in which the *spiritual* functions of the ganglionic system and its related organs in the brain appear, and when, in a state analogous to the somnambule and clairvoyant, the soul is in a certain manner disengaged, free, and apt for spiritual converse and reception. This constitutes the transitional state, which we should naturally expect to find between this mundane life and the ultramundane life to which death introduces us.

We do not expect to find clearness or regularity in phenomena of transition. Mystery is here at home. Nothing can, however, be more natural, than that once by any means emancipated from the chains and rivets of habit and memory, very curious, unwonted, and sublime powers should reveal themselves, and extend our eccentric idiosyncrasies in a manner highly inconvenient for the systematic classifications of sciences; whose ministers, thus repulsed, are apt to put on very silly pets, and meet facts with shrugs, ridicule, or ignorant denials. The phantasy is often blended in action with faculties of the higher and more independent sleep-waking vision and audition, so that very few even of real clairvoyants are reliable.

The late Dr. Cleveland, of Providence, who used to magnetize considerably, told me that his most lucid clairvoyants, in the midst of accurate descriptions of distant places where they had never been, would introduce circumstantial details about rooms and persons that had no existence—at least at that time—so that there was either complete illusion, or else confusion of the present with the past or the future.

The late M. Cahagnet—a poor French artisan, and pure minded votary of truth and goodwill, has given us an interesting work composed entirely of the conversations of his clairvoyants with spirits in other planes of existence than ours. The views which they present of the life after death, though not very clear or uniform, are on the whole pleasing and consolatory, and likely to remove many morbid impressions and spiritual nightmares which an ignorant and blundering theory has fastened on those who listen too earnestly to its teachers.

FROM TAYLOR'S INTRODUCTION TO PROCLUS, WITH ORIGINAL REMARKS.

THE Grecian theology, symbolically promulgated by Orpheus and Pythagoras, and scientifically unfolded by Plato and his disciples, by a geometrical series of reasoning from the most self-evident truths, develops all the deified progressions from the ineffable Principle of things, and exhibits the links of that golden chain, of which Deity is the one extreme and body the other. The ultimate divine principle it calls the *one*, the good, indicating its comprehensive simplicity and its relation to all beings as the object of their desires.

It considers these appellations as really nothing more than the parturitions of the soul, standing as it were in the vestibules of the adytum of Deity, announcing nothing positive of the ineffable, but only her spontaneous tendencies towards it.

“Let us,” says Proclus, “celebrate the first God not as establishing the earth and the heavens, nor as giving subsistence to souls and the generation of all animals, for he produced these indeed, but among the last of things; but prior to these let us celebrate him as unfolding into light the whole intelligible and intellectual genus of gods, together with all the supermundane and mundane divinities—as the God of all Gods, the unity of all unities, and beyond the first adyta, as more ineffable than all silence, and more unknown than all essence—as holy among the holies and concealed in the intelligible Gods.

As the principle of all things is *the one*, it is necessary that the progression of beings should be continuous, and that no vacuum should intervene either in incorporeal or corporeal natures. Thus every producing principle should generate a number of the same order with itself—natural, physical, and intellectual, and constitute things proximate to itself in essence, and conjoined with it through similitude, delivering its own form and characteristic peculiarity to its progeny before it generates, progressions far distant and separate from its own nature. The unitary principle of the universe should then produce from itself, prior to everything else, a multitude of natures characterized by unity, and a number most nearly allied to its cause, and these natures are no other than the Gods.

The fear of annihilation dissipated, death, that overwhelming catastrophe, becomes a source of consolation.*

First, because it terminates the empire of Ahriman: "When the pure and holy man is dead, the Dew, the Darvand who knows only evil, is presently filled with fear, as the sheep at the sight of the wolf, and seeks to escape from him."

Loose scarfs to fall athwart thy weeds,
 Long palls, drawn hearses, covered steeds,
 And plumes of black, that as they tread
 Nod o'er the escutcheons of the dead;
 Nor can the parted body know
 Nor wants the soul these forms of wo.
 As men who long in prison dwell
 With lamps that glimmer round their cell,
 When once their suffering years are run,
 Spring forth to greet the glittering sun;
 Such joy, though far transcending sense,
 Have pious souls at parting hence:
 On earth and in the body placed,
 A few and evil years they waste,
 But when their chains are cast aside,
 See the glad scenes unfolding wide,
 Clap the bright wing, and tower away,
 And mingle with the blaze of day."

After the inauguration of our harmonic or essential destiny on earth, we shall not have to wait for death in order to pass to God and happiness; but now, the most of us when unembarrassed by superstitious fears, will confess that death is a great friend and consoler, as well as the champion of progress, who removes the stultified and effete generations of the past from the tyranny of prejudices which render them at once victims and executioners, and cheerfully sings out to nature—Babies are plenty—try again.

* Ah gentle death, ah honey bee
 Thy lips are pressed to childhood's flower,
 Thou buidest of our misery
 Thy stately bower.

Ah gentle death that lulls to rest
 The aged head with sorrows white,
 Life lies an infant on thy breast,
 Its day crowned with thy night.

As sleep solves all our difficulties, and restores that equilibrium which the incoherent accidents of the day had disturbed, *within* the sphere of the organ-

Second, because it opens the way to the abodes of bliss, where those who have walked on earth purely aspiring to Heaven, are beloved by Ormusd.

They have luminous bodies, robed in the Saddere, the pure and blessed garment, heaven descended. In the abodes of the saints all glowing with light and happiness, there is neither night, nor cold wind, nor hot blast, nor rottenness, fruit of death, nor evil produced by the Dews, and the enemy no longer raises himself like an imperious chief, (dominion of circumstances)* These delights are con-

ism; so death solves all which transcend this sphere; and when from old age or disease the body has become an inadequate fulcrum for the soul, when the true incarnation of the soul has become impossible, and its noble functions of use suspended, then we surrender our lease of the old worn-out form, and make for some spiritual Texas or Cuba.

As to premature death—in childhood or full maturity—it can only be regarded as a civilized, barbarous, or savage institution, conforming to the law of universal waste which characterizes those societies, and destined to cease under the beneficent and scientific providence of more advanced societies.

* AN IMPERIOUS CHIEF.—In allusion to the power of Circumstance, "that unspiritual God and miscreator," which during the periods and societies of incoherence casts the balance in favor of Evil, in which the best intended acts of individuals seem to result; so that this world seems to be the reign of Ahri-man or the Devil.

For instance—A tender and conscientious mother, more than usually intelligent and capable, undertakes herself to educate her children. She withdraws them from the contagion of vice and vulgarity, cultivates in them a fine taste, a lofty standard of honor and virtue, teaches them to prefer duty to pleasure, and to sacrifice themselves for others. It is wonderful to observe how, by isolation from civilized relations, she has developed from within the elements of the harmonic or celestial character. She has forgotten or failed, however, almost necessarily in one thing—the physical and industrial development. She never had a sphere for this herself, how can she provide one for her children.

They grow up—souls which consume their bodies, bodies which defeat their souls, incongruities, impossibilities. No proportion possible between the ideal and the attainment. They are thrown into the world of conflict, incoherence, selfishness, to make their living, to find their place, to ultimate their characters in corresponding actions.

Their virtues render them the victims of every selfish vice round them, and expose them to defeat and disappointment, until they perish or abjure their highest life-truth, and truckle to the laws their hearts abhor. They are unhappy in proportion to the refinement of their tastes, the delicacy of their moral sentiment, and their capacity for happiness; and they actually do less either for themselves or for the progress of the world, than those who have been turned

trasted with the sufferings reserved for the sinner, as a powerful motive for well doing.

The genins of justice holds his tribunal on the bridge Tchinevad, which separates the earth from the heavens. Below is the gulf of Hell. The soul after death hovers for three days round the spot where it quitted the body, in hopes of rejoining it. On the fourth day, Serosch conducts it to the bridge Tchinevad.

When man is dead, says Ormusd, the Dew, master of the evil law, besets his body for three nights. When the dawn of day appears, when the glorious Mithra rises on the lustrous mountains, when the Sun appears on high, the Dew Vazeresch, O Sapetman Zoroaster, seeks to bind and destroy the souls of those who have worshipped the Dewes, tormentors of men. Mithra, Raschne Zast and other good genii, defend it against the attacks of this impure spirit.

Raschne Zast weighs its actions, and according to its merits, the celestial dog who protects the dogs of the fold, lets it pass, accompanied by the souls of its ancestors, or stops and precipitates it into Hell, where it remains a time proportioned to the faults which it has committed. If the good works of the soul are greater than its evil deeds, it meets in the middle of the bridge Tchinevad, which for it is nine (piques) broad, a figure whose brilliancy and purity dazzle it: This figure is its good Kerdar, who says to it, I was already pure, but thou hast rendered me still purer by thy good works. Then the Kerdar, placing her hand on its neck, leads it in the midst of pleasures, of celestial spirits and of the souls of the just, to the Behescht, where souls occupy dwellings nearer or farther from Ormusd, according to the quality of their good works. Then is given it to drink of the oil *mediozerem*. The soul whose crimes, upon examination, outweigh its good works, passes over the bridge Tchinevad as over the edge of a sword, and meets a hideous and terrifying figure. It tries to fly, but the figure grasps it, saying, I am thy evil Kerdar; impure by myself, thy crimes have rendered me more frightful, and will render thee as well as myself miserable until the resurrection.

The Kerdar drags it along with it to the Donzakh, where they are received by the damned, and by Ahriman. This evil principle bit-

adrift on the current of actual life from the first, to find their own place and to light on their feet anywhere, like the cat or the Yankee.

terly jests with the sinner for preferring his company and his dungeons to the brilliant abodes where Ormusd reveals his glory amid celestial spirits. Then he orders him to be fed with dirt, but Ardibehescht takes care that the punishment be not disproportioned to the crimes.*

For some sins the soul is punished on the bridge Tchinevad, and then passes on to its reward or punishment, according to the character of its other actions.

The Eulma Eslam, and other works of secondary authority, speak of Hamestan, a place intermediary between heaven and hell, where souls too good for banning and too bad for blessing, remain till the resurrection. Ahriman has no access to this place.

The resurrection, whose names signify the dead arises, the body appears anew, is established in the Parsee theology, as the epoch of the true triumph of Ormusd.

How is it, asks Zoroaster of Ormusd, (Z. A. 2d v. p. 411.) when the wind and the water carry away the body, that it can be re-established? How can the resurrection be effected? Ormusd resolves the difficulties by recalling to Zoroaster the origin of beings, when he has created all things in general and in particular; the bodies, and members of bodies, stars, trees, &c. I have given, adds he, the grain which falling into the earth, grows anew and multiplies abundantly.

Thus that power which has caused, can re-establish his works.

The Gahs, says Zoroaster elsewhere, who give to my soul food and clothing—let them be the pure reward, the abundant and holy reward of my goodness now in this world, and afterwards when the bones and joints shall grow anew. Then Zoroaster prays Ormusd to protect the just, to assist the progress of the law, and the ministers who announce it: he always asks this grace until the resurrection.

Towards the end of the 12,000 years preceding this, three prophets are to appear, whose birth and miraculous operations are recorded in the life of Zoroaster. In these latter times of the 3,000 years delivered to the sway of Ahriman, scourges of every kind, the plague, contagious diseases, hail, famine, war, will affect the earth.

The renewal of nature, preceded by a black rain, will be made during the time of the last prophet Sosiosh, who will do good to the

* This last doctrine of the damned is not taken from the Avesta proper, but from the Eulma Eslam, a subsequent work of commentaries.

whole existing world : its *bodies will be pure*. He will chase from the suffering world the germ of the two-footed Daroudj, he will destroy the tormentor of the pure. The events at the time of the resurrection contrast, in some respects, with their course in the beginning of things.

Meschia and Meschiane at first drank water, then used fruits and milk, and, finally, eat meat. The Boundehesch speaks of a universal religious feast of three days and three nights, after which men will cease to eat meat, and will live on milk and the fruit of trees. At a still later period they will drink only water ; and during the last year, when Sosiosh appears, men will cease to eat, and yet not die. Fifteen pure men, and fifteen pure women, will then come to the aid of Sosiosch. Caiomorrh will revive first ; after him Meschia and Meschiane, and the rest of men, good and bad, all in fifty-seven years.

The genii and the elements, who have received in deposit the component parts of the body, will restore them.

From the celestial earth the bones will come, from the water the blood, from the trees the hair, from the fire the life, as at the beginning.

These parts will be re-united, and the soul will recognize and re-enter the body thus formed. Two liquors, the juice of the tree Hom, and the milk of the bull Hezeiosh (signifying in the water,) will assist in this restoration of life. All that has served to people the world, will serve to renew it.

When the assemblage of beings shall re-appear upon earth, every one will see the good and the evil that he has done. The Darvand will here appear like a black beast in a white flock.

The damned, taking aside the saved, who were their friends, will say to them : " Why did you not teach us to do good. We should now be with you in the assembly of the just."

Then will come the separation of the good and the wicked. Sosiosh, by order of the just judge Ormusd, placed on high, will assign to all men a reward proportioned to their actions. Those who are pure will be raised on high, bodily, by Ormusd himself ; they will march under his protection whilst beings shall endure.

The sinners, who have not expiated all their faults, precipitated again into hell, will be punished there in their souls and bodies together in the sight of the whole universe for three days and three nights, which will be more painful than 9,000 years of torture.

Mother will be separated from father, sister from brother, friend from friend; the pure will weep over the Darvand, and the Darvands for themselves, for the pure father will have a Darvand son. Of two sisters, one will be pure, and the other Darvand.

It shall be done to them according to their works. After these three terrible nights, the Darvands will utter from the abyss a great cry, saying, "Oh, just judge Ormusd, if we had sinned during 9,000 years, you could not have punished us more severely." Ormusd, touched with compassion, will pardon and draw them out from the place of punishment.

The comet Gouzher will fall from under the moon upon the earth. The earth will sicken like a sheep which falls down with fear before the wolf. Then the heat of the fire will melt the great and the small mountains enclosing the metals, and the metals will flow over the earth like a river. All men will pass through this lake of fire—will be purified in it, and afterwards eternally happy. The just will feel it only as warm milk, the wicked will still suffer, but for the last time. Then the force of Ahriman the sinner will be smitten. He will run to the bridge Tchinevad, and will return to hell. This lying adder will be burned and purified in the flowing metals. Ahriman will then turn the course of this river into hell. In this dark abode all that is rotten and impure will disappear.

The Earth of Hell will be purified; all the mountains, even that which is above Thekaet, will be brought low.*

The earth united in profound peace and raised almost to the height of the Gorotman, will become an abode of happiness like the Behescht. Nothing new will occur. All men covered with the garments given them by the Gahs, will be in perpetual pleasures, mutually understanding each other, the father, the son, the sister, the friend; without pains, without fearing anything from Ahriman, and occupied with Sosiosch in making izeschne to the Supreme Being, author of their happiness.

The Bull, Hezeiosh, will also take part in this izeschne.

The seven first productions of Ahriman will renounce their corrupted dispositions, and will embrace their anti-types, the seven first productions of Ormusd, and the spirits who had been false, now make izeschne together with the true. Then last, Ahriman will become the officiating priest, and Serosch his minister in the sacrifice of

* The gate of Hell, where a multitude of Dewes continually hover.

praise which the good Genii, and those who before were wicked, will offer in choir to the Supreme Being.

Such is the goal of the Zend religion, offering to man, whose activity is roused through his senses, the splendid spectacle of boundless felicity, colored by a brilliant imagination, and contrasted by a frightful mass of torments calculated to impress deeply and to fix itself in the soul of man. —(Anquetie Du Perron.)

In our studies on the Solar religions it is necessary to recognize equally the material and the spiritual aspect of every fact; not to make a shallow denial of evil, because it can be identified in the region of causes with cold and darkness, nor like the silly Orthodox church people who confine their attention simply to the spiritual aspect of evils as they show themselves in the individual soul; to neglect both the organic conditions under which these evils have developed themselves in the individual, and the social relations or structure of the collective man; of which individual lives are merely phenomenal.

Man exists as a concrete being, at once spiritual and material; he exists also as a compound being, at once individual and social. A true life and salvation imply at the same time organic religion and purity of the body—spiritual religion or purity of the soul—individual goodness or the internal harmony of the individual within himself by the equilibrium and co-operation of all his faculties and passions; and collective goodness, or the social harmony which assures justice and general prosperity by rightly providing for the industrial and passional capacities of the individuals composing it. There is individualism, and there is solidarity. Every one of us must be judged, rewarded, or punished by mathematical consequence of the actions he performs and of the feelings which he entertains, all the while that he is representative and phenomenal of the state of the society into which he is born, and of the influences it has brought to bear on him. We are responsible for ourselves, and we are also responsible for one another, and what a terrible and glorious reality this responsibility is, I shall bring home to you, when I speak on passional affinities.

Those whose idiosyncrasy leads them to dwell on the truths of individual destinies, and the consequences of their lives here in the life to which they pass at death, need to add to their private religion and its ceremonial observances in regard to their organic health and spiritual culture, the social religion; and to co-operate even from the necessity of their own salvation, in organizing the structure of society, so that it shall cease to lead individuals into temptation, but bring forth perpetually in the individual characters pheno-

menal of its structure, a virtue and a blessing for every crime and misery that now prevails; for so long as poverty continues to be an organic character of society, so long it is necessary that the great majority of individuals should be poor; so long as fraud continues an organic fact, it is necessary that most individuals should be dishonest, etc.

Now, he who aids and abets a crime, or is even privy to it, is justly considered by the law as involved in the same guilt as the person who directly commits it. It avails little to the civilized saint that he in person have plenty of money; that he does not steal or violate the laws respecting property; that he conforms to the standard of honesty in a society which is dishonest in its very structure; that he refuses military duty, and only supports armies by paying government taxes; that he does not own chattel slaves, but does his oppression up less visibly within his own family circle, and by the medium of wages—slavery which oftener changes the personal relation of the employer to the employed, and deprives the former of his responsibility to provide for the latter.

Every one of us that sustains civilization, the society in which all these vices are organic, is virtually a personal accomplice in them, as in every crime of the decalogue, and must suffer accordingly, both in this world and in the next, though not indiscriminately. We are damned now collectively and individually, and every one that has ever had a glimpse of man's true life of harmony on earth, knows this very well. Our salvation, alike for this life and the other, lies in the conquest of this destiny. Do not be deceived by the now so common reply of spirits, whether real or imagined, by the clairvoyants, who tell you they are happy. You accost an acquaintance in the street thus, and he replies, "I am very well, I thank you," and we all become habituated to conceal our ills, to put the best foot foremost, and affect to be happy, or at least at ease, all the while that we feel hard enough what a tug life is.

