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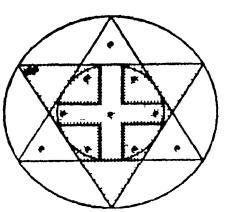
DIVINATION

ANCIENT AND MODERN

AN HISTORICAL, ARCHAEOLOGICAL AND
PHILOSOPHICAL APPROACH TO SEERSHIP
AND CHRISTIAN RELIGION

By

John H. Manas



PYTHAGOREAN SOCIETY

152 West 42nd Street

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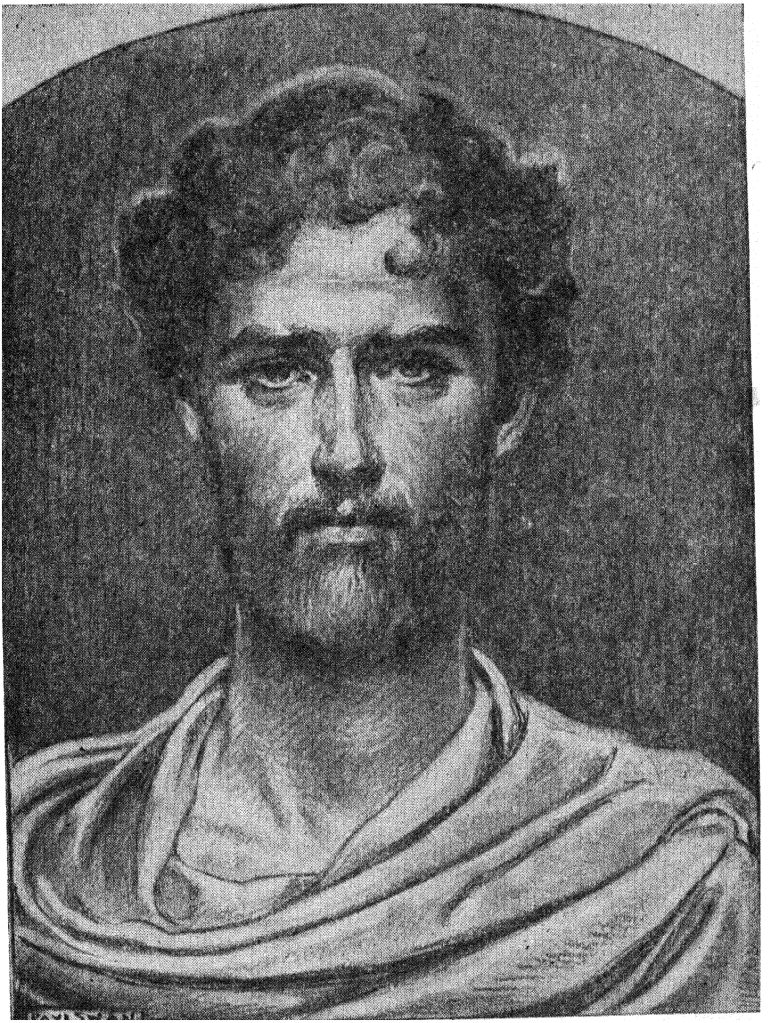
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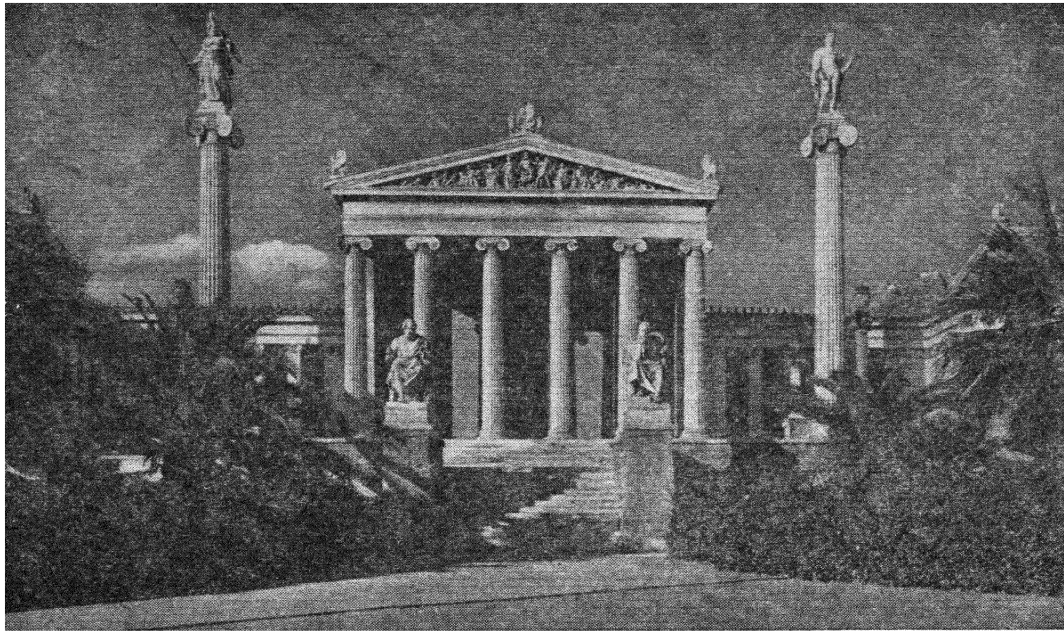
(205 - 270 A. D.)

The second great teacher of the Alexandrian School of Philosophy founded by Ammonius Saccas. The great restorer of the philosophy of Plato, thus having established the Neo-Platonic School in this city of Alexander the Great. This School produced a galaxy of philosophers who transmitted the Light of Truth to our modern world.

The Author.



PLOTINUS
(205 - 270 A. D.)



THE ACADEMY IN ATHENS, GREECE

ATHENA APOLLO

PLATO SOCRATES

PROLOGUE

In 1940 we published our first work entitled: *The Delphic Oracle, Oracles Through the Ages.* Then followed the books: *Metempsychosis* and *Life's Riddle Solved.* If one considers the vastness of this subject, the meagre sources extant, and the controversies by the various authors in the different ages in which they wrote, he will realize the great difficulty with which we had to cope in writing this little book on the ancient Oracles. Within a short time the first edition was sold out and was followed by many more orders.

Before this great demand, we had thought of publishing a second edition. However, the many questions that were addressed to us during this time, about divination, spiritualism, mediumship, etc., by letter and by person in our lectures, made us change our mind and instead of publishing a second edition of *The Delphic Oracle,* we decided to go in earnest into this subject of Divination and write a new book on this most important and controversial subject of today, a subject which is so much misunderstood or very little known by the general public.

The spread of modern Spiritualism, with its meeting places, churches, the giving of messages, press, conven-

tions, publication of many books and other activities all over the world, has brought this subject of divination or spiritualism to the fore. Many arrests of mediums have been made for predicting the future, which act, according to our laws, is considered a misdemeanor and, as such, is prohibited, and the violators are punished. Extensive publicity is given to these trials by the spiritualistic press of the land. Spiritualists fight back with fanaticism defending the "science and religion of Spiritualism." On the other hand many mediums are guilty of abuses and exploitation with fanatical ignorance exhibited by many. Many of our modern scholars and scientists look with contempt on all forms of divination, while the Church thinks that it is sheer necromancy and dealing with the devil. For these reasons we felt compelled to write this new book and try to explain what divination really is and to assign all related things to their respective places, and to provide a scientific basis upon which this science and art was founded ages ago.

All authentic materials, books, manuscripts, and other documents dealing with seers, prophets, the sibyls and most of the "Manteia" of antiquity were lost with the destruction of the great Library of Alexandria by the fanatical Christian Church and the Mohammedans in their conquest of the great Byzantine Empire. During the dark days of the Middle Ages under the Roman Inquisition, the Church endeavored to destroy all evi-

dence and knowledge of the pagan religious and philosophies of the past, thus strengthening belief in the *"Infallibility"* of the Pope of Rome and his Church as the possessors of all knowledge human and divine.

With the limited historical resources at our disposal, our task was tremendous. The New York Central Public Library and other college and private libraries in the city furnished most of the facts that we were able to collect in the pages of this book. We had to delve into more than a hundred ancient and modern books, magazines, pamphlets, encyclopedias and lexicons, in English, Greek, French and Italian in order to gather our material. In many instances a different account of the same subject was given by different authors. We had to check up all available sources, compare them and form our own opinion as to the real truth of the matter.

In many other instances we had followed the best English translations of ancient Greek authors. In the revision of the manuscript we could not make philosophical sense from the historical account of the English text. We had to go to the original ancient Greek text where we found the error in the translation. Thus by consulting the original Greek texts we were able to give the right kind of information about the Sibyls, the Oracles and the many quotations from the Old and New Testaments.

Believing that a good picture tells more than many pages of reading matter, we have selected many illustrations in order to substantiate our statements. Pictures make the subject clearer and better understood. Such rare pictures as are shown here are very difficult to secure especially if one lives in a small town with limited library facilities. Even in the big libraries of New York City it took many months of diligent research and considerable expense to find these rare pictures.

All information that we were thus able to gather we place before the reader without any intention of taking part in any movement or system of thought. We merely present the facts that we have found in our research and study, and we let the reader form his own opinion about the truth of divination and kindred matters.

This work is far from being perfect or complete. We are giving only a brief outline of one of the oldest arts known to man. Let other more competent authors add to this fascinating and important subject of Divination.

If the information contained in the pages of this book will help in dispelling the veil of illusion, ignorance, prejudice and fanaticism from the public our efforts will be amply rewarded.

New York City,
November 11th, 1946. JOHN H. MANAS.

PREFACE

Ever since the dawn of human consciousness, mankind has tried to pierce the curtain which separates the present from the future and to anticipate the course of coming events.

The cave dwellers of the Palaeolithic Age tried to foretell and to control those events by covering the walls of their caves with the paintings of the animals which, at the time, constituted the source of their life and the cause of their anxiety. In the innermost corner of the caves, in utter darkness, and in a subduing atmosphere the artists conjured their forms and hurriedly passed them unto the hard rock, there to leave them to forgetfulness after their initial contribution was made.

Perhaps the artists believed that the representation of a form conveyed to him and through him to his tribe a magic control over it. Perhaps the idea gave greater courage to the hunter to go out and attack those wild animals with his limited stone tools. Perhaps it helped the people of the Stone Age to realize the superiority of their intellect over that of the animal world which surrounded them and thus filled them with hope for the future. But it seems certain that it also gave them the assurance of success, it indicated the outcome of the hunting expedition, it foretold, in some measure, the future course of events.

A number of the painted animal forms in the caves are depicted as maimed. Why should the artist have

represented them wounded and with members severed? Could it be that in so doing he was trying to find out the course of events, the way the Greek and the Roman of the classical world tried to determine the divine will from the entrails of a sacrificial victim? A number of these representations have been painted on top of each other. Certainly that seems to indicate that once a form was used it no longer served a useful purpose and it could be covered over by a different form. Each time that an excursion into the future was to be made a new representation was necessary.

The efforts of the cave dwellers were repeated by all primitive people, who, not realizing that Nature is governed by laws, attributed to spirits the power that moves the Universe, the power that holds in its will human destinies. Those spirits properly invoked and propiciated could not only help the individual to conquer the uncertainties of life, but they could also, if they so wished, reveal to him the course of events to come. This idea, in a modified form, was maintained by people after they had passed their primitive stages.

Even when some people had reached a high degree of development, even then they believed that the divine spirits expressed their knowledge of things to come by means of signs and portents. And certainly the art of divination reached a high degree of perfection in the worlds of the Egyptian, the Chaldaean, the Greek, and the Roman. Practically all the philosophers of the ancient world, with only a few exceptions, accepted divination which has been defined by Cicero as "praesensio et scientia rerum futurarum" (Divin. I, i).

The stoics especially believed in divine revelation and had already distinguished the two aspects of divination, a distinction that holds true even today. They were the first to point out the difference between the ἔντεχνος *or artificial divination (artificiosa), which depends for its revelations on external signs that must be observed—such as the flight of birds, lightning, the entrails of animals, mirror readings, and in our modern world the crystal ball, tea leaves, etc.—and the* ἔνθεος *or* ἀδίδακτος, *with revelations communicated directly to the soul. The first aspect we could call inductive, and the second intuitive. The first preceded the second, and in the Greek world the inductive method was popular in the Heroic Age, in the formative Age of the Greek mind. It was then that we had the great diviners, Melampous, Tiresias, Amphiaraos, Kalchas, etc., whose skill, as Pausanias has succinctly stated, "lay in the interpretation of dreams, and in distinguishing the flights of birds and the inwards of victims" (1, 34, 4). Their's was a craft, dependent upon formulas and tricks, that was transmitted from father to son or from master to disciple.*

Beginning with Solon up to the days of Alexander the Great the intuitive aspect was the one which kept the respect of the people, and the μαντεῖα *and the* χρηστήρια, *or oracles, were the active centers for the expression of the divine will. This change was only natural, because in the later days the Greek mind had reached a high degree of development and could not be limited by formulas and age-long traditions. Divination reached a high degree of spiritual perfection in the days of the intuitive aspect, when the spring of Castalia was bubbling and Pythia communicated to mor-*

tals the will of the gods. In Roman times, when the power of the mind gave place to that of the muscles, the inductive aspect regained its popularity and then astrology, introduced from the East, added its mystic influence to the practical craft inherited from Etruria by the Roman haruspex. Divination was finally abandoned in 392 A. D., when all sacrifices and examination of victims were forbidden by the State now under Christian influence.

To the intelligent effort of the ancient world in divining the future, we are lead in a masterful way by our author. For a long time the classicist had maintained that the Greeks who had developed so many and such elaborate systems of philosophy, literature, and art could not have fallen victims to a few clever "seers," nor could they have been hoodwinked by a few oracular centers; that they had found in those institutions an answer, however incomplete, to the ever present yearning of the human mind for knowledge, the knowledge of things to come. Certainly the Greeks with the keenest mind mankind has yet seen, could not have tolerated such exhibitions unless they responded to the faith and cofidence placed on them.

The psychic studies which in our days have advanced so rapidly and so objectively can help us return to those oracular days of Greece with greater understanding, and could perhaps open for us the vast experience which apparently the oracles made available to the people of the ancient world. An approach to the study of oracles from that point of view has not been heretofore undertaken and it was long overdue. Our author undertakes to fill that need. He is eminently qualified

to lead us in such a quest both because of his ability to use the original sources dealing with the past, and because of his proven knowledge of the modern field. His work will open up a new source of knowledge and inspiration to the groping, blundering human being of the modern world. His study may mark the beginning of a concerted effort to restore the παγὰν λαλέουσαν, *dried because of the dogmatism and unbelief of mankind, to its never ending, eternal flow of truth.*

GEORGE E. MYLONAS.

Washington University
History of Art,
St. Louis, Missouri.



Helios, or Sol.

APOLLO

THE GOD OF LIGHT

DIVINATION

Ancient and Modern

"The analogy which persists
in the Universe,
is that which makes
divination possible."

—*Plotinus.*



THE CREATION OF LIGHT

LET THERE BE LIGHT FOR THE ENLIGHTENMENT OF THE WORLD

CHAPTER I

DIVINATION is one of the most controversial subjects of our day. The great majority of the people who knows nothing or very little about this very important subject, which is an ancient and honorable art, confounds divination with "fortune telling" and with ordinary spiritualism.

The public is familiar with gypsies, those romantic nomads who roam both Europe and America, and, for a fee, read in the client's palm his fortune, what the future holds in store for him. The public knows, too, of certain incompetent mediums who, for a fee, also foretell future events.

The word spiritualism used for the method and art of communication with the invisible realms of Nature, with the entities and with the souls of the departed from the physical plane, and the word spiritualist applied to the mediums who bring about this result and this condition, are incorrect. These words have lost their meaning in the long years of being misunderstood by the public. In this way, today, by spiritualism is meant the black art of dealing with spooks and with earth-bound discarnate entities. The majority of the public believes that spiritualism is necromancy, the

lowest type of black magic and sorcery. Many others believe that the whole thing is a delusion used by certain clever persons to exploit the gullible public. There may be some isolated instances justifying this belief, but the great majority of those who are familiar with this method and art and who practice it for its intrinsic value are far from being identified with such charlatans.

Survival After Death

We believe that the Spiritualist press of today and the authors of spiritualistic books have given too great emphasis to the survival of the human individuality after the so-called death. Most of the peoples of the world believe that the human soul survives after transition. Each religion has its own conception as to the place to which the soul goes after casting off the physical body. However, all agree that the human soul goes either to paradise or to hell, basing this belief upon the human conception of reward or of punishment, in doing a good or a bad deed, as practiced by society on the material plane. For additional information on this important subject, life after death, the reader is referred to Chapter X of our book *Life's Riddle Solved.*

Everything in Nature must either exist or not exist. There is no other way. If we accept the fact that anything material does not exist, then nothing could exist in the universe, since the same law which applies to the parts must also apply to the whole of which the

parts are fractions. If anything that exists today in the Cosmos did not exist, or if it ceases to exist even for a fraction of a second, then nothing that exists today could exist, because nothing could come from nothing —*ex nihilo nihil fit.* Therefore, that which exists today and the Cosmos in general, existed always with no beginning and with no end. It was, is, and always will be. It is eternal.

SPIRIT AND MATTER ARE ETERNAL

This brings us to the logical conclusion that matter is eternal. However, matter is subject to countless changes of form. It is therefore mutable, and all physical forms are mortal as being subject to change through the process of disintegration. However, matter never ceases to exist in one form or another.

Looking at the sky by night, one is impressed by the motion of the heavenly bodies. There is motion everywhere. If one looks through a powerful microscope at any material substance, he will see the same kind of motion and life everywhere. Everything is in continuous motion guided by Invisible Intelligences. All this motion and activity are the visible manifestation, or the phenomenon of Cosmic Life Force, which permeates all things, acting upon Cosmic Matter. This Cosmic energy necessarily must be something higher than matter, since it is the acting agent. Since matter, as we have previously seen, is eternal, therefore,

this Cosmic Life Force must necessarily also be eternal and co-existant with matter.

This Cosmic Life Force is changeless, because, if it were subject to change, then, it would have had a beginning; therefore, it could not be eternal, which is not true, as we have already proved. Since this force is not subject to change and is eternal, it must be also immortal, in contrast to matter which, as subject to change, is mutable, and in contrast to all physical forms which are mortal. This Cosmic Life Force though always the same in itself, in its qualities and in its potentialities, manifests in countless different ways according to the development of matter, or of the physical forms through which it manifests.

This Living Cosmic Energy, or Spirit is intelligent to the utmost degree, omnipresent, omnipotent, omniscient, pervading all, with no beginning and with no end. It is eternal, immortal, all powerful, the One Original Cause of all that is, the Nameless One. Man, in the inadequacy of his language and in his finite concept, calls this GOD. The physical, visible substance through which this Spirit of God manifests, man calls matter.

The human soul as a spark of Divinity of the eternal, immortal One Original Cause of all causes in the Cosmos, is also eternal and immortal. It cannot be otherwise. As the Father God, the Macrocosm builds His

universe with its solar systems, its planets, satellites and other heavenly bodies, in the same way the human soul, the Microcosm, builds its four individual physical bodies for its manifestation on earth and when each of these physical forms outlives its usefulness and the soul of man has finished its particular work in that special incarnation, it leaves the body and returns to its former abode.*

DIVINATION AS A SCIENCE AND AN ART

Most of our misunderstandings today, regarding the subject of our present discussion, are due to the use by the public of the wrong word, or to the use of the word with the wrong meaning.

The proper word to be applied to this science and art is Divination. This noun from the Latin words, *"Divinatio"* and *"Divino,"* to prophesy, to divine the future, means the foretelling of future events; the art of dealing with things and with knowledge pertaining to Divinity. Thus, the great question and challenge comes. Is the foretelling of the future possible? Can any one, by a certain gift of Nature, or by a special training develop certain soul powers and mental faculties which will give him the ability to see into the future, and tell us what is going to happen to nations, to cities, and to individuals in the days, months or years to come? Is this not, then, a fatalistic doctrine which

*For further explanation of this important subject the reader is referred to chapter VIII, "The Immortality of the Soul" and to chapter X, "Life After Death" of our book, *Life's Riddle Solved.*

is against the free will of man and against the law of evolution? Is this not a spurious practice which, as such, is duly condemned and prosecuted by the laws of the country? Who other than God Himself can foretell the future?

If this attitude and this opinion which prevail among people today were right, then, all prophecies of old, those of the prophets and of the Sibyls, of Nostradamus, of Sir William Hope, of General McClellan, of Mother Shipton and of many others, whose prophecies came to pass, were all false! How and why then did these prophecies come true?

Man, in his ignorance, usually condems things which are right, and at other times does things which are wrong believing they are right. It is a well established historical fact that only 313 years ago, when the celebrated mathematician, astronomer, physicist and philosopher Galilei (1564-1642) in Padua taught that it was not the sun that moves around the earth, but the earth that revolves about the sun, he was persecuted by the scientists and by the Roman Catholic Church of his day. At that time the Church and the scientists believed and taught that it was the sun and the stars that revolve around the earth and that the earth was stationary and the center of all creation. Such was the great importance placed upon our tiny planet in those not too far distant days, by the religious and scientific world! The majority of humanity, at that time, could

not see any farther and were unable to conceive of anything higher or to give any better explanation to this law and phenomenon of Nature.

Thus, Galilei, one of the small minority, in daring to express his conviction that the real truth was the exact opposite to the general belief, was accused not only of being mentally unbalanced, but also, was branded as the enemy of the Church and of science. According to the laws of the State, he was condemned as a heretic to be burned at the stake. Because he was a useful man in his community, the Church and the scientists to save face, forced him to recant his teaching. This however, did not mean that by doing so the eternal laws of Nature and the truth concerning the revolution of the earth about the sun were changed in the least. Fortunately, the Cosmic laws are beyond the control of thoughtless and fanatical man.

Time proved beyond any doubt that the Church and the scientists of that day were wrong. They simply erred. This brings us to the logical conclusion that they may err again today as far as the subject and art of Divination is concerned, since they erred on subsequent occasions many times on many other subjects and questions in the past.

THE EFFECTS OF ALL CAUSES CAN BE FORESEEN

Divination is nothing else than the ability to foresee the workings of the Cosmic Law of Cause and Effect

manifesting in the Universe, in Nature and in man. Evolution, civilization and all human progress are based upon this fundamental law of God in His Universe.

What is meteorology other than scientific divination as far as the weather is concerned? When the weather man using various instruments and observations by which he measures the atmospheric pressure in the different localities of a country, the velocity of the air currents and the temperature and secures much other data pertaining to this physical science, and, as the result of this work, predicts the kind of weather a locality will have many days or even months in advance, what else, I say, does this weather man do than practice divination, or scientifically foretell future events?

When the astronomer calculates, through the medium of his telescope, the spectroscope and the other astronomical instruments, the distances and the speeds of the celestial bodies, their influences, their attraction and their repulsion by one another, according to certain cosmic laws, which prevail in the universe, and thus is able to predict many years in advance, with the precision of seconds of time, eclipses of the moon and of the sun, what else does he do than practice divination, or foretell the future for these celestial bodies? The astronomer in dealing with the invisible realms of Nature, with its forces and with its bodies, which are unintelligible and unknown to ordinary man, is not ac-

cused of doing anything wrong, because he works on an absolutely scientific basis—using mathematics, the only perfect science, on which astronomy is based.

The difference between the weather man and the astronomer, on one side, and the diviner, the prophet and the seer, on the other side, is that the first group uses physical instruments in figuring and calculating the invisible forces and influences of Nature and of its bodies, whereas the diviner, the prophet and the seer use mental instruments, the developed faculties of mind and soul in figuring and in calculating the higher influences and forces of the same Nature. They can even see with the eyes of spirit the invisible world, its inhabitants and the pattern of the causes of future events on the physical plane long before their objective materialization takes place.

The method and art of the second group of persons, the diviners, the prophets and the seers, is much higher than that of the first group. However, it is human to criticize and to attack those who do things that the great majority of people cannot do, due to their ignorance and weakness. Let all these critics of the highest things in Nature and of the great potentialities in man use their time to study and attain personal development instead of criticizing these pioneers of human progress. Let them apply the proper efforts going through the necessary sacrifices and disciplines. There is no doubt that they would also develop at least a certain ability

and some mental and soul faculties, enabling them to comprehend these seeming mysteries and secrets of Nature. The same law applies to all men.

The great difference, the thing that really matters, in all science and in all art, physical or spiritual, lies in the good or the evil use of the knowledge and of the faculties developed by the individual. In the first case, the use of this knowledge and the practice of this art is laudable since it is for the good of man. In the second case it is condemned since it is used for selfish interests, for the exploitation, degradation and the destruction of man. In this latter case, no matter what pretext the workers of evil deeds may offer, the unerring basic law of cause and effect, the supreme justice of the law of retribution, will overtake all those who employ this higher knowledge and these mental and spiritual powers for selfish purposes, for the exploitation and the affliction of their fellow man. No matter how great and how powerful a man may be temporarily, this is the law which no one can violate with impunity.

The Beginning

How old is this subject and art of divination? It is as old as man himself. Man living in such an awe-inspiring universe, with his limited knowledge and weakness, is possessed by fear and reverence for the Great Unknown. In the presence of the phenomena of Nature, he is mystified by the workings of her unseen

forces. Not being able to understand or to control the forces of Nature, man becomes their plaything. This is the inevitable result of conditions at this stage of development in his cosmic evolution. If he knew the approaching dangers or the beneficent events, it is evident that he would prepare himself to meet these new conditions accordingly and to use them to his advantage.

This situation created in him the first desire to apprehend the future, and to want to know beforehand, if possible, what was going to happen to him. Being finite, imperfect, weak and ignorant, man felt the necessity of consulting some higher intelligence than himself. He needed to know how to meet events, good or evil, present or impending, sent either through the wrath or through the benevolence of the gods.

This great necessity forced primitive man to begin to think. This condition started man on the road of evolution. According to cosmic law, when a man is pressed by an outside necessity or by a problem, he is forced to concentrate mentally on its solution. This condition creates a certain demand, a vacuum in the mental plane of his limited little universe. God, the Macrocosm, rushes to fill this vacuum thus created in man, the microcosm. In this way, the knowledge and inspiration for the solution of his problem is given him, according to his merits. He receives wisdom and courage from the universal storehouse of all knowledge according to the relationship of the plane of vibration on which he

is enabled to function in the Cosmos, thus making him capable of tuning in, and receiving in return, occult knowledge and the gift of prophecy. This natural process of meeting necessity, which is the result of the basic cosmic law of keeping balance and equilibrium on all planes in Nature, is at the same time the cause of the development of all forms, powers, and faculties of beings on all planes, as well as of the three kingdoms of Nature. The popular saying "necessity is the mother of invention," is the crystalization of this experience of mankind through the ages.

"*Ta panta rei,*" all things are in a constant fluid condition, said Heracleitus of Ephesus, the Greek philosopher of the Ionian school (540-475 B. C.). The indwelling entities and souls in all things, in all beings and in man, build in proportion to their strength, organs and faculties in the physical forms through which these entities and souls manifest according to the outside necessities and demands created by environment.

The First Seers

In this way, the most advanced souls of those primitive men began to sense things to come and they became the advisers, the leaders, the wise men of primeval man. These men in whom the spiritual rays of Divinity dwelling in the soul of man began to dawn, became the first seers and prophets in the depths of the history of humanity. The function of these men con-

sisted in advising the members of the tribe when to plant, how to protect themselves against disease, against wild animals, how to keep peace and harmony in the community, and among neighboring tribes, how to familiarize themselves with death and many other phenomena around them.

This condition lasted for many millions of years, improving with the gradual progress and the evolution of mankind. We have no historical records of his struggles and slow laborious journey of advancement, because man started to keep such records on stones, tablets and other objects at a much later time, or because all such records, if ever left, were destroyed by the elements of Nature or by man himself.



ARTEMIS - SELENE

As the goddess of the moon and its light, the pure and holy virgin goddess, the protectrice of the pure in heart

CHAPTER II

SIBYLS

We know that before the erection of temples for the worship of God, or the gods, or of the invisible forces of Nature, when this became necessary by the communal evolution, man was worshipping God privately and individually, or with the members of his family, or with all other persons bound together by the same necessity, or by the same danger. In the same natural and logical way of evolution we can reason and say with certainty that, before the establishment of the main Manteia and Oracles, or special temples and buildings for the purpose of divine guidance according to the demands of the people, there should exist individual *manteis* and *prophetai,* seers and prophets, to lead the people along this line of divination and give the proper guidance and advice for their material and spiritual progress and development.

From the very beginning of man's existence on earth there were such divinely inspired persons. These first seers and prophets of recorded human history were the Sibyls.

THE MYSTERIOUS PROPHETESSES OF APOLLO

Through the centuries ancient writers have preserved for us hoary authentic records of the existence, of the

knowledge and ability to foretell future events, of certain women prophetesses, or seers, known under the general name of Σιβύλλαι, Sibyllae, or Sibyls. They, under the influence and through the inspiration of the gods, were able to tell the mysteries of heaven and what the future held in store for man.

The word Σιβύλλα, is a composite Greek noun from the Aeolic form Σιός, for god and of βουλή, for advice, council, or message. Therefore, Σιβύλλα, Sibylla, or Sibyl denotes a devout, generally elderly woman, who under the inspiration of the gods was able to foretell future events to nations, to cities, and to persons who came to consult her. She thus gave out the will, the advice and the message of the god, who spoke through her.

How many Sibyls existed and where did they live and function? No one exactly knows. One might reasonably come to the conclusion that, if some of them existed in certain parts of Europe, Egypt and Asia Minor, Sibyls should have existed all over the world, in all civilizations, in all times. However, since no historical records have been preserved, we must necessarily mention only the names and the towns of the Sibyls whose activities have been preserved to us in the extant works of ancient historians.

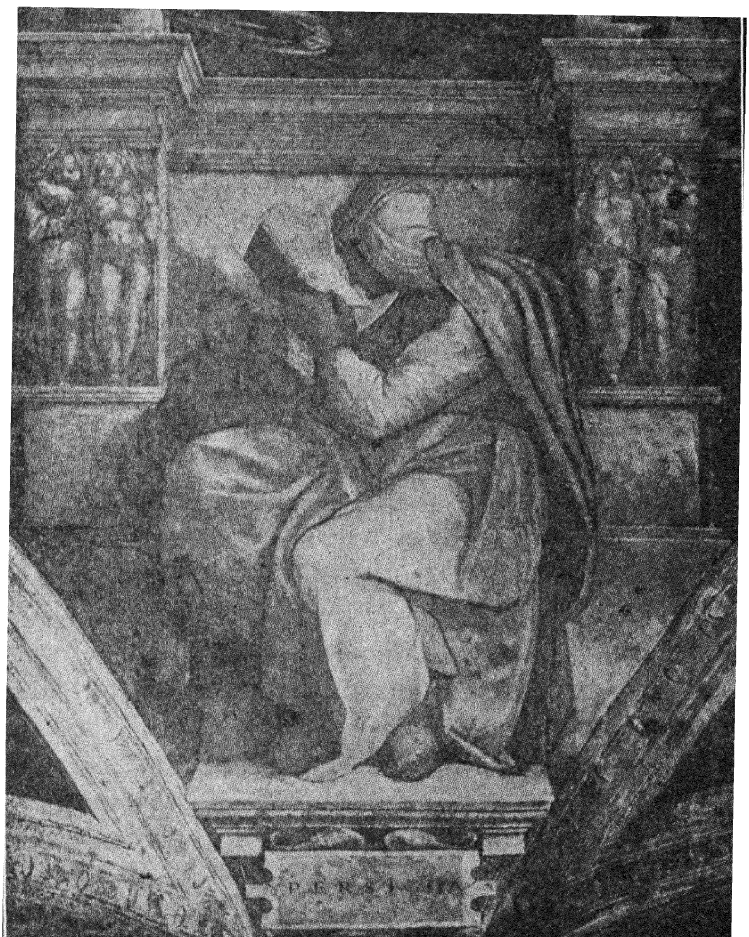
Plato speaks of but one Sibyl. Gaius Plinius, the distinguished Roman writer of the first century A. D., mentions three. Claudius Aelianus, the Roman Hel-

lenistic historian and rhetorician of the third century A. D., in his «Ποικίλλη Ἱστορία», Various History, mentions the names of four. Marcus Terentinus Varro, the Latin writer, celebrated for his great learning (116-27 B. C.), describes the place of activities, the history and the work of ten different Sibyls.

(1) SIBYLLA PERSICA; THE PERSIAN SIBYL

This Sibyl was a native of Persia. She was also known as the Chaldean and Babylonian Sibyl or soothsayer. Nicanor, the Greek historian, who wrote a history of Alexander the Great, speaks of one of these Persian Sibyls by the name Sambetha. Gilbert Genebrard, the learned French prelate and writer in the 16th century A. D., mentions the name of another Sibyl, Helrea, whose mother was said to be Erimantha and her father Berosus, the Babylonian priest of the temple of Belus, who lived in the time of Alexander the Great. Berosus, although a Persian by birth, learned the Greek language, adopted the Greek customs and moved to Greece. For a time he remained in Athens and in Alexandria and finally opened a school of astronomy and astrology in the island of Cos, where his teachings acquired for him great fame among the Greeks.

St. Augustine and Firmianus Lactantius, the Christian writer and the tutor of Crispus, the son of Constantine the Great, both speak of this Persian Sibyl.



THE PERSIAN SIBYL
By Michelangelo in a fresco upon the ceiling of the Sistine Chapel at the Vatican in Rome.

In the Sibylline books extant, this Sibyl is accredited with having prophesied "of the preaching and baptism of John the Baptist, of the miracle of the five loaves and the two fishes with which our Lord fed the five thousand people in the desert."

This Persian Sibyl is depicted clothed in a robe of gold brocade with a white veil over her head. Others have painted her with a book of her prophecies in the right hand and the left hand placed on her breast, the heavens illuminated with a Cross in the center of the light, because she "more than all other Sibyls treated largely of the advent of the crucifixion of Christ our Lord, for which reason she wrote eighty-four books of prophecies and notable events as she lived a long time."

Some of her verses referring to Christ are: "When the time predicted shall come in which the Redeemer is to come into the world, the sound of a voice will be heard in the deserts, and that voice will invite all mortals to prepare the way and cleanse their souls of vices and sins, and they will be baptized in pure and limpid waters."

This Sibyl traveled to Syria, Palestine and Egypt in which countries she gave her message to the people.

(2) SIBYLLA LIBYCA; THE LIBYAN SIBYL

According to tradition, this Sibyl lived in Libya, Africa, many centuries before the Christian era and is known by the name Bybissa or Elisa. Some of her



THE LIBYAN SIBYL

By Michelangelo from a fresco on the ceiling of the Sistine Chapel at the Vatican in Rome.

verses are quoted by Sixtus of Siena, "which treat upon the miracles that our Lord performed. That He was to heal the sick and the crippled who should have faith and confidence in Him. That the blind should have their sight restored, the lame walk, the deaf hear, the dumb speak, the devils be driven out, and the dead rise." She also said that "God was just towards all men, and was no respecter of persons, a Holy, Living, Eternal, Everlasting King, and that He would recline His weary limbs on the lap and arms of the Queen of Heaven."

This Sibyl is depicted in an early Italian engraving robed in green garments, her head crowned with flowers and bearing a laurel branch in her hand.

In the accompanying illustration from the painting on the ceiling of the Sistine Chapel in Rome by Michelangelo (Buonarroti), this Sibyl is depicted seated in a chair, holding an open book in her hands and looking down upon the people of the world for whom she prophesied.

(3) SIBYLLA DELPHICA; THE DELPHIC SIBYL

This Sibyl received her name from the town of Delphi where she lived and gave her message of Apollo, the god of light, long before the establishment of the Delphic Oracle. According to the Greek traveler and historian Pausanias, who visited Delphi and wrote about it in the second century A. D., there was in Delphi near the building of the Athenian Treasury, a rock



THE DELPHIC SIBYL
By Michelangelo in the Sistine Chapel in the Vatican in Rome.

rising above the ground, on which stone the Delphians said there stood a woman by the name of Herophile, called Sibyl who chanted her oracles of the god Apollo. From the same source we learn that before this Sibyl, another lived there prior to the time of Orpheus and Musaeus, the divinely inspired Thracian Bards. She was a daughter of Zeus by Lamia, the daughter of Poseidon, and that this divinely inspired woman was the first to chant oracles and to receive the surname of Sibyl.

The Sibyl Herophile was born and flourished before the Trojan war since she foretold in her oracles that Helen would be brought up in Sparta to be the cause of the ruin of Asia and of Europe and that for her sake the Greeks would capture Troy. According to tradition the Delians remembered her and one of the hymns that this Delphic Sibyl composed to Apollo. In her poem she calls herself not only Herophile (beloved of Hera), but also Artemis, and states that she was wedded to the god Apollo. Elsewhere in her oracles she declares that her mother was an immortal, one of the nymphs of Mount Ida, while her father was human.

"I am by birth half mortal, half divine;
An immortal nymph was my mother,
My father an eater of corn;
On my mother's side of Idaean birth;
But my fatherland was red
Marpessus, sacred to the Mother,
And the river Aidoneus."

In this poem she refers to Mount Ida and the red soil of the town Marpessus and to the river Aidoneus, near the ancient town of Troy on the Hellespont, in Asia Minor.

It seems that this Sibyl passed the greater part of her life in the island of Samos, but visited Clarus in the territory of Colophon, in Asia Minor, the island of Delos, sacred to the god Apollo, besides her many visits to Delphi, where she would stand on the Sibylline rock and intone her chants.

However, death came upon her in the territory of Troy and her tomb is in the grove of Smintheus with the following elegiac verses inscribed upon the tombstone:

"Here I am, the plain-speaking Sibyl of Phoebus,
Hidden beneath this stone tomb.
A maiden once gifted with a voice,
But now forever voiceless,
By hard fate doomed to this fetter.
But I am buried near the nymphs
And this Hermes,
Enjoying in the world below
A part of the kingdom I had then."

According to tradition, another Sibyl lived in Delphi by the name of Themis or Anthemis, the daughter of Daphne and of the Theban seer Tiresias of Trojan war fame. It is said of this Sibyl that she prophesied concerning Troy and the Trojan war, the king Priam and his queen Hecuba, their son Paris and his abduc-

tion of Helen, the beautiful queen of Sparta, from her husband, king Menelaus. She foretold the ten years of cruel war between the Greeks and the Trojans, the destruction of the city of Ilion with its people and the liberation of Helen by the victorious Greeks and her return to Sparta.

According to the Sibylline verses extant, "She wrote very carefully concerning the Incarnation of the Divine Word, the life and miracles of Christ, our Lord, His betrayal, imprisonment, passion and shameful death, Resurrection and Ascension, in such good order and style, that it reads more like the records of past history than the narrative of events which were still to come."

In one of the ancient paintings this Sibyl is depicted with a closed book, because the mysteries about which she wrote were hidden from the people. It is said that Homer many years later took several of her verses and incorporated them in his Iliad.

(4) SIBYLLA CUMANA; THE CUMAEAN SIBYL

This Sibyl was a native of Cumae (Κύμη), a very ancient Greek town on the North coast of the bay of Naples, Northwest of the other Greek town of Neapolis, the present city of Napoli or Naples, in the province of Campania in Italy.

