

OTHER MEN'S BIBLES.

I Said, Ye Are Gods.

TAT.—How then is the Soul of Man punished, O Father, and what is its greatest torment?

HERMES—Impiety, O my Son; for what Fire hath so great a flame as it? Or what biting Beast doth so tear the Body as it doth the Soul?

Or dost thou not see how many evils the wicked Soul suffereth, roaring and crying out "I am Burned, I am Consumed, I know not what to Say, or Do; I am Devoured, Unhappy Wretch, of the Evils that compass and lay hold upon me; Miserable that I am, I neither See nor Hear anything."

These are the voices of a punished and tormented Soul, and not as many; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast; which is a very great Error, for the Soul is punished after this manner.

For the Mind, when it is ordered or appointed to get a fiery Body for the service of God, coming down into the wicked Soul, torments it with the whips of Sins, wherewith the wicked Soul being scourged, turns itself to Murders, and Contumelies, and Blasphemies, and divers Violences, and other things by which men are injured.

But into a pious Soul the Mind enter ing leads it into the Light of Knowledge.

And such a Soul is never satisfied with singing praise to God and speaking well of all men; and both in words and deeds always doing good in imitation of her Father.

Therefore, O Son, we must give thanks and pray, that we may obtain a good mind.

The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

But there is a communion of Souls, and those of Gods communicate with those of men, and those of men with those of Beasts.

And the better always take of the worse, Gods of Men, Men of brute Beasts, but God of all. For He is the best of all, and all things are less than He.

Therefore is the World subject unto God, Man unto the World, and unreasonable things to Man.

But God is above all and about all, and the beams of God are Operations; and the beams of the World are Na-

tures; and the beams of Man are Arts and Sciences.

And Operations do act by the World, and upon Man by the natural beams of the World, but Natures work by the Elements, and Man by Arts and Sciences.

And this is the Government of the whole, depending upon the Nature of the One and piercing or coming down by the One Mind, than which nothing is more Divine, and more efficacious or operative; and nothing more uniting, or nothing is more O e. The Communion of Gods to Men and of Men to God.

This is the Bonus Genius, or good Demon, blessed Soul that is fullest of it! and unhappy Soul that is empty of it!

TAT.—And wherefore, Father?

HERMES—Know, Son, that every Soul hath the Good Mind; for of that it is we now speak, and not of that Minister of which we said before, That he was sent from the Judgment.

For the Soul without the Mind can neither do nor say anything; for many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but it is like an unreasonable thing; so great is the power of the Mind.

But neither brooketh it an idle or lazy Soul, but leaves such a one fastened to the Body, and by it pressed down.

And such a Soul, O Son, hath no mind, wherefore neither must such a one be called a Man.

For Man is a Divine living thing, and is not to be compared to any brute Beast that lives upon Earth, but to them that are above in Heaven that are called Gods.

Rather, if we shall be bold to speak the truth, he that is a man indeed is above them, or at least they are equal in power one to the other. For none of the things in Heaven will come down upon Earth and leave the limits of Heaven, but a man ascends up into Heaven and measures it.

And he knoweth what things are on high and what below and learneth all other things exactly.

And that which is the greatest of all, he leaveth not the earth, and yet is above; So great is the greatness of his Nature.

Wherefore, we must be bold to say, That an Earthly Man is a Mortal God, and that the Heavenly God is an Immortal Man.

Wherefore, by these two are all things