There is no safety for any individual out of the divine social order. On the socialist, on the other hand, it is necessary to urge, that his efforts to realize this do not exculpate him in the slightest degree from the consequences of his private misdeeds, but only render them more conspicuous and pernicious. He will inherit the hell of his own disorders and vices just as surely as though he had never been pre-occupied with anything else than himself, and it behoves him with all speed to prove his sincerity, by showing himself a harmonist in his private life, as he aspires to become a harmonian in his social relations.

CHRIST, THE SOLAR MAN.

THE Solar ray reveals the Divine Trinity ; its heat corresponds to Love ; its light to Truth ; its electric element, determining chemical changes, to Use or practical ultimation.

The Divine Passional principles, embodied in the stellar sphere, constitute the Sun ; descending into our own sphere of life, they constitute Man, who, as the divine incarnation is fulfilled in him, becomes the representative and true image of God on the Earth.

The Human race, in its unity and its harmony, will then radiate an influence beneficent like the Sun's, on all its fellow-creatures, and Man, the Pivotal Being of his native planet, will be recognized by the subject elements, and vegetable and animal beings ; Sovereign of nature and intelligent mediator of attraction.

These attributes are potentially resumed in the Omniarch, pivotal character, or natural chief of the human race ; a character yet latent, not developed or recognized, since there yet exists no human unity or unitary system of relations, whose first principle, the Passional Group, is revealed to us by the Sun, which as Pivot and Passional Chief, attracts around him in movement the planets of our system, with a gravitative force directly in proportion to their masses and inversely to the square of their distances.

An ideal and spiritual type of this Solar and Pivotal man exists in the historical character and the mystical but not less real influence of that being known to us as Christ, to other climes and nations perhaps by other names.

This being is called, by Mr. Doherty, in his profound and subtile theological studies, to which he applies the principles of analogy, the amphimundane Pivot, connecting under his spiritual regency the souls now embodied on the earth, and those which yet await their incarnation, or which have passed the transition of death.

We shall perceive from a comparison of the Christian narrative with that of the Egyptian Osiris, the Grecian Bacchus, the Phœnician Adonis, the Persian Mithra, and even the Peruvian Manco Capac, that

the existence of such a specific solar incarnation is a subjective or internal necessity in the constitution of the human mind; at all events a national or individual necessity, so imperious that the crudest fables which priests have fabricated on this basis have met with ready acceptance by the most advanced peoples of both hemispheres.

The doctrine, at first aspect startling, of a Sun-Man or Human Sun, of a God-Man or Man-God, becomes easy and natural when we find it the objective correspondence to a pre-existent subjective fact, or psychical demand.

It grows still clearer as we consider the other terms or grades of the same solar incarnation; for as that of the collective human race resumes its virtues in the Omniarch or Amphimundane Pivot, so within this series, has every race, state, province, and phalanx, its own Subpivot, who, if truly elected, in a social medium where characters can pronounce themselves distinctly, will represent or resume their collective virtues, as the Omniarch that of entire humanity.

The second distinct term, or grade of the Solar incarnation in humanity, will be found in the associated township or phalanx, whose industrial and social arrangements so develop and satisfy the divine nature in man in its three great branches—Affection, the love principle; Order and distribution, the intellectual or truth principle; and Sensation, the material or practical use principle—that the human beings, living in such relations, will each complete his subjective existence through a practical development by objective affinities, and thus the whole society constitute an integral human soul, composed of numerous individual souls of both sexes, and become the first element of the human Unity. A third term or grade of the Solar incarnation, differing only from the first and second as another aspect of the same fact, is fulfilled in every man, woman, or child, each of whom exhibits faithfully the same Solar, planetary, and human life, under the particular limitations and circumstances which have given his or her individual sphere of birth, being, and action. The same divine passional principles, already thus divided and refracted, become still more so in passing into lower or denser media, as those of animal life in its successive grades of organization, those of vegetable, and those of mineral or inorganic forms, which, to our apprehension, constitute the ultimate term at once of creation and creative influence.

Leaving aside, at present, his moral and spiritual character, his teachings and human relations, to regard exclusively his external history, let us see whether Christ, “that light which enlightens every

eye which comes into the world," has the characters ascribed by mystical astrology to the Sun-God, and especially in his incarnation and his resurrection.

The Sun, in reality, is neither born nor dies, but is always equally brilliant and majestic, yet relatively to us, in day and night, summer and winter, there is increase and diminution, lending themselves to the personifications of sacred allegory, which paint the four seasons under the figures of infancy, youth, maturity, and old age.*

In the short days of the winter solstice, at the twenty-fifth of December, was celebrated the birth of the Day-God, in the image of a new born child taken from the recesses of the sanctuary, from the sacred cavern, from the temple of the virgin Isis in Egypt, or the mystical cave of Mithra in Persia. It is the constellation of the celestial virgin, which, by its ascent in the horizon, presided over this birth of the Day-God, and seemed to produce him from her chaste womb. The Magi, as well as the Egyptian priests, sang this incarnation of the Day-God in the womb of the virgin, who brought forth without ceasing to be a virgin; and they traced in the sphere the image of the new born Day-God in the arms of the constellation, whilst the images of the virgin, presented to the veneration of the people, depicted her as in the planisphere, suckling the mystical child who was to destroy evil, confound the prince of darkness, regenerate nature, and rule over the universe.

The Greeks represented the Sun as Bacchus, in the four phases of child, youth, maturity, and decline of age.

The Egyptians celebrated, at the winter solstice, the birth of the son of Isis, born in the midnight darkness. This child, according to Macrobius, was the light God Apollo, or the Sun, painted with his head despoiled, his radiant locks shaved and with but one hair left. Thus was designed the feebleness of the winter sun and short duration of the day, as well as the obscurity of the deep cavern where the God seemed to be born and whence he commenced his northern course towards the summer solstice to regain his glory and rule. In the inscription of the temple of Isis at Sais, were found these words, "The fruit which I have engendered is the Sun."

The famous feast of light celebrated at Sais corresponds to the Christian chandelier, or feast of the light of purification.

The Romans celebrated solar feasts and circus games at the winter solstice on the 8th day before the kalends of January, i. e., on

* Vide Dupin's *Origine de tous les cultes*, for what follows here.

the 25th of December, in honor of the birth of the Sun God. They called it *Brumalia*. See Pliny, *Nat. Hist.*, 1, c. 18, 25. Macrobius, *Sat.*, L. 1, c. 21.

The Emperor Julian, in his hymn to the Sun, p. 292, speaks thus : " We celebrate, some days before the first of the year, magnificent games in honor of the Sun, whom we call the Invincible. Why can I not often have the happiness to celebrate them, O Sun, king of the universe, whom from all eternity the first God will engender from his pure substance." This epithet " *invictus* " is the same given to the Sun God of Persia, *Mithra*, who was said to be born in a cavern as Christ in a stable.

Saint Justin, one of the greatest defenders of the wisdom of the Christian creed, gives prominence to this resemblance, as well as to those of the mystical consecrations of the two religions. The early Christians used to pray looking toward the sunrise. In the mystical cavern of the *Mithriac* religion, the world, of which the Sun was the soul, was represented by a deep cave, vaulted like the sphere, in which were represented all the divisions of the heavens and the luminous bodies which traverse it—the firmament of the fixed stars and planets ; symbolic doors were seen by which souls descended from the empyrean to terrestrial matter, which they animated in coming to inhabit our bodies. The division of the twelve signs, that of climates, that of sublunary matter into four elements, all the distributions of the visible world, and even those of the intellectual world, of which the former was considered the image, were there represented by emblems analogous to the nature of the two worlds. (See *Origin*, *Porphyry*, *Celsus*.) The astronomical divisions and signs necessarily belong to the march of the great Sun God, and the emblems of the constellations are found as closely connected with the images and the symbolic movement of *Mithra*, as they are in the real sphere, and in the mystical cavern which represents it, where the God, father of light and soul of the world, is born and triumphs.

A monument has been found—a bas relief of marble—representing a young man plunging a knife in the heart of a bull. On his right side, a young man with torch erect, and an old man with torch reversed, both dressed in the guise of *Mithra*. A dog beside the bull laps his blood. Under his belly, a lion ; under the lion, a serpent ; beside the serpent, a scorpion.

Behind the bull, at the foot of the scorpion, a tree on which hangs a torch reversed, and loaded with autumn fruit. Before the bull, and attached to his head, a young tree in leaf.

The crown of the bas-relief has seven Pyrea or flaming altars, erected to the planets.

At one extremity, the Sun conducts a quadriga, whose four horses look in the four aspects of the heavens.

At the other end, the moon is drawn by two horses dropping with fatigue.

The equinoxes are here represented by the bull and the scorpion, signs which, after 2000 years of employment, gave place to the ram and the bull, about 2500 years before the Christian era.

The Persians always called the constellation Aries, the Lamb.

To this day the Gentiles of India have no greater consolation in their last moments than to hold fast to the tail of a bull or cow, and have it cover them with its excretions.

In the Christian mysteries, it is a lamb which is brought to the dying, by whose blood the soul is purified from sin. Instead of the bull slain, which fertilized the earth by its blood, it was a lamb which, led to the slaughter, redeemed by its blood degraded nature. And in the ancient Christian monuments, a lamb is slain at the foot of a cross, and its blood received in a cup.

The change in the symbolic form corresponds to the substitution of the lamb for the bull in the heavens, as the equinoctial sign of Spring. The station of the celestial goat (ram or lamb) corresponds to the *stabulus Augiæ*.

St. Justin says that Christ, born in a stable, was also sheltered in a cavern. Who are represented as coming to the birth of Christ? The Magi or priests of the Sun, who brought gold, incense, and myrrh, three substances which the Chaldeans and other Eastern people had consecrated to the Sun.

How have they been directed to him?

Because they have seen in the heavens the type of the new God.

It is in the East—the same point of the horoscope in which they recognized the birth of the Son of the Virgin.

Now, if we mount a globe so as to place Capricorn, in which sign the sun enters the winter solstice, under the inferior meridian; the sign of the Virgin will be the first of the Zodiac ascending on the eastern horizon, and fixing the hour of the daybreak, or of the Sun God, whose birth is celebrated at this epoch. It is the sign of Ceres, who was called also the holy Virgin. (Hesych V. *ἱερα παρθ.*) and who gave birth to the young Bacchus of the Mysteries, the same as the Egyptian Isis, mother of the young Orus, or of the Sun, and whose

accouchement was celebrated at the same epoch when the Magi, looking to the East, saw there in the heavens the Virgin, mother of Christ, and in her arms a new-born child, whom she suckled. The same virgin, after whom a serpent mounts, appearing to pursue her, and before whom she flies with her infant, is represented by the Apocalypse.

Apocalypse, ch. xii.—“ And there appeared a great wonder in heaven ; a woman clothed, with the Sun and moon under her feet, and upon her head a crown of twelve stars.

“ And she being with child, cried travailing in birth, and pained to be delivered.

“ And there appeared another wonder in heaven ; and behold a great dragon, having seven heads and ten horns, and seven crowns upon his heads.

“ And his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

“ And she brought forth a man child, who was to rule all nations with a rod of iron ; and her child was caught up unto God, and to his throne.

“ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.

“ And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought, and his angels,

“ And prevailed not ; neither was there place found any more in heaven.

“ And the great dragon was cast out ; that old serpent called the Devil, and Satan, which deceiveth the whole world ; he was cast out into the earth, and his angels were cast out with him.

“ And I heard a loud voice, saying, in heaven,—Now is come salvation and strength, and the kingdom of God, and the power of his Christ ; for the accuser of his brethren is cast down which accused them before our God day and night.

“ And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

“ Therefore, rejoice ye heavens and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea ! for the devil is come

down unto you, having great wrath, because he knoweth that he hath but a short time.

“ And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

“ And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place where she is nourished, for a time and times and half a time, from the face of the serpent.

“ And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.

“ And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

“ And the dragon was wroth with the woman, and went to make war with the remnant of her seed which kept the commandments of God, and have the testimony of Jesus Christ.”

Scaliger, in his description of three spheres, Indian, Persian, and Barbarian, speaks of a plate representing a beautiful virgin with flowing hair, holding two ears of corn, seated on a throne, holding up a young infant whom she suckles. A man stands by her side. It is the guardian of Orus, or of his son, Bootes.

Albuazar, or Albumazar, an Arabian astronomer, writes as follows:—“ We see in the first decan of the sign of the Virgin, according to the most ancient traditions of the Persians, the Chaldeans, the Egyptians of Hermes and Esculapius, a young woman called in the Persian language Seclenidos de Darzama, a name translated into Arabic by Adrenidefa—i. e., a chaste, pure, immaculate virgin, of a beautiful form, a charming countenance, a modest air, with long hair, holding in her hands two ears, seated on a throne, suckling a young child, whom some call Jesus, and whom we call, in Greek, the Christ.”

We know, says Albert the Great, that the sign of the holy Virgin ascended in the horizon at the moment when we fix the birth of our Lord Jesus Christ

All the mysteries of his incarnation, and all the secrets of his wonderful life, from his conception to his ascension, are found traced in the constellations and figured in the stars which have announced them.

The number of the Apostles forming the cortege of Christ during the fulfillment of his mission, was twelve—that of the signs of the Zodiac and secondary genii tutelary of these signs, corresponding to the twelve chief gods of the Romans presiding over each month.

The chief of these twelve genii of the annual revolution held the basque and the keys of time, as did Janus, the chief of the secondary gods of Rome, and St. Peter among the apostles. His sign, with twelve altars at his feet, was in the same celestial sign with the virgin and the infant.

The number seven, that of the planets as formerly reckoned, is also that of the Sacraments, of the Capital Sins, of the gifts of the holy spirit, and the Christian has also the mystical numbers of the Mithriac religion.

In the eighth month, about the middle of August, the eighth sign, that of the Virgin, vanishes in the splendor of the Solar light. This corresponds to a Christian festival still observed, when it is supposed that the mother of Christ, laying aside her mortal life, is absorbed in the glory of her son, and placed at his side in the heavens.

The Roman calendar of Columella marks, at this epoch, the death or disappearance of the virgin—the thirteenth day before the Kalends of September.

The ancient Greeks and Romans fixed then the absorption of *Astroea*, and three weeks later her reappearance. The third day before the Ides, they said the middle of the virgin rises. This is the Christian epoch for the birth or nativity of the mother of Christ, so that the same constellation born in September, presides over the birth of Christ at midnight the 25th December, and becomes absorbed in him and eclipsed by his splendor in the middle of the following August.

DEATH AND RESURRECTION.

The Sun, repairing the evils of winter, born according to the mystery at the moment of the winter solstice, must still remain three months in the inferior signs and the region assigned to the prince of darkness and death, before the passage of the vernal equinox, which is to assure his triumph over the night and renew the face of the earth.

During this time, he is to be exposed to all the infirmities of mortal life, until he shall have regained by his triumph his divine supremacy.

This period corresponds to the history of the mortal life of Christ,

as in the Egyptian religion to that of Osiris and Typhon, their Ormusd and Ahriman, of which Plutarch and Diodorus have preserved some fragments.

The Greek poets thus sang the allegorical labors of the Sun God under the name of Hercules, and his triumphs under that of Bacchus. The triumph of Christ, or his resurrection, is fixed precisely at the epoch of the vernal equinox, the Christian festival of Easter, feast of the passage of the Sun God into the northern regions, and into the six signs which mark his supremacy.

Porphyry, in one of his prayers, says, Lord Sun (*De Abstinent.*) The day of the sun is called Lord's Day, whilst others retain simply the name of their planet, as Monday, day of the moon; Wednesday, day of Woden, the Danish name of Mars. The sun alone takes the title of Lord or King of the Universe. His festival was originally fixed at the eighth day before the Kalends of April, or just three months after the day of nativity, which we have fixed at the eighth ante-kalends of January. The eighth ante-kalends of April answers to the 25th of March. The sun then begins to renew the life of nature, to create or recreate the world, and cause men to pass into the region of light after the destruction of the old world, on whose ruins the Lamb raised a new one in which good regained its sway.

The first day of the first month Nisan, (says Cedrenus,) answers to the Roman 25th of March, and to the Phamenoth of the Egyptians.

At this day Gabriel greeted Mary for her conception of the Saviour. At the same day our Lord and Saviour, after having finished his career, revived from among the dead, which our old fathers have called the Paques, or passage of the Lord.

It is at this same day of March that our old theologians fix the return or second coming of this God Saviour, the time of the universal judgment, the new age beginning to flow from this equinoctial epoch, because it is on this same day that God at first created the heavens and the earth, the wind and the light.

This accords with the chapter of the Apocalypse which makes the new time flow from the throne of the equinoctial Lamb, like a river on whose banks is planted the tree of life, bearing twelve fruits, of which it gives one each month.

Our feast of Easter now is not placed precisely at the first day of the first sign, but it always necessarily falls within this sign, since it must be essentially celebrated on the first day of the Sun, or the Sun-

day which follows the full moon of the equinox. It was at first fixed for the 25th of March, as we have seen above; because Christ was said on that day to have arisen from the tomb.

This is confirmed, amongst other authorities, by a passage from Theophanus, quoted in the Uranology of P. Petair, where it was fixed at the first day of the month Nisan, which is the 25th March, precisely three months after the 25th of December. Easter used to be kept with as much solemnity as Christmas. It is known in the writings of the Fathers as *Pervigilium Paschæ*. It is to-day, says St. Augustin, in a sermon entitled "*De Esu Agni in Pervigilium Paschæ*," that the lamb which effaceth the sins of the world is slain for the salvation of man. To-day our gates should be marked with its blood. Let us prepare the sacrifice of the lamb."

Isidore of Seville speaks also of the *Pervigilium Paschæ*, or Easter night, when they awaited the moment of the resurrection, and feasted the beginning of the new month, when all was to be renewed.

Lactantius says the same thing, and fixes in the middle of this night the moment when Christ came forth glorious from his tomb; and that at which, after the destruction of the universe, he is yet to create a new world of light, and establish the new order of things which is expected. Constantine was in the habit of illuminating on Easter night, wherever he happened to be, with wax candles and lamps, which rendered this night as bright as the most beautiful day.

In the ceremony now practised at Jerusalem, at the mystical tomb of the Sun or of Christ, the priest of Jerusalem encloses himself in a little cavern which is called Christ's tomb (amongst the Egyptians it would be tomb of Osiris). He lights suddenly packets of little wax candles prepared like our opera fires, to make the people believe that the fire of heaven has just fallen on the earth. He then comes forth crying, the heavenly fire is descended—the holy candle is alighted; the people eagerly buy his wax tapers. Compare this ceremony with that represented on a monument which still exists in Egypt. There we see an altar composed of three piles of wood, of ten pieces each, number equal in all to that of the degrees of the first sign, and divided, like it, in three parts or decans. On each pile we see the equinoctial ram or lamb, and above an immense Sun, whose rays touch the earth. The priests touch them with the end of the finger to draw from them the sacred fire which is to light the altar of the lamb, and kindle the universe.