According to Thucydides, to Velleius Paterculus, a Roman historian of the 1st century A. D., to Strabo and to Eusebius, the most distinguished early Christian writ-

er and the friend of Constantine the Great, the town of Cumae was founded about 1050 B. C. by Greek colonists from the Euboean towns of Chalcis and Eretria led by Megasthenes and of Cumae (Κύμη) led by Hippocles. The fertility of the surrounding country, the geographical position, the excellent harbors which the coast offered, and the industriousness and ability of her people, soon rendered Cumae one of the most powerful and richest cities of midwestern Italy.

Due to this progress, Cumae expanded rapidly and later it was able to send out its own colonists to make new settlements and to found new towns along the coast, such as Dicaearchia, Puteoli in Roman times, known today as Pozzuoli, and Neapolis, the great modern Italian city of Naples and other colonies as far down the coast as Sicily in which island, among the other settlements, they founded the town of Messina. Thus, the State of Cumae between the seventh and the sixth centuries B. C. became one of the most powerful states of midwestern Italy. In the city of Cumae was the seat of this most famous Sibyl of antiquity.

Everyone is acquainted with the splendid narrative of Virgil regarding this Sibyl. The temple of the god Apollo, or as it was more generally known, the cavern of the Cumaean Sibyl, actually existed. The cave consisted of one vast subterranean chamber subdivided into three smaller ones, and hewn out in the solid rock of the mountain of Cuma.



THE CUMAEAN SIBYL
By Michelangelo from a fresco on the ceiling of the Sistine Chapel at the Vatican in Rome.

The beautiful historic temple of Apollo through which one entered the Sibylline cave, was preserved until 552 A. D. At that time hordes of Goths had overrun Italy and sacked Rome. Justinian 1, the Greek emperor in Constantinople, sent Narses, one of his generals, with a great army to liberate Italy from the barbarians. This temple was destroyed and the Sibylline cave was greatly damaged during the siege of Cumae, held by Aligernus after the death of Totila, the king of the Goths. At this time the temples of Jupiter and of Apollo situated on the Citadel, or the Acropolis of Cumae were also razed to the ground by the barbarians.

After Narses had driven out the Goths, Ostrogoths and other Teutonic tribes who came from the North, he was appointed governor of this country and ruled as such for fifteen years in Rome, his capital.

Apollo and the Sibyl

According to tradition one of the early Cumean Sibyls was so beautiful and talented that the god Apollo was said to have become enamoured of her, and in order to make her respond to his love, he offered to give her whatever she should ask of him. The Sibyl requested the privilege to live as many years as she had grains of sand in her hand. But unfortunately she forgot to ask for the continuance of health, vigor and youth of which she was then in possession. The god

granted her request, but she refused in return to yield to his desire. Vexed by her refusal, Apollo bestowed upon her longevity without youth. Therefore, the fulfillment of her wish proved a burden rather than a benefit.

Soon afterward she became old, decrepit and her form ugly. Melancholy and haggard looks followed her previous bloom and good spirits. She had already lived about seven hundred years when Aeneas came to Italy, and, as some have imagined, she had three centuries more to live before her years were as numerous as the aforesaid grains of sand. She gave Aeneas instructions how to find his father Anchises in the underworld and herself conducted him into Hades, there to consult his father about his future prospects.

It was the custom for this Sibyl to write her prophecies on palm leaves which she placed at the entrance of her cave. It required particular care on the part of those who consulted her to pick up these leaves before the wind blew them away thereby scattering them and rendering their message unintelligible.

THE ROMAN KING AND THE SIBYL

According to the most authentic historians of the Romans, another famous Cumaean Sibyl is mentioned known by the name of Deiphobe, the daughter of Glaucus, a son of the god Poseidon and a famous seer, who prophesied for the Argonauts and for king Melelaus of Sparta. He dwelt with the Nereides in the sacred is-

land of Delos giving the messages of the god Apollo to all those who came to him for advice. Deiphobe came one day to the palace of the Roman king Lucius Tarquinius Superbus (534-510 B. C.) with nine volumes of oracular verses, which she offered to sell for a very high price. The monarch declined her offer. She went away and burned three of the volumes. Returning soon after, she asked the same price for the remaining six books. When Tarquinius again refused to buy them, she burned three more, and she still persisted in demanding the same sum of money for the three books that were left. This extraordinary behavior astonished the monarch, who with the advice of the augurs, bought the three books. According to the tradition, the Sibyl immediately disappeared and was never seen again.

These books were preserved with the utmost care and were called the Sibylline verses. The leaves of rolls containing them were deposited in the temple of Jupiter in the Capitol. A College of priests was appointed to have charge of them. In the beginning there were two priests, later on fifteen, and still later the number was reduced to ten. When the State seemed to be in danger, these oracular verses of the Sibyl were consulted with the greatest solemnity.

The Sibylline prophecies were in the Greek language and probably in hexameter as were most other verses of ancient times.

THE SIBYLLINE VERSES

When the Capitol was burned in the civil war of Sylla and Marius in 83 B. C. the Sibylline verses, which were deposited in the temple, perished in the conflagration. To repair the great loss which the Republic seemed to have sustained, the Romans immediately sent commissioners to different parts of Greece to collect whatever could be found of the inspired writings of the Sibyls.

All this new supply of Sibylline verses collected by the Roman ambassadors from various Greek towns on the mainland and in Asia Minor, were deposited again in the vaults of the new temple of Jupiter Capitolinus built in the Capitol in Rome. This temple replaced the old one destroyed by fire. These new Sibylline books were placed by the Romans in charge of the "quindecimviri," the college of the fifteen guardians. These oracular verses were consulted in emergencies only by order of the Roman Senate.

From the time of the collection, gradually a great mass of Sibylline verses grew up, some of which might be ancient and genuine but many were spurious. For this reason, the Emperor Augustus, finding spurious Sibylline verses in circulation, ordered nearly two thousand of so-called prophetic rolls to be burned and removed those which were pronounced genuine to the temple of Apollo on the Palatine, which temple he himself had dedicated.

Under the empire the books were rarely consulted. By this time the duties of the "quindecimviri" were confined chiefly to the supervision of the worship of the goddess Cybele, and their influence was lessened by the arrival of other new cults and by the personal supervision of religion by the emperors.

The priests in charge of the Sibylline verses had no authority to consult the books on their own account without a decree from the Senate. The books were consulted only in the face of impending disaster such as plagues and the like. The Senate ordered the guardians to inspect the books and to interpret the oracle, the set terms of which were rarely if ever made public, but only the general tenor of the reply of the experts. We seldom hear of anything like a definite prophecy. The result of the consultation is almost always an admonition to adopt a certain ritual to be performed in order to expiate or to avert calamity.

The Fate of the Sibylline Verses

In regard to the final fate of the Sibylline verses preserved in the temple on the Capitol and in charge of a college of priests, some uncertainty prevails. It would seem, however, according to the best authorities, that the Emperor Honorius, the son of Theodosius the Great at Constantinople, who was the ruler of the Western Byzantine Empire having as capital Rome, issued an order in 405 A. D. for the destruction of all pagan shrines and temples. In pursuance of this imperial

order, the general Stilicho, in addition to the many ancient Greek and Roman temples and shrines, also destroyed all these prophetic Sibylline writings and demolished the temple of Apollo on the Palatine hill in Rome in which they had been deposited.

Nevertheless, there are still preserved today in eight books of Greek verse a collection of Oracles supposed to be Sibylline. The general opinion, however, is that these Sibylline verses are spurious. They speak so plainly of our Saviour, of His miracles, of His sufferings, death and Resurrection, that they far surpass even the predictions of Isaiah in description. Therefore, from this very circumstance, it is evident that they were composed from 80 A. D. to the end of the third century by some of the followers of Christianity, who wished to convince the heathen of their error and to assist the cause of truth with the arms of pious artifice.

The Fathers of the Christian Church, in the second and still more frequently, in the third century, refer to passages of these Sibylline verses and depend upon them as prophetic messages, from these highly revered and God-inspired prophetesses of the ancient world.

Godfrey Higgins, the well known English writer in his Anacalypsis, volume 1, page 563 writes on this important subject of the Sibylline verses as follows: "By the expression, the Sibyls, was generally meant a collection of books, written partly in very early and partly in later times by female prophetesses bearing that name.

In the earliest time of Christianity,they were considered by the Fathers of the Church as of the very first importance, in fact, of such very great importance, that the Christian religion might be considered almost to be founded upon them, and by most of the early Fathers their genuineness was not only never disputed, but it was expressly admitted. They are now despised!" The same author further states on page 671: "We find that this Sibyl (the Erythraean), as Lardner truly states, is represented by Justin Martyr to have foretold not only the coming of Jesus, but all things that would be done by him. Now it is evident, that the Sibyl may have copied from the Gospel histories, or the Gospel histories may have copied from the Sibyl; and it is absolutely incumbent on us to enter upon a close and very careful examination into the genuineness of the Gospel histories."

The subject of these eight remaining books of Sibylline verses are as follows: In the first book, the subjects are: the Creation of the world and of man, his fall and the deluge. It is apparent not only that this book was taken from Genesis, but also that its author made use of the Greek translation of the Septuagint version of the Old Testament.

The subject of the second book is the Last Judgment. In the third, the Antichrist is announced. The fourth predicts the fall of diverse monarchies. The fifth is occupied with the Romans down to Lucius

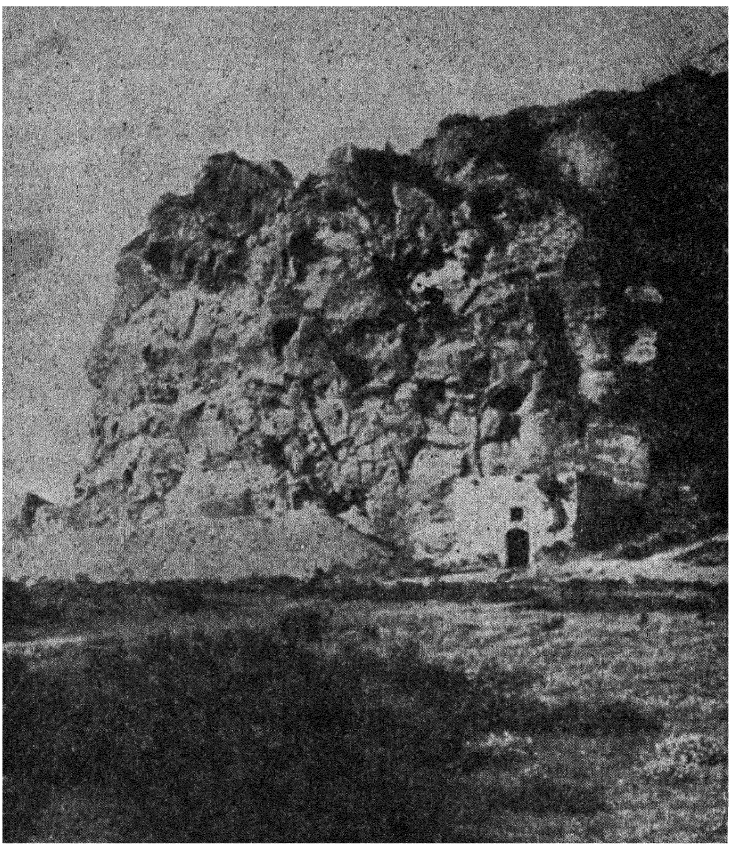
Verus. In the sixth, the Baptism of our Saviour by St. John is made the subject. The seventh is devoted to the Deluge, and the fall of various states and monarchies. The eighth book relates to the Last Judgment and the destruction of Rome. A manuscript discovered by Maio in the Ambrosian Library at Milan, contains a fourteenth book in 334 Sibylline verses. However, the books between it and the eighth are lost.

The last mentioned book, the fourteenth, speaks of a destruction of Rome so complete that the traveler will find no trace of the city remaining, and its very name will disappear. The prophetess then goes on to enumerate a long series of princes under whom Rome shall be rebuilt.

THE CAVE OF THE CUMAEAN SIBYL

The existence and the story of the Cumaean Sibyl have been definitely verified by the archaeological excavations made from 1925 to 1932 by the Italian Government under the supervison of the keeper of the Naples' Museum, Superintendent of Archaeology in the province of Campania, Professor Amedeo Maiuri. In these excavations and explorations made with the definite purpose of identifying the cave with its different compartments, as described by ancient writers, its identity was established beyond any doubt in May, 1932, as being the ancient oracular shrine of the Cumaean Sibyl.

In the crossroads leading to the Acropolis of Cumae and to the Sibylline cave there are still the ruins of a



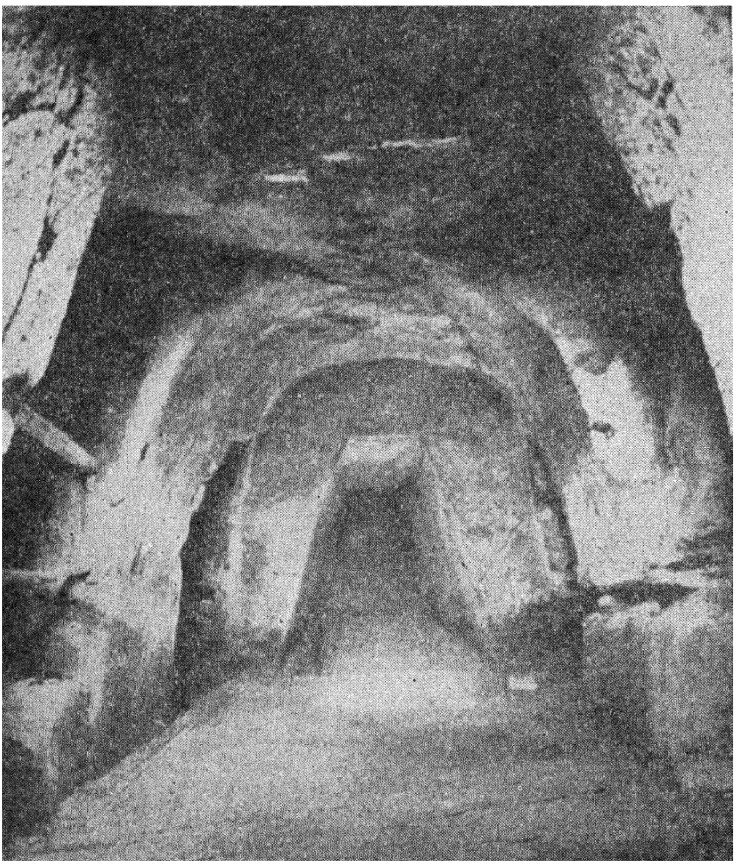
THE "EUBOEAN ROCK"
The Mountain of Cumae

small edifice called even today "Il Sepolcro della Sibilla" (the tomb of the Sibyl).

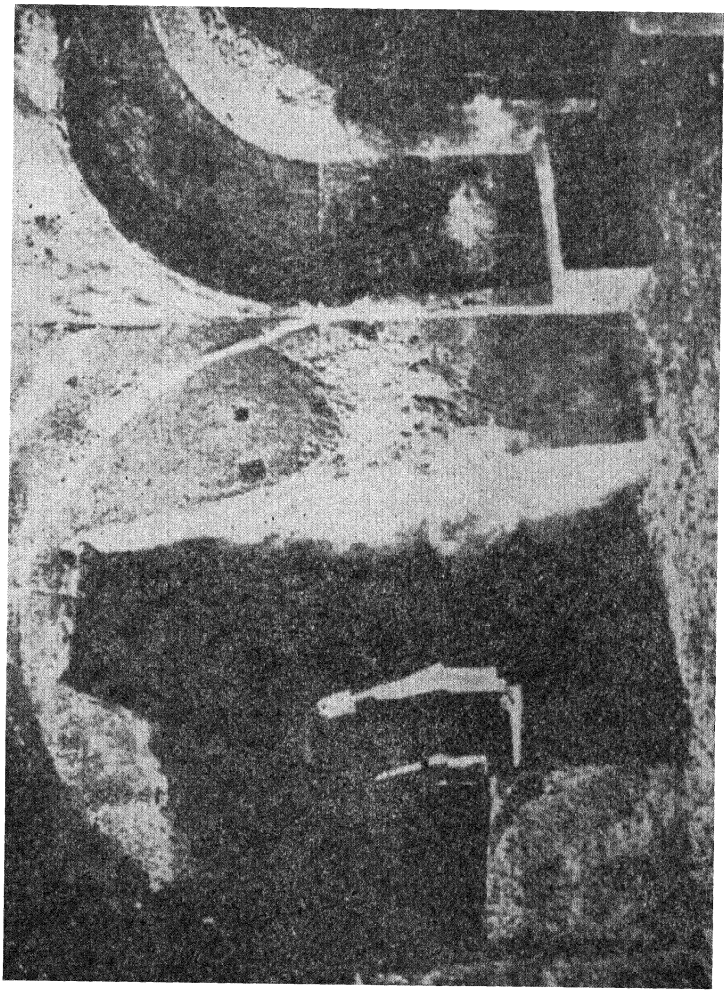
Upon reaching the Sibylline shrine one finds that this huge and mysterious cave is hewn in the side of the mountain near the town of Cumae. The cave extends from south to north on the west side towards the sea of the rugged and volcanic tufaceous "Euboean Rock" on which the citadel or the Acropolis of the town is built.

The rock is cut out in perfect straight lines. The construction of this particular cave is superior to that of the many other caves found in the same mountain, the most important of which is the tunnel leading from the south to the north side of the rock—from one end to the other—with light and air shafts and huge cisterns to deposit water, built inside the cave by the ancients. It is probable that, in ancient times this tunnel was constructed for military purposes.

In the first excavations of 1925, this cave-tunnel was thought to be the shrine of the Sibyl. However, the interior of the cave, "La Granda Crypta Romana," as it is known, did not correspond with the description given by Virgil and it did not suit the sacred purpose for which an oracular shrine should be used. This fact caused Professor Maiuri to renew his researches in 1932, when, in May of that year, he discovered near and above the entrance of this cave another covered with bushes, which was used by the peasants as a



THE SIBYLLINE CAVE
The Grand Gallery and the Smaller Chambers



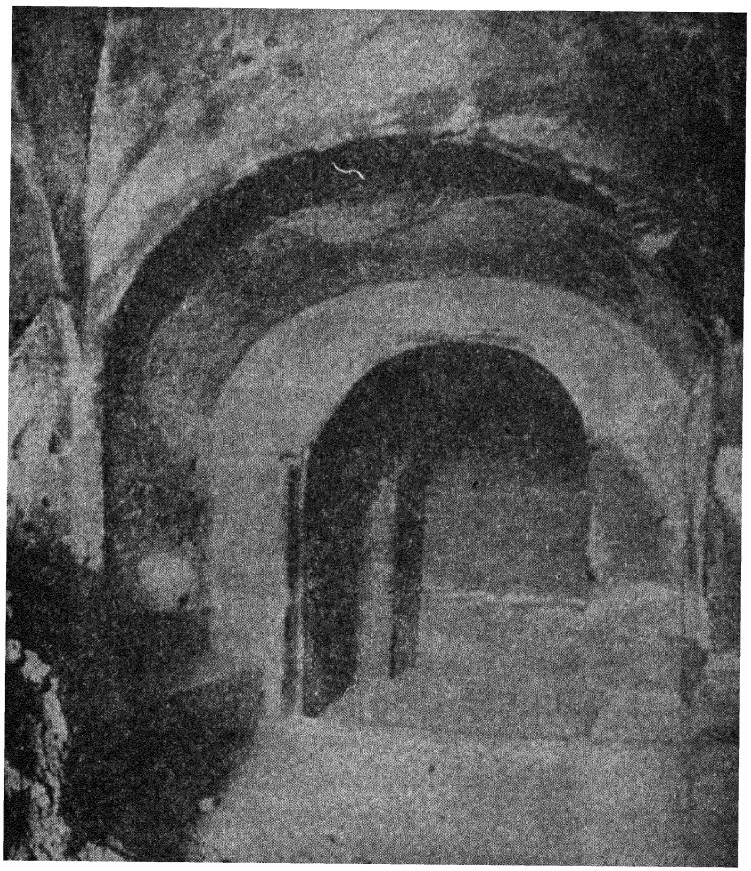
THE END OF THE GRAND GALLERY

wine cellar. For twenty-five meters this cave was filled with debris, rocks and other materials, the result of previous excavations. After the clearance of the cave and of its several galleries, the following is a brief description of this most remarkable Sibylline cave, according to Professor Amedeo Maiuri, as stated in great length in his booklet "Itinerai dei Musei e Monumenti d'Italia," published by il Ministero della Educazione Nazionale, of the Italian Government.

There is a long "dromos" or gallery cut in the rock in the shape of a perfect trapezoid with smooth walls. The length of this gallery from one end to the other is 131.50 meters, or about 431 feet. The width is 2.40 meters, or about eight feet and the height varies from sixteen to sixty feet.

This "dromos" or gallery, is illuminated by six other smaller galleries situated on the same floor level. These galleries are also cut in the rock towards the west, to the side of the sea, at equal distances. The shape and pattern of these minor galleries are similar to those of the grand gallery. The light and air come to these galleries through openings above, cut through the rock.

In the Roman times on the other side of the grand gallery and towards the east were built in the rock, lower than the floor level, three large water cisterns with descending staircases. The canal for the water coming into this huge subterranean cisterns is cut and



THE ADYTUM

where the Sibylline Oracles were given

incased in the wall of the gallery itself. The outlet canal is incased beneath the floor of the gallery.

The architecture of these subterranean galleries is the same as that of the structures of ancient Cnossus in the island of Crete in the time of King Minos and those of the city of Mycenae in the mainland of Greece. This fact proves the great antiquity of this cave, its origin and its Greek builders. From this discovery, one can safely reach the logical conclusion that the Sibylline cave was built far prior to the Eubocan settlement in the year of 1050 B.C., by Cretan Colonists, perhaps in the third or the second millenium B. C.

The smaller lateral galleries through which the light and air come down to the main gallery and other twelve openings on the ceiling of the "dromos" through which the light and the air come down to the cave, divide the corridor or grand gallery into several strips of lighted and some other dark sections. Thus, the approaching Sibyl or the visitors mysteriously appeared and disappeared from the sight of the onlookers. This ingenious light effect gave a weird, mysterious and awe-inspiring atmosphere to the oracular temple of the Sibyl. The ceilings of all galleries are vaulted and the entrances to them are arched. This was the ingenious architectural technique of the ancient architects to provide light and air and to keep a constant temperature in all subterranean buildings, temples and other structures.

At the end of this "dromos" or corridor through another arched door one enters the innermost sanctuary of the Sibylline shrine where the sacred rites of Apollo were held and the Sibyl gave out her messages to the suppliants. This last sanctum is a large hall cut in the rock with a vaulted ceiling higher than that of the "dromos" and being about forty feet long, twenty feet wide and twenty feet high. This last hall is also lighted and ventilated by shafts cut through the rock reaching the surface of the mountain.

In this large inner hall there are three niches or square chambers hewn also into the rock. The deepest and largest is in the eastern side of the hall in the form of a cube and is preceded by a vestibule flanged by two stone steps or benches and by one door arched, lower than the inner one. As one can see from the marks on the columns and the holes in the posts of the door, this inner chamber was closed by wooden shutters or by railings. It is supposed that this niche was the home of the Sibyl.

On the northern side of the hall and in the same axis with the "dromos" or large corridor, there is another niche or chamber hewn in the rock.

Finally on the other side of this inner hall and opposite the niche used as the residence of the Sibyl, on the west side and towards the sea, there is another smaller niche. The purpose of this last niche was mainly to supply air and light to the grand hall of the shrine and

to serve as a ventilating system for the entire cavern. In all galleries there are numerous holes at different heights through which light and air enter the cave.

From marks, holes, trenches and remnants of canvas and wood, it seems that all these openings to the various galleries were closed and opened at will by wooden folding doors and screens. The purpose of this was to regulate the air flow and the amount of light according to the seasons of the year, according to the requirements and to the comfort of the Sibyl, the priests and their attendants and the audience, in this mysterious subterranean Sibylline antrum, the greatest oracular shrine of Apollo and of his Cumaean Sibyl in the ancient world.

The presence of Christian symbols such as a palm, a crown and crosses, carved on the walls of the cave testify that the cave was used by the first Christian community of Cumae as a catacomb or at least as burial grounds.

(5) Sibylla Cumea; The Sibyl of Cyma

This Sibyl was a native of another ancient Greek town under the same name as that of the previous Sibyl. The name of this Greek town was also Κύμη, (Kyme or Cyma) and it was situated in the territory of Aeolia in Asia Minor, lying to the Northeast of the town of Phocaea by the coast. Cyma was founded after the Trojan war by Greek colonists from the mainland of Greece. Cyma was one among the seven cities which

laid claim to the honor of having given birth to Homer.

"Seven rival towns contend for Homer dead
Through which the living Homer begged his bread."

Although Hesiod's father was born in Cyma, the poet himself was born in Ascra in Boeotia. Very little is known about this Sibyl except that she is mentioned by different writers under the names of Amalthea, Herophile and Demophile.

(6) SIBYLLA ERYTHREA; THE ERYTHRAEAN SIBYL

According to Apollodorus of Erythrae, this Sibyl was also a native of this town, which was one of the principal twelve cities of Ionia in Asia Minor, and it was situated near the coast opposite the island of Chios. The founder of this city was said to have been Erythrus, the son of Rhadamanthus, who in turn was the son of Zeus and Europa and the brother of the famous King Minos of Cnossus of the island of Crete.

Pausanias tells us that: "The Erythraeans say that they came originally from Crete with Erythrus, the son of Rhadamanthus and that this Erythrus was the founder of their city. Along with the Cretans there dwelt in the city Lycians, Carians and Pamphylians. These were kin to the Cretans. The Lycians, because they came of old from Crete, having fled along with Sarpidon. The Carians, because of their ancient friendship with Minos. The Pamphylians, because they belong to the Greek race, being among those who after the taking of Troy wandered with Calchas."



THE ERYTHRAEAN SIBYL
By Michelangelo from a fresco upon the ceiling of the Sistine Chapel at the Vatican in Rome

This Sibyl is said to have predicted to the Greeks, as they were sailing for Troy, that this powerful and rich city was destined to be destroyed. The name of this Sibyl, according to Pausanias, was Herophile. At the time of Alexander the Great, another Sibyl made her appearance in this town with similar claims of prophetic inspiration.

The Roman Senate, in the time of Sylla, after the destruction of the original Sibylline oracular verses in the fire which destroyed the temple of Jupiter Capitolinus in 83 B. C. in Rome, sent fifteen ambassadors to various towns in Sicily, to the mainland of Greece and to Asia Minor to collect all Sibylline verses available in order to replace those lost. Among the towns visited was also Erythrae where about one thousand verses of this Sibyl were collected.

According to Diodorus Siculus, Homer took many of the verses of this Sibyl and incorporated them into his own poems. «Παρ' ἧς φασι καὶ τὸν ποιητὴν Ὅμηρον πολλὰ τῶν ἐπῶν σφετερισάμενον κοσμῆσαι τὴν ἰδίαν ποίησιν».

The opinion of some writers is that this Sibyl is the same as the Sibyl of Cyma, since both towns, Cyma and Erythrae, are located in the same province in Asia Minor and but a few miles apart.

Our opinion in this matter is that either two different Sibyls really existed in these two towns, in the same or different times, or that the same Sibyl had two seats or two oracular shrines, and gave her messages to the con-

sultants on certain days of the month at Cyma, where she was called Sibyl of Cyma, and on other days at Erythrae, where she was called Sibyl of Erythrae.

It is a well known fact that something similar to this procedure takes place even today when the same spiritualist medium has two or even more places of activities in two or more towns separated even by hundreds of miles. In this case the same medium has set certain days for working in each of these different towns to suit the convenience of the people who cannot or do not want to travel, going to her for consultation in a far distant residence.

"St. Augustin is probably to be regarded as the most especial defender of the Sibylline books amongst the Fathers. In the very commencement of his work he speaks of the Sibyls, and quotes seven and twenty verses of the Erythraean Sibyl, which foretold the coming of Christ, and his sufferings. His words are: 'He will fall into the hostile hands of the wicked; with poisonous spittle will they spit upon him; on the sacred back they will strike him; they will crown him with a crown of thorns; they will give him gall for food, and vinegar for drink. The veil of the temple will be rent, and at midday there will be a darkness of three hours long. And he will die, repose three days in sleep, and then, in the joyful light, he will come again as at first.'" (The History of Magic by Joseph Ennemoser, published by Henry G. Bohn, London, 1854.)

(7) SIBYLLA SAMIA; THE SAMIAN SIBYL

This Sibyl was a native of the island of Samos off the coast of Asia Minor and was called Heriphile. Eratosthenes, the distinguished Greek mathematician, astronomer and geographer of the 3rd century B. C., and the librarian of the famous Alexandrian Library in the reign of the 3rd Ptolemy, Euergetes, who invited him to Alexandria and trusted him with the supervision of this great Library, says that he found facts about the activities of this Sibyl in the annals of the Samians.

According to the extant verses attributed to this Sibyl, she said: "That the Lord would be crowned with thorns and that He would have been given gall and vinegar to drink." She is described as of a beautiful countenance with a fine veil on her head, in one hand a crown of thorns and in the other an open book containing her prophecies. She is mentioned in the work of Sozomen, an ecclesiastical historian from Cyprus in the 5th Century A. D., by Suidas, the Greek lexicographer of the 10th century A. D. and by Nicephorus.

(8) SIBYLLA ELLESPONTICA; THE HELLESPONTIAN SIBYL

This Sibyl was a native of Marpessus, a town of Troas, situated on the North of the Scamander river, in Asia Minor. Of her Heracleitus says: "With the voice of her maddened mouth she reaches a thousand

years into the future by the power of the god (Apollo)." According to Heraclides Ponticus, she flourished in the time of Cyrus and Solon, in the 6th century B. C.

She is depicted with an aged countenance, coarsely dressed, with a handkerchief rolled around her throat and cheeks; in one hand a book of her prophecies, and in the other a sheaf of ears of corn to signify that "there should be born in the world He who was to be the living bread and true food of the soul."

(9) Sibylla Phrygia; The Phrygian Sibyl

According to tradition, this Sibyl was the daughter of Dardanus and of Bateia, the latter being the daughter of King Teucer. Dardanus in turn was the son of Jupiter and of Electra, one of the Oceanides, the wife of Atlas. According to the most reliable accounts Dardanus migrated from Samothrace to the foot of mount Ida in Asia Minor at a very remote time and there he built the town of Dardanus. According to Homer this migration took place five generations before the reign of Priam, the king of Troy.

This Sibyl prophesied in Ancyra, an ancient town of Phrygia on the confines of Mysia in Asia Minor. She is described as robed in red, her hair loose and dishevelled, her arms bare, holding a naked sword in one hand, which signifies the punishment of the wicked and a laurel branch in the other hand, "as a symbol of the reward and victory of the good."

(10) SIBYLLA TIBURTINA; THE TIBURTINE SIBYL

This Sibyl was a native of Tibur, an ancient town of Latium, Northeast of Rome on the banks of the river Anio, in Italy. According to Dionysius of Halicarnassus, Tibur was originally a town of the Siculi, the most ancient inhabitants of Latium. Hercules was the deity held in the greatest veneration at Tibur and his temple was famous throughout Italy. The modern name of Tibur is Tivoli.

In ancient times near the river was a thick grove in which were a temple and an oracle of Faunus. Both the grove and fountain were sacred to the nymph or Sibyl Albunea, who was worshipped at Tibur, and the ruins of whose temple still remain on the summit of the cliff overhanging the cascade. Varro, as cited by Lactantius, in his list of the ancient Sibyls, enumerates the one of Tibur, surnamed Albunea, as the tenth and last. Suidas also says: «Δεκάτη ἡ Τιβουρτία, ὀνόματι Ἀλβουνέα».

The tenth is the Tiburtine Sibyl whose name is Albunea.

Besides the above ten Sibyls, there are mentioned two more by some writers; the Sibylla Agripina or Egyptia, and the Sibylla Europa or the European Sibyl. In the collection of *Early Italian Engraving* by Arthur M. Hind, keeper of Prints and Engravings in the British Museum, London, England, and published in 1938, the pictures of twelve Sibyls are contained. Since we took ten of these engravings and are reproducing them in

our book, besides the five fine pictures of the paintings on the ceiling of the Sistine Chapel in the Vatican, Rome, by Michelangelo, we thought not to break this rare collection of the twelve engravings, and so we publish the remaining two of these Sibyls, thus preserving the entire series of the twelve engravings of the Sibyls of this rare collection for our readers.

In our further search for Sibylline paintings, by good chance we discovered in the New York Central Public Library the original collection from which the engravings of Arthur M. Hind were taken. The pictures in both collections are the same but much clearer in the earlier edition. The pictures therefore, in our book are the reproductions from this earlier collection by the International Chalcographical Society of London in the year 1886. In a note under the title of Sibyls it is said that "these twelve engravings of the Sibyls are the work of an unknown Florentine engraver commonly identified as Boccio Baldini in the 15th century.

It seems that the Sibylla Agripina is identical with the Lybian Sibyl, and that the Sibylla Europa is the same with that of Delphi or that of Cumae. It is probable that the names of these other two Sibyls were added to the original ten in order to correspond with the twelve signs of the zodiac and the twelve disciples of Jesus, the Christ.

Among the ancient Sibyls we may also classify all the prophets of Israel of the Old Testament, who prophesied about the people and the nation of Israel, about the coming, the life, the miracles and the crucifixion of Jesus, the Christ.

Besides the philosophers and the historians, Greek and Roman, such as Plato, Aristotle, Strabo, Aelian, Pausanias, Apollodorus, Lucian, Homer, Aristides, Plutarch, Varro, Cicero, Diodorus, Tacitus, Suetonius, Livy, Florus, Valerius, Dionysius of Halicarnassus, Pliny, Virgil, Ovid, Juvenal, etc., there are the Fathers of the Church who most eminently maintained the truth of the oracles and the testimony of the Sibyls. Among the Fathers of the Church who most upheld the oracles, stand pre-eminently the Pope Clement, Justin Martyr, Athenagoras, Theophilus of Antioch, Eusebius, Lantantius, Clement of Alexandria, St. Ambrose, Jerome, Augustin and Isidor of Seville, all of whom supported the truth of Christianity by the evidence of the Sibyls.

The existence and the work of these ancient Sibyls have been revived in the present day spiritualist mediums and in the activities of the numerous spiritualist churches with their centers of divination. To these places established all over America, the public goes eagerly to receive spiritual messages and guidance from their loved ones or from the various guides, or controls of the mediums as they are known today. The methods and the techniques used by our present day mediums are

the same as those employed by the ancient Sibyls and the priestesses of Apollo and Artemis in the temples of Delphi, Clarus and Ephesus. However, it seems that the ancient Sibyls and Oracles were better organized and systematized and they had a deeper and a more scientific knowledge and technique in this method and art of divination than have our present day mediums.

CHAPTER III

Manteia or Oracles

With the progress of the races and of the nations of the world, villages and towns were built and organized human society was established. This was the first great step of man towards his mental, scientific, artistic, religious and spiritual progress.

Under these new social conditions, when religion had been organized under the guidance and the leadership of the priestcraft, we see the seers and the prophets also organized with the establishment and the operation of the Oracles or Manteia in antiquity, in all lands and in all civilizations, in all periods of time.

When the demand and the necessity of the Sibylline guidance for the people grew to such an extent that a more adequate, a more systematized and a more efficient method of service was imperative for the growing number of the pilgrim-customers, then the priests and the leading citizens of the towns took this lucrative enterprise into their hands, and temples were erected. In these temples the oracles of the gods were given and interpreted to the suppliants.

These *chresmoi,* the needful answers of the gods or oracles, were given to the people under the protection of the patron god or patroness goddess of the town, in

which the *manteion* or the *oracle* was established, through the priestess, under the guidance and the instructions of the priests.

The word Oracle derived from the Latin noun *Oraculum* and this from the verb *Orare,* to speak, to pray, means the message of the gods given to men through their priests. In the Greek language the verb προφητεύω and the adjective προφητικὸς derived from the ancient verb πρόφημι means I deliver a message before a group of people or I say beforehand. I deliver in advance the will or the message of the gods. From these Greek words comes our word prophet.

The Greek word for Oracle is *Manteion,* which means: (1) The place or the temple where the message of the gods was given to devout individuals applying for such a message. (2) It means the individual, the seer or the prophetess through whom this message or *chresmos* was given, and (3) it means the advice or the message itself of the god.

Etymology and Meaning of the Greek Word Manteion

Everyone has doubtless seen that fascinating insect called "the praying mantis," which simply means in Greek "the praying prophet." The meaning of the Greek word μαντεῖον, derived from *mantis* is not well known among the majority of people. It has a peculiar and a very deep meaning.

The nouns μαντεῖον, and μάντις, come from the ancient Greek verbs μαίνω and μαίνομαι, which mean to rage, to be furious, to be agitated, to be in a frenzy, to be mad with desire, to be out of one's physical senses. There is also a relationship of these words with the ancient Greek verbs μάω and μαίομαι, which mean to wish eagerly, to strive, to yearn, to desire, to want to know. From these verbs is derived the noun μένος which means impulse, force, rage, paroxysm of body or mind; an unnatural state of the individual under the control of a psychic condition or the influence of some extraordinary force.

We all know that the ancient Greek language is a natural language, in which each and every word expresses a real condition and manifestation in Nature, in evolution, in the meaning of the feelings, the sentiments, and of the mental and psychic states of man. Therefore, if by reverting to this perfectly developed and unique natural instrument of civilized man, for the expression of his thoughts, ideas and feelings (the ancient Greek language), we are to get the real meaning of our subject, what does *Manteion, Mantevma* and *Mantevo* really mean.

After the etymological explanation given above, we arrive at the conclusion that the verb *Mantevo* thus means foretelling the future under two different and distinct conditions.

First: Under a physical, emotional and mental condition of rage, of paroxysm or of a super-natural excitement. Any person being in this condition is said to be under the control or under the influence of an outside force or entity.

Second: *Mantevo* indicates the ability of an individual to foresee and thus to become able to foretell the future together with his manner of doing it. This individual when in a properly balanced physical, emotional and mental supernatural condition, can foretell future events by his eagerness, and great desire, aided by his higher spiritual development, combined with a special technique. His prophesying can be accomplished, of course, only after the proper preparation, in connection with this special knowledge and technique. Under these conditions the individual is able to declare and to furnish the needful answer to his queries or to those of others, concerning the future.

The nouns *Manteion* and *Mantevma,* therefore, signify the prophecy given in the above manner. *Manteion* also means the place or the temple where such prophecies and advices were given to the people by the god through his prophetess or other persons qualified and appointed for this purpose by the priests.

THE MOST FAMOUS ORACLES

(1) THE ORACLE OF ZEUS AT DODONA

Among the religious centers which exerted the greatest influence for national unity and which guided the people of ancient Greece from the earliest times, the heroic age, the most revered and most widely known, was the Oracle of Zeus at Dodona. This was a very ancient town situated at the foot of an elevated mountain called Tomarus, in the present valley of Jannina in Epirus, Greece.

It is universally accepted that the temple of Dodona owed its origin to the Pelasgi at a period far antedating the Trojan war, since many writers represent it as existing in the time of Deucalion and even Inachus, a son of Tethys and Oceanus, the father of Io, and the founder of the kingdom of Argos about 1807 B. C.

