

Other Men's Bibles.

The Way, the Truth, and the Life.

THE PATH is one, Disciple, yet in the end, two-fold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward; the choice is thine.

The one becomes the two, the Open and the Secret. The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine, the drop returneth whence it came. The Open Path leads to the changeless change—Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is Liberation.

But Path the second is—Renunciation, and therefore called the "Path of Woe."

That Secret Path leads the Arhan to mental woe unspeakable; woe for the living Dead, and helpless pity for the men of Karminic sorrow, the fruit of Karma Sages dare not still.

For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast than reached its goal, will lead thee to reject the Bodhisattvic body, and make thee enter the thrice glorious state of Dharmakaya, which is oblivion of the world and men for ever.

The "Secret Way" leads also to Paranirvanic bliss—but at the close of Kalpas without number, Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said "The last shall be greatest," Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana—the pure state.

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth, and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of Self, but sweeter still the fruits of long and bitter duty. Aye, Renunciation, for the sake

of others, or suffering fellow men."

He, who becomes Pratyeka-Buddha, makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD IS HE.

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Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

OM VAJRAPANI HUM.

From the Book of the Golden Precepts, translated by H. P. B. in the Voice of the Silence. It is of immense antiquity dating long before the Christian era, and written in Senuar, a tongue older than Sanscrit.

A Great Discoverer.

The death is announced, says the Empire, at the age of 91, of Francois-Clement Maillot, a doctor, who was to malarial fever as Jenner to smallpox and Pasteur to hydrophobia. Indeed, it may be said that to him France owes Algeria. It was at the beginning of colonization there, when farmers and soldiers were dying like flies owing to a mysterious malady that baffled all the resources of medical skill. Maillot was sent to the hospital at the seaport town of Bone. Resolved to wrestle with the fever, he boldly administered large doses of sulphate of quinine. The effect was instantaneous; the deaths fell from 25 to 5 per cent; and in one year it is probable that no less than 1,400 lives were saved. Like most discoverers, Maillot had to fight with prejudice; he was accused among other things of administering poison to the invalids. But he persevered, and his remedy is now well known to those who are compelled to inhabit the tropics. His end is not without its pathos. He was living in a state akin to destitution, when at the age of 86 he received from those whom he had cured a pension of 6,000 francs a year.

The fever cure here mentioned was used by the late Thomas Courtenay, M. D., in his practice for thirty or forty years past, at Galgorn Co., Antrim. Sir Michael Hicks Beach, some twenty years ago, declined to permit Dr. Courtenay to demonstrate its value in the English military hospitals.