It was the established custom among the Sun worshippers, as we

read in Iamblichus, to paint the Sun with the attributes of the signs to which he united himself during his revolution. It follows that the Sun at the vernal equinox must be depicted with the attributes of the ram, or of the lamb. Sometimes it was as a young man conducting a ram, or with a ram at his side. Sometimes they placed on him the horns of the ram, like the God Ammon of the Lybians, who placed the seat of their God in the equinoctial ram. Sometimes they represented a lamb slain, as before it had been the Mithriac bull slain, and fertilizing the earth by his blood.

In the primitive Christian church, the seal of the lamb, or an impression of wax representing a lamb, was given to initiates, as a badge, and the Christians made their children wear one round their necks like a coral—the “agnus dei.”

There was then no other representation of Christ known, save the figure of a lamb, sometimes connected with a vase, in which flowed the blood of a slain lamb, sometimes with the foot of a cross, as is seen in an ancient monument printed in Casalus, c. 3, p. 14.

The custom of thus exposing the symbolic lamb to the veneration of the people subsisted until the year 680, under the Pontificate of Pope Agathon and the emperor Constantine Pogonat. It was ordered at the sixth Synod of Constantinople, that in place of the figure of a lamb hitherto alone employed, a man should be represented attached to a cross.

The early Fathers called the resurrection of Christ his *exaltation*. Martianus Capella, in his hymn to the Sun, says, “The inhabitants of Latium call thee Sun, the Greeks Phoebus, and others Bacchus; the inhabitants of the shores of the Nile, Serapis; those of Memphis, Osiris; the Persians, Mithra; thou art Atys in Phrygia; Ammon or the lamb God in Lybia; Adonis in Phœnicia; thus the entire universe adores thee under a thousand different names. Macrobius, in his learned work on the Saturnalia, reduces all the ancient theology to Sun worship.

Eusebius, in his evangelical preparation; Plutarch, in his treatise on Osiris and Isis; Diodorus, of Sicily, Diogenes, Laertius, Suidas, Cheremon, Abnephus, an Arabian author; in general all the Greek and Latin historians, or others who speak of Osiris and the Egyptians, agree that it was the Sun which the Egyptians adored under this name; and it has not been difficult for us to prove this by the adventures of this God, or this pretended prince.

The universal confession of the ancients suffices. The same men,

however, who tell us that Egypt honored the Sun in Osiris, never cease to relate to us the history of Osiris, as if he had been really a man who had reigned in Egypt. They describe his good deeds, the misfortunes and contradictions which he experienced, even his death; and, finally, his resurrection.

These histories, however differing in their details in the different legends of Diodorus, Plutarch, and Synesius, agree in the chief point, i. e., the obstacles which Osiris met with in his beneficent course, which proceed from Typhon, his rival and brother, and in his death by the hand of his enemy, who cuts him to pieces, and shuts him up in an obscure coffer, whence he afterwards proceeds living and victorious. Isis, his wife, seeks him, connects the scattered fragments of his body, and from the bottom of the tomb where she has arranged them, she sees her husband come forth radiant.

Osiris was painted like Bacchus, with whom Herodotus and the ancients all confound him; with the horns of the Mithriac bull: he is then the same deity with whom the Sun is always connected. He has the same enemy in the scorpion.

The Egyptian Planisphere, printed in Kerker, depicts Typhon with a serpent-form head, and feet in the sign of the scorpion, with which the serpent of Autumn arises. Isis buries the members of her husband, whose body had been divided into fourteen parts; tombs are raised to him in different parts of Egypt, and around the tombs are placed three hundred and sixty urns, the number of days in the year (without epagomenes), or the number of degrees in the zodiac, which the Sun or Osiris traverses each year. Isis makes his image in wax. Its worship is confided to the priests. But afterwards Osiris comes from hell with the aid of Light, or of Orus, his son. He teaches him how to triumph over Typhon, their enemy, and assure him the victory over the great serpent which fought for Typhon. The revival of Osiris is celebrated with as much pomp as his birth, in which they announced the birth of the Lord of the world. The Bishop Synesius concludes the tyranny of Typhon, and revives Osiris, at the moment when the sacred fire was lighted on the altars, and when Osiris returning, named the year.

All Pagan and Christian authors who have spoken of Osiris or the Sun God, agree in their mention of the mourning solemnities in Egypt at his annual death describing the ceremonies of his sepulture, the tombs consecrated to him in different places, the tears shed for

him for several days, and the feasts of joy succeeding this sadness when they announced Orisis resuscitated.

The festival of the Passion of Osiris was called the mysteries of the night.

Bacchus dies like Osiris. He is cut to pieces by the Giants, and afterwards restored to life. Such was the doctrine taught in the mysteries of the Sun under the name of Bacchus, in whom the theologians recognized the intelligence, nous or logos of the Deity, united with matter or incarnated, till it shall be afterwards returned to the eternal and only principle from which it had descended.

See Nonnus Dionnyssiacs 16, v. 175, Diod. Sic. 1, 5, ch. 75, p. 391. Plutarch, Arnobius, Pausanias.

Some have it that he was baked in an oven after being cut to pieces, but that his mother joined the pieces together, and that he came out of the oven with all his force restored.

In other mysteries he is supposed simply to be lost. The women disconsolate sought him, and afterwards concluded their search by singing the return of God amidst the muses or intelligences who presided over the harmonies of the sphere.

The Eleean woman invoked in Bacchus the holy bull to descend from heaven. The Christians invoked the lamb which replaced the Bull among the equinoctial signs. At these feasts a bull was killed and torn to pieces, retracing the mystery of the Passion of Bacchus, or what the Bull God has suffered from the evil genii or giants with serpent feet. Instead of the image of the lamb slain, it was that of the Bull torn, which was given to the people. The heart of Bacchus, saved by Minerva from the Titans is brought to his father, who, enraged, destroys the Titans, then erects a statue to his memory, and encloses therein the heart of the dead. He builds a tomb to him, establishes priests who guard it, and every year celebrates these mourning feasts, where the sufferings of Bacchus are represented by tearing with the teeth the raw flesh of a young bull. Transported with grief, fury and delirium, the initiated into these mysteries afterwards run like the mœnades on the mountains and through the forests, weeping the young prince whose apotheosis they celebrate. In the ceremony they carry the box in which his heart had been enclosed, as on holy (Thursday) they carry the ciborium in which rests the body of Christ.

Like Christ, Bacchus took the title of Saotes or Saviour; like him he is said to have performed miracles, cured diseases, and foretold

the future. They not only taught his death and resurrection, but his descent into Hell, as the Egyptians that of Osiris.

Bacchus had snares set for him in his infancy, as Herod for Christ, and was exposed to danger of his life.

He established initiations to which the virtuous only were admitted.

The initiated awaited his second coming, as the Christians that of Christ.

They hoped that he would then resume the government of the Universe, and re-establish the ancient felicity.

Pausanias recounts of the Eliac mysteries, the miracle of the three goblets of water changed by Bacchus into wine.

He was often depicted by the side of Ceres, his virgin mother—the Virgo or Scales of our constellations.

He was called the Son of God.

They showed him in the mysteries upon the Mystical Van, under the emblem of a new born child.

He was reputed to have been born at the Winter Solstice, on the 25th of December.

Etruria was the cradle of his initiations in Italy—long before known in Asia, whence the Etruscans came.

His worshippers were persecuted like those of the sect of Christ and of Serapis—considered to be the same in ancient Rome, and their mysterious worship was often proscribed in Italy.

The Phœnicians adored the Sun, under the name of Adonis, which signifies my Lord. Ancient writers speak of him as the same with Osiris and Bacchus.

He is born, dies, and resuscitates, passes through hell and re-ascends into heaven.

He is represented as a youth of rare beauty, beloved by the goddess of spring and of the graces. He is slain in hunting by a wild boar, which rips open his groin.

He descends into hell, and is lamented on the earth. The goddess of Hades keeps him with her six months, he is then restored to life, and to his beloved, who enjoys him again six months, to lose him and find him again.

The year re-commencing its circuit brought Adonis to life, and the spring restores to nature her lover fresh and radiant.

His light traversing Olympus with the seasons, is alternately extinguished and relumed, passing from the abodes of day to the dark—to explain which resemblance, Tertullian considers that the Devil

ness of Tartarus, and thence back to the domain of the superior gods, according to Orpheus and Theocritus, who invite him to come with the new year, to spread joy through nature and expand the wealth which the earth yields from her fertile bosom.

They arm his brow with horns, like that of Bacchus, and depict him as a youth of 19, on a superb couch, beside the goddess of generation, of the spring time, and of love.

They offer to him baskets of flowers, essences, cakes and fruits, as the first fruits of all the goods which he produces.

They invoke his favor by songs.

But first they celebrate mournful feasts, in honor of his sufferings and his death.

He has his mysteries, and his initiates who have wept upon his tomb partake the pain of Venus and her joy.

She and Proserpine by turns enjoy and lose Adonis. The celebration of his death was deferred, as among the Assyrians and the Christians, to a few days before his resurrection. So that the two constituted one aggregate festival. The resurrection was celebrated on the eighth day before the Kalends of April, which is the Christian Easter. At these solemnities they show to the assistants the wound of which he died, as they show the wound in the side of Christ among the Catholics.

We return to the original God, Mithra, repeated in all these forms and names.

His priests bore him in their ceremonies by night into a tomb, where he lay extended on a litter. They accompanied this rite with funeral chants and groans, after which they alighted the sacred torch, offered incense to the figure of the god, and one of them solemnly pronounced the words "Be comforted, holy company of the initiate, your God is revived; his thanks, his sufferings, will go to your salvation." They saluted him as a bridegroom, and as the new light.

Tertullian assures us that the Mithriac religion had its preparatory trials even more rigorous than the Christian, its faithful believers and defenders, and its martyrs. He tells us that the Sacraments of Baptism, of Penitence, Confession, and the Eucharist, were all practised among them.

They marked their brows with a sacred sign. They used the crown adorning the brow of martyrs. Their sovereign pontiff could not have been married several times. They had their virgins, their law of continence, and all the subsequent practices of the Christians,

had copied in advance, and taught to these people imitations of the future religion of Christ.

The consecration of the bread, with its mystical formula of words, is recognized by St. Justin to have formed a part of the mysteries of Mithra, which he explains, like others, by the fury which possessed the Devil to imitate in his institutions all that was at a future day to be practised by the Christians.

The religions of the Americans, and their ceremonies, gave rise to the same observations and interpretation in the Spanish priests, who presided over their destruction, and over the massacre and oppression of the natives, in the name of Christ.

The Persian ceremony of the *Neuroux*, or new year, was celebrated under the sign of the Lamb or Bull. A young man, calling himself an envoy from God, came to the king to announce the new year. The king convoked his court and a multitude of the people. A large loaf was presented to him, composed of different grains, wheat, barley, rice, &c., of which, after first eating, he distributed to those present, saying, to-day is the new day, of the new month, of the new year, which brings in a new time, and in which all that is engendered or produced by time is to be renewed. He blessed them, and distributed different presents.

This seems to have been a primitive type of the communion sacrament.*

Having thus let in a little sunshine on the mysteries of Christianity, whose roots, overmatted by rank weeds of superstition, need such culture occasionally, we perceive, after the supernatural elements have taken their flight to the stars, whence they first descended, its natural basis remaining clear and firm. Its subjective reason or adaptation to the human soul appears from the acknowledgment by so many nations of a Solar incarnation and Pivotal man. Its objective reason, from the evidence of history and its own records of the actual existence of such a character as Jesus Christ, is not compromised in the slightest degree, not even the coincidence of his birth and death with the winter solstice and vernal equinox of the

* The foregoing is compiled and translated from Dupuis' great work, *Sur L'Origine de tous les Cultes*, which we commend to every one who wishes to obtain a clear and rational view either of our own Scriptures or of the sacred books of the Eastern nations. Dupuis confines himself to historical elucidation without inquiry into the fidelity of the symbolism whose origin he discloses to the underlying spiritual facts.

Solar year. Its essential proof in the personal experience and intuition of individual souls, whose beautiful lives confirm their assertion of their communion with Christ, and of his influence over them, is really the only evidence of any value.

This the present age possesses as distinctly and emphatically, in all probability, as any other, and even more so, since every vital germ, whether organic or spiritual, continues to grow and to develop itself until it has reached its natural destiny, which Christianity can do only when the whole human race, collectively or individually, at once comes under the influence and regency of its pivotal character, and the beneficent life of Christ shall be organized by societies in the unity of man with nature, with his brother, and with God. In regard to this inspiration, Napoleon once said, Jesus Christ was no mere man. "I know what man can do. I also can electrify men, but I cannot render my inspiration permanent."

Jesus himself seems to have considered his emancipation from a mortal organism essential to this result, since he says to his disciples :

"Nevertheless, I tell you the truth, it is expedient for you that I go away, for, if I go not away, the comforter will not come to you, but if I depart, I will send him unto you."

The permanent influence of Christ is exhibited in the vague and diffused humanitarian progress of Christendom, and in the specific and intenser modifications of individual life and character. The *humanitary* spirit seems to have been unknown to the ancients, however advanced and refined in intelligence and art. Its highest recorded manifestation is a narrow patriotism.

"Thus Plato daily thanks the gods that he was born a freeman and not a slave, a man and not a woman, a Greek and not a barbarian.

1st. He thanks the gods that he was born free. This is a confession that he regards slaves as very unfortunate. Since, then, the gods gave him not only liberty but genius, which might aspire to regenerate the social world, he condemns himself and discovers his selfishness by neglecting all researches on the emancipation of the slaves, who then composed the majority of the people. 2d. He thanks the gods that he is a man and not a woman. This is a confession that he pities the condition of women, and considers them unhappy in civilization. They are still more so in barbarism and the savage state. It was for him, as a social politician, to have advised

the means of improving their condition. He never troubled himself about it—second proof of selfishness. 3d. He thanks the gods that he was born a Greek and not a barbarian. Then he considers the barbarians as unfortunate. He is guilty of having sought for no means of delivering them from barbarism and of raising them to civilization, in which he sees a happiness then extending to scarce one hundredth part of the human race, the other ninety-nine hundredths being composed of barbarians and savages.

“Behold the high priest of the ancient philosophy convicted of a threefold selfishness, a stain which extends to all his colleagues guilty of the same carelessness. Shall we place beside the portrait of the divine Plato that of the divine Cato, that hero of social virtue and model of patriotic sentiments, who lent money by the day at the female slaves, selling their favors at fixed prices, and declaring the most extravagant usury, who organized a brothel with his numerous young men who frequented such places friends of the republic and of good morals! Cato, who got drunk every evening, and whose speeches closed with the habitual refrain ‘supplicium sumendum’—like those of Robespierre and Marat with the guillotine.

“Aristotle gravely assures us that he knows not any virtue which can be proper to a slave, and yet the slaves formed three-fourths of the population. Why does not this champion of virtue condemn that civilization which, according to himself, forbids the exercise of the virtues to an immense majority of mankind?”

We find, indeed, a different spirit from this in the East, among the Persians and certain sects of the Hindoos, but here it is derived from the most ancient Sun-worship, with which the Christian morality is identical, and which finds its clearest and most intense human expression in the character of Christ.

A change has come over the spirit of our dream in modern times, which, since the time of the Apostles and the Crusades, have exhibited one continued train of humanitarian enterprises and institutions—not always peaceful, not always wise, yet all inspired and directed by the sentiment and idea of the unity of men with each other and with God through Christ. The number of martyrdoms for principle, of individual sacrifices and heroic deeds in the name of Christ and humanity, during the period in which the impulse of fraternity has been developing itself, is astonishing, incredible, and makes us feel ourselves in the presence of angels and ministering spirits.

The evidence of Christ in individual characters is of a nature so

subtile that we can only assert it as a fact of consciousness and observation, with the assurance that others have felt and seen like ourselves.

The impression which Christ's own speeches, recorded in the pages of the New Testament, makes upon the soul, is so deep, so grand, and so peculiar, that I despair of any general statement which shall express his mission.

May I interpret it as the awakening of the individual soul to its relation with the All Father, thus conferring on it a sense the most intense and sublime, of its real existence, of its personal destiny, of the necessity to be good and pure ?

To approach a wild horse, or other noble animal, calls forth the man, tries the soul's courage to the quick, and effects within us a certain separation of the true from the false.

It is this resistance, conferring an intense personal consciousness, to which Emerson alludes in his essay on "Character," when, speaking of our Congressional debates, he says : " Our public assemblies are pretty good tests of manly force. Our frank countrymen of the South and West have a taste for character, and like to know whether the New Englander is a substantial man, and whether the hand can pass through him." In a still higher degree, a man feel shis character tested and revealed to him in the presence and in the thought of the woman he adores.

To BE, and to feel that one *exists, intensely, sentially, and truthfully*; even to live in conscious unity with the organic type and divine ideal of himself, is the highest, the most desirable of all things, and it is this which man attains when he finds himself not merely before a horse, or an assembly of his peers, or a pure woman, but before the perfect God—his soul before the Sun of spirits.

This contact of extremes between God and man, the two agents of movement, whose co-operation is necessary for the evolution of life and happiness upon the planet, is effected through the mediation of the Solar and Pivotal man. The purity, dignity, and consistency gained in our internal life, is the condition of an efficient external activity, and the work reacting on the laborer, man becomes grander, diviner, intenser in his individual consciousness, in proportion as he feels himself a willing agent of the Divine will.

Apart from this reflection of the eternal consciousness, man, in himself, is but the phenomenal life of the hour, of the moment, at the mercy of circumstances, which render that hour and that mo-

ment false in its action towards the general aim and purpose of his being, and towards his own perception of destiny in his highest moments.

But the just shall live by faith; that is, by the reflection in their souls of the Eternal God, in whose "I am" the past and future blend.

Christ thus expresses this relationship in which he lives to God and to his flock :

My father worketh hitherto and I work.

I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven not to do my own will, but the will of him that sent me.

And this is the Father's will which hath sent me; that of all which he hath given me I shall lose nothing, but raise it up again at the last day.

And to the Pharisees—"Ye are from beneath: I am from above. Ye are of this world: I am not of this world."

If God were your father, ye would love me, for I proceeded forth and came from God: neither came I of myself, but he sent me.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. And because I tell you the truth ye believe me not.

I must work the works of him that sent me while it is day, for the night cometh when no man can work. As long as I am in the world, I am the light of the world.

I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal and to kill and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep

The hireling fleeth before the wolf, because he is a hireling and careth not for the sheep.

I am the good shepherd and know my sheep and am known of mine.

And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand.

My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand.

I and my Father are one.

If I do not the works of my father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him.

I am the way and the truth and the life; no man cometh unto the Father but by me.

If ye had known me ye should have known my Father also: and from henceforth ye know him and have seen him.