The shrine was the primitive residence of Zeus and his Oracle was the first which revealed to mortals the divine will. According to tradition, Deucalion, Inachus, Io, Hercules, Jason, Ulysses, Neoptolemus, Aeneas and Orestes consulted this Oracle in order to receive the message of the god. Homer tells us that Achilles in his tent in the plains of Troy, mentally transports himself to this venerable and sacred shine which he knew from childhood and he prays to the Dodonean Zeus asking

him to protect Patroclus, his friend and companion in arms.

Aristotle affirms that the Oracle at Dodona served as the cradle for the Greek nation and Greek civilization. According to Pausanias, its reputation was at first confined to the inhabitants of Epirus, Acarnania, Aetolia and the Western parts of Greece, but its fame was afterwards extended over the whole of that country and even to Asia, as it is known that on one occasion the Oracle was consulted by Croesus the King of Lydia (Herodotus).

This temple and Oracle flourished until about the year 220 B. C., when, according to Polybius, in the social war of the Aetolians under their General, Dorimachus, against Epirus, "they set fire to the porches, destroyed many of the offerings, and pulled down the sacred edifice." It is probable that the temple of Dodona never recovered from this disaster, since in Strabo's time there was scarcely any trace left of the Oracle. However, the town must still have existed, as it is mentioned by Hierocles among the cities of Epius in the seventh century A. D.

Pausanias informs us that this temple and Oracle of Zeus and of Dione at Dodona was rebuilt by the end of the second century A. D. According to Hierocles, about the fourth century the temple was changed into a Christian church and Dodona was elevated to a diocese with a bishop residing there. In the Council of

Ephesus mention is made of the participation of a bishop of Dodona.

From two inscriptions on brass vases dedicated to Zeus Naios and to Dione in the time when Machatas was Agonothetes (Director of the Games), we learn about the celebration of local games in honor of these two gods. This fact has been proved by the finding of the ruins of a large theatre near the grounds where the ancient temple once stood. However, all traces of the ancient stadium and hippodrome where these games were staged have, through the passage of time, entirely disappeared.

According to the tradition the hollow of a sacred oak-tree served, in the beginning, as the abode of this Oracle belonging to the gods Zeus and Dione, his daughter from Demeter.

This Oracle from the most ancient times was served by priests called Tomuri (Strabo) or Selli (Homer). These priests formed a sacerdotal body under a leader or principal called Naiarchos and were subjected to the most severe religious practices and discipline. Among these, according to Homer, was that of sleeping on the ground. However, later on, besides the Tomuri, another body of priestesses, called Peleiades, was added, whose duty was to interpret the prophetic signs and to answer the inquiries that the suppliants came to ask of the gods. The formation of the second body that of the Peleiades, seems also to have taken place in very

ancient times, since according to Pausanias the first Peleiades existed before Phemonoe, the first Pythia at Delphi.

It is said that these priestesses at Dodona were the first women to chant the following verses to the Supreme god Zeus:

«Ζεὺς ἦν, Ζεὺς ἐστίν, Ζεὺς ἔσεται. Ὦ μεγάλε Ζεῦ.
Γᾶ καρποὺς ἀνίει, διὸ κλήζετε Μητέρα Γαῖαν».

Zeus was, Zeus is, Zeus shall be.
O! mighty Zeus.
Earth sends up the harvest
Therefore, sing the praise of Earth as Mother.

These priestesses according to Sophocles were two in the beginning and later on three and finally only one priestess served the Oracle. These priestesses were also subjected to the same severe religious rules and discipline as were the Tomuri.

At Dodona the gods Zeus and Dione communicated their will and gave out their messages to the people in three different ways.

Methods of Divination at Dodona

(1) The most ancient and worshipful manner of communication was through the sacred oak and the sacred dove. According to Herodotus, the prophetic signs were interpreted and the messages of the gods were given by the Peleiades from the noise caused by the movement of the foliage of the sacred oak outside

the temple and from the direction that the sacred dove took in her flight and from the manner in which it alighted on a certain branch or on any other object.

(2) *The sounding brass basin.* There are two different versions given by the ancient authors as to the manner by which this prophetic way of divination was accomplished. According to the one version, the walls of the temple were composed of many caldrons, contiguous to each other, so that, striking upon one, the sound was conveyed to all the rest.

The second version, according to Stephanus Byzantius, rests on the authority of Polemon Periegetes, a writer in the second century B. C., who seems to have written a very accurate description of the curiosities of the place.

It was a brazen figure or a statue, placed over a caldron of the same metal. This statue held in its hand a whip, the lash of which consisted of three metal chains each having an "astragalus" or a metal spherical body, fastened to the end of it. These chains, when agitated by the wind, struck the caldron and produced so continuous a sound that four hundred vibrations could be counted before it ceased. This device was a gift offering dedicated to the god Zeus by the Corcyreans. Hence arose the various proverbs of "the Dodonean caldron and the Corcyrean lash." Menander, in one of his plays, compares an old nurse's chatter to the endless sound of this kettle. The expression:

«Τὸ Δωδωναῖον Χαλκεῖον», or "The Dodonean sounding brass", was used for all those who talked too much. It seems that Paul writing to the Corinthians in his 1 Epistle 13:1 had this Greek proverb in mind: "As sounding brass or a tinkling cymbal."

Apollodorus mentions that, in the festivals of the Eleusinian Mysteries, at Eleusis, fourteen miles from Athens, in the ritual before the procession left Athens, the hierophant beats a certain gong: «ἐπικρούειν τὸ καλούμενον ἠχεῖον» at Kore's invocation. The allusion is seemingly to a scene in the sacred drama. By some writers the sounding of the sacred brazen gong has as its purpose to ward off chthonian powers or saint phantoms. «Ὁ γὰρ κύων βαΰζας λύει τὰ φάσματα, ὡς καὶ χαλκὸς κροτηθείς, εἴτε τι τοιοῦτον». The dog by barking drives the phantoms away in the same manner as the sound of a brass gong or something similar (Stobaios). Today Chinese Buddhist temples still have these far sounding brass gongs.

One may observe the similarity of this ancient Greek religious practice in beating a certain brass gong, by the hierophant in the temple, and the sounding of the Systrum in the Catholic churches of today during the celebration of high mass by the priest. This is undoubtedly one of the many other customs and religious practices and symbols that the Christian Church has taken bodily from the ancient Greek temples and from

the colorful religious rituals of the ancient Eleusinian and Dionysian Mysteries.

The finding of a great quantity of pieces of broken brass basins and of broken tripods in the ruins of Dodona is testimony of the veracity of this account of "The Dodonean Chalkeion".

(3) The other method of divination in this Oracle was the interpretation of the murmur made by the miraculous fountain and by the drawing of lots. (Virgil and Cicero).

From the numerous lead plaques, found in the ruins of the sacred enclosure, on which were engraved, in characters of different periods, the questions addressed to Zeus Naios and to Dione by the suppliants, one can judge of the process employed by the priests in the consultation of the Oracle. Thus, we see that those who desired to consult the Oracle instead of being placed in direct contact with the gods, as in some other oracles, had to write, or to cause to be written, their inquiries on plaques of lead. These plaques were given to the Peleiades, the priestesses, who contacted the gods and brought their respective answers to the people.

The will and the message of the gods were given through one of the above mentioned three ways of divination, which the priestess or the consultants chose, depending on the nature of the question. The Peleiades interpreted the prophetic signs and gave the answers of the gods in the same way, engraved on plaques of lead.

Not only Greeks but persons from all over the ancient world went to this shrine of Zeus at Dodona reverently to bring their offerings and to receive in return from the gods the answer to their various problems.



ZEUS AMMON

(2) THE ORACLE OF ZEUS AMMON IN LIBYA

According to tradition, when Bacchus conquered Africa, he is said to have come with his army to a spot called, from the vast quantity of sand lying around, «ἀμμώδης» (Ammodes) from ἄμμος for sand and εἶδος, for aspect, substance. Here, his forces were in great danger of perishing for want of water. At this critical moment, it is said that a ram suddenly appeared and guided them to a verdant spot, or oasis, in the midst of the desert. When they reached this place, the ram disappeared, and they found an abundant supply of water. Bacchus, therefore, out of gratitude, erected on the spot a temple to Zeus, giving him, at the same time, the surname of Ammon, from the Greek ἄμμος for sand, because of the circumstances connected with his appearance. A statue of Zeus was erected in this temple with the head and horns of a ram.

According to another version of the fable, Bacchus, in his extremity, prayed to Zeus for aid, and the god, appearing in the form of a ram, indicated the place of the fountain with his foot. The water, hitherto unseen, immediately bubbled up through the sand. This became the Oasis of Ammon and the fountain is the famous *Fons Solis* or the Fountain of the Sun. According to Herodotus the water of this fountain was tepid at dawn, cool as the day advanced, very cool at noon, diminishing in coolness as the day declined, warm at sunset, and boiling hot at midnight.

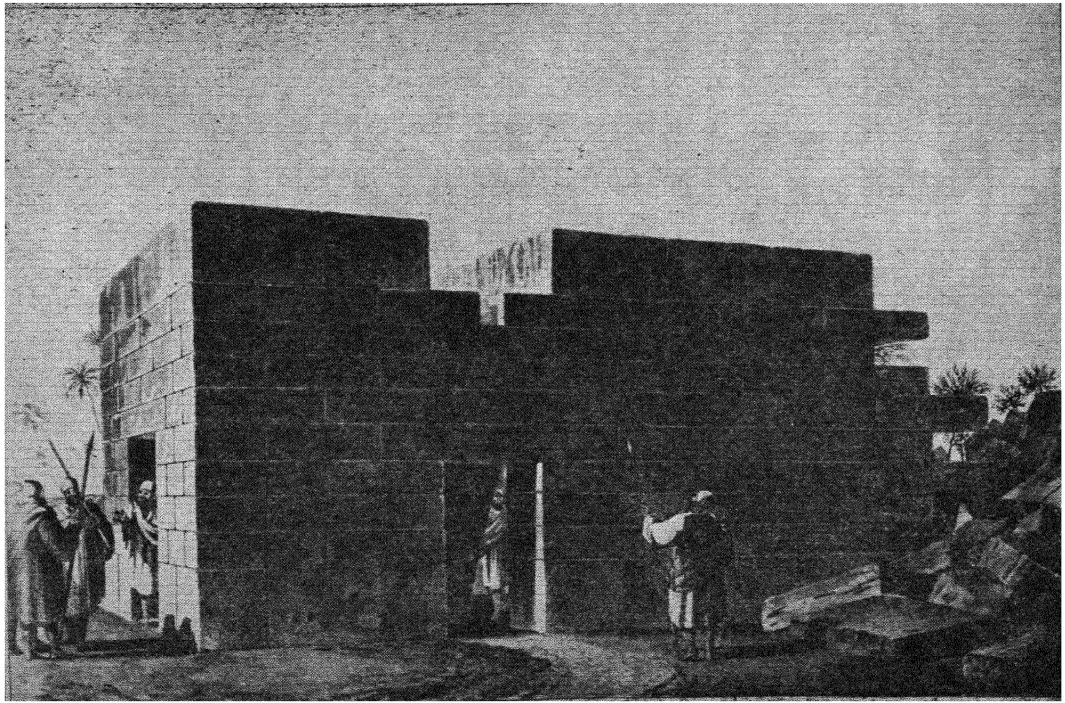
In this Oasis was the celebrated Oracle of Zeus Ammon, which Alexander the Great visited, in 333 B.C. during his conquest of Egypt and the founding of the city of Alexandria.

According to Diodorus Siculus, when Alexander with his entourage entered the temple, he approached and stood before the statue of the god. The Egyptian hierophant, a venerable and very old high priest, advanced from the altar towards Alexander to welcome him to the Shrine. He addressed him in the following words: "Hail Oh! my son. Accept this name from the god of this temple."

"I accept it, oh! my father," was the answer of Alexander, "and from now on I will call myself your son, provided that you will give me the empire of the entire world."

The temple of Zeus Ammon, or Ammon Ra, like that of Delphi, was famed for its treasures, representing the varied offerings of the pious. During the invasion of Egypt by the Persians in the 6th century B. C., their king Cambysis sent an expedition to seize the immense riches of this temple. However, the expedition failed probably due to the misleading of the Persian troops in their route by the Egyptian guides, and to the deadly desert storms which completely destroyed the Persians.

Herodotus gives us two accounts regarding the origin of the temple of Zeus Ammon. The one, which he heard from the priests of Zeus in Thebes, stated that two



THE TEMPLE OF ZEUS AMMON IN LIBYA

priestesses had been carried off by some Phoenicians from Thebes, and that one of them was conveyed to Libya and there sold as a slave, and the other was brought to Greece. These two priestesses, according to them, had founded Oracles in each of these countries.

According to the other story, which Herodotus heard from the priestesses at Dodona, two black pigeons had flown from Thebes in Egypt. One of these had passed into Libya, the other had come to Dodona, in Greece, and that both had spoken with a human voice, and directed the establishment of Oracles in each of these places.

According to Plutarch this god Ammon Ra was particularly worshipped at Thebes, being called in the sacred books of the Egyptians Hammono, the possession of Hammon.

Browne, an English traveler discovered in 1792 the site of the temple of Zeus Ammon in a fertile spot called the Oasis of Siwah, situated in the midst of the desert West of Cairo. In 1798 Giovanni Batista Belzoni, the Italian explorer and archaeologist visited the spot, and discovered the foundation of the temple situated in the midst of a beautiful grove of palms.

(3) THE ORACLE OF APOLLO AT DELPHI

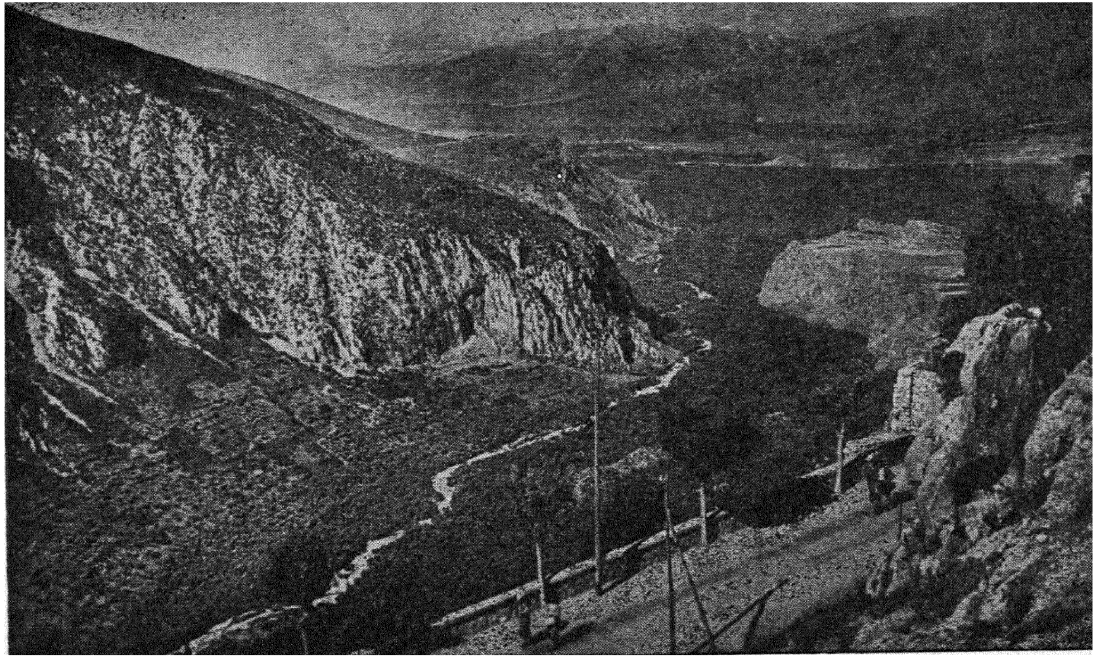
The most famous of all ancient Oracles was that of the god Apollo in Delphi. The Delphic Oracle enjoyed the greatest fame in all antiquity. It was the best known name of the greatest divinatory shrine of the entire ancient world. The mention of its name in ancient times commanded the highest respect, and was vested with the highest authority. Before its dictates and counsels, all men, cities and nations bowed, because the god Apollo spoke his will and gave his counsel through his Pythia, for the guidance and the well-being of men. This sacred name, more than any other name known to man, reverberates through the centuries down to our own day with its mystery hidden in the ruins of its temples, theatre, stadium, the treasure houses (State treasuries), hippodrome and many other buildings, which once served as the mecca of the nations and peoples of the ancient world.

Delphi, a small but important town in the province of Phocis, in Greece, is situated on the southern side of Mount Parnassus (abode of the Nine Muses), and built in the form of an amphitheater. Justin says that it had no walls, but was defended by its precipices. Strabo gives it a circuit of sixteen stadia. Pausanias calls it πόλις, which seems to imply that it was walled like other cities. In earlier times it was, perhaps, like Olympia, defended by the sanctity of its Oracle and the presence of its god. These safeguards not affording

sufficient protection against the enterprises of the profane, it was later partly fortified. There was no continuous circuit of walls, though on the ridge to the west are remains of the fortifications built in 355 B. C. by the Phocian leader Philomelus.

The temple and the sacred town of Delphi lies at a height of over 1,800 feet above sea level on the lower southern slope of Mount Parnassus, in a beautiful spot, about six miles from the Corinthian gulf. The snow-covered peaks of Mount Parnassus rising to a height of 8,070 feet, lend an awe and divine grandeur to this location. Few places on earth can be compared to this in loveliness, in artistic and inspirational atmosphere and views, the seat of the Delphic Manteion. From the north, Delphi is entirely inaccessible on account of the high cliff of the mountain which descends almost perpendicularly a thousand feet to the valley below. On the south side, rise towering cliffs, cleft deeply at this point by a ravine, forming the two great rocks known as the "Phaedriadae". Even within the city itself the ground slopes considerably, so that constant terracing was necessary.

Nearby, from a chasm in the rock, a spring gives out its pure crystalline waters. This is the sacred Castalian Spring. The two mountain cliffs of the "Phaedriadae Rocks" extend further down, forming a valley and a ravine through which the river Pleistus runs. On the other bank of the river, the land rises again



THE RIVER PLEISTUS AND THE VALLEY TOWARDS THE SEA

forming the mountain known as Kirphis. Between these two mountainous enclosures of Mount Parnassus, and near the Castalian Spring, on the top of an elevated natural plateau, the god Apollo chose to establish his Oracle, which later became the most important, the most famous, the most popular and the richest of all the Oracles in antiquity. The spiritual influence of this Manteion combined with the political skill of its priests, shaped the fate, the policies and the destinies of the cities and states of ancient Greece and even of powerful and hostile Persia.

According to the Rev. T. Dempsey in his "Delphic Oracle", in Delphi "there was the extraordinary natural impressiveness of the surroundings, which tended to lift up men's minds and hearts to commune with God. The wild and rugged beauty of the scene, the towering summit of snow-clad Parnassus, the dark and mysterious gorge between the glittering Phaedriades, the streams of mysterious sources, issuing from the very rocks, the sonorous echoes reverberating from the sides of the cliffs, the frequent earth-shocks, the sudden alternations of the brilliant sunshine and dark shadow, all these features were singularly calculated to strike the superstitious minds of bygone ages. Even now the whole place seems redolent of mystery, and can evoke, under favorable conditions, certain feelings of enthusiasm not unlike the ancient spirit of prophecy. Even the modern traveler is struck by this scene of stern and

awful majesty and comes to the conclusion that no other spot in Europe was so formed by nature to arouse the religious temperament and that, for the ancients, it was supremely fitted for the utterance of the oracles of the gods."

THE ORIGIN OF THE NAME DELPHI

According to tradition, the town received its name from Delphus, its founder, the son of Apollo and of Celaeno, one of the Harpies, the daughter of Poseidon and of Gaea. Others deduce the appellation from the Greek word ἀδελφοὶ (brothers), because Apollo and his brother Bacchus were both worshipped there, each having one of the summits of Parnassus sacred to him.

According to another tradition, the oldest city was founded by Parnassus, a son of Cleodora, a nymph. Like other heroes, he had two fathers, one they say was the god Poseidon, the human father being Cleopompus. After this Parnassus were named both, the mountain and the Parnassian glen.

It is also said that before the deluge in the time of Deucalion, Parnassus had founded on the top of the mountain that carries his name, a town which disappeared, and that he was the inventor of divination through the flight of birds. The town, submerged in the deluge, had been built again on the top of the

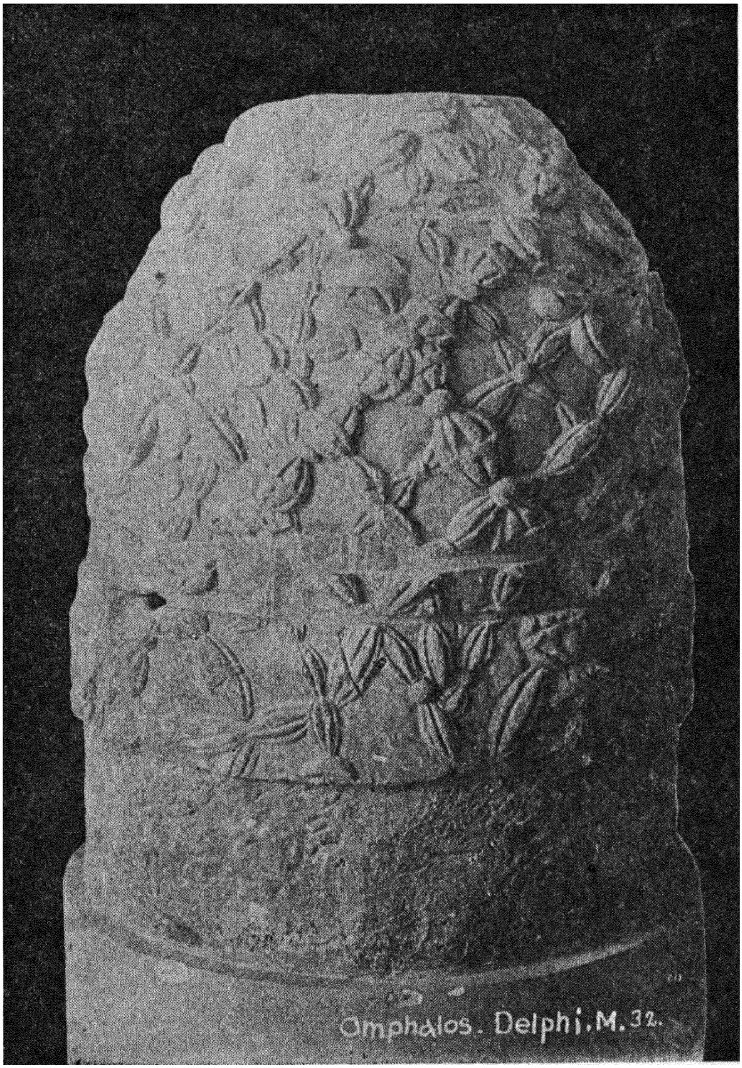
mountain above the waters, under the name of Lycoreia. Later on, this last town was abandoned for the town of Delphus founder by Delphus in the valley below.

Many and different are the stories told about Delphi, and even more so about the Oracle of Apollo. For they say that in the earliest times the oracular seat belonged to Ge, goddess of Earth, who appointed Daphnis as her prophetess, one of the nymphs of the Mount Parnassus. There is among the Greeks a hexameter poem extant, the name of which is Eumolpia and is assigned to Musaeus the son of Antiophemus. In it the poet states that the Oracle belonged alike to Poseidon and Earth, that Earth gave the oracle herself, but Poseidon used Pyrcon as his mouthpiece in giving responses to the suppliants. The verses follow:

«Αὐτίκα δὲ χθονίης φωνὴ πινωτὸν φάτο μῦθον,
σὺν δέ τε Πύρκων ἀμφίπολος κλυτοῦ Ἐννοσιγαίου».

"Forthwith the voice of the Earth goddess
uttered a wise word,
and with her, Pyrcon,
servant of the renowned Earthshaker."

It is said that afterwards Earth gave her share to Themis, who presented it to Apollo. In exchange for the other seat in this Oracle, Apollo gave Calaureia, that lies off Troezen, to Poseidon for his share in the



THE OMPHALUS

oracle. They also say that Phemonoe was the first prophetess of the god, and the first who sang in hexameter verse. Boeo, a native woman who composed a hymn to the Delphians, said that the Oracle was established for the god by Olen and other Hyperboreans, and that he was the first to prophesy and the first to chant the hexameter oracles in Delphi.

The town of Delphi was considered to be the "Omphalus", or to be situated at the center of the earth. According to tradition, Zeus started two eagles from opposite extremities of the earth. They both flew and met at Delphi, thus establishing the fact that this was the center, or the "Omphalus", the navel of the earth.

In commemoration of this event, a sacred, white, egg-shaped, stone, bound with fillets, was deposited in the innermost sanctuary of the temple, as a landmark of the terrestrial center "The Omphalus," at which Delphi was situated.

According to Pausanias, besides the "Omphalus" there was also in the temple the stone which was dressed as a baby by the goddess Rhea and given to the god Cronus as a substitute for the infant Zeus, who was thus saved from being devoured by his jealous father. This sacred stone was also deposited in the temple of the Delphic Oracle as a memorial of this event for all time to come. This stone was annointed daily and at each festival draped with unwrought wool.

THE HOARY ANTIQUITY OF THE DELPHIC ORACLE

How old is this Oracle? No one knows. Aeschylus in his Eumenides makes the Pythia herself give an account of its origin. She begins the action of the play by making a prefatory prayer before entering the prophetic shrine, when Orestes came to ask forgiveness, and consult the god Apollo after killing his mother Clytemnestra, the wife of king Agamemnon and her illicit lover Aegysthus. These are the words of the Pythia: "First, in this my prayer, I give the place of chiefest honour among the gods to the first prophetess, Earth, and after her to Themis. For she, as is told, took second, this oracular seat of her mother. And third in succession, with Themis' consent and by constraint of none, another Titan, Phoebe, child of Earth, took here her seat. She bestowed it as a birth-gift upon Phoebus, who has his name from Phoebe.* He, quitting the mere (a circular lake in the island of Apollo's birth) and ridge of Delos, landed on Pallas' ship-frequented shores, and came to this region and the dwelling places on Parnassus. With mighty reverence was he given escort by Hephaestus' children, who fashion highways, taming the wilderness of the untamed land. And on his coming, high worship was paid him by the people and by

*Phoebe was one of the female Titans, the offspring of Uranus (Heaven) and of Ge (Earth). This name comes from the verb "φάω", to shine. Phoebe therefore, means the bright one, the goddess of light. Thus Phoebus Apollo means the light-bearer god.

Delphus, helmsman and sovereign of this land. With the prophet's art, Zeus inspired his soul, and established him upon this throne as fourth and present seer. But it is of Zeus, his sire that Loxias is spokesman."

From the above story in the prayer of the Pythia, one can see the hoary antiquity of the town and of the temple of Delphi. It had been under the guidance of three Divinities in three different succeeding periods of time. Both, the town and the temple have been destroyed many times through the centuries and rebuilt by succeeding generations of inhabitants.

From the allegorical stories mentioned below as to the ways of divination, one can see that at each period of time, corresponding to the development of the Greek race, and to the mental and spiritual advancement of the people, a different method of divination was used under the patronage of a different god.

First Account of Origin

According to tradition, originally the name of the town and of the Oracle was Pytho, from the great she-serpent (python) that lived there. It is said that the first patroness of the Oracle goddess Ge or Gaea, had placed an enormous serpent, to guard the entrance to her temple. Thus, no one was able to trespass on the shrine of the goddess. This python was the terror of the people of the surrounding country, destroying them

and their cattle. When this python tried also to prevent Apollo from entering the temple, the far-darting god killed it with his arrows, which he had, until that time, used only against small animals, and then he threw its dead body into the crevice of the earth under the Oracle. From this feat the god took the name Pythian Apollo, the killer of the python.

It is said that the fumes arising from the decomposing body of the slain python were responsible for throwing the priestess into a religious frenzy, or a cataleptic condition. Thus, being under the influence and control of the god Apollo, she gave her oracles to the priests, who arranged them into hexameter verses and gave them in turn to the suppliants.

Here we have an allegorical story or myth of the raised serpent, or of the spiritualization of the great fires of Kundalini and their direction consciously and at will, up the central hollow canal of the spinal cord, filled with colorless fluid, to the pineal gland located in the third ventricle in the head, where the Pythia, this third spiritual eye of man, opens in such a case to the mysteries of the Cosmos. By this means one can see future events and communicate with the spiritual or the supernatural realms of Nature. In this allegorical story we see the description of one of the highest methods of divination, through the development of the pineal gland and its conscious function by the hierophant, by means of voluntary control of the Kundalini fiery forces.

Can we say that this tradition represents the period before the sinking of Atlantis? At that time as we know the most advanced of the Atlanteans had left their great island and had founded colonies in the islands and on the shores of the Mediterranean. It is a well known fact that the high pre-Minoan civilization, which flourished in the island of Crete, according to Sir Arthur Evans, the eminent British archaeologist, who made excavations in Cnossus for over thirty years, preceded by many thousands of years the civilization of the mainland of Greece, and even that of Egypt. A high civilization of this kind could use only a highly advanced method of divination, the seership through the third eye of man. This is our opinion and we are sure that new excavations and new archaeological discoveries in the near future will substantiate our belief as to the time of the first period of the history of the Delphic Oracle and of the town of Delphi. The first Oracle dedicated to the goddess Ge existed in the last years of the vanished continent of Atlantis.

Second Account of Origin

Another story of the origin of the Oracle, as far back as history can be traced, is mentioned by Diodorus Siculus, Strabo and Plutarch. According to this story, there was a chasm where the adytum of the temple now stands. Here, in the days before Delphi was inhabited, a goatherd named Coretas, brought his goats to graze.

When any of the goats approached and looked into the chasm and inhaled the vapors coming out of it, it began to leap about and to bleat in an unusual way. The goatherd was astonished at this phenomenon and he went himself to the chasm, looked down and inhaled the vapors. He was affected in the same way as his goats, and immediately was seized with a prophetic ecstasy. He started to behave like persons in a divine frenzy and he began to foretell the future. His utterances were observed by his neighbors and when they were confirmed by later fulfillments, the place of the chasm became frequented and was regarded as an oracular shrine of the goddess Earth. The experience of this first goatherd was followed with the same results by that of other men.

At first, the visitors to the place prophesied for each other. But as many persons in their ecstatic and frenzied condition were unable to control themselves and leaped down into the chasm and perished, the local authorities, wishing to put a stop to this calamity, caused a wall to be built around this fissure in the ground from which these intoxicating fumes emanated. They also chose one of the women of the town to act as prophetess for all. For her protection, they devised the tripod as a contrivance, mounted on which she could sit above the chasm, and this method was, as one is given to understand, maintained after the temple was built and continued throughout the historic times.

It is our opinion that this allegorical story represents again a period many thousands of years after the Atlantean catastrophe. This was the cause of the submersion of a great part of the island of Crete, with complete destruction by earthquake and fire. Many of her great cities disappeared under the waters of the Aegean sea. A large part of the lowlands of Greece and her great cities together with their civilization also sank. The present Aegean and Ionian islands are the mountain tops of the ancient submerged fertile and thickly populated lands of Greece.

After this great cosmohistoric catastrophe, an eclipse of human civilization lasted for several thousands of years. This theory of ours is in line with the account given by Plato in his Timaeus and Critias concerning the destruction of the lost Atlantis. This account also corresponds with the records kept by the high Egyptian priests in the temple of Sais, as related to Solon by its priests during his visit to Egypt.

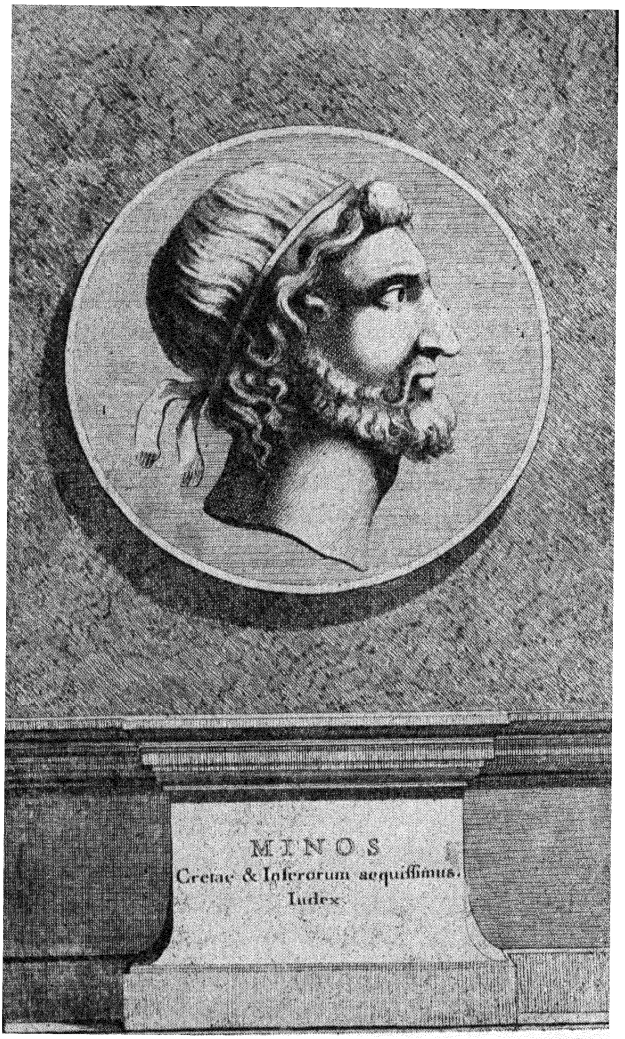
With the previous high civilization gone, the inner urge in man for divination brought into use one of its lowest and most dangerous types, that of the use of drugs, as still is practiced today by many backward races in Africa, India, China and other parts of the world. After considering the many victims of this practice, the leading citizens of Delphi prohibited by law this method, and appointed a sensitive and pure woman, the forerunner of the future mediumship

divination, to act as the official medium of the god, and to give his message and advice to the suppliants of the town.

THIRD ACCOUNT OF ORIGIN

It is known historically that until about 2,000 B. C. there was an altar in Cirrha, the seaport of the town of Crisa and the further inland town of Pytho, with an inscription dedicating it to the god Delphinius Apollo. It is said that this altar was built by Cretans led by Apollo, in the form of a sea dolphin, to that town from the great city of Cnossus, in their fast, long, black ship.

According to the story contained in Hesiod's Homeric Hymn to the Pythian Apollo, the god of Light established his Oracle in the ancient town of Pytho, which later was named Delphi. After the building of the stone temple "to be sung of forever" by the famous architects, Trophonius and Agamedes, "dear to the deathless gods," Apollo "pondered in his heart what men he would appoint as his ministers in sacrifice, to serve him in rocky Pytho. While he considered this, he became aware of a swift ship upon the wine-like sea in which were many and good men, Cretans from Cnossus, the city of Minos**** These men were sailing in their black ship to sandy Pylos and its inhabitants for traffic and profit. But Phoebus Apollo met them in the open sea. He sprang upon their swift ship, in the shape of a dolphin and lay there, a great and awesome monster. However, none of them understood



MINOS

The Famous King of Crete

that the delphin was really Apollo, they sought to cast it overboard, but he kept shaking the black ship making the timbers quiver. So, filled with fear, they sat silent in their craft neither laying down their arms throughout the black, hollow ship, nor lowering the sail of their dark-prowed vessel. But as they had first set their course, tying the sail with oxhide ropes, they kept sailing on, for a rushing south wind drove the swift ship forward with terrifying speed."

The god directed the Cretan ship all around the coast of Peloponesus, from Pylos its destination, and through the Corinthian gulf to Cirrha, the seaport of Crisa, the land of vines, in Phocis. "Then, like a star at noonday, the lord, far-working Apollo, leaped from the ship. Constant flashes of fire flew from him and their brightness reached to heaven. He entered into his shrine between priceless tripods, and there made a flame to flare up bright, showing forth the splendor of his beams, so that their radiance filled all Crisa, and the wives and well-girded daughters of the Crisaeans raised a cry at the outburst of Phoebus. For he cast great fear upon them all. From his shrine he sprang forth again, swift as a thought, to speed back to the ship, in the form of a man, brisk and sturdy, in the prime of his youth, while his broad shoulders were covered with his hair; and he spoke to the Cretans, uttering winged words."

"Strangers, who are you? Whence come you sailing you wander at random over the sea as pirates who put their own lives at hazard and bring mischief to men of foreign lands as they roam? Why rest you so and are afraid, and do not go ashore nor stow the gear of your black ship? For this is the custom of men who live by bread, whenever they come to land in their dark ships from sea, spent with toil, at once desire for sweet food catches them about the heart."

"So speaking, he put courage in their hearts, and the master of the Cretans answered him and said: 'Stranger—though you are nothing like mortal men in shape or stature, but are as the deathless gods—hail and all happiness to you, and may the gods give you good. Now tell me truly that I may surely know it. What country is this, and what land, and what men live herein? As for us, with thoughts set elsewhere, we were sailing over the great sea to Pylos from Crete (for from there we declare that we are sprung). However, now we have come by ship to this place by no means willingly—another way and other paths—and gladly would we return. But one of the deathless gods brought us here against our will.' "

"Then far-working Apollo answered them and said: 'Strangers who once dwelt at wooded Cnossus, now shall return no more each to his loved city and fair house and dear wife. Here shall you keep my rich temple that is honored by many men. I am the son

of Zeus; Apollo is my name. But you I have brought here over the wide gulf of the sea, meaning you no harm. Nay here you shall keep my rich temple that is greatly honored among men, and you shall know the plans of the deathless gods, and by their will you shall be honored forever. And now come, make haste and do as I say. First loose the sheets and lower the sail and then draw the swift ship upon the land. Unload your goods and the gear of the ship, and make an altar upon the beach of the sea. Light fire upon it and make an offering of white meal. Next, stand side by side around the altar and pray. And in as much as at first on the hazy sea, I sprang upon the swift ship in the form of a dolphin, so you pray to me as Apollo Delphinius. Besides, this altar will be called Delphinius and it will overlook all things forever.* Afterwards sup beside your dark ship and pour a libation to the blessed gods who dwell on Olympus. But when you have put away craving for sweet food, come with me singing the hymn Ie Paean (Hail Healer), until you come to the place where you shall keep my rich temple."

"So said Apollo. And they harkened readily to him and obeyed. First, they unfastened the sheets and let down the sail and lowered the mast by the forestays

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*Inscriptions found in Crete reveal that there was a temple of Apollo Delphinius at Cnossus and a Cretan month bearing the same name.

upon the mast-rest. Then, landing upon the beach of the sea, they hauled the ship from the water to dry land, fixed long stays under it. Also they made an altar upon the beach and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal near the swift, black ship, and poured a libation to the blessed gods who dwell on Olympus. And when they put away craving for food and drink, they started out with the lord Apollo, the son of Zeus, leading them, holding a lyre in his hands, and playing sweetly as he stepped high and featly. So the Cretans followed him to Pytho, marching in time as they chanted the Ie Paean after the manner of the Cretan paean-singers and of those in whose hearts the heavenly Muse has put sweet-voiced song. With tireless feet they approached the ridge and straightway came to Parnassus and the lovely place where they were to dwell honored by many men. There Apollo brought them and showed them his most holy sanctuary and rich temple."

