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ISIS UNVEILED

A MASTER-KEY TO THE MYSTERIES OF ANCIENT AND MODERN

SCIENCE *and* THEOLOGY

VOLUME I: SCIENCE
VOLUME II: THEOLOGY

By

H. P. BLAVATSKY

CENTENARY ANNIVERSARY EDITION
BOTH VOLUMES BOUND IN ONE BOOK
A Photographic facsimile reproduction of the Original Edition first published at New York City, U. S. A., in 1877.

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PUBLISHER'S PREFACE

This anniversary edition of ISIS UNVEILED was first printed fourteen years ago—in 1931—on the centenary of the birth of the author, H. P. Blavatsky. The present printing is identical with the first, being a photographic reproduction of the original edition published in New York in 1877. J. W. Bouton, the publisher, issued twelve editions of the work, and while several later editions of ISIS UNVEILED have been printed, none of them—with the exception of a facsimile edition by Rider of London—can be trusted by those who desire the authentic text of H. P. Blavatsky's first great treatise. These editions were from reset type, with consequent unavoidable errors, and suffer from attempts at "correction" or "improvement," and the addition of extraneous matter; but they are all now out of print.

The original production of ISIS UNVEILED was encompassed by almost insurmountable obstacles. All public knowledge of, or even belief in, the actual existence of perfected Men, the *Mahatmas*, or Great Souls, had for long centuries been lost to humanity, both in the Orient and in the Occident. The Wisdom-Religion, as the accumulated knowledge gained through æons of spiritual and intellectual evolution, was not even dreamed of by mystics of the West, while in the East the belief everywhere prevailed that the *Rishis* of old had departed from this earth at the commencement of its *Kaliyuga* or Dark Age and would not return till millenniums hence when a new Golden Age would be inaugurated. Among the great world religions, priests and laity alike cast longing eyes backward to a Savior who had been, or forward to a dim future when a Savior would come. None of them contained anything but the skeletal remains of a once-living Spiritual *gnosis;* in none did anything remain but the broken tablets of the Law; the letter of the Law could still be painfully spelled, but its spirit was lost. Modern materialistic science in the West, with its repercussive influence in all lands, was steadily conquering the domain of human thought as well as of physical nature: mankind at large was fast losing all faith in immortality, all interest in other than material existence and material well-being.

Alone, the strange and widespread phenomena miscalled Spiritualism had attracted a vast attention and almost endless investigation amongst all classes of men. Here, then, was the only available soil in which to sow the first seeds of a philosophy which includes the whole of Nature. But of all men, Spiritualists had least interest in philoso-

phy. They were drunk with phenomena, the more inviting because easily accessible and because no philosophical, ethical, moral, scientific or religious preparation was necessary in order to become a medium or to obtain supposed messages from the dead, as well as other phenomena inexplicable from any accepted scientific standpoint.

As though all this were not enough, H. P. Blavatsky was a stranger in a strange land, with a merely colloquial acquaintance with the English language, no literary experience, no knowledge of the formalities and conventions of acceptable composition. Of her two closest associates, Colonel H. S. Olcott was a Spiritualist, who had even less acquaintance with philosophy than she had with English; William Q. Judge, destined to be her greatest co-worker in future years, was but twenty-four years of age. The parent theosophical society had just been formed with a limited membership consisting almost entirely of ardent Spiritualists. The task set herself by H. P. Blavatsky was of the same nature, and as formidable, as any ever undertaken by any actual or legendary philanthropist or savior. ISIS UNVEILED was begun by her in 1874, a bare year after landing in New York City. Its writing went on in the midst of multifarious other activities and interruptions, yet was completed and published in the early autumn of 1877. When the contents of the work are considered and the attendant circumstances weighed, ISIS UNVEILED offers to the thoughtful mind a spiritual and intellectual phenomenon of the first magnitude. Without it, the Theosophical Movement as well as the Theosophical Society would have been still-born. Without it, her Mission and her Theosophy cannot be understood. Without it, her *Secret Doctrine* can no more be grasped than can algebra without a knowledge of arithmetic. Her writings are not discrete works, any one of which can be studied apart from the rest, but one continuous serial unfoldment of so much of the Wisdom-Religion as her Masters, from their inclusive point of view, considered ample for the needs of the greatest minds until 1975, when, contingent upon the use made of what she provided, the next Messenger may add further material for future building upon the foundations laid by her. ISIS UNVEILED and *The Secret Doctrine* are integral; both are parts of one stupendous whole. To the extent that they are neglected, that the attention of students and inquirers is diverted to interpretations, substitutions, and the many misguided and ambitious later attempts to embellish and improve upon the recorded Theosophy of H. P. Blavatsky—just to that extent will the philanthropy of her Masters and herself have been abused and betrayed by its recipients.

That ISIS UNVEILED in its original publication embodies typographical and other verbal errors, and is open to ample criticism on the score of its violation of literary canons, was never denied by its author. What

has been missed by its captious critics is the simple fact that all these errors are so transparent that an ordinarily intelligent child would observe them for what they are, if intent upon getting at the meaning of the statements made.

Much subsequent controversy grew up over certain statements in the first volume of ISIS UNVEILED; in particular over those made on pages 345 to 357 in reference to "reincarnation." From this controversy has sprung a whole mythology of ignorance, including the legend that at the time of writing ISIS UNVEILED H. P. Blavatsky herself was a Spiritualist medium, as unversed in what she was conveying as were those for whom she wrote; that she herself at that period did not believe in reincarnation, and that the Master who instructed her was himself ignorant on that subject!

There is no doubt that her writing suffered at the hands of editors and proof-readers, and on this, one of the Masters wrote in January, 1882, to Mr. A. P. Sinnett, as follows:

> By-the-bye, I'll re-write for you pages 345 to 357, Vol. I., of *Isis*—much jumbled, and confused by Olcott, who thought he was improving it!

For the convenience of students, we list in chronological order the subsequent references made by H. P. Blavatsky to the mistakes in ISIS UNVEILED:

> "Seeming 'Discrepancies'," first published in the *Theosophist* for June, 1882;
>
> " 'Isis Unveiled' and the 'Theosophist' on Reincarnation," first published in the *Theosophist* for August, 1882;
>
> " 'C.C.M.' and 'Isis Unveiled'," first published in the *Theosophist* for September, 1882;
>
> "Theories about Reincarnation and Spirits," first published in the *Path* for November, 1886, and republished in *Theosophy* for April, 1914;
>
> A foot-note to some correspondence, first published in *Lucifer* for February, 1889, at pages 527-28;
>
> "My Books," first published in *Lucifer* for May 1891, and reprinted in *Theosophy* for June, 1914. This was the last signed article from the pen of H. P. Blavatsky.

From these articles it will be seen that H. P. Blavatsky gave the widest possible publicity, both to the actual facts covering the misunderstood passages in ISIS UNVEILED, and to the nature of her mission

and message. That those may be served for whom the foregoing citations may not be readily accessible, the footnote to *Lucifer* for February, 1889, is herewith given:

> Since 1882 when the mistake was first found out in "Isis Unveiled," it has been repeatedly stated in the *Theosophist*, and last year in the *Path* that the word "planet" [page 351, volume I of ISIS] was a mistake and that "cycle" was meant, *i.e.*, the "cycle of Devachanic rest." This mistake, due to one of the literary editors—the writer knowing English more than imperfectly twelve years ago, and the editors being still more ignorant of Buddhism and Hinduism—has led to great confusion and numberless accusations of contradictions between the statements in *Isis* and later theosophical teaching. The paragraph quoted meant to upset the theory of the French Reincarnationists who maintain that the same *personality* is reincarnated, often a few days after death, so that a grandfather can be reborn as his own grand-daughter. Hence the idea was combated, and it was said that neither Buddha nor any of the Hindu philosophers ever taught reincarnation *in the same cycle*, or *of the same personality*, but of the "triune man" . . . who, when properly united, was "capable of running the race" forward to perfection. The same and a worse mistake occurs on pages 346 and 347 (Vol. I). For on the former it is stated that the Hindus dread *reincarnation* "only on other and inferior planets," instead of what is the case, that Hindus dread reincarnation *in other and inferior bodies*, of brutes and animals or *transmigration*, while on page 347 the said error of putting "planet" instead of "cycle" and "personality," shows the author (a professed Buddhist) speaking as though Buddha had never taught the doctrine of reincarnation!! The sentence ought to read that the "*former life* believed in by Buddhists is not a life in the same cycle and personality," as no one appreciates more than they do "the great doctrine of cycles." As it reads now, however, namely that "this *former life* believed in by the Buddhists is not a *life on this planet*," and this sentence on page 347 just preceded by that other (paragraph 2 on page 346), "Thus like the revolutions of a wheel, there is *a regular succession of death and birth*," etc. —the whole reads like the raving of a lunatic, and a jumble of contradictory statements. If asked why the error was permitted to remain and run through ten editions, it is answered that (*a*) the attention of the author was drawn to it only in 1882; and (*b*) that the undersigned was not in a position to alter it from stereotyped plates which belonged to the

American publisher and not to her. The work was written under exceptional circumstances, and no doubt more than one great error may be discovered in *Isis Unveiled.*

The present edition of ISIS UNVEILED contains the photographic facsimile reproduction not only of the original text, but of the original index. This latter is immediately followed by a Publisher's Note and a Supplemental Index which, it is hoped, will together with the Publisher's Preface, be of material assistance to serious students of the philosophy recorded by H. P. Blavatsky.

Publication of this centenary edition of ISIS UNVEILED completed the task begun in 1909 by the United Lodge of Theosophists—to make available to students authentic reproductions of all the Theosophical writings of H. P. Blavatsky, and of her colleague, William Q. Judge.

THE THEOSOPHY COMPANY

August, 1945

ISIS UNVEILED:

A MASTER-KEY

TO THE

MYSTERIES OF ANCIENT AND MODERN

SCIENCE AND THEOLOGY.

BY

H. P. BLAVATSKY,

CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY.

"Cecy est un livre de bonne Foy."—MONTAIGNE.

VOL. I.—*SCIENCE.*

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1877.

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THE AUTHOR

Dedicates these Volumes

TO THE

THEOSOPHICAL SOCIETY,

WHICH WAS FOUNDED AT NEW YORK, A.D. 1875,

TO STUDY THE SUBJECTS ON WHICH THEY TREAT.

PREFACE.

THE work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme.

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffé, that "the essential is forever the same. Whether we cut away the marble inward that hides the statue in the

block, or pile stone upon stone outward till the temple is completed, our NEW result is only an *old idea*. The latest of all the eternities will find its destined other half-soul in the earliest."

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where*, WHO, WHAT *is* GOD? *Who ever saw the* IMMORTAL SPIRIT *of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!

In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—

responded from the mercy-seat within the veil,* and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

From such as these we apprehend criticism, censure, and perhaps hostility, although the obstacles in our way neither spring from the validity of proof, the authenticated facts of history, nor the lack of common sense among the public whom we address. The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. When the Pope can go to the extreme of fulminating anathemas against all who maintain the liberty of the Press and of speech, or who insist that in the conflict of laws, civil and ecclesiastical, the civil law should prevail, or that any method of instruction solely secular, may be approved; † and Mr. Tyndall, as the mouth-piece of nineteenth century science, says, ". . . the impregnable position of science may be stated in a few words: we claim, and we shall wrest from theology, the entire domain of cosmological theory" ‡ —the end is not difficult to foresee.

Centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the giant as he shakes off the Liliputian cordage and rises to his feet. Even the Protestant communion of England and America, now engaged in the revision of the text of its *Oracles*, will be compelled to show the origin and merits of the text itself. The day of domineering over men with dogmas has reached its gloaming.

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

---

* Lightfoot assures us that this voice, which had been used in times past for a testimony from heaven, "was indeed performed by magic art" (vol. ii., p. 128). This latter term is used as a supercilious expression, just because it was and is still misunderstood. It is the object of this work to correct the erroneous opinions concerning "magic art."

† Encyclical of 1864.

‡ "Fragments of Science."

The Christians, who will see that we question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

Pseudo-Scientists will, of course, denounce us furiously.

Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various *authorities*, who hide their real belief in deference to popular prejudices.

The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future.

The contest now going on between the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. We repeat again—we are laboring for the brighter morrow.

And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman gladiator to Cæsar: MORITURUS TE SALUTÂT!

New York, September, 1877.

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THE "INFALLIBILITY" OF MODERN SCIENCE.

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BEFORE THE VEIL.

Joan.—Advance our waving colors on the walls!—*King Henry VI.* Act IV.

"My life has been devoted to the study of man, his destiny and his happiness."
—J. R. BUCHANAN, M.D., *Outlines of Lectures on Anthropology.*

IT is nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two-and-a-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science. The ethics of Paganism perhaps met the wants of the uncultivated people of antiquity, but not until the advent of the luminous "Star of Bethlehem," was the true road to moral perfection and the way to salvation made plain. Of old, brutishness was the rule, virtue and spirituality the exception. Now, the dullest may read the will of God in His revealed word; men have every incentive to be good, and are constantly becoming better.

This is the assumption; what are the facts? On the one hand an unspiritual, dogmatic, too often debauched clergy; a host of sects, and three warring great religions; discord instead of union, dogmas without proofs, sensation-loving preachers, and wealth and pleasure-seeking parishioners' hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability, the rule of the day, sincerity and real piety exceptional. On the other hand, scientific hypotheses built on sand; no accord upon a single question; rancorous quarrels and jealousy; a general drift into materialism. A death-grapple of Science with Theology for infallibility—"a conflict of ages."

At Rome, the self-styled seat of Christianity, the putative successor to the chair of Peter is undermining social order with his invisible but omnipresent net-work of bigoted agents, and incites them to revolutionize Europe for his temporal as well as spiritual supremacy. We see him who calls himself the "Vicar of Christ," fraternizing with the anti-Christian Moslem against another Christian nation, publicly invoking the blessing of God upon the arms of those who have for centuries withstood, with

fire and sword, the pretensions of his Christ to Godhood! At Berlin—one of the great seats of learning—professors of modern *exact* sciences, turning their backs on the boasted results of enlightenment of the post-Galileonian period, are quietly snuffing out the candle of the great Florentine; seeking, in short, to prove the heliocentric system, and even the earth's rotation, but the dreams of deluded scientists, Newton a visionary, and all past and present astronomers but clever calculators of unverifiable problems. *

Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era!

Would it be strict justice to condemn to critical lapidation the most humble and modest of authors for *entirely rejecting the authority of both these combatants?* Are we not bound rather to take as the true aphorism of this century, the declaration of Horace Greeley: "I accept *unreservedly* the views of no man, living or dead"? † Such, at all events, will be our motto, and we mean that principle to be our constant guide throughout this work.

Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers a possible last refuge of compromise between the two. That this unexpected ghost of pre-Christian days finds poor welcome from our sober and positive century, is not surprising. Times have strangely changed; and it is but recently that a well-known Brooklyn preacher pointedly remarked in a sermon, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in the prison of the Tombs. ‡ What sort of welcome, then, could Spiritualism ever expect? True enough, the weird stranger seems neither attractive nor promising at first sight. Shapeless and uncouth, like an infant attended by seven nurses, it is coming out of its teens lame and mutilated. The name of its enemies is legion; its friends and protectors are a handful. But what of that? When was ever truth accepted *à priori?* Because the champions of Spiritualism have in their fanaticism magnified its qualities, and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible when we have no model to forge after. The fanaticism of Spiritualists is itself

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* See the last chapter of this volume, p. 622.

† "Recollections of a Busy Life," p. 147. ‡ Henry Ward Beecher.

a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. Millions of reasonable men and women do not so easily succumb to collective hallucination. And so, while the clergy, following their own interpretations of the *Bible*; and science its self-made *Codex* of possibilities in nature, refuse it a fair hearing, *real* science and *true* religion are silent, and gravely wait further developments.

The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths—so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "Secret doctrines" of the ancient universal religion. Perhaps we may thus discover a neutral ground whence we can reach and profit by both.

It is the Platonic philosophy, the most elaborate compend of the abstruse systems of old India, that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Vyasa, Djeminy, Kapila, Vrihaspati, Sumati, and so many others, will be found to have transmitted their indelible imprint through the intervening centuries upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught justice as subsisting in the soul of its possessor and his greatest good. "Men, in proportion to their intellect, have admitted his transcendent claims." Yet his commentators, almost with one consent, shrink from every passage which implies that his metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a philosophy destitute of spiritual aspirations; the two were at one with him. For the old Grecian sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to the mere seeing; of

the *always-existing*, in opposition to the transitory; and of that which exists *permanently*, in opposition to that which waxes, wanes, and is developed and destroyed alternately. "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [*νοῦς, nous*, the spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Lawgiver of the universe; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervades the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God (ὁ θεὸς) 'the God over all' (ὁ επι πασι θεὸς)."* He is not the truth nor the intelligence, but "the father of it." Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse. "To you," said Jesus to his elect disciples, "it is given to know the mysteries of the Kingdom of God, but to them [the πολλοῖ] it is not given; . . . therefore speak I to them in parables [or allegories]; because they seeing, see not, and hearing, they hear not, neither do they understand." †

The philosophy of Plato, we are assured by Porphyry, of the Neoplatonic School was taught and illustrated in the MYSTERIES. Many have questioned and even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred orgies as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the papa-bishop of Hippo, has resolved such assertions. He declares that the doctrines of the Alexandrian Platonists were the original esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato resuscitated. He also explains the motives of the great philosopher for veiling the interior sense of what he taught.‡

* Cocker: "Christianity and Greek Philosophy," xi., p. 377.

† Gospel according to Matthew, xiii. 11, 13.

‡ "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the fagot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offense of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He also was charged by Aristophanes with introdu-

As to the *myths*, Plato declares in the *Gorgias* and the *Phædon* that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstition concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of that higher faculty of insight or intuition, as affording a criterion for ascertaining truth.

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the *nous*, spirit, or rational soul of man, being "generated by the Divine Father," possessed a nature kindred, or even homogeneous, with the Divinity, and was capable of beholding the eternal réalities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by *philosophy*—the love of wisdom. The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. "This flight," says Plato in the *Theætetus*, "consists in becoming like God; and this assimilation is the becoming just and holy with wisdom."

The basis of this assimilation is always asserted to be the preëxistence of the spirit or *nous*. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite and two-fold; the *thumos*, or *epithumetic* part, formed from the substances of the world of phenomena; and the θυμοειδές, *thumoeides*, the essence of which is linked to the eternal world. The present earth-life is a fall and punishment. The soul dwells in "the grave which we call *the body*," and in its incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in *The Republic*, the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this

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cing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods,"—("Plutarch"). But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

the idea of *Maya*, or the illusion of the senses in physical life, which is so marked a feature in Buddhistical philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited. "The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return." It is the province of the discipline of philosophy to disinthrall it from the bondage of sense, and raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty. "The soul," says Plato, in the *Theætetus*, "cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say *are*, and looking up to that which REALLY IS. Wherefore the *nous*, or spirit, of the philosopher (or student of the higher truth) alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect—an initiate into the diviner wisdom."

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or reünion with spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites: "Philosophy," says he, "may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I., the previous purification; II., the admission to participation in the arcane rites; III., the epoptic revelation; IV., the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which any one receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according

to Plato, an assimilation to divinity as far as is possible to human beings." *

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his times—of Greece from Philolaus to Socrates; then of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean numbers. Some of his speculations are not found in the written *Dialogues;* but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his master. He was evidently, though not named, the antagonist whom Aristotle criticised, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavored to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is doubtless correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said:

* See Thomas Taylor: "Eleusinian and Bacchic Mysteries," p. 47. New York: J. W. Bouton, 1875.

"forms are numbers," and that "ideas are substantial existences—real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness—το ἀγαθόν. "Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason." * Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus:* "God formed things as they first arose according to forms and numbers."

It is recognized by modern science that all the higher laws of nature assume the form of quantitative statement. This is perhaps a fuller elaboration or more explicit affirmation of the Pythagorean doctrine. Numbers were regarded as the best representations of the laws of harmony which pervade the cosmos. We know too that in chemistry the doctrine of atoms and the laws of combination are actually and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it: "The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose."

The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. "Ἐξ αυτοὺ, και δι' αυτοῦ, και εις αυτὸν τὰ πάντα"—Out of him and through him and in him all things are. This, as we can see by the following quotation, is purely Hindu and Brahmanical:

"When the dissolution—Pralaya—had arrived at its term, the great Being—Para-Atma or Para-Purusha—the Lord existing through himself, out of whom and through whom all things were, and are and will be . . . resolved to emanate from his own substance the various creatures" (*Manava-Dharma-Sastra*, book i., slokas 6 and 7).

The mystic Decad 1+2+3+4=10 is a way of expressing this idea. The One is God, the Two, matter; the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire cosmos. The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason.

The whole of this combination of the progression of numbers in the idea of creation is Hindu. The Being existing through himself, Swayambhu or Swayambhuva, as he is called by some, is one. He emanates from himself the *creative faculty*, Brahma or Purusha (the divine male), and the one becomes *Two;* out of this Duad, union of the purely intel-

* Cousin: "History of Philosophy," I., ix.

lectual principle with the principle of matter, evolves a third, which is Viradj, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brahmanic Trimurty, that evolves the second triad which represents the three faculties—the creative, the conservative, and the transforming. These are typified by Brahma, Vishnu, and Siva, but are again and ever blended into one. *Unity*, Brahma, or as the *Vedas* called him, Tridandi, is the god triply manifested, which gave rise to the symbolical *Aum* or the abbreviated Trimurty. It is but under this trinity, ever active and tangible to all our senses, that the invisible and unknown Monas can manifest itself to the world of mortals. When he becomes *Sarira*, or he who puts on a visible form, he typifies all the principles of matter, all the germs of life, he is Purusha, the god of the three visages, or triple power, the essence of the Vedic triad. "Let the Brahmas know the sacred Syllable (Aum), the three words of the Savitri, and read the *Vedas* daily" (*Manu*, book iv., sloka 125).

"After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the great Soul remains within the unknown, and is void of all form. . . .

"When having again reünited the subtile elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form."

"It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert" (*Manu*, book i., sloka 50, and others).

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad retires into silence and darkness, and thus creates the Triad can realize whence came the philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and further on we will show his reasons. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of æther an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school. * Indeed, there was much in the doctrines of the *Philaletheans* which did not appear in the works of the older Platonists, but was doubtless taught in substance by the philosopher himself, but with his usual reticence was not committed to writing as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great master, that the

* "Theol. Arithme.," p. 62: "On Pythag. Numbers."

anima mundi, or world-soul, was not the Deity, but a manifestation. Those philosophers never conceived of the One as an *animate nature*.* The original One did not *exist*, as we understand the term. Not till he had united with the many—emanated existence (the monad and duad) was a being produced. The τίμιον, honored—the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity—the World-Soul. † In this doctrine we find the spirit of esoteric Buddhism.

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noonday sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

No God, No Soul? Dreadful, annihilating thought! The maddening nightmare of a lunatic—Atheist; presenting before his fevered vision, a hideous, ceaseless procession of sparks of cosmic matter created by *no one;* self-appearing, self-existent, and self developing; this Self *no* Self, for it is *nothing* and *nobody;* floating onward from *nowhence*, it is propelled by no Cause, for there is none, and it rushes *nowhither*. And this in a circle of Eternity blind, inert, and—CAUSELESS. What is even the erroneous conception of the Buddhistic Nirvana in comparison! The Nirvana is preceded by numberless spiritual transformations and metempsychoses, during which the entity loses not for a second the sense of its own individuality, and which may last for millions of ages before the Final *No*-Thing is reached.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception." ‡

Xenocrates expounded many of the unwritten theories and teachings of his master. He too held the Pythagorean doctrine, and his system of numerals and mathematics in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made the former busy itself with all that

* Plato: "Parmenid.," 141 E. † See Stobœus' "Ecl.," i., 862.
‡ Sextus: "Math.," vii. 145.

which is *beyond* the heavens; Perception with things in the heavens; Intuition with the heavens themselves.

We find again these theories, and nearly in the same language in the *Manava-Dharma-Sastra*, when speaking of the creation of man: "He (the Supreme) drew from his own essence the immortal breath which *perisheth not in the being*, and to this soul of the being he gave the Ahancara (conscience of the *ego*) sovereign guide." Then he gave to that soul of the being (man) the intellect formed of *the three qualities*, and the five organs of the outward perception."

These three qualities are Intelligence, Conscience, and Will; answering to the Thought, Perception, and Envisagement of Xenocrates. The relation of numbers to Ideas was developed by him further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher. * This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moved number.† Theophrastus remarks that he entered and eliminated this Soul-theory more than any other Platonist. He built upon it the cosmological doctrine, and proved the necessary existence in every part of the universal space of a successive and progressive series of animated and thinking though spiritual beings. ‡ The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. If, like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them gods only that these elementary powers should not be confounded with the dæmons of the nether world § (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine. ‖ This, also, is the doctrine of Buddhists and the Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass.

The dæmons, according to this theory, are intermediate beings be-

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* "Metaph.," 407, a. 3.
† Appendix to "Timæus."
‡ Stob.: "Ecl.," i., 62.
§ Krische: "Forsch.," p. 322, etc.
‖ Clem.: "Alex. Stro.," v., 590.

tween the divine perfection and human sinfulness,* and he divides them into classes, each subdivided in many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the *Daimonion* of Socrates is the god or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus he ascribed immortality to the ψυχη, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are *annihilated*, and the quintessence of the soul alone becomes blended with its *divine* spirit (the *Rational*), and the two are thenceforth one.

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but, "for the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us."† But we believe that it was rather because, like Pythagoras, he had had the Hindu sages for his masters and models. Cicero depicted Xenocrates utterly despising everything except the highest virtue;‡ and describes the stainlessness and severe austerity of his character.§ "To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine one, is our problem." Zeller makes him say:‖ "Purity, even in the secret longings of our heart, is the greatest duty, and only philosophy and the initiation into the Mysteries help toward the attainment of this object."

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or *One*, and the Duad or the *Two*. Plutarch speaks at length of this philosopher, who like his master believed in souls being distributed in earthly bodies as an exile and punishment.

Herakleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,¶ taught the same ethics. Zeller presents him to us imparting, like Hicetas and Ecphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the

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* Plutarch: "De Isid," chap. 25, p. 360.
† "Plato und die Alt. Akademie."
‡ "Tusc.," v., 18, 51.
§ Ibid. Cf. p. 559.
‖ "Plato und die Alt. Akademie."
¶ Ed. Zeller: "Philos. der Griech.'

earth around the sun, and of the heliocentric system.* But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for *atheism, i. e.*, for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending "into generation" or sublunary existence. His dæmons or spirits are airy and vaporous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough inquiry into the occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of the numbers; for the man, unable to distinguish the straight line from a curved one will never have wisdom enough to secure a mathematical demonstration of the *invisible, i. e.*, we must assure ourselves of the objective existence of our soul (astral body) before we learn that we are in possession of a divine and immortal spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus*," viz., who delivered the method of inscribing in a sphere the dodecahedron.†

The idea that "numbers" possessing the greatest virtue, produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindu initiates and the Hermetists taught before and after him, viz.: that every star is an independent planet, which, like our earth, has a soul of its own, every atom of matter being impregnated with the divine influx of the soul of the world. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honors, such as we pay to minor gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him

* "Plato und die Alt. Akademie." † One of the five solid figures in Geometry.

a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

Again when the author of *Epinomis* locates between these highest and lowest gods (embodied souls) three classes of dæmons, and peoples the universe with invisible beings, he is more rational than our modern scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces. Of these three classes the first two are invisible; their bodies are pure ether and fire *(planetary spirits)*; the dæmons of the third class are clothed with vapory bodies; they are usually invisible, but sometimes making themselves concrete become visible for a few seconds. These are the earthly spirits, or our astral souls.

It is these doctrines, which, studied analogically, and on the principle of correspondence, led the ancient, and may now lead the modern Philaletheian step by step toward the solution of the greatest mysteries. On the brink of the dark chasm separating the spiritual from the physical world stands modern science, with eyes closed and head averted, pronouncing the gulf impassable and bottomless, though she holds in her hand a torch which she need only lower into the depths to show her her mistake. But across this chasm, the patient student of Hermetic philosophy has constructed a bridge.

In his *Fragments of Science* Tyndall makes the following sad confession: "If you ask me whether science has solved, or is likely in our day to solve the problem of this universe, I must shake my head in doubt." If moved by an afterthought, he corrects himself later, and assures his audience that experimental evidence has helped him to discover, in the opprobrium-covered matter, the "promise and potency of every quality of life," he only jokes. It would be as difficult for Professor Tyndall to offer any ultimate and irrefutable proofs of what he asserts, as it was for Job to insert a hook into the nose of the leviathan.

To avoid confusion that might easily arise by the frequent employment of certain terms in a sense different from that familiar to the reader, a few explanations will be timely. We desire to leave no pretext either for misunderstanding or misrepresentation. Magic may have one signification to one class of readers and another to another class. We shall give it the meaning which it has in the minds of its Oriental students and practitioners. And so with the words *Hermetic Science*, *Occultism*, *Hierophant*, *Adept*, *Sorcerer*, etc.; there has been little agreement of late as to their meaning. Though the distinctions between the terms are very often

insignificant—merely ethnic—still, it may be useful to the general reader to know just what that is. We give a few alphabetically.

ÆTHROBACY, is the Greek name for walking or being lifted in the air; *levitation*, so called, among modern spiritualists. It may be either conscious or unconscious; in the one case, it is magic; in the other, either disease or a power which requires a few words of elucidation.

A symbolical explanation of æthrobacy is given in an old Syriac manuscript which was translated in the fifteenth century by one Malchus, an alchemist. In connection with the case of Simon Magus, one passage reads thus:

"Simon, laying his face upon the ground, whispered in her ear, 'O mother Earth, give me, I pray thee, some of thy breath; and I will give thee mine; *let me loose*, O mother, that I may carry thy words to the stars, and I will return faithfully to thee after a while.' And the Earth strengthening her status, none to her detriment, sent her genius to breathe of her *breath* on Simon, *while he breathed on her;* and the stars rejoiced to be visited by the mighty One."

The starting-point here is the recognized electro-chemical principle that bodies similarly electrified repel each other, while those differently electrified mutually attract. "The most elementary knowledge of chemistry," says Professor Cooke, "shows that, while radicals of opposite natures combine most eagerly together, two metals, or two closely-allied metalloids, show but little affinity for each other."

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity—let us call it positive—which it evolves continuously by spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity—negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with, and evolve the form of electricity opposed to that of the earth itself. Now, what is weight? Simply the attraction of the earth. "Without the attractions of the earth you would have no weight," says Professor Stewart;* "and if you had an earth twice as heavy as this, you would have double the attraction." How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which holds them upon the surface of the ground. But the law of gravitation has been counteracted in many instances, by levitations of persons and inanimate objects; how account

* "The Sun and the Earth."

for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles;" among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the physical forces once obtained, alteration of his levity or gravity would be as easy as breathing.

The study of nervous diseases has established that even in ordinary somnambulism, as well as in mesmerized somnambulists, the weight of the body seems to be diminished. Professor Perty mentions a somnambulist, Koehler, who when in the water could not sink, but floated. The seeress of Prevorst rose to the surface of the bath and could not be kept seated in it. He speaks of Anna Fleisher, who being subject to epileptic fits, was often seen by the Superintendent to rise in the air; and was once, in the presence of two trustworthy witnesses (two deans) and others, raised two and a half yards from her bed in a horizontal position. The similar case of Margaret Rule is cited by Upham in his *History of Salem Witchcraft.* "In ecstatic subjects," adds Professor Perty, "the rising in the air occurs much more frequently than with somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible; nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases—as, for instance, nervous fever—the weight of the human body seems to be increased, but in all ecstatic conditions to be diminished. And there may, likewise, be other forces than material ones which can counteract this power."

A Madrid journal, *El Criterio Espiritista*, of a recent date, reports the case of a young peasant girl near Santiago, which possesses a peculiar interest in this connection. "Two bars of magnetized iron held over her horizontally, half a metre distant, was sufficient to suspend her body in the air."

Were our physicians to experiment on such levitated subjects, it would be found that they are strongly charged with a similar form of electricity to that of the spot, which, according to the law of gravitation, ought to *attract* them, or rather prevent their levitation. And, if some physical nervous disorder, as well as spiritual ecstasy produce

unconsciously to the subject the same effects, it proves that if this force in nature were properly studied, it could be regulated at will.

ALCHEMISTS.—From *Al* and *Chemi*, fire, or the god and patriarch, *Kham*, also, the name of Egypt. The Rosicrucians of the middle ages, such as Robertus de Fluctibus (Robert Fludd), Paracelsus, Thomas Vaughan (Eugenius Philalethes), Van Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every inorganic matter. Some people—nay, the great majority—have accused alchemists of charlatanry and false pretending. Surely such men as Roger Bacon, Agrippa, Henry Kunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors—least of all as fools. Scientists who are reforming the science of physics upon the basis of the atomic theory of Demokritus, as restated by John Dalton, conveniently forget that Demokritus, of Abdera, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and become a Hermetic philosopher. Olaus Borrichias says, that the cradle of alchemy is to be sought in the most distant times.

ASTRAL LIGHT.—The same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's "*promise* and potency of every quality of life," but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The "grand magisterium" asserts itself in the phenomenon of mesmerism, in the "levitation" of human and inert objects; and may be called the ether from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as "immortal, luminous, and star-like." The root of this word may be found, perhaps, in the Scythic *aist-aer*—which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown

God. As the great cause must always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which "fell down into generation and matter," but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent-fount of all—the astral light. "The stars attract from us to themselves, and we again from them to us," he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. "Magic is the philosophy of alchemy," he says again.* Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

"As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg;* through the shell comes the air, and penetrates to the centre of the world." The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is* DEATH. A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate

* "De Ente Spirituali," lib. iv.; "de Ente Astrorum," book i.; and *opera omnia*, vol. i., pp. 634 and 699.

the temperature of his breath; but how to protect one's self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *akâsa*, a word which we will now explain.

AKÂSA.—Literally the word means in Sanscrit *sky*, but in its mystic sense it signifies the *invisible* sky; or, as the Brahmans term it in the Soma-sacrifice (the *Gyotishtoma Agnishtoma*), the god Akâsa, or god Sky. The language of the *Vedas* shows that the Hindus of fifty centuries ago ascribed to it the same properties as do the Thibetan lamas of the present day; that they regarded it as the source of life, the reservoir of all energy, and the propeller of every change of matter. In its latent state it tallies exactly with our idea of the universal ether; in its active state it became the Akâsa, the all-directing and omnipotent god. In the Brahmanical sacrificial mysteries it plays the part of Sadasya, or superintendent over the magical effects of the religious performance, and it had its own appointed Hotar (or priest), who took its name. In India, as in other countries in ancient times, the priests are the representatives on earth of different gods; each taking the name of the deity in whose name he acts.

The Akâsa is the indispensable agent of every Krityâ (magical performance) either religious or profane. The Brahmanical expression "to stir up the Brahma"—*Brahma jinvati*—means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the Akâsa or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. At the moment of the sacrifice, the latter becomes imbued with the spirit of Brahma, and so for the time being is Brahma himself. This is the evident origin of the Christian dogma of transubstantiation. As to the most general effects of the Akâsa, the author of one of the most modern works on the occult philosophy, *Art-Magic*, gives for the first time to the world a most intelligible and interesting explanation of the Akâsa in connection with the phenomena attributed to its influence by the fakirs and lamas.

ANTHROPOLOGY—the science of man; embracing among other things:

Physiology, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals, and plants; and also, and especially,

Psychology, or the great, and in our days, so neglected science of the

soul, both as an entity distinct from the spirit and in its relations with the spirit and body. In modern science, psychology relates only or principally to conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity *psychology*, and name the lunatic chair in medical colleges by that designation.

CHALDEANS, or Kasdim.—At first a tribe, then a caste of learned kabalists. They were the savants, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the "secret doctrine" found in the *Avesta* and the religious metaphysics of the Chaldees.

DACTYLS (*daktulos*, a finger).—A name given to the priests attached to the worship of *Kybelè* (Cybelè). Some archæologists derive the name from δάκτυλος, finger, because they were ten, the same in number as the fingers of the hand. But we do not believe the latter hypothesis is the correct one.

DÆMONS.—A name given by the ancient people, and especially the philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise. The appellation is often synonymous with that of gods or angels. But some philosophers tried, with good reason, to make a just distinction between the many classes.

DEMIURGOS, or Demiurge.—Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of "Supreme Architect." The chief magistrates of certain Greek cities bore the title.

DERVISHES, or the "whirling charmers," as they are called. Apart from the austerities of life, prayer and contemplation, the Mahometan devotee presents but little similarity with the Hindu fakir. The latter may become a sannyasi, or saint and holy mendicant; the former will never reach beyond his second class of occult manifestations. The dervish may also be a strong mesmerizer, but he will never voluntarily submit to the abominable and almost incredible self-punishment which the fakir invents for himself with an ever-increasing avidity, until nature succumbs and he dies in slow and excruciating tortures. The most dreadful operations, such as flaying the limbs alive; cutting off the toes, feet, and legs; tearing out the eyes; and causing one's self to be buried alive up to the chin in the earth, and passing whole months in this posture, seem child's play to them. One of the most common tortures is that of Tshiddy-Parvâdy.* It consists in suspending the fakir to one of the

* Or more commonly chărkh pūjă.

mobile arms of a kind of gallows to be seen in the vicinity of many of the temples. At the end of each of these arms is fixed a pulley over which passes a rope terminated by an iron hook. This hook is inserted into the bare back of the fakir, who inundating the soil with blood is hoisted up in the air and then whirled round the gallows. From the first moment of this cruel operation until he is either unhooked or the flesh of his back tears out under the weight of the body and the fakir is hurled down on the heads of the crowd, not a muscle of his face will move. He remains calm and serious and as composed as if taking a refreshing bath. The fakir will laugh to scorn every imaginable torture, persuaded that the more his outer body is mortified, the brighter and holier becomes his *inner*, spiritual body. But the Dervish, neither in India, nor in other Mahometan lands, will ever submit to such operations.

DRUIDS.—A sacerdotal caste which flourished in Britain and Gaul.

ELEMENTAL SPIRITS.—The creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the kabalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.*

Under the general designation of fairies, and fays, these spirits of the elements appear in the myth, fable, tradition, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, salamanders, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbors, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that all who have met them were hallucinated?

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* Persons who believe in the clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the *London Spiritualist* of June 29, 1877. A thunder-storm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the *Maruts* of the "Vedas" (See Max Müller's "Rig-Veda Sanhita").

The well-known and respected lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits.

These elementals are the principal agents of disembodied but *never visible* spirits at seances, and the producers of all the phenomena except the subjective.

ELEMENTARY SPIRITS.—Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Eliphas Levi and some other kabalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these souls (also called "astral bodies") of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic, and whose attractions are all away from it. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

ESSENES—from *Asa*, a healer. A sect of Jews said by Pliny to have lived near the Dead Sea "*per millia sæculorum*"—for thousands of ages. Some have supposed them to be extreme Pharisees; and others—which may be the true theory—the descendants of the *Benim nabim* of the *Bible*, and think they were "Kenites" and "*Nazarites*." They had many Buddhistic ideas and practices; and it is noteworthy that the priests of the *Great Mother* at Ephesus, Diana-Bhavani with many breasts, were also so denominated. Eusebius, and after him De Quincey, declared them to be the same as the early Christians, which is more than probable. The title "brother," used in the early Church, was Essenean: they were a fraternity, or a *koinobion* or community like the early converts. It is noticeable that only the Sadducees, or Zadokites, the priest-caste and their partisans, persecuted the Christians; the Pharisees were generally scholastic and mild, and often sided with the latter. James the Just was a Pharisee till his death; but Paul or *Aher* was esteemed a schismatic.

EVOLUTION.—The development of higher orders of animals from the lower. Modern, or so-called *exact* science, holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the

Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

In the *Rig-Veda-Sanhita*, the oldest book of the World* (to which even our most prudent Indiologists and Sanscrit scholars assign an antiquity of between two and three thousand years B.C.), in the first book, "Hymns to the Maruts," it is said:

"*Not-being* and *Being* are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi" (*Mandala*, i., Sûkta 166).

"In the first age of the gods, Being (the comprehensible Deity) was born from Not-being (whom no intellect can comprehend); after it were born the Regions (the invisible), from them Uttânapada."

"From Uttânapad the Earth was born, the Regions (those that are visible) were born from the Earth. Daksha was born of Aditi, and Aditi from Daksha" (Ibid.).

Aditi is the Infinite, and Daksha is *dâksha-pitarah*, literally meaning *the father of gods*, but understood by Max Müller and Roth to mean *the fathers of strength*, "preserving, possessing, granting faculties." Therefore, it is easy to see that "Daksha, born of Aditi and Aditi from Daksha," means what the moderns understand by "correlation of forces;" the more so as we find in this passage (translated by Prof. Müller):

"I place Agni, the source of all beings, the father of strength" (iii., 27, 2), a clear and identical idea which prevailed so much in the doctrines of the Zoroastrians, the Magians, and the mediæval fire-philosophers. Agni is god of fire, of the Spiritual Ether, the very substance of the divine essence of the Invisible God present in every atom of His creation and called by the Rosicrucians the "Celestial Fire." If we only carefully compare the verses from this Mandala, one of which runs thus: "The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister" (i., 191, 6),† with the inscription on the *Smaragdine Tablet* of Hermes, we will find the same substratum of metaphysical philosophy, the identical doctrines!

"As all things were produced by the mediation of one being, so all things were produced from this one thing by adaptation: 'Its father is the sun; its mother is the moon' . . . etc. Separate the earth from the

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* Translated by Max Müller, Professor of Comparative Philology at the Oxford University, England.

† "Dyaríh vah pitâ, prithivi mâtâ sômah bhrâtâ âditih svásâ."

ıire, the *subtile from the gross*. . . . What I had to say about the operation of the *sun* is completed" (*Smaragdine Tablet*). *

Professor Max Müller sees in this *Mandala* "at last, something like a theogony, though full of contradictions." † The alchemists, kabalists, and students of mystic philosophy will find therein a perfectly defined system of Evolution in the Cosmogony of a people who lived a score of thousands of years before our era. They will find in it, moreover, a perfect identity of thought and even doctrine with the Hermetic philosophy, and also that of Pythagoras and Plato.

In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form—a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of "the Unknowable;" the Emanationist believes that nothing can be evolved—or, as the word means, unwombed or born—except it has first been involved, thus indicating that life is from a spiritual potency above the whole.

FAKIRS.—Religious devotees in East India. They are generally attached to Brahmanical pagodas and follow the laws of Manu. A strictly religious fakir will go absolutely naked, with the exception of a small piece of linen called *dhoti*, around his loins. They wear their hair long, and it serves them as a pocket, as they stick in it various objects—such as a pipe, a small flute called *vagudah*, the sounds of which throw the serpents into a cataleptic torpor, and sometimes their bamboo-stick (about one foot long) with *the seven mystical knots* on it. This magical stick, or rather *rod*, the fakir receives from his guru on the day of his initiation, together with the three *mantrams*, which are communicated to him "mouth to ear." No fakir will be seen without this powerful adjunct of his calling. It is, as they all claim, the divining rod, the cause of every occult phenomenon produced by them.‡ The Brahmanical fakir is entire-

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* As the perfect identity of the philosophical and religious doctrines of antiquity will be fully treated upon in subsequent chapters, we limit our explanations for the present.

† "Rig-Veda-Anhita," p. 234.

‡ Philostratus assures us that the Brahmins were able, in his time, to perform the most wonderful cures by merely pronouncing certain magical words. "The Indian Brahmans carry a staff and a ring, by means of which they are able to do almost anything." Origenes states the same ("Contra Celsum"). But if a strong mesmeric fluid—say projected from the eye, and without any other contact—is not added, no magical words would be efficacious.

ly distinct from the Mussulman mendicant of India, also called fakirs in some parts of the British territory.

HERMETIST.—From Hermes, the god of Wisdom, known in Egypt, Syria, and Phœnicia as Thoth, Tat, Adad, Seth, and Sat-an (the latter *not to be taken* in the sense applied to it by Moslems and Christians), and in Greece as Kadmus. The kabalists identify him with Adam *Kadmon*, the first manifestation of the Divine Power, and with Enoch. There were two Hermes: the elder was the Trismegistus, and the second an emanation, or "permutation" of himself; the friend and instructor of Isis and Osiris. Hermes is the god of the priestly wisdom, like Mazeus.

HIEROPHANT.—Discloser of sacred learning. The Old Man, the Chief of the Adepts at the initiations, who explained the arcane knowledge to the neophytes, bore this title. In Hebrew and Chaldaic the term was *Peter*, or opener, discloser; hence, the Pope, as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of "St. Peter." The vindictiveness of the Catholic Church toward the alchemists, and to arcane and astronomical science, is explained by the fact that such knowledge was the ancient prerogative of the hierophant, or representative of Peter, who kept the mysteries of life and death. Men like Bruno, Galileo, and Kepler, therefore, and even Cagliostro, trespassed on the preserves of the Church, and were accordingly murdered.

Every nation had its Mysteries and hierophants. Even the Jews had their Peter—Tanaïm or Rabbin, like Hillel, Akiba,* and other famous kabalists, who alone could impart the awful knowledge contained in the *Merkaba*. In India, there was in ancient times one, and now there are several hierophants scattered about the country, attached to the principal pagodas, who are known as the Brahma-âtmas. In Thibet the chief hierophant is the Dalay, or Taley-Lama of Lha-ssa.† Among Christian nations, the Catholics alone have preserved this "heathen" custom, in the person of their Pope, albeit they have sadly disfigured its majesty and the dignity of the sacred office.

INITIATES.—In times of antiquity, those who had been initiated into the arcane knowledge taught by the hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

*Akiba was a friend of Aher, said to have been the Apostle Paul of Christian story. Both are depicted as having visited Paradise. Aher took branches from the Tree of Knowledge, and so fell from the true (Jewish) religion. Akiba came away in peace. See 2d Epistle to the Corinthians, chapter xii.

† Taley means ocean or sea.

KABALIST, from קבלה, KABALA; an unwritten or oral tradition. The kabalist is a student of "secret science," one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala*, and explains the real one by these means. The Tanaïm were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The Books of *Ezekiel*, *Daniel*, *Henoch*, and the *Revelation* of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or "magic."

LAMAS.—Buddhist monks belonging to the Lamaic religion of Thibet, as, for instance, friars are the monks belonging to the Popish or Roman Catholic religion. Every lama is subject to the grand Taley-Lama, the Buddhist pope of Thibet, who holds his residence at Lha-ssa, and is a reïncarnation of Buddha.

MAGE, or *Magian*; from *Mag* or *Maha*. The word is the root of the word magician. The Maha-âtma (the great Soul or Spirit) in India had its priests in the pre-Vedic times. The Magians were priests of the fire-god; we find them among the Assyrians and Babylonians, as well as among the Persian fire-worshippers. The three magi, also denominated kings, that are said to have made gifts of gold, incense, and myrrh to the infant Jesus, were fire-worshippers like the rest, and astrologers; for they saw his star. The high priest of the Parsis, at Surat, is called *Mobed*, others derived the word from Megh; Meh-ab signifying something grand and noble. Zoroaster's disciples were called *Meghestom*, according to Kleuker.

MAGICIAN.—This term, once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honorable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has "sold his soul to the Evil One;" who misuses his knowledge, and employs it for low and dangerous uses, according to the teachings of the clergy, and a mass of superstitious fools who believe the magician a sorcerer and an enchanter. But Christians forget, apparently, that Moses was also a magician, and Daniel, "*Master* of the magicians, astrologers, Chaldeans, and soothsayers" (*Daniel*, v. 11).

The word magician then, scientifically speaking, is derived from *Magh*, *Mah*, Hindu or *Sanscrit* Maha—great; a man well versed in the secret or esoteric knowledge; properly a sacerdote.

MANTICISM, or mantic frenzy. During this state was developed the gift of prophecy. The two words are nearly synonymous. One was as honored as the other. Pythagoras and Plato held it in high esteem, and Socrates

advised his disciples to study Manticism. The Church Fathers, who condemned so severely the *mantic frenzy* in Pagan priests and Pythiæ, were not above applying it to their own uses. The Montanists, who took their name from Montanus, a bishop of Phrygia, who was considered divinely inspired, rivalled with the μάντεις (manteis) or prophets. "Tertullian, Augustine, and the martyrs of Carthage, were of the number," says the author of *Prophecy, Ancient and Modern*. "The Montanists seem to have resembled the *Bacchantes* in the wild enthusiasm that characterized their orgies," he adds. There is a diversity of opinion as to the origin of the word *Manticism*. There was the famous Mantis the Seer, in the days of Melampus and Prœtus, King of Argos; and there was Manto, the daughter of the prophet of Thebes, herself a prophetess. Cicero describes prophecy and mantic frenzy by saying that "in the inner recesses of the mind is divine prophecy hidden and confined, a divine impulse, which when it burns more vividly is called furor" (frenzy, madness).

But there is still another etymology possible for the word *mantis*, and to which we doubt if the attention of the philologists was ever drawn. The mantic frenzy may, perchance, have a still earlier origin. The two sacrificial cups of the Soma-mystery used during the religious rites, and generally known as grahâs, are respectively called *Sukra* and *Manti*.*

It is in the latter manti or manthi cup that Brahma is said to be "stirred up." While the initiate drinks (albeit sparingly) of this sacred soma-juice, the Brahma, or rather his "spirit," personified by the god Soma, enters into the man and takes *possession* of him. Hence, ecstatic vision, clairvoyance, and the gift of prophecy. Both kinds of divination —the natural and the artificial—are aroused by the Soma. The *Sukra*-cup awakens that which is given to every man by nature. It unites both spirit and soul, and these, from their own nature and essence, which are divine, have a foreknowledge of future things, as dreams, unexpected visions, and presentiments, well prove. The contents of the other cup, the *manti*, which "stirs the Brahma," put thereby the soul in communication not only with the minor gods—the well-informed but not omniscient spirits—but actually with the highest divine essence itself. The soul receives a direct illumination from the presence of its "god;" but as it is not allowed to remember certain things, well known only in heaven, the initiated person is generally seized with a kind of sacred frenzy, and upon recovering from it, only remembers that which is allowed to him. As to the other kind of seers and diviners—those who make a

* See "Aytareya Brahmanan," 3, 1.

profession of and a living by it—they are usually held to be possessed by a *gandharva*, a deity which is nowhere so little honored as in India.

MANTRA.—A *Sanskrit* word conveying the same idea as the "Ineffable Name." Some mantras, when pronounced according to magical formula taught in the *Atharva-Veda*, produce an instantaneous and wonderful effect. In its general sense, though, a mantra is either simply a prayer to the gods and powers of heaven, as taught by the Brahmanical books, and especially Manu, or else a magical charm. In its esoteric sense, the "word" of the mantra, or mystic speech, is called by the Brahmans *Vâch*. It resides in the mantra, which literally means those parts of the sacred books which are considered as the *Sruti*, or direct divine revelation.

MARABUT.—A Mahometan pilgrim who has been to Mekka; a saint, after whose death his body is placed in an open sepulchre built on the surface, like other buildings, but in the middle of the streets and public places of populated cities. Placed inside the small and only room of the tomb (and several such public sarcophagi of brick and mortar may be seen to this day in the streets and squares of Cairo), the devotion of the wayfarers keeps a lamp ever burning at his head. The tombs of some of these marabuts have a great fame for the miracles they are alleged to perform.

MATERIALIZATION.—A word employed by spiritualists to indicate the phenomenon of "a spirit clothing himself with a material form." The far less objectionable term, "form-manifestation," has been recently suggested by Mr. Stainton-Moses, of London. When the real nature of these apparitions is better comprehended, a still more appropriate name will doubtless be adopted. To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues.

MAZDEANS, from (Ahura) Mazda. (See Spiegel's *Yasna*, xl.) They were the ancient Persian nobles who worshipped Ormazd, and, rejecting images, inspired the Jews with the same horror for every concrete representation of the Deity. "They seem in Herodotus's time to have been superseded by the Magian religionists. The Parsis and Ghebers (גבּרים *geberim*, mighty men, of *Genesis* vi. and x. 8) appear to be Magian religionists. . . . By a curious muddling of ideas, Zoro-Aster (*Zero*, a circle, a son or priest, Aster, Ishtar, or Astartè—in Aryan dialect, a star), the title of the head of the Magians and fire-worshippers, or Surya-ishtara, the sun-worshipper, is often confounded in modern times with Zara-tustra, the reputed Mazdean apostle" (Zoroaster).

METEMPSYCHOSIS.—The progress of the soul from one stage of existence to another. Symbolized and vulgarly believed to be rebirths in animal bodies. A term generally misunderstood by every class of European and

American society, including many scientists. The kabalistic axiom, "A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god," receives an explanation in Manu's *Manava-Dharma-Sastra*, and other Brahmanical books.

MYSTERIES.—Greek *teletai*, or finishings, as analogous to *teleuteia* or death. They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Æsculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. We will treat of the Mysteries fully in the subsequent chapters.

MYSTICS.—Those initiated. But in the mediæval and later periods the term was applied to men like Bœhmén the Theosophist, Molinos the Quietist, Nicholas of Basle, and others who believed in a direct interior communion with God, analogous to the inspiration of the prophets.

NABIA.—Seership, soothsaying. This oldest and most respected of mystic phenomena, is the name given to prophecy in the *Bible*, and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and nabia appear as the special gifts of heaven. In early ages they were all termed *Epoptai*, the Greek word for seers, clairvoyants; after which they were designated as *Nebim*, "the plural of Nebo, the Babylonian god of wisdom." The kabalist distinguishes between the *seer* and the *magician;* one is passive, the other active; *Nebirah*, is one who looks into futurity and a clairvoyant; *Nebi-poel*, he who possesses *magic powers*. We notice that Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, viz.: wrapping their heads entirely in a woolen mantle: from its being an electric non-conductor we must suppose.

OCCULTIST.—One who studies the various branches of occult science. The term is used by the French kabalists (See Eliphas Levi's works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occult*, hidden or secret; applying therefore to the study of the *Kabala*, astrology, alchemy, and all arcane sciences.

PAGAN GODS.—This term gods is erroneously understood by most of the reading public, to mean idols. The idea attached to them is *not* that of something objective or anthropomorphical. With the exception of occasions when "gods" mean either divine planetary entities (angels), or disembodied spirits of pure men, the term simply conveys to the mind of the mystic—whether Hindu Hotar, Mazdean Mage, Egyptian hierophant, or disciple of the Greek philosophers—the idea of a visible or cognized manifestation of an invisible potency of nature. And such occult potencies are invoked under the appellation of various gods, who, for the time being, are personating these powers. Thus every one of the numberless deities of the Hindu, Greek, and Egyptian Pantheons, are simply Powers of the "Unseen Universe." When the officiating Brahman invokes Aditya—who, in her cosmic character, is the goddess-sun—he simply *commands* that potency (personified in some god), which, as he asserts, "resides in the Mantra, as the sacred *Vâch*." These god-powers are allegorically regarded as the divine *Hotars* of the Supreme One; while the priest (Brahman) is the human Hotar who officiates on earth, and representing that particular Power becomes, ambassador-like, invested with the very potency which he personates.

PITRIS.—It is generally believed that the Hindu term *Pitris* means the spirits of our direct ancestors; of disembodied people. Hence the argument of some spiritualists that fakirs, and other Eastern wonder-workers, are *mediums;* that they themselves confess to being unable to produce anything without the help of the *Pitris*, of whom they are the obedient instruments. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind or Adamic race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors.

PYTHIA, or Pythoness.—Webster dismisses the word very briefly by saying that it was the name of one who delivered the oracles at the Temple of Delphi, and "any female supposed to have the spirit of divination in her—*a witch*," which is neither complimentary, exact, nor just. A Pythia, upon the authority of Plutarch, Iamblichus, Lamprias, and others, was a nervous sensitive; she was chosen from among the poorest class, young and pure. Attached to the temple, within whose precincts she had a room, secluded from every other, and to which no one but the priest, or seer, had admittance, she had no communications with the outside world, and her life was more strict and ascetic than that of a Catholic nun. Sitting on a tripod of brass placed over a fissure in the ground, through which arose intoxicating vapors, these subterranean

exhalations penetrating her whole system produced the prophetic mania. In this abnormal state she delivered oracles. She was sometimes called *ventriloqua vates*,* the ventriloquist-prophetess.

The ancients placed the astral soul of man, ψυχη, or his self-consciousness, in the pit of the stomach. The Brahmans shared this belief with Plato and other philosophers. Thus we find in the fourth verse of the second *Nâbhânedishtka Hymn* it is said: "Hear, O sons of the gods (spirits) one who speaks through his navel (nâbhâ) for he hails you in your dwellings!"

Many of the Sanscrit scholars agree that this belief is one of the most ancient among the Hindus. The modern fakirs, as well as the ancient gymnosophists, unite themselves with their Âtman and the Deity by remaining motionless in contemplation and concentrating their whole thought on their navel. As in modern somnambulic phenomena, the navel was regarded as "the circle of the sun," the seat of internal divine light.† Is the fact of a number of modern somnambulists being enabled to read letters, hear, smell, and see, through that part of their body to be regarded again as a simple "coincidence," or shall we admit at last that the old sages knew something more of physiological and psychological mysteries than our modern Academicians? In modern Persia, when a "magician" (often simply a mesmerizer) is consulted upon occasions of theft and other puzzling occurrences, he makes his manipulations over the pit of his stomach, and so brings himself into a state of clairvoyance. Among the modern Parsis, remarks a translator of the *Rig-vedas*, there exists a belief up to the present day that their adepts have a flame in their navel, which enlightens to them all darkness and discloses the spiritual world, as well as all things unseen, or at a distance. They call it the lamp of *the Deshtur*, or high priest; the light of the Dikshita (the initiate), and otherwise designate it by many other names.

SAMOTHRACES.—A designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Kabeiri, Dioskuri, and Korybantes. Their names were mystical—denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes.

SHAMANS, or Samaneans.—An order of Buddhists among the Tartars, especially those of Siberia. They are possibly akin to the philosophers

* See Pantheon: "Myths," p. 31; also Aristophanes in "Vœstas," i., reg. 28.

† The oracle of Apollo was at Delphos, the city of the δελφυς, womb or abdomen; the place of the temple was denominated the *omphalos* or navel. The symbols are female and lunary; reminding us that the Arcadians were called Proseleni, pre-Hellenic or more ancient than the period when Ionian and Olympian lunar worship was introduced.

anciently known as *Brachmanes*, mistaken sometimes for Brahmans.* They are all *magicians*, or rather sensitives or mediums artificially developed. At present those who act as priests among the Tartars are generally very ignorant, and far below the fakirs in knowledge and education. Both men and women may be Shamans.

SOMA.—This Hindu sacred beverage answers to the Greek ambrosia or nectar, drunk by the gods of Olympus. A cup of kykeon was also quaffed by the mysta at the Eleusinian initiation. He who drinks it easily reaches *Bradhna*, or place of splendor (Heaven). The soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real soma; and even kings and rajas, when sacrificing, receive the substitute. Haug shows by his own confession, in his *Aytareya Brahmanan*, that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagradha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the secret of the true soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants from the *Rishis*, the real Agnihôtris, the initiates of the great Mysteries. The soma-drink is also commemorated in the Hindu Pantheon, for it is called the King-Soma. He who drinks of it is made to participate in the heavenly king, because he becomes filled with it, as the Christian apostles and their converts became filled with the Holy Ghost, and purified of their sins. The soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it gives the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but, at the same time it is an angel. It forcibly connects the *inner*, highest "spirit" of man, which spirit is an angel like the mystical soma, with his "irrational soul," or astral body, and thus united by the power of the magic drink, they soar together above physical nature, and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu soma is mystically, and in all respects the same that the Eucharistic supper is to the Christian. The idea is similar. By

* From the accounts of Strabo and Megasthenes, who visited Palibothras, it would seem that the persons termed by him Samanean, or Brachmane priests, were simply Buddhists. "The singularly subtile replies of the Samanean or Brahman philosophers, in their interview with the conqueror, will be found to contain the spirit of the Buddhist doctrine," remarks Upham. (See the "History and Doctrine of Buddhism;" and Hale's "Chronology," vol. iii., p. 238.)

means of the sacrificial prayers—the mantras—this liquor is supposed to be transformed on the spot into real soma—or the angel, and even into Brahma himself. Some missionaries have expressed themselves very indignantly about this ceremony, the more so, that, generally speaking, the Brahmans use a *kind of spirituous liquor* as a substitute. But do the Christians believe less fervently in the transubstantiation of the communion-wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of soma-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup.*

SPIRIT.—The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul;* and the lexicographers countenance the usage. This is the natural result of our ignorance of the other word, and repudiation of the classification adopted by the ancients. Elsewhere we attempt to make clear the distinction between the terms "spirit" and "soul." There are no more important passages in this work. Meanwhile, we will only add that "spirit" is the νοῦς of Plato, the immortal, immaterial, and purely *divine* principle in man—the crown of the human *Triad;* whereas,

SOUL is the ψυχη, or the *nephesh* of the *Bible;* the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated *Bible* it stands indifferently for *life*, blood, and soul. "Let us *not kill* his nephesh," says the original text: "let us not kill *him*," translate the Christians (*Genesis* xxxvii. 21), and so on.

THEOSOPHISTS.—In the mediæval ages it was the name by which were known the disciples of Paracelsus of the sixteenth century, the so-called fire-philosophers or *Philosophi per ignem.* As well as the Platonists they regarded the soul (ψυχη) and the divine spirit, *nous* (νους), as a particle of the great Archos—a fire taken from the eternal ocean of light.

The Theosophical Society, to which these volumes are dedicated by the author as a mark of affectionate regard, was organized at New York in 1875. The object of its founders was to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. Later, it has determined to spread among the "poor benighted heathen" such evi-

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* In their turn, the heathen may well ask the missionaries what sort of a spirit lurks at the bottom of the sacrificial beer-bottle. That evangelical New York journal, the "Independent," says: "A late English traveller found a simple-minded Baptist mission church, in far-off Burmah, using for the communion service, and we doubt not with God's blessing, Bass's pale ale instead of wine." Circumstances alter cases, it seems!

dences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example—the latter especially—thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China, and Japan, in all which countries it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support.

THEURGIST.—From Θεος, god, and εργον, work. The first school of practical theurgy in the Christian period was founded by Iamblichus among the Alexandrian Platonists; but the priests attached to the temples of Egypt, Assyria, and Babylonia, and who took an active part in the evocations of the gods during the Sacred Mysteries, were known by this name from the earliest archaic period. The purpose of it was to make spirits visible to the eyes of mortals. A theurgist was one expert in the esoteric learning of the Sanctuaries of all the great countries. The Neoplatonists of the school of Iamblichus were called theurgists, for they performed the so-called "ceremonial magic," and evoked the "spirits" of the departed heroes, "gods," and Daimonia (δαιμονια, divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* spirit was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood—he had to perform the *theopœa*, or the "creation of gods," by a mysterious process well known to the modern fakirs and initiated Brahmans of India. This is what is said in the *Book of Evocations* of the pagodas. It shows the perfect identity of rites and ceremonial between the oldest Brahmanic theurgy and that of the Alexandrian Platonists:

"The Brahman Grihasta (the evocator) must be in a state of complete purity before he ventures to call forth the Pitris."

After having prepared a lamp, some sandal, incense, etc., and having traced the magic circles taught to him by the superior guru, in order to keep away *bad* spirits, he "ceases to breathe, and calls *the fire* to his

help to disperse his body." He pronounces a certain number of times the sacred word, and "his soul escapes from his body, and his body disappears, and the soul of the evoked spirit descends into the *double* body and animates it." Then "His (Grihasta's) soul reënters into his body, whose subtile particles have again been aggregating, after having formed of their emanations an aërial body to the spirit he evoked."

And now, that he has formed for the Pitri a body with the particles the most essential and pure of his own the grihasta is allowed, after the ceremonial sacrifice is over, to "converse with the souls of the ancestors and the Pitris, and offer them questions on the mysteries of the *Being* and the transformations of the *imperishable*."

"Then after having blown out his lamp he must light it again, and set at liberty the bad spirits shut out from the place by the magical circles, and leave the sanctuary of the Pitris." *

The school of Iamblichus was distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though these two eminent men firmly believed in both. "The *theurgic* or *benevolent* magic, the Goëtic, or dark and evil necromancy, were alike in preëminent repute *during the first century* of the Christian era." † But never have any of the highly moral and pious philosophers, whose fame has descended to us spotless of any evil deed, practiced any other kind of magic than the theurgic, or *benevolent*, as Bulwer-Lytton terms it. "Whoever is acquainted with the nature *of divinely luminous appearances* (φασματα) knows also on what account it is requisite to abstain from all birds (animal food), and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods," says Porphyry. ‡

Though he refused to practice theurgy himself, Porphyry, in his *Life of Plotinus*, mentions a priest of Egypt, who, "at the request of a certain friend of Plotinus (which friend was perhaps Porphyry himself, remarks T. Taylor), exhibited to Plotinus, in the temple of Isis at Rome, the familiar daimon, or, in modern language, the *guardian angel* of that philosopher." §

The popular, prevailing idea was that the theurgists, as well as the magicians, worked wonders, such as evoking the souls or shadows of the heroes and gods, and doing other thaumaturgic works by supernatural powers.

YAJNA.—"The Yajna," say the Brahmans, exists from eternity, for

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* "Book of Brahmanical Evocations," part iii.

† Bulwer-Lytton: "Last Days of Pompeii," p. 147.

‡ "Select Works," p. 159. § Ibid., p. 92.

it proceeded forth from the Supreme One, the *Brahma-Prajapâti*, in whom it lay dormant from "*no* beginning." It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. "The Yajna" exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.*

This *Yajna* is again one of the forms of the Akâsa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER.

To complete the list, we will now add that in the course of the following chapters, whenever we use the term *Archaic*, we mean before the time of Pythagoras; when *Ancient*, before the time of Mahomet; and when *Mediæval*, the period between Mahomet and Martin Luther. It will only be necessary to infringe the rule when from time to time we may have to speak of nations of a pre-Pythagorean antiquity, and will adopt the common custom of calling them "ancient."

Before closing this initial chapter, we venture to say a few words in explanation of the plan of this work. Its object is not to force upon the public the personal views or theories of its author; nor has it the pretentions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines, of which none—thanks to prejudice and bigotry—have reached Christendom in so unmutilated a form, as to secure it a fair judgment. Since the days of the unlucky mediæval philosophers, the last to write upon these secret doctrines of which they were the depositaries, few men have dared to brave persecution and prejudice by placing their knowledge upon record. And these few have never, as a rule, written for the public, but only for those of their own and succeeding times who possessed the key to their jargon. The multitude, not understanding them or their doctrines, have been accustomed to regard them *en masse* as either charlatans or dreamers. Hence the unmerited contempt into which the study of the noblest of sciences—that of the spiritual man—has gradually fallen.

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* "Aitareya Brahmanan," Introduction.

In undertaking to inquire into the assumed infallibility of Modern Science and Theology, the author has been forced, even at the risk of being thought discursive, to make constant comparison of the ideas, achievements, and pretensions of their representatives, with those of the ancient philosophers and religious teachers. Things the most widely separated as to time, have thus been brought into immediate juxtaposition, for only thus could the priority and parentage of discoveries and dogmas be determined. In discussing the merits of our scientific contemporaries, their own confessions of failure in experimental research, of baffling mysteries, of missing links in their chains of theory, of inability to comprehend natural phenomena, of ignorance of the laws of the causal world, have furnished the basis for the present study. Especially (since Psychology has been so much neglected, and the East is so far away that few of our investigators will ever get there to study that science where alone it is understood), we will review the speculations and policy of noted authorities in connection with those modern psychological phenomena which began at Rochester and have now overspread the world. *We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities of the West go to the Brahmans and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science.* We have laid no charge against scientists that is not supported by their own published admissions, and if our citations from the records of antiquity rob some of what they have hitherto viewed as well-earned laurels, the fault is not ours but Truth's. No man worthy of the name of philosopher would care to wear honors that rightfully belong to another.

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

THE VEIL OF ISIS.

PART ONE.—SCIENCE.

CHAPTER I.

"Ego sum qui sum."

—An axiom of Hermetic Philosophy.

"We commenced research where modern conjecture closes its faithless wings. And with us, those were the common elements of science which the sages of to-day disdain as wild chimeras, or despair of as unfathomable mysteries."—BULWER'S "ZANONI."

THERE exists somewhere in this wide world an old Book—so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning—the *Siphra Dzeniouta*—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from ADAM* like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night.

A conviction, founded upon *seventy* thousand years of experience,† as they allege, has been entertained by hermetic philosophers of all periods that matter has in time become, through sin, more gross and dense than it was at man's first formation; that, at the beginning, the

* The name is used in the sense of the Greek word ἄνθρωπος.

† The traditions of the Oriental Kabalists claim their science to be older than that. Modern scientists may doubt and reject the assertion. They *cannot* prove it false.

human body was of a half-ethereal nature; and that, before the fall, mankind communed freely with the now unseen universes. But since that time matter has become the formidable barrier between us and the world of spirits. The oldest esoteric traditions also teach that, before the mystic Adam, many races of human beings lived and died out, each giving place in its turn to another. Were these precedent types more perfect? Did any of them belong to the *winged* race of men mentioned by Plato in *Phædrus?* It is the special province of science to solve the problem. The caves of France and the relics of the stone age afford a point at which to begin.

As the cycle proceeded, man's eyes were more and more opened, until he came to know "good and evil" as well as the Elohim themselves. Having reached its summit, the cycle began to go downward. When the arc attained a certain point which brought it parallel with the fixed line of our terrestrial plane, the man was furnished by nature with "coats of *skin*," and the Lord God "clothed them."

This same belief in the pre-existence of a far more spiritual race than the one to which we now belong can be traced back to the earliest traditions of nearly every people. In the ancient Quiché manuscript, published by Brasseur de Bourbourg—the *Popol Vuh*—the first men are mentioned as a race that could reason and speak, whose sight was unlimited, and who knew all things at once. According to Philo Judæus, the air is filled with an invisible host of spirits, some of whom are free from evil and immortal, and others are pernicious and mortal. "From the sons of EL we are descended, and sons of EL must we become again." And the unequivocal statement of the anonymous Gnostic who wrote *The Gospel according to John*, that "as many as received Him," *i.e.*, who followed practically the esoteric doctrine of Jesus, would "become the sons of God," points to the same belief. (i., 12.) "Know ye not, ye are *gods?*" exclaimed the Master. Plato describes admirably in *Phædrus* the state in which man once was, and what he will become again: before, and after the "loss of his wings;" when "he lived among the gods, a god himself in the airy world." From the remotest periods religious philosophies taught that the whole universe was filled with divine and spiritual beings of divers races. From one of these evolved, in the course of time, ADAM, the primitive man.

The Kalmucks and some tribes of Siberia also describe in their legends earlier creations than our present race. These beings, they say, were possessed of almost boundless knowledge, and in their audacity even threatened rebellion against the Great Chief Spirit. To punish their presumption and humble them, he imprisoned them *in bodies*, and

so shut in their senses. From these they can escape but through long repentance, self-purification, and development. Their *Shamans*, they think, occasionally enjoy the divine powers originally possessed by all human beings.

The Astor Library of New York has recently been enriched by a facsimile of an Egyptian Medical Treatise, written in the sixteenth century B.C. (or, more precisely, 1552 B.C.), which, according to the commonly received chronology, is the time when Moses was just twenty-one years of age. The original is written upon the inner bark of *Cyperus papyrus*, and has been pronounced by Professor Schenk, of Leipsig, not only genuine, but also the most perfect ever seen. It consists of a single sheet of yellow-brown papyrus of finest quality, three-tenths of a metre wide, more than twenty metres long, and forming one roll divided into one hundred and ten pages, all carefully numbered. It was purchased in Egypt, in 1872–3, by the archæologist Ebers, of "a well-to-do Arab from Luxor." The New York *Tribune*, commenting upon the circumstance, says: The papyrus "bears internal evidence of being one of the six *Hermetic Books on Medicine*, named by Clement of Alexandria."

The editor further says: "At the time of Iamblichus, A.D. 363, the priests of Egypt showed forty-two books which they attributed to Hermes (Thuti). Of these, according to that author, thirty-six contained the history of all human knowledge; the last six treated of anatomy, of pathology, of affections of the eye, instruments of surgery, and of medicines.* The *Papyrus Ebers* is indisputably one of these ancient Hermetic works."

If so clear a ray of light has been thrown upon ancient Egyptian science, by the accidental (?) encounter of the German archæologist with one "well-to-do Arab" from Luxor, how can we know what sunshine may be let in upon the dark crypts of history by an equally accidental meeting between some other prosperous Egyptian and another enterprising student of antiquity!

The discoveries of modern science do not disagree with the oldest traditions which claim an incredible antiquity for our race. Within the last few years geology, which previously had only conceded that man could be traced as far back as the tertiary period, has found unanswerable proofs that human existence antedates the last glaciation of Europe—over 250,000 years! A hard nut, this, for Patristic Theology to crack; but an accepted fact with the ancient philosophers.

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* Clement of Alexandria asserted that in his day the Egyptian priests possessed forty-two Canonical Books.

Moreover, fossil implements have been exhumed together with human remains, which show that man hunted in those remote times, and knew how to build a fire. But the forward step has not yet been taken in this search for the origin of the race; science comes to a dead stop, and waits for future proofs. Unfortunately, anthropology and psychology possess no Cuvier; neither geologists nor archæologists are able to construct, from the fragmentary bits hitherto discovered, the perfect skeleton of the triple man—physical, intellectual, and spiritual. Because the fossil implements of man are found to become more rough and uncouth as geology penetrates deeper into the bowels of the earth, it seems a proof to science that the closer we come to the origin of man, the more savage and brute-like he must be. Strange logic! Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the "coming race" of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was "just emerging from the Stone Age?"

It has lately been the fashion to speak of "the untenable conceptions of an uncultivated past." *As though it were possible to hide behind an epigram the intellectual quarries out of which the reputations of so many modern philosophers have been carved!* Just as Tyndall is ever ready to disparage ancient philosophers—for a dressing-up of whose ideas more than one distinguished scientist has derived honor and credit—so the geologists seem more and more inclined to take for granted that all of the archaic races were contemporaneously in a state of dense barbarism. But not all of our best authorities agree in this opinion. Some of the most eminent maintain exactly the reverse. Max Müller, for instance, says: "Many things are still unintelligible to us, and the hieroglyphic language of antiquity records but half of the mind's unconscious intentions. Yet more and more the image of man, in whatever clime we meet him, rises before us, noble and pure from the very beginning; even his errors we learn to understand, even his dreams we begin to interpret. As far as we can trace back the footsteps of man, even on the lowest strata of history, we see the divine gift of a sound and sober intellect belonging to him from the very first, and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again." *

* "Chips from a German Work-shop," vol. ii., p. 7. "Comparative Mythology."

As it is claimed to be unphilosophical to inquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their "matter" over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the "*scientists*" are not themselves science embodied any more than the men of our planet are the planet itself. We have neither the right to demand, nor power to compel our "modern-day philosopher" to accept without challenge a geographical description of the dark side of the moon. But, if in some lunar cataclysm one of her inhabitants should be hurled thence into the attraction of our atmosphere, and land, safe and sound, at Dr. Carpenter's door, he would be indictable as recreant to professional duty if he should fail to set the physical problem at rest.

For a man of science to refuse an opportunity to investigate any new phenomenon, whether it comes to him in the shape of a man from the moon, or a ghost from the Eddy homestead, is alike reprehensible.

Whether arrived at by the method of Aristotle, or that of Plato, we need not stop to inquire; but it is a fact that both the inner and outer natures of man are claimed to have been thoroughly understood by the ancient andrologists. Nothwithstanding the superficial hypotheses of geologists, we are beginning to have almost daily proofs in corroboration of the assertions of those philosophers.

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. To what eminence the race in its progress had several times arrived may be feebly surmised by the wonderful monuments of old, still visible, and the descriptions given by Herodotus of other marvels of which no traces now remain. Even in his days the gigantic structures of many pyramids and world-famous temples were but masses of ruins. Scattered by the unrelenting hand of time, they are described by the Father of History as "these venerable witnesses of the long bygone glory of departed ancestors." He "shrinks from speaking of divine things," and gives to posterity but an imperfect description from hearsay of some marvellous subterranean chambers of the Labyrinth, where lay—and now lie—concealed, the sacred remains of the King-Initiates.

We can judge, moreover, of the lofty civilization reached in some

periods of antiquity by the historical descriptions of the ages of the Ptolemies, yet in that epoch the arts and sciences were considered to be degenerating, and the secret of a number of the former had been already lost. In the recent excavations of Mariette-Bey, at the foot of the Pyramids, statues of wood and other relics have been exhumed, which show that long before the period of the first dynasties the Egyptians had attained to a refinement and perfection which is calculated to excite the wonder of even the most ardent admirers of Grecian art. Bayard Taylor describes these statues in one of his lectures, and tells us that the beauty of the heads, ornamented with eyes of precious stones and copper eyelids, is unsurpassed. Far below the stratum of sand in which lay the remains gathered into the collections of Lepsius, Abbott, and the British Museum, were found buried the tangible proofs of the hermetic doctrine of cycles which has been already explained.

Dr. Schliemann, the enthusiastic Hellenist, has recently found, in his excavations in the Troad, abundant evidences of the same gradual change from barbarism to civilization, and from civilization to barbarism again. Why then should we feel so reluctant to admit the possibility that, if the antediluvians were so much better versed than ourselves in certain sciences as to have been perfectly acquainted with important arts, which we now term *lost*, they might have equally excelled in psychological knowledge? Such a hypothesis must be considered as reasonable as any other until some countervailing evidence shall be discovered to destroy it.

Every true *savant* admits that in many respects human knowledge is yet in its infancy. Can it be that our cycle began in ages comparatively recent? *These cycles*, according to the Chaldean philosophy, *do not embrace all mankind at one and the same time.* Professor Draper partially corroborates this view by saying that the periods into which geology has "found it convenient to divide the progress of man in civilization are not abrupt epochs which hold good simultaneously for the whole human race;" giving as an instance the "wandering Indians of America," who "are only at the present moment emerging from the stone age." Thus more than once scientific men have unwittingly confirmed the testimony of the ancients.

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*, "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this—that

materials, conditions, and references are made its foundation." Scientists who believe they have adopted the Aristotelian method only because they creep when they do not run from demonstrated particulars to universals, glorify this method of inductive philosophy, and reject that of Plato, which they treat as unsubstantial. Professor Draper laments that such speculative mystics as Ammonius Saccas and Plotinus should have taken the place "of the severe geometers of the old museum." * He forgets that geometry, of all sciences the only one which proceeds from universals to particulars, was precisely the method employed by Plato in his philosophy. As long as exact science confines its observations to physical conditions and proceeds Aristotle-like, it certainly cannot fail. But notwithstanding that the world of matter is boundless for us, it still is finite; and thus materialism will turn forever in this vitiated circle, unable to soar higher than the circumference will permit. The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed again into the infinite.

Physiology, like everything else in this world of constant evolution, is subject to the cyclic revolution. As it now seems to be hardly emerging from the shadows of the lower arc, so it may be one day proved to have been at the highest point of the circumference of the circle far earlier than the days of Pythagoras.

Mochus, the Sidonian, the physiologist and teacher of the science of anatomy, flourished long before the Sage of Samos; and the latter received the sacred instructions from his disciples and descendants. Pythagoras, the pure philosopher, the deeply-versed in the profounder phenomena of nature, the noble inheritor of the ancient lore, whose great aim was to free the soul from the fetters of sense and force it to realize its powers, must live eternally in human memory.

The impenetrable veil of arcane secrecy was thrown over the sciences taught in the sanctuary. This is the cause of the modern depreciating of the ancient philosophies. Even Plato and Philo Judæus have been accused by many a commentator of absurd inconsistencies, whereas the

* "Conflict between Religion and Science," ch. i.

design which underlies the maze of metaphysical contradictions so perplexing to the reader of the *Timæus*, is but too evident. But has Plato ever been read understandingly by one of the expounders of the classics? This is a question warranted by the criticisms to be found in such authors as Stalbaüm, Schleirmacher, Ficinus (Latin translation), Heindorf, Sydenham, Buttmann, Taylor and Burges, to say nothing of lesser authorities. The covert allusions of the Greek philosopher to esoteric things have manifestly baffled these commentators to the last degree. They not only with unblushing coolness suggest as to certain difficult passages that another phraseology was evidently intended, but they audaciously make the changes! The Orphic line:

"Of the song, the order of the *sixth race* close"—

which can only be interpreted as a reference to the *sixth* race evolved in the consecutive evolution of the spheres, * Burges says: " . . . was evidently taken from a cosmogony *where man was feigned to be created the last.*" †—Ought not one who undertakes to edit another's works at least understand what his author means?

Indeed, the ancient philosophers seem to be generally held, even by the least prejudiced of our modern critics, to have lacked that profundity and thorough knowledge in the exact sciences of which our century is so boastful. It is even questioned whether they understood that basic scientific principle: *ex nihilo nihil fit.* If they suspected the indestructibility of matter at all,—say these commentators—it was not in consequence of a firmly-established formula but only through an intuitional reasoning and by analogy.

We hold to the contrary opinion. The speculations of these philosophers upon matter were open to public criticism: but their teachings in regard to spiritual things were profoundly esoteric. Being thus sworn to secrecy and religious silence upon abstruse subjects involving the relations of spirit and matter, they rivalled each other in their ingenious methods for concealing their real opinions.

The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Should we not first regard the subject from the stand-point

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* In another place, we explain with some minuteness the Hermetic philosophy of the evolution of the spheres and their several races.

† J. Burges: "The Works of Plato," p. 207, note.

of the ancients before venturing to disparage its teachers? The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism. The harmony and mathematical equiformity of the double evolution—spiritual and physical—are elucidated only in the universal numerals of Pythagoras, who built his system entirely upon the so-called "metrical speech" of the Hindu *Vedas*. It is but lately that one of the most zealous Sanskrit scholars, Martin Haug, undertook the translation of the *Aitareya Brahmana* of the *Rig-Veda*. It had been till that time entirely unknown; these explanations indicate beyond dispute the identity of the Pythagorean and Brahmanical systems. In both, the esoteric significance is derived from the number: in the former, from the mystic relation of every number to everything intelligible to the human mind; in the latter, from the number of syllables of which each verse in the *Mantras* consists. Plato, the ardent disciple of Pythagoras, realized it so fully as to maintain that the Dodecahedron was the geometrical figure employed by the *Demiurgus* in constructing the universe. Some of these figures had a peculiarly solemn significance. For instance *four*, of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single point. It is the emblem of moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise, would remain unutterable, was replaced by this sacred number **4** the most binding and solemn oath with the ancient mystics—the *Tetractys*.

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter. But who of our scientists would consent to lose his precious time over the vagaries of the ancients. Notwithstanding proofs to the contrary, they not only deny that the nations of the archaic periods, but even the ancient philosophers had any positive knowledge of the Heliocentric system. The "Venerable Bedes," the Augustines and Lactantii appear to have smothered, with their dogmatic ignorance, all faith in the more ancient theologists of the pre-Christian centuries. But now philology and a closer acquaintance with Sanskrit literature have partially enabled us to vindicate them from these unmerited imputations. In the *Vedas*, for instance, we find positive proof that so long ago as 2000 B.C., the Hindu sages and scholars must have been acquainted with the rotundity of our globe and the Heliocentric system. Hence, Pythagoras and Plato knew well this astronomical truth; for Pythagoras obtained his knowledge

in India, or from men who had been there, and Plato faithfully echoed his teachings. We will quote two passages from the *Aitareya Brahmana:*

In the "*Serpent-Mantra*," * the *Brahmana* declares as follows: that this *Mantra* is that one which was seen by the Queen of the Serpents, *Sarpa-râjni;* because the earth (*iyam*) is the Queen of the Serpents, as she is the mother and queen of all that moves (*sarpat*). In the beginning she (the earth) was but one head (round), without hair (*bald*), *i.e.*, without vegetation. She then perceived this *Mantra* which confers upon him who knows it, the power of assuming any form which he might desire. She "pronounced the *Mantra*," *i.e.*, sacrificed to the gods; and, in consequence, immediately obtained a motley appearance; she became variegated, and able to produce any form she might like, *changing one form into another.* This *Mantra* begins with the words: "*Ayam gaûh pris'nir akramît*" (x., 189).

The description of the earth in the shape of a *round* and *bald* head, which was *soft* at first, and became *hard* only from being breathed upon by the god Vâyu, the lord of the air, forcibly suggests the idea that the authors of the sacred Vedic books knew the earth to be *round* or spherical; moreover, that it had been a *gelatinous* mass at first, which gradually cooled off under the influence of the air and time. So much for their knowledge about our globe's sphericity; and now we will present the testimony upon which we base our assertion, that the Hindus were perfectly acquainted with the Heliocentric system, at least 2000 years B.C.

In the same treatise the *Hotar*, (priest), is taught how the *Shastras* should be repeated, and how the phenomena of sunrise and sunset are to be explained. It says: "The Agnishtoma is that one (that god) who burns. The sun *never sets nor rises.* When people think the sun is setting, it is *not so;* they are mistaken. For after having arrived at the end of the day, it produces two opposite effects, making night to what is below, and day to what is on the other side. When they (the people) believe it rises in the morning, the sun only does thus: having reached the end of the night, it makes itself produce two opposite effects, making day to what is below, and night to what is on the other side. In fact the sun never sets; nor does it set for him who has such a knowledge. . . . ." †

This sentence is so conclusive, that even the translator of the *Rig-Veda*, Dr. Haug, was forced to remark it. He says this passage contains "the *denial* of the existence of sunrise and sunset," and that the author supposes the sun "to remain always in its high position." ‡

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* From the Sanskrit text of the Aitareya Brahmanam. Rig-Veda, v., ch. ii., verse 23.
† Aitareya Brahmanam, book iii., c. v., 44. ‡ Ait. Brahm., vol. ii., p. 242.

In one of the earliest *Nivids*, Rishi Kutsa, a Hindu sage of the remotest antiquity, explains the allegory of the first laws given to the celestial bodies. For doing "what she ought not to do," Anâhit (Anaïtis or Nana, the Persian Venus), representing the earth in the legend, is sentenced to turn round the sun. The *Sattras*, or sacrificial sessions* prove undoubtedly that so early as in the eighteenth or twentieth century B.C., the Hindus had made considerable progress in astronomical science. The *Sattras* lasted one year, and were "nothing but an imitation of the sun's yearly course. They were divided, says Haug, into two distinct parts, each consisting of six months of thirty days each; in the midst of both was the *Vishuvan* (equator or central day), cutting the whole *Sattras* into two halves, etc." † This scholar, although he ascribes the composition of the bulk of the *Brahmanas* to the period 1400–1200 B.C., is of opinion that the oldest of the hymns may be placed at the very commencement of Vedic literature, between the years 2400–2000, B.C. He finds no reason for considering the *Vedas* less ancient than the sacred books of the Chinese. As the *Shu-King* or *Book of History*, and the sacrificial songs of the *Shi-King*, or *Book of Odes*, have been proved to have an antiquity as early as 2200, B.C., our philologists may yet be compelled before long to acknowledge, that in astronomical knowledge, the antediluvian Hindus were their masters.

At all events, there are facts which prove that certain astronomical calculations were as correct with the Chaldeans in the days of Julius Cæsar as they are now. When the calendar was reformed by the Conqueror, the civil year was found to correspond so little with the seasons, that summer had merged into the autumn months, and the autumn months into full winter. It was Sosigenes, the Chaldean astronomer, who restored order into the confusion, by putting back the 25th of March ninety days, thus making it correspond with the vernal equinox; and it was Sosigenes, again, who fixed the lengths of the months *as they now remain.*

In America, it was found by the Motezuman army, that the calendar of the Aztecs gave an equal number of days and weeks to each month. The extreme accuracy of their astronomical calculations was so great, that *no error* has been discovered in their reckoning by subsequent verifications; while the Europeans, who landed in Mexico in 1519, were, by the Julian calendar, nearly eleven days in advance of the exact time.