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit.

Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned.

If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified that ye bear much fruit. So shall ye be my disciples.

As the Father hath loved me so I have loved you; continue ye in my love.

If ye keep my commandments, ye shall abide in my love even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you and that your joy might be full.

This is my commandment, that ye love one another as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends if ye do whatsoever I command. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friend, for all things that I have heard of my Father I have made known unto you.

“Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever you shall ask of the Father in my name he may give it you.

“These things I command you that ye love one another.

“Father the hour is come : glorify thy son, that thy son also may glorify thee :

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

“I have glorified thee on the earth : I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

“I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me, and they have kept thy word.

“Now they have known that all things whatsoever thou hast given me are of thee.

“I pray for them, I pray not for the world but for them which thou hast given me, for they are thine.

“And all mine are thine, and thine are mine, and I am glorified in them.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.

“I have given them thy word, and the world hath hated them; because they are not of the world even as I am not of the world.

“I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil.

“Neither pray I for these alone, but for them also which shall believe on me through their word.

“That they all may be one, as thou Father art in me and I in thee : that they also may be one in us : that the world may believe that thou hast sent me.

“And the glory which thou gavest me I have given them, that they may be one even as we are one

“I in them and thou in me, that they may be made perfect in one,

and that the world may know that thou hast sent me, and hast loved them as they have loved me.

“ Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.”

The development of Christunity is an organic and progressive life, which has continued to pervade humanity since the personal appearance of Jesus. Without deviating from its essence, its doctrines have unfolded themselves within the human intellect as the foliage of the plant from its seed.

The individual modern minds to which humanity is most indebted for this progress, are, I believe, Swedenborg, Fourier, and Emerson.

I may perhaps add, though with more reservation, Goethe and St. Pierre. A legion of artists have wrought in this light and this love. The time now approaches for Christ to be manifested in the external form and social order of relations, as he has been hitherto in the subjective or internal life ; for him to be openly glorified, and for all the family of man to come into his fold.

To this fulfillment of human destiny, the conscious presence of God with individual souls, and the true life which flows from action in this state of being, are still insufficient. It is necessary that a definite connection, mutual understanding, and affection, expressed in external and material relations and uses, should obtain among the individual souls who own a common fountain in the Divine life, and a common pivot in Christ.

The circulation of spiritual forces, and of material goods and uses, by which all the members of the humanitary body may be nourished, requires association ; 1st, agricultural association, that men may unite in exploring the resources of the earth and co-operate efficiently with the Sun in evolving harmonious life from her teeming womb.

Individual man is not the sovereign of nature. She treats him like a presumptuous monkey, with her hurricanes and deluges. She desolates in an hour his labors of months or years, and wrests vast districts of earth's richest life, such as the deltas of the Ganges or Mississippi, for ever from his puny grasp. If the isolated planter on the Roanoke of Carolina calculates to lose every fourth crop by floods, how can his embankments repel the inundations of the Ganges, which cover its shores for 150 miles in breadth, or the Mississippi, which tears up whole shores to build with them sandbars along the Mexican Gulf? Is it not evident that these forces require the combined sci-

entific and industrial force of races to control them? that they call on the armies of Harmony to commence the unitary culture of the earth according to divine order?

While half the earth lies in a chronic ague fit, freezing at its poles and burning at its equator; while half the remainder is either cursed with barrenness or poisoned by crude miasmas deleterious to human life; when famine destroys thousands in the most highly civilized countries, how can the consciousness of a beneficent God, the fraternal communion and the circulation of goods and uses, embrace all the children of men? Civilization and its exhaustive development of power by individual competition avail nothing against these evils, but inveterate them and hasten their fatal consummation.

The vast and formerly most fertile districts of ancient civilizations, of empires as powerful and populous as any now can boast, are howling wildernesses. The sands of the desert preserve these cities like mummies, and we are now sinking shafts down upon the spires and domes of ancient Nineveh.

In modern France, climates and soils rapidly deteriorate from the mere result of parcellary culture; the vine and the olive refuse to grow in those bleak sites whose forests sheltered them a century ago; the springs and the streams fail because of the folly of man. God was unwilling that a society so vicious, so pernicious to the true interests of the human race, should universalize itself. He has set a bound that it may not pass. Suicide is the goal of its vicious circle, and "individualism digs its own grave."

2nd. Domestic association is necessary to the internal circulation of the spiritual forces, and to the assimilation of material goods and uses by the members of the humanitarian body. Domestic association affords the sphere and the basis of social affinities, gives play to a thousand delicate affections which escape the industrial organization, and furnishes to this dynamic harmony a counterpart in the passive or sensorial joys of harmonious being.

By the reciprocity of consumption and production thus established, and their immediate unity of interest, new attraction is conferred upon labor, and new dignity on enjoyment. The action of man upon the soil becomes a true circle, in which the elements of its fertility are constantly returned to it, in place of the present exhaustion by the waste of great cities which daily roll through their sewers into the ocean the very essence of their country-soil for hundreds of miles round, a waste which, however partially compensated by the manuring

of farms here and there, tends steadily and with mathematical certainty to a final desolation of the whole country, whose internal facilities of communication by roads, navigation, &c., only hasten the consummation of its suicide.

3d. Christunity becoming a living, permanent, and general fact, requires that the conscious presence of God should be represented in Pivotal characters, embodying the divine principles of love and wisdom, as connected with the neuter pivots of use, in the conduct of each function which capital constitutes, skill develops, and energy inspires. The properties of an industrial Pivot are, characteristic aptitude for his function, a divine self trust, and powers of social attraction and conciliation. He identifies himself with his function and his group, and becomes their inspiring genius.

4th. Christunity requires the expression of the social affections in groups according to the laws of spiritual affinity, predetermined by the arbiter of attractions, and which enable the divine love to circulate freely according to the form and order of its expression in individual character.

5th. Christunity requires the distributions of the passional Series according to the arborescent type, which Christ has himself pointed out in the vine and its branches. The Series is only the group of a higher power; enclosing the mutual relations, individual and corporate, of many groups in its alternations, sustaining variety in unity, and securing to the love principle that discriminative freedom in its expressions and combinations, whose germ is afforded by the single group. In fine, association in the Passional Series is the mathematical formula of Christunity in its humanitarian fulfillment, which is proved in the Sections on the Trinity and the Incarnation.

SPIRIT OF LOVE.*

When Christ came upon the earth, he proved to the world that he was truly the son of God.

The simple were astonished at his miracles; but his virtues were yet more wonderful.

Had he been but a genius, he would have raised a temple to science to enthrone his pride: he chose to know only how to love, to pray, and to die; wherefore all geniuses have had to bend before him.

* From the French of Alphonse Constant.

Had he been but an enthusiast, he would have been irritated against the world which repelled him, and would himself have drawn the sword, instead of saying to Peter, "Put back thy sword into its scabbard."

He would have excited the people to revolt, and, in kindling servile war, he would have excited the reaction of brutal force, and perhaps crushed liberty in its germ.

But he whom they sought to condemn to death in Cæsar's name, has said, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

Socrates had said to men, Be good and you will be happy; but it was necessary to be more than a philosopher to say to them, Be humble and you will be great.

He was no ambitious sectary—they wished to proclaim him king, and he fled.

He was no genius thirsty for science and for glory; he has written nothing for glory and said nothing on science. And yet sciences and powers have renewed themselves at his word! He has preached submission to established powers, and at his voice, the chains of the old servitude have fallen.

Because, being in God, he knew the root of every thing, and he knew that you change men's actions by changing their affections.

Instead of saying to them, Be free by violence, which would have been an infernal lie, he said to them:—Triumph over violence by courageous resignation and passive resistance. Fear not those who can only kill the body; for the soul is to the body what the body is to its garments!

The spirit of violence and of anger comes from tyranny and returns to tyranny, for it is a child of pride. Violence is only permitted to us in efforts against ourselves, to subject our unregulated passions to the empire of justice.

The violence of man against man equally destroys the legitimacy of power and that of liberty.

The violence of the tyrant invokes revolt, the violence of the emancipated invokes tyranny.

But the empire over ourselves, but the holy love of our brothers, and the devotion of each to the safety of all, this is what infallibly attains and what for ever confirms the reign of liberty!

God is love, and it is through the spirit of love that the Christ has proved to the world his divine mission.

He was truly the son of God, who, in order to regenerate the moral world, had only to utter one word !

For he has made us all one family, and he has created a society of brothers ; he has brought God near to men, and for ever connected earth with heaven, when in the name of humanity, of which he was the Chief, he said to God :—Our Father ! And in order to make us better understand this word, he has preferred the will of his father to all human glory and joy, and has devoted himself for his brothers to a frightful death, by giving his body to nourish them with his life, and his blood to satisfy their thirst with his love.

In dying for them all, in order to live again in them all !

Greater love hath no man than this, that he render up his life for those he loves.

But to give them this life in order to live again in them ; to immortalize himself on the earth in the bread which shall feed those whom he will always love ; to leave them his body in the bread of the fraternal feast and his blood in the symbolic wine ; can this be but the folly of a man ? For our reason can scarce recognize here the wisdom of a God ? But the heart, which can feel what the reason does not comprehend, swells at this thought in rapture and in tears ; and, conquered by this last miracle of the spirit of love, prostrates itself at the feet of Christ, and cannot restrain itself from exclaiming : My Saviour and my God !

THE RESURRECTION, ACCORDING TO THE BIBLE OF THE MAGI.

RESURRECTION OF EMBODIED SOULS AFTER 12,000 YEARS OF THE
WORLD'S DURATION ; EVENTS THEREON CONSEQUENT.

It is at the resurrection that the supremacy of Ormusd should be most gloriously vindicated. Thus death, introduced by Ahriman, initiates the triumph of his conqueror. Nature, sprung from the hands of Ormusd, suffers no annihilation, but only transformations.

At the death of man, the earth, the air, the water, and fire receive again and are re-united to those elements which they had contributed to his body ; and the soul, which sees that the beings entering into the constitution of its body do not cease to exist, may then always hope to re-inhabit them.*

* It is seriously affirmed by those who are in the way of knowing such facts, that obstinate fruit-stains, which defy the wash, vanish next spring or summer at the time when the sunbeams are coloring the same fruit. The rose, when it drops its leaves and petals on the snow, may say—

“I know though I am gone
The Rose will still live on,
The Soul, the beauty I now body forth,
Immortal and divine,
In other forms than mine,
Will still add glory to the glorious earth.”

And man, whose more complex and elevated type of organization coincides with a more completely individualized self-consciousness, need no more fear, in that mysterious change which he calls death, to lose any of those attainments or privileges which respectively *characterize* his *type* of existence.

While civilization continues,

“Death's but a path that must be trod,
If man would ever pass to God ;
A port of calma, a state of ease
From the rough rage of swelling seas.
Why, then, these flowing sable stoles,
Deep pendant cypress, mourning poles,

From the one Principle of principles, a beauteous progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult characters of Deity, all possessing an overflowing fullness of good.

From these dazzling summits, these ineffable blossoms, these divine propagations ; being, life, intellect, soul, nature and body [proceed from the central essence, to incarnate themselves in each successive stratum of human, animal, plant, or mineral form.]”

We here observe in the ancient and Eastern method of announcing the religious consciousness of the human race, or the sentiment of Deity as it shapes for itself an intellectual formula, the same antecedents of the central synthetic and unitary principle which may still be recognized in their social customs and political institutions, and which appear to have always characterized them, though perhaps its most perfect expressions existed in the Western hemisphere, and the Theocracy of Peru.

This mode of contemplating the phenomena of existence is the subjective or intuitive, in contradistinction to the objective and analytical, which has characterized the reasoning and the institutions of the West, and of modern times, whose scientific methods have been censured as tending to atheism.

To *one* has been allotted the exhibition of those forms of humanity development which flow from the exclusive attachment to *order* ; to the *other*, the exhibition of those which flow from the assertion of individual *liberty*.

One retires to the penetralia of its own consciousness, there finds God the unitary cause, from whom a golden thread descends within the heart of all and each of his creatures, removed howsoever, and thus inspired, proceeds to the progressive incarnations of this being, in solar and in human unities, down to the Sultan, the ruler of a province, the magistrate of a town, each of whom is in his grade invested with absolute power and divine prestige.

The Western and modern mind commences on the contrary at the Periphery of nature. It observes and respects the individual features and last ultimatum of the Divine principle. Its sciences commenced by crude and disconnected aggregations of facts observed, very gradually classed in categories and evolving a principle of natural synthesis.

Its political institutions are democratic or aristocratic, and its

governments are compacts and concessions of authority. Its religion is split into a thousand sects, all deficient in true reverence, and much more bent upon discussing God than adoring him.

Every one thinks he is to be saved for himself, and by himself; strangely forgetting those subtle affinities of being through which his own life must be revealed to him through his sympathy with others, he is guilty of the practical absurdity of supposing himself the possessor of an entire or integral soul. The same notion pervades all this individual and social life of the West—the maxim is every one for himself—“Laissez faire, free competition,” whilst in the East, on the contrary, every individual exists as a member of his parish, and is born and grows up in certain specified functions and spheres of social caste and relationship; and in Peru, which, though a geographical exception, most completely ultimated the synthetic principle, the State actually became the special providence of all its citizens, providing on the one hand their functions, or the means of exerting and utilizing their powers and faculties, and on the other, for their subsistence and the gratification of their affections; its legislation comprehended for better or for worse, all the details of human life, and regulated them according to its wisdom.

These apparently opposite methods of investigation and of action resume themselves into one comprehensive truth, as rays meet either diverging from the centre or converging from the circumference.

In all the Earth (says Maximus Tyrius) we find one according law and assertion that there is one God the king and father of all things, and many Gods, sons of God, ruling together with him. This the Greek says and the Barbarian says; the inhabitant of the continent and he who dwells near the sea; the wise and the unwise.

“And if you proceed as far as to the utmost shores of the ocean, there also are Gods rising very near to some and setting very near to others.”

(In this last phrase we see the natural connection of Gods and Suns or stars in the mind of the ancients).

This dogma is not, as generally supposed, merely a heathen one. It is eminently scriptural.

From the 32d ch. of Deuteronomy, v. 8, in the Septuagint version, it appears that the division of the nations was made according to the number of the angels of God, and not according to the number of the children of Israel, as the present Hebrew text asserts. This reading was adopted by the most celebrated Fathers of the church

such as Origen, Basil and Chrysostom, Jerom and Gregory, and it is confirmed by the fourth chapter of the same book. "And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldst be driven to worship them and serve *them which the Lord thy God hath divided unto all nations unto the whole heaven.*" In ch. 17, verse 3, the Stars are expressly called Gods. "And hath gone and served other Gods and worshipped them, either the Sun or moon or any other host of heaven which I have not commanded." And in 3d ch., v. 24th, it is asked, "For what God is there in Heaven or in earth that can do according to thy works, and according to thy might?"

As the attention of the Jews was solely confined to the worship of the God of Abraham, of Isaac, and of Jacob, they but little regarded the powers whom they conceived to be inferior; and considering them as merely the messengers of their God, they gave them the general appellation of angels. It is true that the term of God or Gods is frequently used merely as recording the superstition of other nations; but the stars are not confounded in such mention with things inanimate, like idols fashioned of wood or stone, as appears from the following passages. "Behold even the moon and it shineth not, yea, the stars are not pure in his sight, how much less man that is a worm, and the son of man which is a worm?" Job 25 : v. 5, 6. And Psalm 8, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" "Thou hast made him a little lower than the angels." The heavens and the stars are more excellent than man, but nothing that is inanimate can be more excellent than what is animated.

In the Septuagint version of the 19th Psalm, 4th verse, God is said to have placed his tabernacle in the Sun (*ἐν τῷ ἡλίῳ ἔθετο τὸ σκηνώμα αὐτοῦ*); and not as in the vulgar version, "In them (the heavens) hath he placed a tabernacle for the sun." For this is a mere commonplace, is saying no more of the Sun than may be said of any star or planet, and does not produce that vivid and exalted conception of the Divine artist, as it does not connect him with the use or result of the action.

To place in the Sun the dwelling of God, gives us at once a magnificent idea of that glorious luminary and of the Being who dwells enshrined as it were in his dazzling splendor. It corresponds with Psalm xi. v. 4, where it is said "The Lord's throne is in heaven.

And Isaiah lxvi. "Thus saith the Lord, the heaven is my throne and the earth is my footstool.

This contact with Deity accords with the ascription of a Deified, or God-reflected animate nature, to the Beings enjoying it. This belief seems to be connascent with the human soul. In various forms we trace it among the chief nations of both continents, and find it continually reviving as the spontaneous feeling of men in every age, and escaping from the blight of cities and sectarianism to the cherishing arms of Nature and of Poetry.

While the dogmatism of priestcraft, which speculates in the mysteries of human or personal incarnations and dresses up allegorical myths of the Sun under the names of Osiris, Apollo, Bacchus, Adonis, Atys, Mithra, or Christ; confounding the human with planetary incarnations of the Divine essence, seeks to deprive us of the ennobling and consoling presence of those living symbols of God which it asperses as inanimate; science and art through a thousand paths lead us back to this primeval faith.

Astronomy requires the Sun as the energizing pivot of our planetary orbs, as the central and unitary focus, distributor and arbiter of attraction called gravity. Chemistry and Physiology require the Solar ray and its effects of heat, light, and electricity, for the evolution of every form of mineral, vegetable, or animal existence, from the least to the greatest, from a crystal of salt to the organism of a Buonaparte or Washington. Cohesion, elective affinity, and organic assimilation are all results of the action of the Sun on the earth, and of combinations of the Solar ray with the materials of the three kingdoms or series of nature.

The senses, the affections, the intellect of man are thus indebted to the Solar activity for every object which excites, gratifies, and develops them; nay, they may be fairly considered as themselves results of Solar action, since their existence and manifestation is utterly unknown to us except in and through organisms or bodies; the experiences of sleep-waking dreams, fevers, cerebral concussions, drowning, &c., not constituting the slightest exception, since whatever changes then occur in the relations of the soul with its organism, a relation of some sort continues just as positively as in our ordinary waking and healthy state.

Anthropology even proceeds to calculate the influences of climate and geographical position, or, in other words, the various influences of the Solar ray, in Germany, in Malacca, in Ethiopia, in Massa-

chusetts, on the characters and passions of man, as natural history computes the analogous developments in the characters of the animal and vegetable creatures of the different zones, latitudes, and longitudes.

Art is not only indebted to the Solar action for all its materials, for all its models, for all the conditions in which it works, but, at least in one department, the pictorial, through the invention of Daguere and Sir John Herschel, who have succeeded in transferring all the colors of the spectrum, it employs the Sun directly as the executor of its most accurate works.