"But their spirit was stirred in their breasts, and the master of the Cretans asked him, saying: 'Lord, since you have brought us here far from our dear ones and our fatherland—for so it seemed good to your heart—tell us now how we shall live. We accept your command for all that you have planned for us. This land is not to be desired either for vineyards or for



MODERN CRETANS DANCING AROUND THE LYRE PLAYER

pastures so that we can live well thereon and also minister to men."

"Then Apollo, the son of Zeus, smiled upon them and said: 'Foolish mortals and poor drudges are you, that you seek cares and hard toils and straits! Easily will I tell you a word and set it in your hearts. Though each one of you with knife in hand should slaughter sheep continually, yet you would always have abundant store, even all that the glorious tribes of men bring here for me. But guard you my temple and receive the tribes of men that gather to this place, and especially show mortal men my will, and do you keep righteousness in your heart. But if any shall be disobedient and heed not my warning, or if there shall be any idle word or deed and outrage, as is common among mortal men, then other men shall be your masters and with a strong hand shall make you subject forever. All has been told you; do you keep it in your heart."

From the above story by Hesiod in his hymn to the Pythian Apollo, and from the finding of coins in Delphi and in Cnossus, Crete, with the god Apollo in the form of a dolphin and the existence in Crete of temples dedicated to Delphinius Apollo, one must come to the conclusion that at another time in the long history of the Delphic Oracle, a Cretan colony with its priests settled in the old town of Pytho, rebuilt the temple and introduced the worship and a new type of divination used

then in Crete and also spread the high Cretan civilization to the mainland of Greece.

This important event is verified by the famous English archaeologist, Sir Arthur Evans, in his book, "The Earliest Religion of Greece in the Light of Cretan Discoveries," from which we quote the following passage: "The identity of the earliest cult was further illustrated by the discovery, beneath the Pythian Temple and on the borders of the altar, of miniature bronze axes of the usual votive kind. Indeed, all this fits in with the tradition preserved by the Homeric Hymn to Apollo as to the Cretan origin of the Delphic cult as it does the abiding worship of Apollo Delphinius at Cnossus itself."

These Cnossians from Crete taught the inhabitants and introduced to them the Cretan mysteries, and they established a new worship and a new and higher type of divination in Delphi. The inhabitants, in commemoration of this great event, and in honor of these new mysteries of the god, changed the name of the town and of the Oracle from Pytho to Delphi. Coins have been found in Delphi commemorating this event. Also votive double axes have been found by the altar and in the temple of the god, which axes, as it is known, were the symbol of deity of the Cretans, as it is verified from the findings in the excavations of the city of Cnossus in Crete.

Besides the above hymn to Apollo by Hesiod, very few other hymns were preserved to us in the ruins of Delphi. The following account regarding one of these hymns to Apollo, written with music, we take from the fine work "Delphi" by Frederick Poulsen published in London, England in 1920. "Great festivities at Delphi; contests in various forms of sport, chariot races, horse-races and musical exhibitions, formed part of the ceremonies."

"The names of victors in these contests are inscribed on the treasury walls, partly surrounded by carved wreaths and the Corinthian Aristonoos had the hymn with which he won a victory, carved in stone. It is, however, of greater interest that two other hymns sung at these festivals, in 138 and 128 B. C. respectively, are preserved on the south wall of the treasure-house with the ancient notation between the lines of text. The ancient musical notes, shaped like slightly altered letters, can be interpreted by the help of the old writers of musical theory, and it has thus been possible to transcribe them into the modern notation. Manuscripts had already made known to us a chorus fragment from the Orestes of Euripides, and a couple of very late Greek hymns provided with notes, and shortly before the Delphic find, a fragment of a little dirge, the hymn of Seikilos had been found on a column at Tralles in Asia Minor; but the two Delphic hymns were the first large Greek compositions to become known, and though

there are gaps in the text and notes, especially in the second longer hymn, and it is not the music of the great Greek period, but of the decadence at the close of Hellenism, it is nevertheless an unexpected and welcome initiation into the Greek art of music that we have thus received. They were performed by a chorus of voices to the accompaniment of harps and flutes, and according to the information of other inscriptions, the size of the chorus seems to have varied from forty to sixty performers. It is religious music, one must think of the sounds as accompanying a slowly moving festal procession, and everyone will notice the similarity to Catholic Church music, which is only a further development of the ancient choir music. We reproduce here the notes and the Greek text to the shorter best preserved composition, the Hymn to Apollo:" The following is the translation of the above hymn to Apollo.

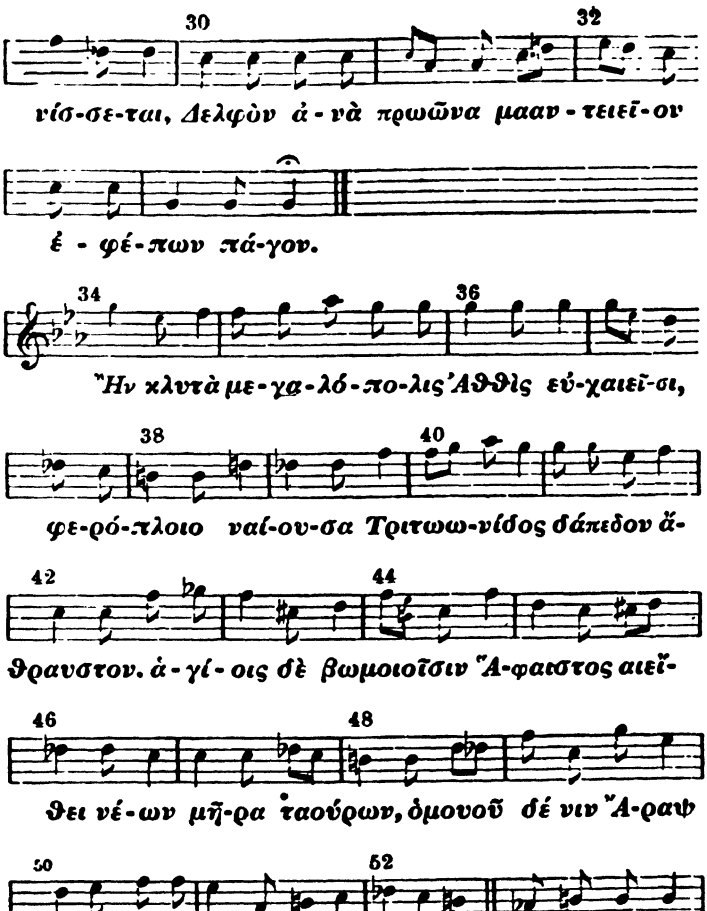
"Ye (Muses) fair-armed maidens of high-thundering Zeus, who have inherited Helicon with its deep woods! Hasten to inspire with your songs your golden-haired brother Phoebus, who on the cleft summits of Parnassus, followed by the renowned Delphian women, hastens to Castalia's fine spring, dwelling on the Delphic mount, the oracular height. Hither came famous Attica, with its great city, which, thanks to the prayers of its protector Tritonis (Athena), cannot be laid waste. On the holy altars Hephaestus consumes the thighs of young bulls, and mixed with their scent the smoke of

HYMN TO APOLLO

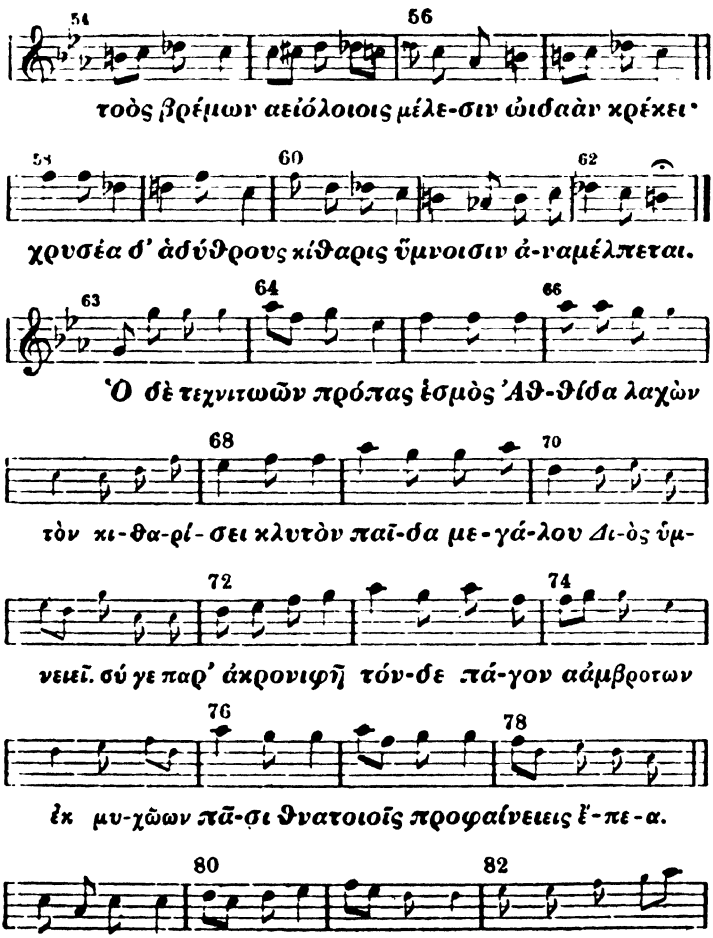
Atheniensis in Apollinem.



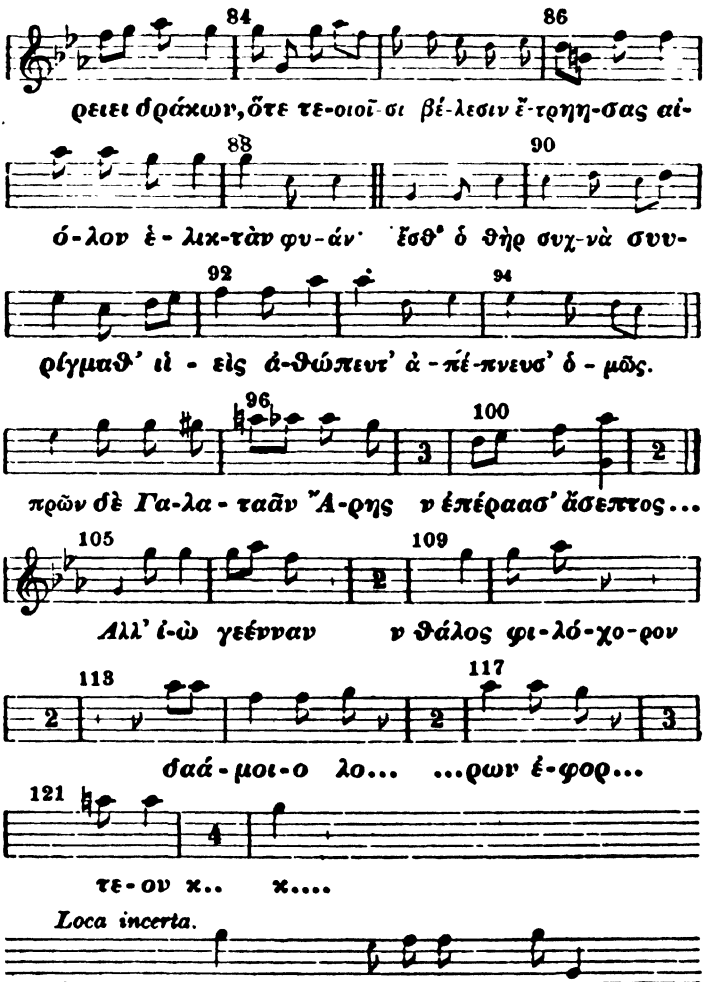
in Apollinem I. 15



in Apollinem I.



in Apollinem I.



Fr. 2. ..οστ.. Fr. 3. ι-να-ο .... εν...

Arabian incense rises to Olympus. The clear-sounding lotus-flute sounds in alternating tune, and the golden harp with its gentle sound answers to the hymns. And the whole swarm of the Attic guilds of artists praises thy honour, thou great son of Zeus on these snow-crowned heights! Thou that revealest to all mortals infallible oracular responses! They sing of how thou didst conquer the prophetic tripod, which was guarded by an enemy dragon, piercing with thine arrows the twisted monster, till the creature, uttering manifold fearful cries, died. However, the unholy belligerent hordes of Gauls passed the ridge. ....But lo! destruction ....."Here the fragment abruptly ends. It refers to the attack on Delphi by the Gauls in the year 279 B. C.

The Erection of Temples

According to Pausanias the most ancient temple of Apollo at Delphi was formed out of branches of laurel-trees, and these branches were cut from trees grown in the valley of Tempe in Thessaly. The Delphians say that the second temple was made by bees from bee-wax and feathers. The third temple was built at another period and according to tradition, was of bronze. However, the fourth temple was of stone and built by Trophonius and Agamedes, the celebrated architects, the sons of Erginus.

This last beautiful temple was accidentally destroyed by fire in the first year of the 58th Olympiad or at 548

B. C., when Diognetus of Crotona won in the Olympic Games and Erxicleides was archon in Athens.

The Amphictyons undertook to build another temple for the sum of three hundred talents, of which amount the Delphians were to pay one fourth from the sacred treasures. The remainder of the amount is said to have been obtained by contributions from the different Greek cities and nations. The Alcmaeonidae, a wealthy Athenian family, undertook the contract, and agreed to construct the edifice of lime stone, but afterward liberally substituted Parian marble for the front of the temple. The architect according to Pausanias and Strabo was Spintharus of Corinth.

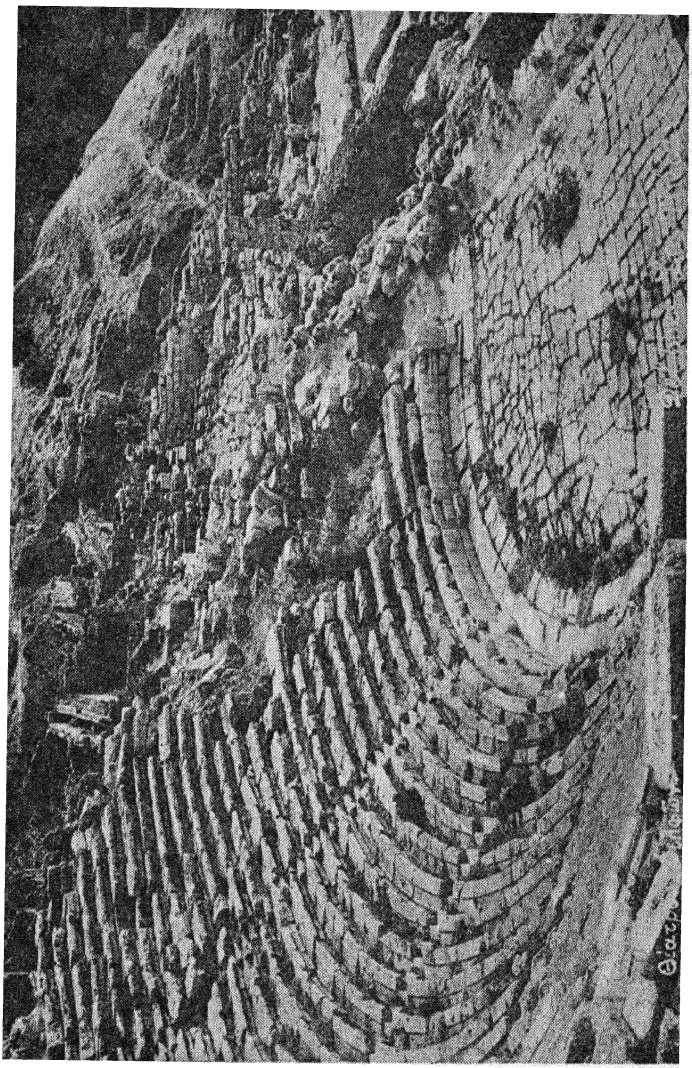
Gradually many beautiful buildings were erected in Delphi around the Oracular Shrine of Apollo by the Greek cities, such as gymnasium, race track, theatre, and Treasure Houses, for the safe keeping of the treasures and other funds of the Greek States. These became the architectural models for banks of distinction to this day, and the forerunners of modern State Treasuries.

The Oracular temple became very rich from the presents and from the offerings given by the people, who came to consult it from all over Greece. Rich gifts came also from kings and other famous persons in foreign countries.

The vast riches accumulated in this temple led Xerxes, after having forced the pass of Thermopylae,



"THE SACRED WAY" AND "THE TREASURY OF THE ATHENIANS AT DELPHI



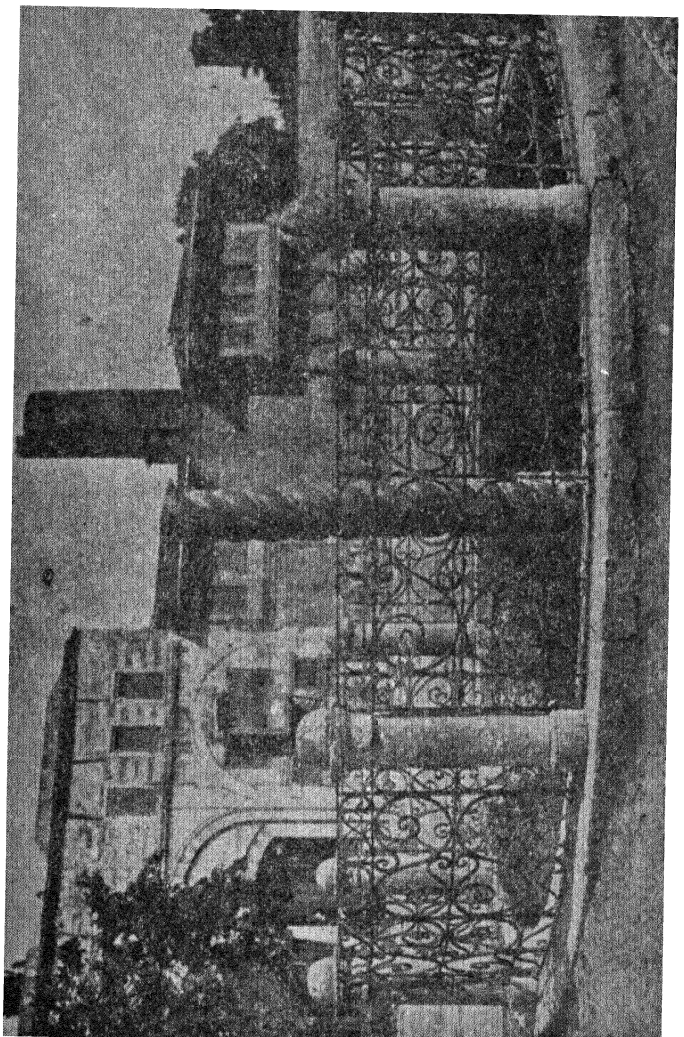
THE AMPHITHEATER OF APOLLO IN DELPHI

in the Persian invasion of Greece 480 B. C. to divert a portion of his army to Phocis, with a view to securing Delphi and its treasures. Herodotus affirms, these were better known to him than the contents of his own palace. The enterprise failed, however, according to the Delphians, due to the manifest interposition of the deity, who terrified the barbarians and hurled destruction on their scattered bands.

During the second Sacred Greek War (356-346 B.C.,) the Phocians headed by Philomelus, defending Delphi against Thebes and Locris, caused many precious offerings of gold and silver in the temple to be melted down to prosecute this war. It is said that the value of the treasure thus used by the Phocians amounted to 10,000 talents, or nearly $10,600,000.

At a still later period, in 279 B. C., Delphi became exposed to a formidable attack from an invasion by the Gauls from the north, headed by their king, Brennus. These barbarians, having forced the defiles of Mount Oeta, seized Delphi and ransacked the treasures of its temple. However, they were forced by the Greeks to retreat and eventually they suffered defeat in spite of their original success and the damage done to the temple. Brennus, their king, committed suicide.

The Delphians in gratitude to Zeus and Apollo who delivered them from certain destruction established a festival in honor of Zeus, the Saviour and of Pythian



THE SERPENTINE COLUMN OF THE DELPHIC TEMPLE

Apollo. It was celebrated every four years at Delphi with musical and poetic contests and athletic games.

Again in the Roman civil war of 86 B. C., the sanctuary and its treasures were seized by the Dictator Cornelius Sylla and used to pay his soldiers.

The Delphic Oracle suffered also a great loss, when, according to Pausanias, the emperor Nero ordered the removal of no fewer than five hundred bronze statues at one time, from the sacred precincts.

The Delphic Oracle and Christianity

Constantine the Great, in 330 A. D. proved a more destructive enemy to Delphi and to the sacred temple of Apollo than either Sylla or Nero. He ordered the removal of the sacred tripod of the Pythia and its support of intertwined snakes, dedicated by the Greek cities after the battle of Plataea, to adorn the hippodrome of his new capital. This, as well as the statue of Apollo and those of the Helliconian Muses and the celebrated statue of Pan and many others of the treasures of the Delphian temple, were brought to Constantinople to adorn this new capital of the first Christian Empire.

"The brazen images which were skilfully wrought were carried to the city named after the emperor (Constantinople), and placed there as objects of embellishment, where they may still be seen in the public places, as in the Forum, the Hippodrome and the palace. Amongst them was the statue of Apollo by which the Pythoness

divined, and likewise the statues of the Muses from Helicon, the tripods from Delphos, and the much extolled Pan, which Pausanias the Lacedaemonian and the Grecian cities erected after the war against the Medes. As to the temples, some were stripped of their doors, others of their roofs, and others were neglected, allowed to fall into ruin, or destroyed."

(*Hermias Sozomenus*)

A few years later (361-363 A. D.) Julian the Apostate, the Roman emperor, tried to revive the Oracle at Delphi. Thence, he sent for this purpose a famous physician named Oribasius, who was acting as his imperial emissary. However, the attempt failed, for Oribasius received from the Delphian priests and brought back to the emperor the following answer: "Tell the king, the fair-wrought hall has fallen to the ground. No longer has Phoebus a hut, nor a prophetic laurel, nor spring that speaks. The water of speech even is quenched." This was the end of the Delphic Oracle. All its ancient glory and fame had departed for ever!

FAMOUS INSCRIPTIONS

In Delphi besides the beautiful statues of gods and goddesses as well as those of heroes, adorning the temple and other buildings there were many inscriptions on the buildings and on special stelae recording ancient basic moral teachings and advices for the

guidance and preservation of the moral strength of the people. The most important of all, mentioned by the ancient historians, was the famous wise maxim which became proverbial throughout the civilized world down to our day:

ΓΝΩΘΙ ΣΕΑΥΤΟΝ— **Know Thyself**

This famous aphorism served as a warning through the ages and as an admonition to people aspiring to wisdom, giving the key and showing the only way for man's spiritual development, greatness and divine illumination. Man, the microcosm, by knowing himself, his inner divine nature and latent powers, will be able to know the Macrocosm, Nature, and God of which he is a part.

Under this philosophical inscription was another slogan equally important:

ΜΗΔΕΝ ΑΓΑΝ— **Nothing In Excess**

The meaning of this adage is that perfection is always found between the two extremes; the golden rule of the Ancient Greeks. Further, the philosopher never becomes a fanatic in his convictions, but is human and tolerant towards his fellow men.

The third aphorism was:

ΕΓΓΥΑ ΠΑΡΑ Δ' ΑΤΗ- **Go Surety and Ruin is at Hand**

This wise saying gave advice reminding people never to forget the moral weakness and instability of mortal man as one of his characteristic qualities, for the prevention of future trouble, quarrel and ruin to the man

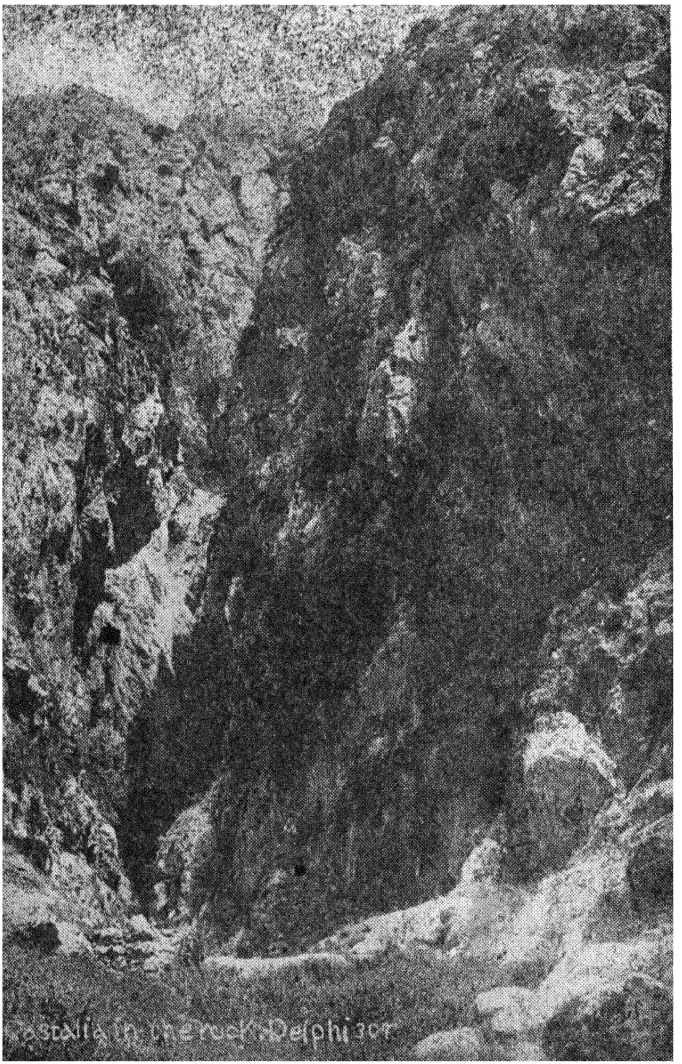
who is soft in heart and weak in judgement and wisdom. It also showed that in doing good, man should do it for the sake of good, well knowing the ingratitude of ordinary human nature. Thus, it prepares man to accept things contrary to his desires and expectations.

Diodorus Siculus and Pliny attribute the above famous proverbs to Chilon of Sparta, one of the Seven Wise Men of Greece.

According to Pausanias the above precepts were inscribed in the fore part of the temple. However, Diodorus Siculus informs us that they were carved upon a pillar standing in the temple. If one considers that these two historians lived two hundred years apart, it would seem that, during this lapse of time, the priests and the leaders of the temple had changed the location of the inscriptions.

THE CASTALIAN SPRING

At the base of the Phedriadae Rocks, near the Oracular Temple, there is the famous sacred Castalian Spring. Its clear and cold water comes up from the rock, and was led in ancient times into a hollow square for the use of the Pythia and the priests of the Shrine. The fountain was ornamented with hanging ivy and was overshadowed by a large fig-tree. The overflowing water from the spring supplied the aqueduct and swimming pool of the gymnasium. The water then, after a quick descent to the bottom of the valley,



THE CASTALIAN SPRING AND THE PHAEDRIADES ROCKS

through a rocky and narrow glen, joins the little river Pleistus. The water of the Castalian Spring is still today so excellent that people come from afar to draw from it.

There was another equally famous and sacred fountain called Cassotis whose water was brought into the temple. From this water, immediately before the divinatory ceremonies, the Pythia and the priests drank. The Cassotis fountain at present is dried up.

According to Pausanias, beyond the fountain Cassotis, stands a building with paintings of Polygnotus. It was dedicated by the Cnydians and it is called by the Delphians «Λέσχη», meaning a place for discussion, a club room, because here in days of old, people used to meet and talk over more serious matters and legendary history. That there used to be many such places all over Greece is shown by Homer's words in the passage where Melanthus abuses Odysseus:

"And you will not go to the smith's house to sleep
Nor yet to the place of talk (Leshe)
But you make long speeches here."

Even today in all cities and villages of Greece one finds these "Leshai" or Clubs, places of gathering and discussion, which is one of the many customs of ancient Greeks inherited by their modern descendants.

One can also see from this historical fact of the ancient Greek "Leshai" or Clubs, the origin of such clubs all over modern Europe and America.

The Operation of the Oracle

For three days before the time set for the consultation, the Pythia prepared herself for her solemn act by certain ritualistic observances. She fasted and purified herself by prayers and bathing in the Castalian Spring. Also in the water of this sacred spring, the priests and servants of the temple washed themselves every morning. Besides, the servants sprayed the floor of the temple with this water and then sweeping it clean with branches of laurel and myrtle. In the same way the suppliants washed their hands, feet and heads in this spring and after this ablution they took the way toward the West to enter the Apollonic Shrine through its main door.

In the innermost part of the temple, the Adytum, there was an underground cubicle. Into this special shrine the Pythia descended when the time came for her to deliver oracles. There she chewed laurel leaves from the trees in the sacred grove, drank water from the sacred fountain Cassotis, brought into the temple by artificial channels, inhaled the vapors of burned laurel and myrrh, and donned her ceremonial rainment. After this preparation, she ascended to the inner temple, where a gold ornament, emblem of Apollo, god of light, and a crown of laurel were placed on her head.

Surrounded by the priests* of the temple, she went through a special ceremony of purification preceding her oracular work.

One may compare the division of the ancient temple into the main temple and the adytum or inner temple, where the altar was erected, to the same division of the Christian, Greek Orthodox and Roman Catholic Churches, where the altar is erected in the inner temple of the church and separated by a partition with central and side doors from the main part of the temple. On the ancient altar were burned laurel leaves, barley meal and myrrh, in the never-dying fire of the altar of the god.

After this preparation, the Pythia in the inner temple took her seat on the golden tripod, which was placed directly over the natural orifice in the ground whence the oracular fumes were supposed to emerge. The three legs of this tripod represented serpents and were ornamented with bronze images of the god Apollo. On the top of the tripod was a specially built seat, round, slightly sloping back, and perforated. Comfortably seated there, the Pythia was at the same time well protected from falling, while under the influence of the oracular fumes which produced her cataleptic and

*Besides the priests, whose office was for life, there was another body of men in the temple called "The Hosioi", the holy men consecrated to the god Apollo. According to Plutarch, they were five in number, a governing body differing from the priests, and were chosen from the most ancient families of Delphi holding office for life and claiming descent from Deucalion.



THE DELPHIC ORACLE

—Courtesy of Manly P. Hall

ecstatic condition. It is said that the huge column formed by the entwined bodies of three bronze serpents stood on the original natural contour of the ground on the floor of the temple near the fissure.

The reader may note the similarity of the Pythia delivering her oracles of Apollo, the god of light, from the elevated golden tripod, to the pulpit, from where the priest in our Christian Churches reads the gospel, or preaches the word of our Lord. The analogy in both cases, of Apollo, the Lord of Light, in the ancient temple of Delphi, and of Christ, our Lord, in our Christian Churches, is indeed remarkable.

Originally the Oracle worked but one day in the year, on the birthday of Apollo, on the seventh day of the month Bysios (February). Then, as the demand of the suppliants increased, this was changed to one day in each month. Finally, following its great success, the temple of Delphi was open every day and received suppliants, with the Pythia delivering her Oracles from the god. During this time, there were two Pythiae in regular service with a third in reserve in case of defilement of either of the former. However, at the time of Plutarch the depopulation of Greece was such that only monthly oracular services were held.

Although the early Pythian priestesses were always young virgins, in later years, however, a law was passed, by which only a woman past fifty years of age could be appointed in the service of the Delphic Oracle. These

mature women, dressed as young girls, went through the same ceremonies as the first Pythiae. This measure in all probability was adopted to protect the priestesses from assaults made upon them by the profane, and also to avoid the gossip arising from the close association of young maidens with the priests.

Purificatory Rites

Consultation of the god through his priestess did not take place in public. Those who wished to be present appeared as inquirers and suppliants and not as spectators. In this case in order to obtain admission to the adytum of the temple, where the Oracle was given, they should also go through a special preparation by fasting, bathing and undergoing various religious rites of purification including the offering of certain sacrifices to the god Apollo on the altar in front of the temple.

Besides the Pythia, the priests washed their hair in the Castalian Spring and the pilgrims were allowed to sprinkle themselves with the holy water of the sacred Cassotis fountain in the temple. The reader may compare baptism in most of the Christian Churches by sprinkling and the custom of using holy water with which members of the Greek Orthodox and the Catholic Churches are sprinkled for spiritual purification.

Water was considered in ancient times to have a cleansing effect in the Apollonic as well as in other



"AFEROISMENOI" MEN

Heroes having achieved spiritual illumination, which is represented by the awaken serpent.

rituals. Holy water «χέρνιψ» was not infrequently placed outside temples and houses for the use of those who entered. This lustral water was probably sprinkled by means of a laurel branch on the person being under defilement «ἐναγής». («Ὁ μὲν γὰρ ἐπιῤῥαίνων τὸ πλῆθος δάφνης κλάδοις». Clement of Alexandria, Stromata).

The questions of the suppliants had to be given to the priests in writing and the responses were given by the Pythia in extempore prose or verse. The priests having received the answers of the priestess, gave them to the philosophers whose duty was to interpret them and give them to the poets in the temple who set these statements of the god Apollo into exquisite hexameter verse after which they were delivered to the suppliants. Women could not apply to the temple for a message. However, they could do so by employing men as intermediaries.

We see a similar rule enforced in the early Christian churches. St. Paul in his Epistle to the Corinthians 1, 14:34-35 states. "Let your women keep silence in the churches for it is not permitted unto them to speak: but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

Delphic Festivals

In commemoration of the slaying of the she-serpent, the Python, by the god Apollo, for which feat he was

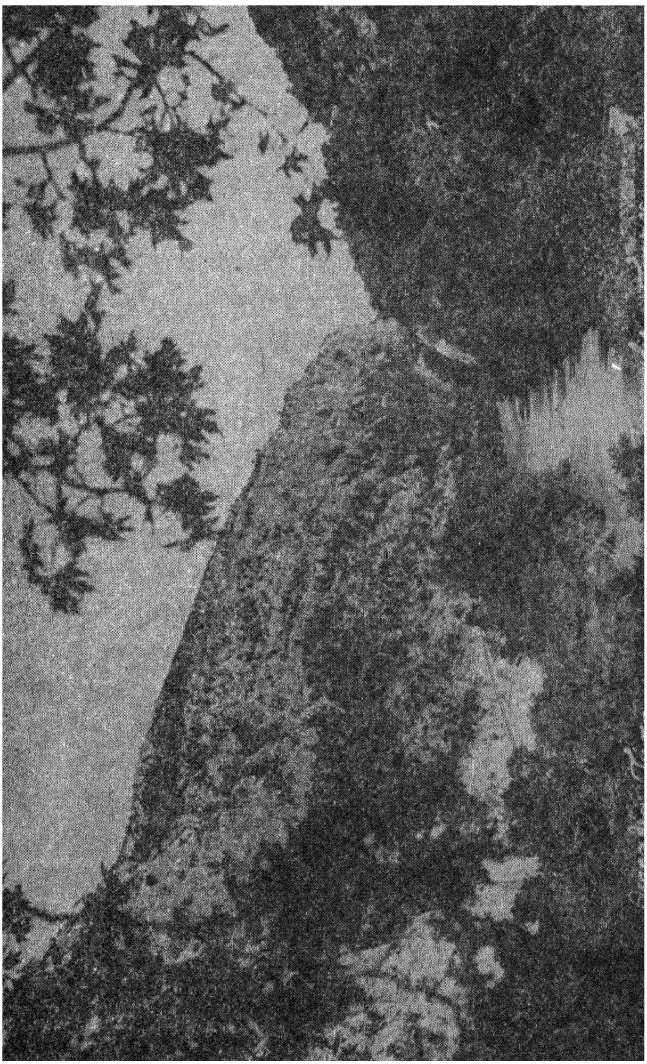
surnamed Pythius, the Pythian Games were established in his honor. In these Games not only competition of feats of strength, of running, wrestling, boxing, throwing the discus, the javelin, of chariot races, but also contests in poetry, music, harping, flute playing, singing to the flute and drama were held. According to Pausanias, the oldest contest, the one for which the Delphians first offered prizes, was the singing of a hymn to the god Apollo. The man who sang and won the prize was Chrysothemis of Crete, whose father Carmanor, is said to have cleansed Apollo.

The winners in these Panhellenic Games were highly honored by the people and were crowned with a wreath of laurel branches cut from the sacred grove of the god. The Pythian games were first held in Delphi every seventh year, then, every ninth, and later every fifth year, in the year prior to the Olympic Games in Olympia. The Pythian Games continued as late as 394 A. D., when the Delphic Oracle was officially abolished and the temple itself destroyed by order of the emperor Theodosius the Great. Thus, the most famous and most holy of all ancient Greek Oracles, the Manteion of Phoebus Apollo, was silenced forever.

Besides the Pythian Games, a religious pageantry, presenting the fight of the god Apollo and the killing by him of the python, as a prototype of our modern Passion Play of Christ, was held in Delphi every ninth year, in the form of a religious drama, dramatizing the victory

of the god. On one of the hills at Delphi a wooden hut was built, beautifully adorned with branches of trees and flowers. This was the supposed abode of the she-dragon or the Python. A handsome young man chosen from the best family of the Delphians played the role of Apollo. On the day set, this chosen young man dressed as the god, proceeded through the valley leading to the wooden hut in deep silence, followed by a group of young men and a troup of holy women, holding lighted torches in their hands. When the procession reached the abode of the monster, they put fire to the wooden hut and the group of young men and holy women fled. This flight represented the flight of Apollo after the killing of the Python, due to his pollution by this act. In order to purify himself he fled to the valley of Tempe in Thessaly where, through special purificatory sacrifices and rituals he was cleansed of this pollution, and hence he returned again to Delphi accompanied by a religious procession. He was crowned with the sacred laurel, a branch of which he held also in his hand.

The inhabitants of Delphi in order to commemorate the flight of the god after the festival of "Septeria", sent to Tempe as pilgrims a number of chosen young men, who followed a special route, the one supposed to have been taken by Apollo himself in ancient times. On their arrival at Tempe, the leading youth, who represented Apollo, was subjected to purification rites



THE VALLEY OF TEMPE AND THE PENEUS RIVER

and special ablutions. He then cut a branch from the sacred laurel grove, and, surrounded by his entourage of young men singing the triumphant hymns of Apollo, started back home to Delphi by the same route, thus honoring the god, the founder of the sacred Shrine of their city.

THEOPHANIA

Among the many festivals which were celebrated at Delphi in honor of Apollo, one of the most important and colorful ones was that of "Theophania." It was held every year in the Spring, to commemorate the annual return of the god from the region of the Hyperboreans where he had spent the winter months, after having fled from Delos and his temple at Delphi in the autumn. In the pageantry of this festival, Apollo was represented riding in a chariot drawn by white swans, the emblem of the bright and pure light of the god.

It is remarkable to note the celebration of a similar festival by the Greek Orthodox Church under the same name "Theophania", held on the sixth day of January every year, the modern Epiphany. At this celebration a great religious procession leaves the Church and led by the priests, the deacons, dressed in their sacred vestments, accompanied by the choir and with the sacred images, go to the sea, where a religious ritual is held. During the service the waters of the sea are blessed to render them hospitable to all navigators and

a silver cross, held by a silk ribbon or cord, is tossed into the sea. According to this ancient religious custom of the Church, strong boys and adults, all good swimmers, waiting in several nearby boats, dive into the sea to recover the Cross. The winner of this religious swimming contest, proudly brings the cross to the Archbishop or officiating priest who takes it from his hands and bestows his special blessing on the victor. The people of the community praise the lucky youth for his good fortune and blessing and he is expected to prosper for the entire year. They congratulate him for his valor and skill in recovering the baptised cross and feast him in every home that he afterwards visits.