It is to the priceless and accurate translations of the Vedic Books, and to the personal researches of Dr. Haug, that we are indebted for the

* Ait. Brahm., book iv. † Septenary Institutions; "Stone him to Death," p. 20.

corroboration of the claims of the hermetic philosophers. That the period of Zarathustra Spitama (Zoroaster) was of untold antiquity, can be easily proved. The *Brahmanas*, to which Haug ascribes four thousand years, describe the religious contest between the ancient Hindus, who lived in the pre-Vedic period, and the Iranians. The battles between the *Devas* and the *Asuras*—the former representing the *Hindus* and the latter the Iranians—are described at length in the sacred books. As the Iranian prophet was the first to raise himself against what he called the "idolatry" of the Brahmans, and to designate them as the *Devas* (devils), how far back must then have been this religious crisis?

"This contest," answers Dr. Haug, "must have appeared to the authors of the *Brahmanas* as old as the feats of King Arthur appear to English writers of the nineteenth century."

There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,* were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have *two souls*, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—the other incorruptible and immortal—the *Augoeides*, or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated. Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain esoteric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God, that are finally re-absorbed into Divinity. Zeno, the founder of the Stoics, taught that there are "two eternal qualities throughout nature: the one active; or male, the other passive, or female: that the

* See Gibbon's "Decline and Fall of the Roman Empire."

former is pure, subtile ether, or Divine Spirit; the other entirely inert in itself till united with the active principle. That the Divine Spirit acting upon matter produced fire, water, earth, and air; and that it is the sole efficient principle by which all nature is moved. The Stoics, like the Hindu sages, believed in the final absorption. St. Justin believed in the emanation of these souls from Divinity, and Tatian, the Assyrian, his disciple, declared that "man was as immortal as God himself." *

That profoundly significant verse of the *Genesis*, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I gave *a living soul*, ... " should arrest the attention of every Hebrew scholar capable of reading the Scripture in its original, instead of following the erroneous translation, in which the phrase reads, "wherein *there is life.*"†

From the first to the last chapters, the translators of the Jewish Sacred Books misconstrued this meaning. They have even changed the spelling of the name of God, as Sir W. Drummond proves. Thus *El*, if written correctly, would read *Al*, for it stands in the original לא—Al, and, according to Higgins, this word means the god Mithra, the *Sun*, the preserver and savior. Sir W. Drummond shows that *Beth-El* means the House of the *Sun* in its literal translation, and not of God. "*El*, in the composition of these Canaanite names, does not signify *Deus*, but *Sol.*"‡ Thus Theology has disfigured ancient Theosophy, and Science ancient Philosophy.§

For lack of comprehension of this great philosophical principle, the methods of modern science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, as it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of nature by a thread of matter. As soon as this breaks and the clue is lost, it recoils in affright from the Incomprehensible, and

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* See Turner; also G. Higgins's "Anacalypsis." † Genesis, i., 30.

‡ Sir William Drummond: "Œdipus Judicus," p. 250.

§ The absolute necessity for the perpetration of such pious frauds by the early fathers and later theologians becomes apparent, if we consider that if they had allowed the word *Al* to remain as in the original, it would have become but too evident—except for the initiated—that the *Jehovah* of Moses and the sun were identical. The multitudes, which ignore that the ancient hierophant considered our *visible* sun but as an emblem of the central, invisible, and spiritual Sun, would have accused Moses—as many of our modern commentators have already done—of worshipping the planetary bodies; in short, of actual Zabaism.

confesses itself *powerless*. Not so did Plato and his disciples. With him *the lower types were but the concrete images of the higher abstract ones*. The soul, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal ARCHÆUS, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

It was the sad perception of this truth that made Tyndall confess how powerless is science, even over the world of matter. "The first marshalling of the atoms, on which all subsequent action depends, baffles a keener power than that of the microscope." "Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, *retires in bewilderment from the contemplation of the problem.* We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature."

The fundamental geometrical figure of the Kabala—that figure which tradition and the esoteric doctrines tell us was given by the Deity itself to Moses on Mount Sinai*—contains in its grandiose, because simple combination, the key to the universal problem. This figure contains in itself all the others. For those who are able to master it, there is no need to exercise imagination. No earthly microscope can be compared with the keenness of the spiritual perception.

And even for those who are unacquainted with the GREAT SCIENCE, the description given by a well-trained child-psychometer of the genesis of a grain, a fragment of crystal, or any other object—is worth all the telescopes and microscopes of "exact science."

There may be more truth in the adventurous pangenesis of Darwin—whom Tyndall calls a "soaring speculator"—than in the cautious, line-bound hypothesis of the latter; who, in common with other thinkers of his class, surrounds his imagination "by the firm frontiers of reason." The theory of a microscopic germ which contains in itself "a world of minor germs," soars in one sense at least into the infinite. It oversteps the world of matter, and begins unconsciously busying itself in the world of spirit.

If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond

* Exodus, xxv., 40.

which lies the limitless and the incomprehensible, or rather the *Unutterable.* If our mortal language is inadequate to express what our spirit dimly foresees in the great "*Beyond*"—while on this earth—it *must* realize it at some point in the timeless Eternity.

Not so with Professor Huxley's theory of the "Physical Basis of Life." Regardless of the formidable majority of "nays" from his German brother-scientists, he creates a universal *protoplasm* and appoints its cells to become henceforth the sacred founts of the principle of all *life.* By making the latter identical in living man, "dead mutton," a nettle-sting, and a lobster; by shutting in, in the molecular cell of the protoplasm, the life-principle, and by shutting out from it the divine influx which comes with subsequent evolution, he closes every door against any possible escape. Like an able tactician he converts his "*laws* and *facts*" into sentries whom he causes to mount guard over every issue. The standard under which he rallies them is inscribed with the word "necessity;" but hardly is it unfurled when he mocks the legend and calls it "an empty shadow of my own imagination."*

The fundamental doctrines of spiritualism, he says, "lie outside the limits of philosophical inquiry." We will be bold enough to contradict this assertion, and say that they lie a great deal more within such inquiry than Mr. Huxley's protoplasm. Insomuch that they present evident and palpable facts of the existence of *spirit,* and the protoplasmic cells, *once dead,* present none whatever of being the originators or the bases of life, as this one of the few "foremost thinkers of the day" wants us to believe.†

The ancient Kabalist rested upon no hypothesis till he could lay its basis upon the firm rock of recorded experiment.

But the too great dependence upon physical facts led to a growth of materialism and a decadence of spirituality and faith. At the time of Aristotle, this was the prevailing tendency of thought. And though the Delphic commandment was not as yet completely eliminated from Grecian thought; and some philosophers still held that "in order to know what man *is,* we ought to know what man *was*"—still materialism had already begun to gnaw at the root of faith. The Mysteries themselves had degenerated in a very great degree into mere priestly speculations and religious fraud. Few were the true adepts and initiates, the heirs and descendants of those who had been dispersed by the conquering swords of various invaders of Old Egypt.

The time predicted by the great Hermes in his dialogue with Æscu-

* "The Physical Basis of Life." A Lecture by T. H. Huxley.

† Huxley: "Physical Basis of Life."

lapius had indeed come; the time when impious foreigners would accuse Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments would survive—enigmas incredible to posterity. Their sacred scribes and hierophants were wanderers upon the face of the earth. Obliged from fear of a profanation of the sacred mysteries to seek refuge among the Hermetic fraternities—known later as the *Essenes*—their esoteric knowledge was buried deeper than ever. The triumphant brand of Aristotle's pupil swept away from his path of conquest every vestige of a once pure religion, and Aristotle himself, the type and child of his epoch, though instructed in the secret science of the Egyptians, knew but little of this crowning result of millenniums of esoteric studies.

As well as those who lived in the days of the Psammetics, our present-day philosophers "lift the Veil of Isis"—for Isis is but the symbol of nature. But, they see only her physical forms. The soul within escapes their view; and the Divine Mother has no answer for them. There are anatomists, who, uncovering to sight no indwelling spirit under the layers of muscles, the network of nerves, or the cineritious matter, which they lift with the point of the scalpel, assert that man has no soul. Such are as purblind in sophistry as the student, who, confining his research to the cold letter of the Kabala, dares say it has no vivifying spirit. To see the true man who once inhabited the subject which lies before him, on the dissecting table, the surgeon must use other eyes than those of his body. So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition—which, if we call reason the eye of the mind, may be defined as the eye of the soul.

Our modern science acknowledges a Supreme Power, an Invisible Principle, but denies a Supreme Being, or Personal God.* Logically, the difference between the two might be questioned; for in this case *the Power and the Being are identical.* Human reason can hardly imagine to itself an Intelligent Supreme Power without associating it with the idea of an Intelligent Being. The masses can never be expected to have a clear conception of the omnipotence and omnipresence of a Supreme God, without investing with those attributes a gigantic projection of their own personality. But the kabalists have never looked upon the invisible EN-SOPH otherwise than as a *Power.*

So far our modern positivists have been anticipated by thousands of ages, in their cautious philosophy. What the hermetic adept claims to demonstrate is, that simple common sense precludes the possibility that

* Prof. J. W. Draper; "Conflict between Religion and Science."

the universe is the result of mere chance. Such an idea appears to him more absurd than to think that the problems of Euclid were unconsciously formed by a monkey playing with geometrical figures.

Very few Christians understand, if indeed they know anything at all, of the Jewish Theology. The *Talmud* is the darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge. Their kabalistic books are still less understood by them; for in our days more Christian than Jewish students are engrossed in the elimination of their great truths. How much less is definitely known of the Oriental, or the universal Kabala! Its adepts are few; but these heirs elect of the sages who first discovered "the starry truths which shone on the great Shemaïa of the Chaldean lore" * have solved the "absolute" and are now resting from their grand labor. They cannot go beyond that which is given to mortals of this earth to know; and no one, not even these elect, can trespass beyond the line drawn by the finger of the Divinity itself. Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.

Maimonides, the great Jewish theologian and historian, who at one time was almost deified by his countrymen and afterward treated as a heretic, remarks, that the more absurd and void of sense the *Talmud* seems the more sublime is the secret meaning. This learned man has successfully demonstrated that the Chaldean Magic, the science of Moses and other learned thaumaturgists was wholly based on an extensive knowledge of the various and now forgotten branches of natural science. Thoroughly acquainted with all the resources of the vegetable, animal, and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples, could perform wonders, which even in our days of enlightenment would appear super-

* Bulwer's "Zanoni."

natural? It is an insult to human nature to brand magic and the occult science with the name of imposture. To believe that for so many thousands of years, one-half of mankind practiced deception and fraud on the other half, is equivalent to saying that the human race was composed only of knaves and incurable idiots. Where is the country in which magic was not practised? At what age was it wholly forgotten?

In the oldest documents now in our possession—the *Vedas* and the older laws of Manu—we find many magical rites practiced and permitted by the Brahmans.* Thibet, Japan and China teach in the present age that which was taught by the oldest Chaldeans. The clergy of these respective countries, prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, developes the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom" † of the leaders of the Celts. The Semothees, —the Druids of the Gauls, expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the soul.‡ Into their sacred groves—natural academies built by the hand of the Invisible Architect—the initiates assembled at the still hour of midnight to learn about what man once was and what he will be. § They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.‖

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning, their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths, as at that hour when the arch-druid performed his magical cures, and waving the branch of misletoe, severed with his golden sickle the green bough from its mother oak-tree. *Magic is as old as man.* It is

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* See the Code published by Sir William Jones, chap. ix., p. 11.

† Pliny: "Hist. Nat.," xxx. 1: Ib., xvi., 14; xxv., 9, etc.

‡ Pomponius ascribes to them the knowledge of the highest sciences.

§ Cæsar, iii., 14. ‖ Pliny, xxx.

as impossible to name the time when it sprang into existence as to indicate on what day the first man himself was born. Whenever a writer has started with the idea of connecting its first foundation in a country with some historical character, further research has proved his views groundless. Odin, the Scandinavian priest and monarch, was thought by many to have originated the practice of magic some seventy years B.C. But it was easily demonstrated that the mysterious rites of the priestesses called *Voïlers*, *Valas*, were greatly anterior to his age.* Some modern authors were bent on proving that Zoroaster was the founder of magic, because he was the founder of the Magian religion. Ammianus Marcellinus, Arnobius, Pliny, and other ancient historians demonstrated conclusively that he was but a reformer of Magic as practiced by the Chaldeans and Egyptians. †

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraüs, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would like to know whether modern Masons, even "Grand Lecturers" and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?

Putting aside the purely metaphysical teachings of the *Kabala*, if one would devote himself but to physical occultism, to the so-called branch of therapeutics, the results might benefit some of our modern sciences; such as chemistry and medicine. Says Professor Draper: "Sometimes, not

* Munter, on the most ancient religion of the North before the time of Odin. Mémoires de la Société des Antiquaires de France. Tome ii., p. 230.

† Ammianus Marcellinus, xxvi., 6.

without surprise, we meet with ideas *which we flatter ourselves originated in our own times.*" This remark, uttered in relation to the scientific writings of the Saracens, would apply still better to the more secret *Treatises* of the ancients. Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature, developed by Mesmerism, or by American experiments on the brain—every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a "healing medium" will effect a cure! The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians superciliously refuse to employ.* Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe, were studied by the chief surgical operators in Paris, and, notwithstanding that the models were before their eyes, they were unable to accomplish anything like it.

In the Abbott Egyptological collection, in New York City, may be seen numerous evidences of the skill of the ancients in various handicrafts; among others the art of lace-making; and, as it could hardly be expected but that the signs of woman's vanity should go side by side with

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* In some respects our modern philosophers, who think they make new discoveries, can be compared to "the very clever, learned, and civil gentleman" whom Hippocrates having met at Samos one day, describes very good-naturedly. "He informed me" the Father of Medicine proceeds to say, "that he had lately discovered an herb never before known in Europe or Asia, and that no disease, however malignant or chronic, could resist its marvellous properties. Wishing to be civil in turn, I permitted myself to be persuaded to accompany him to the conservatory in which he had transplanted the wonderful specific. What I found was one of the commonest plants in Greece, namely, garlic—the plant which above all others has least pretensions to healing virtues." Hippocrates: "De optima prædicandi ratione item judicii operum magni." I.

those of man's strength, there are also specimens of artificial hair, and gold ornaments of different kinds. The New York *Tribune*, reviewing the contents of the *Ebers Papyrus*, says:—"Verily, there is no new thing under the sun. . . . Chapters 65, 66, 79, and 89 show that hair-invigorators, hair dyes, pain-killers, and flea-powders were desiderata 3,400 years ago."

How few of our recent alleged discoveries are in reality new, and how many belong to the ancients, is again most fairly and eloquently though but in part stated by our eminent philosophical writer, Professor John W. Draper. His *Conflict between Religion and Science*—a great book with a very bad title—swarms with such facts. At page 13, he cites a few of the achievements of ancient philosophers, which excited the admiration of Greece. In Babylon was a series of Chaldean astronomical observations, ranging back through nineteen hundred and three years, which Callisthenes sent to Aristotle. Ptolemy, the Egyptian king-astronomer possessed a Babylonian record of eclipses going back seven hundred and forty-seven years before our era. As Prof. Draper truly remarks: "Long-continued and close observations were necessary before some of these astronomical results that have reached our times could have been ascertained. Thus, the Babylonians had fixed the length of a tropical year within twenty-five seconds of the truth; their estimate of the sidereal year was barely two minutes in excess. They had detected the precession of the equinoxes. They knew the causes of eclipses, and, by the aid of their cycle, called *saros*, could predict them. Their estimate of the value of that cycle, which is more than 6,585 days, was within nineteen and a half minutes of the truth."

"Such facts furnish incontrovertible proof of the patience and skill with which astronomy had been cultivated in Mesopotamia, and that, with very inadequate instrumental means, it had reached no inconsiderable perfection. These old observers had made a catalogue of the stars, had divided the zodiac into twelve signs; they had parted the day into twelve hours, the night into twelve. They had, as Aristotle says, for a long time devoted themselves to observations of star-occultations by the moon. They had correct views of the structure of the solar system, and knew the order of emplacement of the planets. They constructed sun-dials, clepsydras, astrolabes, gnomons."

Speaking of the world of eternal truths that lies "within the world of transient delusions and unrealities," Professor Draper says: "That world is not to be discovered through the vain traditions that have brought down to us the opinion of men who lived in the morning of civilization, nor in the *dreams of mystics* who thought that they were inspired. It is to be dis-

covered by the investigations *of geometry, and by the practical interrogations of nature.*"

Precisely. The issue could not be better stated. This eloquent writer tells us a profound truth. He does not, however, tell us *the whole* truth, because he does not know it. He has not described the nature or extent of the knowledge imparted in the Mysteries. No subsequent people has been so proficient in geometry as the builders of the Pyramids and other Titanic monuments, antediluvian and postdiluvian. On the other hand, none has ever equalled them in the practical interrogation of nature.

An undeniable proof of this is the significance of their countless symbols. *Every one of these symbols is an embodied idea,—combining the conception of the Divine Invisible with the earthly and visible.* The former is derived from the latter strictly through analogy according to the hermetic formula—"as below, so it is above." Their symbols show great knowledge of natural sciences and a practical study of cosmical power.

As to practical results to be obtained by "the investigations of geometry," very fortunately for students who are coming upon the stage of action, we are no longer forced to content ourselves with mere conjectures. In our own times, an American, Mr. George H. Felt, of New York, who, if he continues as he has begun, may one day be recognized as the greatest geometer of the age, has been enabled, by the sole help of the premises established by the ancient Egyptians, to arrive at results which we will give in his own language. "Firstly," says Mr. Felt, "the fundamental diagram to which all science of elementary geometry, both plane and solid, is referable; to produce arithmetical systems of proportion in a geometrical manner; to identify this figure with all the remains of architecture and sculpture, in all which it had been followed in a marvellously exact manner; to determine that the Egyptians had used it as the basis of all their astronomical calculations, on which their religious symbolism was almost entirely founded; to find its traces among all the remnants of art and architecture of the Greeks; to discover its traces so strongly among the Jewish sacred records, as to prove conclusively that it was founded thereon; to find that the whole system had been discovered by the Egyptians after researches of tens of thousands of years into the laws of nature, and that it might truly be called the science of the Universe." Further it enabled him "to determine with precision problems in physiology heretofore only surmised; to first develop such a Masonic philosophy as showed it to be conclusively the first science and religion, as it will be the last;" and we may add, lastly, to prove by ocular demonstrations that the Egyptian sculptors and architects ob-

tained the models for the quaint figures which adorn the façades and vestibules of their temples, not in the disordered fantasies of their own brains, but from the "viewless races of the air," and other kingdoms of nature, whom he, like them, *claims* to make visible by resort to their own chemical and kabalistical processes.

Schweigger proves that the symbols of all the mythologies have a scientific foundation and substance.* It is only through recent discoveries of the physical electro-magnetical powers of nature that such experts in Mesmerism as Ennemoser, Schweigger and Bart, in Germany, Baron Du Potet and Regazzoni, in France and Italy, were enabled to trace with almost faultless accuracy the true relation which each *Theomythos* bore to some one of these powers. The Idæic finger, which had such importance in the magic art of healing, means an iron finger, which is attracted and repulsed in turn by magnetic, natural forces. It produced, in Samothrace, wonders of healing by restoring affected organs to their normal condition.

Bart goes deeper than Schweigger into the significations of the old myths, and studies the subject from both its spiritual and physical aspects. He treats at length of the Phrygian Dactyls, those "magicians and exorcists of sickness," and of the Cabeirian Theurgists. He says: "While we treat of the close union of the Dactyls and magnetic forces, we are not necessarily confined to the magnetic stone, and our views of nature but take a glance at magnetism in its whole meaning. Then it is clear how the initiated, who called themselves *Dactyls*, created astonishment in the people through their magic arts, working as they did, miracles of a healing nature. To this united themselves many other things which the priesthood of antiquity was wont to practice; the cultivation of the land and of morals, the advancement of art and science, mysteries, and secret consecrations. All this was done by the priestly Cabeirians, and *wherefore not guided and supported by the mysterious spirits of nature?*" † Schweigger is of the same opinion, and demonstrates that the phenomena of ancient Theurgy were produced by magnetic powers "under the guidance of spirits."

Despite their apparent Polytheism, the ancients—those of the educated class at all events—were entirely monotheistical; and this, too, ages upon ages before the days of Moses. In the *Ebers Papyrus* this fact is shown conclusively in the following words, translated from the first four lines of Plate I.: "I came from Heliopolis with the great ones

* Schweigger: "Introduction to Mythology through Natural History."

† Ennemoser: "History of Magic," i., 3.

from Het-aat, the Lords of Protection, the masters of eternity and salvation. I came from Sais with the Mother-goddesses, who extended to me protection. *The Lord of the Universe* told me how to free the gods from all murderous diseases." *Eminent men were called gods by the ancients.* The deification of mortal men and supposititious gods is no more a proof against their monotheism than the monument-building of modern Christians, who erect statues to their heroes, is proof of their polytheism. Americans of the present century would consider it absurd in their posterity 3,000 years hence to classify them as idolaters for having built statues to their god Washington. So shrouded in mystery was the Hermetic Philosophy that Volney asserted that the ancient peoples worshipped their gross material symbols as divine in themselves; whereas these were only considered as representing esoteric principles. Dupuis, also, after devoting many years of study to the problem, mistook the symbolic circle, and attributed their religion solely to astronomy. Eberhart (*Berliner Monatschrift*) and many other German writers of the last and present centuries, dispose of magic most unceremoniously, and think it due to the Platonic mythos of the *Timæus*. But how, without possessing a knowledge of the mysteries, was it possible for these men or any others not endowed with the finer intuition of a Champollion, to discover the esoteric half of that which was concealed, behind the veil of Isis, from all except the adepts?

The merit of Champollion as an Egyptologist none will question. He declares that everything demonstrates the ancient Egyptians to have been profoundly monotheistical. The accuracy of the writings of the mysterious Hermes Trismegistus, whose antiquity runs back into the night of time, is corroborated by him to their minutest details. Ennemoser also says: "Into Egypt and the East went Herodotus, Thales, Parmenides, Empedocles, Orpheus, and Pythagoras, to instruct themselves in Natural Philosophy and Theology." There, too, Moses acquired his wisdom, and Jesus passed the earlier years of his life.

Thither gathered the students of all countries before Alexandria was founded. "How comes it," Ennemoser goes on to say, "that so little has become known of these mysteries? through so many ages and amongst so many different times and people? The answer is that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity." Numa's books, described by Livy, consisting of treatises upon natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. The

senate and the tribune of the people determined that the books themselves should be burned, which was done in public.*

Magic was considered a divine science which led to a participation in the attributes of Divinity itself. "It unveils the operations of nature," says Philo Judæus, "and leads to the contemplation of celestial powers."† In later periods its abuse and degeneration into sorcery made it an object of general abhorrence. We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. The Mobeds, priests of the Parsis—the ancient Ghebers—are named, even at the present day, *Magoï*, in the dialect of the Pehlvi.‡ *Magic appeared in the world with the earlier races of men.* Cassien mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.§

Moses was indebted for his knowledge to the mother of the Egyptian princess, Thermuthis, who saved him from the waters of the Nile. The wife of Pharaoh,‖ Batria, was an initiate herself, and the Jews owe to her the possession of their prophet, "learned in all the wisdom of the Egyptians, and mighty in words and deeds."¶ Justin Martyr, giving as his authority Trogus Pompeius, shows Joseph as having acquired a great knowledge in magical arts with the high priests of Egypt.**

The ancients knew more concerning certain sciences than our modern savants have yet discovered. Reluctant as many are to confess as much, it has been acknowledged by more than one scientist. "The degree of scientific knowledge existing in an early period of society was much greater than the moderns are willing to admit;" says Dr. A. Todd Thomson, the editor of *Occult Sciences*, by Salverte; "but," he adds, "it was confined to the temples, carefully veiled from the eyes of the people and opposed only to the priesthood." Speaking of the *Kabala*, the learned Franz von Baader remarks that "not only our salvation and wisdom, but our science itself came to us from the Jews." But why not complete the sentence and tell the reader from whom the Jews got their wisdom?

Origen, who had belonged to the Alexandrian school of Platonists,

* "Hist. of Magic," vol. i., p. 9.
† Philo Jud.: "De Specialibus Legibus."
‡ Zend-Avesta, vol. ii., p. 506.
§ Cassian: "Conference," i., 21.
‖ "De Vita et Morte Mosis," p. 199.
¶ Acts of the Apostles, vii., 22.
** Justin, xxxvi., 2.

declares that Moses, besides the teachings of the covenant, communicated some very important secrets "from the hidden depths of the law" to the seventy elders. These he enjoined them to impart only to persons whom they found worthy.

St. Jerome names the Jews of Tiberias and Lydda as the only teachers of the mystical manner of interpretation. Finally, Ennemoser expresses a strong opinion that "the writings of Dionysius Areopagita have palpably been grounded on the Jewish *Kabala*." When we take in consideration that the Gnostics, or early Christians, were but the followers of the old Essenes under a new name, this fact is nothing to be wondered at. Professor Molitor gives the *Kabala* its just due. He says:

"The age of inconsequence and shallowness, in theology as well as in sciences, is past, and since that revolutionary rationalism has left nothing behind but its own emptiness, after having destroyed everything positive, it seems now to be the time to direct our attention anew to that mysterious revelation which is the living spring whence our salvation must come . . . . the Mysteries of ancient Israel, which contain all secrets of modern Israel, would be particularly calculated to . . . . found the fabric of theology upon its deepest theosophical principles, and to gain *a firm basis* to all ideal sciences. It would open a new path . . . . to the obscure labyrinth of the myths, mysteries and constitutions of primitive nations. . . . . In these traditions alone are contained the system of the schools of the prophets, which the prophet Samuel did not found, *but only restored*, whose end was no other than to lead the scholars to wisdom and the highest knowledge, and when they had been found worthy, to induct them *into deeper mysteries*. Classed with these mysteries was *magic*, which was of a double nature—divine magic, and evil magic, or the black art. Each of these is again divisible into two kinds, the active and seeing; in the first, man endeavors to place himself *en rapport* with the world to learn hidden things; in the latter he endeavors to gain power over spirits; in the former, to perform *good and beneficial* acts; in the latter to do all kinds of diabolical and unnatural deeds."*

The clergy of the three most prominent Christian bodies, the Greek, Roman Catholic, and Protestant, discountenance every spiritual phenomenon manifesting itself through the so-called "mediums." A very brief period, indeed, has elapsed since both the two latter ecclesiastical corporations burned, hanged, and otherwise murdered every helpless victim through whose organism spirits—and sometimes blind and as yet unex-

* Molitor: "Philosophy of History and Traditions," Howitt's Translation, p. 285.

plained forces of nature—manifested themselves. At the head of these three churches, pre-eminent stands the Church of Rome. Her hands are scarlet with the innocent blood of countless victims shed in the name of the Moloch-like divinity at the head of her creed. She is ready and eager to begin again. But she is bound hand and foot by that nineteenth century spirit of progress and religious freedom which she reviles and blasphemes daily. The Græco-Russian Church is the most amiable and Christ-like in her primitive, simple, though blind faith. Despite the fact that there has been no practical union between the Greek and Latin Churches, and that the two parted company long centuries ago, the Roman Pontiffs seem to invariably ignore the fact. They have in the most impudent manner possible arrogated to themselves jurisdiction not only over the countries within the Greek communion but also over all Protestants as well. "The Church insists," says Professor Draper, "that the state has no rights over any thing which it declares to be within its domain, and that Protestantism being a mere rebellion, has no rights at all; that even in Protestant communities the Catholic bishop *is the only lawful* spiritual pastor."* Decrees unheeded, encyclical letters unread, invitations to ecumenical councils unnoticed, excommunications laughed at—all these have seemed to make no difference. Their persistence has only been matched by their effrontery. In 1864, the culmination of absurdity was attained when Pius IX. excommunicated and fulminated publicly his anathemas against the Russian Emperor, as a "*schismatic* cast out from the bosom of the Holy Mother Church." † Neither he nor his ancestors, nor Russia since it was Christianized, a thousand years ago, have ever consented to join the Roman Catholics. Why not claim ecclesiastical jurisdiction over the Buddhists of Thibet, or the shadows of the ancient Hyk-Sos?

The mediumistic phenomena have manifested themselves at all times in Russia as well as in other countries. This force ignores religious differences; it laughs at nationalities; and invades unasked any individuality, whether of a crowned head or a poor beggar.

Not even the present Vice-God, Pius IX., himself, could avoid the unwelcome guest. For the last fifty years his Holiness has been known to be subject to very extraordinary fits. Inside the Vatican they are termed *Divine visions;* outside, physicians call them epileptic fits; and popular rumor attributes them to an obsession by the ghosts of Peruggia, Castelfidardo, and Mentana!

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* "Conflict between Religion and Science," p. 329.

† See "Gazette du Midi," and "Le Monde," of 3 May, 1864.

"The lights burn blue: it is now dead midnight,
Cold fearful drops stand on my trembling flesh,
Methought the souls of all that I caused to be murdered
Came. . . ." *

The Prince of Hohenlohe, so famous during the first quarter of our century for his healing powers, was himself a great medium. Indeed, these phenomena and powers belong to no particular age or country, They form a portion of the psychological attributes of man—the Microcosmos.

For centuries have the *Klikouchy*,† the *Yourodevoÿ*,‡ and other miserable creatures been afflicted with strange disorders, which the Russian clergy and the populace attribute to possession by the devil. They throng the entrances of the cathedrals, without daring to trust themselves inside, lest their self-willed controlling demons might fling them on the ground. Voroneg, Kiew, Kazan, and all cities which possess the thaumaturgical relics of canonized saints, abound with such unconscious mediums. One can always find numbers of them, congregating in hideous groups, and hanging about the gates and porches. At certain stages of the celebration of the mass by the officiating clergy, such as the appearance of the sacraments, or the beginning of the prayer and chorus, "*Ejey Cherouvim*," these half-maniacs, half-mediums, begin crowing like cocks, barking, bellowing and braying, and, finally, fall down in fearful convulsions. "The *unclean one* cannot bear the holy prayer," is the pious explanation. Moved by pity, some charitable souls administer restoratives to the "afflicted ones," and distribute alms among them. Occasionally, a priest is invited to exorcise, in which event he either performs the ceremony for the sake of love and charity, or the alluring prospect of a twenty-copeck silver bit, according to his Christian impulses. But these miserable creatures —who are mediums, for they prophesy and see visions sometimes, when the fit is genuine §—are never molested because of their misfortune. Why should the clergy persecute them, or people hate and denounce them as damnable witches or wizards? Common sense and justice surely suggest that if any are to be punished it is certainly not the victims who cannot help themselves, but the demon who is alleged to control their actions. The worst that happens to the patient is, that the priest inundates him or her with holy water, and causes the poor creature to catch cold. This failing in efficacy, the *Klikoucha* is left to the will

* Shakspere: "Richard III." † Literally, the *screaming* or the howling ones.

‡ The half-demented, the *idiots*.

§ But such is not always the case, for some among these beggars make a regular and profitable trade of it.

of God, and taken care of in love and pity. Superstitious and blind as it is, a faith conducted on such principles certainly deserves some respect, and can never be offensive, either to man or the *true* God. Not so with that of the Roman Catholics; and hence, it is they, and secondarily, the Protestant clergy—with the exception of some foremost thinkers among them—that we purpose questioning in this work. We want to know upon what grounds they base their right to treat Hindus and Chinese spiritualists and kabalists in the way they do; denouncing them, in company with the infidels—creatures of their own making—as so many convicts sentenced to the inextinguishable fires of hell.

Far from us be the thought of the slightest irreverence—let alone blasphemy—toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one—the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded—the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.

Speaking of ancient geographers, Plutarch remarks in *Theseus*, that they "crowd into the edges of their maps parts of the world which they do not know about, adding notes in the margin to the effect that beyond this lies nothing but sandy deserts *full of wild beasts* and *unapproachable bogs*." Do not our theologians and scientists do the same? While the former people the invisible world with either angels or devils, our philosophers try to persuade their disciples that where there is no *matter* there is *nothing*.

How many of our inveterate skeptics belong, notwithstanding their materialism, to Masonic Lodges? The brothers of the Rosie-Cross, mysterious practitioners of the mediæval ages, still live—but in name only. They may "shed tears at the grave of their respectable Master, Hiram Abiff;" but vainly will they search for the true locality, "where the sprig of myrtle was placed." The dead letter remains alone, the spirit has fled. They are like the English or German chorus of the Italian opera, who descend in the fourth act of *Ernani* into the crypt of Charlemagne, singing their conspiracy in a tongue utterly unknown to them. So, our modern knights of the Sacred Arch may descend every night if they choose

"through the nine arches into the bowels of the earth,"—they "will never discover the sacred Delta of Enoch." The "Sir Knights in the South Valley" and those in "the North Valley" may try to assure themselves that "enlightenment dawns upon their minds," and that as they progress in Masonry "the veil of superstition, despotism, tyranny" and so on, no longer obscures the visions of their minds. But these are all empty words so long as they neglect their mother Magic, and turn their backs upon its twin sister, Spiritualism. Verily, "Sir Knights of the Orient," you may "leave your stations and sit upon the floor in attitudes of grief, with your heads resting upon your hands," for you have cause to bewail and mourn your fate. Since Phillipe le Bel destroyed the Knights-Templars, not one has appeared to clear up your doubts notwithstanding all claims to the contrary. Truly, you are "wanderers from Jerusalem, seeking the lost treasure of the holy place." Have you found it? Alas, no! for the holy place is profaned; the pillars of wisdom, strength and beauty are destroyed. Henceforth, "you must wander in darkness," and "travel in humility," among the woods and mountains in search of the "lost word." "Pass on!"—you will never find it so long as you limit your journeys to *seven* or even seven times seven; because you are "travelling in darkness," and this darkness can only be dispelled by the light of the blazing torch of truth which alone the right descendants of Ormasd carry. They alone can teach you the true pronunciation of the name revealed to Enoch, Jacob and Moses. "Pass on!" Till your R. S. W. shall learn to multiply 333, and *strike* instead 666—the number of the Apocalyptic Beast, you may just as well observe prudence and act "*sub rosa*."

In order to demonstrate that the notions which the ancients entertained about dividing human history into cycles were not utterly devoid of a philosophical basis, we will close this chapter by introducing to the reader one of the oldest traditions of antiquity as to the evolution of our planet.

At the close of each "great year," called by Aristotle—according to Censorinus—the *greatest*, and which consists of six *sars** our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This

* Webster declares very erroneously that the Chaldeans called *saros*, the cycle of eclipses, a period of about 6,586 years, "the time of revolution of the moon's node." Berosus, himself a Chaldean astrologer, at the Temple of Belus, at Babylon, gives the duration of the sar, or sarus, 3,600 years; a neros 600; and a sossus 60. (See, Berosus from Abydenus, "Of the Chaldæan Kings and the Deluge." See also Eusebius, and Cary's *MS.* Ex. Cod. reg. gall. gr. No. 2360, fol. 154.)

change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes.* As the beds of the ocean are displaced, at the end of every decimillennium and about one neros, a semi-universal deluge like the legendary Noachian flood is brought about. This year was called the *Heliacal* by the Greeks; but no one outside the sanctuary knew anything certain either as to its duration or particulars. The winter of this year was called the Cataclysm or the Deluge,—the Summer, the Ecpyrosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the *Astronomical Fragments* of Censorinus and Seneca. So uncertain were the commentators about the length of this year, that none except Herodotus and Linus, who assigned to it, the former 10,800, and the latter 13,984, came near the truth. † According to the claims of the Babylonian priests, corroborated by Eupolemus, ‡ "the city of Babylon, owes its foundation to those who were saved from the catastrophe of the deluge; *they were the giants* and they built the tower which is noticed in history." § These giants who were great astrologers and had received moreover from their fathers, "the sons of God," every instruction pertaining to secret matters, instructed the priests in their turn, and left in the temples all the records of the periodical cataclysm that they had witnessed themselves. This is how the high priests came by the knowledge of the *great* years. When we remember, moreover, that Plato in the *Timæus* cites the old Egyptian priest rebuking Solon for his ignorance of the fact that there were several such deluges as the great one of Ogyges, we can easily ascertain that this belief in the *Heliakos* was a doctrine held by the initiated priests the world over.

The Neroses, the Vrihaspati, or the periods called yugas or kalpas, are life-problems to solve. The Satya-yug and Buddhistic cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-kalpa embraces an untold number of periods far

* Before scientists reject such a theory—traditional as it is—it would be in order for them to demonstrate why, at the end of the tertiary period, the Northen Hemisphere had undergone such a reduction of temperature as to utterly change the torrid zone to a Siberian climate? Let us bear in mind that the *helicocentric system came to us from upper India;* and that the germs of all great astronomical truths were brought thence by Pythagoras. So long as we lack a mathematically correct demonstration, one hypothesis is as good as another.

† Censorinus: "De Natal Die." Seneca: "Nat. Quæst.," iii., 29.

‡ Euseb.: "Præp. Evan." Of the Tower of Babel and Abraham.

§ This is in flat contradiction of the Bible narrative, which tells us that the deluge was sent for the special destruction of these *giants*. The Babylon priests had *no* object to invent lies.

back in the antediluvian ages. Their system comprises a kalpa or grand period of 4,320,000,000 years, which they divide into four lesser yugas, running as follows:

1st.—Satya-yug	1,728,000	years.
2d.—Trêtya yug	1,296,000	"
3d.—Dvâpa yug	864,000	"
4th.—Kali yug	432,000	"
Total	4,320,000	

which make one divine age or Maha-yug; seventy-one Maha-yugs make 306,720,000 years, to which is added a sandhi (or the time when day and night border on each other, morning and evening twilight), equal to a Satya yug, 1,728,000, make a manwantara of 308,448,000 years;* fourteen manwantaras make 4,318,272,000 years; to which must be added a sandhi to begin the kalpa, 1,728,000 years, making the kalpa or grand period of 4,320,000,000 of years. As we are now only in the Kali-yug of the twenty-eighth age of the seventh manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.

These ciphers are not fanciful, but founded upon actual astronomical calculations, as has been demonstrated by S. Davis.† Many a scientist, Higgins among others, notwithstanding their researches, has been utterly perplexed as to which of these was the *secret* cycle. Bunsen has demonstrated that the Egyptian priests, who made the cyclic notations, kept them always in the profoundest mystery.‡ Perhaps their difficulty arose from the fact that the calculations of the ancients applied equally to the spiritual progress of humanity as to the physical. It will not be difficult to understand the close correspondence drawn by the ancients between the cycles of nature and of mankind, if we keep in mind their belief in the constant and all-potent influences of the planets upon the fortunes of humanity. Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle. But his failure in trying to decipher it was made apparent; for as it pertained to the mystery of the creation, this cycle was the most inviolable of all. It was repeated in symbolic figures only in the Chaldean *Book of Numbers*, the original of which, if now ex-

* Coleman, who makes this calculation, allowed a serious error to escape the proof-reader; the length of the manwantara is given at 368,448,000, which is just sixty million years too much.

† S. Davis: "Essay in the Asiatic Researches;" and Higgins's "Anacalypsis;" also see Coleman's "Mythology of the Hindus." Preface, p. xiii.

‡ Bunsen: "Egypte," vol. i.

tant, is certainly not to be found in libraries, as it formed one of the most ancient Books of Hermes,* the number of which is at present undetermined.

Calculating by the secret period of the Great Neros and the Hindu Kalpas, some kabalists, mathematicians and archeologists who knew naught of the secret computations made the above number of 21,000 years to be 24,000 years, for the length of the great year, as it was to the renewal only of our globe that they thought the last period of 6,000 years applied. Higgins gives as a reason for it, that it was anciently thought that the equinoxes preceded only after the rate of 2,000, not 2,160, years in a sign; for thus it would allow for the length of the great year four times 6,000 or 24,000 years. "Hence," he says, "might arise their immensely-lengthened cycles; because, it would be the same with this great year as with the common year, till it travelled round an immensely-lengthened circle, when it would come to the old point again." He therefore accounts for the 24,000 in the following manner: "If the angle which the plane of the ecliptic makes with the plane of the equator had decreased gradually and regularly, as it was till very lately supposed to do, the two planes would have coincided in about ten ages, 6,000 years;

* The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage" . . . with whom "none of the later native historians can be compared . . . ." (see "Egypte," i., p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archæologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." ("Egypte," i, p. 15).

in ten ages, 6,000 years more, the sun would have been situated relatively to the Southern Hemisphere as he is now to the Northern; in ten ages, 6,000 years more, the two planes would coincide again; and, in ten ages, 6,000 years more, he would be situated as he is now, after a lapse of about twenty-four or twenty-five thousand years in all. When the sun arrived at the equator, the ten ages or six thousand years would end, and the world would be destroyed *by fire;* when he arrived at the southern point, it would be destroyed by water. And thus, it would be destroyed at the end of every 6,000 years, or ten neroses." *

This method of calculating by the *neroses*, without allowing any consideration for the secrecy in which the ancient philosophers, who were exclusively of the sacerdotal order, held their knowledge, gave rise to the greatest errors. It led the Jews, as well as some of the Christian Platonists, to maintain that the world would be destroyed at the end of six thousand years. Gale shows how firmly this belief was rooted in the Jews. It has also led modern scientists to discredit entirely the hypothesis of the ancients. It has given rise to the formation of different religious sects, which, like the Adventists of our century, are always living in the expectation of the approaching destruction of the world.

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and

* Higgins: "Anacalypsis."

Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

"*As above, so it is below. That which has been, will return again. As in heaven, so on earth.*"

The world is always ungrateful to its great men. Florence has built a statue to Galileo, but hardly even mentions Pythagoras. The former had a ready guide in the treatises of Copernicus, who had been obliged to contend against the universally established Ptolemaic system. But neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of ages before, it was taught by the sages of Middle Asia, and brought thence by Pythagoras, not as a speculation, but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things."*

Verily, then, to antiquity alone have we to look for the origin of all things. How well Hargrave Jennings expresses himself when speaking of Pyramids, and how true are his words when he asks: "Is it at all reasonable to conclude, at a period when knowledge was at the highest, and when the human powers were, in comparison with ours at the present time, prodigious, that all these indomitable, *scarcely believable* physical effects—that such achievements as those of the Egyptians—were devoted to a mistake? that the myriads of the Nile were fools laboring in the dark, and that all the magic of their great men was forgery, and that we, in despising that which we call their superstition and wasted power, are alone the wise? No! there is much more in these old religions than probably—in the audacity of modern denial, in the confidence of these superficial-science times, and in the derision of these days without faith—is in the least degree supposed. We do not understand the old time.

. . . Thus we see how classic practice and heathen teaching may be made to reconcile—how even the Gentile and the Hebrew, the mytho-

* "De Vite Pythag."

logical and the Christian doctrine harmonize in the general faith founded on Magic. That Magic is indeed possible is the moral of this book."*

It is possible. Thirty years ago, when the first rappings of Rochester awakened slumbering attention to the reality of an invisible world; when the gentle shower of raps gradually became a torrent which overflowed the whole globe, spiritualists had to contend but against two potencies—theology and science. But the theosophists have, in addition to these, to meet the world at large and the spiritualists first of all.

"There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "Let him be anathema who dares say nay!" "There is no personal God, except the gray matter in our brain," contemptuously replies the materialist. "And there is no Devil. Let him be considered thrice an idiot who says aye." Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself.

Human nature is like universal nature in its abhorrence of a vacuum. It feels an intuitional yearning for a Supreme Power. Without a God, the cosmos would seem to it but like a soulless corpse. Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree? Mankind have one innate, irrepressible craving, that *must* be satisfied in any religion that would supplant the dogmatic, undemonstrated and undemonstrable theology of our Christian ages. This is the yearning after the proofs of immortality. As Sir Thomas Browne has expressed it: . . . . "it is the heaviest stone that

* "The Rosicrucians," etc., by Hargrave Jennings.

melancholy can throw at a man, to tell him that he is at the end of his nature, or that there is no future state to come, unto which this seems progressive, and otherwise made in vain." Let any religion offer itself that can supply these proofs in the shape of scientific facts, and the established system will be driven to the alternative of fortifying its dogmas with such facts, or of passing out of the reverence and affection of Christendom. Many a Christian divine has been forced to acknowledge that there is *no authentic* source whence the assurance of a future state could have been derived by man. How could then such a belief have stood for countless ages, were it not that among all nations, whether civilized or savage, man *has been* allowed the demonstrative proof? Is not the very existence of such a belief an evidence that thinking philosopher and unreasoning savage have both been compelled to acknowledge the testimony of their senses? That if, in isolated instances, spectral illusion may have resulted from physical causes, on the other hand, in thousands of instances, apparitions of persons have held converse with several individuals at once, who saw and heard them collectively, and could not all have been diseased in mind?

The greatest thinkers of Greece and Rome regarded such matters as demonstrated facts. They distinguished the apparitions by the names of *manes*, *anima* and *umbra:* the *manes* descending after the decease of the individual into the Underworld; the *anima*, or pure spirit, ascending to heaven; and the restless *umbra* (earth-bound spirit), hovering about its tomb, because the attraction of matter and love of its earthly body prevailed in it and prevented its ascension to higher regions.

> "Terra legit *carnem* tumulum circumvolet *umbra*,
> Orcus habet *manes*, *spiritus* astra petit,"

says Ovid, speaking of the threefold constituents of souls.

But all such definitions must be subjected to the careful analysis of philosophy. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbolology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanc-

tuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and psychology to find the end of the thread. That done, it will then be ascertained that, by relaxing one single loop of the old religious systems, the chain of mystery may be disentangled.

The neglect and withholding of these proofs have driven such eminent minds as Hare and Wallace, and other men of power, into the fold of modern spiritualism. At the same time it has forced others, congenitally devoid of spiritual intuitions, into a gross materialism that figures under various names.

But we see no utility in prosecuting the subject further. For, though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose noontide brightness is all our own; and though the testimony of scores of ancient and mediæval thinkers has proved valueless to modern experimenters, as though the world dated from A.D. 1, and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin —nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

> "If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown."

CHAPTER II.

"Pride, where wit fails, steps in to our defence
And fills up all the mighty void of sense. . . ."
—POPE.

"But why should the operations of nature be changed? There may be a deeper philosophy than we dream of—a philosophy that discovers the secrets of nature, *but does not alter, by penetrating them, its course.*"—BULWER.

IS it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak—*i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice—fear of public opinion—from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are THE S— AND S—'S.

The same holds good with everything else. If psychology had had its Darwin, the descent of man as regards moral qualities might have been found inseparably linked with that of his physical form. Society in its servile condition suggests to the intelligent observer of its mimicry a kinship between the Simia and human beings even more striking than is exhibited in the external marks pointed out by the great anthropologist.

The many varieties of the ape—"mocking presentments of ourselves"—appear to have been evolved on purpose to supply a certain class of expensively-dressed persons with the material for genealogical trees.

Science is daily and rapidly moving toward the great discoveries in chemistry and physics, organology, and anthropology. Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned.

Not many years ago, the person who questioned the infallibility of some theological dogma was branded at once an iconoclast and an infidel. *Væ victis!* . . . . Science has conquered. But in its turn the victor claims the same infallibility, though it equally fails to prove its right. "*Tempora mutantur et nos mutamur in illis*," the saying of the good old Lotharius, applies to the case. Nevertheless, we feel as if we had some right to question the high-priests of science.

For many years we have watched the development and growth of that apple of discord—MODERN SPIRITUALISM. Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women—heterodox spiritualists, of course—have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures—whether such are to be laid at the door of the investigators themselves, or of the secret Force at work—it is at least proved that, in proportion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

That phenomena are actually witnessed, mysterious in their nature—generally and perhaps wrongly termed spiritual—it is now idle to deny. Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science. "*E pur se muove*," the sentence spoken ages since, has passed into the category of household words. The courage of Galileo is not now required to fling it into the face of the Academy. Psychological phenomena are already on the offensive.

The position assumed by modern scientists is that even though the occurrence of certain mysterious phenomena in the presence of the

mediums be a fact, there is no proof that they are not due to some abnormal nervous condition of those individuals. The possibility that they may be produced by returning human spirits need not be considered until the other question is decided. Little exception can be taken to this position. Unquestionably, the burden of proof rests upon those who assert the agency of spirits. If the scientists would grapple with the subject in good faith, showing an earnest desire to solve the perplexing mystery, instead of treating it with undignified and unprofessional contempt, they would be open to no censure. True, the great majority of "spiritual" communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakspere, Byron, Franklin, Peter the Great, Napoleon and Josephine, and even from Voltaire. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakspere and Byron had become chronic inebriates; and Voltaire had turned an imbecile. Who can blame men trained to habits of exactitude, or even simply well-educated persons, for hastily concluding that when so much palpable fraud lies upon the surface, there could hardly be truth if they should go to the bottom? The huckstering about of pompous names attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge by its surface, covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating upon the surface. Therefore, if on one hand we cannot very well blame them for stepping back at the first sight of what seems really repulsive, we do, and have a right to censure them for their unwillingness to explore deeper. Neither pearls nor cut diamonds are to be found lying loose on the ground; and these persons act as unwisely as would a professional diver, who should reject an oyster on account of its filthy and slimy appearance, when by opening it he might find a precious pearl inside the shell.

Even the just and severe rebukes of some of their leading men are of no avail; and the fear on the part of men of science to investigate such an unpopular subject, seems to have now become a general panic. "*The phenomena chase the scientists, and the scientists run away from the phenomena*," very pointedly remarks M. A. N. Aksakof in an able article on Mediumism and the St. Petersburg Scientific Committee. The attitude

of this body of professors toward the subject which they had pledged themselves to investigate was throughout simply disgraceful. Their premature and *prearranged* report was so evidently partial and inconclusive as to call out a scornful protest even from unbelievers.

The inconsistency of the logic of our learned gentlemen against the philosophy of spiritualism proper is admirably pointed out by Professor John Fisk—one of their own body. In a recent philosophical work, *The Unseen World*, while showing that from the very definition of the terms, *matter* and *spirit*, the existence of spirit cannot be demonstrated to the senses, and that thus no theory is amenable to *scientific tests*, he deals a severe blow at his colleagues in the following lines :

"The testimony in such a case," he says, "must, under the conditions of the present life, be forever inaccessible. It lies wholly outside the range of experience. However abundant it may be, we cannot expect to meet it. And, accordingly, our failure to produce it does not raise even the slightest presumption against our theory. When conceived in this way, the belief in the future life is without scientific support, but at the same time it is placed beyond the need of scientific support and the range of scientific criticism. It is a belief which no imaginable future advance of physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind, or influencing our scientific conclusions." "If now," he adds, "men of science will accept the position that spirit is not matter, nor governed by the laws of matter, and refrain from speculations concerning it restricted by their knowledge of material things, they will withdraw what is to men of religion, at present, their principal cause of irritation."

But, they will do no such thing. They feel incensed at the brave, loyal, and highly commendable surrender of such superior men as Wallace, and refuse to accept even the prudent and restrictive policy of Mr. Crookes.

No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism. The former, even now, when phenomena of the same nature have become so familiar to all, is commonly set down as clever jugglery. The latter, when overwhelming evidence precludes the possibility of truthfully declaring it charlatanry, is denominated an universal hallucination.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerisers and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to

feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.

If, therefore, we should ever receive from some contemporaneous Faraday the same fling that that gentleman made years since, when, with more sincerity than good breeding, he said that "many *dogs* have the power of coming to much more logical conclusions than some spiritualists," * we fear we must still persist. Abuse is not argument, least of all, proof. Because such men as Huxley and Tyndall denominate spiritualism "a degrading belief" and oriental magic "jugglery," they cannot thereby take from truth its verity. Skepticism, whether it proceeds from a scientific or an ignorant brain, is unable to overturn the immortality of our souls—if such immortality is a fact—and plunge them into *post-mortem* annihilation. "Reason is subject to error," says Aristotle; so is opinion; and the personal views of the most learned philosopher are often more liable to be proved erroneous, than the plain common sense of his own illiterate cook. In the *Tales of the Impious Khalif*, Barrachias-Hassan-Oglu, the Arabian sage holds a wise discourse: "Beware, O my son, of self-incense," he says. "It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space; . . . . such is the case with our over-wise Kadi."

* W. Crookes, F.R.S.: "Researches in the Phenomena of Spiritualism."

These representatives of modern science in both hemispheres seem never to have exhibited more scorn, or to have felt more bitterly toward the unsolvable mystery, than since Mr. Crookes began the investigation of the phenomena, in London. This courageous gentleman was the first to introduce to the public one of those alleged "materialized" sentries that guard the forbidden gates. Following after him, several other learned members of the scientific body had the rare integrity, combined with a degree of courage, which, in view of the unpopularity of the subject, may be deemed heroic, to take the phenomena in hand.

But, alas! although the spirit, indeed, was willing, the mortal flesh proved weak. Ridicule was more than the majority of them could bear; and so, the heaviest burden was thrown upon the shoulders of Mr. Crookes. An account of the benefit this gentleman reaped from his disinterested investigations, and the thanks he received from his own brother scientists, can be found in his three pamphlets, entitled, *Researches in the Phenomena of Spiritualism.*

After a while, the members appointed on the Committee of the Dialectical society and Mr. Crookes, who had applied to his mediums the most crucial tests, were forced by an impatient public to report in so many plain words what they had seen. But what could they say, except the truth? Thus, they were compelled to acknowledge: 1st. That the phenomena which *they*, at least, had witnessed, were genuine, and impossible to simulate; thus showing that manifestations produced by some unknown force, could and did happen. 2d. That, whether the phenomena were produced by disembodied spirits or other analogous entities, they could not tell; but that manifestations, thoroughly upsetting many preconceived theories as to natural laws, did happen and were undeniable. Several of these occurred in their own families. 3d. That, notwithstanding all their combined efforts to the contrary, beyond the indisputable fact of the reality of the phenomena, "glimpses of natural action not yet reduced to law," * they, to borrow the expression of the Count de Gabalis, "could make neither head nor tail on't."

Now this was precisely what a skeptical public had not bargained for. The discomfiture of the believers in spiritualism had been, impatiently anticipated before the conclusions of Messrs. Crookes, Varley, and the Dialectical Society were announced. Such a confession on the part of their brother-scientists was too humiliating for the pride of even those who had timorously abstained from investigation. It was regarded as really too much, that such vulgar and repulsive manifestations of phe-

* W. Crookes: "Experiments on Psychic Force," page 25.

nomena which had always, by common consent of educated people, been regarded as nursery tales, fit only to amuse hysterical servant-girls and afford revenue to professional somnambulists—that manifestations which had been consigned by the Academy and Institute of Paris to oblivion, should so impertinently elude detection at the hands of experts in physical sciences.

A tornado of indignation followed the confession. Mr. Crookes depicts it in his pamphlet on *Psychic Force*. He heads it very pointedly with the quotation from Galvani: "I am attacked by two very opposite sects—the scientists and the *know-nothings*, yet I know that I have discovered one of the greatest forces in nature. . . . ." He then proceeds:

"It was taken for granted that the results of my experiments would be in accordance with their preconceptions. What they really desired was not *the truth*, but an additional witness in favor of their own foregone conclusions. When they found the facts which that investigation established could not be made to fit those opinions, why, ... so much the worse for the facts. They try to creep out of their own confident recommendations of the inquiry, by declaring 'that Mr. Home is a clever conjurer who has duped us all.' 'Mr. Crookes might, with equal propriety, examine the performances of an Indian juggler.' 'Mr. Crookes must get better witnesses before he can be believed.' 'The thing is too absurd to be treated seriously.' 'It is impossible, and therefore can't be.' . . . . (I never said it was impossible, I only said it was true.) 'The observers have all been biologized, and fancy they saw things occur which really *never* took place,' etc., etc., etc." *

After expending their energy on such puerile theories as "unconscious cerebration," "involuntary muscular contraction," and the sublimely ridiculous one of the "cracking knee-joints" (*le muscle craqueur*); after meeting ignominious failures by the obstinate survival of the new force, and finally, after every desperate effort to compass its obliteration, these *filii diffidentiæ*—as St. Paul calls their class—thought best to give up the whole thing in disgust. Sacrificing their courageously persevering brethren as a holocaust on the altar of public opinion, they withdrew in dignified silence. Leaving the arena of investigation to more fearless champions, these unlucky experimenters are not likely to ever enter it again.† It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of

* W. Crookes: "Spiritualism Viewed by the Light of Modern Science." See "Quarterly Journal of Science."

† A. Aksakof: "Phenomena of Mediumism."

natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself—the existence of which most of them deny—unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretence to science.

"A kick from thee, O Jupiter! is sweet," says the poet Tretiakowsky, in an old Russian tragedy. Rude as those Jupiters of science may be occasionally toward us credulous mortals, their vast learning—in less abstruse questions, we mean—if not their manners, entitles them to public respect. But unfortunately it is not the gods who shout the loudest.

The eloquent Tertullian, speaking of Satan and his imps, whom he accuses of ever mimicking the Creator's works, denominates them the "monkeys of God." It is fortunate for the philosophicules that we have no modern Tertullian to consign them to an immortality of contempt as the "monkeys of science."

But to return to genuine scientists. "Phenomena of a merely objective character," says A. N. Aksakof, "force themselves upon the rep resentatives of exact sciences for investigation and explanation; but the high-priests of science, in the face of apparently such a simple question . . . . are totally disconcerted! This subject seems to have the privilege of forcing them to betray, not only the highest code of morality—truth, but also the supreme law of science—*experiment!* . . . . They feel that there is something too serious underlying it. The cases of Hare, Crookes, de Morgan, Varley, Wallace, and Butleroff create a panic! They fear that as soon as they concede one step, they will have to yield the whole ground. Time-honored principles, the contemplative speculations of a whole life, of a long line of generations, are all staked on a single card!" *

In the face of such experience as that of Crookes and the Dialectical Society, of Wallace and the late Professor Hare, what can we expect from our luminaries of erudition? Their attitude toward the undeniable phenomena is in itself another phenomenon. It is simply incomprehensible, unless we admit the possibility of another psychological disease, as mysterious and contagious as hydrophobia. Although we claim no honor for this new discovery, we nevertheless propose to recognize it under the name of *scientific psychophobia.*

* A. N. Aksakof: "Phenomena of Mediumism."

They ought to have learned by this time, in the school of bitter experience, that they can rely on the self-sufficiency of the positive sciences only to a certain point; and that, so long as there remains one single unexplained mystery in nature, the word "*impossible*" is a dangerous word for them to pronounce.

In the *Researches on the Phenomena of Spiritualism*, Mr. Crookes submits to the option of the reader eight theories "to account for the phenomena observed."

These theories run as follows:

"*First Theory.*—The phenomena are all the result of tricks, clever mechanical arrangements, or legerdemain; the mediums are impostors, and the rest of the company fools.

"*Second Theory.*—The persons at a seance are the victims of a sort of mania, or delusion, and imagine phenomena to occur which have no real objective existence.

"*Third Theory.*—The whole is the result of conscious or unconscious cerebral action.

"*Fourth Theory.*—The result of the spirit of the medium, perhaps in association with the spirits of some or all of the people present.

"*Fifth Theory.*—The actions of evil spirits, or devils, personifying whom or what they please, in order to undermine Christianity, and ruin men's souls. (Theory of our theologians.)

"*Sixth Theory.*—The actions of a separate order of beings living on this earth, but invisible and immaterial to us. Able, however, occasionally to manifest their presence, known in almost all countries and ages as demons (not necessarily bad), gnomes, fairies, kobolds, elves, goblins, Puck, etc. (One of the claims of the kabalists.)

"*Seventh Theory.*—The actions of departed human beings. (The spiritual theory *par excellence.*)

"*Eighth Theory.*—(The psychic force) . . . . an adjunct to the fourth, fifth, sixth, and seventh theories."

The first of these theories having been proved valid only in exceptional, though unfortunately still too frequent cases, must be ruled out as having no material bearing upon the phenomena themselves. Theories the *second* and the *third* are the last crumbling entrenchments of the guerilla of skeptics and materialists, and remain, as lawyers say, "*Adhuc sub judice lis est.*" Thus, we can deal in this work but with the four remaining ones, the last, eighth, theory being according to Mr. Crookes's opinion, but "a necessary adjunct" of the others.

How subject even a scientific opinion is to error, we may see, if we only compare the several articles on spiritual phenomena from the able

pen of that gentleman, which appeared from 1870 to 1875. In one of the first we read: . . . . "the increased employment of scientific methods will promote exact observations and greater love of truths among inquirers, and will produce a race of observers *who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy.*" And in 1875, we read, over his own signature, minute and most interesting descriptions of the materialized spirit—Katie King! *

It is hardly possible to suppose that Mr. Crookes could be under electro-biological influence or hallucination for two or three consecutive years. The "spirit" appeared in his own house, in his library, under the most crucial tests, and was seen, felt, and heard by hundreds of persons.

But Mr. Crookes denies that he ever took Katie King for a disembodied spirit. What was it then? If it was not Miss Florence Cook, and his word is our sufficient guarantee for it—then it was either the spirit of one who had lived on earth, or one of those that come directly under the sixth theory of the eight the eminent scientist offers to the public choice. It must have been one of the classes named: Fairies, Kobolds, Gnomes, Elves, Goblins, or a Puck." †

Yes; Katie King must have been a fairy—a Titania. For to a fairy only could be applied with propriety the following poetic effusion which Mr. Crookes quotes in describing this wonderful spirit:

> "Round her she made an atmosphere of life;
> The very air seemed lighter from her eyes;
> They were so soft and beautiful and rife
> With all we can imagine of the skies;
> Her overpowering presence makes you feel
> It would *not be idolatry to kneel!*" ‡

And thus, after having written, in 1870, his severe sentence against spiritualism and magic; after saying that even at that moment he believed "the whole affair a superstitution, or, at least, an unexplained trick—a delusion of the senses;"§ Mr. Crookes, in 1875, closes his letter with the following memorable words:—"To imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms." ‖ This last remark, moreover, conclusively proves that: 1.

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* "The Last of Katie King," pamphlet iii., p. 119.
† Ibid., pam. i., p. 7.
‡ "The Last of Katie King," pamp. iii., p. 112.
§ Ibid., p. 112.
‖ "Researches in the Phenomena of Spiritualism," p. 45.

Notwithstanding Mr. Crookes's full convictions that the somebody calling herself Katie King was neither the medium nor some confederate, but on the contrary an unknown force in nature, which—like love—"laughs at locksmiths;" 2. That that hitherto unrecognized form of Force, albeit it had become with him "not a matter of opinion, but of absolute knowledge,"—the eminent investigator still did not abandon to the last his skeptical attitude toward the question. In short, he firmly believes in the phenomenon, but cannot accept the idea of its being the human spirit of a departed *somebody*.

It seems to us, that, as far as *public prejudice goes*, Mr. Crookes solves one mystery by creating a still deeper one: the *obscurum per obscurius*. In other words, rejecting "*the worthless residuum of spiritualism*," the courageous scientist fearlessly plunges into his own "*unknown limbo of magic* and *necromancy!*"

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man—physiological, psychological, and *divine*—as did their predecessors, the magicians, theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be discovered now, if ever. They have troubled themselves no more about that than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. Their course has been as unwise as that of a man who should attempt to discover the sources of a river by exploring toward its mouth. It has so narrowed their views of the possibilities of natural law that very simple forms of occult phenomena have necessitated their denial that they can occur unless miracles were possible; and this being a scientific absurdity the result has been that physical science has latterly been losing prestige. If scientists had studied the so called "miracles" instead of denying them, many secret laws of nature comprehended by the ancients would have been again discovered. "Conviction," says Bacon, "comes not through arguments but through experiments."

The ancients were always distinguished—especially the Chaldean astrologers and Magians—for their ardent love and pursuit of knowledge in every branch of science. They tried to penetrate the secrets of na-

ture in the same way as our modern naturalists, and by the only method by which this object can be obtained, namely: by experimental researches and reason. If our modern philosophers cannot apprehend the fact that they penetrated deeper than themselves into the mysteries of the universe, this does not constitute a valid reason why the credit of possessing this knowledge should be denied them or the imputation of superstition laid at their door. Nothing warrants the charge; and every new archæological discovery militates against the assumption. As chemists they were unequalled, and in his famous lecture on *The Lost Arts*, Wendell Phillips says: "The chemistry of the most ancient period had reached a point which *we have never even approached.*" The secret of the malleable glass, which, "if supported by one end by its own weight, in twenty hours dwindles down to a fine line that you can curve around your wrist," would be as difficult to rediscover in our civilized countries as to fly to the moon.

The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius,—a cup "which he dashed upon the marble pavement, and it was not crushed nor broken by the fall," and which, as it got "dented some" was easily brought into shape again with a hammer, is a historic fact. If it is doubted now it is merely because the moderns cannot do the same. And yet, in Samarkand and some monasteries of Thibet such cups and glass-ware may be found to this day; nay, there are persons who claim that they can make the same by virtue of their knowledge of the much-ridiculed and ever-doubted *alkahest*—the universal solvent. This agent that Paracelsus and Van Helmont maintain to be a certain fluid in nature, "capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed; or into an uniform, equable, and potable liquor, that will unite with water, and the juices of all bodies, and yet retain its own radical virtues; and, if again mixed with itself will thereby be converted into pure elementary water:" what impossibilities prevent our crediting the statement? Why should it not exist and why the idea be considered Utopian? Is it again because our modern chemists are unable to produce it? But surely it may be conceived without any great effort of imagination that all bodies must have originally come from some first matter, and that this matter, according to the lessons of astronomy, geology and physics, must have been a fluid. Why should not gold—of whose genesis our scientists know so little—have been originally a primitive or *basic matter of gold*, a ponderous fluid which, as says Van Helmont, "from its own nature, or a strong cohesion between its particles, acquired afterward a solid form?"

There seems to be very little absurdity to believe in a "universal *ens* that resolves all bodies into their *ens genitale.*" Van Helmont calls it "the highest and most successful of all salts; which having obtained the supreme degree of simplicity, purity, subtilty, enjoys alone the faculty of remaining unchanged and unimpaired by the subjects it works upon, and of dissolving the most stubborn and untractable bodies; as stones, gems, glass, earth, sulphur, metals, etc., into red salt, equal in weight to the matter dissolved; and this with as much ease as hot water melts down snow."

It is into this fluid that the makers of malleable glass claimed, and now claim, that they immersed common glass for several hours, to acquire the property of malleability.

We have a ready and palpable proof of such possibilities. A foreign correspondent of the Theosophical Society, a well-known medical practitioner, and one who has studied the occult sciences for upward of thirty years, has succeeded in obtaining what he terms the "true oil of gold," *i.e.*, the primal element. Chemists and physicists have seen and examined it, and were driven to confess that they neither knew *how* it was obtained nor could they do the same. That he desires his name to remain unknown is not to be wondered at; ridicule and public prejudice are more dangerous sometimes than the inquisition of old. This "Adamic earth" is next-door neighbor to the alkahest, and one of the most important secrets of the alchemists. No Kabalist will reveal it to the world, for, as he expresses it in the well-known jargon: "it would explain *the eagles* of the alchemists, and how the eagles' wings are clipped," a secret that it took Thomas Vaughan (Eugenius Philalethes) twenty years to learn.

As the dawn of physical science broke into a glaring day-light, the spiritual sciences merged deeper and deeper into night, and in their turn they were denied. So, now, these greatest masters in psychology are looked upon as "ignorant and superstitious ancestors;" as mountebanks and jugglers, because, forsooth, the sun of modern learning shines to-day so bright, it has become an axiom that the philosophers and men of science of the olden time knew nothing, and lived in a night of superstition. But their traducers forget that the sun of to-day will seem dark by comparison with the luminary of to-morrow, whether justly or not; and as the men of our century think their ancestors ignorant, so will perhaps their descendants count them for *know-nothings.* The world moves in cycles. The coming races will be but the reproductions of races long bygone; as we, perhaps, are the images of those who lived a hundred centuries ago. The time will come when those who now in public slan-

der the hermetists, but ponder in secret their dust-covered volumes; who plagiarize their ideas, assimilate and give them out as their own—will receive their dues. "Who," honestly exclaims Pfaff—"what man has ever taken more comprehensive views of nature than Paracelsus? He was the bold creator of chemical medicines; the founder of courageous parties; victorious in controversy, belonging to those spirits who have created amongst us a new mode of thinking on the natural existence of things. What he scattered through his writings on the philosopher's stone, on pigmies and spirits of the mines; on signs, on homunculi, and the elixir of life, and which are employed by many to lower his estimation, cannot extinguish our grateful remembrance of his general works, nor our admiration of his free, bold exertions, and his noble, intellectual life."*

More than one pathologist, chemist, homœopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus. Frederick Hufeland got his theoretical doctrines on infection from this mediæval "quack," as Sprengel delights in calling one who was immeasurably higher than himself. Hemman, who endeavors to vindicate this great philosopher, and nobly tries to redress his slandered memory, speaks of him as the "*greatest* chemist of his time." † So do Professor Molitor, ‡ and Dr. Ennemoser, the eminent German psychologist. § According to their criticisms on the labors of this Hermetist, Paracelsus is the most "wondrous intellect of his age," a "noble genius." But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the elves, have sunk into the "limbo of magic" and fairy tales for early childhood. ‖

We are quite ready to concede to skeptics that one-half, and even more, of seeming phenomena, are but more or less clever fraud. Recent exposures, especially of "materializing" mediums, but too well prove the fact. Unquestionably numerous others are still in store, and this will

* Pfaff's "Astrology." Berl. † "Medico-Surgical Essays."
‡ "The Philosophy of Hist." § On Theoph. Paracelsus.—Magic.

‖ Kemshead says in his "Inorganic Chemistry" that "the element *hydrogen* was first mentioned in the sixteenth century by Paracelsus, but very little was known of it in any way." (P. 66.) And why not be fair and confess at once that Paracelsus was the *re*-discoverer of hydrogen as he was the *re*-discoverer of the hidden properties of the magnet and animal magnetism? It is easy to show that according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially by the alchemist) he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery of which is credited to Priestley, was known to the Rosicrucian alchemists as well as hydrogen.

continue until tests have become so perfect and spiritualists so reasonable as no longer to furnish opportunity to mediums or weapons to adversaries.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium's time, health and means, suddenly abandon him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions?—Mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and palpable facts, so must have been the so-called "miracles" and thaumaturgic exploits of old; or if the latter are but fictions of superstition so must be the former, for they rest on no better testimony.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Often, through young children, and simple-minded ignorant persons, we receive philosophical teachings and precepts, poetry and inspirational orations, music and paintings that are fully worthy of the reputations of their alleged authors. Their prophecies are often verified and their moral disquisitions beneficent, though the latter is of rarer occurence. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se*? These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

We must confess that the situation appears to be very grave. The control of mediums by such unprincipled and lying "spirits" is constantly becoming more and more general; and the pernicious effects of *seeming* diabolism constantly multiply. Some of the best mediums are abandoning the public rostrum and retiring from this influence; and the movement is drifting churchward. We venture the prediction that unless spiritualists set about the study, of ancient philosophy so as to learn to discriminate between spirits and to guard themselves against the baser sort, twenty-five years more will not elapse before they will have to fly to the Romish communion to escape these "guides" and "controls" that they have fondled so long. The signs of this catastrophe already exhibit

themselves. At a recent convention at Philadelphia, it was seriously proposed to organize a sect of *Christian* Spiritualists! This is because, having withdrawn from the church and learned nothing of the philosophy of the phenomena, or the nature of their spirits, they are drifting about on a sea of uncertainty like a ship without compass or rudder. They cannot escape the dilemma; they must choose between Porphyry and Pio Nono.

While men of genuine science, such as Wallace, Crookes, Wagner, Butlerof, Varley, Buchanan, Hare, Reichenbach, Thury, Perty, de Morgan, Hoffmann, Goldschmidt, W. Gregory, Flammarion, Sergeant Cox and many others, firmly believe in the current phenomena, many of the above named reject the theory of departed spirits. Therefore, it seems but logical to think that if the London "Katie King," the only materialized *something* which the public is obliged more or less to credit out of respect to science,—is not the spirit of an ex-mortal, then it must be the astral solidified shadow of either one of the Rosicrucian spooks—"fantasies of superstition"—or of some as yet unexplained force in nature. Be it however a "spirit of health or goblin damn'd" it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath*. It is an intelligence which acts outside our organisms and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone. And where should he go for his text-books but to the neglected alcoves of libraries where the works of despised hermetists and theurgists have been gathering dust these many years.

Says Henry More, the revered English Platonist, in his answer to an attack on the believers of spiritual and magic phenomena by a skeptic of that age, named Webster:* "As for that other opinion, that the

* "Letter to J. Glanvil, chaplain to the king and a fellow of the Royal Society." Glanvil was the author of the celebrated work on Apparitions and Demonology entitled "Sadducismus Triumphatus, or a full and plain evidence concerning witches and apparitions," in two parts, "proving partly by Scripture, and partly by a choice collection of modern relations, the real existence of apparitions, spirits and witches."—1700.

greater part of the reformed divines hold, that it was the Devil that appeared in Samuel's shape, it is beneath contempt; for though I do not doubt but that in many of these necromantic apparitions, they are *ludicrous spirits, not the souls of the deceased that appear*, yet I am clear for the appearing of the soul of Samuel, and as clear that in other necromancies, it may be such kinds of spirits, as Porphyrius above describes, 'that change themselves into omnifarious forms and shapes, and one while act the parts of dæmons, another while of angels or gods, and another while *of the souls of the departed.*' And I confess such a spirit as this might *personate* Samuel here, for anything Webster alleged to the contrary, for his arguments indeed are wonderfully weak and wooden."

When such a metaphysician and philosopher as Henry More gives such testimony as this, we may well assume our point to have been well taken. Learned investigators, all very skeptical as to spirits in general and "departed human spirits" in particular, during the last twenty years have taxed their brains to invent new names for an old thing. Thus, with Mr. Crookes and Sergeant Cox, it is the "psychic force." Professor Thury of Geneva calls it the "psychode" or *ectenic* force; Professor Balfour Stewart, the "electro-biological power;" Faraday, the "great master of experimental philosophy in physics," but apparently a novice in psychology, superciliously termed it an "unconscious muscular action," an "unconscious cerebration," and what not? Sir William Hamilton, a "latent thought;" Dr. Carpenter, "the ideo-motor principle," etc., etc. So many scientists—so many names.

Years ago the old German philosopher, Schopenhauer, disposed of this force and matter at the same time; and since the conversion of Mr. Wallace, the great anthropologist has evidently adopted his ideas. Schopenhauer's doctrine is that the universe is but the manifestation of the will. Every force in nature is also an effect of will, representing a higher or lower degree of its objectiveness. It is the teaching of Plato, who stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven—he says—was produced according to the eternal pattern of the "Ideal World," contained, as everything else, in the dodecahedron, the geometrical model used by the Deity.* With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the "*idea*" of the "to be created world" within itself, and which idea he produces out of himself. † The laws of nature are the established relations of this *idea* to the forms of its manifestations; "these

* Plato: "Timæus Soerius," 97. † See Movers' "Explanations," 268.

forms," says Schopenhauer, "are time, space, and causality. Through time and space the idea varies in its numberless manifestations."

These ideas are far from being new, and even with Plato they were not original. This is what we read in the *Chaldean Oracles:* * "The works of nature co-exist with the intellectual [νοέρῳ], spiritual Light of the Father. For it is the soul [φυχη] which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, † who is erroneously accused of deriving his philosophy from Plato's.

In the *Theogony* of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [νοήτος] God (the visible universe of matter) is born.‡

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the Æthereal winds impregnate, Wind § being "the spirit of God," who is said to move in Æther, "brooding over the Chaos"—the Divine "Idea." In the Hindu *Katakopanisâd*, Purusha, the Divine Spirit, already stands before the original matter, from whose union springs the great Soul of the World, "Maha = Atma, Brahm, the Spirit of Life;" ‖ these latter appellations are identical with the Universal Soul, or *Anima Mundi*, and the Astral Light of the theurgists and kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the *Cosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.¶

"The Egyptians," says Dunlap,** "distinguish between an older and younger Horus, the former the *brother* of Osiris, the latter the *son* of Osiris and Isis." The first is the *Idea* of the world remaining in the Demiurgic Mind, "born in darkness before the creation of the world." The second Horus is this "Idea" going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence.††

"The mundane God, eternal, boundless, young and old, of winding form," ‡‡ say the *Chaldean oracles*.

This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well

* Cory: "Chaldean Oracles," 243.
† Philo Judæus: "On the Creation," x.
‡ Movers: "Phoinizer," 282.
§ K. O. Müller, 236.
‖ Weber: "Akad. Vorles," 213, 214, etc.
¶ Plutarch, "Isis and Osiris," i., vi.
** "Spirit History of Man," p. 88.
†† Movers: "Phoinizer," 268.
‡‡ Cory: "Fragments," 240.

acquainted, though they may have differed in views of ether, with modern scientists; for in the Æther they placed the Eternal Idea pervading the Universe, or the *Will* which becomes *Force*, and creates or organizes *matter*.

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion. . . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . . Determined will is a beginning of all magical operations. . . . . Because men do not perfectly imagine and believe the result, is that the arts are uncertain, while they might be perfectly certain."

The opposing power alone of unbelief and skepticism, if projected in a current of equal force, can check the other, and sometimes completely neutralize it. Why should spiritualists wonder that the presence of some strong skeptics, or of those who, feeling bitterly opposed to the phenomenon, unconsciously exercise their will-power in opposition, hinders and often stops altogether the manifestations? If there is no *conscious* power on earth but sometimes finds another to interfere with or even counterbalance it, why wonder when the *unconscious*, passive power of a medium is suddenly paralyzed in its effects by another opposing one, though it also be as unconsciously exercised? Professors Faraday and Tyndall boasted that their presence at a circle would stop at once every manifestation. This fact alone ought to have proved to the eminent scientists that there was some force in these phenomena worthy to arrest their attention. As a scientist, Prof. Tyndall was perhaps pre-eminent in the circle of those who were present at the seance; as a shrewd observer, one not easily deceived by a tricking medium, he was perhaps no better, if as clever, as others in the room, and if the manifestations were but a fraud so ingenious as to deceive the others, they would not have stopped, even on *his* account. What medium can ever boast of such phenomena as were produced by Jesus, and the apostle Paul after him? Yet even Jesus met with cases where the unconscious force of resistance overpowered even his so well directed current of will. "And he did not many mighty works there, because of their unbelief."

There is a reflection of every one of these views in Schopenhauer's philosophy. Our "investigating" scientists might consult his works with profit. They will find therein many a strange hypothesis founded on old ideas, speculations on the "new" phenomena, which may prove as reasonable as any, and be saved the useless trouble of inventing new

theories. The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers;" "latent thought" and even "unconscious cerebration" theories, can be condensed in two words: the kabalistic ASTRAL LIGHT.

The bold theories and opinions expressed in Schopenhauer's works differ widely with those of the majority of our orthodox scientists. "In reality," remarks this daring speculator, "there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as unexplainable as thought in human brain. . . . . If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. . . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the WILL and THOUGHT in man—we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that *matter* which you all pretend to know so well; and from which—being so familiar with it—you draw all your conclusions and explanations, and attribute to it all things? . . . . That, which can be fully realized by our reason and senses, is but the superficial: they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks—then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes every thing: all that, which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will." *

These views corroborate what we have expressed about the various names given to the same thing. The disputants are battling about mere words. Call the phenomena force, energy, electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul*, whether disembodied or imprisoned for a while in its body—of a portion of that intelligent, omnipotent, and individual WILL, pervading all nature, and known, through the insufficiency of human language to express correctly psychological images, as—GOD.

* "Parerga," ii., pp. 111, 112.

The ideas of some of our schoolmen about matter are, from the kabalistic standing-point, in many a way erroneous. Hartmann calls their views "an *instinctual* prejudice." Furthermore, he demonstrates that no experimenter can have anything to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby, that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word *matter* is used: outside of that, for science matter is but a word void of sense. Notwithstanding many an honest confession on the part of our specialists—physicists, physiologists and chemists—that they know nothing whatever of matter, * *they deify it.* Every new phenomenon which they find themselves unable to explain, is triturated, compounded into incense, and burned on the altar of the goddess who patronizes modern scientists.

No one can better treat his subject than does Schopenhauer in his *Parerga.* In this work he discusses at length animal magnetism, clairvoyance, sympathetic cures, seership, magic, omens, ghost-seeing, and other spiritual matters. "All these manifestations," he says, "are branches of one and the same tree, and furnish us with irrefutable proofs of the existence of a chain of beings which is based on quite a different order of things than that nature which has at its foundation laws of space, time and adaptability. This other order of things is far deeper, for it is the original and the direct one; in its presence the common laws of nature, which are simply formal, are unavailing; therefore, under its immediate action neither time nor space can separate any longer the individuals, and the separation impendent on these forms presents no more insurmountable barriers for the intercourse of thoughts and the immediate action of the will. In this manner changes may be wrought by quite a different course than the course of physical causality, *i.e.*, through an action of the manifestation of the will exhibited in a peculiar way and outside the individual himself. Therefore the peculiar character of all the aforesaid manifestations is the *visioin distante et actio in distante* (vision and action at a distance) in its relation to time as well as in its relation to space. Such an action at a distance is just what constitutes the fundamental character of what is called *magical;* for such is the immediate action of our will, an action liberated from the causal conditions of physical action, viz., contact."

"Besides that," continues Schopenhauer, "these manifestations present to us a substantial and perfectly logical contradiction to materialism, and even to naturalism, because in the light of such manifestations,

* See Huxley: "Physical Basis of Life."

that order of things in nature which both these philosophies seek to present as absolute and the only genuine, appears before us on the contrary purely phenomenal and superficial, and containing at the bottom of it a substance of things *à parte* and perfectly independent of its own laws. That is why these manifestations—at least from a purely philosophical point of view—among all the facts which are presented to us in the domain of experiment, are beyond any comparison the most important. Therefore, it is the duty of every scientist to acquaint himself with them." *

To pass from the philosophical speculations of a man like Schopenhauer to the superficial generalizations of some of the French Academicians, would be profitless but for the fact that it enables us to estimate the intellectual grasp of the two schools of learning. What the German makes of profound psychological questions, we have seen. Compare with it the best that the astronomer Babinet and the chemist Boussingault can offer by way of explaining an important spiritualistic phenomenon. In 1854–5 these distinguished specialists presented to the Academy a *memoire*, or monograph, whose evident object was to corroborate and at the same time make clearer Dr. Chevreuil's too complicated theory in explanation of the turning-tables, of the commission for the investigation of which he was a member.

Here it is *verbatim*: "As to the movements and oscillations *alleged* to happen with certain tables, they can have no cause other than the *invisible* and involuntary vibrations of the experimenter's muscular system; the extended contraction of the muscles manifesting itself at such time by a series of vibrations, and becoming thus a *visible tremor* which communicates to the object a circumrotary motion. This rotation is thus enabled to manifest itself with a considerable energy, by a gradually quickening motion, or by a strong resistance, whenever it is required to stop. Hence the physical explanation of the phenomenon becomes clear and does not offer the slightest difficulty." †

None whatever. This scientific hypothesis—or demonstration shall we say?—is as clear as one of M. Babinet's nebulæ examined on a foggy night.

And still, clear as it may be, it lacks an important feature, *i.e.*, common sense. We are at a loss to decide whether or not Babinet accepts *en desespoir de cause* Hartmann's proposition that "the visible *effects of matter* are nothing but the *effects of a force*," and, that in order to form a clear conception of matter, one must first form one of force. The philosophy to the school of which belongs Hartmann, and which is

* Schopenhauer: "Parerga." Art. on "Will in Nature."

† "Revue des Deux Mondes," Jan. 15, 1855, p. 108.

partly accepted by several of the greatest German scientists, teaches that the problem of matter can only be solved by that invisible Force, acquaintance with which Schopenhauer terms the "magical knowledge," and "magical effect or action of Will." Thus, we must first ascertain whether the "involuntary vibrations of the experimenter's muscular system," which are but "actions of matter," are influenced by a will *within* the experimenter or *without*. In the former case Babinet makes of him an unconscious epileptic; the latter, as we will further see, he rejects altogether, and attributes all intelligent answers of the tipping or rapping tables to "unconscious ventriloquism."

We know that every exertion of will results in *force*, and that, according to the above-named German school, the manifestations of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will. Democritus taught, after his instructor Leucippus, that the first principles of all things contained in the universe were atoms and a *vacuum*. In its kabalistic sense, the *vacuum* means in this instance the *latent* Deity, or latent force, which at its first manifestation became WILL, and thus communicated the first impulse to these atoms—whose agglomeration, is matter. This vacuum was but another name for chaos, and an unsatisfactory one, for, according to the Peripatetics "nature abhors a vacuum."

That before Democritus the ancients were familiar with the idea of the indestructibility of matter is proved by their allegories and numerous other facts. Movers gives a definition of the Phœnician idea of the ideal sun-light as a spiritual influence issuing from the highest God, IAO, "the light conceivable only by intellect—the physical and spiritual Principle of all things; out of which the soul emanates." It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the two first principles—co-eternal and infinite, were already with the primitive Phœnicians, spirit and matter. Therefore the theory is as old as the world; for Democritus was not the first philosopher who taught it; and intuition existed in man before the ultimate development of his reason. But it is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term call GOD, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. The ancient philosophy affirmed that it is in consequence of the manifestation of that Will—termed by Plato *the Divine Idea*—that everything visible and invisible

sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms—a figure of speech employed by Democritus, and gratefully seized upon by the materialists—are like automatic workmen moved inwardly by the influx of that Universal Will directed upon them, and which, manifesting itself as force, sets them into activity. The plan of the structure to be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometer.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.

The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so, the cunning mechanism contrived by the inventor; the fairy scenes born in the poet's brain; the gorgeous painting limned by the artist's fancy; the peerless statue chiselled in ether by the sculptor; the palaces and castles built in air by the architect—all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible?

If the French scientists reaped no laurels in the new field of investigation, what more was done in England, until the day when Mr. Crookes offered himself in atonement for the sins of the learned body? Why, Mr. Faraday, some twenty years ago, actually condescended to be spoken to once or twice upon the subject. Faraday, whose name is pronounced by the anti-spiritualists in every discussion upon the phenomena, as a sort of scientific charm against the evil-eye of Spiritualism, Faraday, who "blushed" for having published his researches upon such a degrading belief, is now proved on good authority to have never sat at a tipping table himself at all! We have but to open a few stray numbers of the *Journal des Debats*, published while a noted Scotch medium vas in England, to recall the past events in all their primitive freshness. In one of these numbers, Dr. Foucault, of Paris, comes out as a champion for the eminent English experimenter. "Pray, do not imagine," says he,

"that the grand physicist had ever himself condescended so far as to sit prosaically at a jumping table." Whence, then, came the "blushes" which suffused the cheeks of the "Father of Experimental Philosophy?" Remembering this fact, we will now examine the nature of Faraday's beautiful "Indicator," the extraordinary "Medium-Catcher," invented by him for the detection of mediumistic fraud. That complicated machine, the memory of which haunts like a nightmare the dreams of dishonest mediums, is carefully described in Comte de Mirville's *Question des Esprits.*

The better to prove to the experimenters the reality of their own impulsion, Professor Faraday placed several card-board disks, united to each other and stuck to the table by a half-soft glue, which, making the whole adhere for a time together, would, nevertheless, yield to a continuous pressure. Now, the table having turned—yes, actually *having dared to turn before Mr. Faraday*, which fact is of some value, at least—the disks were examined; and, as they were found to have gradually displaced themselves by slipping in the same direction as the table, it thus became an unquestionable proof that the experimenters had *pushed* the tables themselves.