We now then proclaim it as a fact, ascertained and confirmed uniformly in every sphere of human experience, that the properties of the Solar ray are, like our own nature, compound; at once physical and psychical, and so far as their action warrants any inferences concerning the being whence they emanate, that being must be compound of soul and body—body not gross like those of our earth, but subtile and ethereal, like heat, light, and electricity. It is equally certain that this Solar being, though by no means to be confounded with the infinite God, who is to us expressed through him, inasmuch as he is but one of the myriad “flock of the starry fold;” is to our planet the chief representative of God, or the principal mediator through which the Deity expresses himself to us in his creative, preserving, and energizing action, whose properties may be thus summed up:

Energizing distribution of all movement by attraction.

Universal providence

Distributive justice.

Economy of means.

Unity of system.

Let us proceed with our proofs, that the ancients, that is to say, that we, in our former existences, (since all races and generations are but the expressions of the same planetary life, modified by the circumstances of their birth and education,) were well acquainted with this sublime truth.

The nineteenth psalm tells us that “the heavens *declare* the glory of God.” Now, Rabbi Moses, a very learned Jew, says that the word Saphar, to declare or set forth, is never attributed to things inanimate. Hence he concludes that the heavens are not without some souls, which, says he, are no other than those blessed intelligences which govern the stars, and dispose them into such let-

ters as God has ordained; declaring unto us men, by means of this writing, what events we are to expect; and hence this same writing is called by all the ancients, *Chetab Hamelachim*, the writing of the angels. This is evidently an allusion to astrology, about which I shall say nothing, because I know nothing, and am not proud enough to mistake my ignorance for superior science. This writing of angels is however so plain, that we all may read its beautiful characters wrought on each flower, engraved on every tree, throughout that rich mosaic of the natural kingdoms wherewith the stars have dowered their sister Earth.

We shall yield no blind submission to authority on this transcendent and yet simple problem, which is open at once to our heart and reason, but we shall pay just deference to the intelligence and intuitive consciousness of our own race, in proceeding to state the opinions of Fathers of the Christian Church, who coincided with the ancient poets and philosophers, and with the most learned and acute of the schoolmen, and with the common voice of millions, in the faith that the celestial bodies are animated by certain divine souls. See Jerome's exposition of the sixth verse of the first chapter of Ecclesiastes; Origen's book "on Principles," which says that the celestial bodies must be animated, because they are said to receive the mandates of God, which is only consentaneous to a rational nature; Eusebius' *Theological Solutions*; Augustine's *Enchiridion*; Albertus Magnus "De Quatuor Coequevis;" Thomas Aquinas, "De Spiritibus Creaturis;" Johannes Scotus, "Super Secundo Sententiarum;" the learned Cardinal Nicholas Cusanus and Aureolus, who was inclined to venerate the celestial bodies with outward worship, and to implore their favor and assistance; to which we can only object, the futility of all outward worship, save that of hearty striving and of truly loving, and the wasteful and morbid character of all mere spiritual sentimentalism, whatever its object, either human or divine—since it is an introversion of our passions, which consume and exhaust themselves, instead of producing beneficent results.

Last, let us mention one of the wisest and best of the ancient Christians—the Platonic bishop Synesius, who, in his third hymn, sings thus:—"Thee, Father of the worlds, Father of the zones, artificer of Gods, it is holy to praise! Thee, O King, the intelligences sing to thee; the Cosmagi, those fulgid eyes and starry minds round whom the lustrous sphere bodies dance, hymn blessings. All the races of the blessed sing thy praise, those who are in the world,

the Zonic, and the Azonic, who are around the world, wise itinerants stationed as illustrious pilots, and which the angelic series pours forth. Thee, too, the renowned genus of heroes celebrates, which, by occult paths, pervade the works of mortals, both the souls which incline not to the regions of mortality, and those which descend into dark terrestrial masses."

In another part of the same hymn he says:—"I have invoked the ministrant Gods that possess the Thracian soil, and also those that in an opposite direction govern the Chalcedonian land."

How far more lovely and sacred nature becomes to us when we feel ourselves thus girded around by ministering spirits: limited and feeble human creatures, our vision soon grows wearied of peering into the infinite, and we fain would rest from the awful contemplation of life's eternal source without lapsing into mere materialism. Here the planetary host come to our aid, and lower still and nearer to our homes, involved perhaps with us in local destinies, come the tutelar genii of the earth, whose presence mystically consecrates each mountain, grove, and stream.

In another part of his hymn, Synesius says: "that incorruptible intellect, divinely emanate, is diffused through the whole world, convolves the heavens, and preserves the universe with which it is distributed in various forms. One part to the stars, another among the angelic choirs, another bound to earth."

For man to deny animation and soul to the planets and suns, of whose coincident vital forces he is himself a minute individual expression, is as if one of the little corpuscles which the microscope shows moving about in a drop of blood should deny animation and soul to us, and infer that we are impelled by some external force when we move, because it never saw any animated insect so large.

The great astronomer, Kepler, in his "Harmonices Mundi," favors the doctrine that there is a soul of the universe, (i. e., of our planetary group,) and considers its special residence to be fixed in the Sun as the centre of our world, whence, by communication of the Solar rays, which are in the place of spirits in an animated body, it is propagated into all the amplitude of the world.

The globe of the earth, says he in another place, is a body such as that of some animal, and what its own soul is to the animal, the nature which he investigates will be to the earth. He sees proceeding from the body of the earth things analogous to those which proceed from animal bodies. For as these produce hairs on the superficies of

the skin; thus also the earth, moss, grapes, plants, trees and vines, which on its hills and mountains, wave like long tresses. In the skin are generated little worms, and in the hair, lice—thus doth the surface of the earth produce insects, reptiles, and marine monsters. As the animated body produces tears, mucus, and the wax of the ears, thus also the earth produces bitumens and oils. As the bladder secretes urines, thus likewise mountains pour forth rivers. And as the body produces excrement of a sulphurous odor and crepitus also which may be inflamed, so the earth produces sulphur, subterraneous fires, thunder and lightning. And as in the veins of the animal, blood is generated, and together with it sweat, which is ejected from the pores of the surface; so in the veins of the earth, metals, fossils, and a rainy vapor are generated. And cap. 7, p. 162, after having shown that there is in the earth the sense of touching, that it respire, and is subject, in certain parts, to languors and internal vicissitudes of the viscera, and spoken of the subterranean heat sustained in its interiors, he adds that a certain image of the *Zodiac* is resplendent in this soul, and therefore of the whole *firmament*, and is the bond of the sympathy of things celestial and terrestrial. Other writers to whom we would offer (especially to Bernardin St. Pierre,) incense of our grateful reverence, have explored superficially this fertile realm of instructive and fascinating analogies.

In the mountain chains and their rocks we find the osseous frame of the earth. What indeed more strikingly recalls to us the spine of an animal body than the continuous chain of Rocky Mountains, Andes, and Cordilleras, on the Western coast of the American continent; whilst the Alleghanies and the Blue and White ranges farther East correspond to the sternum and ribs: analogous distributions prevail on the Eastern hemisphere, though their location is less symmetrical in comparison with the shape of animal bodies.

As the bony frame furnishes the fulcrums of motion, and confers on our bodies an element of stability, permanence, and symmetry, so are mountains and rockbound coasts in many uses the elements of stability to the soil which they protect from the aggressions of the ocean and of river courses, and which they uphold from the abyss of fire which glows beneath the Earth crust at the depth of a few miles.

To Animals and Man they extend a similar protection. They preserve in their strongholds and fastnesses, accessible only to enthusiasm or despair, the last of martyr races which flee before extermination.

Collected round their summits, in their caverns, and peopling the little world of verdant meadow lake and plain, which lie nestled above stupendous precipices, we find with the bear and the chamois, the last Indian, and the last free Swiss, or Spaniard, or Circassian; vindicating their hearths and their altars against the English, the Moor, the Austrian, or the Russian, who have placed their glory in the murder of nations. Thence in more propitious years the martyrs redescend and reclaim their paternal inheritance.

The circulation of water courses over the Earth, presents on its extended surface, as we look from the heights of mountains or the parachute of balloons, the same arborescent appearance which anatomy unfolds to us in the bloodvessels which permeate animal tissues, and which the eye discerns in the blue meandering veins of the skin in delicate temperaments. The uses or functions of these are precisely analogous to those of streams over the soil, which they maintain plastic and moist for the evolution of vital movement, whilst a similar relation obtains between the insensible perspiration of the skin and the vapors which rise from the surface of the Earth. In regard to the uses of man, the waters furnish facilities of travel and circulation, corresponding to those of organic circulation, and while bones and mountains separate, rivers and bloodvessels unite. In the form of the Earth we observe the same great principles which first present themselves to the anatomist. It has its two symmetrical halves, the Eastern and Western hemispheres. It spreads its land out at the North like a broad-chested man—and the Peninsula of Kamschatka is like a right arm corresponding to that of Aleutia on the North Western extremity of America. Between the two hemispheres roll the great oceans, as in the body; the heart, aorta, and great centres of circulation, between the right and left sides. On the South we find the Continents of Africa and South America gradually tapering off like an Eastern and Western leg, and at the extremity of each, large islands and smaller, as if to correspond to the feet and toes of the Globe. In the Earth, so far as it is accessible to our researches, that is, on its superficies; we find similar relative proportions of land and water to those which obtain in the solids and fluids of animal bodies, the fluids greatly predominating.

Magnetism discovers to us round every animal body a circumscribed aura corresponding with the terrestrial atmosphere. In its Northern or temperate regions, the Earth expresses her life in those

racés characterized by the predominance of intellect and ambition, and in the torrid zone those which are ruled by the affections, where love reigns supreme ; this corresponds to animal physiology, since it is in the upper or thoracic region of the head, chest, and organs appertaining, that the functions of intellection are performed, and the forces evolved which give the measure of superiority and the faculties of conquest, whether by the arm and hand, as in the sphere of physical force and skill, or in the voice, which is the organ of spiritual conquest. The lower or pelvic region is on the contrary that of the minor passions of love and maternity, since there are located the generative and gestative organs, and there are concocted the subtlest fires of life.

But the most important of all analogies is that of the moving or energizing principle, Attraction ; which, manifesting itself in different forms and degrees, co-ordinates the planetary revolutions round their solar centre, determines the elective affinities observed by chemistry, those of organic assimilation, and then those of all the senses, affections, and conditions of spiritual approximation ; connecting sphere with sphere by such delicate transitions, that every line of demarkation wears an arbitrary aspect. This is an immense subject, and must be reserved for a separate treatise. The strongest proofs of organic life in the Earth are not drawn, however, from the consideration of special analogies with the animal bodies known to us, which must all have a certain vague and not strictly logical character, from the distinctness of the spheres of Planetary Beings, from those of the little creatures which tenant the superficies of a planet, and constitute the ultimate expressions of its life. However similar or dissimilar the parts of the planetary body to our own, the chief thing to be considered is, whether its parts stand and act towards each other in harmonious co-operation, and produce unitary results.

We find the following thoughts in the *Siris* of Bishop Berkely, p. 131 :—"Such is the mutual relation, connection, motion, and sympathy of the parts of the world, that they seem as it were animated and held together by one soul ; and such is their harmony, order, and regular course, as shows the soul to be governed and directed by a mind. It was an opinion of remote antiquity, that the world was an animal. The Egyptians, according to the Hermaic writings, thought all things did partake of life, which was also currently believed among the Greeks ; and they attributed to it an inward sense or feel-

ing, as well as appetites and aversions; and that from all the various tones, actions, and passions of the universe, they supposed one symphony, one animal act and life to result."

Iamblicus, the successor of Plato, declares the world to be one animal, in which the parts, however distant from each other, are nevertheless related and connected by one common nature; and he teaches what is also a received notion of the Pythagoreans and Platonics, that there is no chasm in nature, but a chain or scale of beings rising by gentle uninterrupted gradations from the lowest to the highest, each nature being informed and perfected by the participation of a higher, each lower nature being a receptacle or subject for the next above it to reside and act in.

The Platonic philosophers hold that intellect is the very life of living things, the first principle and exemplar of all from whence, by different degrees, are derived the inferior classes of life; first, the rational, then the sensitive, after that the vegetable; but so as in the rational animal there is still somewhat intellectual, again in the sensitive there is still somewhat rational, and in the vegetable somewhat sensitive, and, lastly, in mixed bodies, as metals and minerals, somewhat of vegetation. By which means the whole is thought to be more perfectly connected; which doctrine implies that all the faculties, instincts, and motions of inferior beings, in their several respective subordinations, are derived from and depend upon intellect.

Thus the Platonists traced the divine principle through the grades of its incarnation in material forms, commencing at the unitary centre and terminating in the multiform periphery of nature, that their thoughts might ascend and descend, like the angels which Jacob saw in his vision on the ladder which reached between earth and heaven. The progress of the exact sciences now enables the chemist and comparative physiologist who commences in the lowest grade of nature's periphery and travels upward through his synthetic classifications to a unitary source of life, to confirm in detail these intuitions of the human mind in earlier periods.

Both Stoics and Platonics, continues Iamblicus, held the world to be alive, though sometimes it be mentioned as a sentient animal, sometimes as a plant or vegetable. But in this, notwithstanding what has been surmised by some learned men, there is no atheism. For so long as the world is quickened by elementary fire or spirit, which is itself animated by soul and directed by intelligence, it follows that all parts thereof originally depend upon and may be reduced

unto the same indivisible stem or principle, to wit: "a Supreme mind,—the concurrent doctrine of Pythagoreans, Platonics, and Stoics."

From this eminence we see the heavenly bodies vitalized by their informing souls, and their orderly motion the result of this vitality, the planets moving harmoniously round the Sun, not merely urged by a centripetal force, but from an animated affection for the principle and fountain of their light, and a desire of partaking as largely as possible of his influence and power."

Let us compare with these testimonies of the Ancient Sages, that of the New Testament, and the Apostle Paul.

Hebrews 2, v. 3, he says, πιστεῖσι νοούμεν κατηρτίσθαι τοὺς αἰῶνας ῥημάτων θεοῦ εἰς το μὴ εὐ φαινόμενων τὰ βλεπόμενα γεγονῆναι.

Through faith we understand that the Æones were framed by the word of God, in order that things which are seen might be generated from such as cannot be seen.

The English version renders αἰῶνας, worlds, which is obviously incorrect. Paul here speaks of the Æones thus explained by Irenæus, in his second book against the heretics. According to the Valentinians, whose doctrines are of Chaldaic origin, all created things are the images of the Æones resident in the fullness of Deity. Thus Paul speaks of them as framed by the word of God, in order that things visible might be generated from the invisible. According to the Chaldeans, the Æones are Gods, and the Potential exemplars of the physical universe, and Paul makes the generators or artisans of the visible world endowed with that productive power which characterizes divine natures.

Again in the epistle to the Ephesians, chap. 1, v. 21, Paul says that God has exalted Christ far above every principality and power, and might, and dominion υπερῶν αρχῆς και εξουσιῶν και δυναμῶν και κυριοτητος; and in the 6th and 12th verses, he conjoins with principalities and powers, the rulers of the world.

Ignatius, also, in his epistle ad Trallianos, speaks of the Angelic orders, the diversities of archangels and armies, the differences of the orders characterized by might and dominion, of thrones and powers, the magnificence of the Æones, and the transcendency of Cherubim and Seraphim. This language was not mere extravagance, but conveyed different meaning to those whom Paul and Ignatius addressed, and who were familiar with the theory of the Celestial hierarchy, as unfolded in the Zend religion, formulized by Zoroaster, and propagated through all the most enlightened nations of the East, and fami-

liar to the Jews at that period. Farther still Paul uses, in speaking of these celestial powers, planet souls, and others, the very names by which they were known to the Valentinians, as in the passage "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God," &c.

Here is an evident distinction between angels and principalities and powers, which are beings so exalted that Paul cannot find anything more to say of Christ, than that he is raised even above them. He co-arranges *αψυμα και Βαθος*, height and depth, with principalities and powers, and Bathos is a Valentinian name of one of the *Æones*.

It may excite in us some surprise to find Christ brought into this comparison with planet souls, and exalted above them, since the human sphere, in which Christ was incarnate, is evidently one or more full degrees below the planetary in the scale of being; but this is explained by the law of the Contact of Extremes, which seems to be universal in Nature, and which links with the Pivot the inferior terms of a Series.

Thus the individual man, by his very title of infinitely small in the universe of being, may come into more immediate relations with God, the infinitely great, than the superior intermediate creatures, which is confirmed by our most sacred experience, and coincides with the harmonious incarnation of the Divine nature in the person of our Spiritual Chief.

In the first Epistle to the Corinthians, ch. viii. v. 5, Paul says, "Though there be that are called Gods, whether in heaven or on earth (as there be Gods many and Lords many,") thus admitting the existence of a plurality of Gods, though as well as the heathens he believed that one God only was Supreme, and the Father of all things. Dionysius the Areopagite, in the second chapter of his treatise on Divine names, alluding to this, says:—"Again, from the Deific energy of God, by which everything according to its ability becomes Deiform, many Gods are generated, in consequence of which there appears to be a separation and multiplication of the one Supreme God, nevertheless God the chief and superessentially Supreme is still one God, remaining impartible to the Gods distributed from him, united to himself, unmingled with the many, and void of multitude." This was in a transcendent manner understood by Paul. Proclus, in his commentary on the Parmenides of Plato (fifth book),

speaking of the divine unities, says, "Whichever amongst these you assume, it is the same with the others, because all of them are in each other, and are rooted in the one. For as trees by their summits (roots) are fixed in the earth, and through these are earthly, after the same manner also divine natures are rooted by their summits in *the one*, and each of them is a unity one through unconfused union with the *ONE* itself." Similar are the words of Christ:—"I am in the Father, and ye in me, and I in you."

Similar vestiges of the Platonic theology might easily be discovered in other religions as well as the Jewish and Christian, and its universality clearly demonstrated. Omitting this at present, let us observe respecting this theology, that the deification of dead men, and the worshiping men as Gods, form no part of it in its genuine purity. Of this we may satisfy ourselves from the writings of Plato, the Golden Pythagoric verses, and Plutarch's treatise on Isis and Osiris. The Golden verses teach that the Immortal Gods be honored first as they are disposed by law; afterwards the illustrious heroes, comprehending angels, and dæmons, properly so called, and lastly the terrestrial dæmons, i. e., such good men as transcend in virtue the rest of mankind.

And Plutarch forcibly shows the impiety of this confusion of men with Gods.

"Those, therefore, he says, who think that things of this kind (fabulous stories of the Gods as if they were men) are but so many commemorations of the actions and disasters of kings and tyrants, who, through transcendancy, virtue, or power, inscribed the title of divinity on their renown, and afterwards fell into great calamities and misfortunes; these employ the most easy method, indeed, of eluding the story, and not badly transfer things of evil report from the Gods to men, and they are assisted in so doing by the narrations themselves. For the Egyptians relate that Hermes was with one arm longer than the other; that Typhon was in his complexion red, but Orus white, and Osiris black, as if they had been by nature men.