From this religious celebration and many others one can see that the ancient Greek festivals remained alive in the very souls and in the national and race consciousness of the Greeks and they have endured throughout the centuries down to our own day, with the same spirit of religious thanksgiving to the god of light, the source of all life, then called Apollo, and now called Christ. This fact also clearly proves that the Christian religion with its rituals and customs is nothing else than a modified copy of the ancient Greek Mysteries and religious rites in their exoteric form only.

Another similar festival in honor of Apollo celebrated in the summer annually at Delphi was that of "Theoxenia", at which, it being harvest time, the god of light and of music was supposed to receive the other



THE HOLY CROSS RECOVERED FROM THE WATERS



THE MODERN CHRISTIAN THEOPHANIA

His Grace the Greek Archbishop Athenagoras officiating in the Ceremony of Theophania.

gods and goddesses at his hospitable table in this annual feast held in his honor.

There was another festival of Apollo celebrated annually in Delphi, in Athens and in other Greek cities, that of "Delphinia". This festival was held on the sixth day of the month Munichion (April). In Athens a group of young girls specially dressed as suppliants and carrying branches in their hands, proceeded to "Delphinium", the temple of the god Apollo, where they were received by the priests in a special ritual of purification by the grace of the god to whom they prayed for their happiness and well-being and those of their city.

The Delphic Chresmoi or Messages of the God

Every one who came to ask the god Apollo for advice or for a message pertaining to himself, to the city, or to the community from which he was sent, had to bring appropriate gifts to the temple. Also, according to the ancient Greek custom, when a city won a victory over its enemy, from the spoils selected or seized, the leading general offered one tenth to the god Apollo and to his temple at Delphi. In this way the most precious and famous articles of art and other treasures were deposited in Delphi in this sacred territory, under the protection of the god. This was the origin of tithing.

Since the Universe is based upon the immutable law of Cause and Effect, the future depends upon the

thoughts, the events and the actions of the past and of the present. The diviner can predict the future on what he can see or sense at the time of consultation. If, after this time, the individual changes his physical, emotional and mental attitude, it is evident that the future events, which will be the just effect of the present, will be modified accordingly. In human affairs, the future is never absolutely certain but always probable. Many times the diviner can read the future in symbolic pictures seen on the astral plane, or created for him to perceive through the discarnate entity, the god of the ancient Oracles, or "the controls" of the modern mediums.

To cope with this cosmic law of continuous change in the universe and in man, and at the same time, to keep the prestige of the Manteion, all *chresmoi* or messages prepared and given out to the suppliants by the priests were phrased and formulated in such a manner as to have a double meaning. Under this wise policy of the Delphic Oracle, in the messages, no matter what their outcome would be, the god was always right. Thus, the reputation of Apollo and of his Oracle were rendered "infallible". For this reason Apollo was surnamed by the ancients *Loxias* or the dubious, the ambiguous god.

Since all Oracles were given in writing on special plaques, there are numerous messages extant of the god Apollo given through Pythia, under the guidance of

his priests. We give below three of the most famous of such ambiguous oracles.

The Nobleman's Oracle

A certain nobleman was going to war. He sent one of his relatives with rich presents to Delphi to consult the Oracle on the outcome of this important undertaking. The answer given him by the Pythia was as follows:

«Ἤξεις ἀφίξεις οὐ θνήξεις ἐν πολέμῳ».

"You will go you will come back not die in battle".

As one can see the meaning of the above message can be interpreted either way; that the man will come back home, or that he will die in battle, according to the choice of the reader to have the negative *not* modify back, or die. In either case, if the man dies in the expedition of war, or if he returns back home, the Apollonic message, or "chresmos" would prove true. The nobleman went to war and was killed in battle. When his family sent and complained to the priests, their answer was that the god had foretold them of what would have happened to the man, if they only had read the oracle right, thus; "You will go, you will come back not, (you will) die in battle."

The Athenians' Oracle of the Wooden Wall

The second famous historic *chresmos,* or message of the god Apollo was given by the Pythia at the time of

the invasion of Greece by Xerxes, the mighty king of Persia with his great army and fleet in 480 B. C. According to Herodotus, the Athenians sent a commission to Delphi to consult the Oracle as to what they should do in this most critical time for the safety of their city and of themselves. As soon as the Athenian envoys had completed the customary rites within the sacred grounds and taken their seats in the temple of the god, Aristonice, the Pythia, prophesied for them as follows:

"Oh! ye unhappy ones, why sit here?
Abandon your homes and the
Encircling walls of your citadel and
Flee to the ends of the earth.
Neither the head, nor the body
Remains firm in its place
Nor the feet the foundation, nor the hands,
Nor the middle of the body
Will remain, but all will miserably go.
Since fire and the fierce Ares persuing
In a Syrian chariot will destroy the city.
Many a beautiful fortress
He will also destroy besides thine
Many a shrine of the immortal gods
Will be devoured by raging fire.
Even now they stand dripping
With sweat and trembling by fear.

Running with dark blood are their roofs,
Foreseeing the stress of their impending plight.
Wherefore, get away from the temple
And have courage
In the misfortunes that await you."

When the Athenians heard this ominous message of the god through the Pythia, they were filled with the deepest despair. In this critical time for the city and state of Athens, Timon, the son of Androbulus, one of the most distinguished citizens of Delphi, seeing the desperation of the Athenian messengers at the unfavorable prophecy, advised them to again apply to Apollo for a second message, but this time to enter the temple of the god as suppliants carrying in their hands olive-branches according to the religious custom of the temple. The Athenians promptly complied with this advice and entered the shrine. Now standing with deep reverence before the altar they addressed Apollo as follows: "Oh! king, we have come again to thee as suppliants carrying these branches in our hands and pray thee to give us a message more favorable for our country. Else we will not leave thy shrine, but we will stay here till we die." Upon this humble supplication of the Athenian messengers, the Pythia gave them a second oracle, which, according to Herodotus, was as follows:

"Palas has been unable to appease
the Olympian Zeus

Although she begged him with long prayers
and cunning counsels of wisdom.
Yet, I will tell thee again these words making
them firm as adamant.
When all that is within the boundary
of the town of Cecrops
Shall be taken and all that
the divine Citheron shelters,
The far-sceing Zeus grants through
the Trito-born goddess (Athena)
That only the wooden wall
will remain unconquerable
For your benefit and that of your children.
wait neither for the cavalry nor for the vast army
That comes over the land, but turn your back
and retreat before the foe.
Thou yet some day shall meet him in battle.
Oh! divine Salamis, thou shall destroy
children of women,
Either when men scatter the seed,
or when they gather the harvest."

This second message of the god Apollo was indeed more favorable and more encouraging than the first. So the Athenian messengers wrote it down and returned to Athens with this answer of the god. Upon their arrival they delivered the Delphic message to the Athenians in their general assembly. The people

after having heard the message, started to inquire about the real meaning of the oracle. The older and more orthodox of the citizens were of the opinion that the god by "wooden wall" meant the Acropolis which was partly fortified with an ancient wooden wall. Many others thought that Apollo in his oracle meant the fleet. Therefore, they said, the safety of the city of Athens and its inhabitants depended upon the wise and brave use of their ships in a naval engagement with the great Persian fleet: However they were puzzled with the meaning of the last verse of the oracle:

"Oh! divine Salamis, thou shall destroy
children of women"

Some interpreted this verse as meaning that in the coming naval battle the Athenians would suffer a defeat off Salamis and their sons would perish.

In this critical time Themistocles, the son of Neocles, the Athenian general came forth and explained to his fellow citizens that the meaning of the god's oracle was that the Athenians would be victorious if they engaged the Persians in a sea-battle off Salamis. Because, if the god meant a defeat, instead of the wording "Holy Salamis," he would use "Luckless Salamis." He, therefore, counseled his countrymen to make ready to fight on board their ships, since they were the wooden wall in which the god told them to trust. The outcome of the great naval engagement that was savagely fought in the

narrows of Salamis on the 20th day of September, 480 B. C., between the combined allied fleets of the Greek States led by the Athenians and the great fleet of the Persians, fully justified the clear vision of Themistocles and the real meaning of the Delphic Oracle of Apollo. The fast Greek ships, well manned by free men, fighting for the freedom of their country and their families, for the honor of the Motherland Greece and its gods and temples, completely defeated the Persian fleet, which vastly outnumbered them, causing it great damage. This naval victory saved Greece and Greek civilization, and, hence, Western Europe from the barbaric Asiatic invader.

THE ORACLE OF CROESUS

When Croesus, the king of Lydia, decided to attack Cyrus, the king of Persia, and conquer his kingdom, he sent messengers with rich presents to Delphi to consult the Oracle of the god on the impending outcome of his great military enterprise. The Pythia gave him the following answer;

«Κροῖσος Ἅλυν ποταμὸν διαβὰς μεγάλην ἀρχὴν καταλύσει».

"Croesus, having crossed the river Halys,
will destroy a great kingdom."

Croesus interpreted the Oracle that the god meant that by crossing the river Halys, which separated his kingdom from that of the Persians, he would defeat

their king Cyrus and conquer his country. With these high hopes Croesus crossed the river and invaded Persia. However, exactly the opposite took place. After Croesus had crossed the river Halys, the boundary of his dominion to the East with the kingdom of Persia, he was not only defeated, but Sardis, his capital, after a fourteen day seige, was seized by his adversary and he himself made a prisoner. From history it is well known to all how Croesus escaped horrible death at the stake. He remembered the wise advice given him in his palace several years before by his guest Solon, the Athenian sage, and from the top of the wooden pyre cried: "Solon, Solon, Solon!"

When Cyrus heard the story of the visit of Solon to Sardis, the capital of Croesus, of their conversation and of the wise advice of Solon, according to which, no man can consider himself happy and safe while he lives, because the future of every man is uncertain, held in the hands of the gods who arrange it, according to his good or evil deeds, Cyrus changed his mind. He thought as follows: Since the gods willed Croesus, once one of the richest, happiest and most powerful kings of Asia, to become his prisoner in war, the same fortune, or even worse, might befall him sometime in the future in the hands of some other king, if he tortured and put to death his adversary. This thought and fear of divine retribution in human affairs made Cyrus order the rescue of Croesus from the burning pyre.

Later Croesus was forgiven and permitted by his captor, the Persian king, to send a messenger to Delphi. This messenger brought with him the chains of Croesus' slavery and complained to the priests of the deceit on the part of the Greek god. He was told that Apollo was right in his Oracle. For he had clearly told Croesus that if he crossed the Halys river he would destroy a great kingdom, that of his own. Therefore, he should have listened to the advice of the god and not have committed the folly of invading Persia.

The Delphic Oracle enjoyed such popularity and was considered of such divine authority that people came to its shrine to consult the god Apollo not only from the Greek States, but from all over the ancient world. Among the many famous persons, emperors, kings, generals and statesmen, Greek and barbarian alike, who came to the Delphic Manteion, bringing their rich presents and offerings to the god, was Nero, the Roman emperor. Being displeased by the cold reception given him by the priests and the unfavorable oracular answer of the god, he tried to destroy the temple and ordered the removal of more than five hundred pieces of the best statues and other masterpieces of Greek Art to Rome.

(4) THE ORACLE OF TROPHONIUS

This celebrated Oracle was situated at Lebadeia in Boeotia, Greece. The temple was erected on the side

of a hill in the heart of a sacred grove of trees. According to tradition, Trophonius, in whose honor this Oracle was named, was a distinguished architect, who with his brother Agamedes, built the temple of Apollo at Delphi. He was the son of Erginus, king of Orchonenus in Boeotia. Others say that Apollo was his father. Trophonius was named Zeus-Trophonius, that is, the Nourishing or Sustaining Zeus, from the Greek verb τρέφω, meaning to nourish. He is probably a deity of Pelasgian times, a giver of food from the bosom of the earth, and hence worshipped in a cavern. Agamedes, the Thoughtful or Provident, is, perhaps, only another title of the same being.

Pausanias who visited this temple gives us the following description of the Oracle and of the procedure of divination used by its priests: "When a man has made up his mind to descend to the Oracle of Trophonius, he first follows a certain diet, living for an appointed number of days in a building sacred to the Good Spirit and to Good Fortune. While he lodges there, among other regulations for purity, he abstains from hot baths, bathing only in the nearby cold waters of the river Hersyna. After this purification, he sacrifices to Trophonius and to the children of Trophonius as well as to Apollo and to Cronus, to Zeus surnamed King, to Hera Charioteer, and to Demeter, whom they surname Europa, and say that she was the nurse of Trophonius. At each sacrifice a diviner is present who looks into

the entrails of the animal sacrifice and after an inspection, prophesies to the person descending to the cave, whether or not Trophonius will give him a kind and gracious reception. The procedure of the descent is as follows: First, during the night the consultant is taken to the river Hercyna by two boys about thirteen years old from among the citizens. These boys were named Hermae, who after taking the consultant there, wash him and anoint him with oil. It is these two boys, who wash the descender, who do all the other necessary services as his attendants."

"After this preliminary ritual, the inquirer is taken by the priests, not at once to the oracle, but to the two fountains of water very close to each other. Here he must drink from the fountain of λήθη (forgetfulness), that he may forget all that he has been thinking of hitherto, and afterwards, he drinks from the other fountain of μνημοσύνη (memory), which causes him to remember what he sees after his descent. As part of the ceremony, he looks at the image of Trophonius in the temple, which image was made by Daedalus. This image is shown only to those who intend to visit Trophonius. Having seen it, worshipped it and prayed, he proceeds to the Oracle, dressed in a linen tunic girded with ribbons, and wearing the boots of a peasant."

"The Oracle is on the mountain beyond the grove. Around it is built a circular wall of white marble, the circumference of which is about that of the smallest

threshing floor, while its height is just short of two cubits (about three feet). On this enclosure are spikes, which, like the cross-bars holding them together, are of bronze, while through them has been made a double door for entrance. Within the enclosure is a chasm in the earth, not natural, but artificially constructed from the most accurate masonry. In the middle of this sunken portion of the enclosure is a small vaulted building. The shape of this structure is like that of an oven. Its breadth across the middle is about four cubits, six feet, and its depth about eight cubits, or twelve feet."

"They have made no way of descent to the bottom of this sunken place. However, when a man comes to Trophonius, they bring him a narrow, light ladder to use to descend. After going down he finds a hole in the wall between the floor and the oven-shaped structure. Its breadth appeared to be two spans (around twenty inches), and its height about one span. The descender lies with his back on the ground, holding barley-cakes kneaded with honey, thrusts his feet into the hole and himself follows, trying hard to get his knees into the hole. After his knees the rest of his body is at once swiftly drawn in, just as the largest and most rapid river will catch a man in its eddy and carry him under. After this, those who have entered the shrine learn the future, not in one and the same way in all cases, but sometimes by sight and at other times by hearing."

"The return of those who have descended is made by the same mouth, the feet darting out first. They say that no one who has made the descent has ever been killed, save one of the bodyguards of Demetrius. But they declare that he performed none of the usual rites in the sanctuary, and that he descended, not to consult the god but in the hope of stealing gold and silver from the shrine. It is said that the body of this man appeared in a different place, and was not cast out at the sacred mouth."

"After this ascent from Trophonius' subterranean cave, the inquirer is again taken in hand by the priests, who set him upon a chair called the chair of Memory, which stands not far from the shrine, and they ask of him, when seated there, all that he had seen or learned. After gaining this information, they then entrust him to his relatives. They lift him, paralyzed with terror and unconscious both of self and his surroundings and carry him to the building where he lodged before his descent to Trophonius cave, that of Good Fortune and Good Spirit. Afterwards, however, he recovers all his faculties, and the power to laugh returns to him."

Those who have descended into the shrine of Trophonius are obliged to dedicate a tablet on which is written all that each has heard or seen. This account of this Oracle given by Pausanias is the result of his own experience in consulting the Oracle of Trophonius and of having himself descended into the subterranean

cavern and the shrine of the god. Therefore, this information is authentic. Of other recorded descents into the cave of Trophonius are those of Timarchus, described by Plutarch, and that of Apollonius of Tyana described by his biographer Philostratus.

(5) The Oracle of Aesculapius

As it has been explained in previous chapters of this book, there were many Manteia, or Oracles filling the various necessities of the people for guidance, for help and for advice. One of the most important of these Oracles of ancient times for healing purposes was that of Aesculapius. Many beautiful temples with adjacent sanatoria were erected in many towns of ancient Greece in honor of Aesculapius, the god of medicine.

The ancient Greeks, considering the sacred high task and the duty of the physicians as well as their great responsibility towards the city and its inhabitants, elevated medicine to a high level, vesting the physicians with the mantle of sacredness and making them priests of the god Aesculapius. Such sanctity and honor, thus bestowed upon those men by the people, called for corresponding duties and for a life and behavior pure and sacred on the part of these ancient Greek physicians, the Asklepiadae, as they were called.

The Temple of Aesculapius at Epidaurus

The most famous of all the temples of Aesculapius was situated at Epidaurus, a city of Argolis, on the

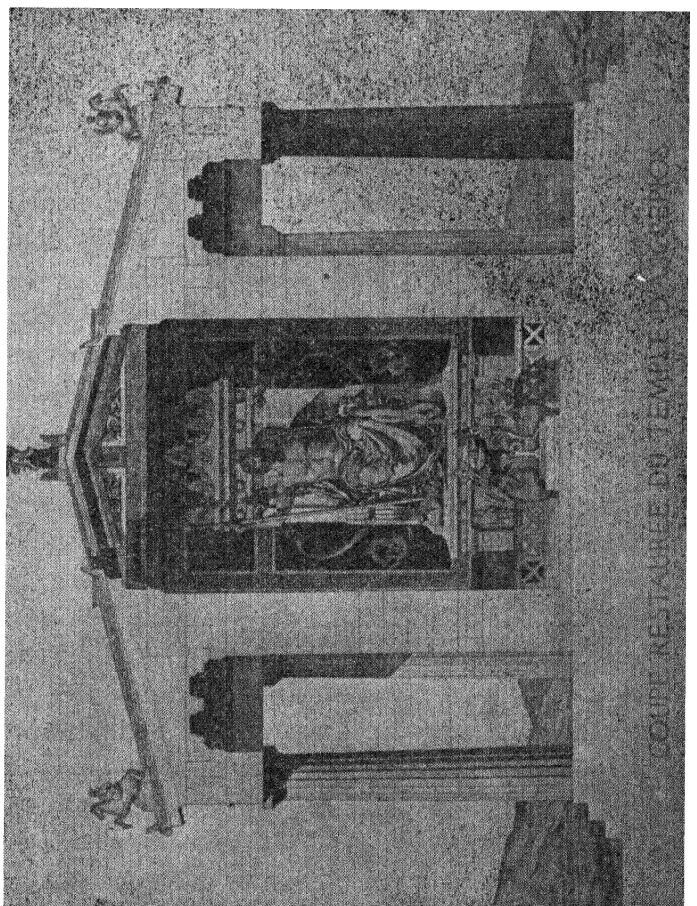


AESCULAPIUS, THE GOD OF MEDICINE

shores of the Saronic gulf, opposite the island of Aegina, in Greece. Its territory extended along the coast for the space of fifteen stadia, while towards the land it was encircled by lofty mountains which contributed to its security.

The temple of Aesculapius was situated at the upper end of the valley, about five miles from the city. Its fame spread as far as Rome. In 293 B. C. this temple was so celebrated that, during a pestilence in Rome, a solemn deputation was sent from this city to implore the aid of the Epidaurian god. The Romans brought home the sacred serpent of the god and deposited it in a new temple erected in his honor in an island in the Tiber river, "where the sacred reptile had disappeared among the reeds." The Romans not content with this foreign importation of the god of health, resolved to have also a family of Asklepiadae and they pretended to have found it in the house of Acilius.

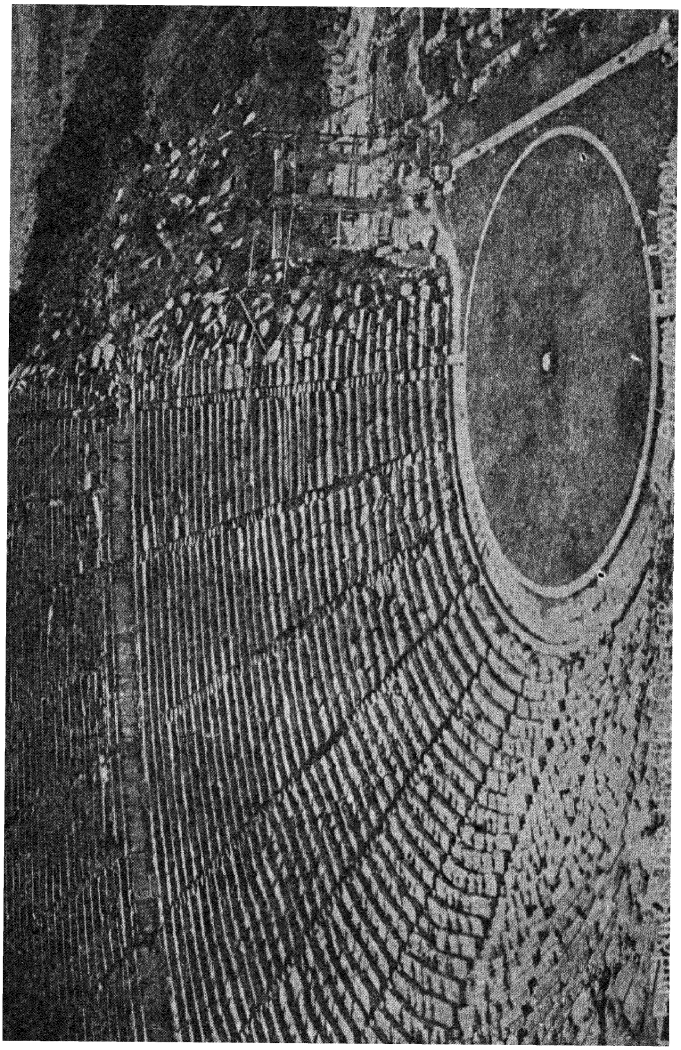
The temple at Epidaurus was always crowded with invalids and sick persons of every description, and the priests, who were also physicians, contrived to keep up its reputation, for the walls were covered with tablets describing the cures which they wrought (the forerunner of our modern sign advertising), as late as the time of Strabo. According to one tradition, the sacred edifice had been erected on the spot where Aesculapius was supposed to have been born and reared, in the prehistoric period of Greece.



THE TEMPLE OF AESCULAPIUS

Pausanias writes: "The sacred grove of Asclepius is surrounded on all sides by boundary marks. No death or birth takes place within the enclosure. The same custom prevails also in the island of Delos. The image of Asclepius is in size as large as the Olympian Zeus in Olympia, and is made of ivory and gold. An inscription tells us that the artist was Thrasymedes, a Parian, the son of Arignotus. The god is seated grasping a staff. The other hand he is holding above the head of a serpent. There is also a figure of a dog lying at his side. On the seat are wrought in relief the exploits of Argive heroes, that of Bellerophontes against the Chimaera, and Perseus, who has cut off the head of Medusa. Over against the temple is a place where the suppliants of the god sleep. Nearby has been built a circular building of white marble, called Tholos (round domed house), which is worth seeing."

"Within the enclosure stood slabs (stelai). In my time six remained, but of old there were more. On them are inscribed the names of both the men and the women who have been healed by Aesculapius, the disease also from which each suffered, and the means of cure. The Epidaurians have a theatre within the sanctuary, in my opinion very well worth seeing. Polycleitus built the Tholos and the theatre in the fifth century B. C. In the theatre there are fifty-five rows of limestone seats. Within the grove are a temple of Artemis, a statue of Epione, a sanctuary of Aphrodite



THE AMPHITHEATER OF AESCULAPIUS AT EPIDAURUS

and of Themis, a race-course consisting, like most Greek race-courses, of a bank of earth and a fountain, worth seeing for its pillars and general splendour."

The temple was once richly decorated with offerings, but these in later years had for the most part disappeared, either by open theft or secret plunder. The greatest depredator was Sylla, the Roman Dictator, who appropriated the wealth deposited in the shrine for the purpose of defraying the expenses of his army in the war against Mithridates (87-83 B. C.) The temple of Aesculapius existed until the fourth century A. D. when is was destroyed by order of Constantine the Great.

History tells us that around the temple many other buildings were erected to accommodate the sick according to the particular ailment of the individual. From the accounts given by ancient authors and historians one may come to the conclusion that those priest-physicians employed all methods of naturopathy, massage, chiropractic adjustments, hydrotherapy, sun baths, autosuggestion and magnetic treatments for the cure of the various diseases. Chromotheraphy, or color-therapy, and music-therapy, introduced and perfected by Pythagoras at his school at Crotona, were also successfully used by the priests in those temples and sanatoria of antiquity.

It is also known that in some cases the sick were brought and placed in the temple and were left there

to stay overnight. In their sleep they dreamed the cause of their ailment and the remedy for their cure was given to them by the gods. This shows us that suggestion and hypnotism also were used by the priests for the cure of certain emotional and mental conditions. Besides, the hypnotized patient often revealed the real cause of his sickness and prescribed the proper cure to be followed. At other times the diagnosis was made by the sending of the soul of a trained medium under hypnosis to contact the subconscious mind and read the aura of the sick person. Such a spiritual diagnosis was also made directly by those of the hierophant-physicians who had acquired this technique of action and had reached a high level of spiritual advancement.

This temple at Epidaurus with its marble amphitheatre and other adjacent buildings was the first scientific medical clinic and the first medical college in history. This ancient amphitheatre of Aesculapius has been preserved to the present day in almost perfect condition, and can seat about 14,000 persons. It seems that those priest-physicians taught their students and gave lectures on health to the thousands of persons who came from the surrounding towns and from afar to hear the message and to learn the rules of good health. In addition, in this amphitheatre, were presented dramas, tragedies and comedies for the purpose of creating good, or eliminating bad emotional and mental complexes in the audience through the emotional and men-



THE FAMOUS DISC OF PHAESTUS WITH CRETAN HIEROGLYPHICS

tal stimuli created by those presentations. Great plays also were used to mould the moral character of the citizens of the ancient towns and city-states of Greece.

DIFFERENCE BETWEEN MODERN AND ANCIENT MEDICINE

No written documents dealing with those first medical clinics in ancient times have been preserved for us. However, this should not serve as a proof that medicine had not reached a high degree of development in antiquity. The difference between ancient and modern medicine lies in the fact that in ancient times the physicians used a system based upon natural laws. They practised naturopathy rather than an unnatural drug system of treatment in attempting to cure disease.

THE CRETAN CIVILIZATION AND MEDICINE

In the Iliad of Homer we find some of the most ancient accounts of the art of medicine. One may ask the question: "Before Homer, was there no medical science?" From recent excavations in the ancient cities of Cnossus, Gortys, Phaestus and other towns of the island of Crete in Greece, came to light objects of the most artistic design, temples, aqueducts, works of sanitation, baths with cold and hot water, brought into the rooms of the houses by pipes, porcelain bath tubs, statues, frescoes, votive offerings to gods, glass and porce-

lain articles of the most delicate and artistic workmanship. This discovery leads one to ask: "Was it ever possible that people of such high artistic, architectural, painting, and philosophical achievements and progress had not advanced in the same way also in medicine?" When the thousands of ceramic tablets and inscriptions on plaques and marbles of Crete are deciphered by our sages, then and then only the world will know something concerning the vast culture and learning of those people. The modern world will be amazed at the high standard of the ancient Cretans and other Greeks in all branches of science.

Our archaeologists accept the theory that the most ancient of the Cretan antiquities date back to 3,500 to 4,000 years B. C. However, since they have no written proof of this basic date, one can reason that those antiquities in Cnossus may date thousands of years farther back than the chronological calculations set by them.

The Homeric Poems and Medicine

It is a well known fact that the Trojan war took place about 1,200 years B. C. Homer composed his Iliad and Odyssey between 1,000 and 850 B. C. Our modern savants judge the simplicity and supposed primitive knowledge of the ancient Greeks about medicine from the description of duels of the opposing heroes mentioned in the Homeric poems.

Homer, in his narrative, describes the manner of death of those heroes; how one chieftain struck his adversary with his spear under the left breast piercing his heart. From other descriptions of the different organs of the human body mentioned by Homer, our modern scientists should not have formed the opinion that the ancient Greeks knew only those few things in medicine. They should rather consider that Homer was an inspired philosopher-poet and not a medical writer. Therefore, Homer's main purpose in describing the duels of the heroes, was pure poetry, and not the minute medical description of the wounds and the injured bodily organs of the warriors. The Iliad is a philosophical poem of unusual value and not a medical treatise.

ANCIENT MEDICAL SCIENCE

From many authentic sources, ancient and modern, it is known that medical science, before the rise of the Greek civilization, had reached a very high state of development in all its branches, in Crete, during the Minoan and Pre-Minoan periods, in Egypt, Babylon, Assyria, India and China. The surgeons of those days performed all of the major operations that their modern colleagues perform today and with equal skill and success. They had about one hundred and fifty surgical instruments including forceps, lancets, scissors, saws, scalpels, trocars, hooks, dilators, needles and all the other instruments of the medical profession. The

knowledge and skill of those ancient surgeons were such as to enable them to perform operations on the eye, extracting the cataract, of skin grafting, all kinds of plastic surgery and to operate on the brain.

The ancient Egyptian physicians in some instances had surpassed our present medical scientists. They knew how to replace shattered vertebrae without injuring the spinal cord or losing the spinal fluid. This fact has been verified by the finding of a mummy, which is now in the National Museum of Cairo, Egypt, with a silver vertebra in its spinal column. The existence of cartilage growth around this artificial vertebra is evidence that this delicate spinal operation was successful and that the person lived long after the operation.

In dentistry also the ancient civilizations had made equally great progress. In the mummies preserved in Egypt, it can be seen that extractions of the teeth were made by forceps and by elevators. The lancing of the gums and the drilling of holes in the jawbone to drain the pus were an ordinary routine with them. The dentists of that day were also experts in artificial dentures. Besides this, the Egyptian dentists taught oral hygiene, the use of tooth powders, pastes and tooth brushes made of the twigs from branches of certain trees.

In India the Ayura Veda system of medicine holds a distinguished place in the annals of medical science of

the ancient world. The origin of this great medical system is lost in the depths of time. Perhaps it is contemporary with the great civilization of Atlantis, and it reached its peak in the year 3,112 B. C. At that time it is believed that the knowledge and skill of those ancient Hindu physicians and surgeons had surpassed those of our present-day medical science.

In the British Museum in London a manuscript is preserved written by Charaka and Susruta, the two famous physicians of that day. In this rare and hoary manuscript an outline is given of the knowledge which was known in India up to that time about medical science.

The reader can find detailed information on this interesting subject in the works "The Physician Throughout the Ages" by Dr. Arthur Selwyn-Brown, "History of Indian Literature" by Weber and "The Growth of Medicine from the Earliest Times to 1800" by Buck.

Those ancient Hindu physicians had developed a system of diagnosis from the pulse of the patient. It is also claimed that it was possible for those physicians even to tell the age of a person within a year or so from the rate of their pulse beat.

In their operations asepsis and antisepsis were practiced by burning special incense in the operating room before and during the operation, by boiling the instruments and dressings to be used in the

operation and by cleaning the parts of the body upon which the operation was going to be performed.

In addition they used general and local anaesthesia by the use of a certain drug called "Sammahini" in the place of our modern chloroform and ether. However, the use of this drug produced no ill after-effects on the patient who could thus be conscious of himself although unconscious of the pain in the wound except for a slight headache. The patient was kept under the influence of the drug until the wound had healed, when another drug called "Sanjivini" was administered, whereby he was brought back to the full consciousness of himself and all of his senses.

This marvelous scientific technic in medicine received its first setback in 543 B. C. at the time of Gautama Buddha whose religious teachings were opposed to the dissection of the human body. The last and final setback, which brought about the decline and eventually the extinction of this great medical system of the Ayura Veda was in 1001 to 1707 A. D. during the Mohammedan rule of India.

Health and the Physical Resistance of the Ancients

It is a very characteristic fact that in the Homeric narrative of wounded heroes, when the spear-head or the point of an arrow are extracted from the wound and medicinal herbs are applied, the wounded man either

recovers quickly or dies. No mention is made of infection or fever, suppuration, gangrene, tetanus, or of internal hemorrhage. The explanation of this seemingly strange story is the following. The ancient Greeks lived a natural life. They did not eat the great variety of modern unnatural, unhealthy foods. They did not imbibe the modern poisonous alcoholic drinks, neither did they use tobacco and drugs as people do today. They did not indulge in the countless abuses of their bodies as is done in this, our modern complex civilization. For that reason the blood of the individual in ancient times was pure, and his physical body full of vitality. These are the two main factors and indispensable agents in the resistance of the physical organism against the traumatic complications and infectious diseases of the individual. This fact also accounts for the great longevity of the ancients.

WHO WAS AESCULAPIUS

According to Homer, Aesculapius was a mortal. In the second book of Iliad, Aesculapius is mentioned as one of the second class chieftains from Thessaly. He has two sons, Podalirius and Machaon, to whom Aesculapius taught the science of medicine. Much later, after the death of Aesculapius, the Greeks taking into consideration the great service and the good that he rendered to humanity, deified him. Exactly the same

thing is done by our Church today following the example and imitating the ancients. Thus, the Church beatifies certain persons who have rendered extraordinary services, or who have performed deeds of great importance for the benefit of the Church, and of humanity, and so elevates them to sainthood.

The poet Arctinus from Melitus, mentions that Aesculapius taught and endowed his son Machaon with the art and the skill of the hands, to extract spear-heads and arrow-points from the wounds, and to make incisions in the body, whereas he taught his other son, Podalirius, the practice and the cunning art of discovering things hidden and invisible diseases and of healing ills believed to be incurable.

From this description we see the division of medicine, even in the time of Homer, and before him, into two distinct classes: surgery and medicine, the latter being the most important of the two.

The God Appolo, the Father of Aesculapius

Mythology gives us the following information of the birth and upbringing of Aesculapius. Apollo was the first physician of the Olympic gods. He fell in love with Coronis, the daughter of Phlegias, one of the kings of Thessaly, whom he visited very often. One day his beloved Coronis, forgetting her divine lover, was seen in a love embrace with Ischen, an Arcadian youth. The

crow, the prophetic bird which Apollo caused to follow her, saw this love scene and reported the news to the god. Apollo, much angered by this infidelity, asked his sister Artemis to kill Coronis, who thus fell dead in her home, her heart having been pierced by the arrow of the goddess. The blood flowing from the wound covered her beautiful form. Apollo embracing the dying nymph observed that she was pregnant with his child. At that critical moment, the god-physician performed what is now known as a Caesarean operation, and saved the child, while the mother died. This child of the god Apollo and the princess Coronis was Aesculapius.

From this mythological description we learn that medical science in the time of Homer and before him, knew how to perform operations to deliver the child from a dying mother. In order to perform such an operation the physician, of course, must possess the knowledge and have all the necessary surgical instruments for such a task.

ARTIFICIAL FEEDING OF BABIES IN ANTIQUITY

Mythology further states that after the birth of Aesculapius the baby was abandoned on the side of a hill where a goat came regularly to feed the child with its milk. From this description we further learn about the artificial feeding of babies in ancient times in the case of the death of the mother, or of the inability to feed her baby with her own milk.

When the child came of age, his father Apollo entrusted his medical education to the Centaur Chiron. As it is known, Centaurs were mythological creatures, having the body of a horse and the head of a man, and they were children of the god Apollo. A great medical and metaphysical truth is hidden in this myth of the Centaur Chiron. Aesculapius married Epione, by whom he had two sons, Machaon and Podalirius, and four daughters, Hygeia, Aegle, Panacea and Iaso, of whom Hygeia, goddess of health, was the most celebrated.

Death of Aesculapius

According to tradition, Aesculapius learned the medical art so well that Pluto, the god of the underworld, complained to Zeus, king of the gods, that Aesculapius was depopulating his kingdom. Zeus being afraid that Aesculapius with his ability and skill in medicine would cure all the diseases of the children of men and thus men would become immortal, killed him with his thunderbolt.

The Origin of Votive Offerings

All those who came to the temples of Aesculapius in the towns and the villages of Greece were obliged to sacrifice a cock to the god. After the cure, they made

votive offerings consisting of small images of the parts and organs of the sick person thus cured. Those votive offerings were made of silver, gold, copper, or of terra cotta. Such votive offerings have been excavated by the thousand in the ancient temples in Crete, Greece, in Asia Minor and in all cities inhabited by the Greeks.

The same practice and custom still exist in our society today in the Greek Orthodox and the Roman Catholic Churches. According to this ancient custom devout Christians after having been cured of their ailments offer similar votive gifts to the saints who have helped in the recovery and healing of the patient. This custom and practice, thus having been preserved down to modern times in our churches, is proof of the influence and analogy between the ancient Greek and the Christian religion.

From these votive offerings we can see that many of the diseases that ravage humanity today were prevalent in those days, approximately 4,000 to 5,000 years B. C.

The temples and sanatoria of Aesculapius were erected in places suitable for the practice of naturopathy, near woods, medicinal springs, or on the side of a hill.

According to the rules of the priests of the temple of Aesculapius in Epidaurus, no female was allowed to be delivered, and no sick person permitted to die within the environs of the temple of Epidaurus.

The True Ancient Greek Medicine

According to the rules and regulations of the priest-physicians, no patient was allowed to enter the temple before he submitted to a diet, having been purified and having applied the prescriptions and rules of natural treatment. Those physio-therapeutic institutions of antiquity were called *Asklepieia.* The festivals celebrated annually at Epidaurus and in many other parts of Greece in honor of Aesculapius, were also called *Asklepieia.* In these festivals, according to Plato, contests of music and poetry were held.

From fragments of information preserved to the present day, we see that the manner of treatment by those priest-physicians in ancient Greece is equivalent to the one used today by the most advanced modern physio-therapists. This brings us to the conclusion that a small part of the principles and methods of the ancient Greek physicians has been brought to light again by modern Naturopathic physicians, who are using them with the same great success as in ancient times. When chromatotherapy, musicotherapy, magnetic and spiritual treatments will have spread among the people and will be used in our hospitals, incorporating all sound medical knowledge and experience of our time, and when drugs and unnatural ways of living are elminated, then, and then only, humanity will have made the first step towards progress in the health and happiness of its members.

Let us hope that, as the practical ancient Greek philosophy appears again and blossoms in all the civilized countries of the world today, in the same way, ancient Greek medicine with its natural methods and sound principles will also spread in these countries, and together with all modern sound knowledge and experience of medical science, will contribute to the physical betterment of mankind.