Another of the so called scientific tests, so useful in a phenomenon alleged to be either spiritual or psychical, consisted of a small instrument which immediately warned the witnesses of the slightest personal impulsion on their part, or rather, according to Mr. Faraday's own expression, "it warned them when they changed from the passive to the active state." This needle which betrayed the active motion proved but one thing, viz.: the action of a force which either emanated from the sitters or controlled them. And who has ever said that there is no such force? Every one admits so much, whether this force passes through the operator, as it is generally shown, or acts independently of him, as is so often the case. "The whole mystery consisted in the disproportion of the force employed by the operators, who pushed because they were forced to push, with certain effects of rotation, or rather, of a really marvellous race. In the presence of such prodigious effects, how could any one imagine that the Lilliputian experiments of that kind could have any value in this newly discovered Land of Giants?" *

Professor Agassiz, who occupied in America nearly the same eminent position as a scientist which Mr. Faraday did in England, acted with a still greater unfairness. Professor J. R. Buchanan, the distinguished anthropologist, who has treated Spiritualism in some respects more scientifically than any one else in America, speaks of Agassiz, in a recent article, with

* Comte de Mirville: "Question des Esprits."

a very just indignation. For, of all other men, Professor Agassiz ought to believe in a phenomenon to which he had been a subject himself. But now that both Faraday and Agassiz are themselves *disembodied*, we can do better by questioning the living than the dead.

Thus a force whose secret powers were thoroughly familiar to the ancient theurgists, is denied by modern skeptics. The antediluvian children—who perhaps played with it, using it as the boys in Bulwer-Lytton's *Coming Race*, use the tremendous "*vril*"—called it the "Water of Phtha;" their descendants named it the *Anima Mundi*, the soul of the universe; and still later the mediæval hermetists termed it "sidereal light," or the "Milk of the Celestial Virgin," the "Magnes," and many other names. But our modern learned men will neither accept nor recognize it under such appellations; for it pertains to *magic*, and magic is, in their conception, a disgraceful superstition.

Apollonius and Iamblichus held that it was not "in the knowledge of things *without*, but in the perfection of the soul *within*, that lies the empire of man, aspiring to be more than men."* Thus they had arrived at a perfect cognizance of their godlike souls, the powers of which they used with all the wisdom, outgrowth of esoteric study of the hermetic lore, inherited by them from their forefathers. But our philosophers, tightly shutting themselves up in their shells of flesh, cannot or dare not carry their timid gaze beyond the *comprehensible*. For them there is no future life; there are no godlike dreams, they scorn them as unscientific; for them the men of old are but "ignorant ancestors," as they express it; and whenever they meet during their physiological researches with an author who believes that this mysterious yearning after spiritual knowledge is inherent in every human being, and cannot have been given us utterly in vain, they regard him with contemptuous pity.

Says a Persian proverb: "The darker the sky is, the brighter the stars will shine." Thus, on the dark firmament of the mediæval ages began appearing the mysterious Brothers of the Rosie Cross. They formed no associations, they built no colleges; for, hunted up and down like so many wild beasts, when caught by the Christian Church, they were unceremoniously roasted. "As religion forbids it," says Bayle, "to spill blood," therefore, "to elude the maxim, *Ecclesia non novit sanguinem*, they burned human beings, as burning a man does not *shed his blood!*"

Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon, the friar, was laughed at as a quack, and

* Bulwer-Lytton: "Zanoni."

is now generally numbered among "pretenders" to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries—such as gunpowder and optical glasses, and his mechanical achievements—were considered by every one as so many miracles. He was accused of having made a compact with the Evil One.

In the legendary history of Friar Bacon, as "well as in an old play written by Robert Green, a dramatist in the days of Queen Elizabeth, it is recounted, that, having been summoned before the king, the friar was induced to show" some of his skill before her majesty the queen. So he waved his hand (*his wand*, says the text), and "presently was heard such excellent music, that they all said they had never heard the like." Then there was heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air. Then he waved his wand again, and suddenly there was such a smell "as if all the rich perfumes in the whole world had been there prepared in the best manner that art conld set them out." Then Roger Bacon having promised a gentleman to show him his sweeetheart, he pulled a hanging in the king's apartment aside and every one in the room saw "a kitchen-maid with a basting-ladle in her hand." The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: "Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!"

As a commentary on this, the modern historian * remarks: "This may be taken as a sort of exemplification of the class of exhibitions which were probably the result of a *superior knowledge* of natural sciences." No one ever doubted that it was the result of precisely such a knowledge, and the hermetists, magicians, astrologers and alchemists never claimed anything else. It certainly was not their fault that the ignorant masses, under the influence of an unscrupulous and fanatical clergy, should have attributed all such works to the agency of the devil. In view of the atrocious tortures provided by the Inquisition for all suspected of either black or white magic, it is not strange that these philosophers neither boasted nor even acknowledged the fact of such an intercourse. On the contrary, their own writings prove that they held that magic is "no more than the

* T. Wright: "Narratives of Sorcery and Magic."

application of natural active causes to passive things or subjects; by means thereof, many tremendously surprising but yet natural effects are produced."

The phenomena of the mystic odors and music, exhibited by Roger Bacon, have been often observed in our own time. To say nothing of our personal experience, we are informed by English correspondents of of the Theosophical Society that they have heard strains of the most ravishing music, coming from no visible instrument, and inhaled a succession of delightful odors produced, as they believed, by spirit-agency. One correspondent tells us that so powerful was one of these familiar odors—that of sandal-wood—that the house would be impregnated with it for weeks after the seance. The medium in this case was a member of a private family, and the experiments were all made within the domestic circle. Another describes what he calls a "*musical* rap." The potencies that are now capable of producing these phenomena must have existed and been equally efficacious in the days of Roger Bacon. As to the apparitions, it suffices to say that they are evoked now in spiritualistic circles, and guarantied by scientists, and their evocation by Roger Bacon is thus made more probable than ever.

Baptista Porta, in his treatise on *Natural Magic*, enumerates a whole catalogue of secret formulæ for producing extraordinary effects by employing the occult powers of nature. Athough the "magicians" believed as firmly as our spiritualists in a world of invisible spirits, none of them claimed to produce his effects under their control or through their sole help. They knew too well how difficult it is to keep away the elementary creatures when they have once found the door wide open. Even the magic of the ancient Chaldeans was but a profound knowledge of the powers of simples and minerals. It was only when the theurgist desired *divine* help in spiritual and earthly matters that he sought direct communication through religious rites, with pure spiritual beings. With them, even, those spirits who remain invisible and communicate with mortals through their awakened inner senses, as in clairvoyance, clairaudience and trance, could only be evoked *subjectively* and as a result of purity of life and prayer. But all physical phenomena were produced simply by applying a knowledge of natural forces, although certainly not by the method of legerdemain, practiced in our days by conjurers.

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labor for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First

Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows. The lives of Paracelsus, Cornelius Agrippa, and Philalethes are too well known to repeat the old, sad story.

If spiritualists are anxious to keep strictly dogmatic in their notions of the "spirit-world," they must not set *scientists* to investigate their phenomena in the true experimental spirit. The attempt would most surely result in a partial re-discovery of the magic of old—that of Moses and Paracelsus. Under the deceptive beauty of some of their apparitions, they might find some day the sylphs and fair Undines of the Rosicrucians playing in the currents of *psychic* and *odic* force.

Already Mr. Crookes, who fully credits the *being*, feels that under the fair skin of Katie, covering a simulacrum of heart borrowed partially from the medium and the circle, there is *no soul!* And the learned authors of *The Unseen Universe*, abandoning their "electro-biological" theory, begin to perceive in the universal ether the *possibility* that it is a photographic album of EN-SOPH—the Boundless.

We are far from believing that all the spirits that communicate at circles are of the classes called "Elemental," and "Elementary." Many —especially among those who control the medium subjectively to speak, write, and otherwise act in various ways—are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. But, in any case, human spirits can *never* materialize themselves in *propria personâ*. These can never appear to the investigator clothed with warm, solid flesh, sweating hands and faces, and grossly-material bodies. The most they can do is to project their æthereal reflection on the atmospheric waves, and if the touch of their hands and clothing can become upon rare occasions objective to the senses of a living mortal, it will be felt as a passing breeze gently sweeping over the touched spot, not as a human hand or material body. It is useless to plead that the "materialized spirits" that have exhibited themselves with

beating hearts and loud voices (with or without a trumpet) are *human* spirits. The voices—if such sound can be termed a voice at all—of a spiritual apparition once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Æolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel.

This is not *our* philosophy, but that of the numberless generations of theurgists and magicians, and based upon their practical experience. The testimony of antiquity is positive on this subject: Δαιμονιῶν φωναὶ ἄναρθροι εἰσί. . . . ."* The voices of spirits are not articulated. The spirit-voice consists of a series of sounds which conveys the impression of a column of compressed air ascending from beneath upward, and spreading around the living interlocutor. The many eye-witnesses who testified in the case of Elizabeth Eslinger, namely: † the deputy-governor of the prison of Weinsberg, Mayer, Eckhart, Theurer, and Knorr (sworn evidence), Düttenhöfer, and Kapff, the mathematician, testified that they saw the apparition *like a pillar of clouds*. For the space of eleven weeks, Doctor Kerner and his sons, several Lutheran ministers, the advocate Fraas, the engraver Düttenhöfer, two physicians, Siefer and Sicherer, the judge Heyd, and the Baron von Hugel, with many others, followed this manifestation daily. During the time it lasted, the prisoner Elizabeth prayed with a loud voice uninterruptedly; therefore, as the "spirit" was talking at the same time, it could be no ventriloquism; and that voice, they say, "had nothing *human* in it; no one could imitate its sounds."

Further on we will give abundant proofs from ancient authors concerning this neglected truism. We will now only again assert that no spirit claimed by the spiritualists to be human was ever proved to be such on sufficient testimony. The influence of the *disembodied* ones can be felt, and communicated *subjectively* by them to sensitives. They can produce *objective* manifestations, but they cannot produce *themselves* otherwise than as described above. They can control the body of a medium, and express their desires and ideas in various modes well known to spiritualists; but not *materialize* what is matterless and purely spiritual—their *divine essence*. Thus every so-called "materialization"—when genuine—is either produced (*perhaps*) by the will of that spirit whom the "appearance" is claimed to be but can only personate at best, or by the elementary goblins themselves, which are generally too stupid to deserve the honor of being called devils. Upon rare occasions the spirits are able to subdue and control these soulless beings, which are ever ready to

* See Des Mousseaux's "Dodone," and "Dieu et les dieux," p. 326.

† "Apparitions," translated by C. Crowe, pp. 388, 391, 399.

assume pompous names if left to themselves, in such a way that the mischievous spirit "of the air," shaped in the real image of the *human* spirit, will be moved by the latter like a marionette, and unable to either act or utter other words than those imposed on him by the "immortal soul." But this requires many conditions generally unknown to the circles of even spiritualists most in the habit of regularly attending seances. Not every one can attract *human* spirits who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul. Another very important condition is harmony, and the magnetic purity of the persons present.

If this philosophy is wrong, if all the "materialized" forms emerging in *darkened* rooms from still *darker* cabinets, are spirits of men who once lived upon this earth, why such a difference between them and the *ghosts* that appear unexpectedly—*ex abrupto*—without either cabinet or medium? Who ever heard of the apparitions, unrestful "souls," hovering about the spots where they were murdered, or coming back for some other mysterious reasons of their own, with "warm hands" feeling *like living flesh*, and but that they are known to be dead and buried, not distinguishable from living mortals? We have well-attested facts of such apparitions making themselves suddenly visible, but never, until the beginning of the era of the "materializations," did we see anything like them. In the *Medium and Day Break*, of September 8, 1876, we read a letter from "a lady travelling on the continent," narrating a circumstance that happened in a haunted house. She says: ". . . . A strange sound proceeded from a darkened corner of the library . . . . on looking up she perceived a *cloud or column of luminous vapor;* . . . . the earth-bound spirit was hovering about the spot rendered accursed by his evil deed. . . . ." As this spirit was doubtless a *genuine* elementary apparition, which made itself visible of its own free will—in short, an *umbra*—it was, as every respectable shadow should be, visible but impalpable, or if palpable at all, communicating to the feeling of touch the sensation of a mass of water suddenly clasped in the hand, or of condensed but cold steam. It was *luminous* and *vapory;* for aught we can tell it might have been the real personal umbra of the "spirit," persecuted, and earth-bound, either by its own remorse and crimes or those of another person or spirit. The mysteries of after-death are many, and modern "materializations" only make them cheap and ridiculous in the eyes of the indifferent.

To these assertions may be opposed a fact well known among spiritualists: *The writer has publicly certified to having seen such materialized forms.* We have most assuredly done so, and are ready to repeat the

testimony. We have recognized such figures as the visible representations of acquaintances, friends, and even relatives. We have, in company with many other spectators, heard them pronounce words in languages unfamiliar not only to the medium and to every one else in the room, except ourselves, but, in some cases, to almost if not quite every medium in America and Europe, for they were the tongues of Eastern tribes and peoples. At the time, these instances were justly regarded as conclusive proofs of the genuine mediumship of the uneducated Vermont farmer who sat in the "cabinet." But, nevertheless, these figures were *not* the forms of the persons they appeared to be. They were simply their portrait statues, constructed, animated and operated by the elementaries. If we have not previously elucidated this point, it was because the spiritualistic public was not then ready to even listen to the fundamental proposition that there are elemental and elementary spirits. Since that time this subject has been broached and more or less widely discussed. There is less hazard now in attempting to launch upon the restless sea of criticism the hoary philosophy of the ancient sages, for there has been some preparation of the public mind to consider it with impartiality and deliberation. Two years of agitation have effected a marked change for the better.

Pausanias writes that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the *neighing of horses* and the shouts of shadowy soldiers. Supposing that the spectres of the slaughtered soldiers were their genuine spirits, they looked like "shadows," not materialized men. Who, then, or what, produced the neighing of horses? *Equine* "spirits?" And if it be pronounced untrue that horses have spirits—which assuredly no one among zoölogists, physiologists or psychologists, or even spiritualists, can either prove or disprove—then must we take it for granted that it was the "immortal souls" of men which produced the neighing at Marathon to make the historical battle scene more vivid and dramatic? The phantoms of dogs, cats, and various other animals have been repeatedly seen, and the world-wide testimony is as trustworthy upon this point as that with respect to human apparitions. Who or *what* personates, if we are allowed such an expression, the ghosts of departed animals? Is it, again, human spirits? As the matter now stands, there is no side issue; we have either to admit that animals have surviving spirits and souls as well as ourselves, or hold with Porphyry that there are in the *invisible* world a kind of tricky and malicious demons, intermediary beings between living men and "gods," spirits that delight in appearing under every imaginable shape, beginning with the human form, and ending with those of multifarious animals.*

* "De Abstinentia," etc.

Before venturing to decide the question whether the spectral animal forms so frequently seen and attested are the returning spirits of dead beasts, we must carefully consider their reported behavior. Do these spectres act according to the habits and display the same instincts, as the animals during life? Do the spectral beasts of prey lie in wait for victims, and timid animals flee before the presence of man; or do the latter show a malevolence and disposition to annoy, quite foreign to their natures? Many victims of these obsessions—notably, the afflicted persons of Salem and other historical witchcrafts—testify to having seen dogs, cats, pigs, and other animals, entering their rooms, biting them, trampling upon their sleeping bodies, and *talking* to them; *often inciting them to suicide and other crimes.* In the well-attested case of Elizabeth Eslinger, mentioned by Dr. Kerner, the apparition of the ancient priest of Wimmenthal * was accompanied by a large black dog, which he called *his father*, and which dog in the presence of numerous witnesses jumped on all the beds of the prisoners. At another time the priest appeared with a lamb, and sometimes with two lambs. Most of those accused at Salem were charged by the seeresses with consulting and plotting mischief with yellow birds, which would sit on their shoulder or on the beams overhead.† And unless we discredit the testimony of thousands of witnesses, in all parts of the world, and in all ages, and allow a monopoly of seership to modern mediums, spectre-animals do appear and manifest all the worst traits of depraved human nature, without themselves being human. What, then, can they be but elementals?

Descartes was one of the few who believed and dared say that to occult medicine we shall owe discoveries "destined to extend the domain of philosophy;" and Brierre de Boismont not only shared in these hopes but openly avowed his sympathy with "supernaturalism," which he considered the universal "grand creed" ". . . . We think with Guizot," he says, "that the existence of society is bound up in it. It *is in vain* that modern reason, which, notwithstanding its *positivism*, cannot explain the intimate cause of any phenomena, *rejects the supernatural;* it is universal, and at the root of all hearts. The most elevated minds are frequently its most ardent disciples." ‡

Christopher Columbus discovered America, and Americus Vespucius reaped the glory and usurped his dues. Theophrastus Paracelsus rediscovered the occult properties of the magnet—"the bone of Horus" which, twelve centuries before his time, had played such an important part in the theurgic mysteries—and he very naturally became the founder

* C. Crowe: "On Apparitions," p. 398. † Upham: "Salem Witchcraft."
‡ Brierre de Boismont: "On Hallucinations," p. 60.

of the school of magnetism and of mediæval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital!

So goes the world: new discoveries, evolving from old sciences; new men—the same old nature!

CHAPTER III.

"The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep." ZANONI.

"Qui, donc, t'a donné la mission d'annoncer au peuple que la Divinité n'existe pas—quel avantage trouves tu à persuader à l'homme qu'une force aveugle préside à ses destinées et frappe au hazard le crime et la vertu?" ROBESPIERRE (Discours), May 7, 1794.

WE believe that few of those physical phenomena which are genuine are caused by disembodied human spirits. Still, even those that are produced by occult forces of nature, such as happen through a few genuine mediums, and are consciously employed by the so-called "jugglers" of India and Egypt, deserve a careful and serious investigation by science; especially now that a number of respected authorities have testified that in many cases the hypothesis of fraud does not hold. No doubt, there are professed "conjurors" who can perform cleverer tricks than all the American and English "John Kings" together. Robert Houdin unquestionably could, but this did not prevent his laughing outright in the face of the academicians, when they desired him to assert in the newspapers, that he could make a table move, or rap answers to questions, *without contact of hands*, unless the table was a prepared one.* The fact alone, that a now notorious London juggler refused to accept a challenge for £1,000 offered him by Mr. Algernon Joy,† to produce such manifestations as are usually obtained through mediums, unless he was left *unbound* and *free* from the hands of a committee, negatives his *exposé* of the occult phenomena. Clever as he may be, we defy and challenge him to reproduce, under the *same conditions*, the "tricks" exhibited even by a common Indian *juggler*. For instance, the spot to be chosen by the investigators at the moment of the performance, and the juggler to know nothing of the choice; the experiment to be made in broad daylight, without the least preparations for it; without any confederate but a boy absolutely naked, and the juggler to be in a condition of semi-nudity. After that, we should select out of a variety three *tricks*, the most common among such public jugglers, and that were recently exhibited to some gentlemen belonging to

* See de Mirville's "Question des Esprits," and the works on the "Phénomènes Spirites," by de Gasparin.

† Honorary Secretary to the National Association of Spiritualists of London.

the suite of the Prince of Wales: 1. To transform a rupee—firmly clasped in the hand of a skeptic—into a living cobra, the bite of which would prove fatal, as an examination of its fangs would show. 2. To cause a seed chosen at random by the spectators, and planted in the first semblance of a flower-pot, furnished by the same skeptics, to grow, mature, and bear fruit in less than a quarter of an hour. 3. To stretch himself on three swords, stuck perpendicularly in the ground at their hilts, the sharp points upward; after that, to have removed first one of the swords, then the other, and, after an interval of a few seconds, the last one, the juggler remaining, finally, lying on *nothing*—on the air, miraculously suspended at about one yard from the ground. When any prestidigitateur, to begin with Houdin and end with the last trickster who has secured gratuitous advertisement by attacking spiritualism, does *the same*, then—but only then—we will train ourselves to believe that mankind has been evolved out of the hind-toe of Mr. Huxley's Eocene *Orohippus*.

We assert again, in full confidence, that there does not exist a professional wizard, either of the North, South or West, who can compete with anything approaching success, with these untutored, naked sons of the East. These require no Egyptian Hall for their performances, nor any preparations or rehearsals; but are ever ready, at a moment's notice, to evoke to their help the hidden powers of nature, which, for European prestidigitateurs as well as for scientists, are a closed book. Verily, as Elihu puts it, "great men are not always wise; neither do the aged understand judgment." * To repeat the remark of the English divine, Dr. Henry More, we may well say: ". . . . indeed, if there were any modesty left in mankind, the histories of the Bible might abundantly assure men of the existence of angels and spirits." The same eminent man adds, "I look upon it as a special piece of Providence that . . . . fresh examples of apparitions may awaken our benumbed and lethargic minds into an assurance that there are other intelligent beings besides those that are clothed in heavy earth or clay . . . . for this evidence, showing that there are bad spirits, will necessarily open a door to the belief that there are good ones, and lastly, that there is a God." The instance above given carries a moral with it, not only to scientists, but theologians. Men who have made their mark in the pulpit and in professors' chairs, are continually showing the lay public that they really know so little of psychology, as to take up with any plausible schemer who comes their way, and so make themselves ridiculous in the eyes of the thoughtful student. Public opinion upon this subject has been manufactured by jugglers and self-styled savants, unworthy of respectful consideration.

* Job.

The development of psychological science has been retarded far more by the ridicule of this class of pretenders, than by the inherent difficulties of its study. The empty laugh of the scientific nursling or of the fools of fashion, has done more to keep man ignorant of his imperial psychical powers, than the obscurities, the obstacles and the dangers that cluster about the subject. This is especially the case with spiritualistic phenomena. That their investigation has been so largely confined to incapables, is due to the fact that men of science, who might and would have studied them, have been frightened off by the boasted exposures, the paltry jokes, and the impertinent clamor of those who are not worthy to tie their shoes. There are moral cowards even in university chairs. The inherent vitality of modern spiritualism is proven in its survival of the neglect of the scientific body, and of the obstreperous boasting of its pretended exposers. If we begin with the contemptuous sneers of the patriarchs of science, such as Faraday and Brewster, and end with the professional (?) *exposés* of the successful mimicker of the phenomena, ——, of London, we will not find them furnishing one single, well-established argument against the occurrence of spiritual manifestations. "My theory is," says this individual, in his recent *soi-disant* "*exposé*," "that Mr. Williams dressed up and personified John King and Peter. Nobody can prove that it wasn't so." Thus it appears that, notwithstanding the bold tone of assertion, it is but a theory after all, and spiritualists might well retort upon the exposer, and demand that he should prove that it is so.

But the most inveterate, uncompromising enemies of Spiritualism are a class very fortunately composed of but few members, who, nevertheless, declaim the louder and assert their views with a clamorousness worthy of a better cause. These are the *pretenders* to science of young America—a mongrel class of pseudo-philosophers, mentioned at the opening of this chapter, with sometimes no better right to be regarded as scholars than the possession of an electrical machine, or the delivery of a puerile lecture on insanity and mediomania. Such men are—if you believe them—profound thinkers and physiologists; there is none of your metaphysical nonsense about them; they are Positivists—the mental sucklings of Auguste Comte, whose bosoms swell at the thought of plucking deluded humanity from the dark abyss of superstition, and rebuilding the cosmos on improved principles. Irascible psychophobists, no more cutting insult can be offered them than to suggest that they may be endowed with immortal spirits. To hear them, one would fancy that there can be no other souls in men and women than "scientific" or "unscientific souls;" whatever that kind of soul may be.*

* See Dr. F. R. Marvin's "Lectures on Mediomania and Insanity."

Some thirty or forty years ago, in France, Auguste Comte—a pupil of the *Ecole Polytechnique*, who had remained for years at that establishment as a *repetiteur* of Transcendant Analysis and Rationalistic Mechanics—awoke one fine morning with the very irrational idea of becoming a prophet. In America, prophets can be met with at every street-corner; in Europe, they are as rare as black swans. But France is the land of novelties. Auguste Comte became a prophet; and so infectious is fashion, sometimes, that even in sober England he was considered, for a certain time, the Newton of the nineteenth century.

The epidemic extended, and for the time being, it spread like wild-fire over Germany, England, and America. It found adepts in France, but the excitement did not last long with these. The prophet needed money: the disciples were unwilling to furnish it. The fever of admiration for a religion without a God cooled off as quickly as it had come on; of all the enthusiastic apostles of the prophet, there remained but one worthy any attention. It was the famous philologist Littré, a member of the French Institute, and a *would-be* member of the Imperial Academy of Sciences, but whom the archbishop of Orleans maliciously prevented from becoming one of the "Immortals." *

The philosopher-mathematician—the high-priest of the "religion of the future"—taught his doctrine as do all his brother-prophets of our modern days. He deified "woman," and furnished her with an altar; but the goddess had to pay for its use. The rationalists had laughed at the mental aberration of Fourier; they had laughed at the St. Simonists; and their scorn for Spiritualism knew no bounds. The same rationalists and materialists were caught, like so many empty-headed sparrows, by the bird-lime of the new prophet's rhetoric. A longing for some kind of divinity, a craving for the "unknown," is a feeling congenital in man; hence the worst atheists seem not to be exempt from it. Deceived by the outward brilliancy of this *ignus fatuus*, the disciples followed it until they found themselves floundering in a bottomless morass.

Covering themselves with the mask of a pretended erudition, the Positivists of this country have organized themselves into clubs and committees with the design of uprooting Spiritualism, while pretending to impartially investigate it.

Too timid to openly challenge the churches and the Christian doctrine, they endeavor to sap that upon which all religion is based—man's faith in God and his own immortality. Their policy is to ridicule that which affords an unusual basis for such a faith—phenomenal Spiritualism.

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*Vapereau: "Biographie Contemporaine," art. Littré; and Des Mousseaux: "Les Hauts Phénomènes de la Magie," ch. 6.

Attacking it at its weakest side, they make the most of its lack of an inductive method, and of the exaggerations that are to be found in the transcendental doctrines of its propagandists. Taking advantage of its unpopularity, and displaying a courage as furious and out of place as that of the errant knight of La Mancha, they claim recognition as philanthropists and benefactors who would crush out a monstrous superstition.

Let us see in what degree Comte's boasted religion of the future is superior to Spiritualism, and how much less likely its advocates are to need the refuge of those lunatic asylums which they officiously recommend for the mediums whom they have been so solicitous about. Before beginning, let us call attention to the fact that three-fourths of the disgraceful features exhibited in modern Spiritualism are directly traceable to the materialistic adventurers pretending to be spiritualists. Comte has fulsomely depicted the "artificially-fecundated" woman of the future. She is but elder sister to the Cyprian ideal of the free-lovers. The immunity against the future offered by the teachings of his moon-struck disciples, has inoculated some pseudo-spiritualists to such an extent as to lead them to form communistic associations. None, however, have proved long-lived. Their leading feature being generally a materialistic animalism, gilded over with a thin leaf of Dutch-metal philosophy and tricked out with a combination of hard Greek names, the community could not prove anything else than a failure.

Plato, in the fifth book of the *Republic*, suggests a method for improving the human race by the elimination of the unhealthy or deformed individuals, and by coupling the better specimens of both sexes. It was not to be expected that the "genius of our century," even were he a prophet, would squeeze out of his brain anything entirely new.

Comte was a mathematician. Cleverly combining several old utopias, he colored the whole, and, improving on Plato's idea, materialized it, and presented the world with the greatest monstrosity that ever emanated from a human mind!

We beg the reader to keep in view, that we do not attack Comte as a philosopher, but as a professed reformer. In the irremediable darkness of his political, philosophical and religious views, we often meet with isolated observations and remarks in which profound logic and judiciousness of thought rival the brilliancy of their interpretation. But then, these dazzle you like flashes of lightning on a gloomy night, to leave you, the next moment, more in the dark than ever. If condensed and repunctuated, his several works might produce, on the whole, a volume of very original aphorisms, giving a very clear and really clever definition of most of our social evils; but it would be vain to seek, either through the tedious circumlocution of the six volumes of his *Cours de Philoso-*

phie Positive, or in that parody on priesthood, in the form of a dialogue —*The Catechism of the Religion of Positivism*—any idea suggestive of even provisional remedies for such evils. His disciples suggest that the sublime doctrines of their prophet were not intended *for the vulgar*. Comparing the dogmas preached by Positivism with their practical exemplifications by its apostles, we must confess the possibility of some very achromatic doctrine being at the bottom of it. While the "high-priest" preaches that "woman must cease to be the *female* of the man;" * while the theory of the positivist legislators on marriage and the family, chiefly consists in making the woman the "mere companion of man by ridding her of every maternal function;" † and while they are preparing against the future a substitute for that function by applying "to the *chaste* woman" "a *latent force*," ‡ some of its lay priests openly preach polygamy, and others affirm that their doctrines are the quintessence of spiritual philosophy.

In the opmion of the Romish clergy, who labor under a chronic nightmare of the devil, Comte offers his "woman of the future" to the possession of the "incubi." § In the opinion of more prosaic persons, the *Divinity* of Positivism, must henceforth be regarded as a biped broodmare. Even Littré, made prudent restrictions while accepting the apostleship of this marvellous religion. This is what he wrote in 1859:

"M. Comte not only thought that he found the principles, traced the outlines, and furnished the method, but that he had deduced the consequences and constructed the social and religious edifice of the future. It is in this *second* division that we make our reservations, declaring, at the same time, that we accept as an inheritance, the whole of the first." ‖

Further, he says: "M. Comte, in a grand work entitled the *System of the Positive Philosophy*, established the basis of a philosophy [?] which must finally supplant every theology and the whole of metaphysics. Such a work necessarily contains a direct application to the government of societies; as it *has nothing arbitrary in it* [?] and as we find therein a *real science* [?], my adhesion to the principles involves my adhesion to the essential consequences."

M. Littré has shown himself in the light of a true son of his prophet. Indeed the whole system of Comte appears to us to have been built on a play of words. When they say "*Positivism*," read *Nihilism*; when you hear the word *chastity*, know that it means *impudicity*; and so on.

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* A. Comte: "Système de Politique Positive," vol. i. p., 203, etc. † Ibid.
‡ Ibid. § See des Mousseaux: "Hauts Phénomènes de la Magie," chap. 6.
‖ Littré: "Paroles de Philosophie Positive."

Being a religion based on a theory of negation, its adherents can hardly carry it out practically without saying white when meaning black!

"Positive Philosophy," continues Littré, "does not accept atheism, for the atheist is not a really-emancipated mind, but is, in his own way, a theologian still; he gives his explanation about the essence of things; *he knows* how they begun! . . . . Atheism is Pantheism; this system is quite theological yet, and thus belongs to the ancient party." *

It really would be losing time to quote any more of these paradoxical dissertations. Comte attained to the apotheosis of absurdity and inconsistency when, after inventing his philosophy, he named it a "Religion." And, as is usually the case, the disciples have surpassed the reformer—in absurdity. Supposititious philosophers, who shine in the American academies of Comte, like a *lampyris noctiluca* beside a planet, leave us in no doubt as to their belief, and contrast "that system of thought and life" elaborated by the French apostle with the "idiocy" of Spiritualism; of course to the advantage of the former. "To destroy, you must replace;" exclaims the author of the *Cathechism of the Religion of Positivism*, quoting Cassaudiere, by the way, without crediting him with the thought; and his disciples proceed to show by what sort of a loathsome system they are anxious to replace Christianity, Spiritualism, and even Science.

"Positivism," perorates one of them, "is an *integral* doctrine. It rejects completely all forms of theological and metaphysical belief; all forms of supernaturalism, and thus—Spiritualism. The true positive spirit consists in substituting the study of the invariable laws of phenomena for that of their so-called causes, whether proximate or primary. On this ground it equally rejects atheism; *for the atheist is at bottom a theologian*," he adds, plagiarizing sentences from Littré's works: "the atheist does not reject the problems of theology, only the solution of these, and so he is illogical. We *Positivists* reject the problem in our turn on the ground that it is utterly inaccessible to the intellect, and we would only waste our strength in a vain search for first and final causes. As you see, Positivism gives a complete explanation [?] of the world, of man, his duty and destiny . . . ." ! †

Very brilliant this; and now, by way of contrast, we will quote what a really great scientist, Professor Hare, thinks of this system. "Comte's positive philosophy," he says, "after all, is merely negative. It is admitted by Comte, that he knows nothing of *the sources* and *causes* of nature's laws; that their origination is so perfectly inscrutable as to make it idle to

* Littré: "Paroles de Philosophie Positive, vii., 57.

† "Spiritualism and Charlatanism."

take up time in any scrutiny for that purpose. . . . . Of course his doctrine makes him avowedly a thorough ignoramus, as to the causes of laws, or the means by which they are established, and can have no basis but the *negative* argument above stated, in objecting to the facts ascertained in relation to the spiritual creation. Thus, while allowing the atheist his material dominion, Spiritualism will erect within and above the same space a dominion of an importance as much greater as eternity is to the average duration of human life, and as the boundless regions of the fixed stars are to the habitable area of this globe." *

In short, Positivism proposes to itself to destroy Theology, Metaphysics, Spiritualism, Atheism, Materialism, Pantheism, and Science, and it must finally end in destroying itself. De Mirville thinks that according to Positivism, "order will begin to reign in the human mind only on the day when psychology will become a sort of *cerebral physics*, and history a kind of social physics." The modern Mohammed first disburdens man and woman of God and their own soul, and then unwittingly disembowels his own doctrine with the too sharp sword of metaphysics, which all the time he thought he was avoiding, thus letting out every vestige of philosophy.

In 1864, M. Paul Janet, a member of the Institute, pronounced a discourse upon Positivism, in which occur the following remarkable words:

"There are some minds which were brought up and fed on exact and positive sciences, but which feel nevertheless, a sort of instinctive impulse for philosophy. They can satisfy this instinct but with elements that they have already on hand. Ignorant in psychological sciences, having studied only the rudiments of metaphysics, they nevertheless are determined to fight these same metaphysics as well as psychology, of which they know as little as of the other. After this is done, they will imagine themselves to have founded a Positive Science, while the truth is that they have only built up a new mutilated and incomplete metaphysical theory. They arrogate to themselves the authority and infallibility properly belonging alone to the true sciences, those which are based on experience and calculations; but they lack such an authority, for their ideas, defective as they may be, nevertheless belong to the same class as those which they attack. Hence the weakness of their situation, the final ruin of their ideas, which are soon scattered to the four winds." †

The Positivists of America have joined hands in their untiring efforts to overthrow Spiritualism. To show their impartiality, though, they propound such novel queries as follows: ". . . . how much rationality

* Prof. Hare: "On Positivism," p 29.

† "Journal des Débats," 1864. See also des Mousseaux's "Hauts Phén. de la Magie."

is there in the dogmas of the Immaculate Conception, the Trinity and Transubstantiation, if submitted to the tests of physiology, mathematics, and chemistry?" and they "undertake to say, that the vagaries of Spiritualism do not surpass in absurdity these eminently respectable beliefs." Very well. But there is neither theological absurdity nor spiritualistic delusion that can match in depravity and imbecility that positivist notion of "artificial fecundation." Denying to themselves all thought on primal and final causes, they apply their insane theories to the construction of an impossible woman for the worship of future generations; the living, immortal companion of man they would replace with the Indian female fetich of the Obeah, the wooden idol that is stuffed every day with serpents' eggs, to be hatched by the heat of the sun!

And now, if we are permitted to ask in the name of common-sense, why should Christian mystics be taxed with credulity or the spiritualists be consigned to Bedlam, when a *religion* embodying such revolting absurdity finds disciples even among Academicians?—when such insane rhapsodies as the following can be uttered by the mouth of Comte and admired by his followers: "My eyes are dazzled;—they open each day more and more to the increasing coincidence between the social advent of the *feminine mystery*, and the mental decadence of the eucharistical sacrament. Already the Virgin has dethroned God in the minds of Southern Catholics! Positivism realizes the Utopia of the mediæval ages, by representing all the members of the great family as the issue of a *virgin mother without a husband*. . . ." And again, after giving the *modus operandi:* "The development of the *new process* would soon cause to spring up a caste without heredity, better adapted than vulgar procreation to the recruitment of spiritual chiefs, or even temporal ones, whose authority would then rest upon an origin truly superior, which would not *shrink from an investigation*." *

To this we might inquire with propriety, whether there has ever been found in the "vagaries of Spiritualism," or the mysteries of Christianity, anything more preposterous than this ideal "coming race." If the tendency of materialism is not grossly belied by the behavior of some of its advocates, those who publicly preach polygamy, we fancy that whether or not there will ever be a sacerdotal stirp so begotten, we shall see no end of progeny,—the offspring of "mothers without husbands."

How natural that a philosophy which could engender such a caste of didactic incubi, should express through the pen of one of its most garrulous essayists, the following sentiments: "This is a sad, a very sad

* "Philosophie Positive," vol. iv., p. 279.

age,* full of dead and dying faiths; full of idle prayers sent out in vain search for the departing gods. But oh! it is a glorious age, full of the golden light which streams from the ascending sun of science! What shall we do for those who are shipwrecked in faith, *bankrupt in intellect*, but . . . . who seek comfort in the *mirage of spiritualism*, the delusions of transcendentalism, or the *will o' the wisp* of mesmerism? . . . ."

The *ignis fatuus*, now so favorite an image with many dwarf philosophers, had itself to struggle for recognition. It is not so long since the now familiar phenomenon was stoutly denied by a correspondent of the London *Times*, whose assertions carried weight, till the work of Dr. Phipson, supported by the testimony of Beccaria, Humboldt, and other naturalists, set the question at rest.† The Positivists should choose some happier expression, and follow the discoveries of science at the same time. As to mesmerism, it has been adopted in many parts of Germany, and is publicly used with undeniable success in more than one hospital; its occult properties have been proved and are believed in by physicians, whose eminence, learning, and merited fame, the self-complacent lecturer on mediums and insanity cannot well hope to equal.

We have to add but a few more words before we drop this unpleasant subject. We have found Positivists particularly happy in the delusion that the *greatest scientists* of Europe were Comtists. How far their claims may be just, as regards other *savants*, we do not know, but Huxley, whom all Europe considers one of her greatest scientists, most decidedly declines that honor, and Dr. Maudsley, of London, follows suit. In a lecture delivered by the former gentleman in 1868, in Edinburg, on *The Physical Basis of Life*, he even appears to be very much shocked at the liberty taken by the Archbishop of York, in identifying him with Comte's philosophy. "So far as I am concerned," says Mr. Huxley, "the most reverend prelate might dialectically hew Mr. Comte in pieces, as a modern Agag, and I would not attempt to stay his hand. In so far as my study of what specially characterizes the positive philosophy has led me, I find, therein, little or nothing of any scientific value, and a great deal which is *as thoroughly antagonistic to the very essence of science as anything in ultramontane Catholicism.* In fact, Comte's philosophy in practice might be compendiously described as *Catholicism minus Christianity.*" Further, Huxley even becomes wrathful, and falls to accusing Scotchmen of ingratitude for having allowed the Bishop to mistake Comte for the founder of a philosophy which belonged by right to Hume. "It was enough," exclaims the professor,

* Dr. F. R. Marvin: "Lecture on Insanity."

† See Howitt: "History of the Supernatural," vol. ii.

"to make David Hume turn in his grave, that here, almost within earshot of his house, an interested audience should have listened, without a murmur, whilst his most characteristic doctrines were attributed to a French writer of fifty years later date, in whose *dreary and verbose pages we miss alike the vigor of thought and the clearness of style. . . . .*" *

Poor Comte! It appears that the highest representatives of his philosophy are now reduced, at least in this country, to "one physicist, one physician who has made a specialty of nervous diseases, and one lawyer." A very witty critic nicknamed this desperate trio, "*an anomalistic triad*, which, amid its arduous labors, finds no time to acquaint itself with the principles and laws of their language."†

To close the question, the Positivists neglect no means to overthrow Spiritualism in favor of their *religion*. Their high priests are made to blow their trumpets untiringly; and though the walls of no modern Jericho are ever likely to tumble down in dust before their blast, still they neglect no means to attain the desired object. Their paradoxes are unique, and their accusations against spiritualists irresistible in logic. In a recent lecture, for instance, it was remarked that: "The exclusive exercise of *religious* instinct is productive of sexual immorality. Priests, monks, nuns, saints, *media*, ecstatics, and devotees are famous for their impurities."‡

We are happy to remark that, while Positivism loudly proclaims itself a religion, Spiritualism has never pretended to be anything more than a science, a growing philosophy, or rather a research in hidden and as yet unexplained forces in nature. The objectiveness of its various phenomena has been demonstrated by more than one genuine representative of science, and as ineffectually denied by her "monkeys."

Finally, it may be remarked of our Positivists who deal so unceremoniously with every psychological phenomenon, that they are like Samuel Butler's rhetorician, who

> ". . . . could not ope
> His mouth, but out there flew a *trope*."

We would there were no occasion to extend the critic's glance beyond the circle of triflers and pedants who improperly wear the title of men

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* Prof. Huxley: "Physical Basis of Life."

† Reference is made to a card which appeared some time since in a New York paper, signed by three persons styling themselves as above, and assuming to be a scientific committee appointed two years before to investigate spiritual phenomena. The criticism on the triad appeared in the "New Era" magazine.

‡ Dr. Marvin: "Lecture on Insanity," N. Y., 1875.

of science. But it is also undeniable that the treatment of new subjects by those whose rank is high in the scientific world but too often passes unchallenged, when it is amenable to censure. The cautiousness bred of a fixed habit of experimental research, the tentative advance from opinion to opinion, the weight accorded to recognized authorities—all foster a conservatism of thought which naturally runs into dogmatism. The price of scientific progress is too commonly the martyrdom or ostracism of the innovator. The reformer of the laboratory must, so to speak, carry the citadel of custom and prejudice at the point of the bayonet. It is rare that even a postern-door is left ajar by a friendly hand. The noisy protests and impertinent criticisms of the little people of the antechamber of science, he can afford to let pass unnoticed; the hostility of the other class is a real peril that the innovator must face and overcome. Knowledge does increase apace, but the great body of scientists are not entitled to the credit. In every instance they have done their best to shipwreck the new discovery, together with the discoverer. The palm is to him who has won it by individual courage, intuitiveness, and persistency. Few are the forces in nature which, when first announced, were not laughed at, and then set aside as absurd and unscientific. Humbling the pride of those who had not discovered anything, the just claims of those who have been denied a hearing until negation was no longer prudent, and then—alas for poor, selfish humanity! these very discoverers too often became the opponents and oppressors, in their turn, of still more recent explorers in the domain of natural law! So, step by step, mankind move around their circumscribed circle of knowledge, science constantly correcting its mistakes, and readjusting on the following day the erroneous theories of the preceding one. This has been the case, not merely with questions pertaining to psychology, such as mesmerism, in its dual sense of a physical and spiritual phenomenon, but even with such discoveries as directly related to exact sciences, and have been easy to demonstrate.

What can we do? Shall we recall the disagreeable past? Shall we point to mediæval scholars conniving with the clergy to deny the Heliocentric theory, for fear of hurting an ecclesiastical dogma? Must we recall how learned conchologists once denied that the fossil shells, found scattered over the face of the earth, were ever inhabited by living animals at all? How the naturalists of the eighteenth century declared these but mere *fac-similes* of animals? And how these naturalists fought and quarrelled and battled and called each other names, over these venerable mummies of the ancient ages for nearly a century, until Buffon settled the question by proving to the negators that they were mistaken? Surely an oyster-shell is anything but transcendental, and ought to be quite a palpable subject for any exact study; and if the scientists could not agree

on that, we can hardly expect them to believe at all that evanescent forms, —of hands, faces, and whole bodies sometimes—appear at the seances of spiritual mediums, when the latter are honest.

There exists a certain work which might afford very profitable reading for the leisure hours of skeptical men of science. It is a book published by Flourens, the Perpetual Secretary of the French Academy, called *Histoire des Recherches de Buffon.* The author shows in it how the great naturalist combated and finally conquered the advocates of the *fac-simile* theory; and how they still went on denying everything under the sun, until at times the learned body fell into a fury, an epidemic of negation. It denied Franklin and his refined electricity; laughed at Fulton and his concentrated steam; voted the engineer Perdonnet a strait-jacket for his offer to build railroads; stared Harvey out of countenance; and proclaimed Bernard de Palissy "as stupid as one of his own pots!"

In his oft-quoted work, *Conflict between Religion and Science*, Professor Draper shows a decided propensity to kick the beam of the scales of justice, and lay all such impediments to the progress of science at the door of the clergy alone. With all respect and admiration due to this eloquent writer and scientist, we must protest and give every one his just due. Many of the above-enumerated discoveries are mentioned by the author of the *Conflict.* In every case he denounces the bitter resistance on the part of the clergy, and keeps silent on the like opposition invariably experienced by every new discoverer at the hands of science. His claim on behalf of science that "knowledge is power" is undoubtedly just. But abuse of power, whether it proceeds from excess of wisdom or ignorance is alike obnoxious in its effects. Besides, the clergy are silenced now. Their protests would at this day be scarcely noticed in the world of science. But while theology is kept in the background, the scientists have seized the sceptre of despotism with both hands, and they use it, like the cherubim and flaming sword of Eden, to keep the people away from the tree of immortal life and within this world of perishable matter.

The editor of the London *Spiritualist*, in answer to Dr. Gully's criticism of Mr. Tyndall's fire-mist theory, remarks that if the entire body of spiritualists are not roasting alive at Smithfield in the present century, it is to science alone that we are indebted for this crowning mercy. Well, let us admit that the scientists are indirectly public benefactors in this case, to the extent that the burning of erudite scholars is no longer fashionable. But is it unfair to ask whether the disposition manifested toward the spiritualistic doctrine by Faraday, Tyndall, Huxley, Agassiz, and others, does not warrant the suspicion that if these learned gentlemen

and their following had the unlimited power once held by the Inquisition, spiritualists would not have reason to feel as easy as they do now? Even supposing that they should not roast believers in the existence of a spirit-world—it being unlawful to cremate people alive—would they not send every spiritualist they could to Bedlam? Do they not call us "incurable monomaniacs," "hallucinated fools," "fetich-worshippers," and like characteristic names? Really, we cannot see what should have stimulated to such extent the gratitude of the editor of the London *Spiritualist*, for the benevolent tutelage of the men of science. We believe that the recent Lankester-Donkin-Slade prosecution in London ought at last to open the eyes of hopeful spiritualists, and show them that stubborn materialism is often more stupidly bigoted than religious fanaticism itself.

One of the cleverest productions of Professor Tyndall's pen is his caustic essay upon *Martineau and Materialism*. At the same time it is one which in future years the author will doubtless be only too ready to trim of certain unpardonable grossnesses of expression. For the moment, however, we will not deal with these, but consider what he has to say of the phenomenon of consciousness. He quotes this question from Mr. Martineau: "A man can say 'I feel, I think, I love;' but how does consciousness infuse itself into the problem?" And thus answers: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?' The chasm between the two classes of phenomena would still remain intellectually impassable."*

This chasm, as impassable to Professor Tyndall as the fire-mist where the scientist is confronted with his unknowable cause, is a barrier only to men without spiritual intuitions. Professor Buchanan's *Outlines of Lectures on the Neurological System of Anthropology*, a work written so far back as 1854, contains suggestions that, if the scio-

* Tyndall: "Fragments of Science."

lists would only heed them, would show how a bridge can be thrown across this dreadful abyss. It is one of the bins in which the thought-seed of future harvests is stored up by a frugal present. But the edifice of materialism is based entirely upon that gross sub-structure—the reason. *When they have stretched its capabilities to their utmost limits, its teachers can at best only disclose to us an universe of molecules animated by an occult impulse.* What better diagnosis of the ailment of our scientists could be asked than can be derived from Professor Tyndall's analysis of the mental state of the Ultramontane clergy by a very slight change of names. For "spiritual guides" read "scientists," for "prescientific past" substitute "materialistic present," say "spirit" for "science," and in the following paragraph we have a life portrait of the modern man of science drawn by the hand of a master:

". . . . Their spiritual guides live so exclusively in the prescientific past, that even the really strong intellects among them are reduced to atrophy as regards scientific truth. Eyes they have and see not; ears they have and hear not; for both eyes and ears are taken possession of by the sights and sounds of another age. In relation to science, the Ultramontane brain, through lack of exercise, is virtually the undeveloped brain of the child. And thus it is that as children in scientific knowledge, but as potent wielders of spiritual power among the ignorant, they countenance and enforce practices sufficient to bring the blush of shame to the cheeks of the more intelligent among themselves."* The Occultist holds this mirror up to science that it may see how it looks itself.

Since history recorded the first laws established by man, there never was yet a people, whose code did not hang the issues of the life and death of its citizens upon the testimony of two or three credible witnesses. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death," † says Moses, the first legislator we meet in ancient history. "The laws which put to death a man on the deposition of one witness are fatal to freedom"—says Montesquieu. "Reason claims there should be two witnesses." ‡

Thus the value of evidence has been tacitly agreed upon and accepted in every country. But the scientists will not accept the evidence of the million against one. In vain do hundreds of thousands of men testify to facts. *Oculos habent et non vident!* They are determined to remain blind and deaf. Thirty years of practical demonstrations and the testimony of some millions of believers in America and Europe are certainly entitled to some degree of respect and attention. Especially so, when

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* Tyndall: Preface to "Fragments of Science." † Deuteronomy, chap. xvii., 6.
‡ Montesquieu: Esprit des Lois I., xii., chap. 3.

the verdict of twelve spiritualists, influenced by the evidence testified to by any two others, is competent to send even a scientist to swing on the gallows for a crime, perhaps committed under the impulse supplied by a commotion among the cerebral molecules unrestrained by a consciousness of future moral RETRIBUTION.

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. "Science *is the understanding of truth or facts*," says Webster; "it is an investigation of truth *for its own sake* and a pursuit of pure knowledge." If the definition be correct, then the majority of our modern scholars have proved false to their goddess. "Truth for its own sake!" And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices.

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. Peruvian bark—which a modern defender of biblical authority seriously endeavors to identify with the paradisiacal "Tree of Life," * and which was brought to Spain in 1632—was neg-

* C. B. Warring.

lected for years. The Church, for once, showed more discrimination than science. At the request of Cardinal de Lugo, Innocent X. gave it the prestige of his powerful name.

In an old book entitled *Demonologia*, the author cites many instances of important remedies which being neglected at first afterward rose into notice through mere accident. He also shows that most of the new discoveries in medicine have turned out to be no more than "the revival and reädoption of very ancient practices." During the last century, the root of the male fern was sold and widely advertised as a secret nostrum by a Madame Nouffleur, a female quack, for the effective cure of the tapeworm. The secret was bought by Louis XV. for a large sum of money; after which the physicians discovered that it was recommended and administered in that disease by Galen. The famous powder of the Duke of Portland for the gout, was the *diacentaurεon* of Cælius Aurelianus. Later it was ascertained that it had been used by the earliest medical writers, who had found it in the writings of the old Greek philosophers. So with the *eau medicinale* of Dr. Husson, whose name it bears. This famous remedy for the gout was recognized under its new mask to be the *Colchicum autumnale*, or meadow saffron, which is identical with a plant called *Hermodactylus*, whose merits as a certain antidote to gout were recognized and defended by Oribasius, a great physician of the fourth century, and Ætius Amidenus, another eminent physician of Alexandria (fifth century). Subsequently it was abandoned and fell into disfavor only because it was *too old* to be considered good by the members of the medical faculties that flourished toward the end of the last century!

Even the great Magendie, the wise physiologist, was not above discovering that which had already been discovered and found good by the oldest physicians. His proposed remedy against consumption, namely, the use of prussic acid, may be found in the works of Lumæus, *Amenitates Academicæ*, vol. iv., in which he shows distilled laurel water to have been used with great profit in pulmonary consumption. Pliny also assures us that the extract of almonds and cherry-pits had cured the most obstinate coughs. As the author of *Demonologia* well remarks, it may be asserted with perfect safety that "all the various secret preparations of opium which have been lauded as the discovery of modern times, may be recognized in the works of ancient authors," who see themselves so discredited in our days.

It is admitted on all hands that from time immemorial the distant East was the land of knowledge. Not even in Egypt were botany and mineralogy so extensively studied as by the savants of archaic Middle Asia. Sprengel, unjust and prejudiced as he shows himself in everything else, confesses this much in his *Histoire de la Médecine*. And yet,

notwithstanding this, whenever the subject of magic is discussed, that of India has rarely suggested itself to any one, for of its general practice in that country less is known than among any other ancient people. With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practiced in public emergencies. *It was more than a religious matter, for it was considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural adjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,* while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis†—the seven primeval sages—would be regarded as a mere speculation by exact scholars. "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honor, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality, and religion," says a modern writer. They preserved their dignity under the sway of the most powerful princes, whom they would *not* condescend to visit, or to trouble for the slightest favor. If the latter desired the advice or the prayers of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science or machagiotia that is now termed, so superciliously, *magic.*

While the miracles recorded in the Bible have become accepted facts

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* Ammianus Marcellinus, xxiii., 6.

† The Rishis were seven in number, and lived in days anteceding the Vedic period. They were known as sages, and held in reverence like demigods. Haug shows that they occupy in the Brahmanical religion a position answering to that of the twelve sons of Jacob in the Jewish Bible. The Brahmans claim to descend directly from these Rishis.

with the Christians, to disbelieve which is regarded as infidelity, the narratives of wonders and prodigies found in the *Atharva-Veda*,* either provoke their contempt or are viewed as evidences of diabolism. And yet, in more than one respect, and notwithstanding the unwillingness of certain Sanscrit scholars, we can show the identity between the two. Moreever, as the Vedas have now been proved by scholars to antedate the Jewish *Bible* by many ages, the inference is an easy one that if one of them has borrowed from the other, the Hindu sacred books are not to be charged with plagiarism.

First of all, their cosmogony shows how erroneous has been the opinion prevalent among the civilized nations that Brahma was ever considered by the Hindus their chief or Supreme God. Brahma is a secondary deity, and like Jehovah is "a *mover of the waters*." He is the *creating* god, and has in his allegorical representations four heads, answering to the four cardinal points. He is the demiurgos, the *architect* of the world. "In the primordiate state of the creation," says Polier's *Mythologie des Indous*, "the rudimental universe, submerged in water, reposed in the bosom of the Eternal. Sprang from this chaos and darkness, Brahma, the architect of the world, poised on a lotus-leaf floated (moved?) upon the waters, unable to discern anything but water and darkness." This is as identical as possible with the Egyptian cosmogony, which shows in its opening sentences Athtor † or Mother Night (which represents illimitable darkness) as the primeval element which covered the infinite abyss, animated by water and the universal spirit of the Eternal, dwelling alone in Chaos. As in the Jewish Scriptures, the history of the creation opens with the spirit of God and his creative emanation—another Deity.‡ Perceiving such a dismal state of things, Brahma soliloquizes in consternation: "Who am I? Whence came I?" Then he hears a voice: "Direct your prayer to Bhagavant—the Eternal, known, also, as Parabrahma." Brahma, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. "After this Brahma issues from the universal egg—(infinite chaos) as *light*, for his understanding is now opened, and he sets himself to work; he *moves* on the eternal waters, with the spirit of God within himself; in his capacity of *mover* of the waters he is *Narayana*."

The lotus, the sacred flower of the Egyptians, as well as the Hindus, is the symbol of Horus as it is that of Brahma. No temples in Thibet or

* The fourth Veda. † Orthography of the "Archaic Dictionary."

‡ We do not mean the current or accepted Bible, but the *real* Jewish one explained kabalistically.

Nepaul are found without it; and the meaning of this symbol is extremely suggestive. The sprig of *lilies* placed in the hand of the archangel, who offers them to the Virgin Mary, in the pictures of the "Annunciation," have in their esoteric symbolism precisely the same meaning. We refer the reader to Sir William Jones.* With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). "Eternal!" says a verse in the *Bhagaveda Gita*, "I see Brahma the creator enthroned in *thee* above the lotus!" and Sir W. Jones shows that the seeds of the lotus contain—even before they germinate—perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become; or, as the author of *The Heathen Religion*, has it—"nature thus giving us a specimen of the *preformation* of its productions;" adding further that "the seed of all *phænogamous* plants bearing *proper* flowers, contain *an embryo plantlet ready formed*." †

With the Buddhists, it has the same signification. Maha-Maya, or Maha-Deva, the mother of Gautama Bhudda, had the birth of her son announced to her by Bhôdisât (the spirit of Buddha), who appeared beside her couch with a *lotus* in his hand. Thus, also, Osiris and Horus are represented by the Egyptians constantly in association with the lotus-flower.

These facts all go to show the identical parentage of this idea in the three religious systems, Hindu, Egyptian and Judaico-Christian. Wherever the mystic water-lily (lotus) is employed, it signifies the emanation of the objective from the concealed, or subjective—the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. For as soon as darkness was dispersed and "there was light," Brahma's understanding was opened, and he saw in the ideal world (which had hitherto lain eternally concealed in the Divine thought) the archetypal forms of all the infinite future things that would be called into existence, and hence become visible. At this first stage of action, Brahma had not yet become the architect, the builder of the universe, for he had, like the architect, to first acquaint himself with the plan, and realize the ideal forms which were buried in the bosom of the Eternal One, as the future lotus-leaves are concealed within the seed of that plant. And it is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads: "And God said, Let the earth bring forth . . . . the fruit-tree yielding fruit after his kind, *whose seed is in itself*." In all the primitive religions, the "Son of the Father" is the creative God—*i.e.*, His thought made visible; and before the Christian era, from the Trimurti of the Hindus down to the

* "Dissertations Relating to Asia." † Dr. Gross, p. 195.

three kabalistic heads of the Jewish-explained scriptures, the triune godhead of each nation was fully defined and substantiated in its allegories. In the Christian creed we see but the artificial engrafting of a new branch upon the old trunk; and the adoption by the Greek and Roman churches of the lily-symbol held by the archangel at the moment of the Annunciation, shows a thought of precisely the same metaphysical significance.

The lotus is the product of fire (heat) and water, hence the dual symbol of spirit and matter. The God Brahma is the second person of the Trinity, as are Jehovah (Adam-Kadmon) and Osiris, or rather Pimander, or the Power of the Thought Divine, of Hermes; for it is Pimander who represents the root of all the Egyptian Sun-gods. The Eternal is the Spirit of Fire, which stirs up and fructifies and develops into a concrete form everything that is born of water or the primordial earth, evolved out of Brahma; but the universe is itself Brahma, and he is the universe. This is the philosophy of Spinoza, which he derived from that of Pythagoras; and it is the same for which Bruno died a martyr. How much Christian theology has gone astray from its point of departure, is demonstrated in this historical fact. Bruno was slaughtered for the exegesis of a symbol that was adopted by the earliest Christians, and expounded by the apostles! The sprig of water-lilies of Bhôdisât, and later of Gabriel, typifying fire and water, or the idea of creation and generation, is worked into the earliest dogma of the baptismal sacrament.

Bruno's and Spinoza's doctrines are nearly identical, though the words of the latter are more veiled, and far more cautiously chosen than those to be found in the theories of the author of the *Causa Principio et Uno*, or the *Infinito Universo e Mondi*. Both Bruno, who confesses that the source of his information was Pythagoras, and Spinoza, who, without acknowledging it as frankly, allows his philosophy to betray the secret, view the First Cause from the same stand-point. With them, God is an Entity totally *per se*, an Infinite Spirit, and the only Being utterly free and independent of either effects or other causes; who, through that same Will which produced all things and gave the first impulse to every cosmic law, perpetually keeps in existence and order everything in the universe. As well as the Hindu Swâbhâvikas, erroneously called Atheists, who assume that all things, men as well as gods and spirits, were born from Swabhâva, or their own nature,* both

* Brahma does *not* create the earth, *Mirtlok*, any more than the rest of the universe. Having evolved himself from the soul of the world, once separated from the First Cause, he emanates in his turn all nature out of himself. He does not stand above it, but is mixed up with it; and Brahma and the universe form one Being, each particle of which is in its essence Brahma himself, who proceeded out of himself. [Burnouf: "Introduction," p. 118.]

Spinoza and Bruno were led to the conclusion that *God is to be sought for within nature and not without.* For, creation being proportional to the power of the Creator, the universe as well as its Creator must be infinite and eternal, one form emanating from its own essence, and creating in its turn another. The modern commentators affirm that Bruno, "*unsustained by the hope of another and better world,* still surrendered his life rather than his convictions;" thereby allowing it to be inferred that Giordano Bruno had no belief in the continued existence of man after death. Professor Draper asserts most positively that Bruno did not believe in the immortality of the soul. Speaking of the countless victims of the religious intolerance of the Popish Church, he remarks: "The passage from this life to the next, though through a hard trial, was the passage from a transient trouble to eternal happiness. . . . . On his way through the dark valley, the martyr believed that there was an invisible hand that would lead him. . . . . For Bruno there was no such support. The philosophical opinions, for the sake of which he surrendered his life, could give him no consolation." *

But Professor Draper seems to have a very superficial knowledge of the true belief of the philosophers. We can leave Spinoza out of the question, and even allow him to remain in the eyes of his critics an utter atheist and materialist; for the cautious reserve which he placed upon himself in his writings makes it extremely difficult for one who does not read him between the lines, and is not thoroughly acquainted with the hidden meaning of the Pythagorean metaphysics, to ascertain what his real sentiments were. But as for Giordano Bruno, if he adhered to the doctrines of Pythagoras he must have believed in another life, hence, he could not have been an atheist whose philosophy offered him no such "consolation." His accusation and subsequent confession, as given by Professor Domenico Berti, in his *Life of Bruno*, and compiled from original documents recently published, prove beyond doubt what were his *real* philosophy, creed and doctrines. In common with the Alexandrian Platonists, and the later Kabalists, he held that Jesus was a magician in the sense given to this appellation by Porphyry and Cicero, who call it the *divina sapientia* (divine knowledge), and by Philo Judæus, who described the Magi as the most wonderful inquirers into the hidden mysteries of nature, not in the degrading sense given to the word magic in our century. In his noble conception, *the Magi were holy men, who, setting themselves apart from everything else on this earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly; and so, initiated others into the same mys-*

* "Conflict between Religion and Science," 180.

teries, which consist in one holding an uninterrupted intercourse with these invisible beings during life. But we will show Bruno's inmost philosophical convictions better by quoting fragments from the *accusation* and his *own confession.*

The charges in the denunciation of Mocenigo, his accuser, are expressed in the following terms :

"I, Zuane Mocenigo, son of the most illustrious Ser Marcantonio, denounce to your very reverend fathership, by constraint of my conscience and by order of my confessor, that I have heard say by Giordano Bruno, several times when he discoursed with me in my house, that it is great blasphemy in Catholics to say that the bread transubstantiates itself into flesh ; that he is opposed to the Mass ; that no religion pleases him ; that Christ was a wretch (*un tristo*), and that if he did wicked works to seduce the people he might well predict that He ought to be impaled ; that there is no distinction of persons in God, and that it would be imperfection in God ; that the world is eternal, and that there are infinite worlds, and that God makes them continually, because, he says, He desires all He can ; that Christ did apparent miracles and was *a magician*, and so were the apostles, and that he had a mind to do as much and more than they did ; that Christ showed an unwillingness to die, and shunned death all He could ; that there is no punishment of sin, and that souls created by the operation of nature pass from one animal to another, and that as the brute animals are born of corruption, so also are men when after dissolution they come to be born again."

Perfidious as they are, the above words plainly indicate the belief of Bruno in the Pythagorean metempsychosis, which, misunderstood as it is, still shows a belief in the *survival* of man in one shape or another. Further, the accuser says :

"He has shown indications of wishing to make himself the author of a new sect, under the name of '*New Philosophy.*' He has said that the Virgin could not have brought forth, and that our Catholic faith is all full of blasphemies against the majesty of God ; that the monks ought to be deprived of the right of disputation and their revenues, because they pollute the world ; that they are all asses, and that our opinions are doctrines of asses ; that we have no proof that our faith has merit with God, and that not to do to others what we would not have done to ourselves suffices for a good life, and that he laughs at all other sins, and wonders how God can endure so many heresies in Catholics. He says that he means to apply himself to the art of divination, and make all the world run after him ; that St. Thomas and all the Doctors knew nothing to compare with him, and that he could ask questions of all the first theologians of the world that they could not answer."

To this, the accused philosopher answered by the following profession of faith, which is that of every disciple of the ancient masters :

"I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that, being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star similar in nature with the moon, the other planets, and the other stars, which are infinite ; and that all those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe, in which are innumerable worlds, so that there is a double kind of infinite greatness in the universe, and of a multitude of worlds. Indirectly, this may be understood to be repugnant to the truth according to the true faith.

"Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways ; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity ; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.

"Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being, through the mind ; next, ordered and distinct being, through the intellect ; and third, concord and symmetry, through love. Thus I understand being in all and over all, as there is nothing without participation in being, and there is no being without essence, just as nothing is beautiful without beauty being present ; thus nothing can be free from the divine presence, and thus by way of reason, and not by way of substantial truth, do I understand distinction in divinity.

"Assuming then the world caused and produced, I understand that, according to all its being, it is dependent upon the first cause, so that it did not reject the name of creation, which I understand that Aristotle also has expressed, saying, 'God is that upon whom the world and all nature depends,' so that according to the explanation of St. Thomas, whether it be eternal or in time, it is, according to all its being, dependent on the first cause, and nothing in it is independent.

"Next, in regard to what belongs to the true faith, not speaking philosophically, to come to individuality about the divine persons, the

wisdom and the son of the mind, called by philosophers intellect, and by theologians the word, which ought to be believed to have taken on human flesh. But I, abiding in the phrases of philosophy, have not understood it, but have doubted and held it with inconstant faith, not that I remember to have shown marks of it in writing nor in speech, except indirectly from other things, something of it may be gathered as by way of ingenuity and profession in regard to what may be proved by reason and concluded from natural light. Thus, in regard to the Holy Spirit in a third person, I have not been able to comprehend, as ought to be believed, but, according to the Pythagoric manner, in conformity to the manner shown by Solomon, I have understood it as the soul of the universe, or adjoined to the universe according to the saying of the wisdom of Solomon: 'The spirit of God filled all the earth, and that which contains all things,' all which conforms equally to the Pythagoric doctrine explained by Virgil in the text of the *Æneid:*

> Principio cœlum ac terras camposque liquentes,
> Lucentemque globum Lunæ, Titaniaque astra
> Spiritus intus alit, totamque infusa per artus
> Mens agitat molem;

and the lines following.

"From this spirit, then, which is called the life of the universe, I understand, in my philosophy, proceeds life and soul to everything which has life and soul, which, moreover, I understand to be immortal, as also to bodies, which, as to their substance, are all immortal, there being no other death than division and congregation, which doctrine seems expressed in *Ecclesiastes*, where it is said that 'there is nothing new under the sun; that which is is that which was.'"

Furthermore, Bruno confesses his inability to comprehend the doctrine of three persons in the godhead, and his doubts of the incarnation of God in Jesus, but firmly pronounces his belief in the *miracles* of Christ. How could he, being a Pythagorean philosopher, discredit them? If, under the merciless constraint of the Inquisition, he, like Galileo, subsequently recanted, and threw himself upon the clemency of his ecclesiastical persecutors, we must remember that he spoke like a man standing between the rack and the fagot, and human nature cannot always be heroic when the corporeal frame is debilitated by torture and imprisonment.

But for the opportune appearance of Berti's authoritative work, we would have continued to revere Bruno as a martyr, whose bust was deservedly set high in the Pantheon of Exact Science, crowned with laurel by the hand of Draper. But now we see that their hero of an hour

is neither atheist, materialist, nor positivist, but simply a Pythagorean who taught the philosophy of Upper Asia, and claimed to possess the powers of the magicians, so despised by Draper's own school! Nothing more amusing than this *contretemps* has happened since the supposed statue of St. Peter was discovered by irreverent archæologists to be nothing else than the Jupiter of the Capitol, and Buddha's identity with the Catholic St. Josaphat was satisfactorily proven.

Thus, search where we may through the archives of history, we find that there is no fragment of modern philosophy—whether Newtonian, Cartesian, Huxleyian or any other—but has been dug from the Oriental mines. Even Positivism and Nihilism find their prototype in the exoteric portion of Kapila's philosophy, as is well remarked by Max Müller. It was the inspiration of the Hindu sages that penetrated the mysteries of Praguâ Pâramitâ (perfect wisdom); their hands that rocked the cradle of the first ancestor of that feeble but noisy child that we have christened MODERN SCIENCE.

CHAPTER IV.

"I choose the nobler part of Emerson, when, after various disenchantments, he exclaimed, 'I covet Truth.' The gladness of true heroism visits the heart of him who is really competent to say this."

—TYNDALL.

"A testimony is sufficient when it rests on :
1st. A great number of very sensible witnesses who agree in having seen *well.*
2d. Who are sane, bodily and mentally.
3d. Who are impartial and disinterested.
4th. Who unanimously agree.
5th. Who solemnly certify to the fact."—VOLTAIRE, *Dictionnaire Philosophique.*

THE Count Agenor de Gasparin is a devoted Protestant. His battle with des Mousseaux, de Mirville and other fanatics who laid the whole of the spiritual phenomena at the door of Satan, was long and fierce. Two volumes of over fifteen hundred pages are the result, proving the *effects*, denying the *cause*, and employing superhuman efforts to invent every other possible explanation that could be suggested rather than the true one.

The severe rebuke received by the *Journal des Débats* from M. de Gasparin, was read by all civilized Europe.* After that gentleman had minutely described numerous manifestations that he had witnessed himself, this journal very impertinently proposed to the authorities in France to send all those who, after having read the *fine* analysis of the "spiritual hallucinations" published by Faraday, should insist on crediting this delusion, to the lunatic asylum for *Incurables.* "Take care," wrote de Gasparin in answer, "the representatives of the exact sciences are on their way to become . . . the *Inquisitors* of our days. . . . Facts are stronger than Academies. Rejected, denied, mocked, they nevertheless are facts, and *do* exist."†

The following affirmations of physical phenomena, as witnessed by himself and Professor Thury, may be found in de Gasparin's voluminous work.

"The experimenters have often seen the legs of the table *glued*, so to say, to the floor, and, notwithstanding the excitement of those present, refuse to be moved from their place. On other occasions they have seen the tables levitated in quite an energetic way. They heard, with their own

* "Des Tables," vol. i., p. 213. † Ibid., 216.

ears, loud as well as gentle raps, the former threatening to shatter the table to pieces on account of their violence, the latter so soft as to become hardly perceptible. . . . . As to LEVITATIONS WITHOUT CONTACT, we found means to produce them easily, and with success. . . . . And such levitations do not pertain to isolated results. We have reproduced them over THIRTY times.* . . . . One day the table will turn, and lift its legs successively, its weight being augmented by a man weighing eighty-seven *kilogrammes* seated on it; another time it will remain motionless and *immovable*, notwithstanding that the person placed on it weighs but sixty.† . . . . On one occasion we willed it to turn upside down, and it turned over, with its legs in the air, notwithstanding that our fingers *never touched it once*."‡

"It is certain," remarks de Mirville, "that a man who had repeatedly witnessed such a phenomenon, could not accept the *fine* analysis of the English physicist." §

Since 1850, des Mousseaux and de Mirville, uncompromising Roman Catholics, have published many volumes whose titles are cleverly contrived to attract public attention. They betray on the part of the authors a very serious alarm, which, moreover, they take no pains to conceal. Were it possible to consider the phenomena spurious, the church of Rome would never have gone so much out of her way to repress them.

Both sides having agreed upon the facts, leaving skeptics out of the question, people could divide themselves into but two parties: the believers in the direct agency of the devil, and the believers in disembodied and other spirits. The fact alone, that theology dreaded a great deal more the revelations which might come through this mysterious agency than all the threatening "conflicts" with Science and the categorical denials of the latter, ought to have opened the eyes of the most skeptical. The church of Rome has never been either credulous or cowardly, as is abundantly proved by the Machiavellism which marks her policy. Moreover, she has never troubled herself much about the clever prestidigitateurs whom she *knew* to be simply adepts in juggling. Robert Houdin, Comte, Hamilton and Bosco, slept secure in their beds, while she persecuted such men as Paracelsus, Cagliostro, and Mesmer, the Hermetic philosophers and mystics—and effectually stopped every genuine manifestation of an occult nature by killing the mediums.

Those who are unable to believe in a personal devil and the dogmas of the church must nevertheless accord to the clergy enough of shrewd-

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* "Des Tables," vol. i., p. 48. † Ibid., p. 24. ‡ Ibid., p. 35.
§ De Mirville: "Des Esprits," p. 26.

ness to prevent the compromising of her reputation for infallibility by making so much of manifestations which, if fraudulent, must inevitably be some day exposed.

But the best testimony to the reality of this force was given by Robert Houdin himself, the king of jugglers, who, upon being called as an expert by the Academy to witness the wonderful *clairvoyant* powers and occasional mistakes of a table, said: "We jugglers never make mistakes, and my second-sight never failed me yet."

The learned astronomoner Babinet was not more fortunate in his selection of Comte, the celebrated ventriloquist, as an expert to testify against the phenomena of direct voices and the rappings. Comte, if we may believe the witnesses, laughed in the face of Babinet at the bare suggestion that the raps were produced by "*unconscious ventriloquism!*" The latter theory, worthy twin-sister of "*unconscious cerebration*," caused many of the most skeptical academicians to blush. Its absurdity was too apparent.

"The problem of the supernatural," says de Gasparin, "such as it was presented by the middle ages, and as it stands now, is not among the number of those which we are permitted to despise; its breadth and grandeur escape the notice of no one. . . . . Everything is profoundly serious in it, both the evil and the remedy, the superstitious recrudescency, and the physical fact which is destined to conquer the latter." *

Further, he pronounces the following decisive opinion, to which he came, conquered by the various manifestations, as he says himself—"The number of facts which claim their place in the broad daylight of truth, has so much increased of late, that of two consequences one is henceforth inevitable: either the domain of natural sciences must consent to expand itself, or the domain of the supernatural will become so enlarged as to have no bounds." †

Among the multitude of books against spiritualism emanating from Catholic and Protestant sources, none have produced a more appalling effect than the works of de Mirville and des Mousseaux: *La Magie au XIXme Siecle—Mœurs et Pratiques des Demons—Hauts Phénomènes de la Magie—Les Mediateurs de la Magie—Des Esprits et de leurs Manifestations*, etc. They comprise the most cyclopædic biography of the devil and his imps that has appeared for the private delectation of good Catholics since the middle ages.

According to the authors, *he* who was "a liar and murderer from the beginning," was also the principal motor of spiritual phenomena. He had been for thousands of years at the head of pagan theurgy;

* "Avant propos," pp. 12 and 16. † Vol. i., p. 244.

and it was he, again, who, encouraged by the increase of heresies, infidelity, and atheism, had reappeared in our century. The French Academy lifted up its voice in a general outcry of indignation, and M. de Gasparin even took it for a personal insult. "This is a declaration of war, a 'levée of shields'"—wrote he in his voluminous book of refutations. "The work of M. de Mirville is a real *manifesto*. . . . . I would be glad to see in it the expression of a strictly individual opinion, but, in truth, it is *impossible*. The success of the work, these solemn adhesions, the faithful reproduction of its theses by the journals and writers of the party, the solidarity established throughout between them and the whole body of catholicity. . . . everything goes to show a work which *is essentially an act, and has the value of a collective labor*. As it is, I felt that I had a duty to perform. . . . I felt obliged to pick up the glove, ... and lift high the Protestant flag against the Ultramontane banner." *

The medical faculties, as might have been expected, assuming the part of the Greek chorus, echoed the various expostulations against the demonological authors. The *Medico-Psychological Annals*, edited by Drs. Brierre de Boismont and Cerise, published the following: "Outside these controversies of antagonistical parties, never in our country did a writer dare to face, with a more aggressive serenity, ... the sarcasms, the scorn of what we term common sense; and, as if to defy and challenge at the same time thundering peals of laughter and shrugging of shoulders, the author strikes an attitude, and placing himself with effrontery before the members of the Academy . . . . addresses to them what he modestly terms his *Mémoire on the Devil!*" †

That was a cutting insult to the Academicians, to be sure; but ever since 1850 they seem to have been doomed to suffer in their pride more than most of them can bear. The idea of asking the attention of the forty "Immortals" to the pranks of the Devil! They vowed revenge, and, leaguing themselves together, propounded a theory which exceeded in absurdity even de Mirville's demonolatry! Dr. Royer and Jobart de Lamballe—both celebrities in their way—formed an alliance and presented to the Institute a German whose cleverness afforded, according to his statement, the key to all the knockings and rappings of both hemispheres. "We blush"—remarks the Marquis de Mirville—"to say that the whole of the trick consisted simply in the reiterated displacement of one of the muscular tendons of the legs. Great demonstration of the system in full sitting of the Institute—and on the spot. . . . . expressions of Academical gratitude for this *interesting* communication, and, a few days later, a full assurance given to the public by a professor of the medical

* Vol. ii., p. 524. † Medico-Psychological Annals," Jan. 1, 1854.

faculty, that, scientists having pronounced their opinion, the mystery was at last unravelled!" *

But such *scientific* explanations neither prevented the phenomenon from quietly following its course, nor the two writers on demonology from proceeding to expound their strictly orthodox theories.

Denying that the Church had anything to do with his books, des Mousseaux gravely gave the Academy, in addition to his *Mémoire*, the following interesting and profoundly philosophical thoughts on Satan:

"*The Devil is the chief pillar of Faith.* He is one of the grand personages whose life is closely allied to that of the church; and without his speech which issued out so triumphantly from the mouth of the Serpent, *his medium*, the fall of man could not have taken place. Thus, if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense!" †

This writer, be it remembered, is only the faithful echo of the church, which anathematizes equally the one who denies God and him who doubts the objective existence of Satan.

But the Marquis de Mirville carries this idea of God's partnership with the Devil still further. According to him it is a regular commercial affair, in which the senior "silent partner" suffers the active business of the firm to be transacted as it may please his junior associate, by whose audacity and industry he profits. Who could be of any other opinion, upon reading the following?

"At the moment of this spiritual invasion of 1853, so slightingly regarded, we had dared to pronounce the word of a 'threatening catastrophe.' The world was nevertheless at peace, but history showing us the same symptoms at all disastrous epochs, we had a presentiment of the sad effects of a law which Goërres has formulated thus: [vol. v., p. 356.] 'These mysterious apparitions have invariably indicated the chastening hand of God on earth.'" ‡

These guerilla-skirmishes between the champions of the clergy and the materialistic Academy of Science, prove abundantly how little the latter has done toward uprooting blind fanaticism from the minds of even very educated persons. *Evidently science has neither completely conquered nor muzzled theology.* She will master her only on that day when she will condescend to see in the spiritual phenomenon something besides mere hallucination and charlatanry. But how can she do it without investigating it thoroughly? Let us suppose that before the time when

* De Mirville: "Des Esprits," "Constitutionnel," June 16, 1854.

† Chevalier des Mousseaux: "Mœurs et Pratiques des Démons," p. x.

‡ De Mirville: "Des Esprits," p. 4.

electro-magnetism was publicly acknowledged, the Copenhagen Professor Oersted, its discoverer, had been suffering from an attack of what we call *psychophobia*, or *pneumatophobia*. He notices that the wire along which a voltaic current is passing shows a tendency to turn the magnetic needle from its natural position to one perpendicular to the direction of the current. Suppose, moreover, that the professor had heard much of certain superstitious people who used that kind of magnetized needles to converse with unseen intelligences. That they received signals and even held correct conversations with them by means of the tippings of such a needle, and that in consequence he suddenly felt a scientific horror and disgust for such an ignorant belief, and refused, point-blank, to have anything to do with such a needle. What would have been the result? Electro-magnetism might not have been discovered till now, and our experimentalists would have been the principal losers thereby.

Babinet, Royer, and Jobert de Lamballe, all three members of the Institute, particularly distinguished themselves in this struggle between skepticism and supernaturalism, and most assuredly have reaped no laurels. The famous astronomer had imprudently risked himself on the battlefield of the phenomenon. He had *explained* scientifically the manifestations. But, emboldened by the fond belief among scientists that the new epidemic could not stand close investigation nor outlive the year, he had the still greater imprudence to publish two articles on them. As M. de Mirville very wittily remarks, if both of the articles had but a poor success in the scientific press, they had, on the other hand, none at all in the daily one.

M. Babinet began by accepting *a priori*, the rotation and movements of the furniture, which fact he declared to be "*hors de doute*." "This rotation," he said, "being able to manifest itself with a considerable energy, either by a very great speed, or by a strong resistance when it is desired that it should stop." *

Now comes the explanation of the eminent scientist. "Gently pushed by little concordant impulsions of the hands laid upon it, the table begins to oscillate from right to left. . . . . At the moment when, after more or less delay, a nervous trepidation is established in the hands and the little individual impulsions of all the experimenters have become harmonized, the table is set in motion." †

He finds it very simple, for "all muscular movements are determined over bodies by levers of the third order, in which the fulcrum is very near to the point where the force acts. This, consequently, communicates a

* Ibid. "Revue des Deux Mondes," January 15, 1854, p. 108.

† This is a repetition and variation of Faraday's theory.

great speed to the mobile parts for the very little distance which the motor force has to run. . . . . Some persons are astonished to see a table subjected to the action of several well-disposed individuals in a fair way to *conquer powerful obstacles*, even break its legs, when suddenly stopped; but that is *very simple* if we consider the power of the *little concordant actions*. . . . . Once more, the physical explanation offers no difficulty." *

In this dissertation, two results are clearly shown: the reality of the phenomena proved, and the scientific explanation made ridiculous. But M. Babinet can well afford to be laughed at a little; he knows, as an astronomer, that dark spots are to be found even in the sun.

There is one thing, though, that Babinet has always stoutly denied, viz.: the levitation of furniture without contact. De Mirville catches him proclaiming that such levitation is impossible: "simply *impossible*," he says, "as impossible as perpetual motion." †

Who can take upon himself, after such a declaration, to maintain that the word *impossible* pronounced by science is infallible?

But the tables, after having waltzed, oscillated and turned, began tipping and rapping. The raps were sometimes as powerful as pistol-detonations. What of this? Listen: "The witnesses and investigators are *ventriloquists!*"

De Mirville refers us to the *Revue des Deux Mondes*, in which is published a very interesting dialogue, invented by M. Babinet speaking of himself to himself, like the Chaldean En-Soph of the Kabalists: "What can we finally say of all these facts brought under our observation? Are there such raps produced? Yes. Do such raps answer questions? Yes. Who produces these sounds? The mediums. By what means? *By the ordinary acoustic method of the ventriloquists.* But we were given to suppose that these sounds might result from the *cracking of the toes and fingers?* No; for then they would always proceed from the same point, and such is not the fact." ‡

"Now," asks de Mirville, "what are we to believe of the Americans, and their *thousands of mediums* who produce the same raps before millions of witnesses?" "*Ventriloquism*, to be sure," answers Babinet. "But how can you explain such an impossibility?" The easiest thing in the world; listen only: "All that was necessary to produce the first manifestation in the *first house* in America was, a street-boy knocking at the door of a mystified citizen, perhaps with a leaden ball attached to a

* "Revue des Deux Mondes," p. 410.
† "Revue des Deux Mondes," January, 1854, p. 414.
‡ "Revue des Deux Mondes," May 1, 1854, p. 531.

string, and if Mr. Weekman (the first believer in America) (?) * when he watched for the third time, heard no shouts of laughter in the street, it is because of the essential difference which exists between a French street-Arab, and an English or Trans-Atlantic one, the latter being amply provided with what we call a *sad merriment*, "*gaité triste*." †

Truly says de Mirville in his famous reply to the attacks of de Gasparin, Babinet, and other scientists: "and thus according to our great physicist, *the tables turn* very quickly, very energetically, resist likewise, and, as M. de Gasparin has proved, they *levitate without contact*. Said a minister: 'With three words of a man's handwriting, I take upon myself to have him hung.' With the above three lines, we take upon ourselves, in our turn, to throw into the greatest confusion the physicists of all the globe, or rather to revolutionize the world—if at least, M. de Babinet had taken the precaution of suggesting, like M. de Gasparin, some yet unknown law or force. For this would cover the whole ground." ‡

But it is in the notes embracing the "facts and physical theories," that we find the acme of the consistency and logic of Babinet as an expert investigator on the field of Spiritualism.

It would appear, that M. de Mirville in his narrative of the wonders manifested at the *Presbytere de Cideville*, ‡ was much struck by the marvellousness of some facts. Though authenticated before the inquest and magistrates, they were of so miraculous a nature as to force the demonological author himself to shrink from the responsibility of publishing them.

These facts were as follows: "At the precise moment *predicted* by a *sorcerer*"—a case of revenge—"a violent clap of thunder was heard above one of the chimneys of the presbytery, after which the *fluid* descended with a formidable noise through that passage, threw down believers as well as skeptics (as to the power of the sorcerer) who were warming themselves by the fire; and, having filled the room with a multitude of *fantastic animals*, returned to the chimney, and having reascended it, disappeared, after producing the same terrible noise. "As," adds de Mirville, "we were already but too rich in facts, we recoiled before this new enormity added to so many others." §

But Babinet, who in common with his learned colleagues had made such fun of the two writers on demonology, and who was determined, moreover, to prove the absurdity of all like stories, felt himself obliged

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* We translate *verbatim*. We doubt whether Mr. Weekman was the first investigator.

† Babinet: "Revue des Deux Mondes," May 1, 1854, p. 511.

‡ De Mirville: "Des Esprits," p. 33. § Notes, "Des Esprits," p. 38.

to discredit the above-mentioned fact of the Cideville phenomena, by presenting one still more incredible. We yield the floor to M. Babinet, himself.

The following circumstance which he gave to the Academy of Sciences, on July 5, 1852, can be found *without further commentary*, and merely as an instance of a *sphere-like lightning*, in the "Œuvres de F. Arago," vol. i. p. 52. We offer it *verbatim*.

"After a strong clap of thunder," says M. Babinet, "but not immediately following it, a tailor apprentice, living in the Rue St. Jacques, was just finishing his dinner, when he saw the paper-screen which shut the fireplace fall down as if pushed out of its place by a moderate gust of wind. Immediately after that he perceived a globe of fire, as large as the head of a child, come out *quietly* and *softly* from within the grate and slowly move about the room, without touching the bricks of the floor. The aspect of this fire-globe was that of a *young cat*, of middle size . . . . moving itself without the use of its paws. The fire-globe was rather brilliant and luminous than hot or inflamed, and the tailor had no sensation of warmth. This globe approached his feet like a young cat which wishes to play and rub itself against the legs, as is habitual to these animals; but the apprentice withdrew his feet from it, and moving with great caution, avoided contact with the *meteor*. The latter remained for a few seconds moving about his legs, the tailor examining it with great curiosity and bending over it. After having tried several excursions in opposite directions, but without leaving the centre of the room, the fire-globe elevated itself vertically to the level of the man's head, who to avoid its contact with his face, threw himself backward on his chair. Arrived at about a yard from the floor the fire-globe slightly lengthened, took an oblique direction toward a hole in the wall over the fireplace, at about the height of a *metre* above the mantelpiece." This hole had been made for the purpose of admitting the pipe of a stove in winter; but, according to the expression of the tailor, "*the thunder could not see it*, for it was papered over like the rest of the wall. The fire-globe went directly to that hole, *unglued the paper without damaging it*, and reascended the chimney . . . . when it arrived at the top, which it did very slowly . . . . at least sixty feet above ground . . . . it produced a most frightful explosion, which partly destroyed the chimney, ..." etc.

"It seems," remarks de Mirville in his review, "that we could apply to M. Babinet the following remark made by a very witty woman to Raynal, 'If you are not a Christian, it is not for lack of faith.'" *

It was not alone believers who wondered at the credulity displayed by

* De Mirville: "Faits et Théories Physiques," p. 46.