"Farther still they also call Osiris a commander, and Canopus a pilot, from whom they say the star of that name was denominated.

"The ship likewise which the Greeks call Argo, being the image of the ark of Osiris, and which, therefore, in honor of it is become a constellation, they make to ride not far from Orion and the dog, of which they consider the one sacred to Orus, but the other to Isis.

"I fear, however, that this (according to the proverb) is to move

things immovable, and to declare war not only against a great length of time, but also against many nations and families of mankind who are under the influence of divine inspiration through piety to these Gods; and by transferring from heaven to earth such great and venerable names, and thereby shaking and dissolving that worship and belief which have been implanted in almost all men from their very birth, would be opening great doors to the tribe of atheists, who convert divine into human concerns, affording large license to such impostures as those of Euemerus of Messina, who devised certain memoirs of an incredible and fictitious mythology, inscribing all the received Gods, without any discrimination, by the names of generals, naval captains, and kings, who lived in remote periods of time.

“The great actions of Semiramis are still celebrated by the Assyrians, and those of Sesostris in Egypt; and though the Phrygians even to the present time call all splendid and admirable actions Manic, because one of their ancient kings, named Manis, or Masdes, was a brave and powerful man; and farther still, though Cyrus among the Persians, and Alexander among the Macedonians, proceeded in their victories as far almost as to the boundaries of the earth, yet they only retain the name of good kings, and are remembered as such, and not as Gods.”

Reprobating the impiety of making the Gods to be things inanimate, as was common with Latin writers of the Augustan and subsequent ages of the decline and fall of the empire, he says, “Men should be careful and very much afraid lest, before they are aware, they tear in pieces and dissolve divine natures (or rather the ideas of such on which the human soul reposes,) into blasts of wind, streams of water, seminations, accidents of the earth, and mutations of the seasons, as those who do make Bacchus to be wine and Vulcan flame, or the poet who says of reapers: ‘Then when the youth the limbs of Ceres cut.’ For these men do not in any respect differ from those who should conceive the sails, the cables, and the anchor of a ship, to be the ship’s crew, and the helm the pilot, the yarn and web to be the weaver, or the bowl and the pisan to be the physician. It is, however, from these things and these uses that we are led to conceive those beings as Gods who both use and impart them to us, and supply them perpetually and without ceasing.

“Nor do we conceive that the Gods who bestow these are different in different countries, nor that some of them are peculiar to the Barbarians, but others to the Grecians, nor that some are Northern and

others Southern ; but as the Sun and Moon, the heavens, the land and the sea are common to all men, yet are differently denominated by different nations ; so the one reason that adorns these things, and the one Providence that administers them, and the ministrant powers that preside over all nations, have different appellations and honors assigned them according to law by different countries.

“ Of those also that have been consecrated to their service, some employ obscure and others clearer symbols, not without danger thus conducting our intellectual conceptions to the apprehension of Divine natures. For souls, deviating from the true meaning of these symbols, have slipped entirely into superstition, and others again, flying from superstition as a quagmire, have unawares fallen upon atheism as on a precipice.

“ Hence, in order to avoid these dangers, it is especially necessary that, resuming the reasoning of philosophy as our guide to mystic knowledge, we should conceive piously of all that is said or done in religion.”

The Emperor Julian, in his controversial treatise, speaks with much respect of the Hebrews and their legislator, remarking that they had accurate and venerable laws pertaining to religion, and innumerable precepts which require a most holy life and deliberate choice. “ But when the Jewish legislator forbids to his nation the serving of all the Gods, and enjoins the worship of one whose portion is Jacob, and Israel the line of his inheritance, he omits to add, I think, ‘ you shall not *revile* the Gods ;’ the detestable folly and wickedness of those in after times, who, wishing to take away all reverence from the multitude, thought that not to worship should be followed by blaspheming the Gods.”

He also blames the Christians that “ they had cast aside reverence to every nature more excellent than man and the love of paternal institutes.” It were difficult now to decide how far this is the protest of enlightened conservatism against the iconoclastic mania of ignorant and conceited radicals, of narrow and destructive superstitions ; and how far it is only the poet spirit of the past, whose autumn dirges wail around the broken arch and architrave of temples whose worship is departed, which henceforth shall know no other incense than the breath of wild flowers sown by “ Time, the beautifier of the dead, adorer of the ruin,” over their moss grown walls ; shall hear no other anthems than the “ breeze rustling their garland laurels,” or some Byron harp that loves the grave of heroes, calling its brothers from the

world of shades, like Rachel weeping for her children, who will not be comforted because they are not. We need not ask how much of just censure on the innovators, how much of natural but vain regret for institutions now no longer divinely ministering to the heart of the people, and therefore yielding to that transformation whence nothing earthly is exempt, but which, like setting suns that fling their last radiance on high mountain peaks, and light them with gold and purple long after the valleys are shrouded in night; are still divine realities, illuming the minds and glowing in the hearts of saints and heroes after they are dark and cold upon the common level of humanity. It is certain that the Christian religion (as we elsewhere demonstrate) is but another form and nomenclature of the same primeval Mithriac or Solar religion which served as the basis of the Grecian, Phœnician, Egyptian, and other ancient forms of worship—all corrupted in different degrees by those mythologies of human incarnations which Plutarch so justly censures. The Christian religion, in passing from the Eastern cradle to ruder climes and peoples, has lost much of that rich completeness as a theory of spiritual natures which belongs to it in common with other Solar religions, and which was well known and felt by Paul and the early Christian fathers, yet this is more a result of modern civilization, of social and political changes, than of any deficiency in the spirit and its doctrines. The poetry and the piety of life die under the grinding slavish toil of the modern proletary, ever struggling, often vainly, against absolute starvation. Individuality of character, the dignity of the human soul, and the free expansion and expression of its thought and feeling, are destroyed, are crushed under the steam pressure of an age of machinery, which crowds whole populations into its mines and factories, or hurries them piled in carts over the country to agricultural labors, in which they share no other interest than a subsistence more precarious than that of the horse or ox—without homes or social charities. The social masses of modern times, at once deprived of instruction, and cut off by the brutalizing conditions of their constant and monotonous physical toil from the life of intuition, can scarce be said to have a religion. What they have is little more than the fear of Hell, vague notions of a terrible future, which deter them from seeking in the grave a refuge from their oppression. “God’s possible is taught by his world’s loving, and they have learned to doubt of both.”

And if it is thus with the poor *oppressed* classes, that the poetry of religion, the worship of Beauty, that consecrated each classic

grove and mountain of old Greece, finding throughout nature mediating spirits which clasped earth in the embrace of heaven, and charmed our mortal life; has withered before the development of industry in our reckless competition, it is scarcely better with the *oppressor*, for when "human cupidity locks the chain round the ankle of the slave, divine justice rivets the other end round the neck of the tyrant." The engrossing cares and gross materialism of our dollar worship, leave its votaries nothing higher or more beautiful than sensual comforts. This slavery and this tyranny are alike misfortunes: they are not individual crimes, no one is to blame for them; they are institutions into which men are born: they are social diseases connected with the organic growth of society, in that period of its crude and incoherent structure which corresponds to the dentition of the individual child. It is a period of general martyrdom, in which the spiritual life of the race is sacrificed to the development of material industry, to the acquisition of those instruments of that machinery of industry, art, and science, by which man is enabled to chew nature—that is, to conquer and assimilate to himself her forces and resources, and on the basis of an immense and universal luxury thus acquired, to commence, untrammelled, his true spiritual development, amid those social harmonies which compose his essential destiny, and which, until this conquest and harmonious arrangement of material interests, must remain the object of his vain aspirations.

It is the organization of labor, its increased production, immense economies, and just distribution of profits to the producers.—It is the new impulse which it gives to all human energies by freely adapting each capacity to its various functions, as they are revealed by the compass of attraction.—It is the social confidence and good will, and the satisfaction of those hearts now pining in isolation, or wrung with disappointment, or recoiling from the general treachery which springs from conflicting interests, that, enabling man "to love his brother whom he hath seen, will teach him to love God whom he hath not seen. Then, with or without the aid of ancient creeds and doctrines of philosophy, all the poetry of natural religion will gush from the intuitions of humanity. "A spirit shall breathe in the blast of the mountain, and tune its voice to the roll of the fountain." Love, Law, and Beauty will pervade, with equal and benignant sway, society and nature, and then again, as in the olden time, shall our fair mother earth and all the living host of stars pour their spherical harmonies on our purely attuned spirits, and the sons of God descend

again to visit the daughters of men, "for the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Will these spontaneous expressions of the religious sentiment, in a happier and more enlightened future, coincide with the forms and doctrines of the ancient Greek or Persian? We do not expect it, since other expressions are possibly, more rich and more significant of our spiritual affections than any which could exist during epochs when the worship of the Gods was not intimately associated with productive and attractive industry. Ages soiled with violence and treachery, struggling with disease and misery, distracted by national and civil wars, which have never co-ordinated harmoniously the three elements of human life,—Sensation, and its luxuries; Affection, and its groups; Intelligence, and its distributive order,—but in which rival passions have despoiled the heritage of the Lord, and mutually defeated their own aims, however they may have been less unfortunate at some periods and among some nations than others; could never furnish institutions worthy to serve as models for the harmonic periods when love to God and the neighbor are begotten of every relation which human beings sustain towards each other through harmony of interests.

There must also in the future continue to be many forms and modes of religion determined by national and individual distinctions of character, which require different symbols and expressions; yet these will differ from the intolerant and incoherent creeds of the past and present, because religion will then be understood essentially of the life, and not of creeds, doctrines and forms: the sentiment of Deity, though manifold in the minds of men, is one in all hearts alike; as the light of the Solar ray, the analogue of truth, divides and subdivides its spectrum into many colors, endowed with different properties, whilst the heart or calorific ray, correspondence of love, remains one and the same. The quarrels of religions hitherto have been *personal* quarrels, either arising out of factions amongst the priesthood, or connected with the superstitions of human incarnations or exclusive inspirations. There have been religions, so called, of Jesus, of Mahomet, of Zoroaster, of Moses, and many others; in whose contentions the question has not been about the performance of duties, the expression of love in uses, scarcely even of principles of belief, but about the names of their chiefs and leaders. Yet there is one sublime and luminous exception, in the universal tolerance de-

terminated by the unitary influence of the Sun, where He has been recognized as the representative of the Supreme God to our planet.

No religious persecutions are known to have been practised until after this pure light of natural religions was obscured by the inventions of priestcraft and its *personal* incarnations.* A general tolerance and good will extended even to the corrupted religions which retraced to it their common origin, as those of Egypt, Greece, and Asia Minor.

The Peruvians, who perhaps maintained the worship of the Sun more unmixed than any other people, extended a religious hospitality to the local Deities of their conquered nations, and gave to their images places contiguous to the temple of the Sun in their great capital; by this conciliation effecting a compound conquest, at once physical and moral.

Here then is a unitary centre of Nature, of all the sciences, and all religions; the same for the past, the present, and the future of humanity; to whose practical worship in attractive production and festive agricultural labors, we shall return, when we have exhausted the fallacies of privileged idleness, and the empty metaphysics of theology; and preferring the plain common sense of nature, to the black letter wrinkles in the brain of venal priests, allow the eyes of the spirit to look through the eyes of the body, and confess the luminous revelation of God in the sensuous body of his Solar incarnation.

* For the personal incarnation and pivotal character of Christ, see the section on "Christ the Solar Man." All these incarnations on our own plane of life are necessarily subordinate to those of the Suns and planets, and the men to whom divine properties have been preëminently ascribed. Osiris, Bacchus, Manco-Capac, or Jesus, have never obtained more than the limited recognition of a sect, and this not generally until their death or personal absence permitted the sorry and fallacious process of idealizing to begin, and made it convenient for ambitious churchmen to use with impunity the prestige of their names. Meanwhile but one Sun is known, as at the beginning, and the influences of the Sun or Solar Ray are sensible to all men, and throughout the animal and vegetable creation, and demonstrable by the commentaries of our positive or physical sciences. We cannot arbitrarily ascribe to the Sun as to a deceased person such attributes as may be conveniently to the interests of a class, and we can always correct the errors of our imaginations by the evidence of our senses. The attributes of the Sun will form the subject of my 4th section.

A P P E N D I X .

CUSTOMS OF WORSHIP AMONG THE ANCIENTS.

So great an apprehension, says Dr. Stillingfleet, had the Heathens of the necessity of *appropriate acts of divine worship*, that some of them have chosen to die rather than give them to what they did not believe to be God.

When it was proposed to offer incense and prostration to Alexander, Calisthenes vehemently opposed it, as that which "could confound the difference of human and divine worship, which had been preserved inviolable among them."

The Greeks, Plutarch tells us, thought it a mean and base thing for any of them, when sent on an embassy to the kings of Persia, to prostrate themselves, because this was only allowed among them in divine adoration. Isocrates reproaches the Persians for doing it, *because they herein* showed that they despised the Gods rather than men by prostituting their honors to their princes. Herodotus mentions Sperchius and Bulis, who could not with the greatest violence be brought to give adoration to Xerxes, *because it was against* the law of their country to pay divine honor to men.

And Valerius Maximus says the Athenians put Timagorus to death for doing it, so strongly did they feel that the manner of worship which they used to their Gods should be preserved inviolate and sacred.

Wherever then this impiety has been committed, their theology is not to be accused as its cause, but their forgetfulness of its sublimest dogma, the ineffable transcendency of the first God, as taught its most ancient promulgators, Orpheus, Pythagoras and Plato. In regard to their prayers and sacrifices, Sallust, in his treatise on the Gods and the world, speaks thus. "The honors which we pay to the Gods are performed for the sake of *our* advantage; and since the Providence of the Gods is everywhere extended, a certain habitude and fitness is all that is requisite in order to receive these beneficent

communications. But all habitude is produced through imitation and similitude. Hence temples imitate the heavens, but altars the earth; statues resemble life; prayers imitate that which is intellectual, but characters, superior ineffable powers; herbs and stones resemble matter; and animals which are sacrificed, the irrational life of our souls. But from all these things nothing happens to the Gods beyond what they already possess, for what accession can be made to a Divine nature? But a conjunction with our souls and the Gods is by these means produced." Of the principle of sacrifices, he gives the following mystical explanation:

"Prayers accompanied with sacrifices become animated words, the words indeed not animating life, but life animating the words. Add too that the felicity of everything is its proper perfection, but the proper perfection of everything consists in conjunction with its cause. And on this account we pray that we may be conjoined with the Gods. Since, therefore, life primarily subsists in the Gods, and there is also a certain human life, but the latter desires to be united to the former, a medium is required, for natures much distant from each other cannot be conjoined without a medium. And the medium must be similar to the connected natures. Life, therefore, must necessarily be the medium of life, and hence men of the present day that are happy, and all the ancients, have sacrificed animals. And this indeed not rashly but in a measure accommodated to every God, with many other ceremonies respecting the cultivation of Divinity."*

* It seems to us that Sallust has very fairly stated the doctrine of mediation, but has made an illogical application of it to sacrifices, since here it is not *life* but *death* that is made the mediation. Thus it seems to have been regarded by Pythagoras, who is said to have condemned all sacrifices of blood to the Gods, but to have encouraged those of flowers, fruits, and especially that every one should offer works of his own hands, the results of his industry, intelligence, and skill, whereby he or she entered into co-action with the Gods. Surely our minds and hearts are most truly directed towards the Gods and their benefits through our enjoyments and sympathies, through the medium of those whom we love and those creatures which delight us by that beauty and harmony of being which represent to us the Divine life in them. Nor can I consider a natural expression of love and trust or thankfulness violently or treacherously to quench the enjoyment of any living creature; and though we have no power absolutely to destroy life, yet it would seem more reverent towards the Gods to respect those forms which they have already given to it. If it were ever an act pleasing to the Gods to take life, it would seem to be

In regard to statues and their worship, the elegant Maximus Tyrius thus observes. "It appears to me that our discourse has no need, in regard to the thoughts composing it, of certain Phœnician or Ionian or Attic or Assyrian or Egyptian characters; but human imbecility devised these marks, in which inserting its dulness, it recovers from them its memory. In like manner a divine nature has no need of statues or altars; but human nature being very imbecile and far distant from Divinity, devised these symbols, in which it inserted the names and the renown of the Gods. Those, therefore, whose *memory* is robust, and who are able by directly extending their soul to heaven to meet with Divinity, have *perhaps* no need of statues. This race is, however, rare among men, but few of whom are not in want of this kind of assistance.

"For Divinity, indeed, the father and fabricator of all things, is more ancient than the Sun and the heavens, more excellent than time and eternity, and every flowing nature, and is a legislator without law, ineffable by voice or invisible by the eyes. Not being able, however, to comprehend his essence, we apply for assistance to words and names, to animals, and figures of gold and ivory and silver, to plants and rivers, to the summits of mountains and to streams of water; desiring indeed to understand his nature, but through imbecility calling him by the names of such things as appear to us to be beautiful. And in thus acting we are affected in the same manner as lovers who are delighted with surveying the images of the objects of their love, and with recollecting the lyre, the dart, and the seat of these, the

rather that of creatures either destructive and pernicious to others, or sickly and miserable in themselves; since we should then seem to invoke the Divine powers to more harmonic expressions of their own essence in the transformations to which we should be accessory.

Every form of joy and beauty is *in its life* a permanent mediator of Divine Influx to its fellow-creatures, and the chief and most acceptable of all sacrifices to the Gods must be to live ourselves a beautiful, harmonious, and joy-diffusing life.

To their eternal energy we owe the homage of our productive industry, to their wisdom that of the harmonious and orderly arrangement of our concerns, and to their goodness we owe the homage of affection towards all the creatures whom they have given us to love: to their superiority our reverence, to their condescension our beneficent charity, and to their purity temperance and the sacrifice of all things which impede the movement of the Spirit by deranging its organism.

circus in which they ran, and everything in short which excites the memory of the beloved objects.

“What then remains for me to investigate and determine respecting statues? Only to admit the *subsistence* of Deity.

“But if the art of Phidias excites the Greeks to the recollection of Divinity; honor to animals, the Egyptians; a river others, and fire, others, I do not condemn the dissonance; let them only know, let them only love, let them only be mindful of the object they adore.”

And lastly, the Emperor Julian, in a fragment of an oration or epistle on the duties of a priest, has the following remarks on religiously venerating statues. “Statues and altars and the preservation of unextinguished fire, and in short all such particulars have been established by our fathers as symbols of the worship of the Gods; *not that we should believe that these symbols are Gods, but that through these we should worship the Gods.*”

“For since we are connected with body, it is also necessary that our worship of the Gods should be performed in a corporeal manner; and they, indeed, have exhibited to us as the first of statues that which ranks as the second genus of Gods from the first, and which circularly revolves round the whole of the heavens, (meaning those divine bodies, the celestial orbs, which, in consequence of participating a divine life from the incorporeal powers from which they are suspended, may properly be called secondary Gods.) Since, however, a corporeal worship cannot even be paid to these, because they are naturally unindigent, a third kind of statues was devised upon the earth, by the worship of which we render the Gods propitious to us.