(6) THE ORACLE OF APIS, THE EGYPTIAN SACRED BULL

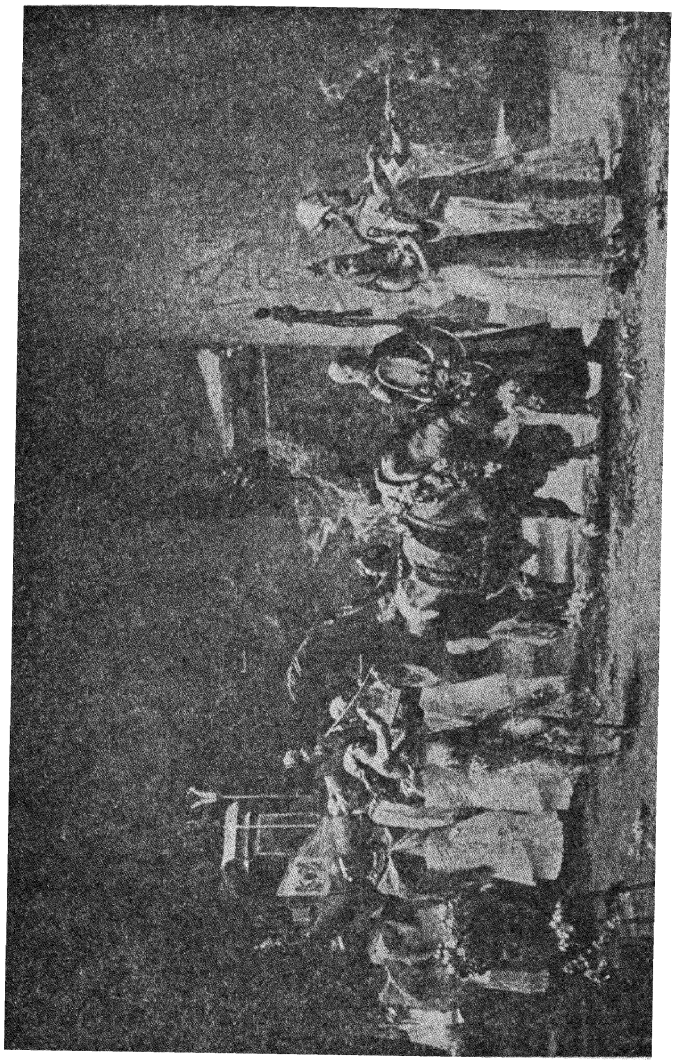
This sacred bull known in Memphis as Apis, and in Heliopolis as Onuphis, was supposed to be the physical embodiment of the god Osiris. At the death of Apis, the soul of the god transferred itself to its new bull successor.

Apis, the sacred Bull of Memphis, was worshipped with the greatest reverence by the Egyptians. This particular animal who was held to be Apis, the incarnation of Osiris, was recognized from certain signs by the priests. He was supposed to be generated, not in the ordinary course of nature, but by a flashing from on high, the prototype of the immaculate conception. As, however, this evidence of his divinity was rather dubious, several external marks were super-added, to satisfy his votaries of his claims to adoration. His color must be black, in order that the distinctive marks might the

more clearly appear. These distinctive marks were a square white spot on the forehead, the figure of an eagle on the back, a white crescent on the right side, the mark of a beetle (the sacred scarab) on the tongue, and double hair on the tail.

The animal was regarded with the highest veneration, and more than regal honors were rendered him. He was placed in a special building facing the East, and was waited upon by numerous attendants. A particular priesthood was set apart for him, special stalls were provided, furnished with every convenience, and his food was presented to him in vessels of gold. He was frequently displayed to the view of the people, while strangers could also behold him in a sort of enclosed court, or through a kind of latticed windows.

This sacred Egyptian Bull Apis gave Oracles. Thus, the temple, where he was kept by the priests, was the seat of one of the most popular and famous Egyptian divinatory shrines. The mode of operation of the Oracle was the following: The priests, having led Apis forth from his abode, caused food to be offered him by the person who had come for an answer to his question. If the bull received what was thus offered, it was a favorable omen. If otherwise, an unfavorable answer was the message of the god. So also, after the food had been offered him, he was allowed to go into one of the other of two stalls, according as he might feel inclined.



THE PROCESSION OF THE SACRED BULL APIS

His going into one of these stalls was looked upon as a good omen, into the other, the reverse.

Pliny tells us that Germanicus Caesar, the Roman general and the nephew of Emperor Tiberius (15 B. C. to 19 A. D.), when in Egypt, consulted in this way, the Sacred Bull Apis. As the animal refused the food which was offered him by the Roman prince, this circumstance was regarded as an omen of evil, which was subsequently verified by his death, perhaps by poisoning, near Antioch, in Asia Minor.

The annual festival of Apis was celebrated with the utmost splendor. It always began with the rising of the waters of the river Nile, and presented for seven successive days, a scene of uninterrupted rejoicing and festivity. The Greeks called this celebration *Theophania,* because during its continuance the god Apis was displayed to the view of the people arrayed in festival attire, his head surmounted with a kind of tiara, and his body adorned with embroidered coverings, while a troop of boys accompanied him singing hymns in his praise. These boys, becoming suddenly inspired, predicted also future events.

It is said that during the continuance of this festival, the crocodiles in the river Nile were harmless, but at its close regained their ferocity.

When Apis died a natural death, the whole of Egypt was plunged into mourning which continued until a

new Apis was found. The deceased animal was embalmed in the most costly manner and buried by the priests in the vast tomb of Apis. This sacred burial place for Apis has been excavated and consists of an arched gallery, carved out in the rock, about 2,000 feet long and twenty feet high and wide. On each side of this gallery are built a series of recesses, each containing a large sarcophagus of granite, fifteen by eight feet, in which the body of an Apis, or a sacred bull of Osiris, was deposited. Before the tomb is a paved road with carved lions ranged on either side, and before this, a temple with a vestibule. After the burial of Apis, the priests traveled throughout the whole land of Egypt in quest of his successor. When a calf was found with the requisite marks, all sorrow instantly ceased and the most unbounded joy prevailed.

Whenever a new Apis was obtained, the priests conducted him first to Nilopolis, where they fed him with milk for forty days. During this time spent there women only were allowed to see him. At the expiration of this time the priests at new moon led him with great pomp to his habitation and saluted him as Apis of the god Osiris. He then was placed in a ship magnificently decorated and was conveyed down the river Nile to Memphis, where a temple with two chapels and a court for exercise, were assigned to him. Sacrifices were offered to him of red cattle, and once a year, about the time when the Nile began to rise, a golden cup was

thrown into the river, and a grand festival was held to celebrate his birthday.

However, although much joy prevailed on the finding of a new Apis, and so much sorrow when he died a natural death, yet, whenever one of these bulls reached the age of twenty-five years, the period prescribed by the sacred books, the priests drowned him in the sacred cistern of the temple as a matter of course, and there was no mourning whatever for the loss. His body was buried by the priests in the necropolis of Apis by the temple.

According to Charles Anthon: "It seems that in the worship of the Sacred Bull Apis, there is a relationship between astronomy and the great movements of nature and the seasons of the year. The Egyptians believed that the moon, making her total revolution in 309 lunations, and in 9,125 days, returned consequently, at the end of 25 years, to the same point of Sothis or Sirius. Hence the life of Apis was limited to 25 years and the cycle known as the period of Apis, referring, no doubt, to the passage of the moon into the celestial bull, which it would have to traverse in order to arrive at Sothis. In worshipping Apis, therefore, the Egyptian priesthood worshipped, in fact, the great fertilizing principle in nature and hence we see why females alone were allowed to view the Apis at Nilopolis, that the sight of the sacred animal might bless them with a numerous progeny."

(7) THE ORACLES IN CLARUS AND EPHESUS

Clarus was a very ancient town of Ionia, in Asia Minor, situated Northeast of Colophon and Southeast of Lebedus. It was famous for its temple, grove and Oracle of Apollo. Pausanias tells us that this sanctuary and oracle were founded in the remotest antiquity. While the Carians still held the land, the first Greeks to arrive were Cretans under their leader Rhakius, who was followed by a great number of colonists. This great wave of colonization from Crete to the shores of Asia Minor took place in the XIII century B. C. The Cretans came in their great black ships and drove the Carians to the interior, occupying all land by the sea shore. Rhakius was the founder of the shrine and of the oracle of the Cretan Delphinius Apollo, thus introducing to the new land the worship and the divinatory rites of the god of light, as practiced in the mother-city Cnossus, and in the other cities of Crete, then famous for its high state of civilization, its wise laws, sea and military power and its great wealth.

According to tradition, when Thebes, the great city in Boeotia, in the mainland of Greece, was taken by Thersander, the son of Polynices and the Argive chieftains, among the prisoners and the spoils taken and

brought to Apollo at Delphi, was Manto. Her father Tiresias, the famous seer, had died on the way in Haliartus, a town on the lower shore of lake Copais. The Delphic Oracle ordered Manto and her countrymen to go to Asia Minor and found there a colony. In obedience to this command of the god, they crossed the sea in ships. As they came to Clarus, the Cretans came out against them in their ships and carried them away and brought them prisoners before Rhakius. He, after learning from Manto who they were and why they had come, took her as his wife and allowed the people with her to inhabit the land. Manto bore to Rhakius a son named Mopsus, who became a celebrated prophet of the local Oracle of Clarius Apollo in the XIIth century B.C.

It is said that after the siege and destruction of Troy by the Greeks, Calchas, the famous seer, with Podalirius, the famous physician and son of Aesculapius, leaving the Greek camp, came to Colophon to wrest the prophetic palm of the Oracle of Clarus from its present diviner. It had been predicted that Calchas should not die until he found a prophet more skilful in the art of divination than himself. This he found in the person of Mopsus. "He was unable to tell how many figs were on the branches of a certain fig tree. When Mopsus mentioned the exact number, Calchas retired to the grove of Clarus, sacred to Apollo, where he expired of grief and mortification."

THE CRETAN CIVILIZATION IN IONIA

The Oracle of Clarus was in the plain of the river Halys outside the city in the middle of the sacred grove and the oracular shrine in the temple of Apollo.

It seems that the Cretan infiltration and civilization spread along the entire coast of Asia Minor and its interior. The same opinion is expressed by the French scholar and archeologist, Charles Picard, in his voluminous work, "Ephese et Claros; Recherches sur les Sanctuaires et les Cultes de l'Ionie du Nord," published in 1922 by The Bibliotheque des Ecoles Francaises d'Athenes et de Rome. In this important work, a complete account is given of the new excavations made from 1913 on, in the territory of the ancient towns of Ephesus and Clarus. According to this first hand authority, besides the tradition preserved in Clarus telling of a primitive Cretan colonization, it is also said that in the local sanctuary the tomb of Idomeneus, the Cretan king, was sheltered. In Ephesus, the Cretans might have built the port of Cayster at a time long before its occupation by the Leleges. In Clarus, the colonization by Rhakius took place later on, during the period of the Carian installation, before the Trojan war. For Mopsus, the son of Rhakius and Manto, had already acquired all the glory, when Calchas, after the fall of Troy, came to Clarus to contest the prophetic palm with him. Therefore, one can place with certainty the time of the arrival of Rhakius in the gulf of Colophon

between the XIIIth and XIIth centuries B. C. One may base a belief in facts that at the time of the capture of Ilion, the Cretan colonization was general in the country which later was to become known as Ionia. This fact was not unknown by the ancients. Many traditions are preserved in Miletus concerning the navigators of Minos, which reveal the primitive Cretan influence, not only in Ephesus and in Clarus but in the whole country around.

In the nearby island of Chios the Cretan family of Oinopion was established. The town of Erythrae was named from the name of her founder Erythrus, one of the sons of Rhadamanthus. The town of Magnesia was founded according to its tradition by Leucippus, who came from the region of Phaestus and Gortys in Crete. The Cretan influence is observed not only along the coast, but throughout the valleys watered by the rivers Hermus, Cayster and Meander, the Cretan civilization having reached the barriers of the high plateaus in the interior. A sure sign of this Cretan infiltration was the spreading of the legend of Zeus and of his guardians, the Couretes, from the region of Pergamus to that of Sipylus and the Tmolus mountains as far as the town of Tralles.

Strabo informs us that, according to Ephorus, the Greek historian of Kyme in the 4th century B. C., there was a temple of Poseidon in the town of Miletus and an Oracle of Apollo in Didymi. Also that the ancient

walled town of Miletus was first built by Sarpedon, who came from the town of Miletus in Crete with a group of colonists, who built and settled in this city and that part of the country which was occupied previously by the Leleges.

This important historical fact of the early colonization of the coast of Asia Minor by Cretans is further verified by none other than Sir Arthur J. Evans, the famous British archaeologist, who for over thirty years personally directed the excavations in the ancient town of Cnossus in the island of Crete. The author, who was born and brought up in Herakleion, near Cnossus, is familiar with the antiquities of this prehistoric city and had met Sir Athur Evans personally in his villa Ariadne, built by him in Cnossus.

In his book, *Scripta Minoa,* in the chapter, *Influences on the Anatolian Side,* he states: "The well established affinity between a very early element in the Cretan population and the Carians, and again the further links of linguistic connection between these and the Lycians and other races of Southern and Western Asia Minor, suggest the question of Minoan influence in that direction * * * It seems likely that, as the archaeological evidence accumulates, the Minoan element in Western and Southern Asia Minor will be found to be earlier and more deeply rooted than it has been hitherto imagined. That over and above the pre-existing race affinities, there was an actual colonial infusion in these regions

from the Cretan side, is in accordance with the persistent tradition of antiquity. Analogy might lead us to suppose that actual settlement followed here, as apparently in Canaan, in Cyprus, in Sicily and the far West, in the wake of earlier commercial intercourse. In Lycia, especially, the sagas relating to Cretan conquest under Sarpedon, the brother of Minos, may well be found to have an historic kernel. The old Cretan town-names Aptara and Einatos repeat themselves in Lycia, and on its borders was both a mountain and a town called Daedala. Minassos in the Pisidian interior combines a topographical name-ending familiar both to the Cretan and Anatolian branch of the old stock, with the root of Minos, while knos - the patronymic of Knossos-appears in the lists of the Corycian cave-sanctuary."

The Oracle of Clarius Apollo continued to flourish in the time of Pliny in the first century A. D., and as late as in the reign of Constantine the Great, in the fourth century.

Methods of Divination

It seems that the consultation of the Oracle took place only on certain days of the month as was the custom in all ancient Oracles. Before each oracular rite, when enough suppliants were at hand, they gathered in the main temple. During the ritual, the prophet priest, who in Clarus was a man in contrast to the Pythia, a woman, at Delphi, descended into the sub-

terranean grotto situated under the adytum of the temple, where a sacred fountain, with special properties, was flowing. This fountain, according to the ancient allegorical tradition, was formed from the tears of the prophetess Manto, when she was brought in captivity to Clarus. The prophet-priest drank from the oracular water of this sacred fountain and began his work of divination. The answers of the god Apollo to the inquiries of the suppliants were given in verse through his prophet. These answers, or messages, were transmitted to the assembled suppliants in the main temple and were also taken down in writing by other priest-scribes of the temple.

First hand information as to how this divination was performed in Clarus is given us by Cornelius Tacitus, the celebrated Latin historian of the first century A. D. in his Annales in book II, LIV. "When coasting back by Asia he (Germanicus) puts to shore at Colophon to consult the Oracle of Clarius Apollo. It is not a priestess, as at Delphus, but a priest officiates there, chosen from certain families, generally from Miletus. As soon as he is informed of only the number and names of those who are come to consult the Oracle, he descends into a cave, where he drinks water from a sacred fountain and then though he is generally a person of no learning, nor of any skill in poetry, he gives his answers in verse, to what things each inquirer hath in his thoughts, and it was said, that he predicted to Germanicus his ap-

proaching fate, but in such dark and ambiguous phrases, as Oracles always use."

It seems that besides this type of divination, through the speaking water of the sacred fountain in the temple, in a more ancient time the use of the tripod and of the oracular fumes were used. We reach this conclusion from coins of the IVth century B. C. of the town of Colophon, in which the tripod of Clarus is represented in the place of Apollo with his lyre.

As in the Oracle of Delphinius Apollo in Delphi, which was in the possession of Gaea, a Chthonian goddess, before it was taken over by Apollo, in the same way, Gaea or Ge was the primitive goddess of the Oracles, in both Ephesus and Clarus, before the arrival of these two gods, Artemis and her brother Apollo. It is said that the Amazons, the ancient inhabitants of the country, found there the διϊπετὲς ἄγαλμα, the heaven-sent statue of the goddess, in the Clarian grotto, τρηχὺ στόμα φοιβάδος ὀμφῆς, the rocky opening of the Oracle of the priestess of Phoebus, from which place, in the beginning, the oracular vapors escaped through a chasm in the earth.

Both in Ephesus and in Clarus the suppliants brought their presents to the same Chthonian divinity who was deposed in both Oracles by the newly arrived gods, Apollo and Artemis, children of Zeus and Leto. This primitive goddess was Gaea, the earth mother, the

the fields by the river Cayster. This Chthonian goddess, driven from her domains, left her sacred statue in Ephesus, which became that of Artemis, and in Clarus she left the sacred fountain with the prophetic waters, where Apollo came to give his prophecies in her stead.

Within the compound of the temple was a special building called χρησμογράφιον, the Oracle Bureau, in which the inquirer, besides hearing the oracle in the temple, received in writing the exact versified answer to his inquiry from the person or persons in charge of the Bureau, the γραμματεῖς, the scribes.

In later years, instead of the actual presence of the inquirer, in order to facilitate things, the ambassadors or representatives of the consultant were accepted and the answers of the god were given to them in the regular way as described above. Also in the first century A. D., another still easier method was adopted, that of correspondence. The inquirer sent his question in writing, accompanied by his presents, to the priests of the temple. The answer was received by the priests from the prophet, and sent back to him in writing.

BRANCH ORACLES

Besides the above methods of contact with the Oracle of Clarius Apollo, it is mentioned that branch oracles were established in certain cities, as Sagalassos in Pisidia, Corinth in Greece, and Rome in Italy. In these cities, the cult of the god was particularly favorable,

and the purpose of these branch-oracles was to facilitate this oracular service of the priests from the central temple of Clarus. The answers of the god were given by the local priests to the suppliants through animated statues. Tacitus tells us that, in the time of the emperor Claudius 1st in the first century A. D., such a method of divination was practised in the Roman capital.

In the Delphic Oracle we have seen that before the arrival of Apollo, the goddess Gaea, a Chthonian divinity, was worshipped there by the ancient inhabitants of Delphus in a natural grotto or cave. We find the same in Clarus. Ancient historians mention such a prophetic cave in which a Chthonian goddess was in possession of the Oracle. Charles Picard, the celebrated French Archaeologist, who conducted the new excavations in Clarus from 1913 as stated previously, tells us that "the most important appendage of the Clarion was the ancient prophetic cave, situated five hundred meters towards the North of the sanctuary, in a narrow gorge through which a torrent tributary to the river Halys flows. * * * In 1913 with the aid of an iron ladder and of ropes, I was able to penetrate into the cave in spite of the obstruction of a rock which, due to a landslide, had blocked the entrance. Going through the passage more than six meters below I reached and explored the accessible floor of the cave. This grotto is natural and bears in the interior no trace of the work of man, its

entrance forming a natural pediment without any artificial arrangement."

As we have seen previously, the Cretans had colonies and their hoary civilization, together with the worship of their gods, prevailed at least in the costal areas of Asia Minor. We have also seen that the same thing happened in Delphi. We therefore, can say with certainty, that the first Oracles in Clarus, Ephesus and other shrines in Asia Minor as well as in Delphi, were established by Cretan colonists who spread the higher civilization of their famous island empire throughout the ancient Hellenic world at that remote time.

According to Strabo, the sanctuary of Apollo in Clarus was in the valley and the Oracle was situated in the sacred grove of beech-trees, which Pausanias had placed on the bank of the river Halys itself.

All the ancient writers from Nicander to Iamblichus are of the opinion that the adytum of the temple in Clarus was larger than that in Delphi, and that it was made in imitation of the primitive grove and was situated underneath the temple. In this subterranean adytum a spring gushed forth, endowed with prophetic qualities. This was the sacred inspirational water from which the prophet drank.

Regarding the rites, neither in Delphi nor in Clarus were the consultants allowed to enter the Adytum. The *chresmoi* or the messages of the god in Clarus were conveyed to them from the prophetic grotto in a

mysterious way, perhaps through special openings, carrying the voice of the prophet to the temple above and to the pilgrims, the prototype of our present day loud speaker used for modern audiences.

Megavyzus, the High Priest

In Ephesus, the principal personage of the sacerdotal hierarchy was for a long time the Megavyzus.. This high-priest was officially a eunuch. The priests of Artemis in Ephesus suffered emasculation, and virgins were pledged to inviolable chastity as are our modern nuns. Maidens only, from the superior ranks of society, were eligible and they enjoyed a great revenue with rare privileges. It seems that all the priests, at least of the higher ranks of the temple of Artemis in Ephesus and perhaps in Clarus, had to go through this religious requirement. The name Megavyzus seems to be the official title of the high-priest, equivalent to that of the Archbishop in our Christian churches to-day.

Strabo informs us that Ephesus had eunuchs as priests, whom they called Megavyzi. That they were always in quest of persons from other places who were worthy of this leadership, and they held them in great honor. It was obligatory that maidens serve as colleagues with them in their priestly office.

The Megavyzus, the high-priest of Artemis, whose office existed from the beginning until the fourth century B. C., besides his natural participation in the

system of worship of the goddess, was in charge of the administration of the temple, and also of the supervision of the priestesses.

Picard tells us also that the priestesses of Artemis in her temple in Ephesus bore the titles μέλισσαι, bees; κόραι, maidens; παρθένοι, virgins, and ἱερεῖαι, priestesses. The title μέλισσαι, was the most ancient of all. The duties of these priestesses were auxiliary and subordinate under the supervision of the Megavyzus. They were the servants of the goddess for all the functions of her sacred life. They formed one or several colleges and had taken the vow of chastity for life.

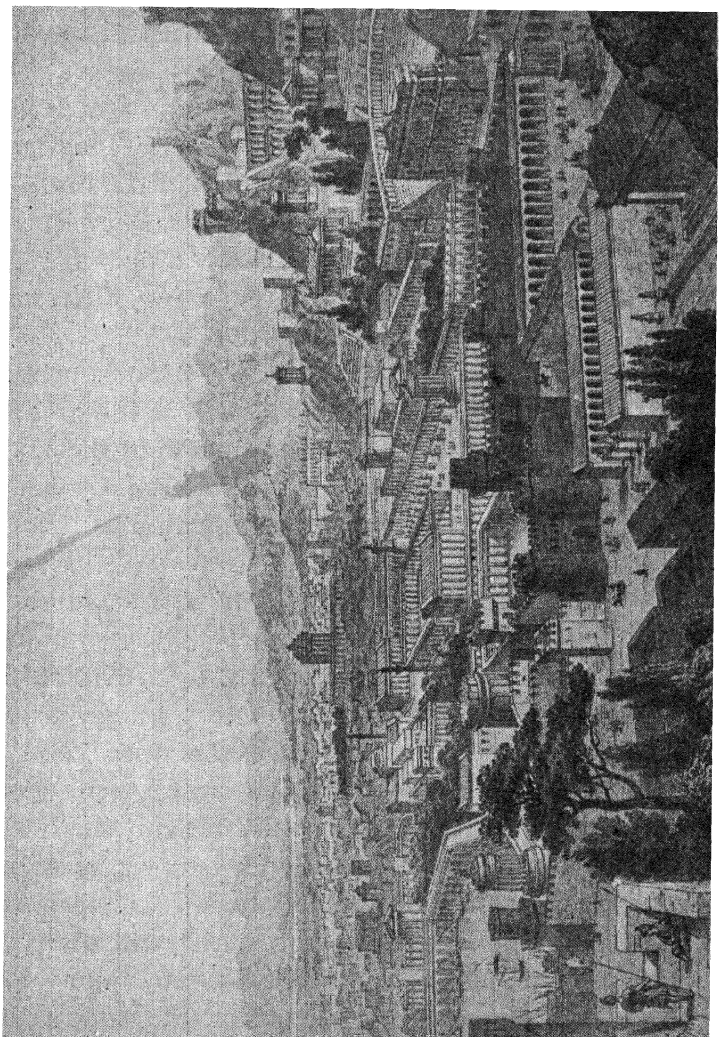
In contrast to the title of μέλισσαι, for the priestesses, we have the title of Ἐσσῆνες, *Essenes,* for the priests. These Essenes formed a sacerdotal body of the cult of the mysteries of Artemis in Ephesus and they lived within the sacred compound of the temple.

THE RELIGIOUS VESTMENTS OF MEGAVYZUS

Although no description of the sacred vestments of the high-priest, the Megavyzus, and of the other priests are extant, Picard informs us that a statuette was excavated in the ruins of the first temple, representing the Megavyzus, in his sacred robes. "The liturgical custume of the Megavyzus, the head-dress, consisted of a *calathos* which covered the hair of the head, resembling today the cap of the dervishes or the tiaras of the Orthodox priests. He was dressed in a long robe with large



HIGH PRIEST AND HIGH PRIESTESS OF ARTEMIS



THE TOWN OF EPHESUS

sleeves, studded with swastikas and checkered lozenges. The robe was clasped around the waist with a loose belt, decorated in meander (Greek border) design. He holds before him with both hands a chain which goes around his neck in the manner of a rosary. This chain or rosary was, without a doubt, the sign of the duties of his office, also indicating his rank. At the same time, it may symbolize the chains which were supposed to be attached to the hands of the primitive ξόανον of Artemis, the wooden statue of the goddess."

This description of the kind of dress of the high priest of Artemis is very important and of the greatest significance to us. This solves the enigma of the origin of the dress of the priests of the Greek Orthodox Church of today. The same liturgical dress of the ancient Megavyzus as described above is still worn today by the priests, the bishops and the archbishops of this Mother Christian Church. Every one may convince himself of the above truth, by attending the service in any Greek Orthodox church in any of the principal cities of the world. We, therefore, come to the conclusion, that the early Christian Church, which was born in Asia Minor, took bodily not only the rituals and Mysteries of the ancient Greek temples, changing the names of Artemis into that of the Virgin Mary, and the name of Apollo into that of Christ, but also they copied the dress of the priests of those temples. Perhaps the only difference in this wholesale importation

was in the color. Instead of the white priest-dress of the Greek temples, the Christian Church adopted black, at least for the every day robe of her priests.

This office of the Megavyzus continued until the beginning of the 4th century B. C. At that time we see that gradually his great office disappeared in Ephesus and his place was taken by a high-priestess, in charge of a feminine college of priestesses equivalent to that of the Vestal Virgins in Rome. However, during the period of Roman influence in the second and first centuries B. C. the original religious system lost most of its ancient characteristics and forms of worship.

THE HIGH PRIESTESS OF ARTEMIS

Charles Picard further informs us that in the Roman period the παρθένοι, the virgins of the temple, after a long association and certainly in numbers equal with the Megavyzi, obtained control of the highest office of priesthood, definitely replacing their ancient guardians. From this period on, the inscriptions found in the ruins of the temple state the existence of only one ἱέρεια τῆς Ἀρτέμιδος, priestess of Artemis, which priestess seems to be in charge of the liturgy of the goddess in the temple.

Xenophon of Ephesus in his novel, mentions Antheia, who fills this office of the high priestess in the Artemission in the beginning of the third century A. D.

On an inscription we read that the prophetess "Julia Attikila dedicated a statue in honor of her benefactress, the wife of Appulius Alexandros, a representative of the Roman emperors." We also see that this priestess of Artemis was at the same time ἀρχιέρεια Ἀσίας ναῶν τῶν ἐν Ἐφέσῳ, the high priestess in Ephesus of all the Asiatic temples.

The same Xenophon of Ephesus in his romantic work states that the high-priestess directed the procession of the goddess, which formerly was the exclusive privilege of the sovereignty of the Megavyzus, which privilege and office she took over from him.

It seems certain that in the beginning of the second century A. D. this high-priestess participated in a monthly public sacrifice similar to that celebrated by the priestess of Artemis in Sardis, at the expense of the city of Ephesus.

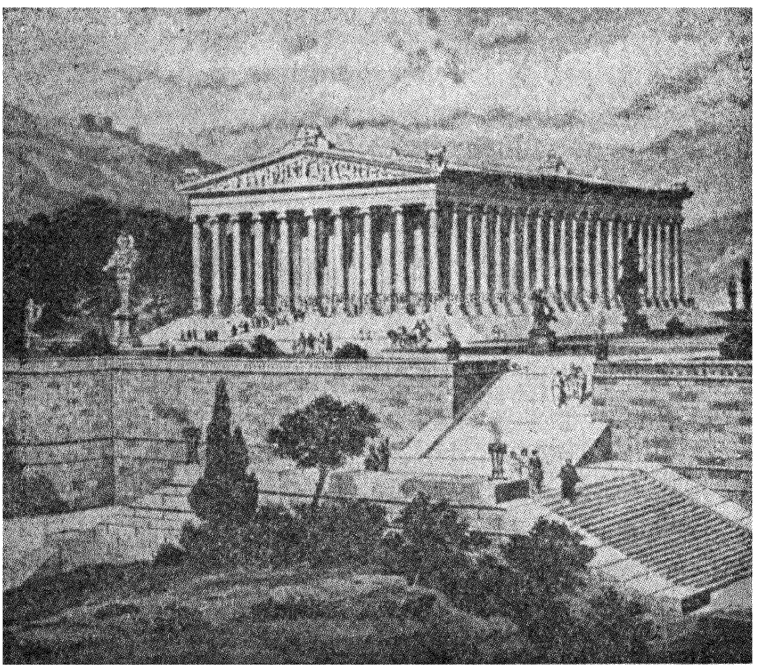
In another inscription we find Oulpian Euodian of Moudiana the priestess of Artemis, herself participating in the celebration of the Mysteries. On different occasions, the high-priestess of Artemis in Ephesus was also, at the same time, the *prytanis* or the mayor of the city.

Picard tells us also that in the careful excavations of the Artemission, a curious ancient statuette of the priestess was found. It represents the priestess supporting on her head a long pole on top of which rests a hawk. The statuette also holds in one hand a mirror,

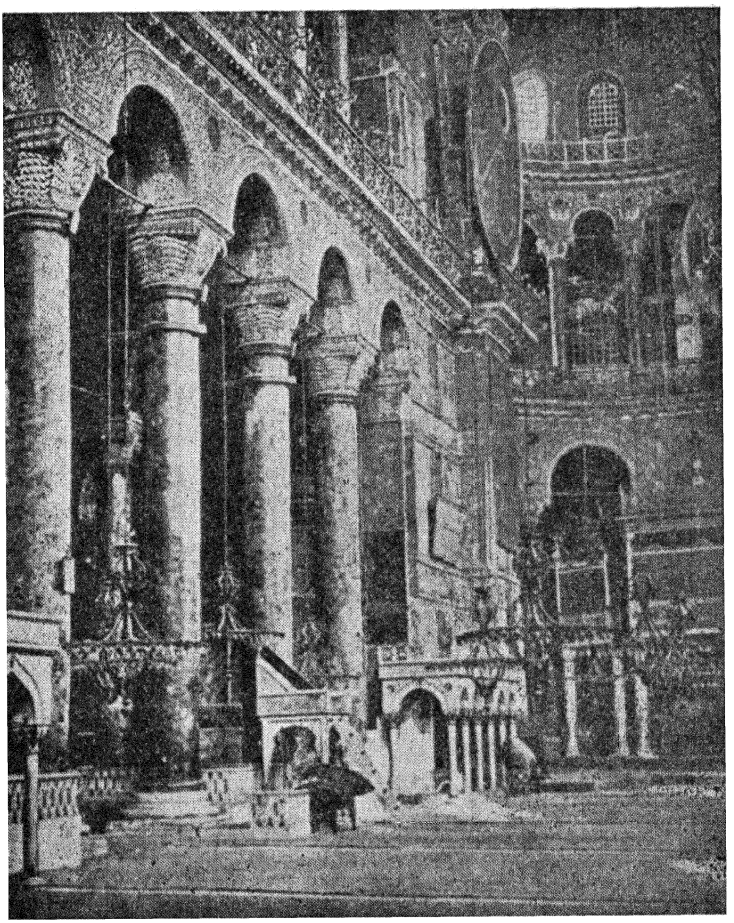
and in the other, a vase of wine (οἰνοχόη). The ancient costume of the Ephesian priestess consists of a long mantle arranged in great simplicity.

The priestesses in Ephesus in the public religious processions sometimes carried the accessories of the attire of Artemis and at other times in the *deipnophories,* the public feasts, they carried the dishes of sacred food.

In inscriptions found in the temple of Artemis in Ephesus we read the following titles with which the goddess Artemis, "the Great Mother of Nature" was addressed and worshipped in her temple throughout the Hellenic world. Δέσποινα, our Lady; Ἄνασσα, Queen; Μεγάλη, Great, Ἁγνή, Pure; Δαιτίς, the Sponsor of the ritualistic banquets, Ἱκεσία, the protectrice of Suppliants; Πρωτόθρονος, she who occupies the first seat; Μεγίστη, the greatest; Κυρία, the ruler; Ἁγιωτάτη, the most holy; Ἐπιφανής, Illustrious; Ἀρχηγέτις, the first Leader; Προκαθηγεμών, who sits in State in the first seat; Ἐπήκοος, the listener; Σώτειρα, The Savior; Πάτριος, The defender of the Country; Πανιώνιος, The Ruler of all Ionia; Ἐπιφανεστάτη, The most Illustrious; Χρυσόθρονος, she who sits on a golden throne; Πολιοῦχος, the protectrice of cities. A comparison of these ancient Greek titles of Artemis, The Great Mother of Nature, and those given to Our Lady the Virgin Mary, the Mother of God, will show the source of importation of these names, and the origin of these time honored ecclesiastical titles in the Christian religion.



THE TEMPLE OF ARTEMIS IN EPHESUS



THE COLUMNS OF THE TEMPLE OF ARTEMIS
IN THE CHURCH OF SAINT SOPHIA

One can also see today, especially in the Roman Catholic Church, wooden, plaster and marble statues of the Virgin Mary, Mother of God, which answer the same purpose as did those originally in the temples of Artemis and Apollo. Exactly the same worship of statues of the same type of goddess Artemis, the Great Mother of Nature, which is the physical manifestation of god, was practiced in her temples by the ancients. And not only this, we know that the immense dome of Saint Sophia in Constantinople rises from the columns of green jasper which originally stood in the temple of Artemis in Ephesus, and were taken down and brought to Constantinople by order of Emperor Justinian, the builder of this great Temple of Christendom.

According to Edwin A. Grosvenor, professor of history at Robert College, Constantinople, in his book, *Constantinople,* "The eight splendid marble columns of serpantine-four on each side of the nave beneath the great arches - (in the church of Saint Sophia) were sent by Constantius, prefect of Ephesus, and were esteemed the most magnificent which had awed the worshipers in Diana's Ephesian Temple". Two pillars in the great church in Piza, Italy, were also transported from Ephesus.

The Administration of the Temples

Under the direction and supervision of the grand dignitaries, the sanctuaries of Ephesus and Clarus

maintained a great number of servants and subordinate assistants in the service of Artemis and Apollo. Under the supervision of the high priest, the Megavyzus and his staff of priests, the numerous clergy of these two temples were formed and functioned. Regarding the duties of all these persons in the service of the temple, regulated and guided by a wise hierarchy, we have very few accounts. However, from inscriptions excavated from the ruins of these two ancient temples, the following classes of clergy with their respective duties are definitely established.

The Κοσμητεῖραι were priestesses whose duty was to attend the vestments of Artemis. They were from the personnel of the sanctuary and were consecrated to this specific work, to watch over, and care for the attire and the ornaments of the goddess.

The Κοσμοφόροι, a special class of priestesses whose duty was to carry on their arms the vestments and the ornaments of Artemis at the sacred processions in which the public had the opportunity to see them exhibited by the priestesses.

The Ναοφόροι were the priests helping to carry the model temples. Among the sacred processions of the Ephesians in the grand ἔξοδοι, the long outdoor religious parades from the temple, a reliquary (ναός), (model temple) was carried where the likeness of the goddess rested. This special brotherhood of priests, the ναοφόροι, was charged with carrying these portable

model-temples of Artemis from the temple to the Theatre and, after the ceremony, back to the temple again in the celebration and procession staged for the occasion.

One is amazed to find that this ancient Greek religious custom, a part of a sacred rite of Artemis and Apollo, celebrated with great pomp in the ancient temples of Greece more than 2,300 years ago, still continues to form part of the grand ἔξοδοι, the long sacred processions, of the Christian Church to the present day, in the celebration of the ἐπιτάφειος, the burial rites of Christ, in the service of Holy Friday, the Resurrection, the Epiphany and others, in which the same ancient objects are still in use. In the *Epitapheios,* a flower decked temple-like model, with the image of the lifeless body of Christ, is carried on the shoulders of the assistants of the priests, in the religious parade outside the church, in view of the faithful, who line the streets to worship and to witness this sacred drama. The Bishop, or other priest with his assistants and with the choir officiate in the ritual while the sacred images and other articles of the church are exposed.

The χρυσοφόροι was the brotherhood of priestcraft in charge with watching the gold and other precious objects belonging to the goddess. Since the temple of Artemis was famous for its wealth, precious gifts and objects of art, the position of this class of priests was

very important. Aristophanes calls the temple of Artemis in Ephesus πάγχρυσος οἶκος, the all golden house. Xenophon of Ephesus informs us that at the end of the fourth century A. D. he saw the wooden statue of the goddess which was covered with gold.

The ὁ τὰ καθάρσια ποιῶν was the class of servants in the temple of keeping the sacred vases, the statuettes of the rites and other ritualistic articles clean and ready for use by the priests when needed.

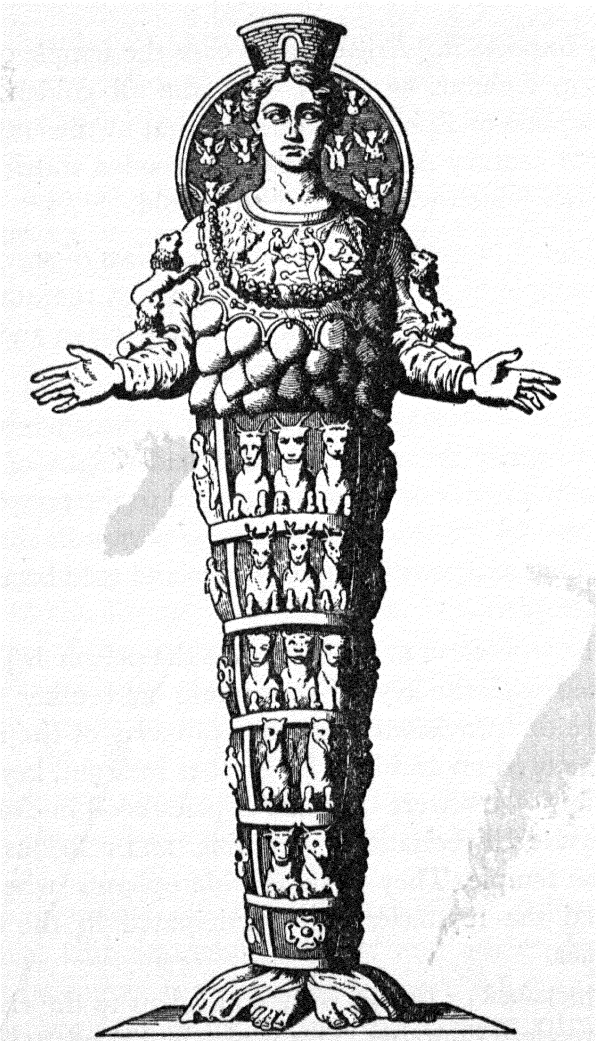
The ζυγοστάτης was the person or persons whose duty was to verify the exact measure and weight of all articles or provisions taken or brought to the temple.