M. Babinet, in persisting to call the manifestation a *meteor;* for Dr. Boudin mentions it very seriously in a work on *lightning* he was just then publishing. "If these details are exact," says the doctor, "as they seem to be, since they are admitted by MM. Babinet and Arago, it appears very difficult for the phenomenon to retain its appellation of *sphere-shaped lightning.* However, we leave it to others to explain, if they can, the *essence of a fire-globe emitting no sensation of heat, having the aspect of a cat, slowly promenading in a room, which finds means to escape by reascending the chimney through an aperture in the wall covered over with a paper which it unglues without damaging it!*" *

"We are of the same opinion," adds the marquis, "as the learned doctor, on the difficulty of an exact definition, and we do not see why we should not have in future lightning in the shape of a dog, of a monkey, etc., etc. One shudders at the bare idea of a whole meteorological *menagerie*, which, thanks to *thunder*, might come down to our rooms to promenade themselves at will."

Says de Gasparin, in his monster volume of refutations: "In questions of testimony, certitude must absolutely cease the moment we cross the borders of the supernatural."†

The line of demarcation not being sufficiently fixed and determined, which of the opponents is best fitted to take upon himself the difficult task? Which of the two is better entitled to become the public arbiter? Is it the party of superstition, which is supported in its testimony by the evidence of many thousands of people? For nearly two years they crowded the country where were daily manifested the unprecedented miracles of Cideville, now nearly forgotten among other countless spiritual phenomena; shall we believe them, or shall we bow to science, represented by Babinet, who, on the testimony of *one* man (the tailor), accepts the manifestation of the fire-globe, or the *meteor-cat,* and henceforth claims for it a place among the established facts of *natural* phenomena?

Mr. Crookes, in his first article in the *Quarterly Journal of Science,* October 1, 1871, mentions de Gasparin and his work *Science* v. *Spiritualism.* He remarks that "the author finally arrived at the conclusion that all these phenomena are to be accounted for by the action of natural causes, and do not require the supposition of miracles, nor the intervention of spirits and diabolical influences! Gasparin considers it as a fact fully established by his experiments, that *the will, in certain*

* See Monograph: "Of the Lightning considered from the point of view of the history of Legal Medicine and Public Hygiene," by M. Boudin, Chief Surgeon of the Military Hospital of Boule.

† De Gasparin: vol. i., page 288.

states of organism, can act at a distance on inert matter, and most of his work is devoted to ascertaining the laws and conditions under which this action manifests itself." *

Precisely; but as the work of de Gasparin called forth numberless *Answers*, *Defenses*, and *Memoirs*, it was then demonstrated by his own work that as he was a Protestant, in point of religious fanaticism, he was as little to be relied upon as des Mousseaux and de Mirville. The former is a profoundly pious Calvinist, while the two latter are fanatical Roman Catholics. Moreover, the very words of de Gasparin betray the spirit of partisanship :—"I feel I have a duty to perform. . . . . I lift high the Protestant flag against the Ultramontane banner!" etc. † In such matters as the nature of the so-called spiritual phenomena, no evidence can be relied upon, except the disinterested testimony of cold *unprejudiced* witnesses and science. Truth is one, and Legion is the name for religious sects; every one of which claims to have found the unadulterated truth; as "the Devil is the chief pillar of the (Catholic) Church," so all supernaturalism and miracles ceased, in de Gasparin's opinion, "with apostleship."

But Mr. Crookes mentioned another eminent scholar, Thury, of Geneva, professor of natural history, who was a brother-investigator with Gasparin in the phenomena of Valleyres. This professor contradicts point-blank the assertions of his colleague. "The first and most necessary condition," says Gasparin, "is the *will* of the experimenter; without the will, one would obtain nothing; you can form the chain (the circle) for twenty-four hours consecutively, without obtaining the least movement." ‡

The above proves only that de Gasparin makes no difference between phenomena purely magnetic, produced by the persevering will of the sitters among whom there may be not even a single medium, developed or undeveloped, and the so-called spiritual ones. While the first can be produced *consciously* by nearly every person, who has a firm and determined will, the latter overpowers the sensitive very often against his own consent, and always acts independently of him. *The mesmerizer wills a thing, and if he is powerful enough, that thing is done. The medium*, even if he had an honest purpose to succeed, *may get no manifestations at all; the less he exercises his will, the better the phenomena: the more he feels anxious, the less he is likely to get anything;* to mesmerize requires a positive nature, to be a medium a perfectly passive one. This is the Alphabet of Spiritualism, and no medium is ignorant of it.

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* Crookes: "Physical Force," page 26.

† De Gasparin: "Science *versus* Spirit," vol i, p. 313. ‡ Ibid, vol. I, p. 313.

The opinion of Thury, as we have said, disagrees entirely with Gasparin's theories of will-power. He states it in so many plain words, in a letter, in answer to the invitation of the count to modify the last article of his *mêmoire.* As the book of Thury is not at hand, we translate the letter as it is found in the *rêsumê* of de Mirville's *Defense.* Thury's article which so shocked his religious friend, related to the possibility of the existence and intervention in those manifestations " of *wills* other than those of men and animals."

" I feel, sir, the justness of your observations in relation to the last pages of this *mêmoire:* they may provoke a very bad feeling for me on the part of scientists in general. I regret it the more as my determination seems *to affect you so much;* nevertheless, I persist in my resolution, because I think it a duty, to shirk which would be a kind of treason.

" If, *against all expectations*, there were some truth in Spiritualism, by abstaining from saying on the part of science, as I conceive it to be, *that the absurdity of the belief in the intervention of spirits is not as yet demonstrated scientifically* (for such is the *rêsumê*, and the thesis of the past pages of my *mêmoire*), by abstaining from saying it to those who, after having read my work, will feel inclined to experiment with the phenomena, I might risk to entice such persons on a path many issues of which are very *equivocal.*

" *Without leaving the domain of science*, as I esteem it, I will pursue my duty to the end, without any reticence to the profit of my own glory, and, to use your own words, 'as the great scandal lies there,' I do not wish to assume the shame of it. I, moreover, insist that '*this is as scientific as anything else.*' If I wanted to sustain now the theory of the intervention of disembodied spirits, I would have no power for it, for the facts which are made known are not sufficient for the demonstration of such a hypothesis. As it is, and in the position I have assumed, I feel I am strong against every one. Willingly or not, all the scientists must learn, through experience and their own errors, to suspend their judgment as to things which they have not sufficiently examined. The lesson you gave them in this direction cannot be lost.

"GENEVA, 21 *December*, 1854."

Let us analyze the above letter, and try to discover what the writer thinks, or rather what he does not think of this new force. One thing is certain, at least: Professor Thury, a distinguished physicist and naturalist, admits, and even scientifically proves that various manifestations take place. Like Mr. Crookes, he does not believe that they are produced by the interference of spirits or disembodied men who have lived

and died on earth ; for he says in his letter that nothing has demonstrated this theory. He certainly believes no more in the Catholic devils or demons, for de Mirville, who quotes this letter as a triumphant proof against de Gasparin's naturalistic theory, once arrived at the above sentence, hastens to emphasize it by a foot-note, which runs thus : "At Valleyres—*perhaps*, but everywhere else!" * showing himself anxious to convey the idea that the professor only meant the manifestations of Valleyres, when denying their being produced by demons.

The contradictions, and we are sorry to say, the absurdities in which de Gasparin allows himself to be caught, are numerous. While bitterly criticizing the pretensions of the learned Faradaysiacs, he attributes things which he declares *magical*, to causes perfectly natural. "If," he says, "we had to deal but with such phenomena (as witnessed and explained (?) by the great physicist), we might as well hold our tongues ; but we have passed *beyond*, and what good can they do now, I would ask, these apparatus which demonstrate that an *unconscious pressure* explains the whole? It explains *all*, and the table resists pressure and guidance! It explains *all*, and a piece of furniture which *nobody touches* follows the fingers pointed at it; it *levitates* (without contact), and it turns itself *upside down!*" †

But for all that, he takes upon himself to *explain* the phenomena.

"People will be advocating miracles, you say—magic! Every new law appears to them as a prodigy. Calm yourselves ; I take upon myself the task to quiet those who are alarmed. In the face of such phenomena, we do not cross at all the boundaries of natural law." ‡

Most assuredly, we do not. But can the scientists assert that they have in their possession the keys to such law? M. de Gasparin thinks he has. Let us see.

"I do not risk myself to explain anything ; *it is no business of mine.* (?) To authenticate simple facts, and maintain a truth which science desires to smother, is all I pretend to do. Nevertheless, I cannot resist the temptation to point out to those who would treat us as so many *illuminati* or sorcerers, that the manifestation in question affords an interpretation which agrees with *the ordinary laws of science.*

"Suppose a fluid, emanating from the experimenters, and chiefly from *some of them ;* suppose that the will determined the direction taken by the fluid, and you will readily understand the rotation and levitation of that one of the legs of the table toward which is ejected with every action of the will an excess of fluid. Suppose that the glass causes the

* De Mirville pleads here the devil-theory, of course.

† "Des Tables," vol. i., p. 213. ‡ Vol. i., p. 217.

fluid to escape, and you will understand how a tumbler placed on the table can interrupt its rotation, and that the tumbler, placed on one of its sides, causes the accumulation of the fluid in the opposite side, which, in consequence of that, *is lifted!*"

If every one of the experimenters were clever mesmerizers, the explanation, *minus* certain important details, might be acceptable. So much for the power of *human will* on inanimate matter, according to the learned minister of Louis Philippe. But how about the intelligence exhibited by the table? What explanation does he give as to answers obtained through the agency of this table to questions? answers which could not possibly have been the "reflections of the brain" of those present (one of the favorite theories of de Gasparin), for their own ideas were quite the reverse of the very *liberal* philosophy given by this wonderful table? On this he is silent. Anything but *spirits*, whether human, satanic, or elemental.

Thus, the "simultaneous concentration of thought," and the "accumulation of fluid," will be found no better than "the unconscious cerebration" and "psychic force" of other scientists. We must try again; and we may predict beforehand that the thousand and one theories of science will prove of no avail until they will confess that this force, far from being a projection of the accumulated wills of the circle, is, on the contrary, a force which is abnormal, foreign to themselves, and *supra-intelligent.*

Professor Thury, who denies the theory of departed human spirits, rejects the Christian devil-doctrine, and shows himself unwilling to pronounce in favor of Crookes's theory (the 6th), that of the hermetists and ancient theurgists, adopts the one, which, he says in his letter, is "*the most prudent*, and makes him feel strong against every one." Moreover, he accepts as little of de Gasparin's hypothesis of "unconscious will-power." This is what he says in his work:

"As to the announced phenomena, such as the *levitation without contact*, and the displacement of furniture by invisible hands—unable to demonstrate their impossibility, *a priori*, no one has the right to treat as absurd the serious evidences which affirm their occurrence" (p. 9).

As to the theory proposed by M. de Gasparin, Thury judges it very severely. "While admitting that in the experiments of Valleyres," says de Mirville, "the seat of the *force* might have been in the *individual*—and we say that it was intrinsic and extrinsic at the same time—and that the will might be generally necessary (p. 20), he repeats but what he had said in his preface, to wit: 'M. de Gasparin presents us with crude facts, and the explanations following he offers for what they are worth. *Breathe on them*, and not many will be found standing after this. No,

very little, if anything, will remain of his explanations. As to facts, they are *henceforth demonstrated*'" (p. 10).

As Mr. Crookes tells us, Professor Thury refutes "all these explanations, and considers the effects due to a peculiar substance, fluid, or agent, pervading in a manner similar to the luminiferous ether of the scientists, all matter, nervous, organic or inorganic, which he terms *psychode*. He enters into full discussion as to the properties of this state, or form, or matter, and proposes the term *ectenic* force . . . . for the power exerted when the mind acts at a distance through the influence of the psychode." *

Mr. Crookes remarks further, that "Professor Thury's *ectenic* force and his own 'psychic force' are evidently equivalent terms."

We certainly could very easily demonstrate that the two forces are identical, moreover, the astral or *sidereal* light as explained by the alchemists and Eliphas Levi, in his *Dogme et Rituel de la Haute Magie;* and that, under the name of AKASA, or life-principle, this all-pervading force was known to the gymnosophists, Hindu magicians, and adepts of all countries, thousands of years ago; and, that it is still known to them, and used at present by the Thibetan lamas, fakirs, thaumaturgists of all nationalities, and even by many of the Hindu "jugglers."

In many cases of trance, artificially induced by mesmerization, it is also quite possible, even quite probable, that it is the "spirit" of the subject which acts under the guidance of the operator's will. But, if the medium remains conscious, and psycho-physical phenomena occur which indicate a directing intelligence, then, unless it be conceded that he is a "magician," and can project his double, physical exhaustion can signify nothing more than nervous prostration. The proof that he is the passive instrument of unseen entities controlling occult potencies, seems conclusive. Even if Thury's *ectenic* and Crookes's *psychic* force are substantially of the same derivation, the respective discoverers seem to differ widely as to the properties and potencies of this force; while Professor Thury candidly admits that the phenomena are often produced by "wills *not* human," and so, of course, gives a qualified endorsement to Mr. Crookes's theory No. 6, the latter, admitting the genuineness of the phenomena, has as yet pronounced no definite opinion as to their cause.

Thus, we find that neither M. Thury, who investigated these manifestations with de Gasparin in 1854, nor Mr. Crookes, who conceded their undeniable genuineness in 1874, have reached anything definite. Both are chemists, physicists, and very learned men. Both have given all their attention to the puzzling question; and besides these two scien-

* Crookes: "Psychic Force," part i., pp. 26-27.

tists there were many others who, while coming to the same conclusion, have hitherto been as unable to furnish the world with a final solution. It follows then, that in twenty years none of the scientists have made a single step toward the unravelling of the mystery, which remains as immovable and impregnable as the walls of an enchanted castle in a fairy tale.

Would it be too impertinent to surmise that perhaps our modern scientists have got in what the French term *un cercle vicieux?* That, hampered by the weight of their materialism, and the insufficiency of what they name "the exact sciences" to demonstrate to them tangibly the existence of a spiritual universe, peopled and inhabited much more than our visible one, they are doomed forever to creep around *inside* that circle, unwilling rather than unable to penetrate beyond its enchanted ring, and explore it in its length and breadth? It is but prejudice which keeps them from making a compromise with well-established facts and seek alliance with such expert magnetists and mesmerizers as were Du Potet and Regazzoni.

"What, then, is produced from death?" inquired Socrates of Cebes. "*Life*," was the reply.* . . . . Can the soul, since it is immortal, be anything else than imperishable? † The "seed cannot develop unless it is in part consumed," says Prof. Lecomte; "it is not quickened unless it die," says St. Paul.

A flower blossoms; then withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but a little dust, still lingers in the air. Our material sense may not be cognizant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo. A disturbance is created on the invisible waves of the shoreless ocean of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world will live for ever. And man, we are asked to believe, man, the living, thinking, reasoning entity, the indwelling deity of our nature's crowning masterpiece, will evacuate his casket and be no more! Would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the spirit, whose attributes are consciousness, memory, mind, LOVE! Really, the very idea is preposterous. The more we think and the more we learn, the more difficult it becomes for us to account for the atheism of the scientist. We may readily understand that a man ignorant of the laws of nature, unlearned in either chemistry or physics, may be fatally drawn into materialism through his very ignorance; his incapacity of

* Plato: "Phaedo," § 44. † Ibid., § 128.

understanding the philosophy of the exact sciences, or drawing any inference by analogy from the *visible* to the *invisible*. A natural-born metaphysician, an ignorant dreamer, may awake abruptly and say to himself: "I dreamed it; I have no tangible proof of that which I imagined; it is all illusion," etc. But for a man of science, acquainted with the characteristics of the universal energy, to maintain that *life* is merely a phenomenon of matter, a species of energy, amounts simply to a confession of his own incapability of analyzing and properly understanding the alpha and the omega even of that—matter.

Sincere skepticism as to the immortality of man's soul is a malady; a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable to their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. But it is quite another feeling which makes them reject the possibility of spiritual and magical phenomena. The true name for that feeling is—*vanity*. "We can neither produce nor explain it—hence, it *does not* exist, and moreover, could *never* have existed." Such is the irrefutable argument of our present-day philosophers. Some thirty years ago, E. Salverte startled the world of the "credulous" by his work, *The Philosophy of Magic*. The book claimed to unveil the whole of the miracles of the Bible as well as those of the Pagan sanctuaries. Its *resumé* ran thus: Long ages of observation; a great knowledge (for those days of ignorance) of natural sciences and philosophy; imposture; legerdemain; optics; phantasmagoria; exaggeration. Final and logical conclusion: Thaumaturgists, prophets, magicians, rascals, and knaves; the rest of the world, fools.

Among many other conclusive proofs, the reader can find him offering the following: "The enthusiastic disciples of Iamblichus affirmed that when he prayed, he was raised to the height of ten cubits from the ground; and *dupes* to the same metaphor, although Christians, have had the simplicity to attribute a similar miracle to St. Clare, and St. Francis of Assisi." *

Hundreds of travellers claimed to have seen fakirs produce the same phenomena, and they were all thought either liars or hallucinated. But it was but yesterday that the same phenomenon was witnessed and endorsed by a well-known scientist; it was produced under test conditions; declared by Mr. Crookes to be genuine, and to be *beyond* the possibility of an illusion or a trick. And so was it manifested many a time before and attested by numerous witnesses, though the latter are now invariably disbelieved.

* "Philosophy of Magic," English translation, p. 47.

Peace to thy scientific ashes, O credulous Eusebe Salverte! Who knows but before the close of the present century popular wisdom will have invented a new proverb: "As incredibly credulous as a scientist."

Why should it appear so impossible that when the spirit is once separated from its body, it may have the power to animate some evanescent form, created out of that magical "psychic" or "ectenic" or "ethereal" force, with the help of the elementaries who furnish it with the sublimated matter of their own bodies? The only difficulty is, to realize the fact that surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own. Seemingly supernatural facts—supernatural in that they openly contradict the demonstrated natural laws of gravitation, as in the above-mentioned instance of levitation—are recognized by many scientists. Every one who has dared to investigate with thoroughness has found himself compelled to admit their existence; only in their unsuccessful efforts to account for the phenomena on theories based on the laws of such forces as were already known, some of the highest representatives of science have involved themselves in inextricable difficulties!

In his *Resumé* de Mirville describes the argumentation of these adversaries of spiritualism as consisting of five paradoxes, which he terms *distractions*.

First distraction: that of Faraday, who explains the table phenomenon, by the table which *pushes* you "in consequence of the resistance which *pushes it back*."

Second distraction: that of Babinet, explaining all the communications (by raps) which are produced, as he says, "in good faith and with perfect conscientiousness, correct in every way and sense—by *ventriloquism*," the use of which faculty implies of necessity—*bad faith*.

Third distraction: That of Dr. Chevreuil, explaining the faculty of moving furniture *without* contact, by the preliminary acquisition of that faculty.

Fourth distraction: that of the French Institute and its members, who consent to accept the miracles, on condition that the latter will not contradict in any way those natural laws with which they are acquainted.

Fifth distraction: that of M. de Gasparin, introducing as a very *simple* and perfectly *elementary* phenomenon that which every one rejects, precisely because no one ever saw the like of it.*

While the great, world-known scientists indulge in such fantastic theories, some less known neurologists find an explanation for occult phe-

* De Mirville: "Des Esprits," p. 159.

nomena of every kind in an abnormal effluvium resulting from epilepsy.* Another would treat mediums—and poets, too, we may infer—with assa-fœtida and ammonia,† and declare every one of the believers in spiritual manifestations lunatics and hallucinated mystics.

To the latter lecturer and professed pathologist is commended that sensible bit of advice to be found in the New Testament: "Physician, heal thyself." Truly, no sane man would so sweepingly charge insanity upon four hundred and forty-six millions of people in various parts of the world, who believe in the intercourse of spirits with ourselves!

Considering all this, it remains to us but to wonder at the preposterous presumption of these men, who claim to be regarded by right of learning as the high priests of science, to classify a phenomenon they know nothing about. Surely, several millions of their countrymen and women, if deluded, deserve at least as much attention as potato-bugs or grasshoppers! But, instead of that, what do we find? The Congress of the United States, at the demand of the American Association for the Advancement of Science, enacts statutes for organization of National Insect Commissions; chemists are busying themselves in boiling frogs and bugs; geologists amuse their leisure by osteological surveys of armor-plated *ganoids*, and discuss the odontology of the various species of *dinichtys;* and entomologists suffer their enthusiasm to carry them to the length of supping on grasshoppers boiled, fried, and in soup. ‡ Meanwhile, millions of Americans are either losing themselves in the maze of "crazy delusions," according to the opinion of some of these very learned encyclopædists, or perishing physically from "nervous disorders," brought on or brought out by mediumistic diathesis.

At one time, there was reason to hope that Russian scientists would have undertaken the task of giving the phenomena a careful and impartial study. A commission was appointed by the Imperial University of St. Petersburg, with Professor Mendeleyeff, the great physicist, at its head. The advertised programme provided for a series of forty seances to test mediums, and invitations were extended to all of this class who chose to come to the Russian capital and submit their powers to examination. As a rule they refused—doubtless from a prevision of the trap that had been laid for them. After *eight* sittings, upon a shallow pretext, and just when the manifestations were becoming interesting, the commission prejudged the case, and published a decision adverse to the claims of mediumism. Instead of pursuing dignified, scientific methods, they set spies to peep

* See F. Gerry Fairfield's "Ten Years with Spiritual Mediums," New York, 1875.

† Marvin: "Lecture on Mediomania."

‡ "Scientific American," N. Y., 1875.

through key-holes. Professor Mendeleyeff declared in a public lecture that spiritualism, or any such belief in our souls' immortality, was a mixture of *superstition*, *delusion*, and *fraud*; adding that every "manifestation" of such nature—including mind-reading, trance, and other psychological phenomena, we must suppose—could be, and *was* produced by means of clever apparatus and machinery concealed under the clothing of mediums!

After such a public exhibition of ignorance and prejudice, Mr. Butlerof, Professor of Chemistry at the St. Petersburg University, and Mr. Aksakof, Counsellor of State in the same city, who had been invited to assist on the committee for mediums, became so disgusted that they withdrew. Having published their protests in the Russian papers, they were supported by the majority of the press, who did not spare either Mendeleyeff or his officious committee with their sarcasms. The public acted fairly in that case. One hundred and thirty names, of the most influential persons of the best society of St. Petersburg, many of them no spiritualists at all, but simply investigators, added their signatures to the well-deserved protest.

The inevitable result of such a procedure followed; universal attention was drawn to the question of spiritualism; private circles were organized throughout the empire; some of the most liberal journals began to discuss the subject; and, as we write, a new commission is being organized to finish the interrupted task.

But now—as a matter of course—they will do their duty less than ever. They have a better pretext than they ever had in the pretended *exposé* of the medium Slade, by Professor Lankester, of London. True, to the evidence of one scientist and his friend,—Messrs. Lankester and Donkin—the accused opposed the testimony of Wallace, Crookes, and a host of others, which totally nullifies an accusation based merely on circumstantial evidence and prejudice. As the *London Spectator* very pertinently observes:

"It is really a pure superstition and nothing else to assume that we are so fully acquainted with the laws of nature, that even carefully examined facts, attested by an experienced observer, ought to be cast aside as utterly unworthy of credit, only because they do not, at first sight, seem to be in keeping with what is most clearly known already. To assume, as Professor Lankester appears to do, that because there are fraud and credulity in plenty to be found in connection with these facts—as there is, no doubt, in connection with all nervous diseases—fraud and credulity will account for all the carefully attested statements of accurate and conscientious observers, is to saw away at the very branch of the tree of knowledge on which inductive science necessarily rests, and to bring the whole structure toppling to the ground."

But what matters all this to scientists? The torrent of superstition, which, according to them, sweeps away millions of bright intellects in its impetuous course, cannot reach them. The modern deluge called spiritualism is unable to affect their strong minds; and the muddy waves of the flood must expend their raging fury without wetting even the soles of their boots. Surely it must be but traditional stubbornness on the part of the Creator that prevents him from confessing what a poor chance his miracles have in our day in blinding professed scientists. By this time even He ought to know and take notice that long ago they decided to write on the porticoes of their universities and colleges:

Science commands that God shall not
Do miracles upon this spot! *

Both the infidel spiritualists and the orthodox Roman Catholics seem to have leagued themselves this year against the iconoclastic pretensions of materialism. Increase of skepticism has developed of late a like increase of credulity. The champions of the Bible "divine" miracles rival the panegyrist's mediumistic phenomena, and the middle ages revive in the nineteenth century. Once more we see the Virgin Mary resume her epistolary correspondence with the faithful children of her church; and while the "angel friends" scribble messages to spiritualists through their mediums, the "mother of God" drops letters direct from heaven to earth. The shrine of Notre Dame de Lourdes has turned into a spiritualistic cabinet for "materializations," while the cabinets of popular American mediums are transformed into sacred shrines, into which Mohammed, Bishop Polk, Joan of Arc and other aristocratic spirits from over the "dark river," having descended, "materialize" in full light. And if the Virgin Mary is seen taking her daily walk in the woods about Lourdes in full human form, why not the Apostle of Islam, and the late Bishop of Louisiana? Either both "miracles" are possible, or both kinds of these manifestations, the "divine" as well as the "spiritual," are arrant impostures. Time alone will prove which; but meanwhile, as science refuses the loan of her magic lamp to illuminate these mysteries, common people must go stumbling on whether they be mired or not.

The recent "miracles" at Lourdes having been unfavorably discussed in the London papers, Monsignor Capel communicates to the *Times* the views of the Roman Church in the following terms:

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* "De par le Roi, defense à Dieu,
De faire miracle, en ces lieux."

A satire that was found written upon the walls of the cemetery at the time of the Jansenist miracles and their prohibition by the police of France.

"As to the miraculous cures which are effected, I would refer your readers to the calm, judicious work, *La Grotte de Lourdes*, written by Dr. Dozous, an eminent resident practitioner, inspector of epidemic diseases for the district, and medical assistant of the Court of Justice. He prefaces a number of detailed cases of miraculous cures, which he says he has studied with great care and perseverance, with these words: 'I declare that these cures effected at the Sanctuary of Lourdes by means of the water of the fountain, have established their supernatural character in the eyes of men of good faith. I ought to confess that without these cures, my mind, little prone to listen to miraculous explanations of any kind, would have had great difficulty in accepting even this fact (the apparition), remarkable as it is from so many points of view. But the cures, of which I have been so often an ocular witness, have given to my mind a light which does not permit me to ignore the importance of the visits of Bernadette to the Grotto, and the reality of the apparitions with which she was favored.' The testimony of a distinguished medical man, who has carefully watched from the beginning Bernadette, and the miraculous cures at the Grotto, is at least worthy of respectful consideration. I may add, that the vast number of those who come to the Grotto do so to repent of their sins, to increase their piety, to pray for the regeneration of their country, to profess publicly their belief in the Son of God and his Immaculate Mother. Many come to be cured of bodily ailments; and on the testimony of eye-witnesses several return home freed from their sickness. To upbraid with non-belief, as does your article, those who use also the waters of the Pyrenees, is as reasonable as to charge with unbelief the magistrates who inflict punishment on the peculiar people for neglecting to have medical aid. Health obliged me to pass the winters of 1860 to 1867 at Pau. This gave me the opportunity of making the most minute inquiry into the apparition at Lourdes. After frequent and lengthened examinations of Bernadette and of some of the miracles effected, I am convinced that, *if facts are to be received on human testimony, then has the apparition at Lourdes every claim to be received as an undeniable fact.* It is, however, no part of the Catholic faith, and may be accepted or rejected by any Catholic without the least praise or condemnation."

Let the reader observe the sentence we have italicized. This makes it clear that the Catholic Church, despite her infallibility and her liberal postage convention with the Kingdom of Heaven, is content to accept even the validity of *divine* miracles upon human testimony. Now when we turn to the report of Mr. Huxley's recent New York lectures on evolution, we find him saying that it is upon "human historical evidence that we depend for the greater part of our knowledge for the doings of

the past." In a lecture on Biology, he has said " . . . every man who has the interest of truth at heart must earnestly desire that every well-founded and just criticism that can be made should be made; but it is essential . . . that the critic should know what he is talking about." An aphorism that its author should recall when he undertakes to pronounce upon psychological subjects. Add this to his views, as expressed above, and who could ask a better platform upon which to meet him?

Here we have a representative materialist, and a representative Catholic prelate, enunciating an identical view of the sufficiency of *human testimony* to prove facts that it suits the prejudices of each to believe. After this, what need for either the student of occultism, or even the spiritualist, to hunt about for endorsements of the argument they have so long and so persistently advanced, that the psychological phenomena of ancient and modern thaumaturgists being superabundantly proven upon human testimony must be accepted as facts? Church and College having appealed to the tribunal of human evidence, they cannot deny the rest of mankind an equal privilege. One of the fruits of the recent agitation in London of the subject of mediumistic phenomena, is the expression of some remarkably liberal views on the part of the secular press. "In any case, we are for admitting spiritualism to a place among tolerated beliefs, and letting it alone accordingly," says the London *Daily News*, in 1876. "It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of *the wisest men in the world believed in ghosts*, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins."

It is not for the first time in the history of the world, that the invisible world has to contend against the materialistic skepticism of soul-blind Sadducees. Plato deplores such an unbelief, and refers to this pernicious tendency more than once in his works.

From Kapila, the Hindu philosopher, who many centuries before Christ demurred to the claim of the mystic Yogins, that in ecstasy a man has the power of seeing Deity face to face and conversing with the "highest" beings, down to the Voltaireans of the eighteenth century, who laughed at everything that was held sacred by other people, each age had its unbelieving Thomases. Did they ever succeed in checking the progress of truth? No more than the ignorant bigots who sat in judgment over Galileo checked the progress of the earth's rotation. No exposures whatever are able to vitally affect the stability or instability of a belief which humanity inherited from the first races of men, those, who—if we

can believe in the evolution of spiritual man as in that of the physical one—had the great truth from the lips of their ancestors, the *gods of their fathers*, "that were on the other side of the flood." The identity of the Bible with the legends of the Hindu sacred books and the cosmogonies of other nations, must be demonstrated at some future day. *The fables of the mythopœic ages will be found to have but allegorized the greatest truths of geology and anthropology.* It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth? Compare only this verse of *Genesis* vi.: "And it came to pass, when *men began to multiply* on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were *giants in the earth in those days*," etc., with this part of the Hindu cosmogony, in the *Vedas*, which speaks of the descent of the Brahmans. The first Brahman complains of being *alone* among all his brethren without a wife. Notwithstanding that the Eternal advises him to devote his days solely to the study of the Sacred Knowledge (*Veda*), the *first-born* of mankind insists. Provoked at such ingratitude, the eternal gave Brahman a wife of the race of the *Daints*, or *giants*, from whom all the Brahmans maternally descend. Thus the entire Hindu priesthood is descended, on the one hand, from the *superior* spirits (the sons of God), and from *Daintany*, a daughter of the earthly giants, the primitive men.* "And they bare children to them; the same became mighty men which were of old; men of renown." †

The same is found in the Scandinavian cosmogonical fragment. In the *Edda* is given the description to Gangler by Har, one of the three informants (Har, Jafuhar, and Tredi) of the first man, called Bur, "the father of Bör, who took for wife Besla, a daughter of the giant Bölthara, of the race of the *primitive giants*." The full and interesting narrative may be found in the *Prose Edda*, sects. 4–8, in Mallett's *Northern Antiquities*.‡

The same groundwork underlies the Grecian fables about the Titans; and may be found in the legend of the Mexicans—the four successive races of *Popol-Vuh*. It constitutes one of the many ends to be found in

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* Polier: "Mythologie des Indous." † Genesis vi. 4.

‡ Mallett: "Northern Antiquities," Bohn's edition, pp. 401-405.

the entangled and seemingly inextricable skein of mankind, viewed as a psychological phenomenon. Belief in supernaturalism would be otherwise inexplicable. To say that it sprang up, and grew and developed throughout the countless ages, without either cause or the least firm basis to rest upon, but merely as an empty fancy, would be to utter as great an absurdity as the theological doctrine that the universe sprang into creation out of nothing.

It is too late now to kick against an evidence which manifests itself as in the full glare of noon. Liberal, as well as Christian papers, and the organs of the most advanced scientific authorities, begin to protest unanimously against the dogmatism and narrow prejudices of sciolism. The *Christian World*, a religious paper, adds its voice to that of the unbelieving London press. Following is a good specimen of its common sense:

"If a medium," it says,* "can be shown ever so conclusively to be an impostor, we shall still object to the disposition manifested by persons of some authority in scientific matters, to pooh-pooh and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination. They may be mesmeric, or clairvoyant, or something else. But let our wise men tell us what they are, and not snub us, as ignorant people too often snub inquiring youth, by the easy but unsatisfactory apothegm, "Little children should not ask questions."

Thus the time has come when the scientists have lost all right to be addressed with the Miltonian verse, "O thou who, for the testimony of truth, hast borne universal reproach!" Sad degeneration, and one that recalls the exclamation of that "doctor of physic" mentioned one hundred and eighty years ago by Dr. Henry More, and who, upon hearing the story told of the drummer of Tedworth and of Ann Walker, "*cryed* out presently, *If this be true, I have been in a wrong box all this time, and must begin my account anew.*"†

But in our century, notwithstanding Huxley's endorsement of the value of "human testimony," even Dr. Henry More has become "an enthusiast and a visionary, both of which, united in the same person, constitute a *canting madman.*"‡

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* In the "Quarterly Review" of 1859, Graham gives a strange account of many now deserted Oriental cities, in which the stone doors are of enormous dimensions, often seemingly out of proportion with the buildings themselves, and remarks that dwellings and doors bear all of them the impress of an ancient race of giants.

† Dr. More: "Letter to Glanvil, author of 'Saducismus Triumphatus.'"

‡ J. S. Y.: "Demonologia, or Natural Knowledge Revealed," 1827, p. 219.

What psychology has long lacked to make its mysterious laws better understood and applied to the ordinary as well as extraordinary affairs of life, is not facts. These it has had in abundance. The need has been for their recording and classification—for trained observers and competent analysts. From the scientific body these ought to have been supplied. If error has prevailed and superstition run riot these many centuries throughout Christendom, it is the misfortune of the common people, the reproach of science. The generations have come and gone, each furnishing its quota of martyrs to conscience and moral courage, and psychology is little better understood in our day than it was when the heavy hand of the Vatican sent those brave unfortunates to their untimely doom, and branded their memories with the stigma of heresy and sorcery.

CHAPTER V.

"Ich bin der geist der stets verneint."
(I am the spirit which still denies.)
—(*Mephisto* in FAUST.)

"The Spirit of truth, whom the world cannot receive because it seeth Him not; neither knoweth Him."—*Gospel according to John*, xiv. 17.

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."
—MILTON.

"Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect.—W. HOWITT.

THERE has been an infinite confusion of names to express one and the same thing.

The chaos of the ancients; the Zoroastrian sacred fire, or the *Antusbyrum* of the Parsees; the Hermes-fire; the Elmes-fire of the ancient Germans; the lightning of Cybelè; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the πῦρ ἄσβεστος; the Egyptian Phtha, or Ra; the Grecian *Zeus Cataibates* (the descending);* the pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the "burning lamp" of Abram; the eternal fire of the "bottomless pit;" the Delphic oracular vapors; the Sidereal light of the Rosicrucians; the AKASA of the Hindu adepts; the Astral light of Eliphas Levi; the nerve-aura and the fluid of the magnetists; the *od* of Reichenbach; the fire-globe, or meteor-*cat* of Babinet; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox and Mr. Crookes; the atmospheric magnetism of some naturalists; galvanism; and finally, electricity, are but various names for many different manifestations, or effects of the same mysterious, all-pervading cause—the Greek *Archeus*, or Αρχαῖος.

Sir E. Bulwer-Lytton, in his *Coming Race*, describes it as the VRIL,† used by the subterranean populations, and allowed his readers to take it

* Pausanias: "Eliæ," lib. i., cap. xiv.

† We apprehend that the noble author coined his curious names by contracting words in classical languages. *Gy* would come from *gune*; *vril* from *virile*.

for a fiction. "These people," he says, "consider that in the vril they had arrived at the unity in natural energic agencies;" and proceeds to show that Faraday intimated them "under the more cautious term of correlation," thus:

"I have long held an opinion, almost amounting to a conviction, in common, I believe, with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest, HAVE ONE COMMON ORIGIN; or, in other words, are so directly related and naturally dependent, that they are convertible, as it were, into one another, and possess equivalents of power in their action."

Absurd and unscientific as may appear our comparison of a fictitious *vril* invented by the great novelist, and the primal force of the equally great experimentalist, with the kabalistic astral light, it is nevertheless the true definition of this force. Discoveries are constantly being made to corroborate the statement thus boldly put forth. Since we began to write this part of our book, an announcement has been made in a number of papers of the supposed discovery of a new force by Mr. Edison, the electrician, of Newark, New Jersey, which force seems to have little in common with electricity, or galvanism, except the principle of conductivity. If demonstrated, it may remain for a long time under some pseudonymous scientific name; but, nevertheless, it will be but one of the numerous family of children brought forth from the commencement of time by our kabalistic mother, the *Astral Virgin.* In fact, the discoverer says that, "it is as distinct, and has as regular laws as heat, magnetism, or electricity." The journal which contains the first account of the discovery adds that, "Mr. Edison thinks that it exists in connection with heat, and that it can also be generated by independent and *as yet undiscovered means.*"

Another of the most startling of recent discoveries, is the possibility of annihilating distance between human voices—by means of the *telephone* (distance-sounder), an instrument invented by Professor A. Graham Bell. This possibility, first suggested by the little "lovers' telegraph," consisting of small tin cups with vellum and drug twine apparatus, by which a conversation can be carried on at a distance of two hundred feet, has developed into the telephone, which will become the wonder of this age. A long conversation has taken place between Boston and Cambridgeport by telegraph; "every word being distinctly heard and perfectly understood, and the modulations of voices being quite distinguishable," according to the official report. *The voice is seized upon,* so to say, *and held in form by a magnet, and the sound-wave transmitted by electricity acting in unison and co-operating with the magnet.* The whole success depends upon a perfect control of the electric currents and the

power of the magnets used, with which the former must co-operate. "The invention," reports the paper, "may be rudely described as a sort of trumpet, over the bell-mouth of which is drawn a delicate membrane, which, when the voice is thrown into the tube, swells outward in proportion to the force of the sound-wave. To the outer side of the membrane is attached a piece of metal, which, as the membrane swells outward, connects with a magnet, and this, with the electric circuit, is controlled by the operator. By some principle, not yet fully understood, the electric current transmits the sound-wave just as delivered by the voice in the trumpet, and the listener at the other end of the line, with a twin or facsimile trumpet at his ear, hears every word distinctly, and readily detects the modulations of the speaker's voice."

Thus, in the presence of such wonderful discoveries of our age, and the further magical possibilities lying latent and yet undiscovered in the boundless realm of nature, and further, in view of the great probability that Edison's Force and Professor Graham Bell's Telephone may unsettle, if not utterly upset all our ideas of the imponderable fluids, would it not be well for such persons as may be tempted to traverse our statements, to wait and see whether they will be corroborated or refuted by further discoveries.

Only in connection with these *discoveries*, we may, perhaps, well remind our readers of the many hints to be found in the ancient histories as to a certain secret in the possession of the Egyptian priesthood, who could instantly communicate, during the celebration of the Mysteries, from one temple to another, even though the former were at Thebes and the latter at the other end of the country; the legends attributing it, as a matter of course, to the "invisible tribes" of the air, which carry messages for mortals. The author of *Pre-Adamite Man* quotes an instance, which being given merely on his own authority, and he seeming uncertain whether the story comes from Macrinus or some other writer, may be taken for what it is worth. He found good evidence, he says, during his stay in Egypt, that "one of the Cleopatras (?) sent news by a wire to all the cities, from Heliopolis to Elephantine, on the Upper Nile." *

It is not so long since Professor Tyndall ushered us into a new world, peopled with airy shapes of the most ravishing beauty.

"The discovery consists," he says, "in subjecting the vapors of volatile liquids to the action of concentrated sun-light, or to the concentrated beam of the electric light." The vapors of certain nitrites, iodides, and acids are subjected to the action of the light in an *experimental tube*, lying horizontally, and so arranged that the axis of the tube and that of

* P. B. Randolph: "Pre-Adamite Man," p. 48.

"The lights burn blue: it is now dead midnight,
Cold fearful drops stand on my trembling flesh,
Methought the souls of all that I caused to be murdered
Came. . . ." *

The Prince of Hohenlohe, so famous during the first quarter of our century for his healing powers, was himself a great medium. Indeed, these phenomena and powers belong to no particular age or country, They form a portion of the psychological attributes of man—the Microcosmos.

For centuries have the *Klikouchy*,† the *Yourodevoÿ*,‡ and other miserable creatures been afflicted with strange disorders, which the Russian clergy and the populace attribute to possession by the devil. They throng the entrances of the cathedrals, without daring to trust themselves inside, lest their self-willed controlling demons might fling them on the ground. Voroneg, Kiew, Kazan, and all cities which possess the thaumaturgical relics of canonized saints, abound with such unconscious mediums. One can always find numbers of them, congregating in hideous groups, and hanging about the gates and porches. At certain stages of the celebration of the mass by the officiating clergy, such as the appearance of the sacraments, or the beginning of the prayer and chorus, "*Ejey Cherouvim*," these half-maniacs, half-mediums, begin crowing like cocks, barking, bellowing and braying, and, finally, fall down in fearful convulsions. "The *unclean one* cannot bear the holy prayer," is the pious explanation. Moved by pity, some charitable souls administer restoratives to the "afflicted ones," and distribute alms among them. Occasionally, a priest is invited to exorcise, in which event he either performs the ceremony for the sake of love and charity, or the alluring prospect of a twenty-copeck silver bit, according to his Christian impulses. But these miserable creatures —who are mediums, for they prophesy and see visions sometimes, when the fit is genuine §—are never molested because of their misfortune. Why should the clergy persecute them, or people hate and denounce them as damnable witches or wizards? Common sense and justice surely suggest that if any are to be punished it is certainly not the victims who cannot help themselves, but the demon who is alleged to control their actions. The worst that happens to the patient is, that the priest inundates him or her with holy water, and causes the poor creature to catch cold. This failing in efficacy, the *Klikoucha* is left to the will

* Shakspere: "Richard III." † Literally, the *screaming* or the howling ones.

‡ The half-demented, the *idiots*.

§ But such is not always the case, for some among these beggars make a regular and profitable trade of it.

obtained by dexterous manipulations supplemented with confederacy.*

The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character; the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors. This class has been represented in our time by two illustrious men, Du Potet and Regazzoni, whose wonderful powers were well attested in France and other countries. Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.

The ancients called it *Chaos;* Plato and the Pythagoreans named it *the Soul of the World.* According to the Hindus, the Deity in the shape of Æther pervades all things. It is the invisible, but, as we have said before, too tangible Fluid. Among other names this universal Proteus—or "the nebulous Almighty," as de Mirville calls it in derision—was termed by the theurgists "the living fire," † the "Spirit of Light," and *Magnes.* This last appellation indicates its magnetic properties and shows its magical nature. For, as truly expressed by one of its enemies—μὰγος and μὰγνης are two branches growing from the same trunk, and shooting forth the same resultants.

Magnetism is a word for the derivation of which we have to look to an incredibly early epoch. The stone called *magnet* is believed by many to owe its name to Magnesia, a city or district in Thessaly, where these stones were found in quantity. We believe, however, the opinion of the Hermetists to be the correct one. The word *Magh, magus,* is derived from the Sanskrit *Mahaji,* the *great* or *wise* (the anointed by the divine wisdom). "Eumolpus is the *mythic* founder of the Eumolpidæ

* On this point at least we are on firm ground. Mr. Crookes's testimony corroborates our assertions. On page 84 of his pamphlet on "Phenomenal Spiritualism" he says: "The many hundreds of facts I am prepared to attest—facts which to imitate by known mechanics or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years—have all taken place in my own house; at times appointed by myself and under circumstances which absolutely precluded the employment of the very simplest instrumental aids."

† In this appellation, we may discover the meaning of the puzzling sentence to be found in the Zend-Avesta that "fire gives knowledge of the future, science, and amiable speech," as it develops an extraordinary eloquence in some sensitives.

(priests); the priests traced their own wisdom to the Divine Intelligence." * The various cosmogonies show that the Archæal Universal Soul was held by every nation as the "mind" of the Demiurgic Creator, the *Sophia* of the Gnostics, or *the Holy Ghost as a female principle.* As the Magi derived their name from it, so the Magnesian stone or Magnet was called in their honor, for they were the first to discover its wonderful properties. Their temples dotted the country in all directions, and among these were some temples of Hercules,†—hence the stone, when it once became known that the priests used it for their curative and magical purposes, received the name of the Magnesian or Heraclean stone. Socrates, speaking of it, remarks: "Euripides calls it the Magnesian stone, but the common people, the Heraclean.‡" It was the country and stone which were called after the Magi, not the Magi after one or the other. Pliny informs us that the wedding-ring among the Romans was magnetized by the priests before the ceremony. The old Pagan historians are careful to keep silent on certain Mysteries of the "wise" (Magi) and Pausanias was warned in a dream, he says, not to unveil the holy rites of the temple of Demeter and Persephoneia at Athens.§

Modern science, after having ineffectually denied *animal magnetism*, has found herself forced to accept it as a fact. It is now a recognized property of human and animal organization; as to its psychological, occult influence, the Academies battle with it, in our century, more ferociously than ever. It is the more to be regretted and even wondered at, as the representatives of "exact science" are unable to either explain or even offer us anything like a reasonable hypothesis for the undeniable mysterious potency contained in a simple magnet. We begin to have daily proofs that these potencies underlie the theurgic mysteries, and therefore might perhaps explain the occult faculties possessed by ancient and modern thaumaturgists as well as a good many of their most astounding achievements. Such were the gifts transmitted by Jesus to some of

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* Dunlap: "Musah, His Mysteries," p. iii.

† "Hercules was known as the king of the Musians," says Schwab, ii., 44; and Musien was the feast of "Spirit and Matter," Adonis and Venus, Bacchus and Ceres. (See Dunlap: "Mystery of Adonis," p. 95.) Dunlap shows, on the authority of Julian and Anthon (67), Æsculapius, "the Savior of all," identical with Phtha (the creative Intellect, the Divine Wisdom), and with Apollo, Baal, Adonis, and Hercules (ibid., p. 93), and Phtha is the "Anima mundi," the Universal Soul, of Plato, the Holy Ghost of the Egyptians, and the Astral Light of the Kabalists. M. Michelet, however, regards the Grecian Herakles as a different character, the adversary of the Bacchic revellings and their attendant human sacrifices.

‡ Plato: "Ion" (Burgess), vol. iv., p. 294. § "Attic." i., xiv.

his disciples. At the moment of his miraculous cures, the Nazarene felt a a *power* issuing from him. Socrates, in his dialogue with Theages,* telling him of his familiar god (demon), and his power of either imparting his (Socrates') wisdom to his disciples or preventing it from benefiting those he associates with, brings the following instance in corroboration of his words: "I will tell you, Socrates," says Aristides, "a thing incredible, indeed, by the gods, but true. I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so, when I *was in the same room.* . . . and much more when I *looked at you.* . . . . But I made by far the greatest proficiency when I sat near you and *touched you.*"

This is the modern magnetism and mesmerism of Du Potet and other masters, who, when they have subjected a person to their *fluidic* influence, can impart to them all their thoughts even at a distance, and with an irresistible power force their subject to obey their *mental* orders. But how far better was this psychic force known to the ancient philosophers! We can glean some information on that subject from the earliest sources. Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man. With the ancient Greeks, *Kurios* was the god-Mind (*Nous*). "Now Koros (Kurios) signifies the pure and unmixed nature of intellect—wisdom," says Plato.† Kurios is Mercury, the Divine Wisdom, and "Mercury is the Sol" (Sun),‡ from whom Thaut—Hermes—received this divine wisdom, which, in his turn, he imparted to the world in his books. Hercules is also the Sun—the celestial storehouse of the universal magnetism;§ or rather Hercules is the magnetic light which, when having made its way through the "opened eye of heaven," enters into the regions of our planet and thus becomes the Creator." Hercules passes through the twelve labors, the valiant Titan! He is called "Father of All" and

* Plato: "Theages." Cicero renders this word δαιμονιον, quiddam divinum, a divine something, not anything personal.

† "Cratylus," p. 79. ‡ "Arnobius," vi., xii.

§ As we will show in subsequent chapters, the sun was not considered by the ancients as the direct cause of the light and heat, but only as an agent of the former, through which the light passes on its way to our sphere. Thus it was always called by the Egyptians "the eye of Osiris," who was himself the *Logos*, the First-begotten, or light made manifest to the world, "which is the mind and divine intellect of the Concealed." It is only that light of which we are cognizant that is the Demiurge, the *creator* of our planet and everything pertaining to it; with the invisible and unknown universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the "Books of Hermes."

"self-born" "(*autophues*)." * Hercules, the Sun, is killed by the Devil, Typhon,† and so is Osiris, who is the father and brother of Horus, and at the same time is identical with him; and we must not forget that the magnet was called the "bone of Horus," and iron the "bone of Typhon." He is called "Hercules *Invictus*," only when he descends to Hades (the subterranean garden), and plucking the "golden apples" from the "tree of life," slays the dragon.‡ The rough Titanic power, the "lining" of every sun-god, opposes its force of blind matter to the divine magnetic spirit, which tries to harmonize everything in nature.

All the sun-gods, with their symbol, the visible sun, are the creators of *physical* nature only. The *spiritual* is the work of the Highest God—the Concealed, the Central, Spiritual SUN, and of his Demiurge—the Divine Mind of Plato, and the Divine Wisdom of Hermes Trismegistus § —the wisdom effused from Oulom or Kronos.

"After the distribution of pure Fire, in the Samothracian Mysteries, a new life began." ‖ This was the "new birth," that is alluded to by Jesus, in his nocturnal conversation with Nicodemus. "Initiated into the most blessed of all Mysteries, being ourselves pure . . . we become just and holy with wisdom." ¶ "He *breathed* on them and saith unto them, 'Take the Holy Pneuma.'" ** And this simple act of will-power was sufficient to impart vaticination in its nobler and most perfect form if both the initiator and the initiated were worthy of it. To deride this gift, even in its present aspect, "as the corrupt offspring and lingering remains of an ignorant age of superstition, and hastily to condemn it as unworthy of sober investigation, would be as unphilosophical as it is wrong," remarks the Rev. J. B. Gross. "To remove the veil which hides our vision from the future, has been attempted—in all ages of the world; and therefore the propensity to pry into the lap of time, contemplated as one of the faculties of human mind, comes recommended to us under the sanction of God . . . . . Zuinglius, the Swiss reformer, attested the comprehensiveness of his faith in the providence of the Supreme Being, in the cosmopolitan doctrine that the Holy Ghost was not entirely excluded from the more worthy portion of the heathen world. Admitting its truth, we cannot

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* "Orphic Hymn," xii.; Hermann; Dunlap: "Musah, His Mysteries," p. 91.

† Movers, 525 Dunlap: "Mysteries of Adonis," 94.

‡ Preller: ii., 153. This is evidently the origin of the Christian dogma of Christ descending into hell and overcoming Satan.

§ This important fact accounts admirably for the gross polytheism of the masses, and the refined, highly-philosophical conception of *one* God, which was taught only in sanctuaries of the "pagan" temples.

‖ Anthon: "Cabeiria." ¶ Plato: "Phædrus," Cary's translation.

** John xx. 22.

easily conceive a valid reason why a heathen, thus favored, should not be capable of true prophecy." *

Now, what is this mystic, primordial substance? In the book of *Genesis*, at the beginning of the first chapter, it is termed the "face of the waters," said to have been incubated by the "Spirit of God." Job mentions, in chap. xxvi., 5, that "dead things are formed from under the waters, and inhabitants thereof." In the original text, instead of "dead things," it is written dead *Rephaim* (giants, or mighty primitive men), from whom "Evolution" may one day trace our present race. In the Egyptian mythology, Kneph the Eternal *unrevealed* God is represented by a snake-emblem of eternity encircling a water-urn, with his head hovering over the waters, which it incubates with his breath. In this case the serpent is the Agathodaimon, the good spirit; in its opposite aspect it is the Kakothodaimon—the bad one. In the Scandinavian *Eddas*, the honey-dew—the food of the gods and of the creative, busy Yggdrasill—bees—falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe *out of water*; this dew is the astral light in one of its combinations and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oännes or Dagon, the man-fish, instructing the people, shows the infant world created out of *water* and all beings originating from this *prima materia*. Moses teaches that only earth and *water* can bring a living soul; and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon earth. In the Mexican *Popol-Vuh* man is created out of *mud* or clay (*terre glaise*), taken from under the water. Brahma creates Lomus, the great Muni (or first man), seated on his lotus, only after having called into being, *spirits*, who thus enjoyed among mortals a priority of existence, and he creates him out of water, air, and earth. Alchemists claim that primordial or pre-Adamic earth when reduced to its first substance is in its *second* stage of transformation like clear-water, the first being the *alkahest* † proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the Spirit of God upon the face of the waters—chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his "homunculi;" and

* "Heathen Religion," 104.

† Alkahest, a word first used by Paracelsus, to denote the menstruum or universal solvent, that is capable of reducing all things.

this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature.

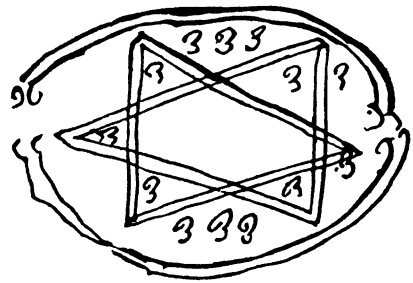
What is the primordial Chaos but Æther? The *modern* Ether; not such as is recognized by our scientists, but such as it *was* known to the ancient philosophers, long before the time of Moses; Ether, with all its mysterious and occult properties, containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Ether; or whence its mysterious origin?—Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms?

It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."

One fact at least is proved: there is not a cosmogonical fragment, to whatever nation it may belong, but proves by this universal allegory of water and the spirit brooding over it, that no more than our modern physicists did any of them hold the universe to have sprung into existence out of nothing; for all their legends begin with that period when nascent vapors and Cimmerian darkness lay brooding over a fluid mass ready to start on its journey of activity at the first flutter of the breath of Him, who is the Unrevealed One. Him they felt, if they saw Him not. Their spiritual intuitions were not so darkened by the subtile sophistry of the forecoming ages as ours are now. If they talked less of the Silurian age slowly developing into the Mammalian, and if the Cenozoic time was only recorded by various allegories of the primitive man—the Adam of *our* race—it is but a negative proof after all that their "wise men" and leaders did not know of these successive periods as well as we do now.

In the days of Democritus and Aristotle, the cycle had already begun to enter on its downward path of progress. And if these two philosophers could discuss so well the atomic theory and trace the atom to its material or physical *point*, their ancestors may have gone further still and followed its genesis far beyond that limit where Mr. Tyndall and others seem rooted to the spot, not daring to cross the line of the "Incomprehensible." The *lost arts* are a sufficient proof that if even their achievements in physiography are now doubted, because of the unsatisfactory writings of their physicists and naturalists,—on the other hand their practical knowledge in phytochemistry and mineralogy far exceeded our own. Furthermore, they might have been perfectly acquainted with the physical history of our globe without publishing their knowledge to the ignorant masses in those ages of religious Mysteries.

Therefore, it is not only from the Mosaic books that we mean to adduce proof for our further arguments. The ancient Jews got all their knowledge—religious as well as profane—from the nations with which we see them mixed up from the earliest periods. Even the oldest of all sciences, their kabalistic "secret doctrine," may be traced in each detail to its primeval source, Upper India, or Turkestan, far before the time of a distinct separation between the Aryan and Semitic nations. The King Solomon so celebrated by posterity, as Josephus the historian says,* for his magical skill, got his secret learning from India through Hiram, the king of Ophir, and perhaps Sheba. His ring, commonly known as "Solomon's seal," so celebrated for the potency of its sway over the various kinds of genii and demons, in all the popular legends, is equally of Hindu origin. Writing on the pretentious and abominable skill of the "devil-worshippers" of Travancore, the Rev. Samuel Mateer, of the London Missionary Society, claims at the same time to be in possession of a very old manuscript volume of magical incantations and spells in the Malayâlim language, giving directions for effecting a great variety of purposes. Of course he adds, that "many of these are *fearful* in their malignity and obscenity," and gives in his work the *fac-simile* of some amulets bearing the magical figures and designs on them. We find among this one with the following legend: "To remove trembling



* Josephus: "Antiquities," vol. viii., c. 2, 5.

arising from demoniacal possession—write this figure on a plant that has milky juice, and drive a nail through it; the trembling will cease."* The figure is the identical Solomon's *seal*, or double triangle of the Kabalists. Did the Hindu get it from the Jewish kabalist, or the latter from India, by inheritance from their great king-kabalist, the wise Solomon?† But we will leave this trifling dispute to continue the more interesting question of the astral light, and its unknown properties.

Admitting, then, that this mythical agent is Ether, we will proceed to see what and how much of it is known to science.

With respect to the various effects of the different solar rays, Robert Hunt, F.R.S., remarks, in his *Researches on Light in its Chemical Relations*, that:

"Those rays which give the *most* light—the yellow and the orange rays—will not produce change of color in the chloride of silver;" while "those rays which have the *least* illuminating power—the blue and violet—produce the greatest change, and in exceedingly short time. . . . . The

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* "The Land of Charity," p. 210.

† The claims of certain "adepts," which do not agree with those of the students of the purely Jewish *Kabala*, and show that the "secret doctrine" has originated in India, from whence it was brought to Chaldea, passing subsequently into the hands of the Hebrew "Tanaïm," are singularly corroborated by the researches of the Christian missionaries. These pious and learned travellers have inadvertently come to our help. Dr. Caldwell, in his "Comparative Grammar of the Dravidian Languages," p. 66, and Dr. Mateer, in the "Land of Charity," p. 83, fully support our assertions that the "wise" King Solomon got all his kabalistic lore from India, as the above-given magical figure well shows. The former missionary is desirous to prove that very old and huge specimens of the baobab-tree, which is not, as it appears, indigenous to India, but belongs to the African soil, and "found only at several ancient sites of foreign commerce (at Travancore), may, for aught we know," he adds, "have been introduced into India, and planted by the servants of King Solomon." The other proof is still more conclusive. Says Dr. Mateer, in his chapter on the Natural History of Travancore: "There is a curious fact connected with the name of this bird (the peacock) which throws some light upon Scripture history. King Solomon sent his navy to Tarshish (1 Kings, x. 22), which returned once in three years, bringing 'gold and silver, ivory and apes, and peacocks.' Now the word used in the Hebrew Bible for peacock is '*tukki*,' and as the Jews had, of course, no word for these fine birds till they were first imported into Judea by King Solomon, there is no doubt that 'tukki' is simply the old Tamil word '*toki*,' the name of the peacock. The ape or monkey also is, in Hebrew, called '*koph*,' the Indian word for which is '*kaphi*.' Ivory, we have seen, is abundant in South India, and gold is widely distributed in the rivers of the western coast. Hence the 'Tarshish' referred to was doubtless the western coast of India, and Solomon's ships were ancient 'East Indiamen.'" And hence also we may add, besides "the gold and silver, and apes and peacocks," King Solomon and his friend Hiram, of masonic renown, got their "magic" and "wisdom" from India.

yellow glasses obstruct scarcely any light; the blue glasses may be so dark as to admit of the permeation of a very small quantity."

And still we see that under the *blue* ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electrico-magnetic phenomena, as yet unknown in their fundamental principles?

Mr. Hunt finds that the undulatory theory does not account for the results of his experiments. Sir David Brewster, in his *Treatise on Optics*, showing that "the colors of vegetable life arise . . . . from a specific attraction which the particles of these bodies exercise over the differently-colored rays of light," and that "it is by the light of the sun that the colored juices of plants are elaborated, that the colors of bodies are changed, etc. . . . " remarks that it is not easy to allow "that such effects can be produced by the mere vibration of an ethereal medium." And he is *forced*, he says, "by this class of facts, to reason as if light was *material* (?)." Professor Josiah P. Cooke, of Harvard University, says that he "cannot agree . . . . with those who regard the wave-theory of light as an established principle of science." * Herschel's doctrine, that the intensity of light, in effect of each undulation, "is inversely as the square of the distance from the luminous body," if correct, damages a good deal if it does not kill the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and, though it begins to be much doubted, the undulatory theory is still alive.

As General Pleasanton, of Philadelphia, has undertaken to combat this anti-Pythagorean hypothesis, and has devoted to it a whole volume, we cannot do any better than refer the reader to his recent work on the *Blue Ray*, etc. We leave the theory of Thomas Young, who, according to Tyndall, "placed on an immovable basis the undulatory theory of light," to hold its own if it can, with the Philadelphia experimenter.

Eliphas Levi, the modern magician, describes the astral light in the following sentence: "We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control."

"The sovereign will is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head

* Cooke: "New Chemistry," p. 22.

of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of the *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tail of serpent which forms the legs of the solar cock of the Abraxas; finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls have to conquer to liberate themselves from the bonds of the earth; for if their will does not free "them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*."

This last kabalistic figure of speech, notwithstanding its strange phraseology, is precisely the one used by Jesus; and in his mind it could have had no other significance than the one attributed to it by the Gnostics and the Kabalists. Later the Christian theologians interpreted it differently, and with them it became the doctrine of Hell. Literally, though, it simply means what it says—the astral light, or the generator and destroyer of all forms.

"All the magical operations," continues Levi, "consist in freeing one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiate should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*' This is the real meaning of the ambiguous response made by Jesus to the tempter. . . . Thus, the Devil is not an Entity. It is an errant force, as the name signifies. An *odic or magnetic current* formed by a chain (a circle) of pernicious wills must create this evil spirit which the Gospel calls *legion*, and which forces into the sea a herd of swine—another evangelical allegory showing how base natures can be driven headlong by the blind forces set in motion by error and sin."*

In his extensive work on the mystical manifestations of human nature, the German naturalist and philosopher, Maximilian Perty, has devoted a whole chapter to the *Modern forms of Magic*. "The manifestations of magical life," he says in his Preface, "partially repose on quite another order of things than the nature in which we are acquainted with time, space, and causality; these manifestations can be experimented with but little; they cannot be called out at our bidding,

* Eliphas Levi: "Dogme et Rituel de la Haute Magie."

but may be observed and carefully followed whenever they occur in our presence; we can only group them by analogy under certain divisions, and deduce from them general principles and laws." Thus, for Professor Perty, who evidently belongs to the school of Schopenhauer, the possibility and *naturalness* of the phenomena which took place in the presence of Kavindasami, the fakir, and are described by Louis Jacolliot, the Orientalist, are fully demonstrated on that principle. The fakir was a man who, through the entire subjugation of the matter of his corporeal system has attained to that state of purification at which the spirit becomes nearly freed from its prison,* and can produce wonders. His *will*, nay, a simple desire of his has become creative force, and he can command the elements and powers of nature. His body is no more an impediment to him; hence he can converse "spirit to spirit, breath to breath." Under his extended palms, a seed, unknown to him (for Jacolliot has chosen it at random among a variety of seeds, from a bag, and planted it himself, after *marking* it, in a flower pot), will germinate instantly, and push its way through the soil. Developing in less than two hours' time to a size and height which, perhaps, under ordinary circumstances, would require several days or weeks, it grows miraculously under the very eyes of the perplexed experimenter, and mockingly upsets every accepted formula in Botany. Is this a miracle? By no means; it may be one, perhaps, if we take Webster's definition, that a miracle is "every event contrary to the *established* constitution and course of things—a deviation from the *known* laws of nature." But are our naturalists prepared to support the claim that what they have once *established* on observation is infallible? Or that *every* law of nature is known to them? In this instance, the "miracle" is but a little *more* prominent than the now well-known experiments of General Pleasanton, of Philadelphia. While the vegetation and fruitage of his vines were stimulated to an incredible activity by the artificial violet light, the magnetic fluid emanating from the hands of the fakir effected still more intense and rapid changes in the vital function of the Indian plants. It attracted and concentrated the *akasa*, or life-principle, on the germ.† His magnetism, obeying his will, drew up the *akasa*

* Plato hints at a ceremony used in the Mysteries, during the performance of which the neophyte was taught that men are *in this life* in a kind of prison, and taught *how to escape from it temporarily*. As usual, the too-learned translators disfigured this passage, partially because they *could not* understand it, and partially because they *would not*. See *Phædo* § 16, and commentaries on it by Henry More, the well-known Mystic philosopher and Platonist.

† The *akasa* is a Sanscrit word which means sky, but it also designates the imponderable and intangible life-principle—the astral and celestial lights combined together, and which two form the *anima mundi*, and constitute the soul and spirit of man; the celestial light forming his νοῦς, πνευμα, or divine spirit, and the other his ψυχη, soul or

in a concentrated current through the plant towards his hands, and by keeping up an unintermitted flow for the requisite space of time, the life-principle of the plant built up cell after layer, with preternatural activity, until the work was done. The life-principle is but a blind force obeying a controlling influence. In the ordinary course of nature the plant-protoplasm would have concentrated and directed it at a certain established rate. This rate would have been controlled by the prevalent atmospheric conditions; its growth being rapid or slow, and, in stalk or head, in proportion to the amount of light, heat, and moisture of the season. But the fakir, coming to the help of nature with his powerful will and spirit purified from the contact with matter,* condenses, so to speak, the essence of plant-life into its germ, and forces it to maturity ahead of its time. This blind force being totally submissive to his will, obeys it with servility. If he chose to *imagine* the plant as a monster, it would as surely become such, as ordinarily it would grow in its natural shape; for the concrete image—slave to the subjective model outlined in the imagination of the fakir—is forced to follow the original in its least detail, as the hand and brush of the painter follow the image which they copy from his mind. The will of the fakir-conjurer forms an invisible but yet, to it, perfectly objective matrix, in which the vegetable matter is caused to deposit itself and assume the fixed shape. The will creates; for the will in motion is *force*, and force produces *matter*.

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astral spirit. The grosser particles of the latter enter into the fabrication of his outward form—the body. *Akasa* is the mysterious fluid termed by scholastic science, "the all-pervading ether;" it enters into all the magical operations of nature, and produces mesmeric, magnetic, and spiritual phenomena. *As*, in Syria, Palestine, and India, meant the sky, *life*, and the *sun* at the same time; the sun being considered by the ancient sages as the great magnetic well of our universe. The softened pronunciation of this word was *Ah*—says Dunlap, for "the *s* continually softens to *h* from Greece to Calcutta." *Ah* is Iah, Ao, and Iao. God tells Moses that his name is "I am" (*Ahiah*), a reduplication of Ah or Iah. The word "As" Ah, or Iah means *life, existence*, and is evidently the root of the word *akasa*, which in Hindustan is pronounced akasa, the life-principle, or Divine life-giving fluid or medium. It is the Hebrew *ruah*, and means the "wind," the breath, *the air in motion*, or "moving spirit," according to Parkhurst's *Lexicon;* and is identical with the spirit of God *moving* on the face of the waters.

* Bear in mind that Kavindasami made Jacolliot swear that he would neither approach nor *touch* him during the time he was entranced. The least contact with *matter* would have paralyzed the action of the freed spirit, which, if we are permitted to use such an unpoetical comparison, would re-enter its dwelling like a frightened snail, drawing in its horns at the approach of any foreign substance. In some cases such a *brusque* interruption and oozing back of the spirit (sometimes it may suddenly and altogether break the delicate thread connecting it with the body) kills the entranced *subject*. See the several works of Baron du Potet and Puysegur on this question.

If some persons object to the explanation on the ground that the fakir could by no means create the model in his imagination, since he was kept ignorant by Jacolliot of the kind of seed he had selected for the experiment; to these we will answer that the spirit of man is like that of his Creator—omniscient in its essence. While in his natural state the fakir did *not*, and *could not* know whether it was a melon-seed, or seed of any other plant; once entranced, *i.e.*, bodily dead to all outward appearance—the spirit, for which there exist neither distance, material obstacle, nor space of time, experienced no difficulty in perceiving the melon-seed, whether as it lay deeply buried in the mud of the flower-pot, or reflected in the faithful picture-gallery of Jacolliot's brain. Our visions, portents, and other psychological phenomena, all of which exist in nature, are corroborative of the above fact.

And now, perhaps, we might as well meet at once another impending objection. Indian *jugglers*, they will tell us, do the same, and as well as the fakir, if we can believe newspapers and travellers' narratives. Undoubtedly so; and moreover these strolling jugglers are neither pure in their modes of living nor considered holy by any one; neither by foreigners nor their own people. *They are generally* FEARED *and despised by the natives*, for they are *sorcerers;* men practising the *black art*. While such a holy man as Kavindasami requires but the help of his own divine soul, closely united with the astral spirit, and the help of a few familiar *pitris*—pure, ethereal beings, who rally around their elect brother in flesh—the sorcerer can summon to his help but that class of spirits which we know as the elementals. Like attracts like; and greed for money, impure purposes, and selfish views, cannot attract any other spirits than those that the Hebrew kabalists know as the *klippoth*, dwellers of *Asiah*, the fourth world, and the Eastern magicians as the *afrits*, or elementary spirits of error, or the *devs*.

This is how an English paper describes the astounding *trick* of plant-growth, as performed by Indian *jugglers*.

"An empty flower-pot was now placed upon the floor by the juggler, who requested that his comrades might be allowed to bring up some garden mould from the little plot of ground below. Permission being accorded, the man went, and in two minutes returned with a small quantity of fresh earth tied up in a corner of his chudder, which was deposited in the flower-pot and lightly pressed down. Taking from his basket a dry mango-stone, and handing it round to the company that they might examine it, and satisfy themselves that it was really what it seemed to be, the juggler scooped out a little earth from the centre of the flower-pot and placed the stone in the cavity. He then turned the earth lightly over it, and, having poured a little water over the surface, shut the flower-pot out

of view by means of a sheet thrown over a small triangle. And now, amid a full chorus of voices and rat-tat-tat accompaniment of the tabor, the stone germinated; presently a section of the cloth was drawn aside, and gave to view the tender shoot, characterized by two long leaves of a blackish-brown color. The cloth was readjusted, and the incantation resumed. Not long was it, however, before the cloth was a second time drawn aside, and it was then seen that the two first leaves had given place to several green ones, and that the plant now stood nine or ten inches high. A third time, and the foliage was much thicker, the sapling being about thirteen to fourteen inches in height. A fourth time, and the little miniature tree, now about eighteen inches in height, had ten or twelve mangoes about the size of walnuts hanging about its branches. Finally, after the lapse of three of four minutes, the cloth was altogether removed, and the fruit, having the perfection of size, though not of maturity, was plucked and handed to the spectators, and, on being tasted, was found to be approaching ripeness, being sweetly acid."

We may add to this, that we have witnessed the same experiment in India and Thibet, and that more than once we provided the flower-pot ourselves, by emptying an old tin box of some Liebig extracts. We filled it with earth with our own hands, and planted in it a small root handed to us by the conjurer, and until the experiment was ended never once removed our eyes from the pot, which was placed *in our own room.* The result was invariably the same as above described. Does the reader imagine that any prestidigitator could produce the same manifestation under the same conditions?

The learned Orioli, Corresponding Member of the Institute of France, gives a number of instances which show the marvellous effects produced by the will-power acting upon the invisible Proteus of the mesmerists. "I have seen," says he, "certain persons, who simply by pronouncing certain words, arrest wild bulls and horses at headlong speed, and suspend in its flight the arrow which cleaves the air." Thomas Bartholini affirms the same.

Says Du Potet: "When I trace upon the floor with chalk or charcoal this figure. . . . a *fire*, a *light* fixes itself on it. Soon it attracts to itself the person who approaches it; it detains and fascinates him. . . . and it is useless for him to try to cross the line. A *magic* power compels him to stand still. At the end of a few moments he yields, uttering sobs. . . . *The cause is not in me*, it is in this entirely kabalistic sign; in vain would you employ violence."*

In a series of remarkable experiments made by Regazzoni in the

* "La Magie Devoilée," p. 147.

presence of certain well-known French physicians, at Paris, on the 18th of May, 1856, they assembled on one night together, and Regazzoni, with his finger, traced an imaginary kabalistic line upon the floor, over which he made a few rapid passes. It was agreed that the mesmeric subjects, selected by the investigators and the committee for the experiments, and all strangers to him, should be brought blindfold into the room, and caused to walk toward the line, without a word being spoken to indicate what was expected of them. The subjects moved along unsuspiciously till they came to the invisible barrier, when, as it is described, "their feet, *as if they had been suddenly seized and riveted*, adhere to the ground, while their bodies, carried forward by the rapid impulse of the motion, fall and strike the floor. The sudden rigidity of their limbs was like that of a frozen corpse, and their heels were rooted with mathematical precision upon the fatal line!" *

In another experiment it was agreed that upon one of the physicians giving a certain signal by a glance of the eye, the blindfolded girl should be made to fall on the ground, as if struck by lightning, by the magnetic fluid emitted by Regazzoni's will. She was placed at a distance from the magnetizer; the signal was given, and instantly the subject was felled to the earth, without a word being spoken or a gesture made. Involuntarily one of the spectators stretched out his hand as if to catch her; but Regazzoni, in a voice of thunder, exclaimed, "Do not touch her! Let her fall; a magnetized subject is never hurt by falling." Des Mousseaux, who tells the story, says that "marble is not more rigid than was her body; her head did not touch the ground; one of her arms remained stretched in the air; one of her legs was raised and the other horizontal. She remained in this unnatural posture an indefinite time. Less rigid is a statue of bronze." †

All the effects witnessed in the experiments of public lecturers upon mesmerism, were produced by Regazzoni in perfection, and without one spoken word to indicate what the subject was to do. He even by his silent will produced the most surprising effects upon the physical systems of persons totally unknown to him. Directions whispered by the committee in Regazzoni's ear were immediately obeyed by the subjects, whose ears were stuffed with cotton, and whose eyes were bandaged. Nay, in some cases it was not even necessary for them to express to the magnetizer what they desired, for their own mental requests were complied with with perfect fidelity.

Experiments of a similar character were made by Regazzoni in England, at a distance of three hundred paces from the subject brought to

* "Magie au XIXme Siècle," p. 268. † Ibid.

him. The *jettatura*, or evil eye, is nothing but the direction of this invisible fluid, charged with malicious will and hatred, from one person to another, and sent out with the intention of harming him. It may equally be employed for a good or evil purpose. *In the former case it is magic; in the latter, sorcery.*

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I *will*, and my limbs obey. I *will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will;* for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *preëxistent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the "principle of life"—the *akasa?* Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit—*i.e.*, *will*—are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has *no poles.*"

Dr. Brierre de Boismont, in his volume on *Hallucinations*, reviews a wonderful variety of visions, apparitions, and ecstasies, generally termed hallucinations. "We cannot deny," he says, "that in certain diseases we see developed a great surexcitation of sensibility, which lends to the

senses a prodigious acuteness of perception. Thus, some individuals will perceive at considerable distances, others will announce the approach of persons who are really on their way, although those present can neither hear nor see them coming." *

A lucid patient, lying in his bed, announces the arrival of persons to see whom he must possess *transmural vision*, and this faculty is termed by Brierre de Boismont—*hallucination*. In our ignorance, we have hitherto innocently supposed that in order to be rightly termed a *hallucination*, a vision must be subjective. It must have an existence only in the delirious brain of the patient. But if the latter announces the visit of a person, miles away, and this person arrives at the very moment predicted by the *seer*, then his vision was no more subjective, but on the contrary perfectly *objective*, for he saw that person in the act of coming. And how could the patient see, through solid bodies and space, an object shut out from the reach of our mortal sight, if he had not exercised his *spiritual* eyes on that occasion? Coincidence?

Cabanis speaks of certain nervous disorders in which the patients easily distinguished with the naked eye infusoria and other microscopical beings which others could only perceive through powerful lenses. "I have met subjects," he says, "who saw in Cimmerian darkness as well as in a lighted room; . . . ." others "who followed persons, tracing them out like dogs, and recognizing by the smell objects belonging to such persons or even such as had been only touched by them, with a sagacity which was hitherto observed only in animals." †

Exactly; because reason, which, as Cabanis says, develops only at the expense and loss of natural instinct, is a Chinese wall slowly rising on the soil of sophistry, and which finally shuts out man's spiritual perceptions of which the instinct is one of the most important examples. Arrived at certain stages of physical prostration, when mind and the reasoning faculties seem paralyzed through weakness and bodily exhaustion, instinct—the spiritual *unity* of the five senses—sees, hears, feels, tastes, and smells, unimpaired by either time or space. What do we know of the exact limits of mental action? How can a physician take upon himself to distinguish the imaginary from the real senses in a man who may be living a spiritual life, in a body so exhausted of its usual vitality that it actually is unable to prevent the soul from *oozing* out from its prison?

The divine light through which, unimpeded by matter, the soul per-

* Brierre de Boismont: "Des Hallucinations, ou Histoire raisonnée des apparitions, des songes, des visions, de l'extase du Magnetisme," 1845, p. 301 (French edition). See also Fairfield: "Ten Years Among the Mediums."

† Cabanis, seventh memoir: "De l'Influence des Maladies sur la Formation des Idées," etc. A respected N. Y. legislator has this faculty.

ceives things past, present, and to come, as though their rays were focused in a mirror; the death-dealing bolt projected in an instant of fierce anger or at the climax of long-festering hate; the blessing wafted from a grateful or benevolent heart; and the curse hurled at an object—offender or victim—all have to pass through that universal agent, which under one impulse is the breath of God, and under another—the venom of the devil. It was *discovered* (?) by Baron Reichenbach and called OD, whether intentionally or otherwise we cannot say, but it is singular that a name should have been chosen which is mentioned in the most ancient books of the Kabala.

Our readers will certainly inquire what then is this invisible *all?* How is it that our scientific methods, however perfected, have never discovered any of the magical properties contained in it? To this we can answer, that it is no reason because modern scientists are ignorant of them that it should not possess all the properties with which the ancient philosophers endowed it. Science rejects many a thing to-day which she may find herself forced to accept to-morrow. A little less than a century ago the Academy denied Franklin's electricity, and, at the present day, we can hardly find a house without a conductor on its roof. Shooting at the barn-door, the Academy missed the barn itself. Modern scientists, by their wilful skepticism and learned ignorance, do this very frequently.

Emepht, the supreme, first principle, produced an egg; by brooding over which, and permeating the substance of it with its own vivifying essence, the germ contained within was developed; and *Phtha*, the active creative principle proceeded from it, and began his work. From the boundless expanse of cosmic matter, which had formed itself under his breath, or *will*, this cosmic matter—astral light, æther, fire-mist, principle of life—it matters not how we may call it, this creative principle, or, as our modern philosophy terms it, law of evolution, by setting in motion the potencies latent in it, formed suns and stars, and satellites; controlled their emplacement by the immutable law of harmony, and peopled them "with every form and quality of life." In the ancient Eastern mythologies, the cosmogonic myth states that there was but water (the father) and the prolific slime (the mother, *Ilus* or *Hylè*), from which crept forth the mundane snake-*matter*. It was the god *Phanes*, the revealed one, the Word, or *logos*. How willingly this myth was accepted, even by the Christians who compiled the New Testament, may be easily inferred from the following fact: Phanes, the revealed god, is represented in this snake-symbol as a *protogonos*, a being furnished with the heads of a *man*, a hawk or an eagle, a bull—*taurus*, and a lion, with wings on both sides. The heads relate to the zodiac, and typify the four seasons of the year, for the *mundane* serpent is the *mundane* year, while the ser-

pent itself is the symbol of Kneph, the hidden, or *unrevealed* deity—God the Father. Time is winged, therefore the serpent is represented with wings. If we remember that each of the four evangelists is represented as having near him one of the described animals—grouped together in Solomon's triangle in the pentacle of Ezekiel, and to be found in the four cherubs or sphinxes of the sacred arch—we will perhaps understand the secret meaning, as well as the reason why the early Christians adopted this symbol; and how it is that the present Roman Catholics and the Greeks of the Oriental Church still represent these animals in the pictures of their evangelists which sometimes accompany the four *Gospels.* We will also understand why Irenæus, Bishop of Lyons, had so insisted upon the necessity of the *fourth* gospel; giving as a reason that there could not be less than four of them, as there were *four* zones in the world, and four principal winds coming from the four cardinal points, etc.*

According to one of the Egyptian myths, the phantom-form of the isle of Chemmis (*Chemi*, ancient Egypt), which floats on the ethereal waves of the empyrean sphere, was called into being by Horus-Apollo, the sun-god, who caused it to evolve out of the mundane egg.

In the cosmogonical poem of *Vŏluspa* (the song of the prophetess), which contains the Scandinavian legends of the very dawn of ages, the phantom-germ of the universe is represented as lying in the *Ginnungagap*—or the cup of illusion, a boundless and void abyss. In this world's matrix, formerly a region of night and desolation, *Nebelheim* (the Mist-place) dropped a ray of cold light (æther), which overflowed this cup and froze in it. Then the Invisible blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters, called the streams of *Elivâgar*, distilled in vivifying drops which, falling down, created the earth and the giant *Ymir*, who only had "the semblance of man" (male principle). With him was created the cow, *Audhumla* † (female principle), from whose udder flowed *four* streams of milk,‡ which diffused themselves throughout space (the astral light in its purest emanation). The cow Audhumla produces a *superior* being, called *Bur*, handsome and powerful, by licking the stones that were covered with *mineral salt.*

Now, if we take into consideration that this mineral was universally

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* Irenæus: Book iii., chap. ii., sec. 8.

† The cow is the symbol of prolific generation and of intellectual nature. She was sacred to Isis in Egypt; to Christna, in India, and to an infinity of other gods and goddesses personifying the various productive powers of nature. The cow was held, in short, as the impersonation of the Great Mother of all beings, both of the mortals and of the gods, of physical and spiritual generation of things.

‡ In Genesis the river of Eden was parted, "and became into *four* heads" (Gen. ii. 5).

regarded by ancient philosophers as one of the chief formative principles in organic creation; by the alchemists as the universal menstruum, which, they said, was to be wrought from water; and by every one else, even as it is regarded now by science as well as in the popular ideas, to be an indispensable ingredient for man and beast; we may readily comprehend the hidden wisdom of this allegory of the creation of man. Paracelsus calls salt "the centre of water, wherein metals ought to die," etc., and Van Helmont terms the *Alkahest*, "*summum et felicissimum omnium salium*," the most successful of all salts.

In the *Gospel according to Matthew*, Jesus says: "Ye are the *salt of the earth*: but if the salt have lost his savor, wherewith shall it be salted?" and following the parable he adds: "Ye are *the light* of the world" (v. 14). This is more than an allegory; these words point to a direct and unequivocal meaning in relation to the spiritual and physical organisms of man in his dual nature, and show, moreover, a knowledge of the "secret doctrine," the direct traces of which we find equally in the oldest ancient and current popular traditions, in both the Old and New Testaments, and in the writings of the ancient and mediæval mystics and philosophers.

But to return to our *Edda*-legend. Ymir, the giant, falls asleep, and sweats profusely. This perspiration causes the pit of his left arm to generate out of that place a man and a woman, while his foot produces a son for them. Thus, while the mythic "cow" gives being to a race of superior spiritual men, the giant Ymir begets a race of evil and depraved men, the Hrimthursen, or frost-giants. Comparing notes with the Hindu *Vedas*, we find it then, with slight modifications, the same cosmogonic legend in substance and details. Brahma, as soon as Bhagaveda, the Supreme God, endows him with creative powers, produces animated beings, wholly spiritual at first. The Dejotas, inhabitants of the Surg's (the celestial) region, are unfit to live on earth, therefore Brahma creates the Daints (giants, who become the dwellers of the Patals, the lower regions of space), who are also unfit to inhabit Mirtlok (the earth). To palliate the evil, the creative power evolves *from his mouth* the first Brahman, who thus becomes the progenitor of our race; from his right arm Brahma creates Raettris, the warrior, and from his left Shaterany, the wife of Raettris. Then their son Bais springs from the right foot of the creator, and his wife Basany from the left. While in the Scandinavian legend Bur (the son of the cow Audhumla), a *superior* being, marries Besla, a daughter of the depraved race of giants, in the Hindu tradition the first Brahman marries Daintary, also a daughter of the race of the giants; and in *Genesis* we see the sons of God taking for wives the daughters of men, and likewise producing mighty men of old; the

whole establishing an unquestionable identity of origin between the Christian inspired Book, and the heathen "fables" of Scandinavia and Hindustan. The traditions of nearly every other nation, if examined, will yield a like result.

What modern cosmogonist could compress within so simple a symbol as the Egyptian serpent in a circle such a world of meaning? Here we have, in this creature, the whole philosophy of the universe: matter vivified by spirit, and the two conjointly evolving out of chaos (Force) everything that was to be. To signify that the elements are fast bound in this cosmic matter, which the serpent symbolizes, the Egyptians tied its tail *into a knot.*

There is one more important emblem connected with the sloughing of the serpent's skin, which, so far as we are aware, has never been heretofore noticed by our symbolists. As the reptile upon casting his coat becomes freed from a casing of gross matter, which cramped a body grown too large for it, and resumes its existence with renewed activity, so *man, by casting off the gross material body, enters upon the next stage of his existence with enlarged powers and quickened vitality.* Inversely, the Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian Bur, the Hindu Dejotas, and the Mosaic "sons of God,"—in short, of a far higher nature than the man of the present Adamic race, became *despiritualized* or tainted with matter, and then, for the first time, was given the *fleshly body*, which is typified in *Genesis* in that profoundly-significant verse: "Unto Adam also and to his wife did the Lord God *make coats of skin*, and clothed them." * Unless the commentators would make of the First Cause a *celestial tailor*, what else can the apparently absurd words mean, but that the spiritual man had reached, through the progress of involution, to that point where matter, predominating over and conquering spirit, had transformed him into the physical man, or the second Adam, of the second chapter of *Genesis?*

This kabalistical doctrine is much more elaborated in the *Book of Jasher.*† In chapter vii., these garments of skin are taken by Noah into the ark, he having obtained them by inheritance from Methuselah and Enoch, who had them from Adam and his wife. Ham steals them from

* Genesis iii. 21.

† This is claimed to be one of the missing books of the sacred Canon of the Jews, and is referred to in Joshua and II. Samuel. It was discovered by Sidras, an officer of Titus, during the sack of Jerusalem, and published in Venice in the seventeenth century, as alleged in its preface by the Consistory of Rabbins, but the American edition, as well as the English, is reputed by the modern Rabbis, to be a forgery of the twelfth century.

his father Noah; gives them "in secret" to Cush, who conceals them from his sons and brothers, and passes them to Nimrod.

While some Kabalists, and even archæologists say that "Adam, Enoch, and Noah might, in outward appearance, be different men, but they were really the selfsame divine person."* Others explain that between Adam and Noah there intervened several cycles. That is to say, that every one of the antediluvian patriarchs stood as the representative of a race which had its place in a succession of cycles; and each of which races was less spiritual than its predecessor. Thus Noah, though a good man, could not have borne comparison with his ancestor, Enoch, who "walked with God and did not die." Hence the allegorical interpretation which makes Noah have this coat of skin by inheritance from the second Adam and Enoch, but not wear it himself, for if otherwise, Ham could not have stolen it. But Noah and his children bridged the flood; and while the former belonged to the old and still spiritual antediluvian generation, insomuch as he was selected from all mankind for his purity, his children were *post*-diluvian. The coat of skin worn by Cush "in secret,"—*i. e.*, when his spiritual nature began to be tainted by the material—is placed on Nimrod, the most powerful and strongest of physical men on this side of the flood—the last remnant of the antediluvian giants.†

In the Scandinavian legend, Ymir, the giant, is slain by the sons of Bur, and the streams of blood flowing from his wounds were so copious that the flood drowned the whole race of ice and frost giants, and Bergelmir alone of that race was saved, with his wife, by taking refuge in a bark; which fact permitted him to transmit a new branch of giants from the old stock. But all the sons of Bur remained untouched by the flood.‡

When the symbolism of this diluvian legend is unravelled, one perceives at once the real meaning of the allegory. The giant Ymir typifies the primitive rude organic *matter*, the blind cosmical forces, in their chaotic state, before they received the intelligent impulse of the Divine Spirit which set them into a regular motion dependent on immovable laws. The progeny of Bur are the "sons of God," or the minor gods mentioned by Plato in the *Timæus*, and who were intrusted, as he expresses it, with the creation of men; for we see them taking the mangled remains of Ymir to the Ginnunga-gap, the chaotic abyss, and employing them for the creation of our world. His blood goes to form oceans and rivers; his bones, the mountains; his teeth, the rocks and cliffs;

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* See Godfrey Higgins: "Anacalypsis," quoting Faber.