“For as those who reverence the images of kings, who are in want of any such reverence, at the same time attract to themselves their benevolence; thus also, those who venerate the statues of the Gods who are not in want of anything, persuade the Gods by this veneration to assist and be favorable to them.

“For alacrity in the performance of things in our power is a document of true sanctity, and it is evident that he who accomplishes the former will in a greater degree possess the latter. But he who despises things in his power, and afterwards pretends to desire impossibilities, evidently does not pursue the latter, and overlooks the former. For though Divinity is not in want of anything, it does not follow that on this account nothing is to be offered to him. For neither is he in want of celebration through the ministry of *words*. What then? Is it reasonable that he should be deprived of this? By

NO means : neither, therefore, is he to be deprived of the honor which is paid him through *works*, which honor has been legally established, not for three or for three thousand years, but in all preceding ages—among all nations of the earth.” To the reproaches of the Gallileans he answers :—“ How, then, do not we consider as wood and stones those statues which are fashioned by the hands of men ? Or do you fancy that all men are to be drawn by the nose, so as to think that the artificial resemblances of the Gods are the Gods themselves ? But of royal images we do not say that they are wood, or stone, or brass ; nor that they are the kings themselves, but the images of kings. Whoever, therefore, loves his king, beholds with pleasure the image of his king ; and he who is a lover of Divinity, gladly surveys the statues and images of the Gods, at the same time venerating and fearing with a holy dread the Gods who invisibly behold him.”

Dio Chrysostome, upon this subject, dramatically calls Phidias to account for making a statue of Jupiter Olympus, for attempting to represent by something that may be seen and painted that which is invisible and inexpressible.

Then he makes Phidias answer :—“ Mankind doth not love to worship God at a distance, but to come near and feel him, and with assurance to sacrifice to him, and crown him ; like children newly weaned from their parents, who put out their hands towards them in their dreams as if they were still present, so do men, out of the sense of God’s goodness, and their relation to him, love to have him represented as present with them, and so to converse with him. Thence have come all the representations of God among the barbarous nations, in mountains, and trees, and stones.”

Monsieur Bernier, when at the university of the Brahmans, in Benares, on the Ganges, proposed to one of their learned men the question about the adoration of their idols, with which he reproached him as a very unreasonable thing.

He was thus answered :—“ We have, indeed, in our temples many different statues, as those of Brahma, Mahaden, Genick, and Ghavani, who are some of the chief and most perfect Deutas (or Deities), and we have also many others of less perfection, to whom we pay great honor, prostrating ourselves before them, and presenting them flowers, oils, rice, saffron, and the like, with much ceremony. But we do not believe these statues to be Brahma or Beehm, but only their images and representations, and we

only give them that honor on account of the beings they represent. They are in our temples, because it is necessary, in order to pray well, to have something before our eyes that may fix the mind; and when we pray, it is not the statue we pray to, but he that is represented by it." The Brahmans have also another way of defending their worship of statues, thus mentioned by the same author:—"That God, or that Sovereign Being whom they call Achar, (inimitable) has produced or drawn out of his own substance not only souls, but also whatever is material and corporeal in the universe, so that all things in the world are but one and the same thing with God himself, as all numbers are but one and the same unity repeated."

The Catholic worship of saints, with all its manifold absurdities, evinces the natural tendency of the human soul to recognize gradations of spiritual beings and local tutelar genii, or deities. The grossness and irregularity of their superstitious observances, however, condemn them as monstrosities; not only they create saints for nations and districts, and for crafts or trades, but for diseases; thus the venereal has St. Roche, the falling sickness St. Cornelius, the toothache St. Apollin. Also for beasts,—St. Loy is the horse leech, and St. Anthony the swine herd. Thus the homily of the Church of England reproaches them, "that in many points they exceed the Gentiles in idolatry, particularly in honoring and worshiping the relics and bones of Saints, which prove that they be mortal men and dead, and, therefore, no Gods to be worshiped, which the Gentiles would never confess of their Gods, for very shame."

And after enumerating many ridiculous practices of the Catholics in reference to these relics, it concludes with observing that they are "not only more wicked than the Gentiles, but also no wiser than horses, asses, or mules." A less illiberal sectarianism would be content with saying that the vulgar or popular worship of the Catholics was adapted to the senses and affections of an ignorant and undeveloped multitude of human beings, whose imaginations, in their necessity of finding the Divine Spirit in all things, had as yet been but little assisted by the light of intelligence and the criteria of a just and disciplined taste. In this the ancient Pagans, as we please to call them, had much the advantage, since their conceptions of Deities and of tutelar genii were developed upon a system of philosophical analogy, and expressed, in a mystical but pleasing and impressive manner, the facts and principles of natural science as then known to them. It was a most fertile germ, whose beautiful properties

have excited some of our best modern minds to its culture. Darwin's "Botanic Garden" is an aspiration towards its analogical embodiments. When an instinct or tendency like this shows itself so natural, so universal in the human soul, it is the part of wisdom not to attempt its repress, but to regulate and utilize its development, by which the Gods are not, indeed, brought down to the level of mortals, but nature elevated and spiritualized in our conceptions, so that it becomes for us more truly a mediator of divine influence.

The Sun explains to us by analogy the nature and action of the Supreme God. For if as the sovereign Sun is to generation, to everything visible and to all visive natures according to the power generative of light, so it is necessary *the good* should be with reference to intellect and intelligibles, according to a cause productive of truth—if this be the case, we must say that the Sun is exempt at one and the same time from visive and visible natures, and must admit that *the good* transcends the natures that are always intellective, and also those which are eternally intelligible.

The Sun not only imparts (says Plato) the power of being seen, to visible natures, but also he is the cause of their generation, increase, and nutriment, not being himself generated.

Things which are known have not only this from *the good*, that they are known, but likewise that their being and essence are thence derived; whilst *the good* itself is not essence but beyond essence, transcending it both in dignity and power, as the Sun surpasses all visible natures, and perfects and generates all things by his light. Essence and intellect subsist primarily from the *good*, are filled with the light of *truth* proceeding thence, and obtain the participation adapted to them from the union of this light, which is more divine than themselves, and which through them affords in beings a similitude to that which is first. For the light which is emitted from the Sun causes everything visible to be Solar-form, and the participation of the light of truth renders that which is intelligible boniform and divine.

ATTRACTIVE INDUSTRY OF THE GODS.

LET no one however think that the Gods extend such a providence about secondary things as is either of busy or laborious nature. For the Gods do not govern all things either by investigating what is fit, or exploring the good of everything by ambiguous reasonings, or by

looking externally and following their effects, as men do in the providence which they exert upon their own affairs ; but preassuming in themselves the measures of the whole of things and producing the essence of everything from themselves, and also looking to themselves, they lead and perfect all things in a silent path by their very being, and fill them with Good. Neither likewise do they produce in a manner similar to nature, energizing only by their very being, unaccompanied by deliberate choice ; nor energizing in a manner similar to partial souls in conjunction with will, are they deprived of production according to essence ; but they contract both of these into one union, and they will indeed such things as they are able to effect by their very being, but by their very essence being capable of and producing all things, they contain the cause of production in their unenvying and exuberant will. By what busy energy, therefore, with what difficulty, or with the punishment of what Ixion, is the providence either of whole souls or of intellectual essences or of the Gods themselves accomplished, unless it should be said that to impart good in any respect is laborious to the Gods ? But that which is according to nature is not laborious to anything. For neither is it laborious for fire to impart heat, nor to snow to refrigerate, nor in short to bodies to energize according to their own proper powers. And prior to bodies neither is it laborious to natures to nourish, generate, or increase ; for these are the works of natures. Nor again prior to these is it laborious to souls ; for these indeed produce many energies from deliberate choice, many from their very being, and are the causes of many motions by alone being present. So that if indeed the communication of good is according to nature to the Gods, providence also is according to nature. And these things we must say are accomplished by the Gods with facility and by their very being alone.

But if these things are not according to nature, neither will the Gods be naturally good. For the good is the supplier of good just as life is the source of another life, and intellect is the source of intellectual illumination. And everything that has a primary subsistence in each nature is generative of that which has a secondary subsistence.

I feel that this is delicate and dangerous ground, and I know how prone is the human mind in its reactions from superstition and authority, to rush into equal absurdities of philosophical self-conceit and shallow materialism. But Jesus Christ has too thoroughly identified himself with the aspirations of the human heart, and not only his precepts and example, but his personality, and the mystic communion of the Spirit world into which he initiates us, are too dear, too necessary, too much facts of our interior consciousness, and too exclusively his own, for me to fear doing mischief by earnest awkwardness in stating natural truths.

I aim not to diminish the faith of hearts in Jesus, but to amplify and deepen religious sentiment in its associations, with natural science, productive labor and man's function, as the harmonist of his planet; therefore I strike at spiritual sentimentalism and clerical dollbabyhood, whether it assume the Christian dress or any other, convinced that it would be regarded with supreme disgust by Jesus himself, who was so earnest and practical in his beneficence and self-devotion.

The need we have of Christ arises out of the lacerating experiences of our social discords.

Children, of whom He himself said, Of such is the kingdom of heaven; as long as they love and are loved, and are not outraged in that optimism, by which they invest common things with charm; find Nature full of God, and have no need of other mediation than that which, perhaps, their angels sustain, so quietly and so continuously, as to escape their consciousness.

"The Babe by its Mother lies cradled in joy;
Glide the hours uncounted; the Sun is its toy—
Shines the peace of all Being without cloud in its eyes,
And the sum of the world in soft miniature lies."

The proper life or world of *persons*, in which Christ is the Saviour, come afterwards, in the struggle, when the tares sown by an enemy in the night have come up, when the boy's cup of life has been drugged, and with sadness and madness, the man-child's head been turned. Then, amid conflict and disappointment within and without, when the unity of the Spirit with itself has been broken, and its harmony with nature marred, when society appears as a monstrous blunder, and personal destiny only a bad joke on the part of Providence, by the cruel deception of our instincts and attractions; then we ask for something more humane and sympathizing than the Sun, who calls into being, with the same smile, the nightingale and the crocodile, the rose or the upas; and then the claims of Christ, who lived and died for his race, and who seemed to live so near to the heart of the All Father, come home to us with grateful mediation.

MAGIAN MAXIMS AND PARABLES.

THE FATHER HURLED NOT FORTH FEAR, BUT INFUSED PERSUASION.

NATURAL WORKS co-exist with the intellectual light of the Father, for it is the Soul which adorned the great heaven, and which adorns it after the Father, but her horns are established on high.

The Soul being a bright fire, by the power of the Father remains immortal, and is mistress of life, and fills up many of the recesses of the world.

For the fire which is first beyond did not shut up his power in matter by works, but by mind, for the framer of the fiery world is the Mind of mind.

For in the whole world shineth a triad, over which a monad rules.

The Paternal Mind hath sowed symbols in the souls. Having mingled the vital spark from two according substances, Mind and Divine Spirit, as a third to these he added Holy Love, the venerable charioteer uniting all things :

Filling the soul with profound love.

The soul of man will in a manner clasp God to herself: having nothing mortal, she is wholly inebriated from God, for she glories in the harmony under which the mortal body exists.

O man of a daring nature ! Thou subtle production !

For thy vessel the beasts of the earth shall inhabit.

Since the soul perpetually runs and passes through all things in a certain space of time, which being performed, it is presently compelled to run back again through all things and unfold the same web of generation in the world : as often as the same causes return, the same effects will in like manner be returned.

The most mystic of discourses informs us that the wholeness of the Sun is in the supramundane orders ; for there a Solar world and total light subsist, as the oracles of the Chaldeans affirm.

Direct not thy mind to the vast measure of the earth ; for the plant of truth is not upon ground—nor measure the measures of the Sun-collecting rules, for he is carried by the eternal will of the Father, not for your sake. Dismiss the impetuous course of the moon, for she runs always by the work of necessity. The progression of the stars was not generated for your sake. The wide aerial flight of birds is not true, nor the dissection of the entrails of victims ; they are all mere toys, the basis of mercenary frauds. Flee from these, if you would open the sacred paradise of piety, where virtue, wisdom and equity are assembled.*

Stoop not down to the darkly splendid world in which continually lies a faithless depth ; and Hades, cloudy, squalid, delighting in images unintelligible, precipitous, winding ; a blind profundity always rolling, always espousing an opacous, idle, breathless body.

Stoop not down, for a precipice lies below the earth, drawing under a descent of seven steps, beneath which is the throne of dire necessity.

Let fiery hope nourish you in the angelic region.

The fire-glowing conception has the first rank, for the mortal who approaches the fire shall have light from God ; for to the persevering mortal, the blessed immortals are swift.

Explore the river of the soul, whence or in what order, having become a servant to body, you may again rise to the order from which you descended, joining works to sacred reason.

Every way to the unfashioned soul extend the reins of fire.

Let the immortal depth of your soul lead you, but earnestly extend your eyes upwards.

Who knows himself, knows all things in himself.

If you often invoke me, you shall see all things darkening ; for neither does the convex bulb of heaven then appear, nor do the stars shine ; the light of the moon is hidden, the earth stands not still, but all things appear in thunders. (This reproveth the abuse of prayer as the negation of effort.)

The most ancient of all things is God, for he is uncreated ; the most beautiful is the world, because it is the work of God ; the greatest is space, for it contains all that has been created ; the quickest is the mind ; the strongest is necessity ; the wisest is time, for it teaches to become so ; the most constant is hope, which alone

* By this is understood that the kingdom of Heaven lies within us, and respects the state of our hearts and affections.

remains to man when he has lost everything; the best is virtue, without which there is nothing good.

It is the decree of the most just God, that men shall be judged according to the good or evil which they shall have done. Their actions will be weighed in the balance of equity. The good will dwell in light.

Honor thy Father and thy Mother, if thou wishest to live eternal life.

Such as thou art unto thy Father, such shall thy children be unto thee.

Honor the aged, and let the youngest always yield to the oldest.
Never speak ill of the dead.

Marry in thy youth. This world is but a passage: it is necessary that thy son should succeed to thee, and that the chain of being should be preserved unbroken.

When thou eatest, give also to the dogs to eat.

It is forbidden to quit a post without the permission of the commander. Life is the post of man.

Avoid the multitude of men going in a herd.

Go not out when the lictor passes by.

Temperance is the strength of the mind; man is dead in the intoxication of wine; man is not in safety, except under the buckler of wisdom.

Man in society is neither happy under the yoke of tyranny nor under the relaxation of too unbridled a liberty. It is best to obey chiefs, who are themselves subject to the laws.

Hate not each other because you differ in opinion; rather love each other; for it is impossible that in such a variety of sentiments there should not be some fixed point on which men ought to unite.

We ought not to become answerable for others, as we can hardly be answerable for ourselves.

That we may not betray ourselves, it is necessary to learn the art of being silent. He who knows not how to be silent, knows not how to speak.

Never lie, it is infamous, even when falsehood may be useful.

Keep not with bad women; they will corrupt thy body and likewise thy mind.

Seek not to seduce the wife of any man.

The pleasures of this world are but of brief duration; virtue only is immortal.

Let thy mind, thy tongue, and thy thoughts be unsullied.

Never make known what thou intendest to do, that in case of failure thou mayest not be derided.

Foresee misfortunes, that thou mayest strive to prevent them; but whenever they happen, bear them with magnanimity. It is the very height of calamity not to be able to support it.

In affliction, offer up thy patience to God; in prosperity, pay unto Him thy thanks.

True happiness consists in a competence of the world's goods, health, and the approbation of a good conscience.

To be insensible to the sufferings of our fellow-creatures, is the most dangerous disease of the soul.

Day and night, think of doing good. Life is short. If when thou oughtest to benefit thy fellow-creatures to-day, thou delayest till to-morrow; make atonement.

He who sows the ground with care and diligence, acquires a greater stock of religious merit than he could gain BY THE REPETITION OF 10,000 PRAYERS.

In the spring of every year, a festival was celebrated, destined to represent the primitive equality and the present connection of mankind: the stately kings of Persia, exchanging their vain pomp for more genuine greatness, freely mingled with the humblest, but most useful of their subjects. On that day the husbandmen were admitted, without distinction, to the table of the King and his satraps. The monarch accepted their petitions, inquired into their grievances, and conversed with them on the most equal terms. From your labors, he was accustomed to say, we receive our subsistence. You derive your tranquillity from our vigilance; since therefore, we are mutually necessary to each other, let us live together as brothers in concord and love.

THE GUEBERS

HAVE persisted in the religion taught by Zoroaster from very remote antiquity. In the suburbs of Ispahan some inhabit a small village, called Guaradab. They are oppressed and degraded by the Mahommedans there as well as in the province of Commaria, where they pay dearly for the limited tolerance extended toward them.

Some have migrated to Surat and Bombay, where they live in

peace, honored for the sanctity and purity of their morals, adoring one only God, praying towards the Sun, reverencing fire, detesting idolatry, and expecting the resurrection of the dead and the last judgment.

Travellers speak of the Persian Guebers as by no means free from ignorance and superstition, as poor and simple in their habits, mild and humble in their manners, tolerant, charitable, and laborious.

They have no beggars among them, but are all artisans, workmen, and assiduous cultivators of the soil.

They esteem agriculture, not only as a beautiful and innocent profession, but as noble in society and meritorious before God.

It is one of their religious doctrines that man was placed on the earth to cultivate and adorn it as well as to populate it.

They hold that labor is prayer, and their creed places amongst the virtuous actions, to plant a tree, and to clear a field.

As a consequence of these principles, so ancient that they have been elsewhere forgotten, they eat no beef: neither the ox which helps the ploughman, nor the cow which gives milk. They spare the domestic cock which calls them up at sunrise, and esteem the dog honorably for his care of the herds. They kill all insects and pernicious creatures as a religious duty, and for the expiation of their sins—a more sensible and useful species of penitence than has been practised by their neighbors, the Hindoos.

The Guebers are everywhere good citizens; their residences are distinguished at a glance. Their ancient country, once renowned for its fertility, has become a desert under the law of Mahomet, which joins *contemplation* with despotism.

They are courteous to strangers of every nation; they do not speak before them of their religion, but they condemn no one, their maxim being to keep on good terms with all the world, and to avoid offences.

They hate all conquerors in general, and entertain a special detestation of Alexander, as one of the greatest enemies of the human race.

They trust their account against the Mahomedans to Providence, and console themselves by an ancient tradition, that their religion will regain the ascendancy, and at a future day be professed by all the people of the world. With this article of their creed, they connect that vague expectation common to so many nations, of

illustrious persons who are to come in the latter days to render men happy and prepare them for the great renewal of all things.