The ὁ ἐπὶ τοῦ ἀργυρώματος was the person in charge of weighing and examining the silver and gold brought to the temple.

The κλειδοφόρος or κλειδοῦχος was the person or persons trusted with the keys of the rooms and other places where the provisions and other property of the temple were stored up and kept safe under lock and key.

The θεολόγοι were the class of priesthood in charge to supervise all recitations, chanting and religious music in the temple. They were the hierophants who interpreted the mysteries and participated in the sacred litanies.

The μολποὶ or ὑμνῳδοὶ were equivalent to the choirs in our modern churches. This is also bodily adopted from the religious worship of these ancient Greek temples of



Diana of Ephesus.

THE GODDESS ARTEMIS OF EPHESUS



One of the ancient Greek religious "exodoi" perpetuated through the centuries. A modern Greek religious procession of the Orthodox Church in the festival of Epiphany in Tarpon Springs, Florida

Artemis and Apollo and transferred to modern Christian religion.

The ἱεροκῆρυξ was the preacher. This special priest was appointed for one year. He recited the litanies and prayers during the sacrifices in the sacred rituals and also was in charge of the ritual for invoking evil or pronouncing a curse. Even this last custom and function of the ancient rituals has been preserved and is acted upon in our Christian churches today by the bishops or the clergy in general, in pronouncing an "anathema" upon an enemy of the Church.

The σπονδοποιὸς was the person or persons in charge of libations and served also in the sacrifices to the gods. This office was for one year.

The ἀκροβάται were a class of priests of the Ephesian Artemis also taking part in the sacrifices. They were dancers "whose ritualistic attitude seems to be to approach the altar of the temple on the tips of their toes", the origin of the modern ballet. A figurine of one of those young priests was found. He is depicted walking on the point of his feet, and holds in his hands a rhyton (a ritualistic vessel), carrying in this way wine to the altar for the libation. These acrobatic dancers performed before the altar during the sacrifice, and probably before the sacred images in the religious processions. In reality this type of dance is very ancient and all the positions and the technique that we have today were copied from those ancient acrobats, per-

forming their ritualistic dances "on the tips of their toes", in the ancient Greek temples. The reader may get more information on this important subject by reading the works of Carlo Blasis, W. O. E. Oesterly, Jane Harrison, Louis Sechan, Lincoln Kirstein and others, in which the story is told in all detail, how our modern ballet dancing was formed by copying the positions, postures, technique, costumes, etc. of ancient figurines, or paintings on ancient vases and other objects of art depicting ancient Greek ritualistic dances.

The σπονδαύλης was the class of specially trained persons who played the flute during the rituals, libations and sacrifices in the temples of Artemis and Apollo in Ephesus and Clarus.

The γραμματεῖς were special scribes from the priesthood brotherhood. Their station was in the χρησμογράφιον, or the building, where the *chresmoi,* or the messages of the god were given in writing to the suppliants. In Clarus these scribes accompanied the prophet-priest and the other priests down to the adytum, where, as we have already seen, the divination was taking place. There they took down in writing the messages of the god as given from the lips of the diviner. These messages were afterwards put to verse by the poet-priests of the temple. The official title of this assistant-priest was «θεσπιῳδός», thespiode, whose duty was to put in verse the divine messages given by the prophet-priest as

taken down in writing by the scribes. The position of the thespiode lasted for life.

The suppliants were in the main temple above, not witnessing the divinatory process, but only hearing the voice of the prophet, perhaps through special pipes or other appropriate acoustic instruments for conveying the sound of the voice, from the adytum below the altar, to the main temple above.

All the details of the divinatory service were taken down by the registrars. These written documents were kept in the archives of the temple and copies were made for the particular *chresmos* or message of every suppliant to take home with him on the payment of a certain fee.

The ὑμνογράφος was the person whose task was to compose and to set to music special hymns in praise of Apollo or Artemis. The ancient custom was that after the divinatory consultation, and many times by the demand of the god himself, the priests and the suppliants held a special ritual of thanksgiving and praise to Apollo for his services and his guidance. This celebration was more magnificent and elaborate in the case of public embassies sent to the temple by states or towns for consultation of the Oracle of the god. It was in celebration of this type that these specially composed hymns were sung by the *molpoi,* the singers of the temple and their choirs.

These choirs were composed of boys, οἱ ἱεροὶ παῖδες, the sacred boys. This information is given us by Aelius Aristides, who states that one morning passing outside the temple of Ephesus, he heard «τοὺς παῖδας ᾄδειν» (the boys singing). The custom of keeping choirs of trained boys in the ancient temples was popular and we find such choirs not only in the temples of Artemis in Ephesus and Apollo in Clarus, but also in Delos, in Mytilene, in Pergamus, Erythrae, Smyrna, Samos, etc. Have we not today in our Christian churches the same custom and practice, using boy choirs as was the practice more than 2,000 years ago in the ancient Greek temples? This is another proof added to the many others, we have previously seen, that the Christian Church introduced the ancient Greek ritual and customs into their worship, changing only the names of the Divinities.

From the above, one can form an idea of the splendor, the power, the wealth, and the magnificent organization of the ancient Greek temples and the tremendous influence that they exerted over the people, not only of the Greek nation, but over the other nations of antiquity as well. This tremendous religious influence of the priesthood was used to keep peace and national unity among the many ancient Greek states and cities with their numerous conflicting political and economic problems.

The Mysteries

Besides the divinatory ceremonies and other religious celebrations, we have proof that initiatory rites, μυστικαὶ τελεταί, were also held in both temples of Artemis and Apollo. Three times the expression «ἐπετέλεσε τὰ μυστήρια», is mentioned. In other inscriptions we read «μυηθέντες ἐνεβάτευσαν», or «μυηθέντες καὶ ἐμβατεύσαντες ἐχρήσαντο». Also «παραλαβὼν τὰ μυστήρια ἐνεβάτευσεν», or simply «ἐμυήθησαν».

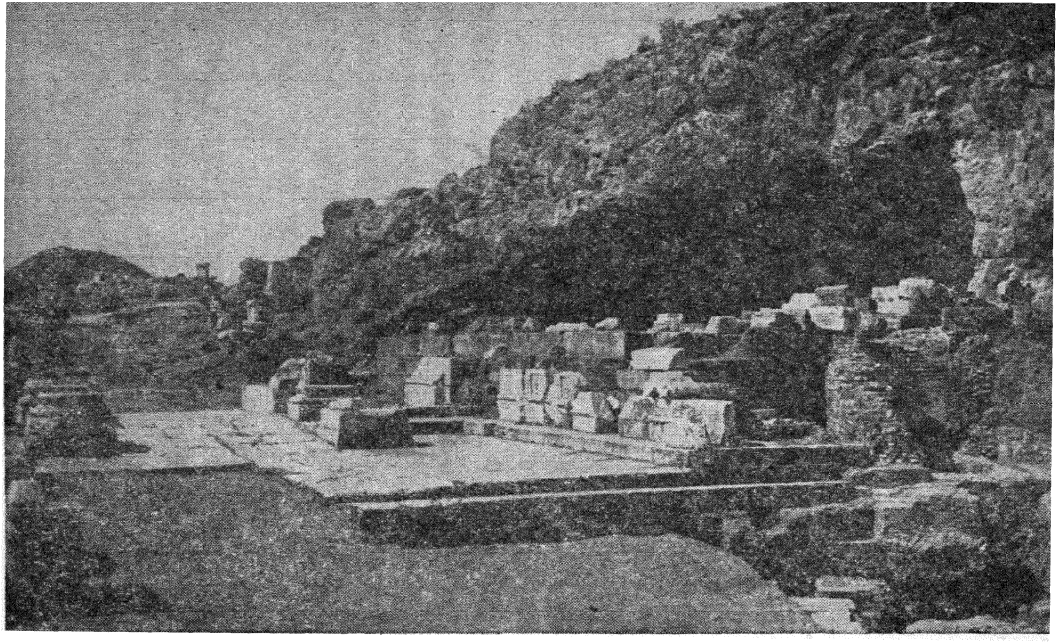
The expressions «ἐπετέλεσε τὰ μυστήρια» and «παραλαβὼν τὰ μυστήρια» mean to be initiated into the mysteries by the hierophant, receiving from him «τὰ ἀπόρρητα» or «ἄρρητα», the secrets which could not be told, in a special ritual similar to those rites held in Eleusis for initiation into the Eleusinian mysteries of Demeter.

The expression «ἐμβατεύειν», is a little confusing. The Greek word means to walk or to tread upon, to introduce into, to come into possession. It seems that in the second step of the initiation, the candidate put his foot on a certain block, symbol of possession or of authority, or even entered the ἄβατον, the holy of the holies in the temple, where only the priests and initiates were allowed to enter, perhaps after another ritual.

We know that, in the Eleusinian Mysteries, as well as those of Cybele-Attis in Phrygia, a part of the initiatory ritual was the κάθαρσις, a sort of baptism with sacred water, and after this purification the initiate was

conducted into the παστός, the bridal chamber, or inner shrine in the temple, where he received from the hierophant, the Initiator «τὰ σημεῖα καὶ σύμβολα», the signs and the symbols of initiation. His entrance into the *pastos,* the bridal chamber, or innermost shrine of the temple was symbolical of the new spiritual life that he was to live henceforth after his initiation into the mysteries.

Besides these privileges and high honors bestowed upon the initiates, they were finally conducted into the adytum under the inner shrine of the temple, where the oracular rituals were taking place. There they received in person in a special rite, the message of the god Apollo in Clarus, or of the goddess Artemis in Ephesus, direct from the lips of the prophet-priest. This high privilege was enjoyed only by the priests and all the initiates into the Mysteries. Thus the new initiate, in this way, for the first time, made use of his high privilege. This is the only interpretation and explanation that we can give of the expression ἐχρήσαντο mentioned above in the inscription found in Ephesus.



THE ENTRANCE TO THE TEMPLE OF DEMETER AND THE CAVE OF PLUTO IN ELEUSIS WHERE THE ELEUSINIAN MYSTERIES WERE CELEBRATED

CHAPTER IV

TRUTH IN DIVINATION

After the above detailed description and historical account of the most celebrated seers of antiquity, the Sibyls, and of the most famous Oracles of the ancient world, we will endeavor in this chapter to give the metaphysical explanation of divination. To find the Cosmic Laws upon which prophecy is founded and to see the real facts back of all oracular services of the prophet-priests in the ancient temples. We will follow this ancient art of divination through the centuries down to our own days and see how this ancient mysterious art of the gods has been preserved for us.

Homer, in his poems, makes the distinction between ἱερεύς, the priest and μάντις, the diviner, the prophet. We must therefore, consider that the deviner, a man or a woman, was a person endowed with special talents or psychic qualities through which, under certain conditions, he could communicate with an invisible entity, the god Apollo, or any other god. In this way, knowledge barred from the finite mental capacity of man concerning future events, or counsel and information on important matters affecting his life, were made available to him by the gods through the medium of the diviner.

At this point the question arises: How was this contact of a mortal on the physical plane of existence with the invisible realm of nature and with its inhabitants made possible? The cosmic planes and the cosmic laws were the same then as they are today. Therefore, what happens today in this field of psychic phenomena happened then with the Sibyls and the diviners of the Oracles of antiquity and vice versa.

FIRST: We know that psychic visions are obtained today thru the use of certain drugs. This form of contact with the astral plane of nature is one of the lowest types of spirit communication and is very detrimental to health and spiritual growth of the person who in his ignorance resorts to such practices. These same practices were also known in ancient times and were used by many as they are used today.

SECOND: Another popular method, today, in spirit communication, is that of mediumship with its different types, mental, direct voice, trumpet, psychometry, automatic writing, clairvoyance, clairaudience, materialization and self-hypnosis or trance. In this last instance a discarnate entity takes possession of the medium and uses his vocal mechanism and thus speaks through him or through her. Under this method of mediumship the discarnate entity, being on a higher plane of existence with a larger horizon of vision, is able to read the aura of persons, their thoughts, thought

forms on the astral plane, and the Akashic records. Thus the entity is in a position to know more and to form an opinion of events about to manifest on the physical plane, or to foretell future events.

The same process was followed by the ancient diviners. This can be seen in the meaning of the words used by the ancient Greeks for divination, μαντεῖον, μαντεύω and μάντις. These words as we explained in a previous chapter come from the ancient Greek root words, μαν, μα, μάω and μένος, which signify impulse, force, paroxysm, an unnatural condition of the individual concerned, which is under the influence and control of a psychic force, an invisible entity, of a god. This procedure and method of communication with the spirit world was then, as it is today, the most popular. These were the same psychic means used by mediums today.

THIRD: The procedure of Theurgy. This is the only perfect and positive way of divination known to man and is practiced by the very few, the most advanced souls of the human race. This method requires a very high development of the individual and of its vehicles, physical, etheric, emotional and mental, their harmonious functioning, their control by the soul, under a great desire and directed by an indomitable will. It requires the development of certain psychic centers and the technique by which this contact with the astral plane can be made. In this class, we have the masters, the adepts and the occultists, who through a pure and harmonious life and a long period of special training,

have acquired this rare privilege of positive clairvoyance, clairaudience, and the ability to function on the astral plane at will. They use these psychic faculties only in special cases, not for curiosity, nor for money, nor for fame, nor selfishly, but only where necessity warrants it for the good of their fellowmen. Through this last method of divination, all the great works of mankind on religion, philosophy and prophecy were written.

Karma, the Law of Adjustment

We all know that God, the Macrocosm, and man, the microcosm are formed of four physical planes or bodies; the physical, the etheric, the emotional and the mental. The spirit of God and the soul of man manifest through these material planes in creation and in the successive lives of man in the Cosmos. Before an act takes place on the physical plane, man must first think, or form the mental picture of what he is going to do, then desire it, and finally express it in action. The performance of the physical act will bring back a corresponding reaction to his soul through the same physical channels or bodies used in the first half of the cycle, etheric, desire and mental. Thus, the cycle of action and of reaction, according to the Cosmic law of Cycles, is completed. (*See chapter* VII *of our book,* Life's Riddle Solved).

All our actions must proceed according to this law of Cycles. In this way, our four bodies, physical, etheric,

emotional and mental, are being accordingly conditioned by our daily actions, desires, emotions and thoughts. This process changes the rate of vibration of our bodies harmoniously or inharmoniously, in tune with the universe or against its harmony, in tune with the spiritual human pattern in relation to the Divine prototype of our solar evolution or against it. These vibratory vortices thus created by us in our bodies, form the cause of future corresponding reverse action. This must take place either in our present or our future lives in order to bring the vibrations of these bodies back to harmony, or to higher stages of progress as a means for greater expansion in our soul's consciousness. This natural necessity in man for cosmic adjustment sets into operation and constitutes the Cosmic Law of Karma, or the law of retribution.

WHY FUTURE EVENTS CAN BE FORETOLD

As we have seen above, every action of men, animals, plants and the forces of Nature register on Akasha, the reflecting ether of nature. This constitutes the so-called Akashic records. Every cause has its corresponding effect which is also based upon the Law of Cycles, one of the fundamental laws of nature. If a person is able to contact these Akashic records of nature and to read and interpret them correctly, then he can calculate with considerable accuracy certain events which are bound to result as the effects of these

recorded preexisting causes, and when they will manifest on the physical plane. That person can then foretell the future as far as these events are concerned. Thus, the present is the manifestation and effect of the past, just as the present is the cause of that which will take place in the future. In this way, the harmony and evolution of all beings are guided and controlled by God through his just and wise laws in the Cosmos.

One must realize that everything that exists in the Universe presupposes its cause of existence. The effect corresponds always to its cause, and the cause always brings into being a similar and analogous effect. Upon this fundamental and immutable law of the Cosmos the evolution and maintenance of the Universe are based.

There exists a harmonious and unbroken sequence of all things, past, present and future. Thus, the present is the result of and the sequence of the past, as the future will be the exact and just result and sequence of the past and of the present.

Nothing takes place in Nature by chance. In reality, there is no such a thing as chance possible in Nature, in God's Universe. Blind chance presupposes the existence of chaos, of a world without system, harmony, mathematical precision, balancing of Nature's forces and wisdom in the great work of God. Above all, it presupposes the lack of justice, of harmony, and of beauty. Such a condition is illogical and as such, impossible. Such a condition does not exist anywhere in

the Universe, but, instead, the exact opposite prevails, namely, system, order, harmony, and Truth.

The entire Universe is a living entity, feeling, breathing, ever evolving, always conscious of itself. All human beings, everything that is, are sustained and maintained in the Divine substance of the Universe, and from the vitality, the life and the consciousness of which they partake, hold, and assimilate on the various cosmic planes, each according to its own degree of development. "For in Him we live and move and have our being." Acts 17:28.



CONSTANTINE THE GREAT

CHAPTER V.

METHODS OF DIVINATION EXPLAINED

In this chapter we will explain how divination was used by the Sibyls and by the seers in the ancient Oracles described in the previous chapters of this book.

(1) SIBYLS

These venerated ancient prophetesses left written records concerning events to come, which events came to pass. They enjoyed the highest reputation and commanded the deepest respect of the ancient world. The Sibyls were the priestesses or oracles of Apollo, the god of light and under his sacred protection. These maidens, or elderly women were highly religious, refined and supersensitive. It seems that they came from certain families known as adepts in mediumship. Through special training, as is done today with all mediums, they became proficient in contacting the invisible realms of nature, thus communicating with a certain spiritual entity, the god Apollo, who spoke through them giving out his answer, or message to the suppliants.

The Sibyls might also see prophetic symbolic visions, which they put in writing on leaves or scrolls, which

became the famous Sibylline books, so highly esteemed and depended on in ancient times. The interpretation of those prophetic Sibylline verses depended of course upon the ability and intuitional powers of the temple priests who were in charge of them.

As we have today the prophecies of the Old Testament and the Apocalypse of St. John, in ancient times the people had the prophetic verses of the Sibyls for guidance.

From various written accounts still extant, it is seen that the Sibyls were trance mediums, through whom the spiritual entity, the god, or as we say today the control, or the guide, spoke.

Virgil's Account

Maro Publius Virgilius, the celebrated Latin poet (70-19 B. C.), in book VI of his Aeneid, gives us an excellent description of the method of divination used by Deiphobe, the Sibyl of Cumae, on the occasion of the visit of Aeneas, the Trojan hero, founder of the town of Lavinium in Latium, and the father of the Roman race. Aeneas applied to her oracular shrine for divine guidance, in his plans for colonization of the new country, where he came with his companions. In the following lines of Virgil one can see the trance condition and the way through which this Cumaean Sibyl gave the message of the god Apollo to the suppliant Aeneas.

"But now came Achates from his errand, and with him the priestess of Phoebus and Trivia, (Diana, the spotless virgin and sister of Apollo) Deiphobe, daughter of Glaucus, who thus bespeaks the king: 'Not sights like these does this hour demand! Now it were better to sacrifice several bullocks from the unbroken herd, and as many ewes fitly chosen.' Having thus addressed Aeneas—and not slow are they to do her sacred bidding —the priestess calls the Teucrians into the lofty fane.

"The huge side of the Euboean rock is hewn into a cavern, whither lead a hundred wide mouths, a hundred gateways, whence rush as many voices, the answers of the Sibyl.* They had come to the threshold, when the maiden cried: 'Tis time to ask the oracles, the god, lo! the god!' As thus she spoke before the doors, suddenly nor countenance nor color was the same, nor stayed her tresses braided; but her bosom heaves, her heart swells with wild frenzy, and she is taller to behold, nor has her voice a mortal ring, since now she feels the nearer breath of deity. 'Art thou slow to vow and to pray?' She cries. 'Art slow, Trojan Aeneas? For till then the mighty mouths of the awe-struck house will not gape open.' So she spoke and was mute. A chill shudder ran through the Teucrians' sturdy frames, and their king pours forth prayers from inmost heart. * * *

*The volcanic hills of Cumae are pierced by many grottoes. One of these, the antrum of the Sibyl, could be approached through the temple of Apollo.

"And then, most holy prophetess, who foreknowest the future, grant—I ask no real boon unpledged by my fate—that the Teucrians may rest in Latium with the wandering gods and storm-tossed powers of Troy. Then to Phoebus and Trivia will I set up a temple of solid marble and festal days in Phoebus' name.* For thee also a stately shrine awaits in our realm;** for here will I place thy oracle and mystic utterances, told to my people, and ordain chosen men, Oh, gracious one. Only trust not thy verses to leaves, lest they fly in disorder, the sport of rushing winds; chant then thyself, I pray.

"But the prophetess not yet brooking the sway of Phoebus, storms wildly within the cavern, if so she may shake the mighty god from off her breast. So much the more he tires her raving mouth, tames her wild heart, and moulds her by constraint. And now the hundred mighty mouths of the house have opened of their own will, and bring through the air the seer's reply. * * *

"In such words the Cumaean Sibyl chants from the shrine her dread enigmas and echoes from the cavern, wrapping truth in darkness. So does Apollo shake the reins as she rages, and ply the spur beneath her heart.

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*A reference both to the temple of Apollo dedicated on the Palatine in 28 B.C., and to the games of Apollo instituted in 212 B.C.

**The poet here refers to the secret place for the Sibylline books which were deposited under the statue of Apollo in the temple of the Palatine.

Soon as the frenzy ceases and the raving lips are hushed, Aeneas the hero begins: 'For me no form of toils arises, O! maiden'. * * * Thus spoke the aged priestess of Phoebus."

From the above account of Virgil, one can see the trance mediumship origin and type of divination of the Sibylline Oracles of antiquity. The same technique and the same procedure are used today by our highly evolved and trained mediums.

(2) THE ORACLE OF ZEUS AT DODONA

It is probable, from the description given to us by the ancient writers, that this is the exoteric story of this Oracle. This is the myth which was given to the people of those days, because they were not yet able to understand the real inner working of the oracle and therefore, the truth had to be conveyed to them in a fantastic, exciting and supernatural form of story. Thus tradition preserved this myth to us according to which the priestess interpreted the oracle of the god in the sighing of the wind through the branches of the trees, by the way of the flight of the sacred dove and her alighting on the branches of the sacred oak-trees of the grove surrounding the temple, and through the sounding of the brass basin.

However, during the ages, this oracle underwent many changes in the manner of its divination, depend-

ing upon the mental and spiritual development of the priests of this temple. It seems that at certain periods of time, the priests really based their oracular method on interpreting the signs of the flight of the birds, giving them a mysterious origin for the mystification of their suppliants through whose gifts and dedications the temple, with its priests, was maintained.

(3) The Oracle of Zeus Ammon

The same explanation can be given regarding the Oracle of the Egyptian god Zeus Ammon, situated in the Lybian desert in Egypt.

(4) The Oracle of Apollo in Delphi

In the drama Eumenides of Aeschylus, we learn that the Pythia in Delphi was a clairsentient and clairvoyant medium, at least in the time of Aeschylus, who must have witnessed several oracular rites in this most famous shrine of antiquity. He also gives us the information that the entrance to the main temple was determined by lot in order to avoid disputes as to the seat or place to be occupied by the audience. We also learn that the suppliants, who came to consult the oracle, occupied certain places or seats in the inner temple. In the ritual that took place, the Pythia gave the message of the god Apollo to them, not going into a trance, but receiving mentally the answers of Phoebus and seeing allegorical visions on the astral plane, of the events to

come, or of the advice needed by them. These symbolical visions she related to the suppliants and to the priests around her, before the altar in the inner temple, while the audience in the main temple were listening and witnessing the procedure of the divinatory rites.

We are of the opinion that the ritual was long, similar to the one that is celebrated today in our Christian churches, with hymns and the rest of the act of the religious service to Divinity, in which the giving of the messages by the Pythia to the suppliants formed a part of the whole temple ritual. This opinion can be verified by Aeschylus in his verses in Eumenides. The Pythones after having entered into the inner temple and staying there for awhile, returned terror-stricken to the audience.

"Horrible! Horrors to relate, horrors for my eyes to behold, have sent me back from the house of Loxias; so that I have no strength left in me nor can I go upright. I creep with the aid of my hands, not with any nimbleness of limb, for an aged woman, overcome with fright, is a thing of naught—nay rather, she is but as a child. I was on my way to the inner shrine, enriched with many a wreath, when on the center stone, * I beheld a man defiled before Heaven, occupying the seat of suppliants. His hands were dripping gore; he held a sword just drawn and a lofty olive branch reverently crowned

*Omphalos, navel, was the name given by the Delphians to the white stone (in Aeschylus' time, placed in the innermost sanctuary of Apollo), which they regarded as marking the exact center of the earth.

with a tuft of wool exceeding large, white was the fleece, for as to this I can speak clearly.

"Before this man there sat asleep on thrones a wondrous throng of women. No! women they were surely not, Gorgons, I rather call them. Nor yet can I liken them to forms of Gorgons either. Once ere this I saw some pictured creatures (the Harpies) carrying off the feast of Phineus. * They are wingless, black and altogether detestable. Their snorting nostrils blow forth fearsome blasts, and from their eyes oozed a loathsome rheum. Their garb, too, was such as is unfit to bring before the statutes of the gods, or into the abodes of men. The tribe which owns this company I have never seen, nor I do know what region boasts rearing unscathed this brood and does not repent its pains. But for the outcome, let that be now the care of the lord of this house, even Loxias himself, the puisant, for he is a revealer of healing remedies, a reader of portents, and for others he purgeth their habitations." This was the vision of Pythia.

After the speech of Apollo to Orestes and his advice to him as to how to purify himself from the crime of

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*Phineus was a son of Agenor gifted with prophetic powers and reigned in Salmydessus, on the coast of Thrace. On account of a slander of his second wife Idaea, he deprived his two sons, Plexippus and Pandion, of sight and imprisoned them. The gods punished him with blindness and sent the Harpies to torment him. These hideous monsters came flying the instant food was set before him, carried off the greater portion of it, and so defiled what they left that no mortal could endure to eat it.

killing his mother Clytemnestra, Aeschylus puts in the mouth of Orestes the following verses.

"Lord Apollo, thou knowest not to be unrighteous, and, since thou knowest, learn also not to be unheedful. For thy power of doing good hath ample warranty."

From the above account given us by Aeschylus, it seems that the suppliants had the right to answer the god Apollo's message, to come to a direct contact with the speaking entity through the Pythia. This prayer, praise, or supplication on the part of the suppliant in such a religious atmosphere in the inner temple, before the altar, the images, the statues and the other symbols of the gods, and before the Pythia and the priests, put him in a religious fervor, ecstasy, and deep emotional condition. His faith toward God was established, as all Christians would say today. His complete faith in God was very essential for the oracular work in the temple. Also the religious emotional state of the audience contributed greatly to the mysteries of the ancient temples. All those who are familiar with occult rituals and magical operations will understand why this conditioning of the audience and of the whole atmosphere of the temple thus affected, was of the utmost importance for the successful operation of the oracular work of the Pythia and of the priests, in those ancient rituals, for the guidance and for the spiritual healing of the people.

From the answer given by Apollo to Orestes, the suppliant, through the Pythia, everyone who is familiar with modern mediumship seances, will easily recognize in the following verses of Aeschylus, that the same modern method of divination was practised in Delphi then, at least in the time of Aeschylus, that great Athenian dramatist, as portrayed in his Eunenides.

Thus spoke Apollo to Orestes through the Pythia: "Remember, let not fear overmaster thy soul. And do thou, Hermes, my very own brother and blood of my sire, keep watch over him. True to thy name, be thou his conductor,* as a shepherd guiding this my suppliant—of a truth Zeus holdeth in reverence this revered right of outcasts—speed forth to men with prospering guidance."

The oracular rites during which the Pythia contacted Apollo in a trance state were held in the Adytum, under the inner temple, in the same manner as the rites of Apollo in Clarus, in Ionia. However, in some period in the long history of the Delphic Oracle, this oracular ceremony was held in the inner temple, in front of the altar, below the serpentine tripod, on which the Pythia sat and placed herself under trance for her work.

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*Hermes is the guide of the living on their journeys, as he is also the conductor of the souls of the dead to the nether world.

THERE WAS NO CHASM

According to all historical accounts, this tripod was supposed to rest over a certain chasm in the ground from which fumes issued, which put the priestess into an ecstatic frenzy, in which condition she uttered the *chresmoi,* or the messages of the god Apollo.

From archaeological excavations, made in Delphi by the French expedition in 1892, we know that no trace has been found of any such chasm, gap, or fissure in the floor of the temple, from which the traditional oracular fumes which induced the physiological and psychological condition of the Pythia were supposed to emanate. The explanation of this seeming contradiction, between ancient historians and the findings of modern archaeologists, is that the Pythia was trained to put herself into a hypnotic trance. This condition of self hypnosis was facilitated by the drinking of pure cold water, the sacred water from the fountain Cassotis in the temple, by the chewing of leaves of the sacred laurel trees from the grove of the temple, and by the inhaling of the fumes of special aromatic plants, herbs, or leaves (the oracular fumes from the fissure in the floor of the temple). In this condition it was easier for the Pythia to make the contact with the spiritual entity that con-

trolled her mental faculties and vocal mechanism and spoke through her. The reader may compare the use of incense not only in Christian churches of today but also in the ancient Jewish religious rites, and in the rituals of all the other great religions of the world. Therefore, it seems that the priests burned the leaves of laurel tree and other aromatic herbs or substances in some other compartment, or in the cellar of the temple, and these fumes or incense were conveyed by special pipes under the golden tripod on which the Pythia was seated. Thus, she was able to inhale those oracular, trance-inducing fumes. This procedure at the same time, produced a mysterious and awe-inspiring impression in the minds and emotions of the audience and prepared them psychologically for the occasion of divination. Incense has a peculiar mystic power to condition the etheric body of man and thus to fascilitate the communion of the spiritual with the physical realms of Nature, or the possession of the medium by the entity. All those who are familiar with similar methods of divination by modern trance mediums, who place themselves in a trance state and let an outside spirit entity get possession of them and speak through them, might have observed that smoking of cigarettes or the use of incense and the drinking of pure cold water by the medium are of great importance, before and during the seance for contact with the entity, the control or the guide.

THE INFALLIBILITY OF THE ORACLE

The Cosmic Law is that all things change continuously according to the changes that take place in the inner cosmic planes, and in the corresponding planes of man and in man's consciousness. Events of national and of race import change very slowly according to certain cyclic laws. The future of these events can be predicted with more or less certainty. However, future events of individuals, or of small groups of people depend upon the mental and emotional changes of these individuals or groups. In this case divination is uncertain, being dependent on future unforseen inner conditions. The Delphic priests knew this law and this truth. Because they had to keep the prestige and the influence of the Oracle *infallible* before the ignorant masses, they formulated the *chresmoi,* the oracles, the messages of the god in verses of double meaning, in order to protect and to keep the fame of the god against the possible change of future events, over which no one has control, except the individual himself. This method of the priests brought the surname *Loxias* (Ambiguous) to the god Apollo by the ancients.

There are many well trained oracles or mediums, all over the world today, who use precisely the above procedure and technique in giving out messages to persons who come to consult them in their private or public meetings.

In the Collier's Magazine of October 26, 1946, an interesting story was published by Freling Foster regarding the practice in India at the present time of Oracles or mediums, of persons who have trained themselves to go into a trance state and who allow a discarnate entity to get possession of their body and to talk through them about future events and give messages to all those who come to them for this purpose.

"One of the queerest professions today is that of the Sungmas, the oracles of the Lamaist Church of Tibet. Each man professes to be the living abode of a particular spirit that, when he calls upon it, uses him as its medium to foretell future events or to bestow blessings. As proof that the spirit has taken over the control of his body, the Sungma passes into a trance and sways, jerks, dances, groans and foams at the mouth for half an hour. Every few minutes, however, he interrupts his maniacal antics to answer questions and allow worshipers to touch him, which is the purpose of his performance the price of which is based on the importance of the spirit."*

The above authentic story of the existence of modern oracles in India, proves our statement in the beginning of this book that in ancient times divination was practiced all over the world in all civilizations. The methods used corresponded with the development and

*By permission of Collier's Magazine.

the customs of the inhabitants of each country. The present day oracles in India is the continuation of the same divinatory practices of old of its people and their religion.

(4) THE ORACLES OF CLARUS AND EPHESUS

The Oracles of Apollo in Clarus and of Artemis in Ephesus functioned on the same principles and used the same methods of divination as those of the Delphic Oracle.

(5) THE ORACLE OF TROPHONIUS

Referring to the information previously given concerning this Oracle, it is probable that the suppliants were given some drug in the form of a liquid, which produced dreams and visions. According to Pausanias the suppliants drank first of the water from the fountain of *Lethe* (Forgetfulness). By losing consciousness of the physical and of the objective world, the person forgot all his troubles. Then, coming out of this abnormal condition, and drinking of the water from the fountain of *Mnemosyne* (Remembrance) he recalled the experiences of his former state. These experiences he related to the priests in the temple, who arranged to give an answer and an interpretation suitable to the occasion and satisfy at the same time the customer, the suppliant

of the god in his oracle. May we venture to state that this procedure compares somewhat with what is known today as psychoanalysis?

(6) The Oracle of Aesculapius

In this particular Oracle, all cures were effected through a physical, emotional and mental purification, diet, hydrotherapy, massage, chiropractic adjustments, magnetic healing, autosuggestion, heliotherapy, color-therapy and music-therapy. Besides these methods they used to bring certain patients into the temple and leave them there to sleep for the night. This procedure was called ἐγκοίμησις. It was during the sleep of the patients in the temple that the priest-physicians gave their suggestions, or placed them under a hypnotic state and asked the soul concerning the cause of the ailment as well as the means for its cure.

In the last couple of years a new method made its appearance among the most progressive physicians of the medical profession, that of "psychosomatic medicine." From the explanation and information given in this book regarding the Oracle of Aesculapius, the reader can readily see that psychosomatic medicine is nothing new. It was successfully practiced by the ancient priest-physicians in the temples and medical clinics of Aesculapius throughout the ancient world.

In the oracle of Trophonius, the priests used a certain potion from a drug plant (the water of forgetfulness). This drug when taken by the patient made him lose consciousness of the objective world. In that state his emotional stress was calmed and the priests were thus able to operate, under their particular method, on his emotional complexes which tormented him and by releasing them, they brought a relief and a cure to the patient.

Our modern psychiatrists use also a drug, that of sodium pentothal, which brings about a mild narcosis of the senses of the patient. This drug is injected into the arm vein of the patient producing his "twilight sleep." In the further state of "narcosynthesis," the patient is enabled, under the assistance through the questioning of the psychiatrist, to gain directly an insight into his own condition and give the exact cause of his trouble. The same condition is induced today also through the use of hypnotism. The later method is safer since it does not require the use of harmful drugs. This method of hypnotism was used by the pliest-physicians in the temples of Aesculapius during the "enkoimesis" of the patient in the temple. In this hypnotic state of the patient the Asklepiadai were able to get in contact with the subconscious mind and the soul of the subject and thus assist the patient to have an insight of himself and of his condition, its causes and prescribe at the same time the remedy to same.

We firmly believe that if our modern psychiatrists familiarize themselves with this branch of philosophy, method of therapeutics, and the practices used in the ancient Greek temples by those venerable priest-physicians, they will be able to make a real progress toward this important branch of medicine, aided by the vast resources and advantages of modern science for the benefit of mankind.

The greatest temple in honor of Aesculapius, the god of medicine, was built in Epidaurus. This was the world's first hospital and medical college. The great amphitheater in which the Asklepiadae, those famous priest-physicians of the ancient world lectured, remains the most perfect of the ancient Greek amphitheaters in existence today. Its rows of tiered seats after more than two milleniums remain practically intact.

(7) The Oracle of the Egyptian Apis

It is probable that in this Oracle the talented priests observed the reaction created in the sacred bull by the approach of the suppliant. If he were self-composed, with strong will power and a calm and positive mind, he would influence and dominate, not only a bull, or any other animal, but also a human being. Such a self-composed, positive, strong-willed person is always the master of all circumstances in his life. He is successful in his undertakings. The presence of a man with such

an impressive personality influenced the sacred bull and made him accept food from the hand of this suppliant. This was considered a favorable sign from the god. The contrary took place when a timid, weak or negative person approached and offered to feed the sacred bull. This psychological and other knowledge of the priests over the ignorant masses kept them in the esteem and reverence of the people, giving the priests, at the same time, a lucrative and honorable position.

Besides the above Oracles which were the most important and the most famous in antiquity, there were many others of lesser importance all over Greece, among which we mention the following. The Oracle of Delios Apollo in the island of Delos. The Oracle of Amphiaraus at Thebes in Boeotia and at Oropus in Attica. The Oracle of Dionysos at Amphicaea; of the god Sacrificial Apollo at Thebes in Boeotia; of the Olympian Zeus at Isminium in Olympia. The Oracle of Hermes at Farae in Achaia. The Oracle of Demeter in Patras. The Oracle of the priesthood family of Brancidae at Dydimi, near Miletus in Asia Minor, dedicated to Apollo and many others.

The man who knows more than I do is my father. He who knows less, is my son, and the man who knows as much as I know, is my brother.

—*Pythagoras*

* * *

Nothing is hopeless, we must hope for everything.

—*Euripides*

* * *

Modesty is the citadel of beauty and virtue.

—*Demades*

* * *

Virtue, the noblest object to be sought in life.

—*Aristotle*

* * *

By learning to obey you will learn to govern.

—*Solon*

* * *

The education of the young is the proper basis of every state.

—*Diogenes*

* * *

Never hope to do a shameful action and escape detection; for if you deceive other men, your own conscience will still accuse you.

—*Isocrates*

CHAPTER VI

The Important Work of the Oracles

In ancient times the priests of the Oracles knew the psychology of their people. At the same time through the various suppliants and state officials, who came to consult the Oracle from all over the ancient known world, the priests gathered all available information and were thus in a position to know the political, social, religious and economic conditions all over Greece as well as in foreign countries. Thus they used all this secret knowledge to keep the balance and to manipulate conditions as best they could in order to keep harmony and peace in the ancient world.

The priesthood in the temples was the possessor of great scientific and occult knowledge. They knew well how to handle the crowd, which, then as now, preferred to be fooled, scared and flattered. The statement made by Barnum, "the people love to be humbugged", applied then as it does today. The priests therefore, gave the people just what they wanted. Does not the same thing happen today? Have not the rules and dogmas of our religion been formulated upon the same psychological law? For instance, if the Church were to tell the people that to eat too much meat is unhealthy and the cause of many bodily diseases, no one would pay

attention, because of people's ignorance of the dietary and biological laws governing the human body. Therefore, the Church established in many instances the "dogma of sin," and its corresponding punishments. After death, a fiery devil with long horns and a speared tail would get the sinner and punish him with his pitch fork in hell through eternity if he should eat meat during certain fasting periods. This fear, instilled in the hearts of the weak and ignorant, has brought certain good results. For the same reason all lenten periods and the long list of various sins and their corresponding punishments in hell after death have been astutely established by the Church. For reasons of health, Moses also, and later Mohammed, forbade their people the use of pork and of liquor in their respective religions. Due to the unfavorable climatic conditions of those countries, for man to eat pork and to drink liquor was injurious and dangerous to his health.