† See Cory's "Ancient Fragments." BEROSUS.

‡ We refer the reader for further particulars to the "Prose Edda" in Mallett's "Northern Antiquities."

his hair, the trees, etc.; while his skull forms the heavenly vault, supported by four pillars representing the four cardinal points. From the eye-brows of Ymir was created the future abode of man—Midgard. This abode (the earth), says the *Edda*, in order to be correctly described in all its minute particulars, must be conceived as *round as a ring*, or as a disk, floating in the midst of the Celestial Ocean (Ether). It is encircled by Yörmungand, the gigantic Midgard or Earth Serpent, holding its tail in its mouth. This is the mundane snake, matter and spirit, combined product and emanation of Ymir, the gross rudimental matter, and of the spirit of the "sons of God," who fashioned and created all forms. This emanation is the astral light of the Kabalists, and the as yet problematical, and hardly known, æther, or the "hypothetical agent of great elasticity" of our physicists.

How sure the ancients were of this doctrine of man's trinitarian nature may be inferred from the same Scandinavian legend of the creation of mankind. According to the *Völuspa*, Odin, Hönir, and Lodur, who are the progenitors of our race, found in one of their walks on the ocean-beach, two sticks floating on the waves, "powerless and without destiny." Odin breathed in them the breath of life; Hönir endowed them with soul and motion; and Lodur with beauty, speech, sight, and hearing. The man they called *Askr*—the ash,* and the woman *Embla*—the alder. These first men are placed in Midgard (mid-garden, or Eden) and thus inherit, from their creators, matter or inorganic life; mind, or soul; and pure spirit; the first corresponding to that part of their organism which sprung from the remains of Ymir, the giant-matter, the second from the *Æsir*, or gods, the descendants of Bur, and the third from the *Vanr*, or the representative of pure spirit.

Another version of the *Edda* makes our visible universe spring from beneath the luxuriant branches of the mundane tree—the Yggdrasill, the tree with the *three* roots. Under the first root runs the fountain of life, Urdar; under the second is the famous well of Mimer, in which lie deeply buried Wit and Wisdom. Odin, the Alfadir, asks for a draught of this water; he gets it, but finds himself obliged to pledge one of his eyes for it; the eye being in this case the symbol of the Deity revealing itself in the wisdom of its own creation; for Odin leaves it at the bottom of the deep well. The care of the mundane tree is intrusted to three maidens (the Norns or Parcæ), Urdhr, Verdandi, and Skuld—or the Present the Past, and the Future. Every morning, while fixing the term

* It is worthy of attention that in the Mexican "Popol-Vuh" the human race is created out of a reed, and in Hesiod out of the ash-tree, as in the Scandinavian narrative.

of human life, they draw water from the Urdar-fountain, and sprinkle with it the roots of the mundane tree, that it may live. The exhalations of the ash, Yggdrasill, condense, and falling down upon our earth call into existence and change of form every portion of the inanimate matter. This tree is the symbol of the *universal* Life, organic as well as inorganic; its emanations represent the spirit which vivifies every form of creation; and of its three roots, one extends to heaven, the second to the dwelling of the magicians—giants, inhabitants of the *lofty mountains*—and at the third, under which is the spring Hvergelmir, gnaws the monster Nidhögg, who constantly leads mankind into evil. The Thibetans have also their mundane tree, and the legend is of an untold antiquity. With them it is called *Zampun*. The first of its three roots also extends to heaven, to the top of the highest mountains; the second passes down to the lower region; the third remains midway, and reaches the east. The mundane tree of the Hindus is the *Aswatha*. * Its branches are the components of the visible world; and its leaves the *Mantras* of the Vedas, symbols of the universe in its intellectual or moral character.

Who can study carefully the ancient religious and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe. Christians call this adoration of nature in her most concealed verities—Pantheism. But if the latter, which worships and reveals to us God in space in His only possible objective form—that of visible nature—perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, color, and odor? The word *evolution* speaks for itself. The germ of the present human race must have preëxisted in the parent of this race, as the seed, in which lies hid-

* See Kanne's "Pantheum der Ältesten Philosophie."

den the flower of next summer, was developed in the capsule of its parent-flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "giants" of the *Vedas*, the *Vôluspa*, and the Book of *Genesis?* While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the mollusks and ending with monkey-man, has modified from its own primordial and distinctive form. Supposing that we concede that "animals have descended from at most only four or five progenitors;" * and that even *à la rigueur* "all the organic beings which have ever lived on *this earth* have descended from some one primordial form;" † still no one but a stone-blind materialist, one utterly devoid of intuitiveness, can seriously expect to see "in the distant future . . . psychology based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation." ‡

Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical* origin of the race. But, we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm."§

Having said so much, we will now proceed to show the evolution-hypothesis of the old Brahmans, as embodied by them in the allegory of the mundane tree. The Hindus represent their mythical tree, which they call *Aswatha*, in a way which differs from that of the Scandinavians. It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, *i.e.*, the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their *genesis* in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. The creative energy having originated in the primordial point, the religious symbols of every people are so many illustrations of this metaphysical hypothesis expounded by Pythagoras, Plato, and other

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* "Origin of Species," p. 484.

† Ibid. Which latter word we cannot accept unless that "primordial form" is conceded to be the primal concrete form that spirit assumed as the *revealed* Deity.

‡ Ibid., p. 488. § Lecture by T. H. Huxley, F. R. S.: "Darwin and Haeckel."

philosophers. "These Chaldeans," says Philo,* "were of opinion that the Kosmos, among the things that exist, is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all the things."

The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Haeckel's *Anthropogeny*, which traces the pedigree of man "from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited," according to Professor Huxley's exposition. We may believe man evolved "by gradual modification of a mammal of ape-like organization" still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia.† We may add, as a fact of interest, that this ancient theory of evolution is not only embalmed in allegory and legend, but also depicted upon the walls of certain temples in India, and, in a fragmentary form, has been found in those of Egypt and on the slabs of Nimroud and Nineveh. excavated by Layard.

But what lies back of the Darwinian line of descent? So far as he is concerned nothing but "unverifiable hypotheses." For, as he puts it, he views all beings "as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited."‡ He does not attempt to show us who these "few beings" were. But it answers our purpose quite as well, for in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. With all the changes that our globe has passed through as regards temperature, climate, soil, and—if we may be pardoned, in view of recent developments—its electro-magnetic condition, he would be bold indeed who dare say that anything

* "Migration of Abraham," § 32. † Cory: "Ancient Fragments."
‡ "Origin of Species," pp. 448, 489, first edition.

in present science contradicts the ancient hypothesis of ante-Silurian man. The flint-axes first found by Boucher de Perthes, in the valley of the Sômme, prove that men must have existed at a period so remote as to be beyond calculation. If we believe Büchner, man must have lived even during and before the glacial epoch, a subdivision of the quaternary or diluvial period probably extending very far back in it. But who can tell what the next discovery has in store for us?

Now, if we have indisputable proof that man has existed so long as this, there must have been wonderful modifications of his physical system, corresponding with the changes of climate and atmosphere. Does not this seem to show by analogy that, tracing backward, there may have been other modifications, which fitted the most remote progenitors of the "frost-giants" to live even contemporaneously with the Devonian fishes or the Silurian mollusks? True, they left no flint-hatchets behind them, nor any bones or cave-deposits; but, if the ancients are correct, the races at that time were composed not only of giants, or "mighty men of renown," but also of "sons of God." If those who believe in the evolution of *spirit* as firmly as the materialists believe in that of *matter* are charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by *their* own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis."* The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archæologists; while their antagonists have nothing of a similar nature, *unless they help themselves to a portion of the ancient picture-writings, and suppress the rest.*

It is more than fortunate that, while the works of some men of science —who have justly won their great reputations—will flatly contradict our hypotheses, the researches and labors of others not less eminent seem to fully confirm our views. In the recent work of Mr. Alfred R. Wallace, *The Geographical Distribution of Animals*, we find the author seriously favoring the idea of "some slow process of development" of the present species from others which have preceded them, his idea extending back over an innumerable series of cycles. And if animals, why not animal man, preceded still farther back by a thoroughly "spiritual" one—a "son of God?"

And now, we may once more return to the symbolology of the olden times, and their physico-religious myths. Before we close this work, we hope to demonstrate more or less successfully how closely the conceptions of the latter were allied with many of the achievements of modern science

* Huxley: "Darwin and Haeckel."

in physics and natural philosophy. Under the emblematical devices and peculiar phraseology of the priesthood of old lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line, certain fixed geometrical figures which are the hidden keys to such records, before he ventures on an interpretation.

But there are myths which speak for themselves. In this class we may include the double-sexed first creators, of every cosmogony. The Greek Zeus-Zēn (æther), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona—the former god representing also ether—the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again; Mithras,* the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive elements of cosmical generation). Mithras is the son of Bordj, the Persian mundane mountain,† from which he flashes out as a radiant ray of light. Brahma, the fire-god, and his prolific consort; and the Hindu *Unghi*, the refulgent deity, from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honor the Sagniku Brahmans preserve to this day a *perpetual* fire; Siva, personated by the mundane mountain of the Hindus—the *Meru* (Himalaya). This terrific fire-god, who is said in the legend to have descended from heaven, like the Jewish Jehovah, *in a pillar of fire*, and a dozen of other archaic, double-sexed deities, all loudly proclaim their hidden meaning. And what can these dual myths mean but the physico-chemical principle of primordial creation? The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation*, at its starting-point of evolution, allegorized as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose spirit is ether, the ASTRAL LIGHT!

Thus all the world-mountains and mundane eggs, the mundane trees, and the mundane snakes and pillars, may be shown to embody scientifi-

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* Mithras was regarded among the Persians as the *Theos ek petros*—god of the rock.

† Bordj is called a fire-mountain—a volcano; therefore it contains fire, rock, earth, and water—the male and active, and the female or passive elements. The myth is suggestive.

cally demonstrated truths of natural philosophy. All of these mountains contain, with very trifling variations, the allegorically-expressed description of primal cosmogony; the mundane trees, that of subsequent evolution of spirit and matter; the mundane snakes and pillars, symbolical memorials of the various attributes of this double evolution in its endless correlation of cosmic forces. Within the mysterious recesses of the mountain—the matrix of the universe—the gods (powers) prepare the atomic germs of organic life, and at the same time the life-drink, which, when tasted, awakens in man-matter the man-*spirit*. The soma, the sacrificial drink of the Hindus, is that sacred beverage. For, at the creation of the *prima materia*, while the grossest portions of it were used for the physical embryo-world, the more divine essence of it pervaded the universe, invisibly permeating and enclosing within its ethereal waves the newly-born infant, developing and stimulating it to activity as it slowly evolved out of the eternal chaos.

From the poetry of abstract conception, these mundane myths gradually passed into the concrete images of cosmic symbols, as archæology now finds them. The snake, which plays such a prominent part in the imagery of the ancients, was degraded by the absurd interpretation of the serpent of the Book of *Genesis* into a synonym of Satan, the Prince of Darkness, whereas it is the most ingenious of all the myths in its various symbolisms. For one, as *agathodaimon*, it is the emblem of the healing art and of the immortality of man. It encircles the images of most of the sanitary or hygienic gods. *The cup of health*, in the Egyptian Mysteries, was entwined by serpents. As evil can only arise from an extreme in good, the serpent, under some other aspects, became typical of matter; which, the more it recedes from its primal spiritual source, the more it becomes subject of evil. In the oldest Egyptian imagery, as in the cosmogonic allegories of Kneph, the mundane snake, when typifying matter, is usually represented as contained within a circle; he lies straight across its equator, thus indicating that the universe of astral light, out of which the physical world evolved, while bounding the latter, is itself bound by Emepht, or the Supreme First Cause. *Phtha* producing *Ra*, and the myriad forms to which he gives life, are shown as creeping out of the mundane egg, because it is the most familiar form of that in which is deposited and developed the germ of every living being. When the serpent represents eternity and immortality, it encircles the world, biting its tail, and thus offering no solution of continuity. It then becomes the astral light. The disciples of the school of Pherecydes taught that ether (Zeus or Zēn) is the highest empyrean heaven, which encloses the supernal world, and its light (the astral) is the concentrated primordial element.

Such is the origin of the serpent, metamorphosed in Christian ages

into Satan. It is the *Od*, the *Ob*, and the *Aour* of Moses and the Kabalists. When in its passive state, when it acts on those who are unwittingly drawn within its current, the astral light is the *Ob*, or Python. Moses was determined to exterminate all those who, sensitive to its influence, allowed themselves to fall under the easy control of the vicious beings which move in the astral waves like fish in the water; beings who surround us, and whom Bulwer-Lytton calls in *Zanoni* "the dwellers of the threshold." It becomes the *Od*, as soon as it is vivified by the *conscious efflux* of an immortal soul; for then the astral currents are acting under the guidance of either an adept, a pure spirit, or an able mesmerizer, who is pure himself and knows how to direct the blind forces. In such cases even a high Planetary Spirit, one of the class of beings that have never been embodied (though there are many among these hierarchies who have lived on our earth), descends occasionally to our sphere, and purifying the surrounding atmosphere enables the *subject* to see, and opens in him the springs of true divine prophecy. As to the term *Aoûr*, the word is used to designate certain occult properties of the universal agent. It pertains more directly to the domain of the alchemist, and is of no interest to the general public.

The author of the *Homoiomerian* system of philosophy, Anaxagoras of Clazomenè, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindus who had personified their Akas'a (sky or ether) and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, *pater omnipotens æther;* * *Magnus*, the great god, Ether.

These beings above alluded to are the elemental spirits of the Kabalists,† whom the Christian clergy denounce as "devils," the enemies of mankind.

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* Virgil: "Georgica," book ii.

† Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neo-platonist. "These spirits," he says, "are deceitful, *not by their nature*, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for *gods* and *for the souls of the defunct*" ("Civit. Dei," book x., ch. 2). So far Porphyry agrees with him; "but they do not claim to be

"Already Tertullian," gravely remarks Des Mousseaux, in his chapter on the devils, "has *formally* discovered the secret of their cunning."

A priceless discovery, that. And now that we have learned so much of the mental labors of the holy fathers and their achievements in astral anthropology, need we be surprised at all, if, in the zeal of their spiritual explorations, they have so far neglected their own planet as at times to deny not only its right to motion but even its sphericity?

And this is what we find in Langhorne, the translator of *Plutarch:* "Dionysius of Halicarnassus [L. ii.] is of opinion that Numa built the temple of Vesta in a *round* form, to represent the figure of the earth, for by Vesta they meant the earth." Moreover, Philolaüs, in common with all other Pythagoreans, held that the element of fire was placed in the centre of the universe; and Plutarch, speaking on the subject, remarks of the Pythagoreans that "the earth they suppose not to be without motion, *nor* situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable, nor principal parts of the great machine." Plato, too, is reported to have been of the same opinion. It appears, therefore, that the Pythagoreans anticipated Galileo's *discovery.*

The existence of such an invisible universe being once admitted—as seems likely to be the fact if the speculations of the authors of the *Unseen Universe* are ever accepted by their colleagues—many of the phenomena, hitherto mysterious and inexplicable, become plain. It acts on the organism of the magnetized mediums, it penetrates and saturates them through and through, either directed by the powerful will of a mesmerizer, or by unseen beings who achieve the same result. Once that the silent operation is performed, the astral or sidereal phantom of the mesmerized subject quits its paralyzed, earthly casket, and, after having roamed in the boundless space, alights at the threshold of the mysterious "bourne." For it, the gates of the portal which marks the entrance to the "silent land," are now but partially ajar; they will fly wide open before the soul of the entranced somnambulist only on that day when, united with its higher immortal essence, it will have quitted forever its mortal frame. Until then, the seer or seeress can look but through a chink; it depends on the acuteness of the clairvoyant's spiritual sight to see more or less through it.

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demons [read devils], for they are such in reality!" adds the bishop of Hippo. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself? or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats;" and, if we may believe him, one of these Satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!

The trinity in unity is an idea which all the ancient nations held in common. The three Dejotas—the Hindu Trimurti; the *Three Heads* of the Jewish Kabala.* "Three heads are hewn in one another and over one another." The trinity of the Egyptians and that of the mythological Greeks were alike representations of the first triple emanation containing two male and one female principles. It is the union of the male *Logos*, or wisdom, the revealed Deity, with the female *Aura* or *Anima Mundi*—"the holy *Pneuma*," which is the *Sephira* of the Kabalists and the *Sophia* of the refined Gnostics—that produced all things visible and invisible. While the true metaphysical interpretation of this universal dogma remained within the sanctuaries, the Greeks, with their poetical instincts, impersonated it in many charming myths. In the *Dionysiacs* of Nonnus, the god Bacchus, among other allegories, is represented as in love with the soft, genial breeze (the Holy Pneuma), under the name of *Aura Placida*.† And now we will leave Godfrey Higgins to speak: "When the *ignorant* Fathers were constructing their calendar, they made out of this gentle zephyr two Roman Catholic saints!!" SS. Aura and Placida;—nay, they even went so far as to transfer the jolly god into St. Bacchus, and actually *show his coffin and relics at Rome*. The festival of the two "blessed saints," Aura and Placida, occurs on the 5th of October, close to the festival of St. Bacchus.‡

How far more poetical, and how much greater the religious spirit to be found in the "heathen" Norse legends of creation! In the boundless abyss of the mundane pit, the Ginnunga-gap, where rage in blind fury and conflict cosmic matter and the primordial forces, suddenly blows the thaw-wind. It is the "unrevealed God," who sends his beneficent breath from Muspellheim, the sphere of empyreal fire, within whose glowing rays dwells this great Being, far beyond the limits of the world of matter; and the *animus* of the Unseen, the Spirit brooding over the dark, abysmal waters, calls order out of chaos, and once having given the impulse to all creation the FIRST CAUSE retires, and remains for evermore in *statu abscondito*! §

There is both religion and science in these Scandinavian songs of heathendom. As an example of the latter, take the conception of Thor, the son of Odin. Whenever this Hercules of the North would grasp the handle of his terrible weapon, the thunderbolt or electric hammer, he is obliged to put on his *iron* gantlets. He also wears a magical belt

* "Tria capita exsculpta sunt, una intra alterum, et alterum supra alterum"—(Sohar; "Idra Suta," sectio vii.)

† Gentle gale (lit.) ‡ Higgins: "Anacalypsis;" also "Dupruis."

§ Mallett: "Northern Antiquities," pp. 401–406, and "The Songs of a Völuspa" Edda.

known as the "*girdle of strength*," which, whenever girded about his person, greatly augments his celestial power. He rides upon a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole, and the spark-scattering wheels continually roll over rumbling thunder-clouds. He hurls his hammer with resistless force against the rebellious frost-giants, whom he dissolves and annihilates. When he repairs to the Urdar fountain, where the gods meet in conclave to decide the destinies of humanity, he alone goes on foot, the rest of the deities being mounted. He walks, for fear that in crossing Bifrost (the rainbow), the many-hued Æsir-bridge, he might set it on fire with his thunder-car, at the same time causing the Urdar waters to boil.

Rendered into plain English, how can this myth be interpreted but as showing that the Norse legend-makers were thoroughly acquainted with electricity? Thor, the euhemerization of electricity, handles his peculiar element only when protected by gloves of *iron*, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he rushes with his car through the clouds, he is electricity in its *active* condition, as the sparks scattering from his wheels and the rumbling thunder of the clouds testify. The pointed iron pole of the chariot is suggestive of the lightning-rod; the two rams which serve as his coursers are the familiar ancient symbols of the male or generative power; their silver bridles typify the female principle, for silver is the metal of Luna, Astartè, Diana. Therefore in the ram and his bridle we see combined the active and passive principles of nature in opposition, one rushing forward, and the other restraining, while both are in subordination to the world-permeating, electrical principle, which gives them their impulse. With the electricity supplying the impulse, and the male and female principles combining and recombining in endless correlation, the result is—evolution of visible nature, the crown-glory of which is the planetary system, which in the mythic Thor is allegorized by the circlet of glittering orbs which bedeck his brow. When in his active condition, his awful thunderbolts destroy everything, even the lesser other Titanic forces. But he goes afoot over the rainbow bridge, Bifrost, because to mingle with other less powerful gods than himself, he is obliged to be in a *latent* state, which he could not be in his car; otherwise he would set on fire and annihilate all. The meaning of the Urdar-fountain, that Thor is afraid to make boil, and the cause of his reluctance, will only be comprehended by our physicists when the reciprocal electro-magnetic relations of the innumerable members of the planetary system, now just suspected, shall be thoroughly determined. Glimpses of the truth are given in the

recent scientific essays of Professors Mayer and Sterry Hunt. The ancient philosophers believed that not only volcanos, but boiling springs were caused by concentrations of underground electric currents, and that this same cause produced mineral deposits of various natures, which form curative springs. If it be objected that this fact is not distinctly stated by the ancient authors, who, in the opinion of our century were hardly acquainted with electricity, we may simply answer that not all the works embodying ancient wisdom are now extant among our scientists. The clear and cool waters of Urdar were required for the daily irrigation of the mystical mundane tree ; and if they had been disturbed by Thor, or active electricity, they would have been converted into mineral springs unsuited for the purpose. Such examples as the above will support the ancient claim of the philosophers that *there is a logos in every mythos*, or a ground-work of truth in every fiction.

CHAPTER VI.

"Hermes, who is of my ordinances ever the bearer . . .
Then taking his staff, with which he the eyelids of mortals
Closes at will, and the sleeper, at will, reawakens."—*Odyssey*, Book V.

"I saw the Samothracian rings
Leap, and steel-filings boil in a brass dish
So soon as underneath it there was placed
The magnet-stone; and with wild terror seemed
The iron to flee from it in stern hate. . . ."—*Lucretius*, Book VI.

"But that which especially distinguishes the Brotherhood is their marvellous knowledge of the resources of the medical art. They work not by charms but by simples."
(*MS. Account of the Origin and Attributes of the True Rosicrucians.*)

ONE of the truest things ever said by a man of science is the remark made by Professor Cooke in his *New Chemistry*. "The history of Science shows that the age must be prepared before scientific truths can take root and grow. The barren premonitions of science have been barren because these seeds of truth fell upon unfruitful soil; and, as soon as the fulness of the time has come, the seed has taken root and the fruit has ripened. . . . every student is surprised to find how very little is the share of new truth which even the greatest genius has added to the previous stock."

The revolution through which chemistry has recently passed, is well calculated to concentrate the attention of chemists upon this fact; and it would not be strange, if, in less time than it has required to effect it, the claims of the alchemists would be examined with impartiality, and studied from a rational point of view. To bridge over the narrow gulf which now separates the *new* chemistry from *old* alchemy, is little, if any harder than what they have done in going from dualism to the law of Avogadro.

As Ampère served to introduce Avogadro to our contemporary chemists, so Reichenbach will perhaps one day be found to have paved the way with his OD for the just appreciation of Paracelsus. It was more than fifty years before molecules were accepted as units of chemical calculations; it may require less than half that time to cause the superlative merits of the Swiss mystic to be acknowledged. The warning paragraph about healing mediums,* which will be found elsewhere, might have

* From a London Spiritualist Journal.

been written by one who had read his works. "You must understand," he says, "that the magnet is that spirit of life in man which the infected seeks, as both unite themselves with chaos from without. And thus the healthy are infected by the unhealthy through magnetic attraction."

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clew to base their speculations upon; the specifics and remedies for every ailment of the human body—all are described and accounted for in his voluminous works. Electro-magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time.* Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. The secret of his successful and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? No otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary's lamp directed me on my way."

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health, and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pigmies to the fire-philosopher and alchemist. No wonder that he was accused of charlatanry and even drunkenness. Of the latter charge, Hemmann boldly and fearlessly exonerates him, and proves that the foul accusation proceeded from "Oporinus, who lived with him some time in order to learn his secrets, but his object was defeated; hence, the evil reports of his disciples and apothecaries." He was the founder of the School of Animal Magnetism and the discoverer of the occult properties of the magnet. He was branded by his age as a sorcerer, because the cures he made were marvellous. Three centuries later, Baron Du Potet was also accused of sorcery and demonolatry by the Church of Rome, and of charlatanry by the

* Hemmann: "Medico-Surgical Essays," Berl., 1778.

academicians of Europe. As the fire-philosophers say, it is not the chemist who will condescend to look upon the "living fire" otherwise than his colleagues do. "Thou hast forgotten what thy fathers taught thee about it—or rather, thou hast never known . . . it is *too loud* for thee!" *

A work upon magico-spiritual philosophy and occult science would be incomplete without a particular notice of the history of animal magnetism, as it stands since Paracelsus staggered with it the schoolmen of the latter half of the sixteenth century.

We will observe briefly its appearance in Paris when imported from Germany by Anton Mesmer. Let us peruse with care and caution the old papers now mouldering in the Academy of Sciences of that capital, for there we will find that, after having rejected in its turn every discovery that was ever made since Galileo, the *Immortals* capped the climax by turning their backs upon magnetism and mesmerism. They voluntarily shut the doors before themselves, the doors which led to those greatest mysteries of nature, which lie hid in the dark regions of the psychical as well as the physical world. The great universal solvent, the Alkahest, was within their reach—they passed it by; and now, after nearly a hundred years have elapsed, we read the following confession:

"Still it is true that, beyond the limits of direct observation, our science (chemistry) is not infallible, and our theories and systems, although they *may* all contain a kernel of truth, undergo frequent changes, and are often revolutionized." †

To assert so dogmatically that mesmerism and animal magnetism are but hallucinations, implies that it can be proved. But where are these proofs, which alone ought to have authority in science? Thousands of times the chance was given to the academicians to assure themselves of its truth; but, they have invariably declined. Vainly do mesmerists and healers invoke the testimony of the deaf, the lame, the diseased, the dying, who were cured or restored to life by simple manipulations and the apostolic "laying on of hands." "Coincidence" is the usual reply, when the fact is too evident to be absolutely denied; "will-o'-the-wisp," "exaggeration," "quackery," are favorite expressions, with our but too numerous Thomases. Newton, the well-known American healer, has performed more instantaneous cures than many a famous physician of New York City has had patients in all his life; Jacob, the Zouave, has had a like success in France. Must we then consider the accumulated testimony of the last forty years upon this subject to be all illusion, confederacy with clever charlatans, and lunacy? Even to breathe

* Robert Fludd: "Treatise III." † Prof. J. P. Cooke: "New Chemistry."

such a stupendous fallacy would be equivalent to a self-accusation of lunacy.

Notwithstanding the recent sentence of Leymarie, the scoffs of the skeptics and of a vast majority of physicians and scientists, the unpopularity of the subject, and, above all, the indefatigable persecutions of the Roman Catholic clergy, fighting in mesmerism woman's traditional enemy, so evident and unconquerable is the truth of its phenomena that even the French magistrature was forced tacitly, though very reluctantly, to admit the same. The famous *clairvoyante*, Madame Roger, was charged with obtaining money under false pretenses, in company with her mesmerist, Dr. Fortin. On May 18th, 1876, she was arraigned before the *Tribunal Correctionnel* of the Seine. Her witness was Baron Du Potet, the grand master of mesmerism in France for the last fifty years; her advocate, the no less famous Jules Favre. Truth for once triumphed—the accusation was abandoned. Was it the extraordinary eloquence of the orator, or bare facts incontrovertible and unimpeachable that won the day? But Leymarie, the editor of the *Revue Spirite*, had also facts in his favor; and, moreover, the evidence of over a hundred respectable witnesses, among whom were the first names of Europe. To this there is but one answer—the magistrates dared not question the facts of mesmerism. Spirit-photography, spirit-rapping, writing, moving, talking, and even spirit-materializations can be simulated; there is hardly a physical phenomenon now in Europe and America but could be imitated—with apparatus—by a clever juggler. The wonders of mesmerism and subjective phenomena alone defy tricksters, skepticism, stern science, and dishonest mediums; *the cataleptic state it is impossible to feign.* Spiritualists who are anxious to have their truths proclaimed and forced on science, cultivate the mesmeric phenomena. Place on the stage of Egyptian Hall a somnambulist plunged in a deep mesmeric sleep. Let her mesmerist send her freed spirit to all the places the public may suggest; test her clairvoyance and clair-audience; stick pins into any part of her body which the mesmerist may have made his passes over; thrust needles through the skin below her eyelids; burn her flesh and lacerate it with a sharp instrument. "Do not fear!" exclaim Regazzoni and Du Potet, Teste and Pierrard, Puysegur and Dolgorouky—"a mesmerized or entranced subject *is never hurt!*" And when all this is performed, invite any popular wizard of the day who thirsts for puffery, and is, or pretends to be, clever at mimicking every spiritual phenomenon, to submit *his* body to the same tests! *

* In the "Bulletin de l'Academie de Medecine," Paris, 1837, vol. i., p. 343 et seq., may be found the report of Dr. Oudet, who, to ascertain the state of insensibility

The speech of Jules Favre is reported to have lasted an hour and a half, and to have held the judges and the public spellbound by its eloquence. We who have heard Jules Favre believe it most readily; only the statement embodied in the last sentence of his argument was unfortunately premature and erroneous at the same time. "We are in the presence of a phenomenon which *science admits* without attempting to explain. *The public may smile at* it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what *science has acknowledged!*"

Were this sweeping declaration based upon fact and had mesmerism been impartially investigated by many instead of a few true men of science, more desirous of questioning nature than mere expediency, the public would *never* smile. The public is a docile and pious child, and readily goes whither the nurse leads it. It chooses its idols and fetishes, and worships them in proportion to the noise they make; and then turns round with a timid look of adulation to see whether the nurse, old Mrs. Public Opinion, is satisfied.

Lactantius, the old Christian father, is said to have remarked that no skeptic in his days would have dared to maintain before a magician that the soul did not survive the body, but died together with it; "for he would refute them on the spot by calling up the souls of the dead, rendering them visible to human eyes, and making them foretell future events."* So with the magistrates and bench in Madame Roger's case. Baron Du Potet was there, and they were *afraid* to see him mesmerize the somnambulist, and so force them not only to believe in the phenomenon, but to acknowledge it—which was far worse.

And now to the doctrine of Paracelsus. His incomprehensible, though lively style must be read like the biblio-rolls of Ezekiel, "*within and without.*" The peril of propounding heterodox theories was great in those days; the Church was powerful, and sorcerers were burnt by the dozens. For this reason, we find Paracelsus, Agrippa, and Eugenius Philalethes as notable for their pious declarations as they were famous for their achievements in alchemy and magic. The full views of Paracelsus on the occult properties of the magnet are explained partially in his famous book, *Archidaxarum*, in which he describes the wonderful tinct-

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of a lady in a magnetic sleep, pricked her with pins, introducing a long pin in the flesh up to its head, and held one of her fingers for some seconds in the flame of a candle. A cancer was extracted from the right breast of a Madame Plaintain. The operation lasted twelve minutes; during the whole time the patient talked very quietly with her mesmerizer, and never felt the slightest sensation ("Bul. de l'Acad. de Med.," Tom. ii., p. 370).

* Prophecy, Ancient and Modern, by A. Wilder: "Phrenological Journal."

ure, a medicine extracted from the magnet and called *Magisterium Magnetis*, and partially in the *De Ente Dei*, and *De Ente Astrorum*, Lib. I. But the explanations are all given in a diction unintelligible to the profane. "Every peasant sees," said he, "that a magnet will attract iron, but a wise man must inquire for himself. . . . I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another *and concealed* power."

He demonstrates further that in man lies hidden a "*sidereal* force," which is that emanation from the stars and celestial bodies of which the spiritual form of man—the astral spirit—is composed. This identity of essence, which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets. The identical composition of the earth and all other planetary bodies and man's terrestrial body was a fundamental idea in his philosophy. "The body comes from the elements, the [astral] spirit from the stars. . . . Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit." *The spectroscope has made good his theory as to the identical composition of man and stars; the physicists now lecture to their classes upon the magnetic attractions of the sun and planets.**

Of the substances known to compose the body of man, there have been discovered in the stars already, hydrogen, sodium, calcium, magnesium and iron. In all the stars observed, numbering many hundreds, hydrogen was found, except in two. Now, if we recollect how they have deprecated Paracelsus and his theory of man and the stars being composed of like substances; how ridiculed he was by astronomers and physicists, for his ideas of chemical affinity and attraction between the two; and then realize that the spectroscope has vindicated one of his assertions at least, is it so absurd to prophesy that in time all the rest of his theories will be substantiated?

And now, a very natural question is suggested. How did Paracelsus come to learn anything of the composition of the stars, when, till a very recent period—till the discovery of the spectroscope in fact—the constituents of the heavenly bodies were utterly unknown to our learned acade-

* The theory that the sun is an incandescent globe is—as one of the magazines recently expressed it—"going out of fashion." It has been computed that if the sun—whose mass and diameter is known to us—"were a solid block of coal, and sufficient amount of oxygen could be supplied to burn at the rate necessary to produce the effects we see, it would be completely consumed in less than 5,000 years." And yet, till comparatively a few weeks ago, it was maintained—nay, is still maintained, that the sun is a reservoir of vaporized metals!

mies? And even now, notwithstanding tele-spectroscope and other very important modern improvements, except a few elements and a hypothetical chromosphere, everything is yet a mystery for them in the stars. Could Paracelsus have been so sure of the nature of the starry host, unless he had means of which science knows nothing? Yet knowing nothing she will not even hear pronounced the very names of these means, which are—hermetic philosophy and alchemy.

We must bear in mind, moreover, that *Paracelsus was the discoverer of hydrogen, and knew well all its properties and composition* long before any of the orthodox academicians ever thought of it; that he had studied astrology and astronomy, as all the fire-philosophers did; and that, if he did assert that man is in a direct affinity with the stars, he knew well what he asserted.

The next point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition.* What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? "The sun and the stars attract from us to themselves, and we again from them to us." What objection can science offer to this? What it is that we give off, is shown in Baron Reichenbach's discovery of the odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms.

The unity of the universe was asserted by Paracelsus, who says that "the human body is possessed of primeval stuff (or cosmic matter); the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars. The spectroscope does more: it shows that all the stars are *suns*, similar in constitution to our own;* and as we are told by Professor Mayer,† that the magnetic condition of the earth changes with every variation upon the sun's surface, and is said to be "in subjection

* See Youmans: "Chemistry on the Basis of the New System—Spectrum Analysis."

† Professor of Physics in the Stevens Institute of Technology. See his "The Earth a Great Magnet,"—a lecture delivered before the Yale Scientific Club, 1872. See, also, Prof. Balfour Stewart's lecture on "The Sun and the Earth."

to *emanations* from the sun," the stars being suns must also give off emanations which affect us in proportionate degrees.

"In our dreams," says Paracelsus, "we are like the plants, which have also the elementary and vital body, but possess not the spirit. In our sleep the astral body is free and can, by the elasticity of its nature, either hover round in proximity with its sleeping vehicle, or soar higher to hold converse with its starry parents, or even communicate with its brothers at great distances. Dreams of a prophetic character, prescience, and present wants, are the faculties of the astral spirit. To our elementary and grosser body, these gifts are not imparted, for at death it descends into the bosom of the earth and is reunited to the physical elements, while the several spirits return to the stars. The animals," he adds, "have also their presentiments, for they too have an astral body."

Van Helmont, who was a disciple of Paracelsus, says much the same, though his theories on magnetism are more largely developed, and still more carefully elaborated. The *Magnale Magnum*, the means by which the secret magnetic property "enables one person to affect another mutually, is attributed by him to that universal sympathy which exists between all things in nature. The cause produces the effect, the effect refers itself back to the cause, and both are reciprocated. "Magnetism," he says, "is an unknown property of a heavenly nature; very much resembling the stars, and not at all impeded by any boundaries of space or time. . . . Every created being possesses his own celestial power and is closely allied with heaven. This magic power of man, which thus can operate externally, lies, as it were, hidden in the inner man. This magical wisdom and strength thus sleeps, but, by a mere suggestion is roused into activity, and becomes more living, the more the outer man of flesh and the darkness is repressed . . . . and this, I say, the kabalistic art effects; it brings back to the soul that magical yet natural strength which like a startled sleep had left it." *

Both Van Helmont and Paracelsus agree as to the great potency of the will in the state of ecstasy; they say that "the spirit is everywhere diffused; and the spirit is the medium of magnetism;" that pure primeval magic does not consist in superstitious practices and vain ceremonies but in the imperial will of man. "It is not the spirits of heaven and of hell which are the masters over physical nature, but "the soul and spirit of man which are concealed in him as the fire is concealed in the flint."

The theory of the sidereal influence on man was enunciated by all the mediæval philosophers. "The stars consist equally of the elements

* "De Magnetica Vulner Curatione," p. 722, l. c.

of earthly bodies," says Cornelius Agrippa, "and therefore the ideas attract each other. . . . Influences only go forth through the help of the spirit; but this spirit is diffused through the whole universe and is in full accord with the human spirits. The magician who would acquire supernatural powers must possess *faith*, *love*, and *hope*. . . . In all things there is a secret power concealed, and thence come the miraculous powers of magic."

The modern theory of General Pleasanton* singularly coincides with the views of the fire-philosophers. His view of the positive and negative electricities of man and woman, and the mutual attraction and repulsion of everything in nature seems to be copied from that of Robert Fludd, the Grand Master of the Rosicrucians of England. "When two men approach each other," says the fire-philosopher, "their magnetism is either passive or active; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference. In this case they not only affect sicknesses but also moral sentiments. This magnetism or sympathy is found not only among animals but also in plants and in animals.†"

And now we will notice how, when Mesmer had imported into France his "baquet" and system based entirely on the philosophy and doctrines of the Paracelsites—the great psychological and physiological discovery was treated by the physicians. It will demonstrate how much ignorance, superficiality, and prejudice can be displayed by a scientific body, when the subject clashes with their own cherished theories. It is the more important because, to the neglect of the committee of the French Academy of 1784 is probably due the present materialistic drift of the public mind; and certainly the gaps in the atomic philosophy which we have seen its most devoted teachers confessing to exist. The committee of 1784 comprised men of such eminence as Borie, Sallin, d'Arcet, and the famous Guillotin, to whom were subsequently added, Franklin, Leroi, Bailly, De Borg and Lavoisier. Borie died shortly afterward and Magault succeeded him. There can be no doubt of two things, viz.: that the committee began their work under strong prejudices and only because peremptorily ordered to do it by the king; and that their manner of observing the delicate facts of mesmerism was injudicious and illiberal. Their report, drawn by Bailly, was intended to be a death-blow to the new science. It was spread ostentatiously throughout all the schools and ranks of society, arousing the bitterest feelings

* See "On the Influence of the Blue Ray." † Ennemoser: "History of Magic."

among a large portion of the aristocracy and rich commercial class, who had patronized Mesmer and had been eye-witnesses of his cures. Ant. L. de Jussieu, an academician of the highest rank, who had thoroughly investigated the subject with the eminent court-physician, d'Eslon, published a counter-report drawn with minute exactness, in which he advocated the careful observation by the medical faculty of the therapeutic effects of the magnetic fluid and insisted upon the immediate publication of their discoveries and observations. His demand was met by the appearance of a great number of memoirs, polemical works, and dogmatical books developing new facts; and Thouret's works entitled *Recherches et Doutes sur le Magnetisme Animal*, displaying a vast erudition, stimulated research into the records of the past, and the magnetic phenomena of successive nations from the remotest antiquity were laid before the public.

The doctrine of Mesmer was simply a restatement of the doctrines of Paracelsus, Van Helmont, Santanelli, and Maxwell, the Scotchman; and he was even guilty of copying texts from the work of Bertrand, and enunciating them as his own principles.* In Professor Stewart's work,† the author regards our universe as composed of atoms with some sort of medium between them as the machine, and the laws of energy as the laws working this machine. Professor Youmans calls this "a modern doctrine," but we find among the twenty-seven propositions laid down by Mesmer, in 1775, just one century earlier, in his *Letter to a Foreign Physician*, the following:

1st. There exists a mutual influence between the heavenly bodies, the earth, and living bodies.

2d. A fluid, universally diffused and continued, so as to admit no vacuum, whose subtility is beyond all comparison, and which, from its nature, is capable of receiving, propagating, and communicating all the impressions of motion, is the medium of this influence.

It would appear from this, that the theory is not so modern after all. Professor Balfour Stewart says, "We may regard the universe in the light of a vast physical machine." And Mesmer:

3d. This reciprocal action is subject to mechanical laws, unknown up to the present time.

Professor Mayer, reaffirming Gilbert's doctrine that the earth is a great magnet, remarks that the mysterious variations in the intensity of its force seem to be in subjection to emanations from the sun, "changing with the apparent daily and yearly revolutions of that orb, and pulsating in

* "Du Magnetisme Animal, en France." Paris, 1826.

† "The Conservation of Energy." N. Y., 1875.

sympathy with the huge waves of fire which sweep over its surface." He speaks of "the constant fluctuation, the ebb and flow of the earth's directive influence." And Mesmer:

4th. "From this action result alternate effects which may be considered a flux and reflux."

6th. It is by this operation (the most universal of those presented to us by nature) that the relations of activity occur between the heavenly bodies, the earth, and its constituent parts.

There are two more which will be interesting reading to our modern scientists:

7th. The properties of matter, and of organized body, depend on this operation.

8th. The animal body experiences the alternate effects of this agent; and it is by insinuating itself into the substance of the nerves, that it immediately affects them.

Among other important works which appeared between 1798 and 1824, when the French Academy appointed its second commission to investigate mesmerism, the *Annales du Magnetisme Animal*, by the Baron d'Henin de Cuvillier, Lieutenant-General, Chevalier of St. Louis, member of the Academy of Sciences, and correspondent of many of the learned societies of Europe, may be consulted with great advantage. In 1820 the Prussian government instructed the Academy of Berlin to offer a prize of three hundred ducats in gold for the best thesis on mesmerism. The Royal Scientific Society of Paris, under the presidency of His Royal Highness the Duc d'Angoulême, offered a gold medal for the same purpose. The Marquis de la Place, peer of France, one of the *Forty* of the Academy of Sciences, and honorary member of the learned societies of all the principal European governments, issued a work entitled *Essai Philosophique sur les Probabilités*, in which this eminent scientist says: "Of all the instruments that we can employ to know the imperceptible agents of nature, the most sensitive are the nerves, especially when exceptional influences increase their sensibility. . . . The singular phenomena which result from this extreme nervous sensitiveness of certain individuals, have given birth to diverse opinions as to the existence of a new agent, which has been named animal magnetism. . . . We are so far from knowing all the agents of nature and their various modes of action that it would be hardly philosophical to deny the phenomena, simply because they are inexplicable, in the actual state of our information. It is simply our duty to examine them with an attention as much more scrupulous as it seems difficult to admit them."

The experiments of Mesmer were vastly improved upon by the Marquis de Puysegur, who entirely dispensed with apparatus and produced

remarkable cures among the tenants of his estate at Busancy. These being given to the public, many other educated men experimented with like success, and in 1825 M. Foissac proposed to the Academy of Medicine to institute a new inquiry. A special committee, consisting of Adelon, Parisey, Marc, Burdin, sen., with Husson as reporter, united in a recommendation that the suggestion should be adopted. They make the manly avowal that "in science no decision whatever is absolute and irrevocable," and afford us the means to estimate the value which should be attached to the conclusions of the Franklin committee of 1784, by saying that "the experiments on which this judgment was founded appeared to have been conducted without the simultaneous and necessary assembling together of all the commissioners, and *also with moral predispositions*, which, according to the principles of the fact which they were appointed to examine, *must cause their complete failure*."

What they say concerning magnetism as a secret remedy, has been said many times by the most respected writers upon modern Spiritualism, namely: "It is the duty of the Academy to study it, to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation."

This report provoked long debates, but in May, 1826, the Academy appointed a commission which comprised the following illustrious names: Leroux, Bourdois de la Motte, Double, Magendie, Guersant, Husson, Thillaye, Marc, Itard, Fouquier, and Guénau de Mussy. They began their labors immediately, and continued them five years, communicating, through Monsieur Husson, to the Academy the results of their observations. The report embraces accounts of phenomena classified under thirty-four different paragraphs, but as this work is not specially devoted to the science of magnetism, we must be content with a few brief extracts. They assert that neither contact of the hands, frictions, nor passes are invariably needed, since, on several occasions, the will, fixedness of stare, have sufficed to produce magnetic phenomena, even without the knowledge of the magnetized. "Well-attested and therapeutical phenomena" depend on magnetism alone, and are not reproduced without it. The state of somnambulism exists and "occasions the development of new faculties, which have received the denominations of *clairvoyance*, intuition, internal prevision." Sleep (the magnetic) has "been excited under circumstances where those magnetized could not see, and were entirely ignorant of the means employed to occasion it. The magnetizer, having once controlled his subject, may "put him completely into somnambulism, take him out of it without his knowledge, out of his sight, at a certain distance, and through closed doors." The external senses of the sleeper

seem to be completely paralyzed, and a duplicate set to be brought into action. "Most of the time they are entirely strangers to the external and unexpected noise made in their ears, such as the sound of copper vessels, forcibly struck, the fall of any heavy substance, and so forth. . . . One may make them respire hydrochloric acid or ammonia without inconveniencing them by it, or without even a suspicion on their part." The committee could "tickle their feet, nostrils, and the angles of the eyes by the approach of a feather, pinch their skin so as to produce ecchymosis, prick it under the nails with pins plunged to a considerable depth, without the evincing of any pain, or by sign of being at all aware of it. In a word, we have seen one person who was insensible to one of the most painful operations of surgery, and whose countenance, pulse, or respiration did not manifest the slightest emotion."

So much for the external senses; now let us see what they have to say about the internal ones, which may fairly be considered as proving a marked difference between man and a mutton-protoplasm. "Whilst they are in this state of somnambulism," say the committee, "the magnetized persons we have observed, retain the exercise of the faculties which they have whilst awake. Their memory even appears to be more faithful and more extensive. . . . We have seen two somnambulists distinguish, with their eyes shut, the objects placed before them; they have told, without touching them, the color and value of the cards; they have read words traced with the hand, or some lines of books opened by mere chance. This phenomenon took place, even when the opening of the eyelids was accurately closed, by means of the fingers." We met, in two somnambulists, the power of foreseeing acts more or less complicated of the organism. One of them announced several days, nay, several months beforehand, the day, the hour, and the minute when epileptic fits would come on and return; the other declared the time of the cure. Their previsions were realized with remarkable exactness."

The commission say that "it has collected and communicated facts sufficiently important to induce it to think that the Academy should encourage the researches on magnetism as a very curious branch of psychology and natural history." The committee conclude by saying that the facts *are so extraordinary* that they scarcely imagine that the Academy will concede their reality, but protest that they have been throughout animated by motives of a lofty character, "the love of science and by the necessity of justifying the hopes which the Academy had entertained of our zeal and our devotion."

Their fears were fully justified by the conduct of at least one member of their own number, who had absented himself from the experiments, and, as M. Husson tells us, "did not deem it right to sign the report."

This was Magendie, the physiologist, who, despite the fact stated by the official report that he had not "been present at the experiments," did not hesitate to devote four pages of his famous work on *Human Physiology* to the subject of mesmerism, and after summarizing its alleged phenomena, without endorsing them as unreservedly as the erudition and scientific acquirements of his fellow committee-men would seem to have exacted, says: "Self-respect and the dignity of the profession demand circumspection on these points. He [the well-informed physician] will remember how readily mystery glides into charlatanry, and how apt the profession is to become degraded even by its semblance when countenanced by respectable practitioners." No word in the context lets his readers into the secret that he had been duly appointed by the Academy to serve on the commission of 1826; had absented himself from its sittings; had so failed to learn the truth about mesmeric phenomena, and was now pronouncing judgment ex parte. "Self-respect and the dignity of the profession" probably exacted silence!

Thirty-eight years later, an English scientist, whose specialty is the investigation of physics, and whose reputation is even greater than that of Magendie, stooped to as unfair a course of conduct. When the opportunity offered to investigate the spiritualistic phenomena, and aid in taking it out of the hands of ignorant or dishonest investigators, Professor John Tyndall avoided the subject; but in his *Fragments of Science*, he was guilty of the ungentlemanly expressions which we have quoted in another place.

But we are wrong; he made one attempt, and that sufficed. He tells us, in the *Fragments*, that he once got under a table, to see how the raps were made, and arose with a despair for humanity, such as he never felt before! Israel Putnam, crawling on hand and knee to kill the she-wolf in her den, partially affords a parallel by which to estimate the chemist's courage in groping in the dark after the ugly truth; but Putnam killed his wolf, and Tyndall was devoured by his! "*Sub mensa desperatio*" should be the motto on his shield.

Speaking of the report of the committee of 1824, Dr. Alphonse Teste, a distinguished contemporaneous scientist, says that it produced a great impression on the Academy, but few convictions: "No one could question the veracity of the commissioners, whose good faith as well as great knowledge were undeniable, but they were suspected of having been dupes. In fact, *there are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" How true this is, let the records of history, from the earliest times to this very day, attest. When Professor Robert Hare announced the preliminary results of his spiritualistic investigations, he,

albeit one of the most eminent chemists and physicists in the world, was, nevertheless, regarded as a dupe. When he proved that he was not, he was charged with having fallen into dotage; the Harvard professors denouncing "his insane adherence to the gigantic humbug."

When the professor began his investigations in 1853, he announced that he "felt called upon, as an act of duty to his fellow-creatures, to bring whatever influence he possessed to the attempt to stem the tide of popular madness, which, in defiance of reason and science, was fast setting in favor of the *gross delusion* called Spiritualism." Though, according to his declaration, he "entirely coincided with Faraday's theory of table-turning," he had the true greatness which characterizes the princes of science to make his investigation thorough, and then tell the truth. How he was rewarded by his life-long associates, let his own words tell. In an address delivered in New York, in September, 1854, he says that "he had been engaged in scientific pursuits for upwards of half a century, and his accuracy and precision had never been questioned, until he had become a spiritualist; while his integrity as a man had never in his life been assailed, until the Harvard professors fulminated their report against that which *he knew* to be true, and which they *did not know* to be false."

How much mournful pathos is expressed in these few words! An old man of seventy-six—a scientist of half a century, deserted for telling the truth! And now Mr. A. R. Wallace, who had previously been esteemed among the most illustrious of British scientists, having proclaimed his belief in spiritualism and mesmerism, is spoken of in terms of compassion. Professor Nicholas Wagner, of St. Petersburg, whose reputation as a zöologist is one of the most conspicuous, in his turn pays the penalty of his exceptional candor, in his outrageous treatment by the Russian scientists!

There are scientists and *scientists;* and if the occult sciences suffer in the instance of modern spiritualism from the malice of one class, nevertheless, they have had their defenders at all times among men whose names have shed lustre upon science itself. In the first rank stands Isaac Newton, "the light of science," who was a thorough believer in magnetism, as taught by Paracelsus, Van Helmont, and by the fire-philosophers in general. No one will presume to deny that his doctrine of universal space and attraction is purely a theory of magnetism. If his own words mean anything at all, they mean that he based all his speculations upon the "soul of the world," the great universal, magnetic agent, which he called the *divine sensorium.** "Here," he says, "the

* "Fundamental Principles of Natural Philosophy."

question is of a very subtile spirit which penetrates through all, even the hardest bodies, and which is concealed in their substance. Through the strength and activity of this spirit, bodies attract each other, and adhere together when brought into contact. Through it, electrical bodies operate at the remotest distance, as well as near at hand, attracting and repelling; through this spirit the light also flows, and is refracted and reflected, and warms bodies. All senses are excited by this spirit, and through it the animals move their limbs. But these things cannot be explained in few words, and we have not yet sufficient experience to determine fully the laws by which this universal spirit operates."

There are two kinds of magnetization; the first is purely *animal*, the other transcendent, and depending on the will and knowledge of the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, like Du Potet, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those "who see and do not perceive," on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutilated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation*, "which is the Book of life, and out of which the dead are judged according to their works." It is, in short, the MEMORY of GOD!

"The oracles assert that the impression of thoughts, characters, men, and other divine visions, appear in the æther. . . . In this the things without figure are figured," says an ancient fragment of the *Chaldean Oracles* of Zoroaster. *

Thus, ancient as well as modern wisdom, vaticination and science, agree in corroborating the claims of the kabalists. It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with

* "Simpl. in Phys.," 143; "The Chaldean Oracles," Cory.

many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part," * they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveller by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

The well-known fact—one corroborated by the personal experience of nine persons out of ten—that we often recognize as familiar to us, scenes, and landscapes, and conversations, which we see or hear for the first time, and sometimes in countries never visited before, is a result of the same causes. Believers in reincarnation adduce this as an additional proof of our antecedent existence in other bodies. This recognition of men, countries, and things that we have never seen, is attributed by them to flashes of soul-memory of anterior experiences. But the men of old, in common with mediæval philosophers, firmly held to a contrary opinion.

They affirmed that though this psychological phenomenon was one of the greatest arguments in favor of immortality and the soul's preëxistence, yet the latter being endowed with an individual memory apart from that of our physical brain, it is no proof of reïncarnation. As Eliphas Levi beautifully expresses it, "nature shuts the door after everything that passes, and pushes life onward" in more perfected forms. The chrysalis becomes a butterfly; the latter can never become again a grub. In the stillness of the night-hours, when our bodily senses are fast locked in the fetters of sleep, and our elementary body rests, the astral form becomes free. It then *oozes* out of its earthly prison, and as Paracelsus has it—"confabulates with the outward world," and travels round the visible as well as the invisible worlds. "In sleep," he says, "the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars." Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory. In heavy and robust sleep, dream-

* Draper: "Conflict between Religion and Science."

less and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man's inner memory, there is an instantaneous interchange of energies between the visible and the invisible universes. Between the "micrographs" of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes, may well assert that still has he seen and knows them, for the acquaintance was formed while travelling in "spirit." To this the physiologists can have but one objection. They will answer that in natural sleep—perfect and deep, "half of our nature which is volitional is in the condition of inertia;" hence unable to travel; the more so as the existence of any such individual astral body or soul is considered by them little else than a poetical myth. Blumenbach assures us that in the state of sleep, all intercourse between mind and body is suspended; an assertion which is denied by Dr. Richardson, F. R. S., who honestly reminds the German scientist that "the precise limits and connections of mind and body being unknown" it is more than should be said. This confession, added to those of the French physiologist, Fournié, and the still more recent one of Dr. Allchin, an eminent London physician, who frankly avowed, in an address to students, that "of all scientific pursuits which practically concern the community, there is none perhaps which rests upon so uncertain and insecure a basis as medicine," gives us a certain right to offset the hypotheses of ancient scientists against those of the modern ones.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. We are perfectly aware that many learned, as well as the unlearned, will object to such a novel theory of the distribution of the life-principle. They would prefer remaining in blissful ignorance and go on confessing that no one knows or can pretend to tell whence and whither this mysterious agent appears and disappears, than to give one moment's attention to what they consider old and exploded theories. Some might object on the ground taken by theology, that dumb brutes have no immortal souls, and hence, can have no astral spirits; for *theologians as well as laymen labor under the erroneous impression that soul and spirit are one and the same thing.*

But if we study Plato and other philosophers of old, we may readily perceive that while the "*irrational* soul," by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit—wrongly termed *soul*, by the Church—is immortal by its very essence. (Any Hebrew scholar will readily appreciate the distinction who comprehends the difference between the two words רוח *ruah* and נפש *nephesh*.) If the life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body. Brierre de Boismont gives repeated instances of this fact. The organs of sight, smell, taste, touch, and hearing are proved to become far acuter in a mesmerized subject deprived of the possibility of exercising them bodily, than while he uses them in his normal state.

Such facts alone, once proved, ought to stand as invincible demonstrations of the continuity of individual life, at least for a certain period after the body has been left by us, either by reason of its being worn out or by accident. But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.

How much the authors of the famous work entitled the *Unseen Universe* may have allowed themselves to think in this direction, it would be difficult to say; but that they have not told *all* they might will be inferred from the following language:

"Regard it as you please, there can be no doubt that the properties of the ether are of a more higher order in the arena of nature *than those of tangible matter*. And, as even the high priests of science still find the latter *far beyond* their comprehension, except in numerous but minute

and often isolated particulars, it would not become us to speculate further. It is sufficient for our purpose to know from what the ether certainly does, that *it is capable of vastly more than any has yet ventured to say.*"

One of the most interesting discoveries of modern times, is that of the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact. Thus a manuscript, painting, article of clothing, or jewelry—no matter how ancient—conveys to the sensitive, a vivid picture of the writer, painter, or wearer; even though he lived in the days of Ptolemy or Enoch. Nay, more; a fragment of an ancient building will recall its history and even the scenes which transpired within or about it. A bit of ore will carry the soul-vision back to the time when it was in process of formation. This faculty is called by its discoverer—Professor J. R. Buchanan, of Louisville, Kentucky—*psychometry.* To him, the world is indebted for this most important addition to Psychological Sciences; and to him, perhaps, when skepticism is found felled to the ground by such accumulation of facts, posterity will have to elevate a statue. In announcing to the public his great discovery, Professor Buchanan, confining himself to the power of psychometry to delineate human character, says: "The mental and physiological influence imparted to writing appears to be imperishable, as the oldest specimens I have investigated gave their impressions with a distinctness and force, little impaired by time. Old manuscripts, requiring an antiquary to decipher their strange old penmanship, were easily interpreted by the psychometric power. . . . The property of retaining the impress of mind is not limited to writing. Drawings, paintings, everything upon which human contact, thought, and volition have been expended, may become linked with that thought and life, so as to recall them to the mind of another when in contact."

Without, perhaps, really knowing, at the early time of the grand discovery, the significance of his own prophetic words, the Professor adds: "This discovery, in its application to the arts and to history, will open a mine of interesting knowledge." *

The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified by a thousand psychometers in different parts of the world. It proves that every occurrence in nature—no matter how minute or unimportant—leaves its indelible impress upon physical nature; and, as there has been no appreciable molecular dis-

* J. R. Buchanan, M.D.: "Outlines of Lectures on the Neurological System of Anthropology."

turbance, the only inference possible is, that these images have been produced by that invisible, universal force—Ether, or astral light.

In his charming work, entitled *The Soul of Things*, Professor Denton, the geologist, * enters at great length into a discussion of this subject. He gives a multitude of examples of the psychometrical power, which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix, or, as he is usually called, Sulla the Dictator. A fragment of marble from the ancient Christian Church of Smyrna, brought before her its congregation and officiating priests. Specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago. In many cases Professor Denton verified the statements by reference to historical records. More than this, a bit of the skeleton, or a fragment of the tooth of some antediluvian animal, caused the seeress to perceive the creature as it was when alive, and even live for a few brief moments its life, and experience its sensations. Before the eager quest of the psychometer, the most hidden recesses of the domain of nature yield up their secrets; and the events of the most remote epochs rival in vividness of impression the flitting circumstances of yesterday.

Says the author, in the same work: "Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has been busy photographing everything. What a picture-gallery is hers!"

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World," and Mr. Denton "the Soul of Things." The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles. It is now admitted that the universal æther pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all

* W. and Elizabeth M. F. Denton: "The Soul of Things; or Psychometric Researches and Discoveries." Boston, 1873.

things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history. These, according to Denton, pass before his vision with the swiftness of light; scene after scene crowding upon each other so rapidly, that it is only by the supreme exercise of the will that he is able to hold any one in the field of vision long enough to describe it.

The psychometer is clairvoyant; that is, he sees with the inner eye. Unless his will-power is very strong, unless he has thoroughly trained himself to that particular phenomenon, and his knowledge of the capabilities of his sight are profound, his perceptions of places, persons, and events, must necessarily be very confused. But in the case of mesmerization, in which this same clairvoyant faculty is developed, the operator, whose will holds that of the subject under control, can force him to concentrate his attention upon a given picture long enough to observe all its minute details. Moreover, under the guidance of an experienced mesmerizer, the seer would excel the natural psychometer in having a prevision of future events, more distinct and clear than the latter. And to those who might object to the possibility of perceiving that which "yet is not," we may put the question: Why is it more impossible to see that which will be, than to bring back to sight that which is gone, and is no more? According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note. Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.

Says Professor E. Hitchcock, when speaking of the influences of light upon bodies, and of the formation of pictures upon them by means of it: "It seems, then, that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon

the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions; . . . it may be, too, that there are tests by which nature, more skilful than any photographist, can bring out and fix these portraits, so that *acuter* senses than ours shall see them as on a great canvas, spread over the material universe. *Perhaps*, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity." *

The "perhaps" of Professor Hitchcock is henceforth changed by the demonstration of psychometry into a triumphant certitude. Those who understand these psychological and clairvoyant faculties will take exception to Professor Hitchcock's idea, that acuter senses than ours are needed to see these pictures upon his supposed cosmic canvas, and maintain that he should have confined his limitations to the external senses of the body. *The human spirit, being of the Divine, immortal Spirit, appreciates neither past nor future, but sees all things as in the present.* These daguerreotypes referred to in the above quotation are imprinted upon the astral light, where, as we said before—and, according to the Hermetic teaching, the first portion of which is already accepted and demonstrated by science—is kept the record of all that was, is, or ever will be.

Of late, some of our learned men have given a particular attention to a subject hitherto branded with the mark of "superstition." They begin speculating on hypothetical and invisible worlds. The authors of the *Unseen Universe* were the first to boldly take the lead, and already they find a follower in Professor Fiske, whose speculations are given in the *Unseen World.* Evidently the scientists are probing the insecure ground of materialism, and, feeling it trembling under their feet, are preparing for a less dishonorable surrender of arms in case of defeat. Jevons confirms Babbage, and both firmly believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the universe, and think that "each particle of the existing matter must be a register of all that has happened." † On the other hand, Dr. Thomas Young, in his lectures on natural philosophy, most positively invites us to "speculate with freedom on the possibility of independent worlds; some existing in different parts, others *pervading each other, unseen and unknown*, in the same space, and others again to which space may not be a necessary mode of existence."

If scientists, proceeding from a strictly scientific point of view, such as the possibility of energy being transferred into the invisible universe—and on the principle of continuity, indulge in such speculations, why should occultists and spiritualists be refused the same privilege? Gan-

* "Religion of Geology." † "Principles of Science," vol. ii., p. 455.

glionic impressions on the surface of polished metal, are registered and may be preserved for an indefinite space of time, according to science; and Professor Draper illustrates the fact most poetically. "A shadow," says he, "never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. . . . The portraits of our friends, or landscape-views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." *

If an indelible impression may be thus obtained on inorganic matter, and if nothing is lost or passes completely out of existence in the universe, why such a scientific levee of arms against the authors of the *Unseen Universe?* And on what ground can they reject the hypothesis that "*Thought, conceived to affect the matter of another universe simultaneously with this, may explain a future state?*" †

In our opinion, if psychometry is one of the grandest proofs of the indestructibility of matter, retaining eternally the impressions of the outward world, the possession of that faculty by our inner sight is a still greater one in favor of the immortality of man's individual spirit. Capable of discerning events which took place hundreds of thousands of years ago; why would it not apply the same faculty to a future lost in the eternity, in which there can be neither past nor future, but only one boundless present?

Notwithstanding the confessions of stupendous ignorance in some things, made by the scientists themselves, they still deny the existence of that mysterious spiritual force, lying beyond the grasp of the ordinary physical laws. They still hope to be able to apply to living beings the same laws which they have found to answer in reference to dead matter. And, having discovered what the kabalists term "the gross purgations" of Ether—light, heat, electricity, and motion—they have rejoiced over their good fortune, counted its vibrations in producing the colors of the spectrum; and, proud of their achievements, refuse to see any further. Several men of science have pondered more or less over its protean essence, and unable to measure it with their photometers, called it "an *hypothetical* medium of great elasticity and extreme tenuity, *supposed* to

* J. W. Draper: "Conflict between Religion and Science," pp. 132, 133.

† "Unseen Universe," p. 159.

pervade all space, the interior of solid bodies not excepted;" and, "to be the medium of transmission of light and heat" (Dictionary). Others, whom we will name "the will-o'-the-wisps" of science—her pseudo-sons—examined it also, and even went to the trouble of scrutinizing it "through powerful glasses," they tell us. But perceiving neither spirits nor ghosts in it, and failing equally to discover in its treacherous waves anything of a more scientific character, they turned round and called all believers in immortality in general, and spiritualists in particular, "insane fools" and "visionary lunatics;" * the whole, in doleful accents, perfectly appropriate to the circumstance of such a sad failure.

Say the authors of the *Unseen Universe:*

"We have driven the operation of that mystery called *Life* out of the objective universe. The mistake made, lies in imagining that by this process they completely get rid of a thing so driven before them, and that it disappears from the universe altogether. It does no such thing. It only disappears from that *small circle* of light which we may call the universe of *scientific perception.* Call it the trinity of mystery: mystery of matter, the mystery of life and—the mystery of God—and these three are *One.*" †

Taking the ground that "the visible universe must *certainly, in transformable energy, and probably in matter,* come to an end," and "the principle of continuity . . . still demanding a continuance of the universe . . ." the authors of this remarkable work find themselves forced to believe "that there is something *beyond* that which is visible ‡ . . . and that the visible system is not the whole universe but only, it may be, a very small part of it." Furthermore, looking back as well as forward to the origin of this visible universe, the authors urge that "if the visible universe is *all* that exists then the first abrupt manifestation of it is as truly a break of continuity as its final overthrow" (Art. 85). Therefore, as such a break is against the accepted law of continuity, the authors come to the following conclusion:—

"Now, is it not natural to imagine, that a universe of this nature, *which we have reason to think exists,* and is connected by bonds of energy with the visible universe, is also capable of receiving energy from it? . . . May we not regard Ether, or the medium, as not merely a bridge § between

* F. R. Marvin: "Lecture on Mediomania."

† "Unseen Universe," p. 84, et seq. ‡ Ibid., p. 89.

§ Behold! great scientists of the nineteenth century, corroborating the wisdom of the Scandinavian fable, cited in the preceding chapter. Several thousand years ago, the idea of a bridge between the visible and the invisible universes was allegorized by ignorant "heathen," in the "Edda-Song of Völuspa," "The Vision of Vala, the Seeress." For what is this bridge of Bifrost, the radiant rainbow, which leads the

one order of things and another, forming as it were a species of cement, in virtue of which the various orders of the universe are welded together and made into one? In fine, what we generally called Ether, may be not a mere medium, but a medium *plus* the invisible order of things, so that when the motions of the visible universe are transferred into Ether, part of them are conveyed as by a *bridge* into the invisible universe, and are there made use of and stored up. Nay, is it even necessary to retain the conception of a bridge? May we not at once say that when energy is carried from matter into Ether, it is carried from the visible into the invisible; and that when it is carried from Ether to matter it is carried from the invisible into the visible?"—(Art. 198, *Unseen Universe.*)

Precisely; and were Science to take a few more steps in that direction and fathom more seriously the "hypothetical medium" who knows but Tyndall's impassable chasm between the physical processes of the brain and *consciousness*, might be—at least intellectually—passed with surprising ease and safety.

So far back as 1856, a man considered a savant in his days—Dr. Jobard of Paris,—had certainly the same ideas as the authors of the *Unseen Universe*, on ether, when he startled the press and the world of science by the following declaration: "I hold a discovery which frightens me. There are two kinds of electricity; one, brute and blind, is produced by the contact of metals and acids;" (the gross purgation) . . . "the other is intelligent and CLAIRVOYANT! . . . Electricity has bifurcated itself in the hands of Galvani, Nobili, and Matteuci. The brute force of the current has followed Jacobi, Bonelli, and Moncal, while the intellectual one was following Bois-Robert, Thilorier, and the Chevalier Duplanty. The electric ball or globular electricity contains a thought which disobeys Newton and Mariotte to follow its own freaks . . . We have, in the annals of the Academy, thousands of proofs *of the* INTELLIGENCE *of the electric bolt* . . . But I remark that I am permitting myself to become indiscreet. A little more and *I should have disclosed* to you the key which is about to discover to us the universal spirit." *

The foregoing, added to the wonderful confessions of science and what we have just quoted from the *Unseen Universe*, throw an additional lustre on the wisdom of the long departed ages. In one of the preceding chapters we have alluded to a quotation from Cory's translation of *Ancient Fragments*, in which it appears that one of the *Chaldean Oracles* expresses this self-same idea about ether, and in language singularly like

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gods to their rendezvous, near the Urdar-fountain, but the same idea as that which is offered to the thoughtful student by the authors of the "Unseen Universe?"

* "L'Ami des Sciences," March 2, 1856, p. 67.

that of the authors of the *Unseen Universe*. It states that from æther have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our "simple-minded ancestors."

At the point at which we are now arrived, the attitude assumed by the materialists toward psychical phenomena being perfectly defined, we may assert with safety that were this key lying loose on the threshold of the "chasm" not one of our Tyndalls would stoop to pick it up.

How timid would appear to some kabalists these tentative efforts to solve the GREAT MYSTERY of the universal ether! Although so far in advance of anything propounded by cotemporary philosophers, what the intelligent explorers of the *Unseen Universe* speculate upon, was to the masters of hermetic philosophy familiar science. To them ether was not merely a bridge connecting the seen and unseen sides of the universe, but across its span their daring feet followed the road that led through the mysterious gates which modern speculators either will not or *cannot* unlock.

The deeper the research of the modern explorer, the more often he comes face to face with the discoveries of the ancients. Does Elie de Beaumont, the great French geologist, venture a hint upon the terrestrial circulation, in relation to some elements in the earth's crust, he finds himself anticipated by the old philosophers. Do we demand of distinguished technologists, what are the most recent discoveries in regard to the origin of the metalliferous deposits? We hear one of them, Professor Sterry Hunt, in showing us how water is a *universal solvent*, enunciating the doctrine held and taught by the old Thales, more than two dozen centuries ago, that water was the principle of all things. We listen to the same professor, with de Beaumont as authority, expounding the terrestrial circulation, and the chemical and physical phenomena of the material world. While we read with pleasure that he is "not prepared to concede that we have in chemical and physical processes *the whole secret of organic life*," we note with a still greater delight the following honest confession on his part: "Still we are, in many respects, approximating the phenomena of the organic world to those of the mineral kingdom; and we at the same time learn that these so far interest and depend upon each other that *we begin to see a certain truth* underlying the notion of those old philosophers, who extended to the mineral world the notion of a vital force, which led them to speak of the earth as a great *living* organism, and to look upon the various changes of its air, its waters, and its rocky depths, as processes belonging to the life of our planet."

Everything in this world must have a beginning. Things have latterly gone so far with scientists in the matter of prejudice, that it is quite a wonder that even so much as this should be conceded to ancient philosophy. The poor, honest primordial elements have long been exiled, and our ambitious men of science run races to determine who shall add one more to the fledgling brood of the sixty-three or more elementary substances. Meanwhile there rages a war in modern chemistry about terms. We are denied the right to call these substances "chemical elements," for they are not "primordial principles or self-existing essences out of which the universe was fashioned." * Such ideas associated with the word *element* were good enough for the "old Greek philosophy," but modern science rejects them; for, as Professor Cooke says, "they are unfortunate terms," and experimental science will have "nothing to do with any kind of essences except those which it can see, smell, or taste." It must have those that can be put in the eye, the nose, or the mouth! It leaves others to the metaphysicians.

Therefore, when Van Helmont tells us that, "though a homogeneal part of elementary earth may be artfully (artificially) converted into water," though he still denies "that the same can be done by nature alone; for no natural agent is able to transmute one element into another," offering as a reason that the elements always remain the same, we must believe him, if not quite an ignoramus, at least an unprogressed disciple of the mouldy "old Greek philosophy." Living and dying in blissful ignorance of the future sixty-three *substances*, what could either he or his old master, Paracelsus, achieve? Nothing, of course, but *metaphysical* and crazy speculations, clothed in a meaningless jargon common to all mediæval and ancient alchemists. Nevertheless, in comparing notes, we find in the latest of all works upon modern chemistry, the following: "The study of chemistry has revealed a remarkable class of substances, from no one of which a second substance has ever been produced by any chemical process which weighs less than the original substance . . . by no chemical process whatever can we obtain from iron a substance weighing less than the metal used in its production. In a word, we can *extract* from iron nothing but iron." † Moreover, it appears, according to Professor Cooke, that "*seventy-five years ago* men did not know there was any difference" between elementary and compound substances, for in old times alchemists *had never conceived* "that *weight is the measure of material*, and that, as thus measured, no material is ever lost; but, on the contrary, they imagined that in such experiments ‡ as these the substances involved underwent a *mysterious transformation*. . . . Centuries," in short,

* Cooke: "New Chemistry," p. 113. † Ibid., pp. 110–111. ‡ Ibid., p. 106.

"were wasted in vain attempts to transform the baser metals into gold."

Is Professor Cooke, so eminent in modern chemistry, equally proficient in the knowledge of what the alchemists did or did not know? Is he quite sure that he understands the meaning of the alchemical diction? We are not. But let us compare his views as above expressed with but sentences written in plain and good, albeit old English, from the translations of Van Helmont and Paracelsus. We learn from their own admissions that the alkahest induces the following changes:

"(1.) The alkahest never destroys the *seminal virtues* of the bodies thereby dissolved: for instance, gold, by its action, is reduced to a *salt* of gold, antimony to *a salt of antimony*, etc., of the same seminal virtues, or characters with the original concrete. (2.) The *subject exposed* to its operation is converted into its three principles, salt, sulphur, and mercury, and afterwards into salt alone, which then becomes volatile, and at length is wholly turned into clear water. (3.) Whatever it dissolves may be rendered volatile by a sand-heat; and if, after volatilizing the solvent, it be distilled therefrom, the body is left pure, insipid water, but always *equal in quantity to its original self.*" Further, we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substances of the same seminal virtues, "*equal in weight to the matter dissolved;*" and he adds, "This salt, by being several times cohobated with Paracelsus, *sal circulatum*, loses all its fixedness, and at length becomes an insipid water, *equal in quantity* to the salt it was made from."*

The objection that might be made by Professor Cooke, in behalf of modern science, to the hermetic expressions, would equally apply to the Egyptian hieratic writings—they hide that which was meant to be concealed. If he would profit by the labors of the past, he must employ the cryptographer, and not the satirist. Paracelsus, like the rest, exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratur* he meant tartar, and *mutrin* meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the alkahest. Some imagined that it was an alkaline of salt of tartar salatilized; others that it meant *algeist*, a German word which means all-spirit, or spirituous. Paracelsus usually termed salt "the centre of water wherein metals ought to die." This gave rise to the most absurd suppositions, and some persons—such as Glauber—thought that the alkahest was the spirit of salt. It requires no little hardihood to assert that Paracelsus and his colleagues were ignorant of the natures of elementary and compound substances; they may not be called by the

* "De Secretis Adeptorum." Werdenfelt; Philalethes; Van Helmont; Paracelsus.

same names as are now in fashion, but that they were known is proved by the results attained. What matters it by what name the gas given off when iron is dissolved in sulphuric acid was called by Paracelsus, since he is recognized, even by our standard authorities, as the discoverer of *hydrogen?** His merit is the same; and though Van Helmont may have concealed, under the name "seminal virtues," his knowledge of the fact that elementary substances have their original properties, which the entering into compounds only temporarily modifies—never destroys—he was none the less the greatest chemist of his age, and the peer of modern scientists. He affirmed that the *aurum potabile* could be obtained with the alkahest, by converting the whole body of gold into salt, retaining its seminal virtues, and being soluble in water. When chemists learn what he meant by *aurum potabile*, alkahest, salt, and seminal virtues—what he really meant, not what he said he meant, nor what was thought he meant —then, and not before, can our chemists safely assume such airs toward the fire-philosophers and those ancient masters whose mystic teachings they reverently studied. One thing is clear, at any rate. Taken merely in its exoteric form, this language of Van Helmont shows that he understood the solubility of metallic substances in water, which Sterry Hunt makes the basis of his theory of metalliferous deposits. We would like to see what sort of terms would be invented by our scientific contempories to conceal and yet half-reveal their audacious proposition that man's "only God is the cineritious matter of his brain," if in the basement of the new Court House or the cathedral on Fifth Avenue there were a torture-chamber, to which judge or cardinal could send them at will.

Professor Sterry Hunt says in one of his lectures: † "The alchemists sought in vain for a universal solvent; but we now know that water, aided in some cases by heat, pressure, and the presence of certain widely-distributed substances, such as carbonic acid and alkaline carbonates and sulphides, will dissolve the most insoluble bodies; so that it may, after all, be looked upon as the long-sought for alkahest or universal menstruum."

This reads almost like a paraphrase of Van Helmont, or Paracelsus himself! They knew the properties of water as a solvent as well as modern chemists, and what is more, made no concealment of the fact; which shows that this was not *their* universal solvent. Many commentaries and criticisms of their works are still extant, and one can hardly take up a book on the subject without finding at least one of their spec-

* Youmans: "Chemistry," p. 169; and W. B. Kemshead, F. R. A. S.: "Inorganic Chemistry."

† "Origin of Metalliferous Deposits."

ulations of which they never thought of making a mystery. This is what we find in an old work on alchemists—a satire, moreover— of 1820, written at the beginning of our century when the new theories on the chemical potency of water were hardly in their embryonic state.

"It may throw some light to observe, that Van Helmont, as well as Paracelsus, *took water for the universal instrument (agent?) of chymistry* and natural philosophy; and earth for the unchangeable basis of all things—that fire was assigned as the sufficient cause of all things—that seminal impressions were lodged in the mechanism of the earth—that water, by dissolving and fermenting with this earth, as it does by means of fire, brings forth everything; whence originally proceeded animal, vegetable, and mineral kingdoms."*

The alchemists understand well this universal potency of water. In the works of Paracelsus, Van Helmont, Philalethes, Pantatem, Tachenius, and even Boyle, "the great characteristic of the alkahest," "to dissolve and change all sublunary bodies—*water alone excepted*," is explicitly stated. And is it possible to believe that Van Helmont, whose private character was unimpeachable, and whose great learning was universally recognized, should most solemnly declare himself possessed of the secret, were it but a vain boast!†

In a recent address at Nashville, Tennessee, Professor Huxley laid down a certain rule with respect to the validity of human testimony as a basis of history and science, which we are quite ready to apply to the present case. "It is impossible," he says, "that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is *human testimony* in its various shapes—all testimony of eye-witnesses, traditional testimony from the lips of *those who have been eye-witnesses*, and the testimony of those who have put their impressions into writing and into print. . . . If you read Cæsar's *Commentaries*, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. *You feel that Cæsar would not have made these statements unless he had believed them to be true.*"

Now, we cannot in logic permit Mr. Huxley's philosophical rule to be applied in a one-sided manner to Cæsar. Either that personage was naturally truthful or a natural liar; and since Mr. Huxley has settled that point to his own satisfaction as regards the facts of military history in his favor, we insist that Cæsar is also a competent witness as

* John Bumpus: "Alchemy and the Alkahest," 85, J. S. F., edition of 1820.

† See Boyle's works.

to augurs, diviners, and psychological facts. So with Herodotus, and all other ancient authorities, unless they were by nature men of truth, they should not be believed even about civil or military affairs. *Falsus in uno, falsus in omnibus.* And equally, if they are credible as to physical things, they must be regarded as equally so as to spiritual things; for as Professor Huxley tells us, human nature was of old just as it is now. Men of intellect and conscience did not lie for the pleasure of bewildering or disgusting posterity.

The probabilities of falsification by such men having been defined so clearly by a man of science, we feel free from the necessity of discussing the question in connection with the names of Van Helmont and his illustrious but unfortunate master, the much-slandered Paracelsus. Deleuze, though finding in the works of the former many "mythic, illusory ideas"—perhaps only because he could not understand them—credits him nevertheless with a vast knowledge, "an acute judgment," and at the same time with having given to the world "great truths." "He was the first," he adds, "to give the name of *gas* to aerial fluids. Without him it is probable that steel would have given no new impulse to science."* By what application of the doctrine of chances could we discover the likelihood that experimentalists, capable of resolving and recombining chemical substances, as they are admitted to have done, were ignorant of the nature of elementary substances, their combining energies, and the solvent or solvents, that would disintegrate them when wanted? If they had the reputation only of theorists the case would stand differently and our argument would lose its force, but the chemical discoveries grudgingly accorded to them, by their worst enemies, form the basis for much stronger language than we have permitted ourselves, from a fear of being deemed over partial. And, as this work, moreover, is based on the idea that there is a higher nature of man, that his moral and intellectual faculties should be judged *psychologically*, we do not hesitate to reaffirm that since Van Helmont asserted, "most solemnly," that he was possessed of the secret of the alkahest, no modern critic has a right to set him down as either a liar or a visionary, until something more certain is known about the nature of this alleged *universal menstruum.*

"Facts are stubborn things," remarks Mr. A. R. Wallace, in his preface to *Miracles and Modern Spiritualism.* Therefore,† as facts must be our

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* Deleuze: "De l'Opinion de Van Helmont sur la Cause, la Nature et les Effets du Magnetisme." Anim. Vol. i., p. 45, and vol. ii., p. 198.

† A. R. Wallace: "An Answer to the Arguments of Hume, Lecky, etc., against Miracles."

strongest allies, we will bring as many of these forward as the "miracles" of antiquity and those of our modern times will furnish us with. The authors of the *Unseen Universe* have *scientifically* demonstrated the possibility of certain alleged psychological phenomena through the medium of the universal ether. Mr. Wallace has as scientifically proved that the whole catalogue of assumptions to the contrary, including the sophisms of Hume, are untenable if brought face to face with strict logic. Mr. Crookes has given to the world of skepticism his own experiments, which lasted above three years before he was conquered by the most undeniable of evidence—that of his own senses. A whole list could be made up of men of science who have recorded their testimony to that effect; and Camille Flammarion, the well-known French astronomer, and author of many works which, in the eyes of the skeptical, should send him to the ranks of the "deluded," in company with Wallace, Crookes, and Hare, corroborates our words in the following lines:

"I do not hesitate to affirm my conviction, based on a personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be impossible, is one who speaks without knowing what he is talking about, and also any man accustomed, by his professional avocations, to scientific observations—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in *imagining that the laws of Nature are already known to us*, and that everything which appears to overstep the limit of our present formulas is impossible, may require a radical and absolute certainty of the reality of the facts alluded to."

In Mr. Crookes' *Notes of an Enquiry into the Phenomena called Spiritual*, on p. 101, this gentleman quotes Mr. Sergeant Cox, who having named this unknown force, *psychic*, explains it thus: "As the organism is itself moved and directed within the structure by a force—which either is, or is not controlled by—the soul, spirit, or mind . . . which constitutes the individual being we term 'the man,' it is an equally reasonable conclusion that the force which causes the motions beyond the limits of the body *is the same force that produces motion within the limits of the body*. And, as the external force is often directed by intelligence, it is an equally reasonable conclusion that the directing intelligence of the external force is the same intelligence that directs the force internally."

In order to comprehend this theory the better, we may as well divide it in four propositions and show that Mr. Sergeant Cox believes:

1. That theforce which produces physical phenomena proceeds *from* (consequently is generated *in*) the medium.

2. That the intelligence directing the force for the production of the phenomena (*a*) *may* sometimes be other than the intelligence of the medium; but of this the "proof" is "insufficient;" therefore, (*b*) the directing intelligence is probably that of the medium himself. This Mr. Cox calls "a reasonable conclusion."

3. He assumes that the force which moves the table is identical with the force which moves the medium's body itself.

4. He strongly disputes the spiritualistic theory, or rather assertion, that "spirits of the dead are the *sole* agents in the production of *all* the phenomena."

Before we fairly proceed on our analysis of such views we must remind the reader that we find ourselves placed between two extreme opposites represented by two parties—the believers and unbelievers in this agency of human spirits. Neither seem capable of deciding the point raised by Mr. Cox; for while the spiritualists are so omnivorous in their credulity as to believe every sound and movement in a *circle* to be produced by *disembodied* human beings, their antagonists dogmatically deny that anything can be produced by "spirits," for there are none. Hence, neither class is in a position to examine the subject without bias.

If they consider that force which "produces motion within the body" and the one "which causes the motion beyond the limits of the body" to be of *the same essence*, they may be right. But the identity of these two forces stops here. The life-principle which animates Mr. Cox's body is of the same nature as that of his medium; nevertheless he is not the medium, nor is the latter Mr. Cox.

This force, which, to please Mr. Cox and Mr. Crookes we may just as well call *psychic* as anything else, proceeds *through* not *from* the individual medium. In the latter case this force would be generated in the medium and we are ready to show that it cannot be so; neither in the instances of levitation of human bodies, the moving of furniture and other objects without contact, nor in such cases in which the force shows reason and intelligence. It is a well-known fact to both mediums and spiritualists, that the more the former is passive, the better the manifestations; and every one of the above-mentioned phenomena requires a *conscious* predetermined *will*. In cases of levitation, we should have to believe that this self-generated force would raise the inert mass off the ground, direct it through the air, and lower it down again, avoiding obstacles and thereby showing intelligence, and still act automatically, the medium remaining all the while *passive*. If such were the fact, the medium would be a conscious magician, and all pretence for being a passive instrument in the hands of invisible intelligences would become useless. As well plead

that a quantity of steam sufficient to fill, without bursting, a boiler, will raise the boiler; or a Leyden jar, full of electricity, overcome the inertia of the jar, as such a mechanical absurdity. All analogy would seem to indicate that the force which operates in the presence of a medium upon external objects comes from a source back of the medium himself. We may rather compare it with the hydrogen which overcomes the inertia of the balloon. The gas, under the control of an intelligence, is accumulated in the receiver in sufficient volume to overcome the attraction of its combined mass. On the same principle this force moves articles of furniture, and performs other manifestations; and though identical in its essence with the astral spirit of the medium, it cannot be his spirit only, for the latter remains all the while in a kind of cataleptic torpor, when the mediumship is genuine. Mr. Cox's first point seems, therefore, not well taken; it is based upon an hypothesis mechanically untenable. Of course our argument proceeds upon the supposition that levitation is an observed fact. The theory of psychic force, to be perfect, must account for all "visible motions . . . in solid substances," and among these is levitation.

As to his second point, we deny that "the proof is insufficient" that the force which produces the phenomena is sometimes directed by other intelligences than the mind of the "psychic." On the contrary there is such an abundance of testimony to show that the mind of the medium, in a majority of cases, has nothing to do with the phenomena, that we cannot be content to let Mr. Cox's bold assertion go unchallenged.

Equally illogical do we conceive to be his third proposition; for if the medium's body be not the generator but simply the channel of the force which produces the phenomena—a question upon which Mr. Cox's researches throw no light whatever—then it does not follow that because the medium's "soul, spirit, or mind" directs the medium's organism, therefore this "soul, spirit, or mind," lifts a chair or raps at the call of the alphabet.

As to the fourth proposition, namely, that "spirits of the dead are the sole agents in the production of all the phenomena," we need not join issue at the present moment, inasmuch as the nature of the spirits producing mediumistic manifestations is treated at length in other chapters.

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth,

fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by overuse and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums." The astral soul, when the barriers are once opened, is so powerfully attracted by the universal, astral magnet, that it sometimes lifts its encasement with it and keeps it suspended in mid-air, until the gravity of matter reässerts its supremacy, and the body redescends again to earth.

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force—plus *matter*, or that which makes the object so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn they are directed or rather overshadowed by the Divine intelligence which these men so studiously leave out of the account, but without which not even the crawling of the smallest earth-worm could ever take place. The simplest as the most common of all natural phenomena,—the rustling of the leaves which tremble under the gentle contact of the breeze—requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence.