A severe discipline and morality governs the interior of their households. They marry only the women of their own religion and their own nation; they allow neither divorce nor bigamy, but in case of sterility, a second wife is allowed at the term of nine years, without separating from the first.

Wherever they are tolerated, they submit to the national jurisdiction, but live together under the special administration of one of their own elders, who is referred to as a magistrate.

They have also priests, who call themselves descendants of the ancient Magi, and whose hierarchy is centered in a Sovereign Pontiff, or Destour, a name signifying law of laws.

The priests are not distinguished from the people by their dress, and scarcely by their superior knowledge. They care for the sacred fire, impose penitences, receive confessions, give absolutions, and sell each month sacred fire for private dwellings, and the urine of the cow, which is used in purifications. They pretend still to possess books received by Zoroaster from Heaven, and have, at least, very ancient commentaries; but they cannot read.

ZOROASTER.

ZOROASTER was of the royal line of Persia. His father was dethroned by Phul, king of Assyria. Finding Persia prosperous, Zoroaster disbanded troops raised against Phul, concealed his birth, and travelled over Asia. Disgusted with sophism and superstition, he desired death: meditating in a desert for 20 years, he came to the conclusion that there could be but one God: that this God had given him a soul which would surely survive his body, to be rewarded or punished.

The author of Numa Pompilius makes him speak thus. My heart told me that God was good: that the evil I saw upon the earth could not be his work—that it must then have been produced by a maleficent spirit, the enemy of God and man. I detested this being. I adored my Creator. I adored him in the most glorious of his works—in the Sun; radiant emblem of his power, of his lustre; above all, of his beneficence. I saw that this Sun causes harvests to grow for the Scythian, for the Persian, for the Syrian, for all the

people of the earth, differing among themselves as to their modes of worship.

I concluded that this God, sovereignly indulgent, loves all men—sustains those who calumniate him, pardons weakness, and punishes persecution.

Certain of these eternal truths, I thought them too great a benefit for me to enjoy alone: I thought myself obliged to spread them. I issued from my desert. I said to the people, Love God, and love one another; adore the Creator in the Sun, torch of the world, and inspire the soul of all. Be pure in your thoughts, in your words, in your actions. Do good to all men, whatever their religion; live and die faithful to your kings; pay the taxes without murmuring; cultivate the soil; for to labor is to serve God; and when you are in doubt whether an action is good or bad, refrain. I dispersed the numerous disciples who followed me, saying to them, love peace, remain with your families. The God whom I declare, forbids you to expose yourselves for men.

Fleeing from the deadly persecution of Sardanapalus, I found in a cave in the deserts of Arabia these words inscribed: "I have here the book of the sacred law, the Zend-Avesta, which you wrote under the inspiration of Oromazd. The time is not yet when this book, emanating from God, is to be known of mortals. Thy religion will still be long the object of popular hatred."

But a second legislator, bearing thy name, shall arise in the fulness of time. He will be conducted to this cave and find here thy sacred book, and publishing it to Asia, he will place it on the throne where it will be the rule of the nations. For thee, thy work is done. Take thy road towards Phoenicia, brave the stormy sea; seek in the west a quiet clime, where thy name less known, shall not surround thee by persecutors. Thus wills Oromazd—obey and murmur not.

SUN WORSHIP IN PERU.

THE most renowned of the Peruvian temples, the pride of their capital and wonder of the empire, was at Cuzco; Corichancha, or the place of gold.

It consisted of a principal building and several chapels and inferior edifices, covering a large extent of ground in the heart of the city. A Spaniard, who saw it in its glory, assures us that there were but two edifices in Spain at all to be compared with it.

Its admirable interior was like a mine of carved and polished gold.

On the western wall was emblazoned a human face, looking forth from amidst innumerable rays of light, which emanated from it in every direction. The figure was engraved on an enormous massive plate of gold, thickly powdered with emeralds and other precious stones. It was so situated in front of the great Eastern portal that the rays of the morning Sun fell directly upon it on its rising, lighting up the whole apartment with a celestial effulgence, reflected back from the golden ornaments with which the walls and ceiling were everywhere encrusted. Every part of the interior glowed with burnished plates and studs of gold, of which were formed the cornices of the walls, and a broad belt or frieze let into the stone-work, encompassing the whole exterior of the edifice. Adjoining the principal structure were several smaller chapels. One was consecrated to the Moon, as mother of the Incas, whose effigy was delineated like that of the Sun, on a vast silver plate, covering nearly one side of the apartment. The decorations of the building were all of silver, as suited to the pale light of the beautiful planet. A chapel was dedicated to the host of stars who formed the bright court of the sister of the Sun; another to his dread ministers, the thunder and the lightning; and a third to the rainbow, whose many-colored arch spanned the walls of the edifice with hues almost as radiant as its own.

All the plates, the ornaments, the utensils of every description, appropriated to the uses of religion—even the subterranean aqueducts and reservoirs, and the agricultural implements used in the gardens, were of gold or silver. Twelve immense silver vases stood on the floor of the great saloon, filled with grain of the Indian corn. The gardens sparkled with flowers of gold and silver, and various imitations of the vegetable kingdom. Animals also were to be found there, among which the Lama, with its golden fleece, was most conspicuous.

These houses of the Sun were the reservoirs into which flowed all the streams of public or private benefaction throughout the empire. Robbed by the Spaniards and shorn of their splendor, their venerable edifices still attracted the spoiler, who found in their dilapidated walls an inexhaustible quarry for the erection of other buildings.

On the very ground once crowned by the gorgeous Corichancha, rose the stately church of St. Dominic.

Fields of maize and lucern now bloom on the spot which glowed with the golden gardens of the temple, and the friar chants his orisons within the consecrated precincts once occupied by the children of the Sun. The inferior temples, most of which were consecrated to the deities of conquered nations combined in the Peruvian empire, amounted to three or four hundred. At the Corichancha alone, not less than 4,000 functionaries ministered; and unfortunate was the Indian noble, who at some time in his life had not made his pilgrimage to the Peruvian Mecca.

The Inca, on one of the great annual festivals, proceeded to the environs of Cuzco, attended by his court, and in the presence of all the people turned up the earth with a golden plough or an instrument that served as such, thus consecrating the occupation of the husbandman as one worthy to be followed by the children of the Sun.—(From Prescott's History of Peru.)

See record of a similar custom at the Persian court.—Page 121.

The Peruvian dynasty, of which Mr. Prescott, assisted by the manuscripts of Sarmiento, has given us historical conceptions replete with interest, seems to have been the strongest and most complete autocracy on record. Though imposing obedience by constraint, it provided so thoroughly for the social as well as the material necessities of its people, as nearly to have engendered liberty through the perfection of despotism, and to have realized for its subjects contentment, in identifying their wills with the Supreme Will of a monarch who gloried in their well-being.

Establishing Sun worship as the unitary religion, it proceeded thence to establish unity in all its departments, admitting subordinate varieties.

Let us review some of these unities in government, in industry, in routes of communication, in conquest, in population, &c.

The Peruvian kingdom was unitarily composed of many tribes or nations of Indians, distributed into four great sections, whence four roads proceeded to the four corresponding sections of Cuzco, the capital, each peopled from its corresponding province; and as these people preserved their national costumes, Cuzco presented a social miniature of the whole country.

The people was distributed in decades, each tenth man having supervision over his decade, and being under obligation to see that they enjoyed their legitimate rights, to solicit aid in their behalf from

government, and to bring offenders to justice ; in default of which he himself incurred the penalty of the guilty.

These decades in turn entered into bodies of 50, 100, 500, 1,000, and 10,000, with each an officer exerting general supervision over those beneath, and the higher ones having authority in matters of police ; besides which were regular tribunals and magistrates in each town or commune, with jurisdiction over petty offences.

All held their authority and received their support from the Crown, by which they were appointed and removed at pleasure. There was no appeal from one tribunal to another ; they were obliged to determine every suit within five days, and were subject to the investigations of a general patrol. Each court, besides, reported its proceedings to that above it, and so on through the viceroy of each nation, they reached the monarch, who, seated at the centre of his dominions, could look abroad to their most distant extremities, and review and rectify any abuses in administration.

The Inca was a lineal descendant from Manco Capac and Mama Oello, reputed children of the Sun, who founded the Peruvian dynasty,—the nobility and great rulers were all of his family—he united the civil and ecclesiastical powers, and blasphemy against him, as against the Sun, was punished with death.

INDUSTRIAL UNITIES.

The lands were divided into three portions—one for the Sun, sustaining the priests and ceremonial of worship ; one for the Inca and expenses of government ; and the third for the people, distributed per capita equally—as much as could be sown with 150 pounds of Indian corn to each married couple, the same being added on the birth of each male child, and half that quantity on the birth of each female child, but taken away again if they died or removed.

The service of tillage for the priests took precedence of all others ; next came the service of public charity for the old, the sick, the widow and the orphan, and also on the lands of soldiers engaged in actual service ; then the people worked each man his own, and lastly, they were assembled to till the lands of the Inca with festive songs and dresses. A similar arrangement obtained in manufacturing labors.

The flocks of Llamas were not private property, but held in the name of the Sun and the Inca, and their wool stored in public magazines, whence it was distributed to the women of each household

according to its wants. Government officers entered each dwelling, saw that the weaving was faithfully executed, and that each family was warmly clothed, and then employed the females in manufactures for the Inca. None but the sick and decrepit could be idle. A small portion of each community were instructed in the useful and ornamental mechanical arts, and the artisans were supplied by government with their materials. Both artisans and agriculturists while employed in government service, were maintained at the public expense. The rotation of persons employed was such that none were overburdened; and the Spanish historians confess that even the most wearing and unwholesome labors as those of the mines, were so discretely arranged as to occasion no detriment to the health of the laborer; a striking contrast to his fate under the Spanish rule.

SOCIAL PROVIDENCE OF CONSERVATION.

A large surplus of provisions usually remained in the royal or government granaries, and from this the people were supplied in seasons of scarcity, and relief afforded to unfortunate individuals. The Spaniards, on their arrival, found these magazines stored with all the various products and manufactures of the country, with maize, coca, quinoa, woollen and cotton stuffs of the finest quality, vases and utensils of gold, silver and copper; in short, with every article of luxury or use within the compass of Peruvian skill; the grain, in particular, was often in quantity sufficient for the consumption of the adjacent district during several years. Exact inventories of all were made and transmitted to the Inca. None of the people could either become rich or suffer from destitution, but all enjoyed a competence. No mendicant was tolerated, but public assistance freely rendered when required, and involved no humiliation like that of our alms-houses or private charities, since it was only distributing back the fruits of that labor which the people had rendered to the unitary stores.

The Spaniards are emphatic in their testimony that no people could have appeared more contented with their lot, or devoted to their government.

UNITIES OF CIRCULATION.

A unitary system of roads traversed the country in all directions, both lowland and mountain—sometimes over sierras buried in snow, sometimes cut for leagues together through solid rock; rivers were crossed by bridges that swung suspended in the air; precipices

scaled by stairways hewn out of the native bed; ravines of hideous depth filled up with solid masonry. That from Quito through Cuzco south, are estimated at 1500 to 2000 miles in length. Its breadth was 20 feet. It was built of heavy flags of freestone, and in some parts at least, covered with a bituminous cement harder than the stone itself.

The lowland road was a raised causeway on a high embankment, defended on each side by parapets, and planted with shade trees and odoriferous shrubs. All along these roads, at distances of 10 or 12 miles, were erected tambos, or caravanseries; and on the great routes to the capital, small buildings, five miles apart, where runners were stationed to forward government dispatches and articles for the use of the court, so that fresh fish from the ocean 300 miles distant were served at the royal table. No insurrection or invasion could occur on the remotest frontier before tidings were conveyed to the capital, and the imperial armies on their route to suppress it.

UNITIES OF WAR AND CONQUEST.

The nation was always engaged in frontier wars, and extending its domain over its barbarous neighbors, offering them no other ultimate than the worship of the Sun, or war. Yet they always sought first to persuade and attach them by acts of condescension and kindness, by conciliatory negotiations and presents to the leading men; like the luminary which they adored, operating by the potency of gentleness.

Rotation of service and regular drills twice or thrice a month in each village, made a whole population of soldiers. A Peruvian monarch could bring into the field at once 200,000 men organized in regular gradation, whose general direction was assigned to some experienced chief of the blood royal, or taken by the Inca in person.

So perfect was the provision for their march, in the public magazines, that the imperial armies traversed the country from one extremity to the other, with as little inconvenience to the inhabitants as would be created by a procession of peaceful burghers or a muster of holiday soldiers for a review. Arrived in the enemies' country, the troops were allowed to commit no unnecessary outrage on persons or property. "We must spare our enemies," said a Peruvian prince, "or it will be our loss, since they and all that belongs to them must soon be ours."

The first step after the conquest of a country was to introduce

there the worship of the Sun, to erect temples, and dazzle the people by a splendid ceremonial, while the images of the gods of the conquered were removed to Cuzco, and established in one of the temples to hold their rank among the inferior deities of the Peruvian pantheon. Here they remained as hostages, and with them were carried the chiefs of the nation and their families for a time sufficient to learn the language of the capital, become familiar with the manners and customs of the court and general policy of the government. They received from the sovereign such marks of favor as might be grateful to their feelings and attach them to his person; then they were sent again to rule over their tribes but leaving their eldest sons to grace the court of the Inca, and be hostages for their fidelity. Expropriations of the soil and products of the conquered country were immediately made, a census taken, and the lands distributed as above described in Peru. Afterwards, if disaffection appeared, a large part of the population, amounting it might be to more than 10,000, were removed to a distant quarter of the kingdom occupied by vassals of undoubted fidelity to the crown, while a like number of these last was transplanted to the territory left vacant by the emigrants.

Thus a population was composed of two distinct races, regarding each other with an eye of jealousy, which effectually checked any general mutiny, while gradually the influence of the well affected would prevail, as it was supported by the royal authority and the silent working of the national institutions.

Hardly had one generation passed away before the different tribes mingled in harmony as members of the same community. Yet the different races continued to be distinguished by their difference in dress, [like the flowers which expand their varied liveries of color under the same sunbeam.]

Care was taken in locating the emigrants, to select climates and soils the most congenial with their own, and furnish every opportunity for resuming their accustomed occupations, while by special privileges, immunities and marks of favor, the government sought to reconcile them to their lot, where they were settled for life.

UNITY OF LANGUAGE

The Quichuá, language of the court, capital and surrounding country, richest and most comprehensive of the South American dialects, was taught throughout the land, and even to the humblest classes; and it was intimated at the same time that no one unacquainted with this tongue should be raised to any office of dignity or profit.

The Curacas or chiefs became familiar with it during their residence at court, and on their return home conversed in it among themselves. Their followers imitated the example, and thus the Quichua gradually became the language of elegance and of fashion; and while each province retained its peculiar dialect, a unitary medium of communication was established between the inhabitants of each part of the country and those of every other.

SOCIAL AND DOMESTIC UNITIES.

Polygamy was the custom among the nobles—monogamy among the people. On an appointed day of the year, all those of marriageable age, which was estimated at 24 for the males, and 18 or 20 for the females, were called together in the great squares of their respective towns and villages throughout the empire. The Inca presided in person over the assembly of his own kindred, and taking the hands of the different couples who were to be united, declared them man and wife. The curacas or native chiefs did the same towards all of their own or inferior degree in their several districts.

Deference was paid to the choice of parties, provided it did not overstep their own district, at whose public charge a dwelling was got ready for the married pair, and the prescriptive portion of land assigned to them: thus a universal bridal jubilee was celebrated throughout the empire.

AGRICULTURAL UNITIES.

Wherever the barrenness of the soil was due to its dryness, there water was conveyed by means of canals and stone-built subterranean aqueducts, executed on a noble scale. One traversing the district of Condesuyu measured between 400 and 500 miles. They were brought from some elevated lake or natural reservoir in the heart of the mountains, and were fed at intervals by other basins which lay in their route along the steppes of the Sierra, crossing or passing through rocks, mountains, rivers and marshes, like the unitary roads.

The quantity of water allotted to each occupant on these routes was prescribed by law, and royal overseers superintended the distribution, and saw that it was faithfully applied to the irrigation of the ground.

Their steep mountains were cut in regular terraces as high as they were cultivable, and sometimes the solid surface of rock artificially covered with earth.

They sank pits of more than an acre in area in the arid soil of

the valleys, 15 or 20 feet deep, down to some moist stratum, walled them round with sun-burned brick, manured them richly, and planted them. Every inch of good soil was tasked to its greatest power of production, while the most unpromising spots were compelled to contribute something to the subsistence of the people. Everywhere the land teemed with evidences of agricultural wealth, from the smiling valleys of the coast to the terraced steps of the Sierra, which, rising into pyramids of verdure, glowed with all the splendor of tropical vegetation.

UNITIES OF CLIMATE.

The formation of the country is particularly favorable to an infinite variety of products; its various elevations corresponding to every degree of latitude from the equator to the polar regions; with a temperature which, though changing with the degree of elevation, remains nearly the same in the same spots throughout the year.

While the summer lies in full power on the burning regions of the palm and the cocoanut-tree that fringe the borders of the ocean, the broad table-lands bloom with perpetual spring, and the higher summits of the Cordilleras are white with everlasting winter. The banana, cassava and cotton furnished staples on the lowest level, the maize and quinoa (a grain resembling rice), and the maguey or agave americana, on the temperate levels; higher up, the potato, and still beyond, mosses and the short yellow grass—*pajonal*, which, like a golden carpet, was unrolled around the base of the mighty cones that rose far into the regions of eternal silence, covered with the snows of centuries.

The foregoing statistics of Peru develop the curious and little-considered fact, that the form of government, whether autocratic or democratic, has no *necessary* connection with the degree of liberty enjoyed by the people, but the wise or foolish administration of either government, everything. The Tyrolese, for example, find their liberties little compromised by a despotic Austrian or Bavarian government, so long as their fowling pieces and hunting privileges are left them, with their other local habits of industry and society. You may scratch all round a tooth, provided you do not touch the nerve.

But there is not only negative liberty or non-interference on delicate points, such as we may observe in the policy of European despots, in case of the Peruvians—a higher degree of positive liberty or passionate and industrial expansion; (forces excited and passions satisfied,) seems to have been reached, than any people has hitherto succeeded in attaining for itself through the conflict or coercion of individuals.

There is no liberty out of harmony, and harmony is calculated in social as well as in medical physiology from the functions and relations of passions and of characters as of organs and organic systems. The Peruvians were assuredly far from *harmony* in any high or complete sense of that word, but they had a *living minimum* guaranteed their senses and affections—whose possession is the main fact, the road of its attainment a mere accessory, subject to infinite modifications.

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