This condition of things and this control of the ignorant masses were made possible, in those days, because there were no printed books. In this way, the knowledge was kept the exclusive privilege and property of only the very few who used it to control and direct the masses and to rule over them. The invention of printing has been the means of spreading knowledge throughout the world, thus breaking down the autocratic power of priesthood.

However, scientific knowledge in the hands of immoral, unethical and selfish persons is very dangerous. It transforms men into lustful, greedy animals in human form. It spreads misery, dissatisfaction, hatred and wars among humanity. It is not always mere knowledge that brings enlightenment and happiness to the human heart and to humanity, but the good and wise use of knowledge. Today knowledge has been spread throughout the world more abundantly and more freely than in any time in human history. Can we say that all this vast knowledge is wisely and well used today? The present chaotic situation, after winning the greatest war in the history of the world, the economic conditions, the dissensions, prejudices, hatreds, strikes, the international distrust and rivalries and the secret scientific research and preparation "in case that" answer my question.

OUR LESSONS FROM THE ANCIENT ORACLES

The ancient Sibyls, the Oracles, the Temples and the Mysteries in antiquity had as their purpose the withholding of knowledge from the public, and imparting it only to the very few, who were ready to receive it. By keeping the masses in blissful ignorance, the priests directed and ruled them for their safety, protection and well-being.

Today, knowledge has become the property of the uncontrolled masses, who know no moral law, who

assume no responsibility for their actions toward society and their fellow men. Because of this policy, there are but two ways left open to the world. The first; people must change their present abuse of the sacred knowledge placed in their hands, and begin to use it constructively and wisely for the peace, satisfaction, harmony and well-being of all. The second; they will experience a world-wide conflagration greater than the one that has just ended, and a catastrophe which will wipe from the face of the earth this present so-called civilization, and the perpetrators of all the terrible crimes, atrocities and injustices committed today against the weak and innocent. But the tragedy of it is that the good and innocent will perish too. This is the fate of present-day humanity unless people learn to observe the Cosmic law which was expressed once more in the immortal admonition of the Master Jesus, "Do unto others as ye would that they should do unto you."

Thales, philosopher of Miletus, one of the Seven Wise men of Greece, 640-546 B. C. also stated exactly the admonition of Jesus, "Love thy neighbor".

Ancient versus Modern Divination

From the above account of divination, one can clearly see that the same methods that were used in ancient times by the Oracles, are used also today by the most advanced of our mediums. In ancient times, the

discarnate entity, who spoke through the priestess, was called the god Apollo, or the goddess Artemis, or any other of the gods, or heroes. Today these discarnate entities are called spirit controls or guides. In ancient times divination was organized into a scientific system or religious body under the control of a responsible and trained priesthood. Divination today is a far cry from this ancient state of methodical development, unity, discipline and public authority as a religious and social necessity.

In ancient times, the priests discouraged divination by their demands for rich gifts by the consultant upon his arrival at the temple. Moreover, the great distances and primitive means of communication added to the restriction of consulting the Oracles on trivial and unimportant matters or merely for curiosity, as happens today. Thus, in antiquity, only the States, the communities, the cities, or persons of means and of social position could afford to send deputies to consult the gods, at least, as far as the leading Oracles were concerned, and this consultation took place only on very important occasions.

This wise policy of the temples made people depend rather on their own judgment and resources than on outside advice, contrary to that which takes place today, when the modern spiritualist centers and churches are crowded by persons of both sexes seeking advice upon the most trivial problems of their life, or for the

sake of curiosity, or for mental and emotional entertainment.

The priests demanded that rich gifts be brought to the god by the suppliants, in order to arouse their faith, to condition their emotional, mental and spiritual natures, for a better and a more efficacious communication and rapport with the spiritual entity and the invisible forces of Nature. This was also the reason for the many cures, mostly by faith, besides other methods used by the priests in the temples and the Oracles of Aesculapius, those celebrated religio-medico-physiotherapeutic institutions of antiquity.

The Art of Divination Explained

In the Universe there are but two things which any one may observe, matter and motion. The latter is the phenomenon of an invisible force working through matter. This universal, intelligent power which is the cause of all physical phenomena, we call Spirit, or God. The distance between these two opposites is tremendous. What substance, then, is between these two, Spirit and Matter? Since as we all know that Nature abhors a vacuum, all space must necessarily be filled by a material substance of infinite gradation, between coarse visible matter and the invisible force of Spirit.

It cannot be otherwise. The vast space between these two opposites is filled with the three other finer physical substances in nature, the etheric, the emotional and the mental. The Spirit of God manifests through the corresponding mental, emotional, etheric and physical planes in nature. In the same way the human soul, a spark of divinity repeats this manifestation through its mental, emotional, etheric and physical bodies.

As there are human beings, animals and plants on the physical plane of nature, one may come to the logical conclusion that there must also be human souls, discarnate entities and other beings on the astral and mental planes. And we know that there are such entities. Man is a soul clothed in four material bodies, mental emotional, etheric and physical. At the phenomenon of so-called death, the soul of man remains the same minus the gross physical body which it has discarded.

We know that the soul of man lives for a time on the astral plane.* The soul, deprived of its physical body, is invisible to us on the physical plane. In the same logical way, our physical bodies and surrounding objects are invisible to the discarnate soul, which is on a different physical plane. The soul can see only our astral and mental bodies and thus is able to read our emotions and thoughts as if they were an open book.

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*For more detailed information on this important subject see Chapter X of our book, *Life's Riddle Solved.*

On these invisible planes of nature there are many entities besides the souls of men. A discarnate entity on the astral plane is much freer than we are on the physical plane and it has a larger vista. It is the same as if on earth there were two men, one in a valley and another on the top of a mountain. In this case, the latter will have a far larger vista than the first. Therefore, he will be able to see more things and see them more clearly than the first man who cannot see because of the disadvantage of his position on earth.

An advanced human soul on the astral or mental planes of nature has developed powers and soul faculties and is able to use the laws of higher planes and thus see the causes of things and foretell their manifestation on the physical plane.

Since every physical act is the effect and the manifestation of a mental or emotional cause, they can be foreseen and foretold by the seer or the diviner. It is the same with a refrigeration engineer who knows the density of water, the degree of its temperature and the electrical force used in the plant. He can foresee to the second the exact time the water in the tanks will congeal. There is no miracle or mystery in either case. The prediction is the result of knowledge and calculation based upon certain natural laws.

LIKE ATTRACTS LIKE

From the above stated facts it follows that since the entire universe, with all its various planes, is in a continuous state of vibration, the purer and more controlled the bodies of the mediums, the better they will be able to see and make corresponding contact with discarnate entities and other conditions on the astral plane. Like always attracts like. Because of their high vibrations, mediums with a highly evolved human soul, attract corresponding evolved souls or other entities on the astral and mental planes, for their messages. Such highly evolved mediums were those of the Delphic Oracle, and those of Clarus and Ephesus in antiquity. In untrained mediums, with limited soul development and purity, the spirit contacts are of a low class, mostly earth-bound discarnate human souls, who are desperately trying to contact the physical plane again and feel its material vibrations and sensations, through the medium and the life force in the etheric bodies of the audience in the seance room or meeting place. Many times the discarnate entity impersonates relatives or friends in order to keep this channel of earth communication open for its own benefit or pleasure.

Highly evolved human souls and other entities never contact mediums for trivial matters, fortune telling, or curiosity, as is professed by many ordinary mediums. Their claims to have seen and talked with Socrates,

Pythagoras, Plato, Jesus, Buddha or with angels are not true. They are fooled by the entities. Throughout nature on all planes, like always attracts like, and nothing else. This is the law that no one can change or violate.

Knowledge can also come directly to us from the higher cosmic planes on which all knowledge, past, present and future lies recorded in the vibrations of these planes. Thus, the person who is pure in body and soul, and harmonious in his physical bodies, in his deep meditation through proper training and special technique, can attune himself to those high vibrations of the Cosmos and thus receive directly this coveted knowledge. This we call intuition because it really comes from within our soul as a bright light dawning from the depths of unlimited Cosmic space.

Spiritualism in Modern Religion

In all churches today spiritualism is practiced although it is not accepted by the priests. They condemn spiritualism, on the one side, and practice it on the other in the mass of the church, in their prayers invoking the spirit of God and of Jesus Christ, of the angels and saints, the latter being the souls of departed men and women. They pray to them. They invoke them. However, they lack the training, the faculties and the technique to contact and see them as the mediums do.

In the memorial rites of departed persons, in their funerals or at certain periods of time after transition, when the priests and audience pray for the repose of the soul of the departed one, what else is this ritual and religious service, as far as the church is concerned, than an amateurish and ineffective spiritualistic ritual? The same religious rituals, although effective in every respect, were performed thousands of years ago in the ancient temples of Greece, Egypt, India and Persia in their mysteries by the initiate hierophants, their initiate priests with the initiates or neophytes of their congregations. What in antiquity served as the garment of a high spiritual communication and efficacious ritual, this husk of spiritual knowledge descended to us through the centuries in our modern religious worship. We preserved, or rather we copied the form but lost the inner truth, the spirit and the effectiveness contained in the ancient form.

This spiritual lack from which all the world suffers today can be supplied only by the restoration of the ancient mysteries in modern form. We must reunite religion, science and philosophy, seeing them as aspects of one thing, the only path of spiritual evolution for the human soul. Our present chaotic condition, religious, racial, economic, with class antagonism, bigotry, lack of moral discipline, religious sentiment, respect for self and others, sense of duty, higher moral standards, will force humanity, in the not so distant future, to come to this

realization as the only solution for the ills of our present day. This was also the solution in ancient times and it was adopted after the lessons that previous prehistoric calamities, disasters and wars had taught humanity to accept.

CHAPTER VII

SPIRITUALISM AND MEDIUMS IN THE BIBLE

In the previous chapters we have seen how widespread was the use of seership, or divination of all known types, among the ancient Greeks, the Romans, the Egyptians and the Babylonians. From this historical fact it is only logical to conclude that since Palestine was surrounded by these countries, its inhabitants, the Jews, were influenced by the practices of the neighboring nations. Alexander Cruden, M. A. author of the Concordance to the Old and New Testament, says on this subject: "The eastern people, and particularly the Israelites, were always very fond of divinations, magic, and the curious arts of interpreting dreams, and inquiring by unlawful methods into the knowledge of what was to come. This was a consequence of their timorous and superstitious genius. When Moses published the law of God this evil was and had been for some time very common in Egypt and the neighboring countries. To cure the Israelites of their inclination to consult diviners, fortune-tellers, augurs, and interpreters of dreams, etc. he gave them the promise of God, that

the spirit of prophecy should not depart from among them, and forbade them, under very severe penalties to consult diviners, astrologers and other persons of this kind. He commanded those who pretended to have a familiar spirit, or the spirit of divination, to be stoned."

Divination in those days was a basic necessity for the people. In great and wealthy nations, divination was abused. In small agricultural nations where life is hard and the people have less time for leisure, they are more conservative, realistic and live a saner life. This happened to the inhabitants of Palestine. Its people did not have the great intellectual development of the Egyptians, the Greeks and the Persians, who had formulated great philosophical systems and advanced so much in all sciences and the Fine Arts. In all these countries certain Mysteries were established in which the highest philosophical and metaphysical propositions were studied and all initiates instructed in the laws and in the mysteries of the Cosmos.

The state religion established by the priestcraft in those ancient nations was the spiritual guide of the masses. The initiate priests had personified the many forces of nature, and deified the attributes of the One God. The Greek, Egyptian and Roman Mythologies had thus come into existence. The inner Truth had to be presented to the average person veiled in the form of a myth, or an allegory. This method of instruction and guidance was the only safe method under the mental development of those peoples. This is also the case

today in our society with the parables and allegories found in the Christian Bible.

Because of their peculiar characteristics the people of Palestine could better understand the existence of One Supreme anthropomorphic God, with all the good and bad attributes of a severe ruler, who thus took the leading part in their social and national life, under the rulership and guidance of the priestcraft of Israel known as the Levites. This religious dictatorship was essential in those days for the safety of the Jewish race and nation. The people were not in a position to understand that this One Supreme Impersonal Spiritual Intelligence, whom they called Yaway or Jehovah, could manifest through the several attributes and forces of Nature, and thus guide the evolution of mankind along certain immutable laws.

In this way, in the ancient Greek, Egyptian and Roman temples the people communed with the One God, Zeus, Osiris, or Jupiter, through His peculiar attributes, the lower gods and goddesses, whereas in Palestine, the people did the same thing through their God Jehovah, with his various characteristics, under the ruthless policy of the priests, the Levites, as His servants.

The Jewish priests and their prophets used the same methods of communing with God as did the other ancient nations. They believed and taught that every spiritual communication with a discarnate entity was with the One Supreme God Himself, Jehovah.

Since there are the same Cosmic Laws for all, it matters little what names people give to the phenomena, or to the functions of these laws, the result and the substance remains the same.

Thus divination was practiced among the Jews, as in all other ancient countries, but in a limited way, because of their exclusive racial life. They held in their national mind, in order to feed their collective ego, and to overcome a slave's inferiority complex, that they were the only chosen people of God on earth and, as such, it was the command of Jehovah and his priests, not to mix with any other nation nor to adopt any of their customs, philosophies or learning.

Whereas in Greece, Egypt and Rome, we have the Sibyls, the seers, the Pythiae of the gods, Apollo and Artemis, and the manteia, in Palestine we have the official prophets, whose number was limited. These prophets used the same methods of divination, or of communicating with the invisible realms of nature, although through a simpler public ritual.

Thus, the Old and New Testaments are full of stories of divination with low discarnate entities, or with high intelligences. They attribute these spiritualistic communications either to the devil and evil spirits, or to their God Jehovah Himself.

ORACLES IN THE OLD TESTAMENT

In 1 Kings, 6:5 we read: "And against the wall of the house he (Solomon) built chambers around about, both of the temple and of the oracle." Further in 6:20 -22 we read: "And the oracle in the forepart was twenty cubits in length, and twenty cubits in breath, and twenty cubits in the height thereof; and he overlaid it with pure gold * * * the whole altar that was by the oracle," Still further we read; "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place." 1 Kings 8:6. This innermost department in the temple of Solomon called the oracle, and the holy of holies, corresponds with the Adytum in the ancient Greek temples, where was the altar, and to which place only the priests and the Pythiae, or the prophetesses of Apollo had access.

In 1 Samuel, 9:6 we read: "And he (the servant) said unto him (Saul). Behold now, there is in this city a man of God and he is an honorable man; all that he saith cometh surely to pass: now let us go thither, peradventure he can shew us our way that we should go." Further in 8:9 we read: "Beforetime in Israel, when a man went to inquire of God, thus he spake. Come,

and let us go to the seer, for he that is now called Prophet was before time called a Seer."

From this Biblical statement one can see that the prophets of Israel were nothing else than seers, who had copied this art and the methods of divination with modifications from the seers of the neighboring nations, Greeks, Egyptians and Babylonians.

In II Samuel, 24:11 we read on this subject of divination and seers: "For when David was up in the morning the word of the Lord came unto the prophet Gad, David's seer, saying." From this passage in the Old Testament one can see that David, the king of Israel, was guided in his actions by his private seer, or medium.

The Medium of Endor

In I Samuel, 28:5-21 we read: "And when Saul saw the camp of the Philistines, he was alarmed, and his heart was greatly dismayed. And Saul inquired of the Lord, and the Lord answered him not by his dreams, nor manifestations, nor by prophets. Then said Saul unto his servants. Seek for me a woman who has in her a divining spirit that I will go to her, and inquire of her. And his servants said to him. Behold, there is a woman who has in her a divining spirit at Endor. *

*Endor, meaning "Fountain of Dor", was a town in the territory of the tribe of Manasseh, situated four miles South of Mount Tabor in Galilee. Endor became famous as the residence of the "witch", or the woman medium to whom Saul, the first king of the Jews, went to ask advice in the critical time of his reign. Today the town is called Endur and is built upon a rock full of caves.

And Saul disguised himself, and put on other raiment, and he went and two men with him, and they came to the woman by night. And he said to her. I pray thee, divine unto me by the divining spirit within thee, and bring up for me him whom I shall name unto thee. And the woman said unto him. Behold, thou knowest what Saul hath done; how he hath destroyed those who had divining spirits, and those who knew from the land, and why does thou spread a snare for my life, to cause me to die?"*

"And Saul swore to her by the Lord, saying: As the Lord liveth, no injury shall come upon thee on this account. Then the woman said: Whom shall I bring up unto thee? And he said. Bring up to me Samuel. And when the woman saw Samuel, she cried with a loud voice, and the woman spoke to Saul, saying. Why hast thou deceived me? For thou art Saul. And the king said unto her. Be not afraid. Tell me whom thou hast seen. And the woman said to him. I saw gods ascending out of the earth. And he said unto her. What did thou perceive? And she said unto him. An upright old man ascending out of the earth, and he is covered with a mantle. And Saul knew that this was Samuel,

*This official persecution and destruction of all seers in Palestine, outside the seers of the priestcraft sponsored by the state, served as the prototype, which was copied twenty-four centuries later by the Roman Catholic Church in the persecution "and delivery to punishment of obstinate and relapsed heretics" among the Christians.

and he stooped with his face to the ground and bowed himself before him. And Samuel said to Saul. Why hast thou disquieted me, to bring me up? And Saul answered; I am sore distressed, for the Philistines make war against me, and God has departed from me, and hearkens unto me no more, neither by prophets, nor by dreams. And now I have called thee to tell me what I shall do."

"And Samuel said: Why then, dost thou ask of me, whereas the Lord has departed from thee, and taken part with thy neighbor? And the Lord hath done to thee as he spake by me. And the Lord will rend thy kingdom out of thy hand and will give it to my neighbor, David, because thou didst not hearken to the voice of the Lord and didst not execute his fierce wrath upon Amalek. Therefore, the Lord has done this thing to thee this day. And the Lord shall deliver Israel with thee into the hands of the Philistines; and tomorrow thou and thy sons with thee shall fall and the Lord shall deliver the army of Israel into the hands of the Philistines. Then Saul instantly fell at his full length upon the earth and was greatly afraid, because of the words of Samuel, and there was no longer any strength in him, for he had eaten no bread all the day, and all that night."

From the above account of the Old Testament, taken from the original Greek of "The Septuagint version with Apocrypha," we see the story of a highly trained

woman medium established and practicing divination in the town of Endor. This woman seer, due to the persecution of all mediums outside the officially recognized ones, the prophets, by the priesthood and by the king of Israel, was very careful for whom she should prophesy.

Saul, the king of the Jews, going to her in such an humble and hurried manner at night seeking her advice, after the authentic prophets of Israel had failed to meet this emergency, is an official royal recognition of the greater divinatory powers and skill of this woman prophetess or medium than those of the prophets of Jehovah and of his priests. We see further that this medium performed a materialization seance, bringing the discarnate soul of the late Samuel, the famous prophet or medium, from the spirit world making him to appear and speak to Saul, answering his quest.

All those who have witnessed such modern spirit materialization seances will see the similarity between the materialization of the spirit of Samuel, and that of modern times performed by our highly trained mediums. The same spiritualistic practices which are in use today were also in use among the Jews throughout their history, as well as in all other countries of the ancient world.

From the passage stated above according to the King James' version: "The Lord answered him (Saul) not, neither by dreams nor by Urim, nor by prophets,"

we see that the priests in the temple, besides mediumship, used divination by *Urim*. According to the most reliable authorities, "Urim and Thummin," which literally means, light and perfection, was a certain method of divination used by the priests in the temple. There were twelve precious stones of various colors fastened on the breast-plate of the high-priest. Those stones were known under the following names: Sardius, Topaz, Carbuncle, Emerald, Sapphire, Diamond, Ligure or Jacinth, Agate, Amethyst, Beryl, Onyx and Jasper. The high-priest read the answer of the Lord Jehovah from the sequence of reflections of light from the altar candles on these stones, each color representing a letter of the Hebrew alphabet.

This other method of divination was taken from the ancient Assyrians and Egyptians who used it. It was the method of divination by lots, practiced also by the ancient Greeks. There were three small stones of different color, each having a meaning, or having inscribed on them the words, yes and no, the other stone being a blank. These stones were carried by the high-priest in a small sack or pouch attached to his breast-plate near to his heart. The high-priest prayed before the altar and asked for an answer to his question from the Lord. Then one of these three stones was made to drop from the pouch. The answer of the Lord was interpreted from the inscription yes, no, or the blank on this precious stone.

From this method of divination by lots performed by the high-priest in the temple before the altar, we see again that the Jews were using the same divinatory practices that the ancient Egyptians, Assyrians, Babylonians and Greeks used. However, throughout Jewish history these highly civilized nations are called "gentiles" and are belittled for their pagan ways of worship and methods of divination, which as we have seen, were identical with their own.

FURTHER REFERENCES OF DIVINATION IN THE OLD TESTAMENT

In II Chronicles, 29:25 we read: "And he (Hez-e-kiah, the king) set the Levites in the house of the Lord with cymbals, with psalteries and with harps, according to the commandment of David and of Gad the king's seer, and Nathan the prophet." From this passage one can see clearly that it was the custom of the kings of Israel to keep in their court and to rely implicitly on the advice of their own private seers or mediums, besides consulting the recognized prophets set up by the Jewish priestcraft.

In II Kings, 1:2-4 we read: "And Ahaziah fell down through a lattice in his upper chamber that was in Samaria and was sick, and he sent for messengers and

said unto them: Go, inquire of Baalzebud, the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elizah the Tishbite: Arise, go up to meet the messengers of the king of Samaria and say unto them: Is it not because there is not a God in Israel that ye go to inquire of Baal-zebud the god of Ekron?" From this passage we see that the king of Samaria in this particular instance sent for advice to an outside seer not trusting the Jewish seers. However, it seems that all Israelite seers had made arrangements to keep all divination services strictly to themselves and not to allow this lucrative business to pass to an outsider. Thus they located the messengers of the king, as any other modern good medium would do today, and they sent out their own men to stop this loss of business. And not only that, the priestcraft imposed the death penalty on any one who should prophesy outside of their religious fraternity. "A man, also a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones. Their blood shall be upon them." Leviticus, 20:27.

The information contained in this Biblical passage is of the highest importance. In other nations, no such control was exerted upon their people to force them to cling to the religion of their country and to their own seers or prophets. It was a sort of a religious dictatorship, which Moses first imposed upon his people and thus preserved their racial unity under the fear of re-

ligion, and the punishment of Jehovah, the god of the Jews. This clever policy and technique which was followed by all Jewish religious leaders thereafter, preserved the unity and integrity of the religion of the Jews and of their nation, surrounded by many other nations, stronger, wealthier and more advanced than themselves. It is doubtful whether the Jewish race and religion would still exist to day if they had not adopted this exclusive policy, interwoven with their religion, of naming themselves "the chosen people of God," and calling other peoples gentiles and idolaters, and sinners. All Jews would doubtless have been absorbed and assimilated by the stronger, wealthier and more advanced neighboring nations.

This same policy was followed many centuries later by Mohammed. His new religion considered all Mohammedans as the chosen people of Allah and of His one prophet, Mohammed, and all others as infidels. As such, they should either be conquered and converted or destroyed. Since the nations of Europe were divided and too weak to resist, this religious fanaticism, working as long as its people believed in it, resulted in the tremendous expansion of the Mohammedan religion and of the Turkish empire.

The same formula was later copied by the Roman Catholic Church. The invention of printing and the progress of modern science weakened the hold of this ecclesiastical empire over the kings and political states

of Europe. This religious empire basing its power upon certain dogmas of the Church and the infallibility of the Pope still remains and rules with an iron hand over three hundred million religious subjects all over the world to day.

The prophets of Israel were not priests. They were trained seers or mediums, as were those of the other nations of antiquity, who thus could communicate with certain discarnate entities, guiding the destinies of the Jewish people. They called these discarnate entities the Lord just as the ancient Greek seers, prophets and prophetesses called these entities the god Apollo.

In II Kings, 22:14 we read: "So Hil-kiah the priest, and Ahikan and Achbor, and Shaphan, and As-ahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the college); and they communed with her." From this passage of the Old Testament we see the high position a seer had and that even the priests of Israel came to those numerous seers and prophetesses for advice, as is done today by many persons who call on mediums for spiritual advice, and guidance.

In those times, such a practice was not considered wrong. Even the divinatory consultations and names of some of those seers and prophetesses have been recorded in the religious books of Israel, the Old Testament, thus having been preserved for us. The modern

Church accepts the Bible. However, it regards modern seership and divination as anti-religious and as the inspiration of the devil. We admit that many modern mediums are false, or they are making spirit contacts with earth-bound discarnate entities. Yet there are many seers, and diviners today who are as genuine and reliable as were the seers and the prophets of ancient Greece, Egypt, Babylon and of Israel. The methods used in both cases were the same, both working through the same Cosmic law.

In II Kings, 3:11 and 15-16 we further read: "But Jehoshaphat said: Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said: Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him. And he said. Thus saith the Lord. Make this valley full of ditches. For thus said the Lord. Ye shall not see wind, neither shall ye see rain. Yet that valley shall be filled with water that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord. He will deliver the Moabites also into your hands."

From the above passage in the Old Testament, we see to take place exactly what occurred in any ancient Greek city in a critical time. The three kings of Israel,

Jehoram, the king of Samaria, Jehoshaphat, the king of Judah and the king of Edom, before deciding to go into battle against Mesha, the king of Moab, came to the prophet Elisha to consult him about the outcome of the forthcoming great struggle. From the description given in the Bible we realize that a spiritualistic seance took place in one of the rooms of a house. A singer was summoned to sing religious songs and after a prayer, the diviner contacted an invisible discarnate entity, in the usual way used in divination, his control, or guide. According to the Old Testament this was the Lord. According to the ancient Greek custom this was the god Apollo. Thus, the message of the "Lord" was given to the hard pressed consultants, the three kings of Israel.

The Bible, both the Old and New Testaments, is full of similar stories of spiritualistic seances in which the various prophets, diviners, or mediums prophesied for these people, as are the records of any other people of ancient times.

Divination in the New Testament

In Matthew's, 17:1-5 we read: "And after six days Jesus taketh Peter, James and John his brother and bringeth them up into a high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light, and

behold there appeared unto them Moses and Elias, talking with him."

From the above passage of the New Testament we not only see a spiritualistic meeting, but we witness a materialization seance which Jesus, the prophet and deviner arranged in a private place for his closest disciples in which the spirits of Moses and that of Elias materialized before them through Jesus, and they talked with one another.

If one takes away the supernatural and religious atmosphere from these various Biblical stories, he will see that the art of divination, with the same methods used by the Greeks, the Egyptians and the Babylonians, was also used by the diviners and prophets of Israel. All these prophets and diviners learned this art of divination from those neighboring nations. After learning this art, the priestcraft of Israel with its prophets, formed a sort of monopoly on this art of divination in order to keep it to themselves. And not only this, but they used forceful means in keeping the Israelites as their exclusive customers, forbidding them, on penalty of death, to consult any outside diviner. From the records of history, we see that no such religious dictatorial policy ever existed among any other of the ancient nations of the world which practiced absolute freedom of divination and of religion.

In Acts, 22:17-18 we read concerning the apostle Paul: "And it came to pass, that when I was come

again to Jerusalem, even while I prayed in the temple, I was in a trance. And saw him saying unto me. Make haste, and get thee quick out of Jerusalem; for they will not receive thy testimony concerning me."

In this passage of the New Testament, we have the personal declaration of Paul himself that he was a trance-medium, and saw a vision concerning his immediate future.

We further read, in Acts, 10:10-19, about Peter, the apostle: "And he became very hungry, and would have eaten. But while they made ready, he fell into trance. And saw heaven opened, and a certain vessel descending unto him as it had been a great sheet, knit at the four corners, and let down to the earth."

From this Biblical passage we see that Peter, the other of the two greatest apostles of Christendom, was also a trance medium, who went into a trance to receive instructions from the Spirit of the Master Jesus, relative to his forthcoming journey to preach the gospel of the Lord.

Among the diviners of the Old and the New Testament previously mentioned, St. John the Divine is recognized as the greatest authority in divination by all Churches, for his predictions of future events. The Apocalypse is the climax of all divination of all time by St. John the Divine on the Dodecanese Island of Patmos in the Aegean sea. St. John the Divine is considered as the greatest diviner of sacred or profane history.

It seems logical that since the Church accepts these few Christian diviners and their art of divination, it should also accept as sincere in their time all diviners through the ages, ancient and modern.

PRESENT DAY DIVINATION

Every one is familiar with the great movement of spiritualism in the last seventy-five years and its religion spread all over the world. As in every art we have also in spiritualism good and bad diviners, true and false mediums, servants of God and men, and also exploiters and deceivers of men. The same thing happened in ancient times. Divination is an art and, as such, it has to be mastered through patient effort and spiritual illumination. Certain brain, etheric and mental centers have to be opened and certain dormant faculties developed. It takes a long time according to the aptitude and the development of the candidate. A good diviner must also be a good philosopher and occultist. He must live a pure life on all planes and be possessed by an earnest desire for Truth and be willing to render unselfish service to his fellow men.

As the law of vibration rules supreme on all planes, it follows that only a pure and unselfish diviner will send out high spiritual vibrations, which in turn will attract and make possible his communication with a correspondingly high discarnate entity, or the pattern of higher thoughts from the spiritual realm of the Cosmos.

In ordinary undeveloped mediums, who do not live a pure life, who indulge in a meat diet, who smoke and drink, and whose emotions and thoughts are low, the attracted discarnate entities are consequently, of a low order. Many of them are earth-bound souls of ordinary men, often of suicides or criminals, who come through and assume the personality of any person that the medium or the inquirer may be seeking. This is easy of achievement for the discarnate soul, due to its advantageous state of existence on a higher plane, the astral.

The great religious transformation taking place at present, is exerting tremendous pressure on the organized Churches, and is exacting and demanding more concrete scientific guidance and proofs. It would seem that the Church will be forced to introduce divination and the ancient methods of healing into its services to hold the people instead of introducing bowling alleys, bingo games, dances, and even bars in the basements of some churches where the congregation comes for recreation and entertainment. Such things were not allowed thirty or fifty years ago.

Before this innovation takes place the Church will be forced to accept the teachings of all the great philosophical systems of the world. And we know already that the most illumined of the Church's ministers study privately these philosophical systems and gradually adapt their teachings to Christianity. I personally know many ministers who are enrolled as students in

modern philosophical and occult schools.

We will gradually see, in the not too distant future, philosophy, science and religion uniting again, as they were united in ancient times in Greece, Egypt, Persia and India. This is the only way out of the present religious chaos if we are to attain stability and the peace of the world.

In such an event, the revival of the ancient mysteries with their disciplines and initiations, will be imperative. Virtue will then be recognized as the natural product and conduct of an enlightened soul, through true knowledge and training in the Mystery Schools of tomorrow. When such scientific, philosophical and religious guidance for the peoples and for the nations of the world is established, then, and then only, a new glorious civilization, a civilization with soul as well as with intellect, will once more arise, surpassing all previous civilizations which have ever flourished on the face of the earth.



THE PERSIAN SIBYL



THE LIBYAN SIBYL



THE DELPHIC SIBYL



THE CUMAEAN SIBYL



THE SIBYL OF CYMA



THE ERYTHRAEAN SIBYL



THE SAMIAN SIBYL



THE HELLESPONTIAN SIBYL



THE PHRYGIAN SIBYL



THE TIBURTINE SIBYL



THE AGRIPINE SIBYL



THE EUROPEAN SIBYL

EPILOGUE

In ancient times religion, science and philosophy were united into one harmoniously interwoven system for the service of mankind. Man was considered a spiritual being manifesting through four material bodies; the physical, etheric, the emotional and the mental. This truth was allegorically represented by the three-string Cretan lyre played by Apollo, the god of Light, the divine human soul. As this musical instrument produces melody, when harmoniously tuned, in the same way, the four material bodies of man, when harmoniously developed and kept, depending on the knowledge and the skill of the human soul functioning through them, produce health, vigor, beauty, success and happiness in life. Life was considered an art by the ancients, and as such, it was taught to their children at an early age, by living it, under the example and guidance of the older members of the family, of the neighborhood and of the city. This living art of life formed a part of the ancient religion which had the support of the State.

In antiquity knowledge was considered great power, and as such, the priests as its guardians, imparted this knowledge only to those who had proved their sincere, moral, honest, industrious and unselfish character. The priests wanted to make sure that this sacred knowledge was going to be used for the good of mankind and not for its exploitation and enslavement.

Our modern science and society can learn many les-

sons from those venerable ancient priest-scientists. It is important that religion, science and philosophy again be united as they were in antiquity. Science without religion becomes a cold, mental and soulless occupation, and religion without science and philosophy is anachronism. It becomes a mere lip ritual in the places of worship, retarding the progress of the people and inviting the indifference and the shun of science. Knowledge without moral discipline and the feeling of responsibility for its abuse or misuse, is more dangerous than blissful ignorance. Thus, religion, without scientific enlightenment, leads to religious fanaticism and racial and national bigotry; and science without religious sentiment, becomes the tyrant of mankind, which it is supposed to serve.

Philosophy blends religion and science into an harmonious, workable system for all men, for all creeds, for all races and for all nations of the world. Philosophy teaches the *inequality of man.* As there are no two leaves exactly the same on a tree, nor any two things precisely the same in the Cosmos, so, no two men are equal and the same on earth. This fact is well known to every thinking person. It is based on the Cosmic Law of differentiation, which makes creation and evolution possible. Therefore, according to philosophy, the man who knows more must always be respected by the man who knows less and the man who know more must learn to always protect and guide unselfishly the man who knows less. Pythagoras, the great Initiate, and the Father of Greek philosophy, taught: "The man who knows more than I do is my father. He who knows less, is my son, and the man who knows as much as I know, is my brother." Unless this truth is understood and practised by the members of

society, contentment, harmony, peace and happiness can never be established among men.

Nothing in the Universe is gotten for nothing. According to an ancient Greek adage: "All good things are sold to men by the gods in exchange of effort." This is the immutable Cosmic Law of Cause and Effect, which no one can violate or escape from its consequences. Therefore, man, in our modern society, instead of accusing everything and everybody for his troubles, must blame himself. By building his inner self and by familiarizing himself with the fundamental principles of philosophy, man acquires self confidence and becomes a radiant force in his community, and his benevolent influence is felt everywhere. In return, he attracts to himself a similar response from his fellowmen, which will result in harmony, happiness and peace in the society in which he lives. This is the practical interpretation of the Biblical passages: "Love thy neighbor as thyself", and "Do unto others, as you would have them do unto you."

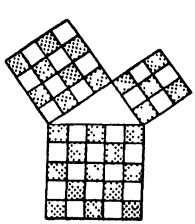
I am humbly bringing our historical and archaeological findings and our philosophical observations and suggestions contained in the pages of this book to the attention of its readers, for their thought and for a concerted intelligent action, as the only way to save our sick society and our gravely ailing world of today.

Evolution and civilization move through space and time in cycles. One civilization succeeds another, as one life succeeds another. In the past, many mighty civilizations flourished on our planet, when their peoples obeyed these Cosmic Laws. These civilizations declined and disappeared from the face of the earth, when the humanity of those hoary civilizations, with their mighty empires, started to violate these fundamental Cosmic Laws in the

drunkedness of their material achievements.

The world today with its present material civilization, without inner feeling for justice and respect for truth and right, is at the crossroads of its survival or of its destruction. America today holds the key to the solution of this great international problem. In order to guide and lead the other nations of the world, we must first put our house in order and develop moral discipline, self-respect, and the love for right, justice and Truth. Let all of us try to serve as Paul Reveres, to spread this important message of danger and of hope. Let all of us propagate this knowledge of true science, of true religion and of true philosophy to all parts of our beloved country as well as to the other countries of the world before it is too late. The world today is looking upon America, upon its good example, and upon its intelligent effort, for its enlightenment, for its preservation, for its health on all planes, for its happiness, *for Universal Brotherhood and Universal Peace.* This is the law and the will of God, the giver of all life.

August 3, 1947, JOHN H. MANAS.
New York City.



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ANCIENT GREEK MAXIMS

It is shameful for a young man to question an older one.
—*Homer*

Education is a possession that none can take away.
—*Menander*

To think evil is very much the same as doing it.
—*Aristophanes*

To want nothing I consider divine, and the man whose wants are fewest approaches most nearly to the gods.
—*Socrates*

If you act justly you will have Heaven as your ally.
—*Menander*

Nothing is so easy as to deceive one's self; for each man readily believes what he wishes to be true, even though the truth is far otherwise. —*Demosthenes*

This world of ours is one city. —*Epictetus*

The just man requires no law. —*Antiphanes*

Man is the measure of the Universe. —*Protagoras*

It is by our work that we purchase all good things from the gods. —*Demophilus*

The mob is a bad judge of real merit. —*Epicharmus*

The mob is strong, but it has no sense. —*Menander*

The world is a stage, and life a piece of acting; you come, you see, and in a moment you are gone.
—*Democritus*

PYTHAGOREAN SOCIETY

The purpose of the Pythagorean Society is to revive in modern form the teachings and the philosophical training of the ancient Pythagorean School, founded in Crotona, Greater Greece, in the sixth century B. C. by Pythagoras, the father of Greek philosophy and the great Initiate of all known mysteries of antiquity. This philosophy is based upon Cosmic Laws and principles, pertaining to the four planes of the Cosmos and of man; the physical, emotional, mental and spiritual.

The Pythagorean philosophy is positive and practical. It is a science based on rigid mathematical laws. Those who truly understand this philosophy acquire the key that unlocks all mysteries and solves life's riddle while speculation and supposition are replaced by absolute certainty. Thus, philosophy becomes transformed into a divine living science, the ancient art and science of the Greek Mysteries, which the Pythagorean School preserved throughout the ages and now seeks to bring to the modern world.

The Pythagorean philosophy is unique and differs from most other philosophies in that it is not concerned with abstract theories and vain speculations, but with the attainment and application of positive techniques of human regeneration. It is a science of physical, emotional, mental and spiritual regeneration which has been developed during the course of thousands of years and which was first clearly given to the western world by Pythagoras.

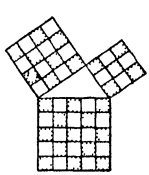
The Pythagorean Philosophy teaches us how man can live in harmony with himself, with his fellow men, with Nature and with God by the application of certain immutable Cosmic Laws and principles to his life on the four planes of his existence. The result of such a spiritual enlightenment is abundant health, beauty, vigor, long life and material mas-

tery. He will be able to master circumstances, the eagerly sought goal of all evolved individuals.

The Pythagorean Society is not trying to convert anyone to anything, but it offers certain truths, laws and principles of the Cosmos and of life, through unbiased logic and scientific verification. The individual in turn should be his own judge when accepting and putting into application this great philosophical system.

The Pythagorean Society cooperates with all true philosophical, religious, educational and scientific organizations, which sincerely and unselfishly work for the uplift of the human race.

The Pythagorean Society realizes that there is no perfection on earth and therefore no group nor individual can claim to offer all knowledge. The various philosophical schools and systems of thought and of training throughout the world are like the spokes of a wheel, the Great Wheel of Cosmic evolution. As soon as the consciousness of the person evolves, a higher path of illumination on the road to Truth, corresponding to his new degree of earned development, will be offered him by the mysterious Law of Cosmic evolution of which he is a part.



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