And now we may ask, how can a will manifest itself intelligently and unconsciously at the same time? It is difficult, if not impossible, to conceive of intellection apart from consciousness. By consciousness we do

not necessarily imply physical or corporeal consciousness. *Consciousness is a quality of the sentient principle, or, in other words, the soul; and the latter often displays activity even while the body is asleep or paralyzed.* When we lift our arm mechanically, we may imagine that we do it unconsciously because our superficial senses cannot appreciate the interval between the formulation of the purpose and its execution. Latent as it seemed to us our vigilant will evolved force, and set our matter in motion. There is nothing in the nature of the most trivial of mediumistic phenomena to make Mr. Cox's theory plausible. If the intelligence manifested by this force is no proof that it belongs to a disembodied spirit, still less is it evidence that it is unconsciously given out by the medium; Mr. Crookes himself tells us of cases where the intelligence could not have emanated from any one in the room; as in the instance where the word "however," covered by his finger and unknown even to himself, was correctly written by planchette.* No explanation whatever can account for this case; the only hypothesis tenable—if we exclude the agency of a spirit-power—is that the clairvoyant faculties were brought into play. But scientists deny clairvoyance; and if, to escape the unwelcome alternative of accrediting the phenomena to a spiritual source, they concede to us the fact of clairvoyance, it then devolves upon them to either accept the kabalistic explanation of what this faculty is, or achieve the task hitherto impracticable of making a new theory to fit the facts.

Again, if for the sake of argument it should be admitted that Mr. Crookes' word "however" might have been clairvoyantly read, what shall we say of mediumistic communications having a prophetic character? Does any theory of mediumistic impulse account for the ability to foretell events beyond the possible knowledge of both speaker and listener? Mr. Cox will have to try again.

As we have said before, the modern psychic force, and the ancient oracular fluids, whether terrestrial or sidereal, are identical in essence—simply a blind force. So is air. And while in a dialogue the sound-waves produced by a conversation of the speakers affect the same body of air, that does not imply any doubt of the fact that there are two persons talking with each other. Is it any more reasonable to say that when a common agent is employed by medium and "spirit" to intercommunicate, there must necessarily be but one intelligence displaying itself? As the air is necessary for the mutual exchange of audible sounds, so are certain currents of astral light, or ether directed by an *Intelligence*, necessary for the production of the phenomena called spiritual. Place

* CROOKES: "Researches, etc.," p. 96.

two interlocutors in the exhausted receiver of an air-pump, and, if they could live, their words would remain inarticulate thoughts, for there would be no air to vibrate, and hence no ripple of sound would reach their ears. Place the strongest medium in such isolating atmosphere as a powerful mesmerizer, familiar with the properties of the magical agent, can create around him, and no manifestations will take place until some opposing intelligence, more potential than the will-power of the mesmerizer, overcomes the latter and terminates the astral inertia.

The ancients were at no loss to discriminate between a blind force acting spontaneously and the same force when directed by an intelligence.

Plutarch, the priest of Apollo, when speaking of the oracular vapors which were but a subterranean gas, imbued with intoxicating magnetic properties, shows its nature to be dual, when he addresses it in these words: "And who art thou? without a God who creates and ripens thee; without a dæmon [spirit] who, acting under the orders of God, directs and governs thee; thou canst do nothing, thou art *nothing* but a vain breath." * Thus without the indwelling soul or intelligence, "Psychic Force" would be also but a "vain breath."

Aristotle maintains that this gas, or astral emanation, escaping from inside the earth, is the sole *sufficient cause*, acting from within outwardly for the vivification of every living being and plant upon the external crust. In answer to the skeptical negators of his century, Cicero, moved by a just wrath, exclaims: "And what can be more divine than the exhalations of the earth, which affect the human soul so as to enable her to predict the future? And could the hand of time evaporate such a virtue? Do you suppose you are talking of some kind of wine or salted meat?" † Do modern experimentalists claim to be wiser than Cicero, and say that this eternal force has evaporated, and that the springs of prophecy are dry?

All the prophets of old—inspired sensitives—were said to be uttering their prophecies under the same conditions, either by the direct outward efflux of the astral emanation, or a sort of damp fluxion, rising from the earth. It is this astral matter which serves as a temporary clothing of the souls who form themselves in this light. Cornelius Agrippa expresses the same views as to the nature of these phantoms by describing it as moist or humid: "*In spirito turbido* HUMIDOQUE." ‡

Prophecies are delivered in two ways—consciously, by magicians who are able to look into the astral light; and unconsciously, by those

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* Lucian: "Pharsalia," Book v.

† "De Divinatio," Book i., chap. 3.

‡ "De Occulta Philosoph.," p. 355.

who act under what is called inspiration. To the latter class belonged and belong the Biblical prophets and the modern trance-speakers. So familiar with this fact was Plato, that of such prophets he says: "No man, when in his senses, attains prophetic truth and inspiration . . . but only when demented by some distemper or possession . . ." (by a daimonion or spirit). * "Some persons call them prophets; they do not know that they are only *repeaters* . . . and are not to be called prophets at all, but only *transmitters* of vision and prophecy,"—he adds.

In continuation of his argument, Mr. Cox says: "The most ardent spiritualists practically admit the existence of psychic force, under the very inappropriate name of magnetism (to which it has no affinity whatever), for they assert that the spirits of the dead can only do the acts attributed to them by using the magnetism (that is, the psychic force) of the mediums." †

Here, again, a misunderstanding arises in consequence of different names being applied to what may prove to be one and the same imponderable compound. Because electricity did not become a science till the eighteenth century, no one will presume to say that this force has not existed since the creation; moreover, we are prepared to prove that even the ancient Hebrews were acquainted with it. But, merely because exact science did not happen before 1819 to stumble over the discovery which showed the intimate connection existing between magnetism and electricity, it does not at all prevent these two agents being identical. If a bar of iron can be endowed with magnetic properties, by passing a current of voltaic electricity over some conductor placed in a certain way close to the bar, why not accept, as a provisional theory, that a medium may also be a *conductor*, and nothing more, at a seance? Is it unscientific to say that the intelligence of "psychic force," drawing currents of electricity from the waves of the ether, and employing the medium as a conductor, develops and calls into action the latent magnetism with which the atmosphere of the seance-room is saturated, so as to produce the desired effects? The word *magnetism* is as appropriate as any other, until science gives us something more than a merely hypothetical agent endowed with conjectural properties.

"The difference between the advocates of psychic force and the spiritualists consists in this," says Sergeant Cox, "that we contend that there is as yet insufficient proof of any other directing agent than the intelligence of the medium, and *no proof whatever* of the agency of the 'spirits' of the dead." ‡

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* Plato: "Timæus," vol. ii., p. 563. † Crookes: "Researches, etc.," p. 101.
‡ Ibid., p. 101.

We fully agree with Mr. Cox as to the lack of proof that the agency is that of the spirits of the dead; as for the rest, it is a very extraordinary deduction from "a wealth of facts," according to the expression of Mr. Crookes, who remarks further, "On going over my notes, I find . . . such a superabundance of evidence, so overwhelming a mass of testimony . . . that I could fill several numbers of the *Quarterly*." *

Now some of these facts of an "overwhelming evidence" are as follows: 1st. The movement of heavy bodies with contact, but without mechanical exertion. 2d. The phenomena of percussive and other sounds. 3d. The alteration of weight of bodies. 4th. Movements of heavy substances *when at a distance from the medium.* 5th. The rising of tables and chairs off the ground, *without contact with any person.* 6th. THE LEVITATION OF HUMAN BEINGS. † 7th. "Luminous apparitions." Says Mr. Crookes, "Under the strictest conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one could reach on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body." ‡ (We must infer that the egg was of the same nature as M. Babinet's meteor-cat, which is classified with other natural phenomena in Arago's works.) 8th. The appearance of hands, either self-luminous or visible by ordinary light. 9th. "Direct writing" by these same luminous hands, detached, and evidently endowed with intelligence. (Psychic force?) 10th. "Phantom-forms and faces." In this instance, the psychic force comes "from a corner of the room" as a "phantom form," takes an accordeon in its hand, and then glides about the room, playing the instrument; Home, the medium, being in full view at the time. § The whole of the preceding Mr. Crookes witnessed and tested at his own house, and, having assured himself scientifically of the genuineness of the phenomenon, reported it to the Royal Society. Was he welcomed as the discoverer of natural

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* Crookes: "Researches, etc.," p. 83.

† In 1854, M. Foucault, an eminent physician and a member of the French Institute, one of the opponents of de Gasparin, rejecting the mere possibility of any such manifestations, wrote the following memorable words: "That day, when I should succeed in moving a straw under the action of my will only, I would feel terrified!" The word is ominous. About the same year, Babinet, the astronomer, repeated in his article in the "Revue des Deux Mondes," the following sentence to exhaustion: "The levitation of a body *without contact* is as *impossible* as the perpetual motion, because on the day it would be done, *the world would crumble down.*" Luckily, we see no sign as yet of such a cataclysm; yet bodies *are* levitated.

‡ "Researches, etc.," p. 91. § Ibid., pp. 86–97.

phenomena of a new and important character? Let the reader consult his work for the answer.

In addition to these freaks played on human credulity by "psychic force," Mr. Crookes gives another class of phenomena, which he terms "special instances," which *seem* (?) to point to the agency of an *exterior* intelligence.*

"I have been," says Mr. Crookes, "with Miss Fox when she has been writing a message automatically to one person present, whilst a message to another person, on *another* subject, was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person, on a subject totally different from either. . . . During a seance with Mr. Home, a small lath moved across the table to me, *in the light*, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters . . . being at a distance from Mr. Home's hands." The same lath, upon request of Mr. Crookes, gave him "a telegraphic message through the Morse alphabet, by taps on my hand" (the Morse code being quite unknown to any other person present, and but imperfectly to himself), "and," adds Mr. Crookes, "it convinced me that there was a good Morse operator at the other end of the line, WHEREVER THAT MIGHT BE."† Would it be undignified in the present case to suggest that Mr. Cox should search for the operator in his private principality—Psychic Land? But the same lath does more and better. In full light in Mr. Crookes' room *it* is asked to give a message, ". . . a pencil and some sheets of paper had been lying on the centre of the table; presently the *pencil rose on its point*, and after advancing by hesitating jerks to the paper, fell down. It then rose, and again fell. . . . After three unsuccessful attempts, a small wooden lath" (the Morse operator) "which was lying near upon the table, *slid towards the pencil*, and *rose* a few inches from the table; the pencil rose again, *and propping itself against the lath*, the two together made an effort to mark the paper. It fell, and then *a joint effort* was made again. After a third trial the lath gave it up, and *moved back to its place;* the pencil lay as it fell across the paper, and an alphabetic message told us: "We have tried to do as you asked, but *our power* is exhausted."‡ The word *our*, as the joint intelligent efforts of the friendly lath and pencil, would make us think that there were *two* psychic forces present.

In all this, is there any proof that the directing agent was "the intelligence of the medium?" Is there not, on the contrary, every indication that the movements of the lath and pencil were directed by spirits "of the dead," or at least of those of some other unseen intelligent entities?

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*Ibid., p. 94. † Ibid., p. 95. ‡ Ibid., p. 94.

Most certainly the word magnetism explains in this case as little as the term *psychic force;* howbeit, there is more reason to use the former than the latter, if it were but for the simple fact that the *transcendent* magnetism or mesmerism produces phenomena identical in effects with those of spiritualism. The phenomenon of the *enchanted* circle of Baron Du Potet and Regazzoni, is as contrary to the accepted laws of physiology as the rising of a table without contact is to the laws of natural philosophy. As strong men have often found it impossible to raise a small table weighing a few pounds, and broken it to pieces in the effort, so a dozen of experimenters, among them sometimes, academicians, were utterly unable to step across a chalk-line drawn on the floor by Du Potet. On one occasion a Russian general, well known for his skepticism, persisted until he fell on the ground in violent convulsions. In this case, the magnetic fluid which opposed such a resistance was Mr. Cox's psychic force, which endows the tables with an extraordinary and supernatural weight. If they produce the same psychological and physiological effects, there is good reason to believe them more or less identical. We do not think the deduction could be very reasonably objected to. Besides, were the fact even denied, this is no reason why it should not be so. Once upon a time, all the Academies in Christendom had agreed to deny that there were any mountains in the moon; and there was a certain time when, if any one had been so bold as to affirm that there was life in the superior regions of the atmosphere as well as in the fathomless depths of the ocean, he would have been set down as a fool or an ignoramus.

"The Devil affirms—it must be a lie!" the pious Abbé Almiguana used to say, in a discussion with a "spiritualized table." We will soon be warranted in paraphrasing the sentence and making it read—"Scientists deny—then it must be true."

CHAPTER VII.

"Thou great First Cause, least understood."—POPE.

"Whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'T is the divinity that stirs within us;
'T is heaven itself that points out our hereafter
And intimates eternity to man.

ETERNITY! Thou pleasing, dreadful thought!"—ADDISON.

"There is another and a better world."—KOTZEBUE: *The Stranger.*

AFTER according so much space to the conflicting opinions of our men of science about certain occult phenomena of our modern period, it is but just that we give attention to the speculations of mediæval alchemists and certain other illustrious men. Almost without exception, ancient and mediæval scholars believed in the arcane doctrines of wisdom. These included Alchemy, the Chaldeo-Jewish Kabala, the esoteric systems of Pythagoras and the old Magi, and those of the later Platonic philosophers and theurgists. We also propose in subsequent pages to treat of the Indian gymnosophists and the Chaldean astrologers. We must not neglect to show the grand truths underlying the misunderstood religions of the past. The four elements of our fathers, earth, air, water, and fire, contain for the student of alchemy and ancient psychology—or as it is now termed, *magic*—many things of which our philosophy has never dreamed. We must not forget that what is now called *Necromancy* by the Church, and *Spiritualism* by modern believers, and that includes the evoking of departed spirits, is a science which has, from remote antiquity, been almost universally diffused over the face of the globe.

Although neither an alchemist, magician, nor astrologer, but simply a great philosopher, Henry More, of Cambridge University—a man universally esteemed, may be named as a shrewd logician, scientist, and metaphysician. His belief in witchcraft was firm throughout his life. His faith in immortality and able arguments in demonstration of the survival of man's spirit after death are all based on the Pythagorean system, adopted by Cardan, Van Helmont, and other mystics. The infinite and

uncreated spirit that we usually call GOD, a substance of the highest virtue and excellency, produced everything else by *emanative causality*. God thus is the primary substance, the rest, the secondary; if the former created matter with a power of moving itself, he, the primary substance, is still the cause of that motion as well as of the matter, and yet we rightly say that it is matter which moves itself. "We may define this kind of spirit we speak of to be a substance indiscernible, that can move itself, that can penetrate, contract, and dilate itself, and can also penetrate, move, and alter matter,"* which is the third emanation. He firmly believed in apparitions, and stoutly defended the theory of the individuality of every soul in which "personality, memory, and conscience will surely continue in the future state." He divided the astral spirit of man after its exit from the body into two distinct entities: the "aërial" and the "æthereal vehicle." During the time that a disembodied man moves in its aërial clothing, he is subject to *Fate—i. e.*, evil and temptation, attached to its earthly interests, and therefore is not utterly pure; it is only when he casts off this garb of the first spheres and becomes ethereal that he becomes sure of his immortality. "For what shadow can that body cast that is a pure and transparent light, such as the ethereal vehicle is? And therefore that oracle is then fulfilled, when the soul has ascended into that condition we have already described, in which alone it is out of the reach of fate and mortality." He concludes his work by stating that this transcendent and divinely-pure condition was the only aim of the Pythagoreans.

As to the skeptics of his age, his language is contemptuous and severe. Speaking of Scot, Adie, and Webster, he terms them "our new inspired saints . . . sworn advocates of the witches, who thus madly and boldly, against all sense and reason, against all antiquity, all interpreters, and against the Scripture itself, will have even no Samuel in the scene, but a confederate knave! Whether the Scripture, or these inblown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let any one judge," he adds. †

What kind of language would this eminent divine have used against our skeptics of the nineteenth century?

Descartes, although a worshipper of matter, was one of the most devoted teachers of the magnetic doctrine and, in a certain sense, even of Alchemy. His system of physics was very much like that of other great philosophers. Space, which is infinite, is composed, or rather filled up with a fluid and elementary matter, and is the sole fountain of all life,

* "Antidote," lib i., cap. 4.

† "Letter to Glanvil, the author of 'Sadducismus Triumphatus,' May, 25, 1678."

enclosing all the celestial globes and keeping them in perpetual motion. The magnet-streams of Mesmer are disguised by him into the Cartesian vortices, and both rest on the same principle. Ennemoser does not hesitate to say that both have more in common "than people suppose, who have not carefully examined the subject." *

The esteemed philosopher, Pierre Poiret Naudé, was the warmest defender of the doctrines of occult magnetism and its first propounders, † in 1679. The magico-theosophical philosophy is fully vindicated in his works.

The well-known Dr. Hufeland has written a work on magic ‡ in which he propounds the theory of the universal magnetic sympathy between men, animals, plants, and even minerals. The testimony of Campanella, Van Helmont, and Servius, is confirmed by him in relation to the sympathy existing between the different parts of the body as well as between the parts of all organic and even inorganic bodies.

Such also was the doctrine of Tenzel Wirdig. It may even be found expounded in his works, with far more clearness, logic, and vigor, than in those of other mystical authors who have treated of the same subject. In his famous treatise, *The New Spiritual Medicine*, he demonstrates, on the ground of the later-accepted fact of universal attraction and repulsion—now called "gravitation"—that the whole nature is *ensouled*. Wirdig calls this magnetic sympathy "the accordance of spirits." Everything is drawn to its like, and converges with natures congenial to itself. Out of this sympathy and antipathy arises a constant movement in the whole world, and in all its parts, and uninterrupted communion between heaven and earth, which produces universal harmony. Everything lives and perishes through magnetism; one thing affects another one, even at great distances, and its "congenitals" may be influenced to health and disease by the power of this sympathy, at any time, and notwithstanding the intervening space. § "Hufeland," says Ennemoser, "gives the account of a nose which had been cut from the back of a porter, but which, when the porter died, died too and fell off from its artificial position. A piece of skin," adds Hufeland, "taken from a living head, had its hair turn gray at the same time as that on the head from which it was taken." ‖

Kepler, the forerunner of Newton in many great truths, even in that of the universal "gravitation" which he very justly attributed to magnetic attraction, notwithstanding that he terms astrology "the insane daughter of a most wise mother"—Astronomy, shares the kabalistic belief

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* "History of Magic," vol. ii., p. 272.

† "Apologie pour tous les grands personnages faussement accusés de magie."

‡ Berlin, 1817. § "Nova Medicina Spirituum," 1675. ‖ "History of Magic."

that the spirits of the stars are so many "intelligences." *He firmly believes that each planet is the seat of an intelligent principle, and that they are all inhabited by spiritual beings, who exercise influences over other beings inhabiting more gross and material spheres than their own and especially* our earth.* As Kepler's *spiritual* starry influences were superseded by the vortices of the more materialistic Descartes, whose atheistical tendencies did not prevent him from believing that he had found out a diet that would prolong his life five hundred years and more, so the vortices of the latter and his astronomical doctrines may some day give place to the *intelligent* magnetic streams which are directed by the *Anima Mundi.*

Baptista Porta, the learned Italian philosopher, notwithstanding his endeavors to show to the world the groundlessness of their accusations of magic being a superstition and sorcery, was treated by later critics with the same unfairness as his colleagues. This celebrated alchemist left a work on *Natural Magic*, † in which he bases all of the occult phenomena possible to man upon the world-soul which binds all with all. He shows that the astral light acts in harmony and sympathy with all nature; that it is the essence out of which our spirits are formed; and that by acting in unison with their parent-source, our sidereal bodies are rendered capable of producing magic wonders. The whole secret depends on our knowledge of kindred elements. He believed in the philosopher's stone, "of which the world hath so great an opinion of, which hath been bragged of in so many ages and *happily attained unto by some.*" Finally, he throws out many valuable hints as to its "spiritual meaning." In 1643, there appeared among the mystics a monk, Father Kircher, who taught a complete philosophy of universal magnetism. His numerous works ‡ embrace many of the subjects merely hinted at by Paracelsus. His definition of magnetism is very original, for he contradicted Gilbert's theory that the earth was a great magnet. He asserted that although every particle of matter, and even the intangible invisible "powers" were magnetic, they did not themselves constitute a magnet. *There is but one* MAGNET *in the universe, and from it proceeds the magnetization of everything existing.* This magnet is of course what the kabalists term

* It would be a useless and too long labor to enter here upon the defence of Kepler's theory of relation between the five regular solids of geometry and the magnitudes of the orbits of five principal planets, rather derided by Prof. Draper in his "Conflict." Many are the theories of the ancients that have been avenged by modern discovery. For the rest, we must bide our time.

† "Magia Naturalis," Lugduni, 1569.

‡ Athanasis Kircher: "Magnes sive de arte magnetici, opus tripartitum." Coloniæ, 1654.

the central Spiritual Sun, or God. The sun, moon, planets, and stars he affirmed are highly magnetic; but they have become so by induction from living in the universal magnetic fluid—the Spiritual light. He proves the mysterious sympathy existing between the bodies of the three principal kingdoms of nature, and strengthens his argument by a stupendous catalogue of instances. Many of these were verified by naturalists, but still more have remained unauthenticated; therefore, according to the traditional policy and very equivocal logic of our scientists, they are denied. For instance, he shows a difference between mineral magnetism and zoömagnetism, or animal magnetism. He demonstrates it in the fact that except in the case of the lodestone all the minerals are magnetized by the higher potency, the animal magnetism, while the latter enjoys it as the direct emanation from the first cause—the Creator. A needle can be magnetized by simply being held in the hand of a strong-willed man, and amber develops its powers more by the friction of the human hand than by any other object; therefore man can impart his own life, and, to a certain degree, *animate* inorganic objects. This, "in the eyes of the foolish, is sorcery." "The sun is the most magnetic of all bodies," he says; thus anticipating the theory of General Pleasonton by more than two centuries. "The ancient philosophers never denied the fact," he adds; "but have at all times perceived that the sun's emanations were binding all things to itself, and that it imparts this binding power to everything falling under its direct rays."

As a proof of it he brings the instance of a number of plants being especially attracted to the sun, and others to the moon, and showing their irresistible sympathy to the former by following its course in the heavens. The plant known as the *Githymal*,* faithfully follows its sovereign, even when it is invisible on account of the fog. The acacia uncloses its petals at its rising, and closes them at its setting. So does the Egyptian lotos and the common sunflower. The nightshade exhibits the same predilection for the moon.

As examples of antipathies or sympathies among plants, he instances the aversion which the vine feels for the cabbage, and its fondness toward the olive-tree; the love of the ranunculus for the water-lily, and of the rue for the fig. The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the "most extraordinary ferocity."

Kircher accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and

* Lib. iii., p. 643.

hatred, are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species*, the fever of species. There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural. To the latter, fascination, we must attribute the power of the poisonous toad, which upon merely opening its mouth, forces the passing reptile or insect to run into it to its destruction. The deer, as well as smaller animals, are attracted by the breath of the boa, and are made irresistibly to come within its reach. The electric fish, the torpedo, repels the arm with a shock that for a time benumbs it. To exercise such a power for beneficent purposes, man requires three conditions: 1, nobility of soul; 2, strong will and imaginative faculty; 3, a subject weaker than the magnetizer; otherwise he will resist. A man free from worldly incentives and sensuality, may cure in such a way the most "incurable" diseases, and his vision may become clear and prophetic.

A curious instance of the above-mentioned universal attraction between all the bodies of the planetary system and everything organic as well as inorganic pertaining to them, is found in a quaint old volume of the seventeenth century. It contains notes of travel and an official report to the King of France, by his Ambassador, de la Loubère, upon what he has seen in the kingdom of Siam. "At Siam," he says, "there are two species of fresh-water fish, which they respectively call *pal-out* and *pla-cadi* fish. Once salted and placed uncut (whole) in the pot, they are found to exactly follow the flux and reflux of the sea, growing higher and lower in the pot as the sea ebbs or flows." * De la Loubère experimented with this fish for a long time, together with a government engineer, named Vincent, and, therefore, vouches for the truth of this assertion, which at first had been dismissed as an idle fable. So powerful is this mysterious attraction that it affected the fishes even when their bodies became totally rotten and fell to pieces.

It is especially in the countries unblessed with civilization that we should seek for an explanation of the nature, and observe the effects of that subtile power, which ancient philosophers called the "world's soul."

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* "Notes from a New Historical Relation of the Kingdom of Siam," by de la Loubère, French Ambassador to Siam in the years 1687–8. Edition of 1692.

In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighborhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead. Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the London *Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience "that English steel could not bear the atmosphere of India;" so a bunch of English or American keys will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized. So, too, it has been found that a Siberian Shaman who has given stupendous proofs of his occult powers among his native Tschuktschen, is gradually and often completely deprived of such powers when coming into smoky and foggy London. Is the inner organism of man less sensitive to climatic influences than a bit of steel? If not, then why should we cast doubt upon the testimony of travellers who may have seen the Shaman, day after day, exhibit phenomena of the most astounding character in his native country, and deny the possibility of such powers and such phenomena, only because he cannot do as much in London or Paris? In his lecture on the *Lost Arts*, Wendell Phillips proves that beside the psychological nature of man being affected by a change of climate, Oriental people have physical senses far more acute than the Europeans. The French dyers of Lyons, whom no one can surpass in skill, he says, "have a theory that there is a certain delicate shade of blue that Europeans *cannot see*. . . . And in Cashmere, where the girls make shawls worth $30,000, they will show him (the dyer of Lyons) three hundred distinct colors, which he not only cannot make, but *cannot even distinguish*." If there is such a vast difference between the acuteness of the external senses of two races, why should there not be the same in their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a color which does exist, but which being inappreciable by the European, is therefore non-existent for him. Why then not concede, that some peculiarly-endowed organisms, which are thought to be possessed of that mysterious faculty called *second sight*,

see their pictures as objectively as the girl sees the colors; and that therefore the former, instead of mere objective hallucinations called forth by imagination are, on the contrary, reflections of real things and persons impressed upon the astral ether, as explained by the old philosophy of the *Chaldean Oracles*, and surmised by those modern discoverers, Babbage, Jevons, and the authors of the *Unseen Universe?*

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body—the soul); the third is the *Divine* spirit (*Augoeidês*)." Our human body, being possessed of "primeval earth-stuff," as Paracelsus calls it, we may readily accept the tendency of modern scientific research "to regard the processes of both animal and vegetable life as simply physical and chemical." This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

> "'Dust thou art, to dust returnest,'
> Was not spoken of the soul."

Man is a little world—a microcosm inside the great universe. Like a fœtus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause—the Spiritual Light of the World? This is the trinity of organic and inorganic nature—the spiritual and the physical, which are three in one, and of which Proclus says that "The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe;" the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the "beginning of time," and

with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

"Man," says Van Helmont, "is the mirror of the universe, and his triple nature stands in relationship to all things." The will of the Creator, through which all things were made and received their first impulse, is the property of every living being. Man, endowed with an additional spirituality, has the largest share of it on this planet. It depends on the proportion of matter in him whether he will exercise its magical faculty with more or less success. Sharing this divine potency in common with every inorganic atom, he exercises it through the course of his whole life, whether consciously or otherwise. In the former case, when in the full possession of his powers, he will be the master, and the *magnale magnum* (the universal soul) will be controlled and guided by him. In the cases of animals, plants, minerals, and even of the average of humanity, this ethereal fluid which pervades all things, finding no resistance, and being left to itself, moves them as its impulse directs. Every created being in this sublunary sphere, is formed out of the *magnale magnum*, and is related to it. Man possesses a double celestial power, and is allied to heaven. This power is "not only in the outer man, but to a degree also in the animals, and perhaps in all other things, as all things in the universe stand in a relation to each other; or, at least, God is in all things, as the ancients have observed it with a worthy correctness. It is necessary that the magic strength should be awakened in the outer as well as in the inner man. . . . And if we call this a magic power, the uninstructed only can be terrified by the expression. But, if you prefer it, you can call it a spiritual power—*spirituale robur vocitaveris*. There is, therefore, such magic power in the inner man. But, as there exists a certain relationship between the inner and the outer man, this strength must be diffused through the whole man." *

In an extended description of the religious rites, monastic life, and "superstitions" of the Siamese, de la Loubère cites among other things the wonderful power possessed by the *Talapoin* (the monks, or the holy

* Baptist Van Helmont: "Opera Omnia," 1682; p. 720, and others.

men of Buddha) over the wild beasts. "The Talapoin of Siam," he says, "will pass whole weeks in the dense woods under a small awning of branches and palm leaves, and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country." The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants, and rhinoceroses—with which the neighborhood abounds—respect him ; and travellers placed in secure ambuscade have often seen these wild beasts lick the hands and feet of the sleeping Talapoin. "They all use magic," adds the French gentleman, "and think all nature animated (ensouled) ; * they believe in tutelar geniuses." But that which seems to shock the author most is the idea which prevails among the Siamese, "that all that man was in his bodily life, he will be after death." "When the Tartar, which now reigns at China," remarks de la Loubère, "would force the Chinese to shave their hair after the Tartarian fashion, several of them chose rather to suffer death, than to go, they said, into the other world and appear before their ancestors without hair; imagining that they shaved the head of the soul also!" † "Now, what is altogether impertinent," adds the Ambassador, "in this absurd opinion is, that the Orientals attribute the human figure rather than any other to the soul." Without enlightening his reader as to the particular shape these benighted Orientals ought to select for their disembodied souls, de la Loubère proceeds to pour out his wrath on these "savages." Finally, he attacks the memory of the old king of Siam, the father of the one to whose court he was sent, by accusing him of having foolishly spent over two million livres in search of the philosopher's stone. "The Chinese," he says, "reputed so wise, have for three or four thousand years had the folly of believing in the existence, and of seeking out a universal remedy by which they hope to exempt themselves from the necessity of dying. They base themselves on some foolish traditions, concerning some *rare* persons that are reported to have made gold, and to have lived some ages ; there are some very strongly established facts among the Chinese, the Siamese, and other Orientals, concerning those that know how to render themselves immortal, either absolutely, or in such a manner that they can die no otherwise than by violent death.‡ Wherefore, they name some persons who have withdrawn themselves from the sight of men to enjoy free and peaceable life. They relate wonders concerning the knowledge of these pretended immortals."

If Descartes, a Frenchman and a scientist, could, in the midst of civilization, firmly believe that such a universal remedy had been found,

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* De la Loubère: "Notes," etc. (see *ante*), p. 115. † Ibid., p. 120. ‡ Ibid., p. 63.

and that if possessed of it he could live at least five hundred years, why are not the Orientals entitled to the same belief? The master-problems of both life and death are still unsolved by occidental physiologists. Even sleep is a phenomenon about whose cause there is a great divergence of opinion among them. How, then, can they pretend to set limits to the possible, and define the impossible?

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. Kircher recommends it, having experienced its good effects in himself, and he gives an elaborate description of the instrument he employed. It was a harmonica composed of five tumblers of a very thin glass, placed in a row. In two of them were two different varieties of wine; in the third, brandy; in the fourth, oil; in the fifth, water. He extracted five melodious sounds from them in the usual way, by merely rubbing his finger on the edges of the tumblers. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures. The celebrated Scotchman, Maxwell, offered to prove to various medical faculties that with certain magnetic means at his disposal, he would cure any of the diseases abandoned by them as incurable; such as epilepsy, impotence, insanity, lameness, dropsy, and the most obstinate fevers. *

The familiar story of the exorcism of the "evil spirit from God" that obsessed Saul, will recur to every one in this connection. It is thus related: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: *so Saul was refreshed, and was well*, and the evil spirit departed from him." †

Maxwell, in his *Medicina Magnetica*, expounds the following propositions, all which are the very doctrines of the alchemists and kabalists.

"That which men call the world-soul, is a life, as fire, spiritual, fleet, light, and ethereal as light itself. It is a life-spirit everywhere, and everywhere the same. . . . All matter is destitute of action, except as it is ensouled by this spirit. This spirit maintains all things in their peculiar condition. It is found in nature free from all fetters; and he

* See his "Conf.," xiii., l. c. in præfatione. † 1 Samuel, xvi. 14–23.

who understands how to unite it with a harmonizing body, possesses a treasure which exceeds all riches."

"This spirit is the common bond of all quarters of the earth, and lives through and in all—*adest in mundo quid commune omnibus mextis, in quo ipsa permanent.*"

"He who knows this universal life-spirit and its application can prevent all injuries." *

"If thou canst avail thyself of this spirit and fix it on some particular body thou wilt perform the mystery of magic."

"He who knows how to operate on men by this universal spirit, can heal, and this at any distance that he pleases." †

"He who can invigorate the particular spirit through the universal one, *might continue his life to eternity.*" ‡

"There is a blending together of spirits, or of emanations, even when they are far separated from each other. And what is this blending together? It is an eternal and incessant outpouring of the rays of one body into another."

"In the meantime," says Maxwell, "it is not *without danger* to treat of this. Many abominable abuses of this may take place."

And now let us see what are these abuses of mesmeric and magnetic powers in some healing mediums.

Healing, to deserve the name, requires either faith in the patient, or robust health united with a strong will, in the operator. *With expectency supplemented by faith, one can cure himself of almost any morbific condition.* The tomb of a saint; a holy relic; a talisman; a bit of paper or a garment that has been handled by the supposed healer; a nostrum; a penance, or a ceremonial; the laying on of hands, or a few words impressively pronounced—either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. The woman with the bloody issue who pressed through the throng to touch the robe of Jesus, was told that her "faith" had made her whole.

The influence of mind over the body is so powerful that it has effected miracles at all ages.

"How many unhoped-for, sudden, and prodigious cures have been effected by imagination," says Salverte. "Our medical books are filled with facts of this nature which would easily pass for miracles." §

But, if the patient has no faith, what then? If he is physically nega-

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* "Aphorisms," 22. † Ibid., p. 69. ‡ Ibid., p. 70.
§ "Philosophie des Sciences Occultes."

tive and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient's aura. He may employ as an auxiliary, a crucifix—as Gassner did; or impose the hands and "will," like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others; or like Jesus, and some apostles, he may cure by the word of command. The process in each case is the same.

In all these instances, the cure is radical and real, and without secondary ill-effects. But, when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. The decrepit King David reinforced his failing vigor with the healthy magnetism of the young Abishag; * and the medical works tell us of an aged lady of Bath, England, who broke down the constitutions of two maids in succession, in the same way. The old sages, and Paracelsus also, removed disease by applying a healthy organism to the afflicted part, and in the works of the above-said fire-philosopher, their theory is boldly and categorically set forth. If a diseased person—medium or not—attempts to heal, his force may be sufficiently robust to displace the disease, to disturb it in the present place, and cause it to shift to another, where shortly it will appear; the patient, meanwhile, thinking himself cured.

But, what if the healer be morally diseased? The consequences may be infinitely more mischievous; for it is easier to cure a bodily disease than cleanse a constitution infected with moral turpitude. The mystery of Morzine, Cevennes, and that of the Jansenists, is still as great a mystery for physiologists as for psychologists. If the gift of prophecy, as well as hysteria and convulsions, can be imparted by "infection," why not every vice? The healer, in such a case, conveys to his patient—who is now his victim—the moral poison that infects his own mind and heart. His magnetic touch is defilement; his glance, profanation. Against this insidious taint, there is no protection for the passively-receptive subject. The healer holds him under his power, spell-bound and powerless, as the serpent holds a poor, weak bird. The evil that one such "healing medium" can effect is incalculably great; and such healers there are by the hundred.

But, as we have said before, there are real and God-like healers, who, notwithstanding all the malice and skepticism of their bigoted opponents,

* 1 Kings, i. 1-4, 15.

have become famous in the world's history. Such are the Curé d'Ars, of Lyons, Jacob, and Newton. Such, also, were Gassner, the clergyman of Klorstele, and the well-known Valentine Greatrakes, the ignorant and poor Irishman, who was endorsed by the celebrated Robert Boyle, President of the Royal Society of London, in 1670. In 1870, he would have been sent to Bedlam, in company with other healers, if another president of the same society had had the disposal of the case, or Professor Lankester would have "summoned" him under the *Vagrant Act* for practicing upon Her Majesty's subjects "by *palmistry* or otherwise."

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that, from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest, every one teaches *that the magical power is never possessed by those addicted to vicious indulgences.* Only the pure in heart "see God," or exercise divine gifts—only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers." Such only can give peace to the disturbed spirits of their brothers and sisters, for the healing waters come from no poisonous source; grapes do not grow on thorns, and thistles bear no figs. But, for all this, "magic has nothing supernal in it;" it is a science, and even the power of "casting out devils" was a branch of it, of which the Initiates made a special study. "That skill which expels demons out of human bodies, is a science useful and sanative to men," says Josephus. *

The foregoing sketches are sufficient to show why we hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. While phenomena of a physical nature may have their value as a means of arousing the interest of materialists, and confirming, if not wholly, at least inferentially, our belief in the survival of our souls and spirits, it is questionable whether, under their present aspect, the modern phenomena are not doing more harm than good. Many minds, hungering after proofs of immortality, are fast falling into fanaticism; and, as Stow remarks, "fanatics are governed rather by imagination than judgment."

Undoubtedly, believers in the modern phenomena can claim for themselves a diversity of endowments, but the "discerning of spirits" is evidently absent from this catalogue of "spiritual" gifts. Speaking of the "Diakka," whom he one fine morning had discovered in a shady corner of the "Summer Land," A. J. Davis, the great American seer, remarks: "A Diakka is one who takes insane delight in *playing parts*, in juggling

* Josephus: "Antiquities," viii. 2.

tricks, in *personating* opposite characters; to whom prayer and profane utterances are of equi-value; surcharged with a passion for lyrical narrations; . . . morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others—SELF is the whole of private living, and exalted annihilation *the end of all private life.** Only yesterday, one said to a lady medium, signing himself *Swedenborg*, this: "Whatsoever is, has been, will be, or may be, *that* I AM; and private life is but the aggregative phantasms of thinking throblets, rushing in their rising onward to the central heart of eternal death!" †

Porphyry, whose works—to borrow the expression of an irritated phenomenalist—"are mouldering like every other antiquated trash in the closets of oblivion," speaks thus of these Diakka—if such be their name—rediscovered in the nineteenth century: "It is with the direct help of these bad demons, that every kind of sorcery is accomplished . . . it is the result of their operations, and men who injure their fellow-creatures by enchantments, usually pay great honors to these bad demons, and especially to their chief. These spirits pass their time in deceiving us, with a great display of cheap prodigies and *illusions*; their ambition is to be taken for gods, and their leader demands to be recognized as the supreme god." ‡

The spirit signing himself Swedenborg—just quoted from Davis's *Diakka*, and hinting that he is the I AM, singularly resembles this chief leader of Porphyry's bad demons.

What more natural than this vilification of the ancient and experienced theurgists by certain mediums, when we find Iamblichus, the expositor of spiritualistic theurgy, strictly forbidding all endeavors to procure such phenomenal manifestations; unless, after a long preparation of moral and physical purification, and under the guidance of experienced theurgists. When, furthermore, he declares that, with very few exceptions, for *a person* "*to appear elongated or thicker*, or *be borne aloft in the air*," is a sure mark of obsession by *bad* demons. §

Everything in this world has its time, and truth, however based upon unimpeachable evidence, will not root or grow, unless, like a plant, it is thrown into soil in its proper season. "The age must be prepared,"

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* "The Diakka and their Victims; an Explanation of the False and Repulsive in Spiritualism."

† See Chapter on the human spirits becoming the denizens of the *eighth* sphere, whose end is generally the *annihilation* of personal individuality.

‡ Porphyry: "On the Good and Bad Demons."

§ "De Mysteriis Egyptorum," lib. iii., c. 5.

says Professor Cooke; and some thirty years ago this humble work would have been doomed to self-destruction by its own contents. But the modern phenomenon, notwithstanding the daily *exposés*, the ridicule with which it is crowned at the hand of every materialist, and its own numerous errors, grows and waxes strong in facts, if not in wisdom and spirit. What would have appeared twenty years ago simply preposterous, may well be listened to now that the phenomena are endorsed by great scientists. Unfortunately, if the manifestations increase in power daily, there is no corresponding improvement in philosophy. The discernment of spirits is still as wanting as ever.

Perhaps, among the whole body of spiritualist writers of our day, not one is held in higher esteem for character, education, sincerity, and ability, than Epes Sargent, of Boston, Massachusetts. His monograph entitled *The Proof Palpable of Immortality*, deservedly occupies a high rank among works upon the subject. With every disposition to be charitable and apologetic for mediums and their phenomena, Mr. Sargent is still compelled to use the following language: "The power of spirits to reproduce simulacra of persons who have passed from the earth-life, suggests the question—How far can we be assured of the identity of *any* spirit, let the tests be what they may? We have not yet arrived at that stage of enlightenment that would enable us to reply confidently to this inquiry. . . . There is much that is yet a puzzle in the language and action of this class of materialized spirits." As to the intellectual calibre of most of the spirits which lurk behind the physical phenomena, Mr. Sargent will unquestionably be accepted as a most competent judge, and he says, "the great majority, as in this world, are of the unintellectual sort." If it is a fair question, we would like to ask why they should be so lacking in intelligence, if they are human spirits? Either intelligent human spirits *cannot* materialize, or, the spirits that do materialize have not human intelligence, and, therefore, by Mr. Sargent's own showing, they may just as well be "elementary" spirits, who have ceased to be human altogether, or those demons, which, according to the Persian Magi and Plato, hold a middle rank between gods and disembodied men.

There is good evidence, that of Mr. Crookes for one, to show that many "materialized" spirits talk in an audible voice. Now, we have shown, on the testimony of ancients, that the voice of human spirits is not and *cannot* be articulated; being, as Emanuel Swedenborg declares, "a deep suspiration." Who of the two classes of witnesses may be trusted more safely? Is it the ancients who had the experience of so many ages in theurgical practices, or modern spiritualists, who have had none at all, and who have no facts upon which to base an opinion, except such as have been communicated by "spirits," whose identity they have no means

of proving? There are mediums whose organisms have called out sometimes hundreds of these would-be "human" forms. And yet we do not recollect to have seen or heard of one expressing anything but the most commonplace ideas. This fact ought surely to arrest the attention of even the most uncritical spiritualist. If a spirit can speak at all, and if the way is opened to intelligent as well as to unintellectual beings, why should they not sometimes give us addresses in some remote degree approximating in quality to the communications we receive through the "direct writing?" Mr. Sargent puts forward a very suggestive and important idea in this sentence. "How far they are limited in their mental operations and in their recollections by the act of materialization, or how far by the intellectual horizon of the medium is still a question." * If the same kind of "spirits" materialize that produce the direct writing, and both manifest through mediums, and the one talk nonsense, while the other often give us sublime philosophical teachings, why should their mental operations be limited "by the intellectual horizon of the medium" in the one instance more than in the other? The materializing mediums —at least so far as our observation extends—are no more uneducated than many peasants and mechanics who at different times have, under supernal influences, given profound and sublime ideas to the world. The history of psychology teems with examples in illustration of this point, among which that of Boehmè, the inspired but ignorant shoemaker, and our own Davis, are conspicuous. As to the matter of unintellectuality we presume that no more striking cases need be sought than those of the child-prophets of Cevennes, poets and seers, such as have been mentioned in previous chapters. When spirits have once furnished themselves with vocal organs to speak at all, it surely ought to be no more difficult for them to talk as persons of their assumed respective education, intelligence, and social rank would in life, instead of falling invariably into one monotonous tone of commonplace and, but too often, platitude. As to Mr. Sargent's hopeful remark, that "the science of Spiritualism being still in its infancy, we may hope for more light on this question," we fear we must reply, that *it is not through "dark cabinets" that this light will ever break.*†

It is simply ridiculous and absurd to require from every investigator who comes forward as a witness to the marvels of the day and psychological phenomena the diploma of a master of arts and sciences. The experience of the past forty years is an evidence that it is not always the minds which are the most "scientifically trained" that are the best in matters of simple common sense and honest truth. Nothing blinds like

* Epes Sargent: "Proof Palpable of Immortality," p. 45. † See Matthew xxiv. 26.

fanaticism, or a one-sided view of a question. We may take as an illustration Oriental magic or ancient spiritualism, as well as the modern phenomena. Hundreds, nay thousands of perfectly trustworthy witnesses, returning from residence and travels in the East, have testified to the fact that uneducated fakirs, sheiks, dervishes, and lamas have, in their presence, without confederates or mechanical appliances, produced wonders. They have affirmed that the phenomena exhibited by them were in contravention of all the *known* laws of science, and thus tended to prove the existence of many yet unknown occult potencies in nature, seemingly directed by preterhuman intelligences. What has been the attitude assumed by our scientists toward this subject? How far did the testimony of the most "scientifically" trained minds make impression on their own? Did the investigations of Professors Hare and de Morgan, of Crookes and Wallace, de Gasparin and Thury, Wagner and Butlerof, etc., shake for one moment their skepticism? How were the personal experiences of Jacolliot with the fakirs of India received, or the psychological elucidations of Professor Perty, of Geneva, viewed? How far does the loud cry of mankind, craving for palpable and demonstrated signs of a God, an individual soul, and of eternity, affect them; and what is their response? They pull down and destroy every vestige of spiritual things, but they erect nothing. "We cannot get such signs with either retorts or crucibles," they say; "hence, it's all but a delusion!" In this age of cold reason and prejudice, even the Church has to look to science for help. Creeds built on sand, and high-towering but rootless dogmas, crumble down under the cold breath of research, and pull down *true* religion in their fall. But the longing for some outward sign of a God and a life hereafter, remains as tenaciously as ever in the human heart. In vain is all sophistry of science; it can never stifle the voice of nature. Only her representatives have poisoned the pure waters of simple faith, and now humanity mirrors itself in waters made turbid with all the mud stirred up from the bottom of the once pure spring. The anthropomorphic God of our fathers is replaced by anthropomorphic monsters; and what is still worse, by the reflection of humanity itself in these waters, whose ripples send it back the distorted images of truth and facts as evoked by its misguided imagination. "It is not a miracle that we want," writes the Reverend Brooke Herford, "but to find palpable evidence of the spiritual and the divine. It is not to the prophets that men cry for such a "sign," but rather to the scientists. Men feel as if all that groping about in the foremost verge or innermost recesses of creation should bring the investigator at length close to the deep, underlying facts of all things, to some unmistakable signs of God." The signs are there, and the scientists too; what can we expect more of them, now

that they have done so well their duty? Have they not, these Titans of thought, dragged down God from His hiding-place, and given us instead a *protoplasm?*

At the Edinburgh meeting of the British Association, in 1871, Sir William Thomson said: "Science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it." In his turn, Professor Huxley remarks: "With regard to the miracle-question, I can only say that the word 'impossible' is not, to my mind, applicable to matters of philosophy." The great Humboldt remarks that "a presumptuous skepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity."

These men have proved untrue to their own teachings. The opportunity afforded them by the opening of the Orient, to investigate for themselves the phenomena alleged by every traveller to take place in those countries, has been rejected. Did our physiologists and pathologists ever so much as think of availing themselves of it to settle this most momentous subject of human thought? Oh, no; for they would never dare. It is not to be expected that the principal Academicians of Europe and America should undertake a joint journey to Thibet and India, and investigate the fakir marvel on the spot! And were one of them to go as a solitary pilgrim and witness all the miracles of creation, in that land of wonders, who, of his colleagues, could be expected to believe his testimony?

It would be as tedious as superfluous to begin a restatement of facts, so forcibly put by others. Mr. Wallace and W. Howitt,* have repeatedly and cleverly described the thousand and one absurd errors into which the learned societies of France and England have fallen, through their blind skepticism. If Cuvier could throw aside the fossil excavated in 1828 by Boué, the French geologist, only because the anatomist thought himself wiser than his colleague, and would not believe that human skeletons could be found eighty feet deep in the mud of the Rhine; and if the French Academy could discredit the assertions of Boucher de Perthes, in 1846, only to be criticised in its turn in 1860, when the truth of de Perthes' discoveries and observations was fully confirmed by the whole body of geologists finding flint weapons in the drift-gravels of northern France; and if McEnery's testimony, in 1825, to the fact that he had discovered worked flints, together with the remains of extinct animals, in Kent's Hole Cavern † was laughed at; and that of

* See Wallace, "Miracles and Modern Spiritualism," and W. Howitt, "History of the Supernatural," vol. ii.

† See Wallace's paper read before the Dialectical Society, in 1871: "Answer to Hume, etc."

Godwin Austen to the same effect, in 1840, ridiculed still more, if that were possible; and all that excess of scientific skepticism and merriment could, in 1865, finally come to grief, and be shown to have been entirely uncalled for; when—says Mr. Wallace "all the previous reports for forty years were confirmed and shown to be even less wonderful than the reality;"—who can be so credulous as to believe in the infallibility of our science? And why wonder at the exhibition of such a lack of moral courage in individual members of this great and stubborn body known as modern science?

Thus fact after fact has been discredited. From all sides we hear constant complaints. "Very little is known of psychology!" sighs one F. R. S. "We must confess that we know little, if anything, in physiology," says another. "Of all sciences, there is none which rests upon so uncertain a basis as medicine," reluctantly testifies a third. "What do we know about the presumed nervous fluids? . . . Nothing, as yet," puts in a fourth one; and so on in every branch of science. And, meanwhile, phenomena, surpassing in interest all others of nature, and to be solved only by physiology, psychology, and the "as yet unknown" fluids, are either rejected as delusions, or, if even true, "do not interest" scientists. Or, what is still worse, when a *subject*, whose organism exhibits in itself the most important features of such occult though natural potencies, offers his person for an investigation, instead of an honest experiment being attempted with him he finds himself entrapped by a scientist (?) and paid for his trouble with a sentence of three months' imprisonment! This is indeed promising.

It is easy to comprehend that a fact given in 1731, testifying to another fact which happened during the papacy of Paul III., for instance, is disbelieved in 1876. And when scientists are told that the Romans preserved lights in their sepulchres for countless years by the *oiliness of gold;* and that one of such ever-burning lamps was found brightly burning in the tomb of Tullia, the daughter of Cicero, notwithstanding that the tomb had been shut up fifteen hundred and fifty years,*—they have a certain right to doubt, and even disbelieve the statement, until they assure themselves, on the evidence of their own senses, that such a thing is possible. In such a case they can reject the testimony of all the ancient and mediæval philosophers. The burial of living fakirs and their subsequent resuscitation, after thirty days of inhumation, may have a suspicious look to them. So also with the self-infliction of mortal wounds, and the exhibition of their own bowels to the persons present by various lamas, who heal such wounds almost instantaneously.

* "*Φιλολογος*" (Bailey's), second edition.

For certain men who deny the evidence of their own senses as to phenomena produced in their own country, and before numerous witnesses, the narratives to be found in classical books, and in the notes of travellers, must of course seem absurd. But what we will never be able to understand is the collective stubbornness of the Academies, in the face of such bitter lessons in the past, to these institutions which have so often "darkened counsel by words without knowledge." Like the Lord answering Job "out of the whirlwind," magic can say to modern science: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding!" And, who art thou who dare say to nature, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?"

But what matters it if they do deny? Can they prevent phenomena taking place in the four corners of the world, if their skepticism were a thousand times more bitter? Fakirs will still be buried and resuscitated, gratifying the curiosity of European travellers; and lamas and Hindu ascetics will wound, mutilate, and even disembowel themselves, and find themselves all the better for it; and the denials of the whole world will not blow sufficiently to extinguish the perpetually-burning lamps in certain of the subterranean crypts of India, Thibet, and Japan. One of such lamps is mentioned by the Rev. S. Mateer, of the London Mission. In the temple of Trevandrum, in the kingdom of Travancore, South India, "there is a deep well inside the temple, into which immense riches are thrown year by year, and in another place, in a hollow covered by a stone, a great golden lamp, which was lit over 120 years ago, still continues burning," says this missionary in his description of the place. Catholic missionaries attribute these lamps, as a matter of course, to the obliging services of the devil. The more prudent Protestant divine mentions the fact, and makes no commentary. The Abbé Huc has seen and examined one of such lamps, and so have other people whose good luck it has been to win the confidence and friendship of Eastern lamas and divines. No more can be denied the wonders seen by Captain Lane in Egypt; the Benares experiences of Jacolliot and those of Sir Charles Napier; the levitations of human beings in broad daylight, and which can be accounted for only on the explanation given in the Introductory chapter of the present work.* Such levitations are testified to—besides Mr. Crookes—by Professor Perty, who shows them produced in open air, and lasting sometimes twenty minutes; all these phenomena and many more have happened, do, and will happen in every country of this globe, and that in spite of all the skeptics and scientists that ever evolved out of the Silurian mud.

* See Art. on "Æthrobacy."

Among the ridiculed claims of alchemy is that of the *perpetual* lamps. If we tell the reader that we have seen such, we may be asked—in case that the sincerity of our personal belief is not questioned—how we can tell that the lamps we have observed are perpetual, as the period of our observation was but limited? Simply that, as we know the ingredients employed, and the manner of their construction, and the natural law applicable to the case, we are confident that our statement can be corroborated upon investigation in the proper quarter. What that quarter is, and from whom that knowledge can be learned, our critics must discover, by taking the pains we did. Meanwhile, however, we will quote a few of the 173 authorities who have written upon the subject. None of these, as we recollect, have asserted that these sepulchral lamps would burn perpetually, but only for an indefinite number of years, and instances are recorded of their continuing alight for many centuries. It will not be denied that, if there is a natural law by which a lamp can be made without replenishment to burn ten years, there is no reason why the same law could not cause the combustion to continue one hundred or one thousand years.

Among the many well-known personages who firmly believed and strenuously asserted that such sepulchral lamps burned for several hundreds of years, and would have continued to burn *may be* forever, had they not been extinguished, or the vessels broken by some accident, we may reckon the following names: Clemens Alexandrinus, Hermolaus Barbarus, Appian, Burattinus, Citesius, Cœlius, Foxius, Costæus, Casalius, Cedrenus, Delrius, Ericius, Gesnerus, Jacobonus, Leander, Libavius, Lazius, P. de la Mirandolla, Philalethes, Licetus, Maiolus, Maturantius, Baptista Porta, Pancirollus, Ruscellius, Scardonius, Ludovicus Vives, Volateranus, Paracelsus, several Arabian alchemists, and finally, Pliny, Solinus, Kircher, and Albertus Magnus.

The discovery is claimed by the ancient Egyptians, those sons of the Land of Chemistry.* At least, they were a people who used these lamps far more than any other nation, on account of their religious doctrines. The astral soul of the mummy was believed to be lingering about the body for the whole space of the three thousand years of the circle of necessity. Attached to it by a magnetic thread, which could be broken but by its own exertion, the Egyptians hoped that the ever-burning lamp, symbol of their incorruptible and immortal spirit, would at last decide the more material soul to part with its earthly dwelling, and unite forever with its divine SELF. Therefore lamps were hung in the sepulchres of the rich. Such lamps are often found in the subterranean caves of the dead,

* Psalm cv. 23. "The Land of Ham," or כם, *chem*, Greek χημι, whence the terms *alchemy* and *chemistry*.

and Licetus has written a large folio to prove that in his time, whenever a sepulchre was opened, a burning lamp was found within the tomb, but was instantaneously extinguished on acount of the *desecration*. T. Livius, Burattinus, and Michael Schatta, in their letters to Kircher,* affirm that they found many lamps in the subterranean caves of old Memphis. Pausanias speaks of the golden lamp in the temple of Minerva at Athens, which he says was the workmanship of Callimachus, and burnt a whole year. Plutarch † affirms that he saw one in the temple of Jupiter Amun, and that the priests assured him that it had burnt continually for years, and though it stood in the open air, neither wind nor water could extinguish it. St. Augustine, the Catholic authority, also describes a lamp in the fane of Venus, of the same nature as the others, unextinguishable either by the strongest wind or by water. A lamp was found at Edessa, says Kedrenus, "which, being hidden at the top of a certain gate, burned 500 years." But of all such lamps, the one mentioned by Olybius Maximus of Padua is by far the more wonderful. It was found near Attestè, and Scardeonius ‡ gives a glowing description of it: "In a large earthen urn was contained a lesser, and in that a burning lamp, which had continued so for 1500 years, by means of a most pure liquor contained in two bottles, one of gold and the other of silver. These are in the custody of Franciscus Maturantius, and are by him valued at an exceeding rate."

Taking no account of exaggerations, and putting aside as mere unsupported negation the affirmation by modern science of the impossibility of such lamps, we would ask whether, in case these inextinguishable fires are found to have really existed in the ages of "miracles," the lamps burning at Christian shrines and those of Jupiter, Minerva, and other Pagan deities, ought to be differently regarded. According to certain theologians, it would appear that the former (for Christianity also claims such lamps) have burned by a *divine*, miraculous power, and that the light of the latter, made by "heathen" art, was supported by the wiles of the devil. Kircher and Licetus show that they were ordered in these two diverse ways. The lamp at Antioch, which burned 1500 years, in an open and public place, over the door of a church, was preserved by the "*power of God*," who "hath made so infinite a number of stars to burn with perpetual light." As to the Pagan lamps, St. Augustine assures us they were the work of the devil, "who deceives us in a thousand ways." What more easy for Satan to do than represent a flash of light, or a bright flame to them who first enter into such a subterranean cave? This was as-

* "Œdipi Ægyptiaci Theatrum Hieroglyphicum," p. 544.

† "Lib. de Defectu Oraculorum." ‡ Lib. i., Class 3, *Cap. ult.*

serted by all good Christians during the Papacy of Paul III., when upon opening a tomb in the Appian Way, at Rome, there was found the entire body of a young girl swimming in a bright liquor which had so well preserved it, that the face was beautiful and like life itself. At her feet burned a lamp, whose flame vanished upon opening the sepulchre. From some engraved signs it was found to have been buried for over 1500 years, and supposed to have been the body of Tulliola, or Tullia, Cicero's daughter. *

Chemists and physicists deny that perpetual lamps are possible, alleging that whatever is resolved into vapor or smoke cannot be permanent, but must consume; and as the oily nutriment of a lighted lamp is exhaled into a vapor, hence the fire cannot be perpetual for want of food. Alchemists, on the other hand, deny that all the nourishment of kindled fire must of necessity be converted into vapor. They say that there are things in nature which will not only resist the force of fire and remain inconsumable, but will also prove inextinguishable by either wind or water. In an old chemical work of the year 1700, called NEKPOKHΔEIA, the author gives a number of refutations of the claims of various alchemists. But though he denies that a fire can be made to burn *perpetually*, he is half-inclined to believe it possible that a lamp should burn several hundred years. Besides, we have a mass of testimony from alchemists who devoted years to these experiments and came to the conclusion that it was possible.

There are some peculiar preparations of gold, silver, and mercury; also of naphtha, petroleum, and other bituminous oils. Alchemists also name the oil of camphor and amber, the *Lapis asbestos seu Amianthus*, the *Lapis Carystius*, *Cyprius*, and *Linum vivum seu Creteum*, as employed for such lamps. They affirm that such matter can be prepared either of gold or silver, reduced to fluid, and indicate that gold is the fittest *pabulum* for their wondrous flame, as, of all metals, gold wastes the least when either heated or melted, and, moreover, can be made to reäbsorb its oily humidity as soon as exhaled, so continuously feeding its own flame when it is once lighted. The Kabalists assert that the secret was known to Moses, who had learned it from the Egyptians; and that the lamp ordered by the "Lord" to burn on the tabernacle, was an inextinguishable lamp. "And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, *to cause the lamp to burn always*" (Exod. xxvii. 20).

Licetus also denies that these lamps were prepared of metal, but on

* The details of this story may be found in the work of Erasmus Franciscus, who quotes from Pflaumerus, Pancirollus, and many others.

page 44 of his work mentions a preparation of quicksilver filtrated seven times through white sand by fire, of which, he says, lamps were made that would burn perpetually. Both Maturantius and Citesius firmly believe that such a work can be done by a purely chemical process. This liquor of quicksilver was known among alchemists as *Aqua Mercurialis*, *Materia Metallorum*, *Perpetua Dispositio*, and *Materia prima Artis*, also *Oleum Vitri.* Tritenheim and Bartolomeo Korndorf both made preparations for the inextinguishable fire, and left their recipes for it.*

Asbestos, which was known to the Greeks under the name of Ασβεστος, or *inextinguishable*, is a kind of stone, which once set on fire

* "*Sulphur. Alum* ust. a ℥ iv.; sublime them into flowers to ℥ ij., of which add of crystalline Venetian borax (powdered) ℥ j. ; upon these affuse high rectified spirit of wine and digest it, then abstract it and pour on fresh ; repeat this so often till the sulphur melts like wax without any smoke, upon a hot plate of brass : this is for the *pabulum*, but the wick is to be prepared after this manner : gather the threads or thrums of the *Lapis asbestos*, to the thickness of your middle and the length of your little finger, then put them into a Venetian glass, and covering them over with the aforesaid depurated sulphur or aliment, set the glass in sand for the space of twenty-four hours, so hot that the sulphur may bubble all the while. The wick being thus besmeared and anointed, is to be put into a glass like a scallop-shell, in such manner that some part of it may lie above the mass of prepared sulphur ; then setting this glass upon hot sand, you must melt the sulphur, so that it may lay hold of the wick, and when it is lighted, it will burn with a perpetual flame and you may set this lamp in any place where you please."

The other is as follows :

" R. *Salis tosti*, lb. j. ; affuse over it strong wine vinegar, and abstract it to the consistency of oil ; then put on fresh vinegar and macerate and distill it as before. Repeat this four times successively, then put into this vinegar *vitr. antimonii subtilis lævigat*, lb. j. ; set it on ashes in a close vessel for the space of six hours, to extract its tincture, decant the liquor, and put on fresh, and then extract it again ; this repeat so often till you have got out all the redness. Coagulate your extractions to the consistency of oil, and then rectify them in Balneo Mariæ (bain Marie). Then take the antimony, from which the tincture was extracted, and reduce it to a very fine meal, and so put it into a glass bolthead ; pour upon it the rectified oil, which abstract and cohobate seven times, till such time as the powder has imbibed all the oil, and is quite dry. This extract again with spirit of wine, so often, till all the essence be got out of it, which put into a Venice matrass, well luted with paper five-fold, and then distill it so that the spirit being drawn off, there may remain at the bottom an inconsumable oil, to be used with a wick after the same manner with the sulphur we have described before."

" These are the eternal lights of Tritenheimus," says Libavius, his commentator, " which indeed, though they do not agree with the pertinacy of naphtha, yet these things can illustrate one another. Naphtha is not so durable as not to be burned, for it exhales and deflagrates, but if it be fixed by adding the juice of the *Lapis asbestinos* it can afford perpetual fuel," says this learned person.

We may add that we have ourselves seen a lamp so prepared, and we are told that since it was first lighted on May 2, 1871, it has not gone out. As we know the person who is making the experiment incapable to deceive any one, being himself an ardent experimenter in hermetic secrets, we have no reason to doubt his assertion.

cannot be quenched, as Pliny and Solinus tell us. Albertus Magnus describes it as a stone of an iron color, found mostly in Arabia. It is generally found covered with a hardly-perceptible oleaginous moisture, which upon being approached with a lighted candle will immediately catch fire. Many were the experiments made by chemists to extract from it this indissoluble oil, but they are alleged to have all failed. But, are our chemists prepared to say that the above operation is utterly impracticable? If this oil could once be extracted there can be no question but it would afford a perpetual fuel. The ancients might well boast of having had the secret of it, for, we repeat, there are experimenters living at this day who have done so successfully. Chemists who have vainly tried it, have asserted that the fluid or liquor chemically extracted from that stone was more of a watery than oily nature, and so impure and feculent that it could not burn; others affirmed, on the contrary, that the oil, as soon as exposed to the air, became so thick and solid that it would hardly flow, and when lighted emitted no flame, but escaped in dark smoke; whereas the lamps of the ancients are alleged to have burned with the purest and brightest flame, without emitting the slightest smoke. Kircher, who shows the practicability of purifying it, thinks it so difficult as to be accessible only to the highest adepts of alchemy.

St. Augustine, who attributes the whole of these arts to the Christian scape-goat, the devil, is flatly contradicted by Ludovicus Vives, * who shows that all such would-be magical operations are the work of man's industry and deep study of the hidden secrets of nature, wonderful and miraculous as they may seem. Podocattarus, a Cypriote knight,† had both flax and linen made out of another asbestos, which *Porcacchius* says ‡ he saw at the house of this knight. Pliny calls this flax *linum vinum*, and Indian flax, and says it is done out of *asbeston sive asbestinum*, a kind of flax of which they made cloth that was to be cleaned by throwing it in the fire. He adds that it was as precious as pearls and diamonds, for not only was it very rarely found but exceedingly difficult to be woven, on account of the shortness of the threads. Being beaten flat with a hammer, it is soaked in warm water, and when dried its filaments can be easily divided into threads like flax and woven into cloth. Pliny asserts he has seen some towels made of it, and assisted in an experiment of purifying them by fire. Baptista Porta also states that he found the same, at Venice, in the hands of a Cyprian lady; he calls this discovery of Alchemy a *secretum optimum*.

Dr. Grew, in his description of the curiosities in Gresham College

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* "Commentary upon St. Augustine's 'Treatise de Civitate Dei.'"

† The author of "De Rebus Cypriis," 1566 A.D. ‡ "Book of Ancient Funerals."

(seventeenth century), believes the art, as well as the use of such linen, altogether lost, but it appears that it was not quite so, for we find the Museum Septalius boasting of the possession of thread, ropes, paper, and net-work done of this material as late as 1726; some of these articles made, moreover, by the own hand of Septalius, as we learn in Greenhill's *Art of Embalming*, p. 361. "Grew," says the author, "seems to make *Asbestinus Lapis* and *Amianthus* all one, and calls them in English the thrum-stone;" he says it grows in short threads or thrums, from about a quarter of an inch to an inch in length, parallel and glossy, as fine as those small, single threads the silk-worms spin, and very flexible like to flax or tow. That the secret is not altogether lost is proved by the fact that some Buddhist convents in China and Thibet are in possession of it. Whether made of the fibre of one or the other of such stones, we cannot say, but we have seen in a monastery of female Talapoins, a yellow gown, such as the Buddhist monks wear, thrown into a large pit, full of glowing coals, and taken out two hours afterward as clear as if it had been washed with soap and water.

Similar severe trials of asbestos having occurred in Europe and America in our own times, the substance is being applied to various industrial purposes, such as roofing-cloth, incombustible dresses and fire-proof safes. A very valuable deposit on Staten Island, in New York harbor, yields the mineral in bundles, like dry wood, with fibres of several feet in length. The finer variety of asbestos, called αμιαντος (undefiled) by the ancients, took its name from its white, satin like lustre.

The ancients made the wick of their perpetual lamps from another stone also, which they called *Lapis Carystius*. The inhabitants of the city of Carystos seemed to have made no secret of it, as *Matthæus Raderus* says in his work* that they "kemb'd, spun, and wove this downy stone into mantles, table-linen, and the like, which when foul they purified again with fire instead of water." Pausanias, in *Atticus*, and Plutarch† also assert that the wicks of lamps were made from this stone; but Plutarch adds that it was no more to be found in his time. Licetus is inclined to believe that the perpetual lamps used by the ancients in their sepulchres had no wicks at all, as very few have been found; but Ludovicus Vives is of a contrary opinion and affirms that he has seen quite a number of them.

Licetus, moreover, is firmly persuaded that a "pabulum for fire may be given with such an equal temperament as cannot be consumed but after a long series of ages, and so that neither the matter shall exhale

* "Comment. on the 77th Epigram of the IXth Book of Martial."

† "De Defectu Oraculorum."

but strongly resist the fire, nor the fire consume the matter, but be restrained by it, as it were with a chain, from flying upward." To this, Sir Thomas Brown,* speaking of lamps which have burned many hundred years, included in small bodies, observes that "this proceeds from the purity of the oil, which yields no fuliginous exhalations to suffocate the fire; for if air had nourished the flame, then it had not continued many minutes, for it would certainly in that case have been spent and wasted by the fire." But he adds, "the art of preparing this inconsumable oil is lost."

Not quite; and time will prove it, though all that we now write should be doomed to fail, like so many other truths.

We are told, in behalf of science, that she accepts no other mode of investigation than observation and experiment. Agreed; and have we not the records of say three thousand years of observation of facts going to prove the occult powers of man? As to experiment, what better opportunity could have been asked than the so-called modern phenomena have afforded? In 1869, various scientific Englishmen were invited by the London Dialectical Society to assist in an investigation of these phenomena. Let us see what our philosophers replied. Professor Huxley wrote: "I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known) much annoyance. . . . I take no interest in the subject . . . but supposing the phenomena to be genuine—they do not interest me."† Mr. George H. Lewes expresses a wise thing in the following sentence: "When any man says that phenomena are produced by no known physical laws, he declares he knows the laws by which they are produced."‡ Professor Tyndall expresses doubt as to the possibility of good results at any seance which he might attend. His presence, according to the opinion of Mr. Varley, throws everything in confusion.§ Professor Carpenter writes, "I have satisfied myself by personal investigation, that, whilst a great number of what pass as such (*i. e.*, spiritual manifestations) are the results of intentional imposture, and many others of self-deception, there are certain phenomena which are quite genuine, and must be considered as fair subjects of scientific study . . . the source of these phenomena does not lie in any communication *ab-extra*, but depend upon the *subjective* condition of the individual which operates according to certain recognized physiological laws . . . the process to which I have given the name '*unconscious cerebration*' . . . performs a

* "Vulgar Errors," p. 124.

† "London Dialectical Society's Report on Spiritualism," p. 229.

‡ Ibid., p. 230. § Ibid., p. 265.

large part in the production of the phenomena known as spiritualistic."*

And it is thus that the world is apprised through the organ of exact science, that *unconscious cerebration* has acquired the faculty of making the guitars fly in the air and forcing furniture to perform various clownish tricks!

So much for the opinions of the English scientists. The Americans have not done much better. In 1857, a committee of Harvard University warned the public against investigating this subject, which "corrupts the morals and degrades the intellect." They called it, furthermore, "a contaminating influence, which surely tends to lessen the truth of man and the purity of woman." Later, when Professor Robert Hare, the great chemist, defying the opinions of his contemporaries, investigated spiritualism, and became a believer, he was immediately declared *non compos mentis;* and in 1874, when one of the New York daily papers addressed a circular letter to the principal scientists of this country, asking them to investigate, and offering to pay the expenses, they, like the guests bidden to the supper, "with one consent, began to make excuses."

Yet, despite the indifference of Huxley, the jocularity of Tyndall, and the "unconscious cerebration" of Carpenter, many a scientist as noted as either of them, has investigated the unwelcome subject, and, overwhelmed with the evidence, become converted. And another scientist, and a great author—although not a spiritualist—bears this honorable testimony: "That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. . . . If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as *extensive and unimpeachable as is to be found* in support of anything whatever."†

Unfortunately, human skepticism is a stronghold capable of defying any amount of testimony. And to begin with Mr. Huxley, our men of science accept of but so much as suits them, and no more.

> "Oh shame to men! devil with devil damn'd
> Firm concord holds,—*men* only disagree
> Of creatures rational. . . . "‡

How can we account for such divergence of views among men taught out of the same text-books and deriving their knowledge from the same

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* Ibid., p. 266. † Draper: "Conflict between Religion and Science," p. 121.
‡ Milton: "Paradise Lost."

source? Clearly, this is but one more corroboration of the truism that no two men see the same thing exactly alike. This idea is admirably formulated by Dr. J. J. Garth Wilkinson, in a letter to the Dialectical Society.

"I have long," says he, "been convinced, by the experience of my life as a pioneer in several heterodoxies which are rapidly becoming orthodoxies, that nearly all truth is temperamental to us, or given in the affections and intuitions, and that discussion and inquiry do little more than feed temperament."

This profound observer might have added to his experience that of Bacon, who remarks that ". . . a *little* philosophy inclineth a man's mind to atheism, but *depth* in philosophy bringeth man's mind about to religion."

Professor Carpenter vaunts the advanced philosophy of the present day which "ignores no fact however strange that can be attested by valid evidence;" and yet he would be the first to reject the claims of the ancients to philosophical and scientific knowledge, although based upon evidence quite "as valid" as that which supports the pretensions of men of our times to philosophical or scientific distinction. In the department of science, let us take for example the subjects of electricity and electro-magnetism, which have exalted the names of Franklin and Morse to so high a place upon our roll of fame. Six centuries before the Christian era, Thales is said to have discovered the electric properties of amber; and yet the later researches of Schweigger, as given in his extensive works on Symbolism, have thoroughly demonstrated that all the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest Mysteries recorded in history, those of Samothrace. Diodorus, of Sicily, Herodotus, and Sanchoniathon, the Phœnician—the oldest of historians—tell us that these Mysteries originated in the night of time, centuries and probably thousands of years prior to the historical period. One of the best proofs of it we find in a most remarkable picture, in Raoul-Rochette's *Monuments d'Antiquité Figurés*, in which, like the "erect-haired Pan," all the figures have their hair streaming out in every direction—except the central figure of the Kabeirian Demeter, from whom the power issues, and one other, a kneeling man.* The picture, according to Schweigger, evidently represents a part of the ceremony of initiation. And yet it is not so long since the elementary works on natural philosophy began to be ornamented with cuts of *electrified* heads, with hair

* See Ennemoser: "History of Magic," vol. ii., and Schweigger: "Introduction to Mythology through Natural History."

standing out in all directions, under the influence of the electric fluid. Schweigger shows that a *lost natural philosophy of antiquity* was connected with the most important religious ceremonies. He demonstrates in the amplest manner, that *magic* in the prehistoric periods had a part in the mysteries and that the greatest phenomena, the so-called miracles—whether Pagan, Jewish, or Christian—rested in fact on the arcane knowledge of the ancient priests of physics and all the branches of chemistry, or rather alchemy.

In chapter xi., which is entirely devoted to the wonderful achievements of the ancients, we propose to demonstrate our assertions more fully. We will show, on the evidence of the most trustworthy classics, that at a period far anterior to the siege of Troy, the learned priests of the sanctuaries were thoroughly acquainted with electricity and even lightning-conductors. We will now add but a few more words before closing the subject.

The theurgists so well understood the minutest properties of magnetism, that, without possessing the lost key to their arcana, but depending wholly upon what was known in their modern days of electro-magnetism, Schweigger and Ennemoser have been able to trace the identity of the "twin brothers," the Dioskuri, with the polarity of electricity and magnetism. Symbolical myths, previously supposed to be meaningless fictions, are now found to be "the cleverest and at the same time most profound expressions of a strictly scientifically-defined truth of nature," according to Ennemoser. *

Our physicists pride themselves on the achievements of our century and exchange antiphonal hymns of praise. The eloquent diction of their class-lectures, their flowery phraseology, require but a slight modification to change these lectures into melodious sonnets. Our modern Petrarchs, Dantes, and Torquato Tassos rival with the troubadours of old in poetical effusion. In their unbounded glorification of matter, they sing the amorous commingling of the wandering atoms, and the loving interchange of protoplasms, and lament the coquettish fickleness of "forces" which play so provokingly at hide-and-seek with our grave professors in the great drama of life, called by them "force-correlation." Proclaiming matter sole and autocratic sovereign of the Boundless Universe, they would forcibly divorce her from her consort, and place the widowed queen on the great throne of nature made vacant by the exiled spirit. And now, they try to make her appear as attractive as they can by incensing and worshipping at the shrine of their own building. Do they forget, or are they utterly unaware of the fact, that in the absence of its

* "History of Magic," vol. ii.

legitimate sovereign, this throne is but a whitened sepulchre, inside of which all is rottenness and corruption! That matter without the spirit which vivifies it, and of which it is but the "gross purgation," to use a hermetic expression, is nothing but a soulless corpse, whose limbs, in order to be moved in predetermined directions, require an intelligent operator at the great galvanic battery called LIFE!

In what particular is the knowledge of the present century so superior to that of the ancients? When we say knowledge we do not mean that brilliant and clear definition of our modern scholars of particulars to the most trifling detail in every branch of exact science; of that tuition which finds an appropriate term for every detail insignificant and microscopic as it may be; a name for every nerve and artery in human and animal organisms, an appellation for every cell, filament, and rib in a plant; but the philosophical and ultimate expression of every truth in nature.

The greatest ancient philosophers are accused of shallowness and a superficiality of knowledge of those details in exact sciences of which the moderns boast so much. Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves to convey sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the microcosmos being in his ideas the image in miniature of the macrocosmos, they are much too transcendental to be given the least attention by our exact and materialistic skeptics. The idea of this frame being, as well as the universe, formed out of triangles, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus*, honestly remarks that the modern physical philosopher "hardly allows to his notions the merit of being 'the dead men's bones' out of which he has himself risen to a higher knowledge;" * forgetting how much the metaphysics of olden times has helped the "physical" sciences of the present day. If, instead of quarrelling with the insufficiency and at times absence of terms and definitions strictly scientific in Plato's works, we analyze them carefully, the *Timæus*, alone, will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of modern

* B. Jowett, M. A.: "The Dialogues of Plato," vol. ii., p. 508.

science; for according to Prof. Jowett, the specific discovery that the blood flows out at one side of the heart through the arteries, and returns through the veins at the other, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of molecules; the former sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of physical science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and demonstrate a familiarity with and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that philosopher and his compeers. Their alleged mistakes in anatomy and physiology are magnified to an inordinate extent to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendor which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The unprofitableness of modern scientific research is evinced in the fact that while we have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of our teachers are unable to tell us anything definite about the vital force which produces the changes in these several kingdoms. It is necessary to seek further for corroboration of this statement than the works of our highest scientific authorities themselves.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the ancients, in the face of a public sentiment which is content with nothing else than their abasement. When we meet with a case of the kind we gladly lay a laurel at the feet of the bold and honest scholar. Such is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following

credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,* upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of the animals, was held by Anaximenes in the sixth century before Christ." The professor might have added that this theory antedated Anaximenes by some thousands of years, perhaps; that it was an accepted doctrine among Chaldeans, and that Darwin's evolution of species and monkey theory are of an antediluvian origin. 3. "... that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space."† Thus Galileo, studying some Pythagorean fragments, which are shown by Reuchlin to have yet existed in the days of the Florentine mathematician;‡ being, moreover, familiar with the doctrines of the old philosophers, but reasserted an astronomical doctrine which prevailed in India at the remotest antiquity. 4. The ancients "... thought that there was a sex in plants as well as in animals." Thus our modern naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number;" and 7, "the annihilation of matter was denied by them, and held to be a *transformation* only."§ "Although one of these discoveries might have been supposed to be a happy guess," adds Mr. Jowett, "we can hardly attribute them all to mere coincidences."‖

In short, the Platonic philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit. Their position in the latter respect being far in advance of modern science, and binding the arch of their

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* "Conflict between Religion and Science," p. 240.

† "Plutarch," translated by Langhorne.

‡ Some kabalistic scholars assert that the Greek original Pythagoric sentences of Sextus, which are now said to be lost, existed still, in a convent at Florence, at that time, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some *Ruffinas* got hold of it, he would no doubt have perverted it, as Presbyter Ruffinas has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' "Life of Pythagoras," p. xvii.

§ Jowett: Introduction to the "Timæus," vol. ii., p. 508. ‖ Ibid.

philosophical system with a keystone at once perfect and immovable. If science has made such colossal strides during these latter days—if we have such clearer ideas of natural law than the ancients—why are our inquiries as to the nature and source of life unanswered? If the modern laboratory is so much richer in the fruits of experimental research than those of the olden time, how comes it that we make no step except on paths that were trodden long before the Christian era? How does it happen that the most advanced standpoint that has been reached in our times only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colors of Luxor—the Tyrian purple; the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application? The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even with the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago? The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition.

Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archæologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementos of the long "lost arts"—speak loudly in favor of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried

along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist have revived, nor will—at least, in the present century.

"They were not without some knowledge of optics," Professor Draper magnanimously concedes to the ancients; others positively deny to them even that little. "The convex lens found at Nimroud shows that they were not unacquainted with magnifying instruments."* Indeed? If they were not, all the classical authors must have lied. For, when Cicero tells us that he had seen the entire *Iliad* written on skin of such a miniature size, that it could easily be rolled up inside a nut-shell, and Pliny asserts that Nero had a ring with a small glass in it, through which he watched the performance of the gladiators at a distance—could audacity go farther? Truly, when we are told that Mauritius could see from the promontory of Sicily over the entire sea to the coast of Africa, with an instrument called *nauscopite*, we must either think that all these witnesses lied, or that the ancients were more than slightly acquainted with optics and magnifying glasses. Wendell Phillips states that he has a friend who possesses an extraordinary ring "perhaps three-quarters of an inch in diameter, and on it is the naked figure of the god Hercules. By the aid of glasses, you can distinguish the interlacing muscles, and *count every separate hair on the eyebrows*. . . . Rawlinson brought home a stone about twenty inches long and ten wide, containing an entire treatise on mathematics. It would be perfectly illegible without glasses. . . . In Dr. Abbott's Museum, there is a ring of Cheops, to which Bunsen assigns 500 B.C. The signet of the ring is about the size of a quarter of a dollar, and the engraving is *invisible* without the aid of glasses. . . . At Parma, they will show you a gem once worn on the finger of Michael Angelo, of which the engraving is 2,000 years old, and on which there are the figures of *seven* women. You must have the aid of powerful glasses in order to distinguish the forms at all. . . . So the microscope," adds the learned lecturer, "instead of dating from our time, finds its brothers in the Books of Moses—and these are infant brothers."

The foregoing facts do not seem to show that the ancients had merely "*some* knowledge of optics." Therefore, totally disagreeing in this particular with Professor Fiske and his criticism of Professor Draper's *Conflict* in his *Unseen World*, the only fault we find with the admirable book of Draper is that, as an historical critic, he sometimes uses his own optical instruments in the wrong place. While, in order to magnify the atheism of the Pythagorean Bruno, he looks through convex lenses; when-

* "Conflict between Religion and Science," p. 14.

ever talking of the knowledge of the ancients, he evidently sees things through *concave* ones.

It is simply worthy of admiration to follow in various modern works the cautious attempts of both pious Christians and skeptical, albeit very learned men, to draw a line of demarcation between what we are and what we are not to believe, in ancient authors. No credit is ever allowed them without being followed by a qualifying caution. If Strabo tells us that ancient Nineveh was forty-seven miles in circumference, and his testimony is accepted, why should it be otherwise the moment he testifies to the accomplishment of Sibylline prophecies? Where is the common sense in calling Herodotus the "Father of History," and then accusing him, in the same breath, of silly gibberish, whenever he recounts marvellous manifestations, of which he was an eye-witness? Perhaps, after all, such a caution is more than ever necessary, now that our epoch has been christened the Century of Discovery. The disenchantment may prove too cruel for Europe. Gunpowder, which has long been thought an invention of Bacon and Schwartz, is now shown in the school-books to have been used by the Chinese for levelling hills and blasting rocks, centuries before our era. "In the Museum of Alexandria," says Draper, "there was a machine invented by Hero, the mathematician, a little more than 100 years B.C. It revolved by the agency of steam, and was of the form that we should now call a reaction-engine. . . . Chance had nothing to do with the invention of the modern steam-engine."* Europe prides herself upon the discoveries of Copernicus and Galileo, and now we are told that the astronomical observations of the Chaldeans extend back to within a hundred years of the flood; and Bunsen fixes the flood at not less than 10,000 years before our era.† Moreover, a Chinese emperor, more than 2,000 years before the birth of Christ (*i. e.*, before Moses) put to death his two chief astronomers for not predicting an eclipse of the sun.

It may be noted, as an example of the inaccuracy of current notions as to the scientific claims of the present century, that the discoveries of the indestructibility of matter and force-correlation, especially the latter, are heralded as among our crowning triumphs. It is "the most important discovery of the present century," as Sir William Armstrong expressed it in his famous address as president of the British Association. But, this "important discovery" is no discovery after all. Its origin, apart from the undeniable traces of it to be found among the old philosophers, is lost in the dense shadows of prehistoric days. Its first vestiges are dis-

* "Conflict between Religion and Science," p. 311.

† "Egypt's Place in Universal History," vol. v., p. 88.

covered in the dreamy speculations of Vedic theology, in the doctrine of emanation and absorption, the nirvana in short. John Erigena outlined it in his bold philosophy in the eighth century, and we invite any one to read his *De Divisione Naturæ*, who would convince himself of this truth. Science tells that when the theory of the indestructibility of matter (also a very, very old idea of Demokritus, by the way) was demonstrated, it became necessary to extend it to force. No material particle can ever be lost; no part of the force existing in nature can vanish; hence, force was likewise proved indestructible, and its various manifestations or forces, under divers aspects, were shown to be mutually convertible, and but different modes of motion of the material particles. And thus was rediscovered the force-correlation. Mr. Grove, so far back as 1842, gave to each of these forces, such as heat, electricity, magnetism, and light, the character of convertibility; making them capable of being at one moment a cause, and at the next an effect.* But whence come these forces, and whither do they go, when we lose sight of them? On this point science is silent.

The theory of "force-correlation," though it may be in the minds of our contemporaries "the greatest discovery of the age," can account for neither the beginning nor the end of one of such forces; neither can the theory point out the cause of it. Forces may be convertible, and one may produce the other, still, no exact science is able to explain the alpha and omega of the phenomenon. In what particular are we then in advance of Plato who, discussing in the *Timæus* the primary and secondary qualities of matter, † and the feebleness of human intellect, makes Timæus say: "God knows the original qualities of things; man can only hope to attain to probability." We have but to open one of the several pamphlets of Huxley and Tyndall to find precisely the same confession; but they improve upon Plato by not allowing even God to know more than themselves; and perhaps it may be upon this that they base their claims of superiority? The ancient Hindus founded their doctrine of emanation and absorption on precisely that law. The Τό Ὄν the primordial point in the boundless circle, "whose circumference is nowhere, and the centre everywhere," emanating from itself all things, and manifesting them in the visible universe under multifarious forms; the forms interchanging, commingling, and, after a gradual transformation from the pure spirit (or the Buddhistic "*nothing*"), into the grossest matter, beginning to recede and as gradually re-emerge into their primitive state, which is the absorption into Nirvana ‡—what else is this but correlation of forces?

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* W. R. Grove: "Preface to the Correlation of Physical Forces."

† "Timæus," p. 22.

‡ Beginning with Godfrey Higgins and ending with Max Müller, every archæologist

Science tells us that heat may be shown to develop electricity, electricity produce heat; and magnetism to evolve electricity, and *vice versa.* Motion, they tell us, results from motion itself, and so on, *ad infinitum.* This is the A B C of occultism and of the earliest alchemists. The indestructibility of matter and force being discovered and proved, the great problem of eternity is solved. What need have we more of spirit? its uselessness is henceforth scientifically demonstrated!

Thus modern philosophers may be said not to have gone one step beyond what the priests of Samothrace, the Hindus, and even the Christian Gnostics well knew. The former have shown it in that wonderfully ingenious mythos of the Dioskuri, or "the sons of heaven;" the twin brothers, spoken of by Schweigger, "who constantly die and return to life together, while it is absolutely necessary *that one should die that the other may live.*" They knew as well as our physicists, that when a force has disappeared it has simply been converted into another force. Though archæology may not have discovered any ancient apparatus for such special conversions, it may nevertheless be affirmed with perfect reason and upon analogical deductions that nearly all the ancient religions were based on such indestructibility of matter and force—plus the emanation of the whole from an ethereal, spiritual fire—or the central sun, which is God or spirit, on the knowledge of whose potentiality is based ancient theurgic magic.

In the manuscript commentary of Proclus on magic he gives the following account: "In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Thus they recognized things supreme in such as are subordinate, and the subordinate in the supreme; in the celestial regions, terrene properties subsisting in a causal and celestial manner; and in earth celestial properties, but according to a terrene condition."

