ETHNICAL SCRIPTURES.
HERMES TRISTегYSTIS.

[We subjoin a few extracts from the old English translation (by Doctor Staunton, London, 1656) of the Divine Pandæmonium of Hermes Trismegistus. The books ascribed to Hermes are thought to have been written, or at least interpolated, by the new Platonists in the third or fourth century of our era. Dr. Cudworth (Intellectual system, Vol. II. p. 142; Lond. 1680,) thinks them to be for the most part genuine remains of the ancient Egyptian theology, and to have been translated by Apuleius. The book deserves, on account of the purity and depth of its religious philosophy, an honorable place among ethical writings.]

Good is voluntary or of its own accord; Evil is involuntary or against its will.

The Gods choose good things as good things.

Nothing in heaven is servanted; nothing upon earth is free. Nothing is unknown in heaven, nothing is known upon earth. The things upon earth communicate not with those in heaven. Things on earth do not advantage those in heaven; but all things in heaven do profit and advantage the things upon earth.

Providence is Divine Order.

What is God and the Father and the Good, but the Being of all things that yet are not, and the existence itself of those things that are?

The sight of good is not like the beams of the sun, which being of a fiery shining brightness maketh the eye, blind by his excessive light; rather the contrary, for it enlighteneth and so much increaseth the power of the eye, as any man is able to receive the influence of this intelligible clearness. For it is more swift and sharp to pierce, and harmless withal, and full of immortality, and they that are capable, and can draw any store of this spectacle and sight, do many times fall asleep from the body into this most fair and beauteous vision; which things Celsus and Saturn our Progenitors attained unto.

For the knowledge of it is a divine silence, and the rest of all the senses. For neither can he that understandeth that, understand anything else; nor he that seeth that, see anything else, nor hear any other thing, nor move the body. For, shining steadfastly on and round about the whole mind, it enlighteneth all the soul, and loosing it from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of God. For it is deified while yet it tempests the beauty of it.

He who can be true God, and is not to be corrupted with the earth, but to them the Gods. Rather, if we consider, he is a man indeed, is in power, one to the heaven will come down, and the heaven, but a man which surest it. And he lived, and what below, and least that which is the earth, and yet is his his. Wherefore an earthly man is a man is an immortal man.

Who can bless them?

When shall I present myself, or having been another's?

For thou art who I say.

Thou art all this, and art not.

Thou art thou, and I was made.

The mind that understandeth that, understand anything else; nor he that seeth that, see anything else, nor hear any other thing, nor move the body. For, shining steadfastly on and round about the whole mind, it enlighteneth all the soul, and loosing it from the bodily senses and motions, it draweth it from the body, and changeth it wholly into the essence of God.
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by the fire, by the air, by the earth, by the water, by
the spirit, by thy Creatures.

FROM THE GULISTAN OF SAADI.

Take heed that the orphan weep not; for the Throne
of the Almighty is shaken to and fro, when the orphan
sets a-crying.

The Dervish in his prayer is saying, O God! have com-
passion on the wicked, for thou hast given all things to
the good in making them good.

Any foe whom you treat courteously will become a
friend, excepting lust; which, the more civilly you use
it, will grow the more perverse.

Ardishir Babagan asked an Arabian physician, what
quantity of food ought to be eaten daily. He replied,
Thirteen ounces. The king said, What strength can a
man derive from so small a quantity? The physician
replied, so much can support you, but in whatever you
exceed that, you must support it.

If conserve of roses be frequently eaten, it will cause a
surfeit, whereas a crust of bread eaten after a long inter-
val will relish like conserve of roses.

Saadi was troubled when his feet were bare, and he
had not wherewithal to buy shoes; but “soon after meet-
ing a man without feet, I was thankful for the bounty of
Providence to me, and submitted cheerfully to the want
of shoes.”

Saadi found in a mosque at Damascus an old Persian
of an hundred and fifty years, who was dying, and was
saying to himself, “I said, I will enjoy myself for a few
moments; alas! that my soul took the path of departure;
alas! at the variegated table of life I partook a few
mouthfuls, and the fates cried, Enough!”

I heard of a Dervish who was consuming in the flame
of want, tacking patch after patch upon his ragged gar-
ment, and solacing his mind with verses of poetry. Some-
boby observed to him, Why do you sit quiet, while a
certain gentleman of this city has girt up his loins in the
service of the religious independents, and seated himself
by the door of their hearts? He would esteem himself
obliged by an opportunity of relieving your distress. He
said, Be silent, for I swear by Allah, it were equal to the
torments of hell to enter into Paradise through the in-
terest of a neighbor.