Proclus then proceeds to point to certain mysterious peculiarities of

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and philologist who has fairly and seriously studied the old religions, has perceived that taken literally they could only lead them on a false track. Dr. Lardner disfigured and misrepresented the old doctrines—whether unwittingly or otherwise—in the grossest manner. The *pravritti*, or the existence of nature when alive, in activity, and the *nirvritti*, or the rest, the state of non-living, is the Buddhistic esoteric doctrine. The "pure nothing," or non-existence, if translated according to the esoteric sense, would mean the "pure spirit," the NAMELESS or something our intellect is unable to grasp, hence nothing. But we will speak of it further.

plants, minerals, and animals, all of which are well known to our naturalists, but none of which are explained. Such are the rotatory motion of the sunflower, of the heliotrope, of the lotos—which, before the rising of the sun, folds its leaves, drawing the petals within itself, so to say, then expands them gradually, as the sun rises, and draws them in again as it descends to the west—of the sun and lunar stones and the helioselenus, of the cock and lion, and other animals. "Now the ancients," he says, "having contemplated this mutual sympathy of things (celestial and terrestrial) applied them for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode. . . . All things are full of divine natures; terrestrial natures receiving the plenitude of such as are celestial, but celestial of *super*celestial essences, while every order of things proceeds gradually in a beautiful descent from *the highest to the lowest.** For whatever particulars are collected into one above the order of things, are afterwards dilated in descending, *various souls being distributed under their various ruling divinities.*" †

Evidently Proclus does not advocate here simply a superstition, but science; for notwithstanding that it is occult, and unknown to our scholars, who deny its possibilities, magic is still a science. It is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. That which science calls gravitation, the ancients and the mediæval hermetists called magnetism, attraction, affinity. It is the universal law, which is understood by Plato and explained in *Timæus* as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that *gravity causes all bodies to descend with equal rapidity, without reference to their weight,* the difference being caused by some other *unknown* agency, would seem to point a great deal more forcibly to *magnetism* than to gravitation, the former attracting rather in virtue of the substance than of the weight. A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic.

* This is the exact opposite of the modern theory of evolution.

† Ficinus: See "Excerpta" and "Dissertation on Magic;" Taylor: "Plato," vol. i., p. 63.

In his notes on *Ghosts and Goblins*, when reviewing some facts adduced by certain illustrious defenders of the spiritual phenomena, such as Professor de Morgan, Mr. Robert Dale Owen, and Mr. Wallace, among others—Mr. Richard A. Proctor says that he "cannot see any force in the following remarks by Professor Wallace: 'How is such evidence as this,' he (Wallace) says, speaking of one of Owen's stories, 'refuted or explained away? Scores, and even hundreds, of equally-attested facts are on record, but no attempt is made to explain them. They are simply ignored, and in many cases admitted to be inexplicable.'" To this Mr. Proctor jocularly replies that as "our philosophers declare that they have long ago decided these ghost stories to be all delusions; *therefore* they need only be ignored; and they feel much 'worritted' that fresh evidence should be adduced, and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence."

"All this," he goes on to say, "affords excellent reason why the 'converts' should not be ridiculed for their belief; but something more to the purpose must be urged before 'the philosophers' can be expected to devote much of their time to the inquiry suggested. It ought to be shown that *the well-being of the human race is to some important degree concerned in the matter*, whereas the trivial nature of all ghostly conduct hitherto recorded is admitted even by converts!"

Mrs. Emma Hardinge Britten has collected a great number of authenticated facts from secular and scientific journals, which show with what serious questions our scientists sometimes replace the vexed subject of "Ghosts and Goblins." She quotes from a Washington paper a report of one of these solemn conclaves, held on the evening of April 29th, 1854. Professor Hare, of Philadelphia, the venerable chemist, who was so universally respected for his individual character, as well as for his life-long labors for science, "was *bullied* into silence" by Professor Henry, as soon as he had touched the subject of spiritualism. "The impertinent action of one of the members of the 'American Scientific Association,'" says the authoress, "was sanctioned by the majority of that distinguished body and subsequently endorsed by all of them in their proceedings."* On the following morning, in the report of the session, the *Spiritual Telegraph* thus commented upon the events:

"It would seem that a subject like this"—(presented by Professor Hare) was one which would lie peculiarly within the domain of 'science.' But the 'American Association for the Promotion of Science,† decided

* "Modern American Spiritualism," p. 119.

† The full and correct name of this learned Society is—"The American Association

that it was either unworthy of their attention or dangerous for them to meddle with, and so they voted to put the invitation on the table. . . . We cannot omit in this connection to mention that the 'American Association for *the Promotion of Science* held a very learned, extended, grave, and profound discussion at the same session, *upon the cause why 'roosters crow between twelve and one o'clock at night!*" A subject worthy of philosophers; and one, moreover, which must have been shown to effect "the well-being of the human race" in a *very* "*important* degree."

It is sufficient for one to express belief in the existence of a mysterious sympathy between the life of certain plants and that of human beings, to assure being made the subject of ridicule. Nevertheless, there are many well-authenticated cases going to show the reality of such an affinity. Persons have been known to fall sick simultaneously with the uprooting of a tree planted upon their natal day, and dying when the tree died. Reversing affairs, it has been known that a tree planted under the same circumstances withered and died simultaneously with the person whose twin brother, so to speak, it was. The former would be called by Mr. Proctor an "effect of the imagination;" the latter a "curious coincidence."

Max Müller gives a number of such cases in his essay *On Manners and Customs*. He shows this popular tradition existing in Central America, in India, and Germany. He traces it over nearly all Europe; finds it among the Maori Warriors, in British Guiana, and in Asia. Reviewing Tyler's *Researches into the Early History of Mankind*, a work in which are brought together quite a number of such traditions, the great philologist very justly remarks the following: "If it occurred in Indian and German tales only, we might consider it as ancient Aryan property; but when we find it again in Central America, nothing remains but either to admit a later communication between European settlers and native American story-tellers . . . or to inquire whether there is not some intelligible and truly human element in this supposed sympathy between the life of flowers and the life of man."

The present generation of men, who believe in nothing beyond the superficial evidence of their senses, will doubtless reject the very idea of such a sympathetic power existing in plants, animals, and even stones. The caul covering their inner sight allows them to see but that which they cannot well deny. The author of the *Asclepian Dialogue* furnishes us with a reason for it, that might perhaps fit the present period and account for this epidemic of unbelief. In our century, as then, "there

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for the *Advancement* of Science." It is, however, often called for brevity's sake, "The American Scientific Association."

is a lamentable departure of divinity from man, when nothing worthy of heaven or celestial concerns is heard or believed, and when every divine voice is by a *necessary* silence dumb." * Or, as the Emperor Julian has it, "the *little* soul" of the skeptic "is indeed acute, but sees nothing with a vision healthy and sound."

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature. When those circulations—which Eliphas Levi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guarded in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs so widely scattered from one pole to the other that we find exactly the same ideas among the Tartars and Laplanders as among the southern nations of Europe, the inhabitants of the steppes of Russia, and the aborigines of North and South America? For instance, Tyler shows one of the ancient Pythagorean maxims, "Do not stir the fire with a sword," as popular among a number of nations which have not the slightest connection with each other. He quotes De Plano Carpini, who found this tradition prevailing among the Tartars so far back as in 1246. A Tartar will not consent for any amount of money to stick a knife into the fire, or touch it with any sharp or pointed instrument, for fear of cutting the "head of the fire."

* See Taylor's translation of "Select Works of Plotinus," p. 553, etc.

The Kamtchadal of North-eastern Asia consider it a great sin so to do. The Sioux Indians of North America dare not touch the fire with either needle, knife, or any sharp instrument. The Kalmucks entertain the same dread; and an Abyssinian would rather bury his bare arms to the elbows in blazing coals than use a knife or axe near them. All these facts Tyler also calls "simply curious coincidences." Max Müller, however, thinks that they lose much of their force by the fact "of the Pythagorean doctrine being at the bottom of it."

Every sentence of Pythagoras, like most of the ancient maxims, has a dual signification; and, while it had an occult physical meaning, expressed literally in its words, it embodied a moral precept, which is explained by Iamblichus in his *Life of Pythagoras*. This "Dig not fire with a sword," is the ninth symbol in the *Protreptics* of this Neo-platonist. "This symbol," he says, "exhorts to prudence." It shows "the propriety of not opposing sharp words to a man full of fire and wrath—not contending with him. For frequently by uncivil words you will agitate and disturb an ignorant man, and you will suffer yourself. . . . Herakleitus also testifies to the truth of this symbol. For, he says, 'It is difficult to fight with anger, for whatever is necessary to be done redeems the soul.' And this he says truly. For many, by gratifying anger, have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect."*

We have had misgivings sometimes; we have questioned the impartiality of our own judgment, our ability to offer a respectful criticism upon the labors of such giants as some of our modern philosophers—Tyndall, Huxley, Spencer, Carpenter, and a few others. In our immoderate love for the "men of old"—the primitive sages—we were always afraid to trespass the boundaries of justice and refuse their dues to those who deserve them. Gradually this natural fear gave way before an unexpected reinforcement. We found out that we were but the feeble echo of public opinion, which, though suppressed, has sometimes found relief in able articles scattered throughout the periodicals of the country. One of such can be found in the *National Quarterly Review* of December, 1875, entitled "Our Sensational Present-Day Philosophers." It is a very able article, discussing fearlessly the claims of several of our scientists to new discoveries in regard to the nature of matter, the human soul, the mind, the universe; how the universe came into existence, etc. "The religious world has been much startled," the author proceeds to say, "and not a

* Iamblichus: "De Vita Pythag.," additional notes (Taylor).

little excited by the utterances of men like Spencer, Tyndall, Huxley, Proctor, and a few others of the same school." Admitting very cheerfully how much science owes to each of those gentlemen, nevertheless the author "most emphatically" denies that they have made any discoveries at all. There is nothing new in the speculations, even of the most advanced of them; nothing which was not known and taught, in one form or another, thousands of years ago. He does not say that these scientists "put forward their theories as their own discoveries, but they leave the fact to be implied, and the newspapers do the rest. . . . The public, which has neither time nor the inclination to examine the facts, adopts the faith of the newspapers . . . and wonders what will come next! . . . The supposed originators of such startling theories are assailed in the newspapers. Sometimes the obnoxious scientists undertake to defend themselves, but we cannot recall a single instance in which they have candidly said, 'Gentlemen, be not angry with us; we are merely *revamping* stories which are nearly as old as the mountains.'" This would have been the simple truth; "but even scientists or philosophers," adds the author, "are not always proof against the weakness of encouraging any notion which they think may secure niches for them among the immortal ones."*

Huxley, Tyndall, and even Spencer have become lately the great oracles, the "infallible popes" on the dogmas of protoplasm, molecules, primordial forms, and atoms. They have reaped more palms and laurels for their great discoveries than Lucretius, Cicero, Plutarch, and Seneca had hairs on their heads. Nevertheless, the works of the latter teem with ideas on the protoplasm, primordial forms, etc., let alone the atoms, which caused Demokritus to be called the *atomic* philosopher. In the same *Review* we find this very startling denunciation:

"Who, *among the innocent*, has not been astonished, even within the last year, at the wonderful results accomplished by oxygen? What an excitement Tyndall and Huxley have created by proclaiming, in their own ingenious, oracular way, just the very doctrines which we have just quoted from Liebig; yet, as early as 1840, Professor Lyon Playfair translated into English the most 'advanced' of Baron Liebig's works." †

"Another recent utterance," he says, "which startled a large number of innocent and pious persons, is, that every thought we express, or attempt to express, produces a certain wonderful change in the substance of the brain. But, for this and a good deal more of its kind, our philosophers had only to turn to the pages of Baron Liebig. Thus, for instance,

* "The National Quarterly Review," Dec., 1875. † Ibid., p. 94.

that scientist proclaims: "Physiology has sufficiently decisive grounds for the opinions, that *every thought, every sensation* is accompanied by a change in the composition of the *substance of the brain;* that every motion, every manifestation of force is the result of a transformation of the structure or of its substance. *

Thus, throughout the sensational lectures of Tyndall, we can trace, almost to a page, the whole of Liebig's speculations, interlined now and then with the still earlier views of Demokritus and other Pagan philosophers. A potpourri of old hypotheses elevated by the great authority of the day into quasi-demonstrated formulas, and delivered in that pathetic, picturesque, mellow, and thrillingly-eloquent phraseology so pre-eminently his own.

Further, the same reviewer shows us many of the identical ideas and all the material requisite to demonstrate the great discoveries of Tyndall and Huxley, in the works of Dr. Joseph Priestley, author of *Disquisitions on Matter and Spirit*, and even in Herder's *Philosophy of History*.

"Priestley," adds the author, "was not molested by government, simply because he had no ambition to obtain fame by proclaiming his atheistic views from the house-top. This philosopher . . . was the author of from seventy to eighty volumes, and the discoverer of oxygen." It is in these works that "he puts forward those identical ideas which have been declared so 'startling,' 'bold,' etc., as the utterances of our present-day philosophers."

"Our readers," he proceeds to say, "remember what an excitement has been created by the utterances of some of our modern philosophers as to the origin and nature of ideas, but those utterances, like others that preceded and followed them, contain nothing new." "An idea," says Plutarch, "is a *being* incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and *becomes the cause of its manifestation*" (*De Placitio Philosophorum*).

Verily, no modern atheist, Mr. Huxley included, can outvie Epicurus in materialism; he can but mimic him. And what is his "protoplasm." but a *rechauffé* of the speculations of the Hindu Swâbhâvikas or Pantheists, who assert that all things, the gods as well as men and animals, are born from Swâbhâva or their own nature? † As to Epicurus, this is what Lucretius makes him say: "The soul, thus produced, must be *material*, because we trace it issuing from a material source; because it exists, and exists alone in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man

* "Force and Matter," p. 151. † Burnouf: "Introduction," p. 118.

or brute, must die with its death." Nevertheless, we would remind the reader that Epicurus is here speaking of the *Astral Soul*, not of Divine Spirit. Still, if we rightly understand the above, Mr. Huxley's "mutton-protoplasm" is of a very ancient origin, and can claim for its birthplace, Athens, and for its cradle, the brain of old Epicurus.

Further, still, anxious not to be misunderstood or found guilty of depreciating the labor of any of our scientists, the author closes his essay by remarking, "We merely want to show that, at least, that portion of the public which considers itself intelligent and enlightened should cultivate its memory, or remember the "advanced" thinkers of the past much better than it does. Especially should those do so who, whether from the desk, the rostrum, or the pulpit, undertake to instruct all willing to be instructed by them. There would then be much less groundless apprehension, much less charlatanism, and above all, much less plagiarism, than there is." *

Truly says Cudworth that the greatest ignorance of which our modern wiseacres accuse the ancients is their belief in the soul's immortality. Like the old skeptic of Greece, our scientists—to use an expression of the same Dr. Cudworth—are afraid that if they admit spirits and apparitions they must admit a God too; and there is nothing too absurd, he adds, for them to suppose, in order to keep out the existence of God. The great body of ancient materialists, skeptical as they now seem to us, thought otherwise, and Epicurus, who rejected the soul's immortality, believed still in a God, and Demokritus fully conceded the reality of apparitions. The preëxistence and God-like powers of the human spirit were believed in by most all the sages of ancient days. The magic of Babylon and Persia based upon it the doctrine of their *machagistia*. The *Chaldean Oracles*, on which Pletho and Psellus have so much commented, constantly expounded and amplified their testimony. Zoroaster, Pythagoras, Epicharmus, Empedocles, Kebes, Euripides, Plato, Euclid, Philo, Boëthius, Virgil, Marcus Cicero, Plotinus, Iamblichus, Proclus, Psellus, Synesius, Origen, and, finally, *Aristotle* himself, far from denying our immortality, support it most emphatically. Like Cardon and Pompanatius, "who were no friends to the soul's immortality," as says Henry More, "Aristotle expressly concludes that the rational soul is both a distinct being from the soul of the world, though of the same essence, and that "it does preëxist before it comes into the body."†

Years have rolled away since the Count Joseph De Maistre wrote a sentence which, if appropriate to the Voltairean epoch in which he lived,

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* "The National Quarterly Review," Dec., 1875, p. 96.

† "De Anima," lib. i., cap. 3.

applies with still more justice to our period of utter skepticism. "I have heard," writes this eminent man, "I have heard and read of myriads of good jokes on the ignorance of the ancients, who were always seeing spirits everywhere; methinks that we are a great deal more imbecile than our forefathers, in never perceiving any such now, anywhere." *

* De Maistre: "Soirées de St. Petersburg."

CHAPTER VIII.

"Think not my magic wonders wrought by aid
Of Stygian angels summoned up from Hell;
Scorned and accursed by those who have essay'd
Her gloomy Divs and Afrites to compel.
But by perception of the secret powers
Of mineral springs, in nature's inmost cell,
Of herbs in curtain of her greenest bowers,
And of the moving stars o'er mountain tops and towers."

—TASSO, Canto XIV., xliii.

"Who dares think *one* thing and *another* tell
My heart detests him as the gates of Hell!"—POPE.

If man ceases to exist when he disappears in the grave, you must be compelled to affirm that he is the only creature in existence whom nature or providence has condescended to deceive and cheat by capacities for which there are no available objects."—BULWER-LYTTON: *Strange Story*.

THE preface of Richard A. Proctor's latest work on astronomy, entitled *Our Place among Infinities*, contains the following extraordinary words: "It was their ignorance of the earth's place among infinities, which led the ancients to regard the heavenly bodies as ruling favorably or adversely the fates of men and nations, and to dedicate the days in sets of seven to the seven planets of their astrological system."

Mr. Proctor makes two distinct assertions in this sentence: 1. That the ancients were ignorant of the earth's place among infinities; and 2, That they regarded the heavenly bodies as ruling, favorably or adversely, the fates of men and nations.* We are very confident that there is at least good reason to suspect that the ancients were familiar with the movements, emplacement, and mutual relations of the heavenly bodies. The testimony of Plutarch, Professor Draper, and Jowett, are sufficiently explicit. But we would ask Mr. Proctor how it happens, if the ancient astronomers were so ignorant of the law of the birth and death of worlds that, in the fragmentary bits which the hand of time has spared us of ancient lore there should be—albeit couched in obscure language—so much information which the most recent discoveries of science have verified? Beginning with the tenth page of the work under notice, Mr. Proc-

* We need not go so far back as that to assure ourselves that many great men believed the same. Kepler, the eminent astronomer, fully credited the idea that the stars and all heavenly bodies, even our earth, are endowed with living and thinking souls.

tor sketches for us the theory of the formation of our earth, and the successive changes through which it passed until it became habitable for man. In vivid colors he depicts the gradual accretion of cosmic matter into gaseous spheres surrounded with "a liquid non-permanent shell;" the condensation of both; the ultimate solidification of the external crust; the slow cooling of the mass; the chemical results following the action of intense heat upon the primitive earthy matter; the formation of soils and their distribution; the change in the constitution of the atmosphere; the appearance of vegetation and animal life; and, finally, the advent of man.

Now, let us turn to the oldest written records left us by the Chaldeans, the Hermetic *Book of Numbers*,* and see what we shall find in the allegorical language of Hermes, Kadmus, or Thuti, the thrice great Trismegistus. "In the beginning of time the great invisible one had his holy hands full of celestial matter which he scattered throughout the infinity; and lo, behold! it became balls of fire and balls of clay; and they scattered like the moving metal † into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their time to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire."

Could any one ask a clearer definition of the cosmic changes which Mr. Proctor so elegantly expounds?

Here we have the distribution of matter throughout space; then its concentration into the spherical form; the separation of smaller spheres from the greater ones; axial rotation; the gradual change of orbs from the incandescent to the earthy consistence; and, finally, the total loss of heat which marks their entrance into the stage of planetary death. The change of the balls of clay into balls of fire would be understood by materialists to indicate some such phenomenon as the sudden ignition of the star in Cassiopeia, A.D. 1572, and the one in Serpentarius, in 1604, which was noted by Kepler. But, do the Chaldeans evince in this expression a profounder philosophy than of our day? Does this change into balls of "pure divine fire" signify a continuous planetary existence,

* We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the "Books of Hermes," and it is referred to and quotations are made from it in the works of a number of ancient and mediæval philosophical authors. Among these authorities are Arnoldo di Villanova's "Rosarium philosoph.;" Francesco Arnolphim's "Lucensis opus de lapide." Hermes Trismegistus' "Tractatus de transmutatione metallorum," "Tabula smaragdina," and above all in the treatise of Raymond Lulli, "Ab angelis opus divinum de quinta essentia."

† Quicksilver.

correspondent with the spirit-life of man, beyond the awful mystery of death? If worlds have, as the astronomers tell us, their periods of embryo, infancy, adolescence, maturity, decadence, and death, may they not, like man, have their continued existence in a sublimated, ethereal, or spiritual form? The magians so affirm. They tell us that the fecund mother Earth is subject to the same laws as every one of her children. At her appointed time she brings forth all created things; in the fulness of her days she is gathered to the tomb of worlds. Her gross, material body slowly parts with its atoms under the inexorable law which demands their new arrangement in other combinations. Her own perfected vivifying spirit obeys the eternal attraction which draws it toward that central spiritual sun from which it was originally evolved, and which we vaguely know under the name of GOD.

"And the heaven was visible in seven circles, and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their *revolving* course was bounded with *the air*, and borne with a circular course, through the agency of the divine SPIRIT. *

We challenge any one to indicate a single passage in the works of Hermes which proves him guilty of that crowning absurdity of the Church of Rome which assumed, upon the geocentric theory of astronomy, that the heavenly bodies were made for our use and pleasure, and that it was worth while for the only son of God to descend upon this cosmic mote and die in expiation for our sins! Mr. Proctor tells us of a liquid non-permanent shell of uncongealed matter enclosing a "viscous plastic ocean," within which "there is another interior *solid globe* rotating." We, on our part, turn to the *Magia Adamica* of Eugenius Philalethes, published in 1650, and at page 12, we find him quoting from Trismegistus in the following terms: "Hermes affirmeth that in the *Beginning* the earth was a quackmire or quivering kind of jelly, it being nothing else but *water congealed* by the incubation and heat of the divine spirit; *cum adhuc* (sayeth he) *Terra tremula esset, Lucente sole compacta esto.*"

In the same work, Philalethes, speaking in his quaint, symbolical way, says, "The earth is invisible . . . on my soul it is so, and which is more, the *eye* of *man* never *saw* the *earth*, nor can it be *seen* without *art*. To make this *element invisible*, is the *greatest secret* in *magic* . . . as for this *fæculent*, gross *body* upon *which we walk*, it is a *compost*, and no earth *but it hath earth in it*, . . . in a word all the *elements* are *visible* but *one*, namely the *earth*, and when thou hast attained to so much *per-*

* "Hermes," iv. 6. Spirit here denotes the Deity—Pneuma, ὁ θεός.

fection as to know why *God* hath placed the *earth in abscondito*,* thou hast an excellent figure whereby to know *God Himself*, and how He is *visible*, how *invisible*." †

Ages before our savants of the nineteenth century came into existence, a wise man of the Orient thus expressed himself, in addressing the invisible Deity: "For thy Almighty Hand, that made the world of *formless matter*." ‡

There is much more contained in this language than we are willing to explain, but we will say that the secret is worth the seeking; perhaps in this formless matter, the *pre*-Adamite earth, is contained a "potency" with which Messrs. Tyndall and Huxley would be glad to acquaint themselves.

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* "Magia Adamica," p. 11.

† *The ignorance of the ancients of the earth's sphericity is assumed without warrant.* What proof have we of the fact? It was only the literati who exhibited such an ignorance. Even so early as the time of Pythagoras, the Pagans taught it, Plutarch testifies to it, and Socrates died for it. Besides, as we have stated repeatedly, all knowledge was concentrated in the sanctuaries of the temples from whence it very rarely spread itself among the uninitiated. If the sages and priests of the remotest antiquity were not aware of this astronomical truth, how is it that they represented Kneph, the spirit of the *first hour*, with an egg placed on his lips, the egg signifying our globe, to which he imparts life by his breath. Moreover, if, owing to the difficulty of consulting the Chaldean "Book of Numbers," our critics should demand the citation of other authorities, we can refer them to Diogenes Laertius, who credits Manetho with having taught that the earth was in the shape of a ball. Besides, the same author, quoting most probably from the "Compendium of Natural Philosophy," gives the following statements of the Egyptian doctrine: "The beginning is matter Αρχῆν ρεῦ εἶναι ὕλην, and from it the four elements separated. . . . The true form of God is unknown; but the world had a beginning and is therefore perishable. . . . The moon is eclipsed when it crosses the shadow of the earth" (Diogenes Laertius: "Procœin," §§ 10, 11). Besides, Pythagoras is credited with having taught that the earth was round, that it rotated, and was but a planet like any other of these celestial bodies. (See Fenelon's "Lives of the Philosophers.") In the latest of Plato's translations ("The Dialogues of Plato," by Professor Jowett), the author, in his introduction to "Timæus," notwithstanding "an unfortunate doubt" which arises in consequence of the word ἰλλεσθαι capable of being translated either "circling" or "compacted," feels inclined to credit Plato with having been familiar with the rotation of the earth. Plato's doctrine is expressed in the following words: "The earth which is our nurse (compacted or) *circling* around the pole which is extended through the universe." But if we are to believe Proclus and Simplicius, Aristotle understood this word in "Timæus" "to mean circling or revolving" (De Cœlo), and Mr. Jowett himself further admits that "Aristotle attributed to Plato the doctrine of the rotation of the earth." (See vol. ii. of "Dial. of Plato." Introduction to "Timæus," pp. 501–2.) It would have been extraordinary, to say the least, that Plato, who was such an admirer of Pythagoras and who certainly must have had, as an initiate, access to the most secret doctrines of the great Samian, should be ignorant of such an elementary astronomical truth.

‡ "Wisdom of Solomon," xi. 17.

But to descend from universals to particulars, from the ancient theory of planetary evolution to the evolution of plant and animal life, as opposed to the theory of special creation, what does Mr. Proctor call the following language of Hermes but an anticipation of the modern theory of evolution of species? "When God had filled his powerful hands with those things which are in nature, and in that which compasseth nature, then shutting them close again, he said: 'Receive from me, O holy earth! that art ordained to be the *mother of all*, lest thou shouldst want anything;' when presently opening such hands as it becomes a God to have, he poured down all that was necessary to the constitution of things." Here we have primeval matter imbued with "the promise and potency of every future form of life," and the earth declared to be the predestined mother of everything that should thenceforth spring from her bosom.

More definite is the language of Marcus Antoninus in his discourse to himself. "The nature of the universe delights not in anything so much as to alter all things, and present them under another form. This is her conceit to play one game and begin another. Matter is placed before her like a piece of wax and she shapes it to all forms and figures. Now she makes *a bird, then out of the bird a beast*—now a *flower*, then a frog, and she is pleased with her own magical performances as men are with their own fancies." *

Before any of our modern teachers thought of evolution, the ancients taught us, through Hermes, that nothing can be abrupt in nature; that she never proceeds by jumps and starts, that everything in her works is slow harmony, and that there is nothing sudden—not even violent death.

The slow development from preëxisting forms was a doctrine with the Rosicrucian Illuminati. The *Tres Matres* showed Hermes the mysterious progress of their work, before they condescended to reveal themselves to mediæval alchemists. Now, in the Hermetic dialect, these three mothers are the symbol of light, heat, and electricity, or magnetism, the two latter being as convertible as the whole of the forces or agents which have a place assigned them in the modern "Force-correlation." Synesius mentions books of stone which he found in the temple of Memphis, on which was engraved the following sentence: "One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one*."

The inherent restlessness of matter is embodied in the saying of Hermes: "Action is the life of Phta;" and Orpheus calls nature Πολυμήχανος μάτηρ, "the mother that makes many things," or the ingenious, the contriving, the inventive mother.

* Eugenius Philalethes: "Magia Adamica."

Mr. Proctor says: "All that *that is upon and within the earth, all vegetable forms and* all animal forms, our bodies, our brains, are formed of materials which have been drawn in from those depths of space surrounding us on all sides." The Hermetists and the later Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness, and that every particle of matter contains within itself a spark of the divine essence—or light, *spirit*—which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. Says Hargrave Jennings, quoting Robertus di Fluctibus: "Thus all minerals in this spark of life have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensations which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their grade, or nobler or meaner in their functions; thus all plants, and all vegetation might pass off (by side roads) into more distinguished highways as it were, of independent, completer advance, allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose, all wrought by planetary influence directed by the unseen spirits (or workers) of the great original architect." *

Light—the first mentioned in *Genesis*, is termed by the kabalists, Sephira, or the Divine *Intelligence*, the mother of all the Sephiroth, while the *Concealed Wisdom* is the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun," † and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces.

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* Hargrave Jennings: "The Rosicrucians." † "Timæus."

So much for the first of Mr. Proctor's two propositions; now for the second.

The work which we have been noticing, comprises a series of twelve essays, of which the last is entitled *Thoughts on Astrology*. The author treats the subject with so much more consideration than is the custom of men of his class, that it is evident he has given it thoughtful attention. In fact, he goes so far as to say that, "If we consider the matter aright, we must concede . . . that of all the errors into which men have fallen in their desire to penetrate into futurity, astrology is the most respectable, we may even say the most reasonable." *

He admits that "The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs—the sun—every living creature on the earth must perish." † He admits, also, the influence of the moon, and sees nothing strange in the ancients reasoning by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was ". . . natural that the other moving bodies known to the ancients, should be thought to possess also their special powers." ‡ Indeed, the professor sees nothing unreasonable in their supposition that the influences exerted by the slower moving planets "might be even more potent than those of the sun himself." Mr. Proctor thinks that the system of astrology "was formed gradually and perhaps tentatively." Some influences may have been inferred from observed events, the fate of this or that king or chief, guiding astrologers in assigning particular influences to such planetary aspects as were presented at the time of his nativity. Others may have been invented, and afterward have found general acceptance, because confirmed by some *curious coincidences*.

A witty joke may sound very prettily, even in a learned treatise, and the word "coincidence" may be applied to anything we are unwilling to accept. But a sophism is not a truism; still less is it a mathematical demonstration, which alone ought to serve as a beacon—to astronomers, at least. Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. It is the old struggle between the Platonic and Aristotelean schools, and it is not in our century of Sadducean

* "Our Place among Infinities," p. 313. † Ibid ‡ Ibid., p. 314.

skepticism that the former will prevail over the latter. Mr. Proctor, in his professional capacity, is like the uncharitable person of the Sermon on the Mount, who is ever ready to attract public attention to the mote in his despised neighbor's eye, and overlook the beam in his own. Were we to record the failures and ridiculous blunders of astronomers, we are afraid they would outnumber by far those of the astrologers. Present events fully vindicate Nostradamus, who has been so much ridiculed by our skeptics. In an old book of prophecies, published in the fifteenth century (an edition of 1453), we read the following, among other astrological predictions: *

"In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane,
Dissolve, and disappear."

In just twice two hundred years from the date of that prophecy, we had the Crimean war, during which the alliance of the Gallic Cock and English Bull interfered with the political designs of the Russian Bear. In 1856 the war was ended, and Turkey, or the Crescent, closely escaped destruction. In the present year (1876) the most unexpected events of a political character have just taken place, and *twice ten years* have elapsed since peace was proclaimed. Everything seems to bid fair for a fulfilment of the old prophecy; the future will tell whether the Moslem Crescent, which seems, indeed, to be *waning*, will irrevocably "wane, dissolve, and disappear," as the outcome of the present troubles.

In explaining away the heterodox facts which he appears to have encountered in his pursuit of knowledge, Mr. Proctor is obliged more than once in his work, to fall back upon these "curious coincidences." One of the most curious of these is stated by him in a foot-note (page 301) as follows: "I do not here dwell on the curious coincidence—if, indeed, Chaldean astrologers had not discovered the ring of Saturn—that they showed the god corresponding within a ring and *triple*. . . . Very moderate optical knowledge—such, indeed, as we may fairly infer from the

* The library of a relative of the writer contains a copy of a French edition of this unique work. The prophecies are given in the old French language, and are very difficult for the student of modern French to decipher. We give, therefore, an English version, which is said to be taken from a book in the possession of a gentleman in Somersetshire, England.

presence of optical instruments among Assyrian remains—might have led to the discovery of Saturnal rings and Jupiter's moons. . . . Bel, the Assyrian Jupiter," he adds, "was represented sometimes with four star-tipped wings. *But it is possible that these are mere coincidences.*"

In short, Mr. Proctor's theory of coincidence becomes finally more suggestive of miracle than the facts themselves. For coincidences our friends the skeptics appear to have an unappeasable appetite. We have brought sufficient testimony in the preceding chapter to show that the ancients must have used as good optical instruments as we have now. Were the instruments in possession of Nebuchadnezzar of such moderate power, and the knowledge of his astronomers so very contemptible, when, according to Rawlinson's reading of the tiles, the Birs-Nimrud, or temple of Borsippa, had seven stages, symbolical of the concentric circles of the seven spheres, each built of tiles and metals to correspond with the color of the ruling planet of the sphere typified? Is it a coincidence again, that they should have appropriated to each planet the color which our latest telescopic discoveries show to be the real one? * Or is it again a coincidence, that Plato should have indicated in the *Timæus* his knowledge of the indestructibility of matter, of conservation of energy, and correlation of forces? "The latest word of modern philosophy," says Jowett, "is continuity and development, but to Plato *this is the beginning and foundation of science.*" †

The radical element of the oldest religions was essentially *sabaistic;* and we maintain that their myths and allegories—if once correctly and thoroughly interpreted, will dovetail with the most exact astronomical notions of our day. We will say more; there is hardly a scientific law—whether pertaining to physical astronomy or physical geography—that could not be easily pointed out in the ingenious combinations of their fables. They allegorized the most important as well as the most trifling causes of the celestial motions; the nature of every phenomenon was personified; and in the mythical biographies of the Olympic gods and goddesses, one well acquainted with the latest principles of physics and chemistry can find their causes, inter-agencies, and mutual relations embodied in the deportment and course of action of the fickle deities. The atmospheric electricity in its neutral and latent states is embodied usually in demi-gods and goddesses, whose scene of action is more limited to earth and who, in their occasional flights to the higher deific regions, display their electric tempers always *in strict proportion with the increase of distance from the earth's surface:* the weapons of Hercules and Thor were

* See Rawlinson, vol. xvii., pp. 30–32, Revised edition.

† Jowett: Introduction to "Timæus," "Dial. of Plato," vol. i., p. 509.

never more mortal than when the gods soared into the clouds. We must bear in mind that before the time when the Olympian Jupiter was anthropomorphized by the genius of Pheidias into the Omnipotent God, the *Maximus*, the God of gods, and thus abandoned to the adoration of the multitudes, in the earliest and abstruse science of symbology he embodied in his person and attributes the whole of the cosmic forces. The Myth was less metaphysical and complicated, but more truly eloquent as an expression of natural philosophy. Zeus, the male element of the creation with Chthonia—Vesta (the earth), and Metis (the water) the first of the Oceanides (the feminine principles)—was viewed according to Porphyry and Proclus as the *zōŏn-ek-zōōn*, the chief of living beings. In the Orphic theology, the oldest of all, metaphysically speaking, he represented both the *potentia* and *actus*, the unrevealed *cause* and the Demiurg, or the active creator as an emanation from the invisible potency. In the latter demiurgic capacity, in conjunction with his consorts, we find in him all the mightiest agents of cosmic evolution—chemical affinity, atmospheric electricity, attraction, and repulsion.

It is in following his representations in this physical qualification that we discover how well acquainted were the ancients with all the doctrines of physical science in their modern development. Later, in the Pythagorean speculations, Zeus became the metaphysical trinity; the monad evolving from its invisible SELF the *active* cause, effect, and intelligent will, the whole forming the *Tetractis*. Still later we find the earlier Neoplatonists leaving the primal monad aside, on the ground of its utter incomprehensibleness to human intellect, speculating merely on the *demiurgic triad* of this deity as visible and intelligible in its effects; and thus the metaphysical continuation by Plotinus, Porphyry, Proclus, and other philosophers of this view of Zeus the father, Zeus *Poseidon*, or *dunamis*, the son and power, and the spirit or *nous*. This triad was also accepted as a whole by the Irenæic school of the second century; the more substantial difference between the doctrines of the Neo-platonists and the Christians being merely the forcible amalgamation by the latter of the incomprehensible monad with its actualized creative trinity.

In his astronomical aspect Zeus-Dionysus has his origin in the zodiac, the ancient solar year. In Libya he assumed the form of a ram, and is identical with the Egyptian Amun, who begat Osiris, the taurian god. Osiris is also a personified emanation of the Father-Sun, and himself the Sun in Taurus. The Parent-Sun being the Sun in Aries. As the latter, Jupiter, is in the guise of a ram, and as Jupiter-Dionysus or Jupiter-Osiris, he is the bull. This animal is, as it is well known, the symbol of the creative power; moreover the Kabala explains, through the medium of one of

its chief expounders, Simon-Ben-Iochai, * the origin of this strange worship of the bulls and cows. It is neither Darwin nor Huxley—the founders of the doctrine of evolution and its necessary complement, the transformation of species—that can find anything against the rationality of this symbol, except, perhaps, a natural feeling of uneasiness upon finding that they were preceded by the ancients even in this particular modern discovery. Elsewhere, we will give the doctrine of the kabalists as taught by Simon-Ben-Iochai.

It may be easily proved that from time immemorial Saturn or Kronos, whose ring, most positively, *was* discovered by the Chaldean astrologers, and whose symbolism is no "coincidence," was considered the father of Zeus, before the latter became himself the father of all the gods, and was the highest deity. He was the Bel or Baal of the Chaldeans, and originally imported among them by the Akkadians. Rawlinson insists that the latter came from Armenia; but if so, how can we account for the fact that Bel is but a Babylonian personification of the Hindu Siva, or Bala, the fire-god, the omnipotent creative, and at the same time, destroying Deity, in many senses higher than Brahma himself?

"Zeus," says an Orphic hymn, "is the first and the last, the head, and the extremities; from him have proceeded all things. He is a man and an immortal nymph (male and female element); the soul of all things; and the principal motor in fire; he is the sun and the moon; the fountain of the ocean; the demiurgus of the universe; one power, one God; the mighty creator and governor of the cosmos. Everything, fire, water, earth, ether, night, the heavens, Metis, the primeval architecturess (the Sophia of the Gnostics, and the Sephira of the Kabalists), the beautiful Eros, Cupid, all is included within the vast dimensions of his glorious body!" †

This short hymn of laudation contains within itself the groundwork of every mythopœic conception. The imagination of the ancients proved as boundless as the visible manifestations of the Deity itself which afforded them the themes for their allegories. Still the latter, exuberant as they seem, never departed from the two principal ideas which may be ever found running parallel in their sacred imagery; a strict adherence to the physical as well as moral or spiritual aspect of natural law. Their metaphysical researches never clashed with scientific truths, and their religions may be truly termed the psycho-physiological creeds of the priests and scientists, who built them on the traditions of the infant-world, such as the unsophisticated minds of the primitive races received them, and on their own experimental knowledge, hoary with all the wisdom of the intervening ages.

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* N. B.—He lived in the first century B. C. † Stobæus: "Eclogues."

As the sun, what better image could be found for Jupiter emitting his golden rays than to personify this emanation in Diana, the all-illuminating virgin Artemis, whose oldest name was Diktynna, literally the emitted *ray*, from the word *dikein*. The moon is non-luminous, and it shines only by the reflected light of the sun; hence, the imagery of his daughter, the goddess of the moon, and herself, Luna, Astartè, or Diana. As the Cretan Diktynna, she wears a wreath made of the magic plant *diktamnon*, or *dictamnus*, the evergreen shrub whose contact is said, at the same time, to develop somnambulism and cure finally of it; and, as Eilithyia and Juno Pronuba, she is the goddess who presides over births; she is an Æsculapian deity, and the use of the dictamnus-wreath, in association with the moon, shows once more the profound observation of the ancients. This plant is known in botany as possessing strongly sedative properties; it grows on Mount Dicte, a Cretan mountain, in great abundance; on the other hand, the moon, according to the best authorities on animal magnetism, acts upon the juices and ganglionic system, or nerve-cells, the seat from whence proceed all the nerve-fibres which play such a prominent part in mesmerization. During childbirth the Cretan women were covered with this plant, and its roots were administered as best calculated to soothe acute pain, and allay the irritability so dangerous at this period. They were placed, moreover, within the precincts of the temple sacred to the goddess, and, if possible, under the direct rays of the resplendent daughter of Jupiter—the bright and warm Eastern moon.

The Hindu Brahmans and Buddhists have complicated theories on the influence of the sun and moon (the male and female elements), as containing the negative and positive principles, the opposites of the magnetic polarity. "The influence of the moon on women is well known," write all the old authors on magnetism; and Ennemoser, as well as Du Potet, confirm the theories of the Hindu seers in every particular.

The marked respect paid by the Buddhists to the sapphire-stone—which was also sacred to Luna, in every other country—may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for its polished and deep-blue surface produces extraordinary somnambulic phenomena. The varied influence of the prismatic colors on the growth of vegetation, and especially that of the "blue ray," has been recognized but recently. The Academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton, proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical

proportion. Thus Amoretti's investigations of the electric polarity of precious stones show that the diamond, the garnet, the amethyst, are —E., while the sapphire is+E.* Thus, we are enabled to show that the latest experiments of science only corroborate that which was known to the Hindu sages before any of the modern academies were founded. An old Hindu legend says that Brahma-Prajapâti, having fallen in love with his own daughter, *Ushâs* (Heaven, sometimes the Dawn also), assumed the form of a buck (*ris'ya*) and Ushas that of a female deer (*rôhit*) and thus committed the first sin.† Upon seeing such a desecration, the gods felt so terrified, that uniting their most fearful-looking bodies—each god possessing as many bodies as he desires—they produced Bhûtavan (the spirit of evil), who was created by them on purpose to destroy the *incarnation* of the first sin committed by the Brahma himself. Upon seeing this, Brahma-Hiranyagarbha ‡ repented bitterly and began repeating the Mantràs, or prayers of purification, and, in his grief, dropped on earth a tear, the *hottest* that ever fell from an eye; and from it was formed the first sapphire.

This half-sacred, half-popular legend shows that the Hindus knew which was the most electric of all the prismatic colors; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches how it is possible to affect a whole audience by means of a lodestone; Pythagoras pays a particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology. The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. So does an electric battery, with its well-directed fluid, say our electricians. "The sapphire," say the Buddhists, "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life."§

Diana-Luna is the daughter of Zeus by Proserpina, who represents the Earth in her active labor, and, according to Hesiod, as Diana Eily-

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* Kieser: "Archiv.," vol. iv., p. 62. In fact, many of the old symbols were mere puns on names.

† See "Rig-Vedas," the Aitareya-Brahmanan.

‡ Brahma is also called by the Hindu Brahmans Hiranyagarbha or the *unit* soul, while *Amrita* is the supreme soul, the first cause which emanated from itself the creative Brahma.

§ Marbod: "Liber lapid. ed Beekmann."

thia-Lucina she is Juno's daughter. But Juno, devoured by Kronos or Saturn, and restored back to life by the Oceanid Metis, is also known as the Earth. Saturn, as the evolution of Time, swallows the earth in one of the ante-historical cataclysms, and it is only when Metis (the waters) by retreating in her many beds, frees the continent, that Juno is said to be restored to her first shape. The idea is expressed in the 9th and 10th verses of the first chapter of *Genesis*. In the frequent matrimonial quarrels between Juno and Jupiter, Diana is always represented as turning her back on her mother and smiling upon her father, though she chides him for his numerous frolics. The Thessalian magicians are said to have been obliged, during such eclipses, to draw her attention to the earth by the power of their spells and incantations, and the Babylonian astrologers and magi never desisted in their spells until they brought about a reconciliation between the irritated couple, after which Juno "radiantly smiled on the bright goddess" Diana, who, encircling her brow with her crescent, returned to her hunting-place in the mountains.

It seems to us that the fable illustrates the different phases of the moon. We, the inhabitants of the earth, never see but one-half of our bright satellite, who thus turns *her back* to her mother Juno. The sun, the moon, and the earth are constantly changing positions with relation to each other. With the *new* moon there is constantly a change of weather; and sometimes the wind and storms may well suggest a quarrel between the sun and earth, especially when the former is concealed by grumbling thunder-clouds. Furthermore, the new moon, when her dark side is turned toward us, is invisible; and it is only after a *reconciliation* between the sun and the earth, that a bright crescent becomes visible on the side nearest to the sun, though this time Luna is not illuminated by sunlight *directly* received, but by sunlight reflected from the earth to the moon, and by her reflected back to us. Hence, the Chaldean astrologers and the magicians of Thessaly, who probably watched and determined as accurately as a Babinet the course of the celestial bodies, were said by their enchantments to force the moon to descend on earth, *i.e.*, to show her crescent, which she could do but after receiving the "radiant smile" from her mother-earth, who put it on after the conjugal reconciliation. Diana-Luna, having adorned her head with her crescent, returns back to hunt in *her mountains*.

As to calling in question the intrinsic knowledge of the ancients on the ground of their "*superstitious* deductions from natural phenomena," it is as appropriate as it would be if, five hundred years hence, our descendents should regard the pupils of Professor Balfour Stewart as *ancient* ignoramuses, and himself a shallow philosopher. If modern science, in the person of this gentleman, can condescend to make

experiments to determine whether the appearance of the spots on the sun's surface is in any way connected with the potatoe disease, and finds *it is;* and that, moreover, "the earth is very seriously affected by what takes place in the sun," * why should the ancient astrologers be held up as either fools or arrant knaves? There is the same relation between natural and judicial or judiciary astrology, as between physiology and psychology, the physical and the moral. If in later centuries these sciences were degraded into charlatanry by some money-making impostors, is it just to extend the accusation to those mighty men of old who, by their persevering studies and holy lives, bestowed an immortal name upon Chaldea and Babylonia? Surely those who are now found to have made correct astronomical observations ranging back to "within 100 years from the flood," from the top observatory of the "cloud-encompassed Bel," as Prof. Draper has it, can hardly be considered impostors. If their mode of impressing upon the popular minds the great astronomical truths differed from the "system of education" of our present century and appears ridiculous to some, the question still remains unanswered: which of the two systems was the best? With them science went hand in hand with religion, and the idea of God was inseparable from that of his works. And while in the present century there is not one person out of ten thousand who knows, if he ever knew the fact at all, that the planet Uranus is *next* to Saturn, and revolves about the sun in eighty-four years; and that Saturn is *next* to Jupiter, and takes twenty-nine and a half years to make one complete revolution in its orbit; while Jupiter performs his revolution in twelve years; the uneducated masses of Babylon and Greece, having impressed on their minds that Uranus was the father of Saturn, and Saturn that of Jupiter, considering them furthermore deities as well as all their satellites and attendants, we may perhaps infer from it, that while Europeans only discovered Uranus in 1781, a curious coincidence is to be noticed in the above myths.

We have but to open the most common book on astrology, and compare the descriptions embraced in the *Fable of the Twelve Houses* with the most modern discoveries of science as to the nature of the planets and the elements in each star, to see that without any spectroscope the ancients were perfectly well acquainted with the same. Unless the fact is again regarded as "a coincidence," we can learn, to a certain extent, of the degree of the solar heat, light, and nature of the planets by simply studying their symbolic representations in the Olympic gods, and the twelve signs of the zodiac, to each of which in astrology is attributed a particular quality. If the goddesses of our own planet vary in no partic-

* "The Sun and the Earth," Lecture by Prof. Balfour Stewart.

ular from other gods and goddesses, but all have a like physical nature, does not this imply that the sentinels who watched from the top of Bel's tower, by day as well as by night, holding communion with the euhemerized deities, had remarked, before ourselves, the physical unity of the universe and the fact that the planets above are made of precisely the same chemical elements as our own. The sun in Aries, Jupiter, is shown in astrology as a masculine, diurnal, cardinal, equinoctial, easterly sign, hot and dry, and answers perfectly to the character attributed to the fickle "Father of the gods." When angry Zeus-Akrios snatches from his fiery belt the thunderbolts which he hurls forth from heaven, he rends the clouds and descends as Jupiter *Pluvius* in torrents of rain. He is the greatest and highest of gods, and his movements are as rapid as lightning itself. The planet Jupiter is known to revolve on its axis so rapidly that the point of its equator turns at the rate of 450 miles a minute. An immense excess of centrifugal force at the equator is believed to have caused the planet to become extremely flattened at the poles; and in Crete the personified god Jupiter was represented without ears. The planet Jupiter's disk is crossed by dark belts; varying in breadth, they appear to be connected with its rotation on its axis, and are produced by disturbances in its atmosphere. The face of Father Zeus, says Hesiod, became spotted with rage when he beheld the Titans ready to rebel.

In Mr. Proctor's book, astronomers seem especially doomed by Providence to encounter all kinds of curious "coincidences," for he gives us many cases out of the "multitude," and even of the "*thousands* of facts [sic]." To this list we may add the army of Egyptologists and archæologists who of late have been the chosen pets of the capricious *Dame Chance*, who, moreover, generally selects "well-to-do Arabs" and other Eastern gentlemen, to play the part of benevolent *genii* to Oriental scholars in difficulties. Professor Ebers is one of the latest favored ones. It is a well-known fact, that whenever Champollion needed important links, he fell in with them in the most various and unexpected ways.

Voltaire, the greatest of "infidels" of the eighteenth century, used to say, that if there were no God, people would have to invent one. Volney, another "materialist," nowhere throughout his numerous writings denies the existence of God. On the contrary, he plainly asserts several times that the universe is the work of the "All-wise," and is convinced that there is a Supreme Agent, a universal and identical Artificer, designated by the name of God.* Voltaire becomes, toward the end of his life, Pythagorical, and concludes by saying: "I have consumed forty

* "La Loi Naturelle," par Volney.

years of my pilgrimage . . . seeking the philosopher's stone called truth. I have consulted all the adepts of antiquity, Epicurus and Augustine, Plato and Malebranche, and I still remain in ignorance. . . . All that I have been able to obtain by comparing and combining the system of Plato, of the tutor of Alexander, Pythagoras, and the Oriental, is this: *Chance is a word void of sense.* The world is arranged according to mathematical laws." *

It is pertinent for us to suggest that Mr. Proctor's stumbling-block is that which trips the feet of all materialistic scientists, whose views he but repeats; he confounds the physical and spiritual operations of nature. His very theory of the probable inductive reasoning of the ancients as to the subtile influences of the more remote planets, by comparison with the familiar and potent effects of the sun and moon upon our earth, shows the drift of his mind. Because science *affirms* that the sun imparts physical *heat* and *light* to us, and the moon affects the tides, he thinks that the ancients must have regarded the other heavenly bodies as exerting the same kind of influence upon us physically, and indirectly upon our fortunes.† And here we must permit ourselves a digression.

How the ancients regarded the heavenly bodies is very hard to determine, for one unacquainted with the esoteric explanation of their doctrines. While philology and comparative theology have begun the arduous work of analysis, they have as yet arrived at meagre results. The allegorical form of speech has often led our commentators so far astray, that they have confounded causes with effects, and *vice versa.* In the baffling phenomenon of force-correlation, even our greatest scientists would find it very hard to explain which of these forces is the cause, and which the effect, since each may be both by turns, and convertible. Thus, if we should inquire of the physicists, "Is it light which generates heat, or the latter which produces light?" we would in all probability be answered that it is certainly light which creates heat. Very well; but how? did the great Artificer first produce light, or did He first construct the sun, which is said to be the sole dispenser of light, and, consequently, heat? These questions may appear at first glance indicative of ignorance; but, perhaps, if we ponder them deeply, they will assume another appearance. In *Genesis*, the "Lord" first creates *light*, and three days and three nights are alleged to pass away before He creates the sun, the moon, and the stars. This gross blunder against *exact* science has created much merriment among materialists. And they certainly would be warranted in laughing, if their doctrine that our light and heat are

* "Diction. Philosophique," Art. "Philosophie."

† "Boston Lecture," December, 1875.

derived from the sun were unassailable. Until recently, nothing has happened to upset this theory, which, for lack of a better one, according to the expression of a preacher, "reigns sovereign in the Empire of Hypothesis." The ancient sun-worshippers regarded the Great Spirit as a nature-god, identical with nature, and the sun as the deity, "in whom the Lord of life dwells." Gama is the sun, according to the Hindu theology, and "The sun is the source of the souls and of *all life*." * Agni, the "Divine Fire," the deity of the Hindu, is the sun, † for the fire and sun are the same. Ormazd is light, the Sun-God, or the Life-giver. In the Hindu philosophy, "The souls issue from the soul of the world, and return to it as sparks to the fire." ‡ But, in another place, it is said that "*The Sun* is the soul *of all things;* all has proceeded out of it, and will return to it," § which shows that the sun is meant allegorically here, and refers to the *central*, invisible sun, GOD, whose first manifestation was Sephira, the emanation of En-Soph—Light, in short.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it," says Ezekiel (i. 4, 22, etc.), ". . . and the likeness of a throne . . . and as the appearance of a man above upon it . . . and I saw as it were the appearance *of fire* and it had brightness round about it." And Daniel speaks of the "ancient of days," the kabalistic En-Soph, whose throne was "the fiery flame, his wheels burning fire. . . . A fiery stream issued and came forth from before him." ‖ Like the Pagan Saturn, who had his castle of flame in the seventh heaven, the Jewish Jehovah had his "castle of fire over the seventh heavens." ¶

If the limited space of the present work would permit we might easily show that none of the ancients, the sun-worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical invisible central sun-god. Moreover, they did *not* believe what our modern science teaches us, namely, that light and heat proceed from *our* sun, and that it is this planet which imparts all life to our visible nature. "His radiance is undecaying," says the *Rig-Veda*, "the intensely-shining, all-pervading, unceasing, undecaying rays of Agni desist not, neither night nor day." This evidently related to the spiritual, central sun, whose rays are all-pervading and unceasing, the eternal and boundless life-giver. HE the *Point;* the centre (which is everywhere) of the circle (which is nowhere), the ethereal, spiritual fire, the soul and spirit of the all-pervading, mysterious ether; the despair and puzzle of the materialist, who will some day find that that which causes the numberless cos-

* Weber: "Ind. Stud.," i. 290.
† Wilson: "Rig-Veda Sanhita," ii. 143.
‡ "Duncker," vol. ii., p. 162.
§ "Wultke," ii. 262.
‖ Daniel vii. 9, 10.
¶ Book of Enoch, xiv. 7, ff.

mic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad *magnets* disseminated through space—a reflector—as General Pleasonton has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense,* but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation. This and much more they may learn; but, until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum.

The laws of Manu are the doctrines of Plato, Philo, Zoroaster, Pythagoras, and of the Kabala. The esoterism of every religion may be solved by the latter. The kabalistic doctrine of the allegorical Father and Son, or Πατηρ and Λογος is identical with the groundwork of Buddhism. Moses could not reveal to the multitude the sublime secrets of religious speculation, nor the cosmogony of the universe; the whole resting upon the Hindu *Illusion*, a clever mask veiling the *Sanctum Sanctorum*, and which has misled so many theological commentators.†

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* This proposition, which will be branded as *preposterous*, but which we are ready to show, on the authority of Plato (see Jowett's Introd. to "the Timæus;" last page), as a Pythagorean doctrine, together with that other of the sun being but the lens through which the light passes, is strangely corroborated at the present day, by the observations of General Pleasonton of Philadelphia. This experimentalist boldly comes out as a revolutionist of modern science, and calls Newton's centripetal and centrifugal forces, and the law of gravitation, "fallacies." He fearlessly maintains his ground against the Tyndalls and Huxleys of the day. We are glad to find such a learned defender of one of the oldest (and hitherto treated as the *most absurd*) of hermetic *hallucinations* (?) (See General Pleasonton's book, "The Influence of the Blue Ray of the Sunlight, and of the Blue Color of the Sky, in developing Animal and Vegetable Life," addressed to the Philadelphia Society for Promoting Agriculture.)

† In no country were the true esoteric doctrines trusted to writing. The Hindu Brahma Maia, was passed from one generation to another by *oral* tradition. The Kabala was never written; and Moses intrusted it orally but to his elect. The primitive pure Oriental gnosticism was completely corrupted and degraded by the different subsequent sects. Philo, in the "de Sacrificiis Abeli et Caini," states that there is a mystery *not to be revealed* to the uninitiated. Plato is silent on many things, and his disciples refer to this fact constantly. Any one who has studied, even superficially, these philosophers, on reading the institutes of Manu, will clearly perceive that they all drew from the same source. "This universe," says Manu, "existed only *in the first divine idea, yet unexpanded, as if involved in darkness*, imperceptible, indefinable, undiscoverable by reason, and undiscovered *by revelation*, as if it were wholly immersed in sleep; then the sole self-existing Power himself undiscerned, appeared with undiminished glory,

The kabalistic heresies receive an unexpected support in the heterodox theories of General Pleasonton. According to his opinions (which he supports on far more unimpeachable facts than orthodox scientists theirs) the space between the sun and the earth must be filled with a material medium, which, so far as we can judge from his description, answers to our kabalistic astral light. The passage of light through this must produce enormous friction. Friction generates electricity, and it is this electricity and its correlative magnetism which forms those tremendous forces of nature that produce in, on, and about our planet the various changes which we everywhere encounter. He proves that terrestrial heat *cannot* be directly derived from the sun, for heat *ascends*. The force by which heat is effected is a repellent one, he says, and as it is associated with positive electricity, it is attracted to the upper atmosphere by its negative electricity, always associated with cold, which is opposed to positive electricity. He strengthens his position by showing that the earth, which when covered with snow cannot be affected by the sun's rays, is warmest where the snow is deepest. This he explains upon the theory that the radiation of heat from the interior of the earth, positively electrified, meeting at the *surface* of the earth with the snow in contact with it, negatively electrified, produces the heat.

Thus he shows that it is not at all to the sun that we are indebted for light and heat; that light is a creation *sui generis*, which sprung into existence at the instant when the Deity *willed*, and uttered the fiat: "Let there be light;" and that it is this independent material agent which produces heat *by friction*, on account of its enormous and incessant velocity. In short, it is the first kabalistic emanation to which General Pleasonton introduces us, that Sephira or divine *Intelligence* (the female principle), which, in unity with En-Soph, or divine wisdom (male principle) produced everything visible and invisible. He laughs at the current theory of the incandescence of the sun and its gaseous substance. The reflection from the photosphere of the sun, he says, passing through planetary and stellar spaces, must have thus created a vast amount of electricity and magnetism. Electricity, by the union of its opposite polarities, evolves heat and imparts magnetism to all substances capable of receiving it. The sun, planets, stars, and nebulæ are all magnets, etc.

If this courageous gentleman should prove his case, future generations will have but little disposition to laugh at Paracelsus and his sidereal or astral light, and at his doctrine of the magnetic influence exercised by

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expanding his idea, or dispelling *the gloom*." Thus speaks the first code of Buddhism. Plato's idea is the *Will*, or Logos, the deity which manifests itself. It is the Eternal Light from which proceeds, as an *emanation*, the visible and *material* light.

the stars and planets upon every living creature, plant, or mineral of our globe. Moreover, if the Pleasonton hypothesis is established, the transcendent glory of Professor Tyndall will be rather obscured. According to public opinion, the General makes a terrible onslaught on the learned physicist, for attributing to the sun calorific effects experienced by him in an Alpine ramble, that were simply due to his own vital electricity.*

The prevalence of such revolutionary ideas in science, embolden us to ask the representatives of science whether they can explain *why* the tides follow the moon in her circling motion? The fact is, they cannot demonstrate even so familiar a phenomenon as this, one that has no mystery for even the neophytes in alchemy and magic. We would also like to learn whether they are equally incapable of telling us why the moon's rays are so poisonous, even fatal, to some organisms; why in some parts of Africa and India a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with lunar changes; why somnambulists are more affected at her full; and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by lunar influences? Several of the mimosæ alternately open and close their petals as the full moon emerges from or is obscured by clouds. And the Hindus of Travancore have a popular but extremely suggestive proverb which says: "Soft words are better than harsh; the sea is attracted by the cool moon and not by the hot sun." Perhaps the one man or the many men who launched this proverb on the world knew more about the cause of such attraction of the waters by the moon than we do. Thus if science cannot explain the cause of this physical influence, what can she know of the moral and occult influences that may be exercised by the celestial bodies on men and their destiny; and why contradict that which it is impossible for her to prove false? If certain aspects of the moon effect tangible results so familiar in the experience of men throughout all time, what violence are we doing to logic in assuming the possibility that a certain combination of sidereal influences may also be more or less potential?

If the reader will recall what is said by the learned authors of the

* It appears that in descending from Mont Blanc, Tyndall suffered severely from the heat, though he was knee-deep in the snow at the time. The Professor attributed this to the burning rays of the sun, but Pleasonton maintains that if the rays of the sun had been so intense as described, they would have melted the snow, which they did not; he concludes that the heat from which the Professor suffered came from his own body, and was due to the electrical action of sunlight upon his dark woolen clothes, which had become electrified positively by the heat of his body. The cold, dry ether of planetary space and the upper atmosphere of the earth became negatively electrified, and falling upon his warm body and clothes, positively electrified, evolved an increased heat (see "The Influence of the Blue Ray," etc., pp. 39, 40, 41, etc.)

Unseen Universe, as to the positive effect produced upon the universal ether by so small a cause as the evolution of thought in a single human brain, how reasonable will it not appear that the terrific impulses imparted to this common medium by the sweep of the myriad blazing orbs that are rushing through "the interstellar depths," should affect us and the earth upon which we live, in a powerful degree? If astronomers cannot explain to us the occult law by which the drifting particles of cosmic matter aggregate into worlds, and then take their places in the majestic procession which is ceaselessly moving around some central point of attraction, how can any one assume to say what mystic influences may or may not be darting through space and affecting the issues of life upon this and other planets? Almost nothing is known of the laws of magnetism and the other imponderable agents; almost nothing of their effects upon our bodies and minds; even that which is known and moreover perfectly demonstrated, is attributed to chance, and curious *coincidences*. But we do know, by these coincidences, * that "there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others." There are times of epidemic in moral and physical affairs. In one epoch "the spirit of religious controversy will arouse the most ferocious passions of which human nature is susceptible, provoking mutual persecution, bloodshed, and wars; at another, an epidemic of resistance to constituted authority will spread over half the world (as in the year 1848), rapid and simultaneous as the most virulent bodily disorder."

Again, the *collective character* of mental phenomena is illustrated by an anomalous psychological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession, an opinion in some sense justified by the satanic passions, emotions, and acts which accompany the condition. At one period, the aggregate tendency is to retirement and contemplation; hence, the countless votaries of monachism and anchoretism; at another the mania is directed toward *action*, having for its proposed end some utopian scheme, equally impracticable and useless; hence, the myriads who have forsaken their kindred, their homes, and their country, to seek a land whose stones were gold, or to wage exterminating war for the possession of worthless cities and trackless deserts. †

* The most curious of all "curious coincidences," to our mind is, that our men of science should put aside facts, striking enough to cause them to use such an expression when speaking of them, instead of setting to work to give us a philosophical explanation of the same.

† See Charles Elam, M.D.: "A Physician's Problems," London, 1869, p. 159.

The author from whom the above is quoted says that "the seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity and paralyzing succession."

In the presence of these striking phenomena science stands speechless; she does not even attempt to conjecture as to their cause, and naturally, for she has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose "ignorance" is assumed by Mr. Proctor, fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtile forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colors; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

"We know," says Dr. Elam, "that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated.* . . . We see how strong is the tendency of opinion once promulgated to run into an epidemic form—no opinion, no delusion, is too absurd to assume this collective character. We observe, also, how remarkably the same ideas reproduce themselves and *reappear in successive ages;* . . . no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception.

. . . In epidemics, the cause of the rapid spread at that particular period *remains a mystery!*"

These few lines contain an undeniable *psychological* fact, sketched with a masterly pen, and at the same time a *half*-confession of utter ignorance—"*Causes not yet investigated.*" Why not be honest and add at once, "*impossible* to investigate with present scientific methods?"

Noticing an epidemic of incendiarism, Dr. Elam quotes from the *Annales d' Hygiene Publique* the following cases: "A girl about seventeen years of age was arrested on suspicion . . . she confessed that twice she had set fire to dwellings by *instinct*, by *irresistible necessity*. . . . A boy about eighteen committed many acts of this nature. He was not moved by any passion, but the bursting-out of the flames excited a profoundly pleasing emotion."

Who but has noticed in the columns of the daily press similar incidents? They meet the eye constantly. In cases of murder, of every description, and of other crimes of a diabolical character, the act is attributed, in nine cases out of ten, by the offenders themselves, to *irresistible obsessions*. "*Something* whispered constantly in my ear. . . . *Somebody* was incessantly pushing and leading me on." Such are the too-frequent confessions of the criminals. Physicians attribute them to hallucinations of disordered brains, and call the homicidal impulse temporary *lunacy*. But is lunacy itself well understood by any psychologist? Has its cause ever been brought under a hypothesis capable of withstanding the challenge of an uncompromising investigator? Let the controversial works of our contemporary alienists answer for themselves.

Plato acknowledges man to be the toy of the element of necessity, which he enters upon in appearing in this world of matter; he is influenced by external causes, and these causes are *daimonia*, like that of Socrates. Happy is the man physically pure, for if his *external* soul (body) is pure, it will strengthen the second one (astral body), or the soul which is termed by him the *higher mortal soul*, which though liable to err from its own motives, will always side with reason against the animal proclivities of the body. The lusts of man arise in consequence of his perishable material body, so do other diseases; but though he regards crimes as *involuntary* sometimes, for they result like bodily disease from external causes, Plato clearly makes a wide distinction between these *causes*. The fatalism which he concedes to humanity, does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by *necessity*, "if they conquered these they would live righteously, and if they were conquered by them, *unrighteously*." * The

* Jowett: "Timæus."

dual man, *i. e.*, one from whom the divine *immortal* spirit has departed, leaving but the animal form and astral body (Plato's higher *mortal* soul), is left merely to his *instincts*, for he was conquered by all the evils entailed on matter; hence, he becomes a docile tool in the hands of the *invisibles*—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their *immortal* counsellor, the Divine Spirit, called by Plato "genius."* According to this great philosopher and initiate, one "who lived well during his appointed time would return to the habitation *of his star*, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass *into a woman*—become helpless and weak as a woman;† and should he not cease from evil in that condition, he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational *elements* (elementary dæmons) composed of fire and air, and water and earth, and returned to the form of his first and better nature." ‡

But Dr. Elam thinks otherwise. On page 194 of his book, *A Physician's Problems*, he says that the cause of the rapid spread of certain epidemics of disease which he is noticing "remains a mystery;" but as regards the incendiarism he remarks that "in all this we find nothing mysterious," though the epidemic is strongly developed. Strange contradiction! De Quincey, in his paper, entitled *Murder Considered as One of the Fine Arts*, treats of the epidemic of assassination, between 1588 and 1635, by which seven of the most distinguished characters of

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* Ibid.

† According to General Pleasonton's theory of positive and negative electricity underlying every psychological, physiological, and cosmic phenomena, the abuse of alcoholic stimulants transforms a man into a woman and *vice versa*, by changing their *electricities*. "When this change in the condition of his electricity has occurred," says the author, "his attributes (those of a drunkard) become *feminine;* he is irritable, irrational, excitable . . . becomes violent, and if he meets his wife, whose normal condition of electricity is like his present condition, positive, they repel each other, become mutually abusive, engage in conflict and deadly strife, and the newspapers of the next day announce the verdict of the coroner's jury on the case. . . . Who would expect to find the discovery of the moving cause of all these terrible crimes in the perspiration of the criminal? and yet science has shown that the metamorphoses of *a man into a woman*, by changing the negative condition of his electricity into the *positive* electricity of the woman, with all its attributes, is disclosed by the character of his perspiration, superinduced by the use of alcoholic stimulants" ("The Influence of the Blue Ray," p. 119).

‡ Plato: "Timæus."

the time lost their lives at the hands of assassins, and neither he, nor any other commentator has been able to explain the mysterious cause of this homicidal mania.

If we press these gentlemen for an explanation, which as pretended philosophers they are bound to give us, we are answered that it is a great deal more *scientific* to assign for such epidemics "agitation of the mind," ". . . a time of political excitement (1830)" ". . . imitation and impulse," ". . . excitable and idle boys," and "*hysterical* girls," than to be absurdly seeking for the verification of superstitious traditions in a hypothetical astral light. It seems to us that if, by some providential fatality, *hysteria* were to disappear entirely from the human system, the medical fraternity would be entirely at a loss for explanations of a large class of phenomena now conveniently classified under the head of "normal symptoms of certain pathological conditions of the nervous centres." Hysteria has been hitherto the sheet-anchor of skeptical pathologists. Does a dirty peasant-girl begin suddenly to speak with fluency different foreign languages hitherto unfamiliar to her, and to write poetry—"hysterics!" Is a medium levitated, in full view of a dozen of witnesses, and carried out of one third-story window and brought back through another—"disturbance of the nervous centres, followed by a *collective* hysterical delusion." * A Scotch terrier, caught in the room during a manifestation, is hurled by an invisible hand across the room, breaks to pieces, in his *salto mortali*, a chandelier, under a ceiling eighteen feet high, to fall down killed †—"*canine hallucination!*"

"True science has no belief," says Dr. Fenwick, in Bulwer-Lytton's *Strange Story;* "true science knows but three states of mind: denial, conviction, and the vast interval between the two, which is not belief, but the *suspension of judgment.*" Such, perhaps, was true science in Dr. Fenwick's days. But the true science of our modern times proceeds otherwise; it either denies point-blank, without any preliminary investigation, or sits in the interim, between denial and conviction, and, dictionary in hand, invents new Græco-Latin appellations for non-existing kinds of hysteria!

How often have powerful clairvoyants and adepts in mesmerism described the epidemics and *physical* (though to others invisible) manifestations which science attributes to epilepsy, hæmato-nervous disorders, and what not, of *somatic origin*, as their lucid vision saw them in the astral light. They affirm that the "electric waves" were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and the mental or physical epidemic then raging. But

* Littré: "Revue des Deux Mondes."

† See des Mousseaux's "Œuvres des Demons."

science has heeded them not, but gone on with her encyclopædic labor of devising new names for old things.

"History," says Du Potet, the prince of French mesmerists, "keeps but too well the sad records of sorcery. These facts were but too real, and lent themselves but too readily to dreadful malpractices of the art, to monstrous abuse! . . . But how did I come to find out that art? Where did I learn it? In my thoughts? no; it is *nature* herself which discovered to me the secret. And how? By producing before my own eyes, without waiting for me to search for it, indisputable facts of sorcery and magic. . . . What is, after all, somnambulistic sleep? *A result of the potency of magic.* And what is it which determines these attractions, these *sudden impulses*, these raving epidemics, rages, antipathies, crises; —these convulsions which *you can make durable?* . . . what is it which determines them, if not the *very principle* we employ, the agent *so decidedly well known to the ancients?* What you call nervous fluid or *magnetism*, the men of old called *occult power*, or the potency of the soul, subjection, MAGIC!"

"Magic is based on the existence of a mixed world placed *without*, not *within* us; and with which we can enter in communication by the use of certain arts and practices. . . . An element *existing in nature*, unknown to most men, gets hold of a person and withers and breaks him down, as the fearful hurricane does a bulrush; it scatters men far away, it strikes them in a *thousand places* at *the same time*, without their perceiving the invisible foe, or being able to protect themselves . . . all this is *demonstrated;* but that this element could choose friends and select *favorites*, obey their *thoughts*, answer to the human voice, and understand the meaning of *traced signs*, that is what people cannot realize, and *what their reason rejects*, and that is *what I saw;* and I say it here most emphatically, that for me it is a fact and *a truth* demonstrated for ever."*

"If I entered into greater details, one could readily understand that there do exist *around* us, *as in ourselves*, mysterious beings who have *power* and *shape*, who enter and go out at will, notwithstanding the well-closed doors."† Further, the great mesmerizer teaches us that the faculty of directing this fluid is a "physical property, resulting from our organization . . . it passes through all bodies . . . everything can be used as a conductor for magical operations, and it will retain the power of producing effects in its turn." This is the theory common to all hermetic philosophers. Such is the power of the fluid, "that *no chemical or physical forces are able to destroy it.* . . . There is very little analogy between

* Du Potet: "Magie Devoilée," pp. 51–147. † Ibid., p. 201.

the imponderable fluids known to physicists and this animal magnetic fluid." *

If we now refer to mediæval ages, we find, among others, Cornelius Agrippa telling us precisely the same: "The ever-changing universal force, the 'soul of the world,' can fecundate anything by infusing in it its own celestial properties. Arranged according to the formula taught by *science*, these objects receive the gift of communicating to us their virtue. It is sufficient to wear them, to feel them immediately operating on the soul as on the body. . . . Human soul possesses, from the fact of its being of the same essence as all creation, a *marvellous power*. One who possesses the secret is enabled to rise in science and knowledge as high as his imagination will carry him; but he does that only on the condition of becoming closely united to this universal force. . . . Truth, even the future, can be then made ever present to the eyes of the soul; and this fact has been many times demonstrated by things coming to pass as they were seen and described beforehand . . . time and space vanish before the eagle eye of the immortal soul . . . her power becomes boundless . . . she can shoot through space and envelop with her presence a man, *no matter at what distance;* she can plunge and penetrate him through, and make him hear the voice of the person she belongs to, as if that person were in the room." †

If unwilling to seek for proof or receive information from mediæval, hermetic philosophy, we may go still further back into antiquity, and select, out of the great body of philosophers of the pre-Christian ages, one who can least be accused of superstition and credulity—Cicero. Speaking of those whom he calls *gods*, and who are either human or atmospheric spirits, "We know," says the old orator, "that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible;* that they are not bodies having a certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings." ‡

"When the initiate," says Levi, in his turn, "has become quite *lucide*,

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* Baron Du Potet: "Cours de Magnetisme," pp. 17–108.

† "De Occulto Philosophiâ," pp. 332–358.

‡ Cicero: "De Natura Deorum," lib. i., cap. xviii.

he communicates and directs at will the *magnetic* vibrations in the mass of astral light. . . . Transformed in human light at the moment of the conception, *it* (the light) becomes the *first envelope of the soul;* by combination with the subtlest fluids it forms an ethereal body, or the *sidereal phantom*, which is entirely disengaged *only* at the moment of death." * To project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-*magician*.

Theurgical magic is the last expression of occult psychological science. The Academicians reject it as the hallucination of diseased brains, or brand it with the opprobrium of charlatanry. We deny to them most emphatically the right of expressing their opinion on a subject which they have never investigated. They have no more right, in their present state of knowledge, to judge of magic and Spiritualism than a Fiji islander to venture his opinion about the labors of Faraday or Agassiz. About all they can do on any one day is to correct the errors of the preceding day. Nearly three thousand years ago, earlier than the days of Pythagoras, the ancient philosophers claimed that light was ponderable—hence *matter*, and that light was force. The corpuscular theory, owing to certain Newtonian failures to account for it, was laughed down, and the undulatory theory, which proclaimed light *imponderable*, accepted. And now the world is startled by Mr. Crookes *weighing* light with his radiometer! The Pythagoreans held that neither the sun nor the stars were the *sources* of light and heat, and that the former was but an agent; but the modern schools teach the contrary.

The same may be said respecting the Newtonian law of gravitation. Following strictly the Pythagorean doctrine, Plato held that gravitation was not merely a law of the magnetic attraction of lesser bodies to larger ones, but a magnetic repulsion of similars and attraction of dissimilars. "Things brought together," says he, "contrary to nature, are naturally at war, and repel one another." † This cannot be taken to mean that repulsion occurs of necessity between bodies of dissimilar properties, but simply that when naturally antagonistic bodies are brought together they repel one another. The researches of Bart and Schweigger leave us in little or no doubt that the ancients were well acquainted with the mutual attractions of iron and the lodestone, as well as with the positive and negative properties of electricity, by whatever name they may have called

* Eliphas Levi.

† "Timæus." Such like expressions made Professor Jowett state in his Introduction that Plato taught the attraction of similar bodies to similar. But such an assertion would amount to denying the great philosopher even a rudimentary knowledge of the laws of magnetic poles.

it. The reciprocal magnetic relations of the planetary orbs, which are all magnets, was with them an accepted fact, and aërolites were not only called by them magnetic stones, but used in the Mysteries for purposes to which we now apply the magnet. When, therefore, Professor A. M. Mayer, of the Stevens Institute of Technology, in 1872, told the Yale Scientific Club that the earth is a great magnet, and that "on any sudden agitation of the sun's surface the magnetism of the earth receives a profound disturbance in its equilibrium, causing fitful tremors in the magnets of our observatories, and producing those grand outbursts of the polar lights, whose lambent flames dance in rhythm to the quivering needle," * he only restated, in good English, what was taught in good Doric untold centuries before the first Christian philosopher saw the light.

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence—if human testimony is worth anything at all—is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. She must either confess that the ancient physicists were superior in knowledge to her modern representatives, or that there exists something in nature beyond physical science, and that *spirit* possesses powers of which our philosophers never dreamed.

"The mistake we make in some science we have specially cultivated," says Bulwer-Lytton, "is often only to be seen by the light of a separate science as especially cultivated by another." †

Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism—howbeit insufficient their various experiments—intuitionally perceive the alpha and omega of the great mystery. Alone, the study of this agent, which is the divine breath, can unlock the secrets of psychology and physiology, of cosmical and spiritual phenomena.

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, all various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects.

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* Alfred Marshall Mayer, Ph.D.: "The Earth a Great Magnet," a lecture delivered before the Yale Scientific Club, Feb. 14, 1872.

† "Strange Story."

And it formed *statues* (magnetized) which procure health, and made all various figures and things (talismans) which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled." *

If Galvani's modern discovery can set in motion the limbs of a dead frog, and force a dead man's face to express, by the distortion of its features, the most varied emotions, from joy to diabolical rage, despair, and horror, the Pagan priests, unless the combined evidence of the most trustworthy men of antiquity is not to be relied upon, accomplished the still greater wonders of making their stone and metal statues to sweat and laugh. The *celestial*, pure fire of the Pagan altar was electricity drawn from the astral light. Statues, therefore, if properly prepared, might, without any accusation of superstition, be allowed to have the property of imparting health and disease by contact, as well as any modern galvanic belt, or overcharged battery.

Scholastic skeptics, as well as ignorant materialists, have greatly amused themselves for the last two centuries over the *absurdities* attributed to Pythagoras by his biographer, Iamblichus. The Samian philosopher is said to have persuaded a she-bear to give up eating human flesh ; to have forced a white eagle to descend to him from the clouds, and to have subdued him by stroking him gently with the hand, and by talking to him. On another occasion, Pythagoras actually persuaded an ox to renounce eating beans, by merely whispering in the animal's ear ! † Oh, ignorance and superstition of our forefathers, how ridiculous they appear in the eyes of our enlightened generations ! Let us, however, analyze this absurdity. Every day we see unlettered men, proprietors of strolling menageries, taming and completely subduing the most ferocious animals, merely by the power of their irresistible will. Nay, we have at the present moment in Europe several young and physically-weak girls, under twenty years of age, fearlessly doing the same thing. Every one has either witnessed or heard of the seemingly magical power of some mesmerizers and psychologists. They are able to subjugate their patients for any length of time. Regazzoni, the mesmerist who excited such wonder in France and London, has achieved far more extraordinary feats than what is above attributed to Pythagoras. Why, then, accuse the ancient biographers of such men as Pythagoras and Apollonius of Tyana of either wilful misrepresentation or absurd superstition ? When we realize that

* See Taylor's "Pausanias;" MS. "Treatise on Dæmons," by Psellus, and the "Treatise on the Eleusinian and Bacchic Mysteries."

† Iamblichus: "De Vita Pythag."

the majority of those who are so skeptical as to the magical powers possessed by the ancient philosophers, who laugh at the old theogonies and the fallacies of mythology, nevertheless have an implicit faith in the records and inspiration of their Bible, hardly daring to doubt even that monstrous absurdity that Joshua arrested the course of the sun, we may well say *Amen* to Godfrey Higgins' just rebuke: "When I find," he says, "learned men believing *Genesis literally*, which the ancients, with all their failings, had too much sense to receive except allegorically, I am tempted to doubt the reality of the improvement of the human mind." *

One of the very few commentators on old Greek and Latin authors, who have given their just dues to the ancients for their mental development, is Thomas Taylor. In his translation of Iamblichus' *Life of Pythagoras*, we find him remarking as follows: "Since Pythagoras, as Iamblichus informs us, was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the Mysteries of the Phœnicians, and also that he spent two and twenty years in the adyta of temples in Egypt, associated with the magians in Babylon, and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in magic, or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar." †

The universal ether was not, in their eyes, simply a something stretching, tenantless, throughout the expanse of heaven; it was a boundless ocean peopled like our familiar seas with monstrous and minor creatures, and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbors, and some traversing great areas of water, the various races of the *elemental* spirits were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in this plastic and attenuated medium, as the passage of a cannon shot does in the air or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction, than others. With the same premises conceded, we may also see why, by such various aspects of the stars, shoals of

* "Anacalypsis," vol. i., p. 807. † Iamblichus: "Life of Pythagoras," p. 297.

friendly or hostile "elementals" might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue.

According to the ancient doctrines, the soulless elemental spirits were evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the highest divinity itself—(Plato's "Father") it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings which have passed away in the invisible worlds. In the ancient philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination;" no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now. himself "a thing not of matter" but an "Idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination.

"Man is arrogant in proportion of his ignorance," he makes the wise Mejnour say to Glyndon. "For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, then, in this immense design, science

brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world—nay, if even man himself, is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth—common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space—the boundless impalpable which divides earth from the moon and stars—is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air.* Yet between these last and man is a mysterious *and terrible affinity.* . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself—the air the space—may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *magic* as the credulous call it; as I have so often said before, magic (a science that violates nature) exists not; it is *but the science by which nature can be controlled.* Now, in space there are millions of beings, *not literally spiritual,* for they have all, like the animalcula unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven. . . . Amid the dwellers of the threshold is one, too, surpassing in malignity and hatred all her tribe; one whose eyes have paralyzed the bravest, and whose power increases over the spirit precisely in proportion to its fear." *

Such is the insufficient sketch of elemental beings void of divine spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public.

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* Bulwer-Lytton: "Zanoni."

In the following chapter we will contrive to explain some of the esoteric speculations of the initiates of the sanctuary, as to what man was, is, and may yet be. The doctrines they taught in the Mysteries—the source from which sprung the Old and partially the New Testament, belonged to the most advanced notions of morality, and religious *revelations*. While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher ones, the majority of which consisted of *Initiates*, pursued their studies in the solemn silence of the temples, and their worship of the *one* God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neo-platonists ventured to expound, as far as the theurgical vow of secresy would allow them. The Pythagorean doctrine that *God is the universal mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration Plato felt for the MYSTERIES, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every adept. "Constantly perfecting himself in perfect MYSTERIES, a man in them alone becomes truly perfect," says he in the *Phædrus*.*

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.† While mentioning the gods, on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term *gods* he means a class of beings far lower in the scale than deities, and but one grade higher than men. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:‡ "Those, however, among the Greeks who philosophized *in accordance with truth*, were not ignorant of anything . . . nor did they fail to perceive the chilling

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* Cory: "Phædrus," i. 328.

† This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*, *I purposely spoke enigmatically*, that in case the tablet should have happened with any accident, either by land or sea, a person, *without some previous knowledge of the subject, might not be able to understand its contents*" ("Plato," Ep. ii., p. 312; Cory: "Ancient Fragments").

‡ "Josephus against Apion," ii., p. 1079.

superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and *he dismisses Homer* blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by *his myths*, the *orthodox belief respecting one God.*"

Those who can discern the true spirit of Plato's philosophy, will hardly be satisfied with the estimate of the same which Jowett lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-platonists. He would have us believe that the hidden meanings which they found in this *Dialogue*, are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he did not penetrate it at all. If, as he tells us, the Christians seem to find in his work their trinity, the word, the church, and the creation of the world, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth has to, before, like the Phœnix of old, it revives from its own ashes. Every translator of Plato's works remarked the strange similarity between the philosophy of the esoterists and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and its chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived 600 years before

Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

This doctrine of God being the universal mind diffused through all things, underlies all ancient philosophies. The Buddhistic tenets which can never be better comprehended than when studying the Pythagorean philosophy—its faithful reflection—are derived from this source as well as the Brahmanical religion and early Christianity. The purifying process of transmigrations—the metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras intended to teach this purely-metaphysical allegory *literally*. Esoterically, it is explained in the "Mystery" of the *Kounboum*,* and relates to the purely spiritual peregrinations of the human soul. It is not in the dead letter of Buddhistical sacred literature that scholars may hope to find the true solution of its metaphysical subtilties. The latter weary the power of thought by the inconceivable profundity of its ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist system can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of *Maya*.† He must extinguish his passions, unite and identify himself with *the law* (the teaching of the secret doctrine), and comprehend the religion of *annihilation*."

Here, annihilation refers but to *matter*, that of the visible as well as of the invisible body; for the astral soul (*perisprit*) is still matter, however sublimated. The same book says that what Fo (Buddha) meant to say was, that "the primitive substance is eternal and unchangeable. Its highest revelation is the pure, luminous ether, the boundless infinite space, not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms*, and anterior to them. "But the very presence of *forms* denotes it to be the creation of *Maya*, and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease forever."

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* See chapter ix., p.

† "Illusion; matter in its triple manifestation in the earthly, and the astral or fontal soul, or the body, and the Platonian dual soul, the rational and the irrational one," see next chapter.

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Maya;* for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvana. He exists in spirit, in *nothing;* as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for spirit alone is no *Maya*, but the only REALITY in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. "Can that spirit, which gives life and motion, and partakes of the nature of light, be reduced to non-entity?" they ask. "Can that sensitive spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?" And Whitelock Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding: "If you say, they (the brutes) breathe their spirits into the air, and there vanish, that is all I contend for. The air, indeed, is the proper place to receive them, being, according to Laertius, full of souls; and, according to Epicurus, full of atoms, the principles of all things; for even this place wherein we walk and birds fly has so much of a spiritual nature, that it is invisible, and, therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only see and hear its effects; the air itself is too fine, and above the capacity of the age. What then is the ether in the region above, and what are the influences or forms that descend from thence?" The *spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether, emanations, BREATHS, *but not forms.* Ether is incorruptible, all philosophers agree in that; and what is incorruptible *is so far from being annihilated* when it gets rid of the *form*, that it lays a good claim to IMMORTALITY. "But what is that which has no body, no *form;* which is imponderable, invisible and indivisible; that which exists and yet *is not?*" ask the Buddhists. "It is Nirvana," is the answer. It is NOTHING, not a region, but rather a state. When once Nirvana is

reached, man is exempt from the effects of the "four truths;" for an effect can only be produced through a certain cause, and every cause is *annihilated* in this state.

These "four truths" are the foundation of the whole Buddhist doctrine of Nirvana. They are, says the book of *Pradjuâ Pâramitâ*,* 1. The existence of pain. 2. The production of pain. 3. The annihilation of pain. 4. The way to the annihilation of pain. What is the source of pain?—Existence. Birth existing, decrepitude and death ensue; for wherever there is a form, there is a *cause* for pain and suffering. *Spirit* alone has no form, and therefore *cannot be said to exist.* Whenever man (the ethereal, inner man) reaches that point when he becomes utterly spiritual, hence, formless, he has reached a state of perfect bliss. MAN as an objective being becomes annihilated, but the spiritual entity with its subjective life, will live for ever, for spirit is incorruptible and immortal.

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul, the *Anima Mundi*, is Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. When resting in Nirvana, the final bliss, Buddha is the silent monad, dwelling in darkness and silence; he is also the formless Brahm, the sublime but *unknowable* Deity, which pervades invisibly the whole universe. Whenever it is manifested, desiring to impress itself upon humanity in a shape intelligent to our intellect, whether we call it an *avatar*, or a King Messiah, or a *permutation* of Divine Spirit, *Logos*, Christos, it is all one and the same thing. In each case it is "the Father," who is in the *Son*, and the Son in "the Father." The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Every man may become a Buddha, says the doctrine. And so throughout the interminable series of ages we find now and then men who more or less succeed in *uniting* themselves "with God," as the expression goes, with their *own spirit*, as we ought to translate. The Buddhists call such men *Arhat.* An Arhat is next to a Buddha, and none is equal to him either in *infused* science, or *miraculous* powers. Certain fakirs demonstrate the theory well in practice, as Jacolliot has proved.

Even the so-called *fabulous* narratives of certain Buddhistical books, when stripped of their allegorical meaning, are found to be the secret doctrines taught by Pythagoras. In the Pali Books called the *Jutakâs*, are given the 550 incarnations or metempsychoses of Buddha. They

* "Perfection of Wisdom."

narrate how he has appeared in every form of animal life, and animated every sentient being on earth, from infinitesimal insect to the bird, the beast, and finally man, the microcosmic image of God on earth. Must this be taken *literally;* is it intended as a description of the *actual* transformations and existence of one and the same individual immortal, divine spirit, which by turns has animated every kind of sentient being? Ought we not rather to understand, with Buddhist metaphysicians, that though the individual human spirits are numberless, collectively they are one, as every drop of water drawn out of the ocean, metaphorically speaking, may have an individual existence and still be one with the rest of the drops going to form that ocean; for each human spirit is a scintilla of the one all-pervading light? That this divine spirit animates the flower, the particle of granite on the mountain side, the lion, the man? Egyptian Hierophants, like the Brahmans, and the Buddhists of the East, and some Greek philosophers, maintained originally that the same spirit that animates the particle of dust, lurking latent in it, animates man, manifesting itself in him in its highest state of activity. The doctrine, also, of a gradual refusion of the human *soul* into the essence of the primeval parent spirit, was universal at one time. But this doctrine never implied annihilation of the higher spiritual *ego*—only the dispersion of the *external forms* of man, after his terrestrial death, as well as during his abode on earth. Who is better fitted to impart to us the mysteries of after-death, so erroneously thought impenetrable, than those men who having, through self-discipline and purity of life and purpose, succeeded in uniting themselves with their "God," were afforded *some* glimpses, however imperfect, of the great truth.* And these seers tell us strange stories about the *variety* of forms assumed by disembodied astral souls; forms of which each one is a spiritual though concrete reflection of the abstract state of the mind, and thoughts of the once living man.

To accuse Buddhistical philosophy of rejecting a Supreme Being—God, and the soul's immortality, of atheism, in short, on the ground that according to their doctrines, Nirvana means *annihilation*, and *Svabhâvât is* NOT *a person, but nothing*, is simply absurd. The En (or Ayîn) of the Jewish En-Soph, also means *nihil* or *nothing*, that which is not *(quo ad nos);* but no one has ever ventured to twit the Jews with atheism. In both cases the real meaning of the term *nothing* carries with it the idea that God is *not a thing*, not a concrete or visible Being to which a name expressive of *any* object known to us on earth may be applied with propriety.

* Porphyry gives the credit to Plotinus his master, of having been united with "God" six times during his life, and complains of having attained to it but twice, himself.

CHAPTER IX.

"Thou can'st not call that madness of which thou art proved to know nothing."
—TERTULLIAN: *Apology.*

"This is not a matter of to-day,
Or yesterday, but hath been from all times;
And none hath told us whence it came or how!"—SOPHOCLES.

"Belief in the supernatural is a fact natural, primitive, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism, materialism, sensuality, sensuality, social convulsions, amid whose storms man again learns to believe and pray."—GUIZOT.

"If any one think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue."—JOSEPHUS.

FROM the Platonic and Pythagorean views of matter and force, we will now turn to the kabalistic philosophy of the origin of man, and compare it with the theory of natural selection enunciated by Darwin and Wallace. It may be that we shall find as much reason to credit the ancients with originality in this direction as in that which we have been considering. To our mind, no stronger proof of the theory of cyclical progression need be required than the comparative enlightenment of former ages and that of the Patristic Church, as regards the form of the earth, and the movements of the planetary system. Even were other evidence wanting, the ignorance of Augustine and Lactantius, misleading the whole of Christendom upon these questions until the period of Galileo, would mark the eclipses through which human knowledge passes from age to age.

The "coats of skin," mentioned in the third chapter of *Genesis* as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshy bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yogas;* the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. As soon as humanity entered upon a new one, the stone age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until

the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations, waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization.

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common centre. Life and death, light and darkness, day and night on the planet, as it turns about its axis and traverses the zodiacal circle representing the lesser and the greater cycles.* Remember the Hermetic axiom:—"As above, so below; as in heaven, so on earth."

Mr. Alfred R. Wallace argues with sound logic, that the development of man has been more marked in his mental organization than in his external form. Man, he conceives to differ from the animal, by being able to undergo great changes of conditions and of his entire environment, without very marked alterations in bodily form and structure. The changes of climate he meets with a corresponding alteration in his clothing, shelter, weapons, and implements of husbandry. His body may become less hairy, more erect, and of a different color and proportions; "the head and face is immediately connected with the organ of the mind, and as being the medium, expressing the most refined motions of his nature," alone change with the development of his intellect. There was a time when "he had not yet acquired that wonderfully-developed brain, the organ of the mind, which now, even in his lowest examples, raises him far above the highest brutes, at a period when he had the form, but hardly the nature of man, when he neither possessed human speech nor sympathetic and moral feelings." Further, Mr. Wallace says that "Man may have been—indeed, I believe *must have been*, once a homo-

* Orpheus is said to have ascribed to the grand cycle 120,000 years of duration, and Cassandrus 136,000. See Censorinus: "de Natal. Die;" "Chronological and Astronomical Fragments."

geneous race . . . in man, the hairy covering of the body has almost entirely disappeared." Of the cave men of Les Eyzies, Mr. Wallace remarks further ". . . the great breadth of the face, the enormous development of the ascending ramus of the lower jaw . . . indicate enormous muscular power and the habits of a savage and brutal race."

Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one. Let us see how far they are corroborated by clairvoyant psychometry. Professor Denton submitted a fragment of fossilized bone to his wife's examination, without giving Mrs. Denton any hint as to what the article was. It immediately called up to her pictures of people and scenes which he thinks belonged to the stone age. She saw men closely resembling monkeys, with a body very hairy, and "as if the natural hair answered the purpose of clothing." "I question whether he can stand perfectly upright; his hip-joints appear to be so formed, he cannot," she added. "Occasionally I see part of the body of one of those beings that looks comparatively smooth. I can see the skin, which is lighter colored . . . I do not know whether he belongs to the same period. . . . At a distance the face seems flat; the lower part of it is heavy; they have what I suppose would be called prognathous jaws. The frontal region of the head is low, and the lower portion of it is very prominent, forming a round ridge across the forehead, immediately above the eyebrows. . . . Now I see a face that looks like that of a human being, though there is a monkey-like appearance about it. All these seem of that kind, having long arms and hairy bodies." *

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvellous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course, the spiritual parts of such primeval members of the human family would be as uncouth and undeveloped as were

* W. and E. Denton: "The Soul of Things," vol. i.

their physical bodies. While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized. Unless Messrs. Darwin and Huxley are prepared to prove that the man of our century has attained, as a physical and moral animal, the acme of perfection, and evolution, having reached its apex, must stop all further progress with the modern genus. *Homo*, we do not see how they can possibly confute such a logical deduction.

In his lecture on *The Action of Natural Selection on Man*, Mr. Alfred R. Wallace concludes his demonstrations as to the development of human races under that law of selection by saying that, if his conclusions are just, "it must inevitably follow that the higher—the more intellectual and moral—must displace the lower and more degraded races; and the power of 'natural selection,' still acting on his mental organization, must ever lead to the more perfect adaptation of man's higher faculties to the condition of surrounding nature, and to the exigencies of the social state. While his external form will probably ever remain unchanged, except in the development of that perfect beauty . . . refined and ennobled by the highest intellectual faculties and sympathetic emotions, his mental constitution may continue to advance and improve, till the world is again inhabited by a single, nearly homogeneous race, no individual of which will be inferior *to the noblest specimens of existing humanity*." Sober, scientific methods and cautiousness in hypothetical possibilities have evidently their share in this expression of the opinions of the great anthropologist. Still, what he says above clashes in no way with our kabalistic assertions. Allow to ever-progressing nature, to the great law of the "survival of the fittest," one step beyond Mr. Wallace's deductions, and we have in future the possibility—nay, the assurance of a race, which, like the Vril-ya of Bulwer-Lytton's *Coming Race*, will be but one remove from the primitive "Sons of God."

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the "circle of necessity," explains at the same time the allegory of the "Fall of man." According to the Arabian descriptions, each of the seven chambers of the Pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial

point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.

Starting as a pure and perfect spiritual being, the Adam of the second chapter of *Genesis*, not satisfied with the position allotted to him by the Demiurgus (who is the eldest first-begotten, the Adam-Kadmon), Adam the second, the "man of dust," strives in his pride to become Creator in his turn. Evolved out of the androgynous Kadmon, this Adam is himself an androgyn; for, according to the oldest beliefs presented allegorically in Plato's *Timæus*, the prototypes of our races were all enclosed in the microcosmic tree which grew and developed within and under the great mundane or macrocosmic tree. Divine spirit being considered a unity, however numerous the rays of the great spiritual sun, man has still had his origin like all other forms, whether organic or otherwise, in this one Fount of Eternal Light. Were we even to reject the hypothesis of an androgynous man, in connection with physical evolution, the significance of the allegory in its spiritual sense, would remain unimpaired. So long as the first god-man, symbolizing the two first principles of creation, the dual male and female element, had no thought of good and evil he could not hypostasize "woman," for she was in him as he was in her. It was only when, as a result of the evil hints of the serpent, *matter*, the latter condensed itself and cooled on the spiritual man in its contact with the elements, that the fruits of the man-tree—who is himself that tree of knowledge—appeared to his view. From this moment the androgynal union ceased, man evolved out of himself the woman as a separate entity. They have broken the thread between pure spirit and pure matter. Henceforth they will create no more *spiritually*, and by the sole power of their will; man has become a physical creator, and the kingdom of spirit can be won only by a long imprisonment in matter. The meaning of Gogard, the Hellenic tree of life, the sacred oak among

whose luxuriant branches a serpent dwells, and *cannot* be dislodged,* thus becomes apparent. Creeping out from the primordial *ilus*, the mundane snake grows more material and waxes in strength and power with every new evolution.

The Adam Primus, or Kadmon, the Logos of the Jewish mystics, is the same as the Grecian Prometheus, who seeks to rival with the divine wisdom; he is also the Pimander of Hermes, or the POWER OF THE THOUGHT DIVINE, in its most spiritual aspect, for he was less hypostasized by the Egyptians than the two former. These all create men, but fail in their final object. Desiring to endow man with an immortal spirit, in order that by linking the trinity in one, he might gradually return to his primal spiritual state without losing his individuality, Prometheus fails in his attempt to steal the *divine* fire, and is sentenced to expiate his crime on Mount Kazbeck. Prometheus is also the *Logos* of the ancient Greeks, as well as Herakles. In the *Codex Nazaræus* † we see Bahak-Zivo deserting the heaven of his father, confessing that though he is the father of the genii, he is unable to "construct creatures," for he is equally unacquainted with Orcus as with "the consuming fire which is wanting in light." And Fetahil, one of the "powers," sits in the "mud" (matter) and wonders why the living fire is so changed.

All of these *Logoi* strove to endow man with the immortal spirit, failed, and nearly all are represented as being punished for the attempt by severe sentences. Those of the early Christian Fathers who like Origen and Clemens Alexandrinus, were well versed in Pagan symbology, having begun their careers as philosophers, felt very much embarrassed. They could not deny the anticipation of their doctrines in the oldest myths. The latest *Logos*, according to their teachings, had also appeared in order to show mankind the way to immortality; and in his desire to endow the world with eternal life through the Pentecostal fire, had lost his life agreeably to the traditional programme. Thus was originated the very awkward explanation of which our modern clergy freely avail themselves, that all these mythic types show the prophetic spirit which, through the Lord's mercy, was afforded even to the heathen idolaters! The Pagans, they assert, had presented in their imagery the great drama of Calvary—hence the resemblance. On the other hand, the philosophers maintained, with unassailable logic, that the pious fathers had simply helped themselves to a ready-made groundwork, either finding it easier than to exert their own imagination, or because of the greater number of ignorant proselytes who were attracted to the new doctrine

* See the "Cosmogony of Pherecydes."

† See a few pages further on the quotation from the "Codex of the Nazarenes."

by such an extraordinary resemblance with their mythologies, at least as far as the outward form of the most fundamental doctrines goes.

The allegory of the Fall of man and the fire of Prometheus is also another version of the myth of the rebellion of the proud Lucifer, hurled down to the bottomless pit—Orcus. In the religion of the Brahmans, Moisasure, the Hindu Lucifer, becomes envious of the Creator's resplendent light, and at the head of a legion of inferior spirits rebels against Brahma, and declares war against him. Like Hercules, the faithful Titan, who helps Jupiter and restores to him his throne, Siva, the third person of the Hindu trinity, hurls them all from the celestial abode in Honderah, the region of eternal darkness. But here the fallen angels are made to repent of their evil deed, and in the Hindu doctrine they are all afforded the opportunity to progress. In the Greek fiction, Hercules, the Sun-god, descends to Hades to deliver the victims from their tortures; and the Christian Church also makes her incarnate god descend to the dreary Plutonic regions and overcome the rebellious ex-archangel. In their turn the kabalists explain the allegory in a semi-scientific way. Adam the second, or the first-created race which Plato calls gods, and the Bible the Elohim, was not triple in his nature like the earthly man: *i.e.*, he was not composed of soul, spirit, and body, but was a compound of sublimated astral elements into which the "Father" had breathed an immortal, divine spirit. The latter, by reason of its godlike essence, was ever struggling to liberate itself from the bonds of even that flimsy prison; hence the "sons of God," in their imprudent efforts, were the first to trace a future model for the cyclic law. But, man must not be "like one of us," says the Creative Deity, one of the Elohim "intrusted with the fabrication of the lower animal." * And thus it was, when the men of the first race had reached the summit of the first cycle, they lost their balance, and their second envelope, the grosser clothing (astral body), dragged them down the opposite arc.

This kabalistic version of the sons of God (or of light) is given in the *Codex Nazaræus*. Bahak-Zivo, the "father of genii, is ordered to 'construct creatures.'" But, as he is "ignorant of Orcus," he fails to do so and calls in Fetahil a still purer spirit to his aid, who fails still worse.

Then steps on the stage of creation the "spirit" † (which properly ought to be translated "soul," for it is the *anima mundi*, and which

* See Plato's "Timæus."

† On the authority of Irenæus, Justin Martyr, and the "Codex" itself, Dunlap shows that the Nazarenes treated their "spirit," or rather soul, as a female and *Evil Power*. Irenæus, accusing the Gnostics of heresy, calls Christ and the Holy Ghost "the *gnostic pair* that produce the Æons" (Dunlap: "Sod, the Son of the Man," p. 52, footnote).

with the Nazarenes and the Gnostics was *feminine*), and perceiving that for Fetahil,* the *newest man* (the latest), the splendor was "changed," and that for splendor existed "decrease and damage," awakes Karabtanos,† "who was frantic and *without sense and judgment*," and says to him: "Arise; see, the splendor (light) of the *newest* man (Fetahil) has failed (to produce or create men), the decrease of this splendor is visible. Rise up, come with thy MOTHER (the *spiritus*) and free thee from limits by which thou art held, and those more ample than the whole world." After which follows the union of the frantic and blind matter, guided by the insinuations of the spirit (not the *Divine* breath, but the *Astral* spirit, which by its double essence is already tainted with matter) and the offer of the MOTHER being accepted the Spiritus conceives "Seven Figures," which Irenæus is disposed to take for the seven *stellars* (planets) but which represent the seven *capital sins*, the progeny of an astral soul separated from its divine source (spirit) and *matter*, the blind demon of concupiscence. Seeing this, Fetahil extends his hand toward the abyss of matter, and says: 'Let the earth exist, just as the abode of the powers has existed.'" Dipping his hand in the chaos, which he condenses, he creates our planet. ‡

Then the *Codex* proceeds to tell how Bahak-Zivo was separated from the Spiritus, and the genii, or angels, from the rebels. § Then Mano ‖ (the greatest), who dwells with the *greatest* FERHO, calls Kebar-Zivo (known also by the name of Nebat-Iavar bar Iufin-Ifafin), Helm and *Vine* of the food of life, ¶ he being the *third life*, and, commiserating the rebellious and foolish genii, on account of the magnitude of their ambition, says: "Lord of the genii ** (Æons), see what the genii, the rebellious angels do, and about what they are consulting. †† They say, "Let us call forth the world, and let us call the 'powers' into existence. The genii are the *Principes*, the 'sons of Light,' but thou art the '*Messenger of Life.*'" ‡‡

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* Fetahil was with the Nazarenes the king of light, and the *Creator;* but in this instance he is the unlucky Prometheus, who fails to get hold of the *Living Fire*, necessary for the formation of the divine soul, as he is ignorant of the *secret* name (the ineffable or incommunicable name of the kabalists).

† The spirit of matter and concupiscence.

‡ See Franck's "Codex Nazaræus" and Dunlap's "Sod, the Son of the Man."

§ "Codex Nazaræus," ii. 233.

‖ This Mano of the Nazarenes strangely resembles the Hindu Manu, the heavenly man of the "Rig-Vedas."

¶ "I am the *true vine* and my Father is the husbandman" (John xv. 1).

** With the Gnostics, Christ, as well as Michael, who is identical in some respects with him, was the "Chief of the Æons."

†† "Codex Nazaræus," i. 135. ‡‡ Ibid.

And in order to counteract the influence of the seven "badly disposed" principles, the progeny of *Spiritus*, CABAR ZIO, the mighty Lord of Splendor, procreates *seven other lives* (the cardinal virtues) who shine in their own form and light "from on high" * and thus reëstablishes the balance between good and evil, light and darkness.

But this creation of beings, without the requisite influx of divine pure breath in them, which was known among the kabalists as the "Living Fire," produced but creatures of matter and astral light.† Thus were generated the animals which preceded man on this earth. The spiritual beings, the "sons of light," those who remained faithful to the great *Ferho* (the First Cause of all), constitute the celestial or angelic hierarchy, the Adonim, and the legions of the *never-embodied* spiritual men. The followers of the rebellious and foolish genii, and the descendants of the "witless" seven spirits begotten by "Karabtanos" and the "spiritus," became, in course of time, the "men of our planet," ‡ after having previously passed through every "creation" of every one of the elements. From this stage of life they have been traced by Darwin, who shows us how our *highest* forms have been evolved out of the *lowest*. Anthropology dares not follow the kabalist in his metaphysical flights *beyond* this planet, and it is doubtful if its teachers have the courage to search for the *missing link* in the old kabalistic manuscripts.

Thus was set in motion the *first cycle*, which in its rotations *downward*, brought an infinitesimal part of the created *lives* to our planet of *mud*. Arrived at the lowest point of the arc of the cycle which directly preceded life on this earth, the pure divine spark still lingering in the Adam made an effort to separate itself from the astral spirit, for "man was falling gradually into generation," and the fleshy coat was becoming with every action more and more dense.

And now comes a mystery, a *Sod;* § a secret which Rabbi

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* "Codex Nazaræus," iii. 61.

† The Astral Light, or *anima mundi*, is dual and bi-sexual. The male part of it is purely divine and spiritual; it is the *Wisdom;* while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perisprit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a *man;* a man a *spirit;* and the spirit a god."

‡ See Commentary on "Idra Suta," by Rabbi Eleashar.

§ *Sod* means a religious Mystery. Cicero mentions the *sod*, as constituting a portion of the *Idean* Mysteries. "The members of the *Priest-Colleges* were called *Sodales*," says Dunlap, quoting Freund's "Latin Lexicon," iv. 448.

Simeon * imparted but to very few initiates. It was enacted once every seven years during the Mysteries of Samothrace, and the records of it are found self-printed on the leaves of the Thibetan sacred tree, the mysterious KOUNBOUM, in the Lamasery of the holy adepts. †

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Pleroma*, the three "Kabalistic Faces," for the ANCIENT of the ancient, the holy of the aged, the great En-Soph, "has a form and then he has no form." The invisible "assumed a form when he called the universe into existence," ‡ says the *Sohar*, the Book of splendor. The *first* light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the *unintelligent*, blind life-principle into every form. The third, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes DARKNESS and the BAD—pure matter, the "gross purgations of the celestial fire" of the Hermetists.

When the Central Invisible (the Lord Ferho) saw the efforts of the divine *Scintilla*, unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a *monad*, over which, attached to it as by the finest thread, the Divine Scintilla (the soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad, with every new transformation borrowing more of the radiance of its parent, *Scintilla*, which approached it nearer at every transmigration. For "the First Cause, had willed it to proceed in this order;" and destined it to creep on higher until its physical form became once more the Adam *of dust*, shaped in the image of the Adam Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an embryo, passes in turn, once more, through the phases of the several kingdoms.

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* The author of the "Sohar," the great kabalistic work of the first century B.C.

† See Abbé Huc's works. ‡ "The Sohar," iii. 288; "Idra Suta."

In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo.* At the birth of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless.* † It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul—Monad, exultingly rejoins the mother and father spirit, the radiant Augoeides, and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the GRAND CYCLE.

The whole Darwinian theory of natural selection is included in the first six chapters of the book of *Genesis.* The "Man" of chapter i. is radically different from the "Adam" of chapter ii., for the former was created "male and female"—that is, bi-sexed—and in the image of God; while the latter, according to verse seven, was formed of the dust of the ground, and became "a living soul," after the Lord God "breathed into his nostrils the breath of life." Moreover, *this Adam* was a male being, and in verse twenty we are told that "there was not found a helpmeet for him." The Adonai, being pure spiritual entities, had no sex, or rather had both sexes united in themselves, like their Creator; and the ancients understood this so well that they represented many of their deities as of dual sex. The Biblical student must either accept this interpretation, or make the passages in the two chapters alluded to absurdly contradict each other. It was such literal acceptance of passages that warranted the atheists in covering the Mosaic account with ridicule, and it is the dead letter of the old text that begets the materialism of our age. Not only are these two races of beings thus clearly indicated in *Genesis*, but even a third and a fourth one are ushered before the reader in chapter iv., where the "sons of God" and the race of "giants" are spoken of.

As we write, there appears in an American paper, *The Kansas City Times*, an account of important discoveries of the remains of a prehistorical *race of giants*, which corroborates the statements of the kabalists and the Bible allegories at the same time. It is worth preserving:

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* Everard: "Mystères Physiologiques," p. 132. † See Plato's "Timæus."

"In his researches among the forests of Western Missouri, Judge E P. West has discovered a number of conical-shaped mounds, similar in construction to those found in Ohio and Kentucky. These mounds are found upon the high bluffs overlooking the Missouri River, the largest and more prominent being found in Tennessee, Mississippi, and Louisiana. Until about three weeks ago it was not suspected that the mound builders had made this region their home in the prehistoric days; but now it is discovered that this strange and extinct race once occupied this land, and have left an extensive graveyard in a number of high mounds upon the Clay County bluffs.

"As yet, only one of these mounds has been opened. Judge West discovered a skeleton about two weeks ago, and made a report to other members of the society. They accompanied him to the mound, and not far from the surface excavated and took out the remains of two skeletons. The bones are very large—so large, in fact, when compared with an ordinary skeleton of modern date, they appear to have formed part of a giant. The head bones, such as have not rotted away, are monstrous in size. The lower jaw of one skeleton is in a state of preservation, and is double the size of the jaw of a civilized person. The teeth in this jaw-bone are large, and appear to have been ground down and worn away by contact with roots and carnivorous food. The jaw-bone indicates immense muscular strength. The thigh-bone, when compared with that of an ordinary modern skeleton, looks like that of a horse. The length, thickness, and muscular development are remarkable. But the most peculiar part about the skeleton is the frontal bone. It is very low, and differs radically from any ever seen in this section before. It forms one thick ridge of bone about one inch wide, extending across the eyes. It is a narrow but rather heavy ridge of bone which, instead of extending upward, as it does now in these days of civilization, receded back from the eyebrows, forming a flat head, and thus indicates a very low order of mankind. It is the opinion of the scientific gentlemen who are making these discoveries that these bones are the remains of a prehistoric race of men. They do not resemble the present existing race of Indians, nor are the mounds constructed upon any pattern or model known to have been in use by any race of men now in existence in America. The bodies are discovered in a sitting posture in the mounds, and among the bones are found stone weapons, such as flint knives, flint scrapers, and all of them different in shape to the arrow-heads, war-hatchets, and other stone tools and weapons known to have been in use by the aboriginal Indians of this land when discovered by the whites. The gentlemen who have these curious bones in charge have deposited them with Dr. Foe, on Main street. It is their intention to make further and closer researches in the mounds on

the bluffs opposite this city. They will make a report of their labors at the next meeting of the Academy of Science, by which time they expect to be able to make some definite report as to their opinions. It is pretty definitely settled, however, that the skeletons are those of a race of men not now in existence."

The author of a recent and very elaborate work * finds some cause for merriment over the union of the sons of God with the "daughters of men," who *were fair*, as alluded to in *Genesis*, and described at great length in that wonderful legend, the *Book of Enoch*. More is the pity, that our most learned and liberal men do not employ their close and merciless logic to repair its one-sidedness by seeking the true spirit which dictated these allegories of old. This spirit was certainly more *scientific* than skeptics are yet prepared to admit. But with every year some new discovery may corroborate their assertions, until the whole of antiquity is vindicated.

One thing, at least, has been shown in the Hebrew text, viz.: that there was one race of purely physical creatures, another purely spiritual. The evolution and "transformation of species" required to fill the gap between the two has been left to abler anthropologists. We can only repeat the philosophy of men of old, which says that the union of these two races produced a third—the Adamite race. Sharing the natures of both its parents, it is equally adapted to an existence in the material and spiritual worlds. Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows*—hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same attri-

* "Supernatural Religion; an Inquiry into the Reality of Divine Revelation." vol. ii. London, 1875.

butes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediatory agent, or a medium between spirit and body. The man who has conquered matter sufficiently to relieve the direct light from his shining *Augoeides*, feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

Swedenborg, following the mystical doctrines of the Hermetic philosophers, devoted a number of volumes to the elucidation of the "internal sense" of *Genesis*. Swedenborg was undoubtedly a "natural-born magician," a seer; he was *not* an *adept*. Thus, however closely he may have followed the apparent method of interpretation used by the alchemists and mystic writers, he partially failed; the more so, that the model chosen by him in this method was one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Philalethes had never attained "the highest pyrotechny," to use the diction of the mystic philosophers. But, although both have missed the whole truth in its details, Swedenborg has virtually given the same interpretation of the first chapter of *Genesis* as the Hermetic philosophers. The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly show that the first chapters of *Genesis* relate to the *regeneration*, or a new birth of man, not to the creation of our universe and its crown work—MAN. The fact that the terms of the alchemists, such as *salt*, *sulphur*, and *mercury* are transformed by Swedenborg into *ens*, *cause*, and *effect*,* does not affect the underlying idea of solving the problems of the Mosaic books by the only possible method—that used by the Hermetists—that of correspondences.

His doctrine of correspondence, or Hermetic symbolism, is that of Pythagoras and of the kabalists—"as above, so below." It is also that of the Buddhist philosophers, who, in their still more abstract metaphysics, inverting the usual mode of definition given by our *erudite* scholars, call the invisible types the only reality, and everything else the effects of the causes, or visible prototypes—*illusions*. However contradictory their various elucidations of the *Pentateuch* may appear *on their surface*, every one of them tends to show that the sacred literature of every country, the *Bible* as much as the *Vedas* or the Buddhist *Scriptures*, can only be

* See "Heavenly Arcana."

understood and thoroughly sifted by the light of Hermetic philosophy. The great sages of antiquity, those of the mediæval ages, and the mystical writers of our more modern times also, were all *Hermetists.* Whether the light of truth had illuminated them through their faculty of intuition, or as a consequence of study and regular initiation, virtually, they had accepted the method and followed the path traced to them by such men as Moses, Gautama-Buddha, and Jesus. The truth, symbolized by some alchemists as *dew from heaven,* had descended into their hearts, and they had all gathered it upon the *tops of mountains,* after having spread CLEAN *linen cloths* to receive it; and thus, in one sense, they had secured, each for himself, and in his own way, the *universal solvent.* How much they were allowed to share it with the public is another question. That veil, which is alleged to have covered the face of Moses, when, after descending from Sinai, he taught his people the Word of God, cannot be withdrawn at the will of the teacher only. It depends on the listeners, whether they will also remove the veil which is "upon their hearts." Paul says it plainly; and his words addressed to the Corinthians can be applied to every man or woman, and of any age in the history of the world. If "their minds are blinded" by the shining skin of divine truth, whether the Hermetic veil be withdrawn or not from the face of the teacher, it cannot be taken away from their heart unless "it *shall turn to the Lord.*" But the latter appellation must not be applied to either of the three anthropomorphized personages of the Trinity, but to the "Lord," as understood by Swedenborg and the Hermetic philosophers—the Lord, who is Life and MAN.

The everlasting conflict between the world-religions—Christianity, Judaism, Brahmanism, Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor. The god of every exoteric religion, including Christianity, notwithstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else. Moses, *closely-veiled,* speaks to the stiff-necked multitudes of Jehovah, the cruel, anthropomorphic deity, as of the highest God, burying deep in the bottom of his heart that truth which cannot be "either spoken of or revealed." Kapila cuts with the sharp sword of his sarcasms the Brahman-Yoggins, who in their mystical visions pretend to see the HIGHEST *one.* Gautama-Buddha conceals, under an impenetrable cloak of metaphysical subtilties, the verity, and is regarded by posterity as *an atheist.* Pythagoras, with his allegorical mysticism and metempsychosis, is held for a clever impostor, and is succeeded in the same estimation by other philosophers, like Apollonius and Plotinus, who are generally spoken of as visionaries, if not charlatans. Plato, whose writ-

ings were never read by the majority of our *great* scholars but superficially, is accused by many of his translators of absurdities and puerilities, and even of being ignorant of his own language; * most likely for saying, in reference to the Supreme, that "a matter of that kind cannot be expressed by words, like other things to be learned;" † and making Protagoras lay too much stress on the use of "veils." We could fill a whole volume with names of misunderstood sages, whose writings—only because our materialistic critics feel unable to lift the "veil," which shrouds them—pass off in a current way for mystical absurdities. The most important feature of this seemingly imcomprehensible mystery lies perhaps in the inveterate habit of the majority of readers to judge a work by its words and insufficiently-expressed ideas, leaving the spirit of it out of the question. Philosophers of quite different schools may be often found to use a multitude of different expressions, some dark and metaphorical—all figurative, and yet treating of the same subject. Like the thousand divergent rays of a globe of fire, every ray leads, nevertheless, to the central point, so every mystic philosopher, whether he be a devotedly pious enthusiast like Henry More; an irascible alchemist, using a Billingsgate phraseology—like his adversary, Eugenius Philalethes; or an *atheist* (?) like Spinoza, all had one and the same object in view—MAN. It is Spinoza, however, who furnishes perhaps the truest key to a portion of this unwritten secret. While Moses forbids "graven images" of Him whose name is not to be taken in vain, Spinoza goes farther. He clearly infers that God must not be so much as *described.* Human language is totally unfit to give an idea of this "Being" who is altogether unique. Whether it is Spinoza or the Christian theology that is more right in their premises and conclusion, we leave the reader to judge for himself. Every attempt to the contrary leads a nation to anthropomorphize the deity in whom it believes, and the result is that given by Swedenborg. Instead of stating that God made man after his own image, we ought in truth to say that "man *imagines* God after his image," ‡ forgetting that he has set up his own reflection for worship.

Where, then, lies the true, real secret so much talked about by the Hermetists? That there was and there is a secret, no candid student of esoteric literature will ever doubt. Men of genius—as many of the Hermetic philosophers undeniably were—would not have made fools of themselves by trying to fool others for several thousand consecutive years. That this great secret, commonly termed "the philosopher's stone," had a spiritual as well as a physical meaning attached to it, was suspected in all ages. The author of *Remarks on Alchemy and the Alchemists* very truly

* Burges: Preface. † "Seventh Letter." ‡ "The True Christian Religion."

observes that the subject of the Hermetic art is MAN, and the object of the art is the perfection of man.* But we cannot agree with him that only those whom he terms "money-loving sots," ever attempted to carry a purely *moral* design (of the alchemists) into the field of physical science. The fact alone that man, in their eyes, is a trinity, which they divide into *Sol*, water of *mercury*, and *sulphur*, which is the *secret fire*, or, to speak plain, into *body*, *soul*, and *spirit*, shows that there is a physical side to the question. Man is the philosopher's *stone* spiritually—"*a triune or trinity in unity*," as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything—divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. "The work is carried to perfection according to the virtue of a body, soul, and spirit," says an alchemist; "for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another GARMENT, which garment is the SOUL." †

The "philosophers by fire" asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and "antipathy hath its beginning from darkness." Moreover, they taught, with other kabalists, that "contrarieties in nature doth proceed from one eternal essence, or from the root of all things." Thus, the first cause is the parent-source of good as well as of evil. The creator—who is *not* the Highest God—is the father of matter, which is *bad*, as well as of spirit, which, emanating from the highest, invisible cause, passes through him like through a vehicle, and pervades the whole universe. "It is most certain," remarks Robertus di Fluctibus (Robert Fludd), "that, as there are an infinity of *visible* creatures, so there is an endless variety of invisible ones, of divers natures, in the universal machine. Through the mysterious name of God, which Moses was so desirous of him (Jehova) to hear and know, when he received from him this answer, *Jehova is my everlasting name*. As for the other name, it is so pure and simple that it *cannot be articulated, or compounded, or truly expressed by man's voice* . . . all the other names are wholly comprehended within it, for it contains the property as well of *Nolunty* as *volunty*, of privation as position, of death as life, of cursing as blessing, of evil as good (though nothing ideally is bad in

* E. A. Hitchcock: "Swedenborg, a Hermetic Philosopher."

† "Ripley Revived," 1678.

him), of hatred and discord, and consequently of sympathy and antipathy." *

Lowest in the scale of being are those invisible creatures called by the kabalists the "elementary." There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits, of which we will speak more categorically in other parts of this work. Suffice to say, for the present, that they are the *larvæ*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or, as Aristotle would call it, the *privation* of this form—is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.

According to Aristotle's doctrine, there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The privation of the child which is to be we will locate in the invisible mind of the great Architect of the Universe—privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form—the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal ether, it becomes a material form, however sublimated. If modern science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in an Intelligent First Cause, deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal ether—the world-soul? And, if so, then it must follow that once there the divine thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" was first born in the divine mind. Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the

* "Mosaicall Philosophy," p. 173. 1659.

matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "elementals," —properly speaking, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate *objectively* with men.

The third class are the "elementals" proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementary." More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the zenith of the universe to the moon belonged to the gods or planetary

spirits, according to their hierarchies and classes. The highest among them were the twelve *ŭper-ouranioi*, or supercelestial gods, having whole legions of subordinate demons at their command. They are followed next in rank and power by the *egkosmioi*, the intercosmic gods, each of these presiding over a great number of demons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class or the "elementals" we have just described.

Further on he shows, on the principle of the Hermetic axiom—of types, and prototypes—that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with *demons*, maintaining with Aristotle that the universe is full, and that there is no void in nature. The demons of the earth, air, fire, and water are of an elastic, etherea[1], semi-corporeal essence. It is these classes which officiate as intermediate agents between the gods and men. Although lower in intelligence than the *sixth* order of the higher demons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly *ulê* into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial gods take form and being in the plant, they become *its soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant, besides the bones, the flesh, the nerves, the brains, and the blood, in the former, and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion; and the chemical energy which is transformed into vital force in the green leaf, there must be a substantial form, which Aristotle called in the horse, the *horse's soul;* Proclus, the *demon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as metaphysics and gross superstition. Still, on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clew to the perplexing "missing links"

of exact science. The latter has become so dogmatical of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a remnant *of superstition.*" * De Candolle suggests the term "vital movement," instead of vital force; † thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with a clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is *the form of force.*"

In the Jewish *Kabala*, the nature-spirits were known under the general name of *Shedim* and divided into four classes. The Persians called them all *devs;* the Greeks, indistinctly designated them as *demons;* the Egyptians knew them as *afrites.* The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. They passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as *Yowahoos.* In the Indian Pantheon there are no less than 330,000,000 of various kinds of spirits, including elementals, which latter were termed by the Brahmans the Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. The various races are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favorably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope

* "Correlation of Vital with Chemical and Physical Forces," by J. Le Conte.

† "Archives des Sciences," vol. xlv., p. 345. December, 1872.

would depend, of course, no less upon the astrologer's knowledge of the occult forces and races of nature, than upon his astronomical erudition.

Eliphas Levi expounds with reasonable clearness, in his *Dogme et Rituel de la Haute Magie*, the law of reciprocal influences between the planets and their combined effect upon the mineral, vegetable, and animal kingdoms, as well as upon ourselves. He states that the astral atmosphere is as constantly changing from day to day, and from hour to hour, as the air we breathe. He quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeats the old kabalistic doctrine, that nothing is unimportant in nature, and that even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the whole universe has its own reäctive influence upon him.

"The stars," he remarks, "are linked to each other by attractions which hold them in equilibrium and cause them to move with regularity through space. This network of light stretches from all the spheres to all the spheres, and there is not a point upon any planet to which is not attached one of these indestructible threads. The precise locality, as well as the hour of birth, should then be calculated by the true adept in astrology; then, when he shall have made the exact calculation of the astral influences, it remains for him to count the chances of his position in life, the helps or hindrances he is likely to encounter . . . and his natural impulses toward the accomplishment of his destiny." He also asserts that the individual force of the person, as indicating his ability to conquer difficulties and subdue unfavorable propensities, and so carve out his fortune, or to passively await what blind fate may bring, must be taken into account.

A consideration of the subject from the standpoint of the ancients, affords us, it will be seen, a very different view from that taken by Professor Tyndall in his famous Belfast address. "To supersensual beings," says he, "which, however potent and invisible, were nothing but species of *human creatures*, perhaps raised from among mankind, and retaining all human passions and appetites, were handed over the rule and governance of natural phenomena."

To enforce his point, Mr. Tyndall conveniently quotes from Euripides the familiar passage in Hume: "The gods toss all into confusion, mix everything with its reverse, that all of us, from our ignorance and uncertainty, may pay them the more worship and reverence." Although enunciating in *Chrysippus* several Pythagorean doctrines, Euripides is considered by every ancient writer as heterodox, therefore the quotation

proceeding from this philosopher does not at all strengthen Mr. Tyndall's argument.

As to the *human* spirit, the notions of the older philosophers and mediæval kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neo-platonists held that the Augoeides never descends hypostatically into the living man, but only sheds more or less its radiance on the inner man —the astral soul—the kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the fall of Adam, contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared "the spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean—its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone."

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his soul and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and, as in the case of criminals beyond redemption, when the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to gradually dissolve into ether, and have its individuality annihilated—even then the spirit remains a distinct being. It becomes a

planetary spirit, an angel; for *the gods of the Pagan or the archangels of the Christian*, the direct emanations of the First Cause, notwithstanding the hazardous statement of Swedenborg, *never were or will be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esoterism of the Buddhistical philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul and terrestrial body of man may, in the dark Hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his *ego*, if this *ego* did not deserve to soar higher; and the divine spirit still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his individuality? This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature —the desire of an individual and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit—our GOD.

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian school derived the soul from the universal World-Soul; and the latter was, according to their own teachings—ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or *cause*, because the *anima mundi* is but the effect, the objective emanation of the former. Both the human spirit

and soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul exists as preëxisting matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the *anima bruta* and the *anima divina*. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul—νοῦς, and the other, the animal soul—ψυχή. According to these philosophers, the reasoning soul comes from *without* the universal soul, and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself) as a fifth element, purely spiritual and divine, whereas the *anima mundi* proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the universe, in short—ether. The Stoics, the greatest materialists of ancient days, excepted the Invisible God and Divine Soul (Spirit) from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul. But Epicurus, whose doctrine militating directly against the agency of a Supreme Being and gods, in the formation or government of the world, placed him far above the Stoics in atheism and materialism, taught, nevertheless, that the soul is of a fine, tender essence, formed from the smoothest, roundest, and finest atoms, which description still brings us to the same sublimated ether. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature.

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little if any perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, the Swedenborgians fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New York, recently elucidated the subject in a public discourse as follows: Physical death, or the death of the body, was a provision of the

divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of love of God, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertain to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust." A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.

Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces

produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed *Hades*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-youan* of the Buddhists.

This class of spirits are called the "terrestrial" or "*earthly* elementary," in contradistinction to the other classes, as we have shown in the introductory chapter. In the East they are known as the "Brothers of the Shadow." Cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors. These are the leading "stars" on the great spiritual stage of "materialization," which phenomena they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German kabalist, has on a plate of his rare work, *Amphitheatri Sapientiæ Æternæ*, representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous goddess, he has nothing to fear; but till then he is in constant danger.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoïsts, nevertheless he fully believed in the existence of a "double" soul, or spirit and soul.* He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves suf-

* Aristotle: "De Generat. et Corrupt.," lib. ii.

ficient to fashion by degrees such a multiform world as ours.* Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the *Pythagoric Ethical Fragments;* for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the tetractys found."† Finally, what do we know so certain about Aristotle? His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, these works passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years;‡ after which, we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the head of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said in the introductory chapter and elsewhere, of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own

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* "De Part.," an. lib. i., c. 1.

† A Pythagorean oath. The Pythagoreans swore by their master.

‡ See Lemprière: "Classical Dictionary."

motion and to please their own fancy, still good disembodied human spirits, under *exceptional* circumstances, such as the aspiration of a pure heart or the occurrence of some favoring emergency, can manifest their presence by any of the phenomena *except personal materialization.* But it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant home into the foul atmosphere from which it escaped upon leaving its earthly body.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus.*

> "It becomes you not to behold them *before your body is initiated,*
> Since, by always alluring, they seduce the souls of the uninitiated,"

says the same philosopher, in another passage.†

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good dæmon from a bad one," says Iamblichus. 2. If a human soul succeeds in penetrating the density of the earth's atmosphere—always oppressive to her, often hateful—still there is a danger the soul is unable to come into proximity with the material world without that she cannot avoid; "departing, she *retains* something," that is to say, contaminating her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioner of black magic who compels the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid his selfish designs. Of intercourse with the Augoeides, through the mediumistic powers of *subjective* mediums, we elsewhere speak. The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Μνίζουριν was one of the most powerful agents.

> "When you shall see a *terrestrial* demon approaching,
> Exclaim, and sacrifice the stone Mnizurin,"

exclaims a Zoroastrian oracle (*Psel.*, 40).

And now, to descend from the eminence of theurgico-magian poetry to the "unconscious" magic of our present century, and the prose of a modern kabalist, we will review it in the following:

In Dr. Morin's *Journal de Magnétisme*, published a few years since in

* Psel. in Alieb: "Chaldean Oracles." † Proc. in 1 "Alieb."

Paris, at a time when the "table-turning" was raging in France, a curious letter was published.

"Believe me, sir," wrote the anonymous correspondent, "that there are no spirits, no ghosts, no angels, no demons *enclosed in a table;* but, all of these can be found there, nevertheless, for that depends on *our own wills* and our imaginations. . . . This MENSAbulism * is an ancient phenomenon . . . misunderstood by us moderns, but natural, for all that, and which pertains to physics and psychology; unfortunately, it had to remain incomprehensible until the discovery of electricity and heliography, as, to explain a fact of spiritual nature, we are obliged to base ourselves on a corresponding fact of a material order. . . .

"As we all know, the daguerreotype-plate may be impressed, not only by objects, but also by their reflections. Well, the phenomenon in question, which ought to be named *mental photography*, produces, besides *realities*, the dreams of our imagination, with such a fidelity that very often we become unable to distinguish a copy taken from *one present*, from a negative obtained of an *image*. . . .

"The *magnetization* of a table or of a person is absolutely identical in its results; it is the saturation of a foreign body by either the *intelligent* vital electricity, or the thought of the magnetizer and those present."

Nothing can give a better or a more just idea of it than the electric battery gathering the fluid on its conductor, to obtain thereof a *brute* force which manifests itself in sparks of light, etc. Thus, the electricity accumulated on an isolated body acquires a power of reaction equal to the action, either for charging, magnetizing, decomposing, inflaming, or for discharging its vibrations far away. These are the visible effects of the *blind*, or crude electricity produced by blind elements—the word blind being used by the table itself in contradistinction to the *intelligent* electricity. But there evidently exists a corresponding electricity produced by the cerebral pile of man; this *soul-electricity*, this spiritual and universal ether, which is the *ambient, middle nature of the metaphysical universe*, or rather of the *incorporeal* universe, has to be studied before it is admitted by science, which, having no idea of it, will never know anything of the great phenomenon of life until she does.

"It appears that to manifest itself the cerebral electricity requires the help of the ordinary statical electricity; when the latter is lacking in the atmosphere—when the air is very damp, for instance—you can get little or nothing of either tables or mediums. . . .

"There is no need for the ideas to be formulated very precisely in the

* From the Latin word *mensa*—table. This curious letter is copied in full in "La Science des Esprits," by Eliphas Levi.

brains of the persons present; the *table* discovers and formulates them *itself*, in either prose or verse, but always correctly; the table requires time to compose a verse; it begins, then it erases a word, corrects it, and sometimes sends back the epigram to our address . . . if the persons present are in sympathy with each other, *it* jokes and laughs with us as any living person could. As to the things of the exterior world, it has to content itself with conjectures, as well as ourselves; *it* (the table) composes little philosophical systems, discusses and maintains them as the most cunning rhetorician might. In short, it creates itself a conscience and a reason properly belonging to itself, but with the materials it finds in us. . . .

"The Americans are persuaded that they talk with their dead; some think (more truly) that these are *spirits;* others take them for angels; others again for devils . . . (the *intelligence*) assuming the shape which fits the conviction and preconceived opinion of every one; so did the initiates of the temples of Serapis, of Delphi, and other theurgico-medical establishments of the same kind. They were convinced beforehand that they would communicate with their gods; and *they* never failed.

"We, who well know the value of the phenomenon . . . are perfectly sure that after having charged the table with our magnetic *efflux*, we have called to life, or created an intelligence analogous to our own, which like ourselves is endowed with a free will, can talk and discuss with us, with a degree of superior lucidity, considering that the resultant is stronger than the individual, or rather the whole is larger than a part of it. . . . We must not accuse Herodotus of telling us fibs when he records the most extraordinary circumstances, for we must hold them to be as true and correct as the rest of historical facts which are to be found in all the Pagan writers of antiquity. . . .

"The phenomenon is as old as the world. . . . The priests of India and China practiced it before the Egyptians and the Greeks. The savages and the Esquimaux know it well. It is the phenomenon of Faith, sole source of every prodigy," and it will be done to you according to *your faith.* The one who enunciated this profound doctrine was verily the incarnated word of Truth; he neither deceived himself, nor wanted to deceive others; he expounded an axiom which we now repeat, without much hope of seeing it accepted.

"Man is a microcosm, or a little world; he carries in him a fragment of the great *All*, in a chaotic state. The task of our half gods is to disentangle from it the share belonging to them by an incessant mental and material labor. They have their task to do, the perpetual invention of new products, of new moralities, and the proper arrangement of the crude and formless material furnished them by the Creator, who created

them in His own image, that they should create in their turn and so complete here the work of the Creation; an immense labor which can be achieved only when the *whole* will become so perfect, that it will be like unto God Himself, and thus able to survive to itself. We are very far yet from that final moment, for we can say that everything is to be done, to be undone, and *outdone* as yet on our globe, institutions, machinery, and products.

"*Mens non solum agitat sed creat molem.*

"We live in this life, in an ambient, intellectual centre, which entertains between human beings and things a necessary and perpetual solidarity; every brain is a ganglion, a station of a universal *neurological* telegraphy in constant rapport with the central and other stations by the vibrations of thought.

"The spiritual sun shines for souls as the material sun shines for bodies, for the universe *is double* and follows the law of couples. The ignorant operator interprets erroneously the divine dispatches, and often delivers them in a false and ridiculous manner. Thus study and true science alone can destroy the superstitions and nonsense spread by the ignorant interpreters placed at the *stations of teaching* among every people in this world. These blind interpreters of the *Verbum*, the WORD, have always tried to impose on their pupils the obligation to swear to everything without examination in *verba magistri*.

"Alas! we could wish for nothing better were they to translate correctly the *inner* voices, which voices never deceive but those who have *false spirits* in them. 'It is our duty,' they say, 'to interpret oracles; it is we who have received the exclusive mission for it from heaven, *spiritus flat ubi vult*, and it blows on us alone. . . .'

"It blows *on every one*, and the rays of the spiritual light illuminate every conscience; and when all the bodies and all the minds will reflect equally this dual light, people will see a great deal clearer than they do now."

We have translated and quoted the above fragments for their great originality and truthfulness. We know the writer; fame proclaims him a great kabalist, and a few friends know him as a truthful and honest man.

The letter shows, moreover, that the writer has well and carefully studied the chameleon-like nature of the intelligences presiding over spiritual circles. That they are of the same kind and face as those so frequently mentioned in antiquity, admits of as little doubt as that the present generation of men are of the same nature as were human beings in the days of Moses. Subjective manifestations proceed, under harmo-

nious conditions, from those beings which were known as the "good demons" in days of old. Sometimes, but rarely, the planetary spirits—beings of another race than our own—produce them; sometimes the spirits of our translated and beloved friends; sometimes nature-spirits of one or more of the countless tribes; but most frequently of all terrestrial elementary spirits, disembodied evil men, the Diakka of A. Jackson Davis.

We do not forget what we have elsewhere written about *subjective* and *objective* mediumistic phenomena. We keep the distinction always in mind. There are good and bad of both classes. An impure medium will attract to his impure inner self, the vicious, depraved, malignant influences as inevitably as one that is pure draws only those that are good and pure. Of the latter kind of medium where can a nobler example be found than the gentle Baroness Adelma von Vay, of Austria (born Countess Wurmbrandt), who is described to us by a correspondent as "the Providence of her neighborhood?" She uses her mediumistic power to heal the sick and comfort the afflicted. To the rich she is a phenomenon; but to the poor a ministering angel. For many years she has seen and recognized the nature-spirits or cosmic elementaries, and found them always friendly. But this was because she was a pure, good woman. Other correspondents of the Theosophical Society have not fared so well at the hands of these apish and impish beings. The Havanna case, elsewhere described, is an example.

Though spiritualists discredit them ever so much, these nature-spirits are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer-Lytton's *Dweller of the Threshold*, is a modern conception, modelled on the ancient type of the *Sulanuth* * of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*. †

The Christians call them "devils," "imps of Satan," and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout

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* The Sulanuth is described in chap. lxxx., vers. 19, 20, of "Jasher."

† "And when the Egyptians hid themselves on account of the swarm" (one of the plagues alleged to have been brought on by Moses) ". . . they locked their doors after them, and God ordered the *Sulanuth* . . ." (a *sea-monster*, naively explains the translator, in a foot-note) "which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."

Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrinian, disposed of them, by describing these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neo-platonist, thus arguing upon good authority, remarks, that it is absurd to call them devils, * for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God." † Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry describes these dæmons more carefully than any one else.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical spirits of the dead, is better known, then will academicians and believers turn to the old philosophers for information.

Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i. e.*, deprived of its physical and in possession of an astral, if not an immortal body. We have found in spiritual journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness of ingenuity many of those which have been witnessed in spiritual circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it

* "Strom," vi., 17, § 159. † Ibid., vi., 3, § 30.

appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a trinity of body, astral spirit, and immortal soul, the animal is but a duality—a being having a physical body and an astral spirit animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, "the life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this;" why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or "a future state?"

The kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an *individuality* after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere. Socrates narrates to Callicles * that this *mortal* soul retains all the characteristics of the body after the death of the latter; so much so, indeed, that a man marked with the whip will have his astral body "full of the prints and scars." The astral spirit is a faithful duplicate of the body, both in a physical and spiritual sense. The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the willingness of the latter to receive it. So long as the *double* man, *i. e.*, the man of

* "Gorgias."

flesh and spirit, keeps within the limits of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul—such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The body of so grossly materialistic a person as above described, having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways" * during life. "It is an ancient saying," he tells us, "that the souls departing hence exist in Hades and return hither again and *are produced from the dead*† . . . But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode ABOVE and DWELL ON THE UPPER PARTS of the earth" ‡ (the ethereal region). In *Phædrus*, again, he says that when man has ended his *first* life (on earth), some go to places of punishment *beneath* the earth.§ This region *below* the earth, the kabalists do not understand as a place inside the earth, but maintain it to be a sphere, far inferior in perfection to the earth, and far more material.

Of all the modern speculators upon the seeming incongruities of the *New Testament*, alone the authors of the *Unseen Universe* seem to have caught a glimpse of its kabalistic truths, respecting the gehenna of the universe. ‖ This gehenna, termed by the occultists the *eighth* sphere (numbering inversely), is merely a planet like our own, *attached to the latter and following it in its penumbra;* a kind of dust-hole, a "place where all its garbage and filth is consumed," to borrow an expression of the above-mentioned authors, and on which all the dross and scorification of the cosmic matter pertaining to our planet is in a continual state of remodelling.

The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so through-

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* "Timæus." † Cory: "Phædro," i. 69. ‡ Ibid., i. 123.
§ Cory: "Phædras;" Cory's "Plato," 325.
‖ See "The Unseen Universe," pp. 205, 206.

out all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes—when relieved of that covering by the process of corporeal death—in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere. But the immortal soul, "the silvery spark," observed by *Dr. Fenwick* in *Margrave's* brain,* and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs? They, as well as he, have been evolved out of condensed cosmic matter, and our physicists cannot see the slightest difference between the molecules of the four kingdoms of nature, which are thus specified by Professor Le Conte:

4. *Animal Kingdom.*
3. Vegetable Kingdom.
2. Mineral Kingdom.
1. Elements.

The progress of matter from each of these planes to the plane above is continuous; and, according to Le Conte, there is no force in nature

* See Bulwer-Lytton: "Strange Story," p. 76. We do not know where in literature can be found a more vivid and beautiful description of this difference between the life-principle of man and that of animals, than in the passages herein briefly alluded to.

capable of raising matter at once from No. 1 to No. 3, or from No. 2 to No. 4, without stopping and receiving an accession of force of a different kind on the intermediate plane.

Now, will any one presume to say that out of a given number of molecules, *originally and constantly homogeneous, and all energized by the same principle of evolution*, a certain number can be carried through those four kingdoms to the final result of evolving immortal man, and the others not be allowed to progress beyond planes 1, 2, and 3? Why should not *all* these molecules have an equal future before them; the mineral becoming plant, the plant, animal, and the animal, man—if not upon *this* earth, at least somewhere in the boundless realms of space? The harmony which geometry and mathematics—the only exact sciences—demonstrate to be the law of the universe, would be destroyed if evolution were perfectly exemplified in man alone and limited in the subordinate kingdoms. What logic suggests, psychometry proves; and, as we said before, it is not unlikely that a monument will one day be erected by men of science to Joseph R. Buchanan, its modern discoverer. If a fragment of mineral, fossilized plant, or animal form gives the psychometer as vivid and accurate pictures of their previous conditions, as a fragment of human bone does of those of the individual to which it belonged, it would seem as if the same subtile spirit pervaded all nature, and was inseparable from organic or inorganic substances. If anthropologists, physiologists, and psychologists are equally perplexed by primal and final causes, and by finding in matter so much similarity in all its forms, but in spirit such abysses of difference, it is, perhaps, because their inquiries are limited to our visible globe, and that they cannot, or dare not, go beyond. The spirit of a mineral, plant, or animal, may begin to form here, and reach its final development millions of ages hereafter, on other planets, known or unknown, visible or invisible to astronomers. For, who is able to controvert the theory previously suggested, that the earth itself will, like the living creatures to which it has given birth, ultimately, and after passing through its own stage of death and dissolution, become an etherealized astral planet? "As above, so below;" harmony is the great law of nature.

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation.

If there is a developed immortal spirit in man, it must be in every thing else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. What gross injustice it would be for an impenitent criminal man, the perpetrator of a brutal murder when in the exercise of his free will, to have

an immortal spirit which in time may be washed clean of sin, and enjoying perfect happiness, while a poor horse, innocent of all crime, should toil and suffer under the merciless torture of his master's whip during a whole life, and then be annihilated at death? Such a belief implies a brutal injustice, and is only possible among people taught in the dogma that everything is created for man, and he alone is the sovereign of the universe;—a sovereign so mighty that to save him from the consequences of his own misdeeds, it was not too much that the God of the universe should die to placate his own just wrath.

If the most abject savage, with a brain "very little inferior to that of a philosopher" * (the latter developed physically by ages of civilization), is still, as regards the actual exercise of his mental faculties, very little superior to an animal, is it just to infer that both he and the ape will not have the opportunity to become philosophers; the ape in this world, the man on some other planet peopled equally with beings created in *some other image* of God?

Says Professor Denton, when speaking of the future of psychometry: "Astronomy will not disdain the assistance of this power. As new forms of organic being are revealed, when we go back to the earlier geologic periods, so new groupings of the stars, new constellations, will be displayed, when the heavens of those early periods are examined by the piercing gaze of future psychometers. An accurate map of the starry heavens during the Silurian period may reveal to us many secrets that we have been unable to discover. . . . Why may we not indeed be able to read the history of the various heavenly bodies . . . their geological, their natural, and, perchance, their human history? . . . I have good reason to believe that trained psychometers will be able to travel from planet to planet, and read their present condition minutely, and their past history." †

Herodotus tells us that in the eighth of the towers of Belus, in Babylon, used by the sacerdotal astrologers, there was an uppermost room, a sanctuary, where the prophesying priestesses slept to receive communications from the god. Beside the couch stood a table of gold, upon which were laid various stones, which Manetho informs us were all aërolites. The priestesses developed the prophetic vision in themselves by pressing one of these sacred stones against their heads and bosoms. The same took place at Thebes, and at Patara, in Lycia. ‡

This would seem to indicate that psychometry was known and extensively practiced by the ancients. We have somewhere seen it stated that

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* A. R. Wallace: "The Action of Natural Selection on Man."

† W. Denton: "The Soul of Things," p. 273. ‡ "Herodotus," b. i., c. 181.

the profound knowledge possessed, according to Draper, by the ancient Chaldean astrologers, of the planets and their relations, was obtained more by the divination of the betylos, or the meteoric stone, than by astronomical instruments. Strabo, Pliny, Helancius—all speak of the electrical, or electro-magnetic power of the betyli. They were worshipped in the remotest antiquity in Egypt and Samothrace, as magnetic stones, "containing souls which had fallen from heaven;" and the priests of Cybelè wore a small betylos on their bodies. How curious the coincidence between the practice of the priests of Belus and the experiments of Professor Denton!

As Professor Buchanan truthfully remarks of psychometry, it will enable us ". . . to detect vice and crime. No criminal act . . . can escape the detection of psychometry, when its powers are properly brought forth . . . the sure detection of guilt by psychometry (no matter how secret the act) will nullify all concealment." *

Speaking of the elementary, Porphyry says: "These invisible beings have been receiving from men honors as gods . . . a universal belief makes them capable of becoming very malevolent: it proves that their wrath is kindled against those who neglect to offer them a legitimate worship."†

Homer describes them in the following terms: "Our *gods* appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals.* Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides*, and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of giants."‡ The latter proving that these gods were kind and beneficent *dæmons*, and that, whether they were *disembodied* spirits or elementary beings, they were no *devils.*

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits. "Demons," he says, "are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself.* Their abode is in the neighborhood of the earth . . . and *when they can escape the vigilance of the good dæmons, there is no mischief they will not dare commit.* One day they will employ brute force; another, *cunning.*" § Further, he says: "It is a child's play for them to arouse

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* "Anthropology," p. 125. † "Of Sacrifices to Gods and Dæmons," chap. ii.
‡ "Odyssey," book vii.
§ Porphyry: "Of Sacrifices to Gods and Dæmons," chap. ii.

in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you 'that all of these is the work of the gods.' . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods* and *souls* (disembodied spirits)." *

Iamblichus, the great theurgist of the Neo-platonic school, a man skilled in sacred magic, teaches that "good dæmons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*." Further, he corroborates Porphyry, and tells that ". . . the *good ones fear not the light*, while the wicked *ones require darkness*. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent." †

Even the most practiced theurgists found danger sometimes in their dealings with certain elementaries, and we have Iamblichus stating that, "The gods, the angels, and the dæmons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad dæmons, only under the guise of good ones! For the elementary often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them." ‡

Some twenty years since, Baron Du Potet, disgusted with the indifference of the scientists, who persisted in seeing in the greatest psychological phenomena only the result of clever trickery, gave vent to his indignation in the following terms:

"Here am I, on my way, I may truly say, to the land of marvels! I am preparing to shock every opinion, and provoke laughter in our most illustrious scientists . . . for I am convinced that *agents of an immense potency* exist *outside of us;* that they can *enter in us;* move our limbs and organs; and use us as they please. It was, after all, the belief of our fathers and of the whole of antiquity. Every religion admitted the reality of *spiritual agents*. . . . Recalling innumerable phenomena which I have produced in the sight of thousands of persons, seeing the *beastly indifference* of *official* science, in presence of a discovery which transports the mind into the regions of the unknown [sic]; an old man, at the very *moment when I ought to be just being born*. . . . I am not

* Ibid. † Iamblichus: "De Mysteriis Egyptorum."
‡ Ibid.: "On the Difference between the Dæmons, the Souls, etc."

sure if it would not have been better for me to have shared the common ignorance.

"I have suffered calumnies to be written without refuting them. . . . At one time it is simple ignorance which speaks, and I am silent; at another still, superficiality, raising its voice, makes a bluster, and I find myself hesitating whether or not to speak. Is this indifference or laziness? Has fear the power to paralyze my spirit? No; none of these causes affect me; I know simply that it is necessary to prove what one asserts, and this restrains me. For, in justifying my assertions, in showing the living FACT, which proves my sincerity and the truth, I translate OUTSIDE THE PRECINCTS OF THE TEMPLE the sacred inscription, WHICH NO PROFANE EYE SHOULD EVER READ.

"You doubt sorcery and magic? O, truth! thy possession is a heavy burden!" *

With a bigotry which one might search for in vain outside the church in whose interest he writes, des Mousseaux quotes the above language, as proof positive that this devoted savant, and all who share his belief, have given themselves over to the dominion of the *Evil One!*

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its gathered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits, as a priest-caste who spent their lives in theurgical practice, which had been known and studied for countless centuries? If the narratives of Owen and Hare, of Edmonds, and Crookes, and Wallace are credible, why not those of Herodotus, the "Father of History," of Iamblichus, and Porphyry, and hundreds of other ancient authors? If the spiritualists

* Du Potet: "La Magie Devoilée."

have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognized, and profitless speculations of modern investigators shall give place to patient study of the works of the theurgists, will mark the dawn of new and important discoveries in the field of psychology.

CHAPTER X.

Τῆς δὲ γὰρ ἐκ τριάδος πᾶν πνεῦμα πατὴρ—ἐκίρασε.—Tay. : *Lyd. de Mens.*, 20.

"The more powerful souls perceive truth through themselves, and are of a more inventive nature. Such souls are saved through their own strength, according to the oracle."—Proclus in 1 Alc.

"Since the soul perpetually runs and *passes through all things* in a certain space of time, which being performed, it is presently compelled to run back again through all things, and unfold the same web of generation in the world . . . for as often as the same causes return, the same effects will in like manner be returned.—Ficin. *de Im. An.*, 129, *Chaldean Oracles*.

"If not to some peculiar end assign'd,
Study's the specious trifling of the mind."—Young.

FROM the moment when the fœtal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

It is sometimes as interesting as instructive to follow the two great rivals, science and theology, in their frequent skirmishes. Not all of the sons of the Church are as unsuccessful in their attempts at advocacy as the poor Abbé Moigno, of Paris. This respectable, and no doubt well-meaning divine, in his fruitless attempt to refute the free-thinking arguments of Huxley, Tyndall, Du Bois-Raymond, and many others, has met with a sad failure. In his antidotal arguments his success was more than doubtful, and, as a reward for his trouble, the "Congregation of the Index" forbids the circulation of his book among the faithful.

It is a dangerous experiment to engage in a single-handed duel with scientists on topics which are well demonstrated by experimental research. In what they do *know* they are unassailable, and until the old formula is destroyed by their own hands and replaced by a more newly-discovered one, there is no use fighting against Achilles—unless, indeed, one is for-

tunate enough to catch the swift-footed god by his vulnerable heel. This heel is—what they confess they do not know!

That was a cunning device to which a certain well-known preacher resorted to reach this mortal part. Before we proceed to narrate the extraordinary though well authenticated facts with which we intend to fill this chapter, it will be good policy to show once more how fallible is modern science as to every fact in nature which can be tested neither by retort nor crucible. The following are a few fragments from a series of sermons by F. Felix, of Notre Dame, entitled *Mystery and Science*. They are worthy to be translated for and quoted in a work which is undertaken in precisely the same spirit as that exhibited by the preacher. For once the Church silenced for a time the arrogance of her traditional enemy, in the face of the learned academicians.

It was known that the great preacher, in response to the general desire of the faithful, and perhaps to the orders of ecclesiastical superiors, had been preparing himself for a great oratorical effort, and the historic cathedral was filled with a monster congregation. Amid a profound silence he began his discourse, of which the following paragraphs are sufficient for our purpose:

"A portentous word has been pronounced against us to confront progress with Christianity—SCIENCE. Such is the formidable evocation with which they try to appall us. To all that we can say to base progress upon Christianity, they have always a ready response: that is not *scientific*. We say revelation; revelation is not scientific. We say miracle; a miracle is not scientific.

"Thus antichristianism, faithful to its tradition, and now more than ever, pretends to kill us by science. Principle *of darkness*, it threatens us with light. It proclaims itself the light. . . .

"A hundred times I asked myself, What is, then, that terrible science which is making ready to devour us? . . . Is it mathematical science? . . . but we also have our mathematicians. Is it physics? Astronomy? Physiology? Geology? But we number in Catholicism astronomers, physicists, geologists,* and physiologists, who make somewhat of a figure in the scientific world, who have their place in the Academy and their name in history. It would appear that what is to crush us is neither this nor that science, but science in general.

"And why do they prophesy the overthrow of Christianity by science? Listen: . . . we must perish by science because we teach mysteries, and because the Christian mysteries are in radical antagonism with modern

* We wonder if Father Felix is prepared to include St. Augustine, Lactantius, and Bede in this category?

science. . . . Mystery is the negation of common sense; science repels it; science condemns it; she has spoken—Anathema!

"Ah! you are right; if Christian mystery is what you proclaim it, then in the name of science hurl the anathema at it. Nothing is antipathetic to science like the absurd and contradictory. But, glory be to the truth! such is not the mystery of Christianity. If it were so, it would remain for you to explain the most inexplicable of mysteries: how comes it that, during nearly 2,000 years, so many superior minds and rare geniuses have embraced our mysteries, without thinking to repudiate science or abdicate reason?* Talk as much as you like of your modern science, modern thought, and modern genius, there were scientists before 1789.

"If our mysteries are so manifestly absurd and contradictory, how is it that such mighty geniuses should have accepted them without a single doubt? . . . But God preserve me from insisting upon demonstrating that mystery implies no contradiction with science! . . . Of what use to prove, by metaphysical abstractions, that science can reconcile itself with mystery, when all the realities of creation show unanswerably that mystery everywhere baffles science? You ask that we should show you, beyond doubt, that exact science cannot admit mystery; I answer you decidedly that she cannot escape it. Mystery is the FATALITY of science.

"Shall we choose our proofs? First, then, look around at the purely material world, from the smallest atom to the most majestic sun. There, if you try to embrace in the unity of a single law all these bodies and their movements, if you seek the word which explains, in this vast panorama of the universe, this prodigious harmony, where all seems to obey the empire of a single force, you pronounce a word to express it, and say *Attraction!* . . . Yes, attraction, this is the sublime epitome of the science of the heavenly bodies. You say that throughout space these bodies recognize and attract each other; you say that they attract in proportion to their mass, and in inverse ratio with the squares of their distances. And, in fact, until the present moment, nothing has happened to give the lie to this assertion, but everything has confirmed a formula which now reigns sovereign in the EMPIRE OF HYPOTHESIS, and therefore it must henceforth enjoy the glory of being an invincible truism.

"Gentlemen, with all my heart I make my scientific obeisances to the sovereignty of attraction. It is not I who would desire to obscure a light in the world of matter which reflects upon the world of spirits. The

* For instance, Copernicus, Bruno, and Galileo? For further particulars see the "Index Expurgatorius." Verily, wise are such popular sayings, as that, "Boldness carries off cities at one shout."

empire of attraction, then, is palpable; it is sovereign; it stares us in the face!

"But, what is this attraction? who has seen attraction? who has met attraction? who has touched attraction? How do these mute bodies, *intelligent*, insensible, exercise upon each other unconsciously this reciprocity of action and reaction which holds them in a common equilibrium and unanimous harmony? *Is this force* which draws sun to sun, and atom to atom, an invisible mediator which goes from one to another? And, in such case what is this mediator? whence comes to itself this force which mediates, and this power which embraces, from which the sun can no more escape than the atom. But is this force nothing different from the elements themselves which attract each other? . . . Mystery! Mystery!

"Yes, gentlemen, this attraction which shines with such brightness throughout the material world, remains to you at bottom an impenetrable mystery. . . . Well! because of its mystery, will you deny its reality, which touches you, and its domination, which subjugates you? . . . And again, remark if you please, mystery is so much at the foundation of all science that if you should desire to exclude mystery, you would be compelled to suppress science itself. *Imagine whatever science you will*, follow the magnificent sweep of its deductions . . . when you arrive at its parent source, you come face to face with the *unknown.**

"Who has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there I will not say at the centre of a sun, but at the centre of an atom? who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science, she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: 'Shall I divide thee infinitesimally?' Then, suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and, in despair says: I DO NOT KNOW!

"But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life-principle?" †

* This statement, neither Herbert Spencer nor Huxley will be likely to traverse. But Father Felix seems insensible of his own debt to science; if he had said this in February, 1600, he might have shared the fate of poor Bruno.

† "Le Mystère et la Science," conferences, P. Felix de Notre Dame; des Mousseaux; "Hauts Phen. Magie."

Can the scientists answer the eloquent monk? Can they escape from his pitiless logic? Mystery certainly does bound them on every side; and the *Ultima Thule*, whether of Herbert Spencer, Tyndall, or Huxley, has written upon the closed portals the words INCOMPREHENSIBLE, UNKNOWABLE. For the lover of metaphor, science may be likened to a twinkling star shining with resplendent brightness through rifts in a bank of densely-black clouds. If her votaries cannot define that mysterious attraction which draws into concrete masses the material particles which form the smallest pebble on the ocean-beach, how can they define the limits at which the possible stops and the impossible begins?

Why should there be an attraction between the molecules of matter, and none between those of spirit? If, out of the material portion of the ether, by virtue of the inherent restlessness of its particles, the forms of worlds and their species of plants and animals can be evolved, why, out of the spiritual part of the ether, should not successive races of beings, from the stage of monad to that of man, be developed; each lower form unfolding a higher one until the work of evolution is completed on our earth, in the production of immortal man? It will be seen that, for the moment, we entirely put aside the accumulated facts which prove the case, and submit it to the arbitrament of logic.

By whatsoever name the physicists may call the energizing principle in matter is of no account; it is a subtile something apart from the matter itself, and, as it escapes their detection, it must be something besides matter. If the law of attraction is admitted as governing the one, why should it be excluded from influencing the other? Leaving logic to answer, we turn to the common experience of mankind, and there find a mass of testimony corroborative of the immortality of the soul, if we judge but from analogies. But we have more than that—we have the unimpeachable testimony of thousands upon thousands, that there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, *is* a science. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter. Let them examine the proofs with the lamp of experience, and neither the Academy nor the Church, for which Father Felix so persuasively spoke, can deny them.

Modern science is in a dilemma; it must concede our hypothesis to be correct, or admit the possibility of miracle. To do so, is to say that there can be an infraction of natural law. If this can happen in one case,

what assurance have we that it may not be repeated indefinitely, and so destroy that fixity of law, that perfect balance of forces by which the universe is. governed. This is a very ancient and an unanswerable argument. To deny the appearance, in our midst, of supersensual beings, when they have been seen, at various times and in various countries, by not merely thousands, but millions of persons, is unpardonable obstinacy; to say that, in any one instance, the apparition has been produced by a miracle, fatal to the fundamental principle of science. What will they do? What can they do, when they shall have awakened from the benumbing stupor of their pride, but collect the facts, and try to enlarge the boundaries of their field of investigations?

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god, the kabalist holds that both are wrong, saying that in ether, the elements represent but matter—the blind cosmic forces of nature; and Spirit, the intelligence which directs them. The Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz.: that the ether and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless, liquid principle, without "form or sense," from the union of which two, sprung into existence the universe, or rather, the universal world, the first androgenous deity—the chaotic matter becoming its body, and ether the soul. According to the phraseology of a *Fragment of Hermias*, "chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Protogonos* (the first-born) light." * This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe.

If we now compare this doctrine with the speculations of science, which comes to a full stop at the Borderland of the unknown, and, while incompetent to solve the mystery, will allow no one else to speculate upon the subject; or, with the great theological dogma, that the world was called into existence by a heavenly trick of prestidigitation; we do not hesitate to believe that, in the absence of better proof, the Hermetic doctrine is by far the more reasonable, highly metaphysical as it may appear. The universe is there, and we know that we exist; but how did it come, and how did we appear in it? Denied an answer by the rep-

* Damascius, in the "Theogony," calls it *Dis*, "the disposer of all things." Cory: "Ancient Fragments," p. 314.

resentatives of physical learning, and excommunicated and anathematized for our blasphemous curiosity by the spiritual usurpers, what can we do, but turn for information to the sages who meditated upon the subject ages before the molecules of our philosophers aggregated in ethereal space?

This visible universe of spirit and matter, they say, is but the concrete image of the ideal abstraction; it was built on the model of the first divine IDEA. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not himself who built the concrete form of his idea, but his first-begotten; and as it was constructed on the geometrical figure of the dodecahedron,* the first-begotten "was pleased to employ twelve thousand years in its creation." The latter number is expressed in the Tyrrhenian cosmogony, † which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6,000 "years,"‡ and with the Hebrew computation. Sanchoniathon, § in his *Cosmogony*, declares that when the wind (spirit) became enamored of its own principles (the chaos), an intimate union took place, which connection was called *pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless;* but from its embrace with the wind was generated môt, or the ilus (mud). ‖ From this proceeded the spores of creation and the generation of the universe.

The ancients, who named but four elements, made of æther a fifth one. On account of its essençe being made divine by the unseen presence it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil.* An adept who prepared to converse with the "invisibles," had to know well his ritual, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrize the elements, so as to prevent the ingress of the elementaries into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian, "Once that thou hast resolved to become a coöperator with the spirit of

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* Plato: "Timæus." † "Suidas: v. Tyrrhenia."

‡ The reader will understand that by "years" is meant "ages," not mere periods of twelve lunar months each.

§ See the Greek translation by Philo Byblius. ‖ Cory: "Ancient Fragments."

the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion thou hast stirr'd the wrath of the *moyst* * *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*."† The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad dæmons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aërial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementos, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "BOOK OF LIFE."

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming

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* We give the spelling and words of this Kabalist who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

† The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *Duad;* all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—*air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents: and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are spirits implies that there is a diversity of spirits; for men differ, and human spirits are but disembodied men.

To say that all spirits are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindus of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied, "Yes, but we know them to be *bad spirits* . . . good ones can hardly ever appear at all. They are principally the spirits of *suicides* and *murderers*, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favorable to them, they seduce the feeble-minded and tempt others in a thousand different ways." *

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. "The *soul*," † says he, having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life." ‡

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* Görres: "Mystique," lib. iii., p. 63.

† The ancients called "the soul" the spirits of bad people; the soul was the *larva* and *lemure*. Good human spirits became gods.

‡ Porphyry: "De Sacrificiis." Chapter on the true Cultus.

Let spiritualists who doubt the theurgist, try the effect of about half a pound of freshly-drawn human blood at their next materializing seance!

"The gods and the angels," says Iamblichus, "appear to us among peace and harmony; the bad demons, in tossing everything in confusion. . . . As to the *ordinary souls*, we can perceive them more rarely, etc." *

"The human soul (the astral body) is a demon that our language may name genius," says Apuleius. † "She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born."

"The soul is born in this world upon leaving *another world* (*anima mundi*), in which her existence precedes the one we all know (on earth). Thus, the gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the gods manes who lived.*" But this kind of death does not annihilate the soul, it only transforms it into a *lemure*. Lemures are the manes or ghosts, which we know under the name of lares. When they keep away and *show us a beneficient protection*, we honor in them the protecting divinities of the family hearth; but, if their crimes sentence them to err, we call them *larvæ*. They become a plague for the wicked, and the *vain terror* of the good."

This language can hardly be called ambiguous, and yet, the Reincarnationists quote Apuleius in corroboration of their theory that man passes through a succession of physical human births upon this planet, until he is finally purged from the dross of his nature. But Apuleius distinctly says that we come upon this earth from another one, where we had an existence, the recollection of which has faded away. As the watch passes from hand to hand and room to room in a factory, one part being added here, and another there, until the delicate machine is perfected, according to the design conceived in the mind of the master before the work was begun; so, according to ancient philosophy, the first divine conception of man takes shape little by little, in the several departments of the universal workshop, and the perfect human being finally appears on our scene.

This philosophy teaches that nature never leaves her work unfinished;

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* "Mysteries of the Egyptians."

† Second century, A.D. "Du Dieu de Socrate," Apul. class., pp. 143–145.

if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected—physically, intellectually, and spiritually. His body is to grow mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the *inner* man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting-point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. This is what the Hindu dreads above all things—*transmigration* and *reïncarnation;* only on other and inferior planets, never on this one. But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma—soul-contemplation. The cause of reïncarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth,* to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats.** Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reïncarnated; he invariably attains Nirvana—a word, by the bye, falsely interpreted by the Christian scholars and skeptical commentators. Nirvana is the world of *cause,* in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as *reïncarnated,* by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies

* "Eastern Monachism," p. 9.

suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?

What Buddha taught in the sixth century, B.C., in India, Pythagoras taught in the fifth, in Greece and Italy. Gibbon shows how deeply the Pharisees were impressed with this belief in the transmigration of souls. * The Egyptian circle of necessity is ineffaceably stamped on the hoary monuments of old. And Jesus, when healing the sick, invariably used the following expression: "Thy sins are forgiven thee." This is a pure Buddhistical doctrine. "The Jews said to the blind man: Thou wast *altogether born in sins*, and dost thou teach us? The doctrine of the disciples (of Christ) is analogous to the 'Merit and Demerit' of the Buddhists; for the sick recovered, *if their sins were forgiven.*" † But, this *former life* believed in by the Buddhists, is not a life *on this* planet, for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

The speculations of Dupuis, Volney, and Godfrey Higgins on the secret meaning of the cycles, or the *kalpas* and the yogs of the Brahmans and Buddhists, amounted to little, as they did not have the key to the esoteric, spiritual doctrine therein contained. No philosophy ever speculated on God as an *abstraction*, but considered Him under His various manifestations. The "First Cause" of the Hebrew Bible, the Pythagorean "Monad," the "One Existence" of the Hindu philosopher, and the kabalistic "En-Soph"—the *Boundless*—are identical. The Hindu Bhagavant does not create; he enters the egg of the world, and emanates from it as Brahm, in the same manner as the Pythagorean Duad evolves from the highest and solitary Monas.‡ The Monas of the Samian

* "Decline and Fall of the Roman Empire," iv. 385.

† Hardy: "Manual of Buddhism;" Dunlap: "The World's Religions."

‡ Lemprière ("Classical Dictionary," art. "Pythagoras") says that "there is great reason to suspect the truth of the whole narrative of Pythagoras' journey into India," and concludes by saying that this philosopher had never seen either Gymnosophists or their country. If this be so, how account for the doctrine of the metempsychosis of Pythagoras, which is far more that of the Hindu in its details than the Egyptian? But, above all, how account for the fact that the name MONAS, applied by him to the First Cause, is the identical appellation given to that Being in the Sanscrit tongue? In 1792-7, when Lemprière's "Dictionary" appeared, the Sanscrit was, we may say, utterly unknown; Dr. Haug's translation of the "Aitareya Brahmana" ("Rig-Vedas"), in which this word occurs, was published only about *twenty* years ago, and until that valuable addition to the literature of archaic ages was completed, and the precise age of the "Aitareya"—now fixed by Haug at 2000-2400 B.C.—was a mystery, it might be suggested, as in the case of Christian symbols, that the Hindus *borrowed* it from Pythagoras. But now, unless philology can show it to be a "coincidence," and that the word *Monas* is not the same in its minutest definitions, we have a right to assert that Pythagoras was in India, and that it was the Gymnosophists who instructed him in his meta-

philosopher is the Hindu Monas (mind), "who has no first cause (apûrva, or material cause), nor is liable to destruction." * Brahma, as Prajâpati, manifests himself first of all as "twelve bodies," or attributes, which are represented by the twelve gods, symbolizing 1, Fire; 2, the Sun; 3, Soma, which gives omniscience; 4, all living Beings; 5, Vayn, or material Ether; 6, Death, or breath of destruction—Siva; 7, Earth; 8, Heaven; 9, Agni, the Immaterial Fire; 10, Aditya, the immaterial and female invisible Sun; 11, Mind; 12, the great Infinite Cycle, "which is not to be stopped." † After that, Brahma dissolves himself into the Visible Universe, every atom of which is himself. When this is done, the not-manifested, indivisible, and indefinite Monas retires into the undisturbed and majestic solitude of its unity. *The* manifested deity, a duad at first, now becomes a triad; its triune quality emanates incessantly spiritual powers, who become immortal gods (souls). Each of these souls must be united in its turn with a human being, and from the moment of its consciousness it commences a series of births and deaths. An Eastern artist has attempted to give pictorial expression to the kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle—the nadir of the grand cycle—at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through

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physical theology. The fact alone that "Sanscrit, as compared with Greek and Latin, is an elder sister," as Max Müller shows, is not sufficient to account for the perfect identity of the Sanscrit and Greek words MONAS, in their most metaphysical, abstruse sense. The Sanscrit word Deva (god) has become the Latin *deus*, and points to a common source; but we see in the Zoroastrian "Zend-Avesta" the same word, meaning diametrically the opposite, and becoming *daêva*, or evil spirit, from which comes the word *devil*.

* Haug: "Aitareya Brahmanam." † Ibid.

various transmigrations, the soul is allowed a time of temporary nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a "middle nature;" nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archæologist to decide. But the wall is covered with precisely such creatures as described by the semi-demon, or half-god, Oannes, the Chaldean man-fish,* " . . . hideous beings, which were produced of a two-fold principle"—the astral light and the grosser matter.

Even remains of architectural relics of the earliest races have been sadly neglected by antiquarians, until now. The caverns of Ajunta, which are but 200 miles from Bombay, in the Chandor range, and the ruins of the ancient city of Aurungabad, whose crumbling palaces and curious tombs have lain in desolate solitude for many centuries, have attracted attention but very recently. Mementos of long by-gone civilization, they were allowed to become the shelter of wild beasts for ages before they were found worthy of a scientific exploration, and it is only recently that the *Observer* gave an enthusiastic description of these archaic ancestors of Herculaneum and Pompeii. After justly blaming the local government which "has provided a bungalow where the traveller may find shelter and safety, but that is all," it proceeds to narrate the wonders to be seen in this retired spot, in the following vords:

"In a deep glen away up the mountain there is a group of cave-temples which are the most wonderful caverns on the earth. It is not known at the present age how many of these exist in the deep recesses of the mountains; but twenty-seven have been explored, surveyed, and, to some extent, cleared of rubbish. There are, doubtless, many others. It is hard to realize with what indefatigable toil these wonderful caves have been hewn from the solid rock of amygdaloid. They are said to have been wholly Buddhist in their origin, and were used for purposes of worship and asceticism. They rank very high as works of art. They extend over 500 feet along a high cliff, and are carved in the most curious manner, exhibiting, in a wonderful degree, the taste, talent, and persevering industry of the Hindu sculptors.

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* Berosus: fragment preserved by Alex. Polyhostor; Cory: "Of the Cosmogony and the Deluge."

"These cave-temples are beautifully cut and carved on the outside; but inside they were finished most elaborately, and decorated with a vast profusion of sculptures and paintings. These long-deserted temples have suffered from dampness and neglect, and the paintings and frescos are not what they were hundreds of years ago. But the colors are still brilliant, and scenes gay and festive still appear upon the walls. Some of the figures cut in the rock are taken for marriage-processions and scenes in domestic life that are represented as joyful. The female figures are beautiful, delicate, and fair as Europeans. Every one of these representations is artistic, and all of them are unpolluted by any grossness or obscenity generally so prominent in Brahmanical representations of a similar character.

"These caves are visited by a great number of antiquarians, who are striving to decipher the hieroglyphics inscribed on the walls and determine the age of these curious temples.

"The ruins of the ancient city of Aurungabad are not very far from these caves. It was a walled city of great repute, but is now deserted. There are not only broken walls, but crumbling palaces. They were built of immense strength, and some of the walls appear as solid as the everlasting hills.

"There are a great many places in this vicinity where there are Hindu remains, consisting of deep caves and rock-cut temples. Many of these temples are surrounded by a circular enclosure, which is often adorned with statues and columns. The figure of an elephant is very common, placed before or beside the opening of a temple, as a sort of sentinel. Hundreds and thousands of niches are beautifully cut in the solid rock, and when these temples were thronged with worshippers, each niche had a statue or image, usually in the florid style of these Oriental sculptures. It is a sad truth that almost every image here is shamefully defaced and mutilated. It is often said that no Hindu will bow down to an imperfect image, and that the Mahometans, knowing this, purposely mutilated all these images to prevent the Hindus from worshipping them. This is regarded by the Hindus as sacrilegious and blasphemous, awakening the keenest animosities, which every Hindu inherits from his father, and which centuries have not been able to efface.

"Here also are the remains of buried cities—sad ruins—generally without a single inhabitant. In the grand palaces where royalty once gathered and held festivals, wild beasts find their hiding-places. In several places the track of the railway has been constructed over or through these ruins, and the material has been used for the bed of the road. . . . Enormous stones have remained in their places for thousands of years, and probably will for thousands of years to come. These rock-

cut temples, as well as these mutilated statues, show a workmanship that no work now being done by the natives can equal.* It is very evident that hundreds of years since these hills were alive with a vast multitude, where now it is all utter desolation, without cultivation or inhabitants, and given over to wild beasts.

"It is good hunting ground, and, as the English are mighty hunters, they may prefer to have these mountains and ruins remain without change."

We fervently hope they will. Enough vandalism was perpetrated in earlier ages to permit us the hope that at least in this century of exploration and learning, science, in its branches of archæology and philology, will not be deprived of these most precious records, wrought on imperishable tablets of granite and rock.

We will now present a few fragments of this mysterious doctrine of reïncarnation—as distinct from metempsychosis—which we have from an authority. Reïncarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence.

If reason has been so far developed as to become active and discriminative, there is no reïncarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reënter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral,

* Some writer has employed a most felicitous expression in describing the majesty of the Hindu archaic monuments, and the exquisite finish of their sculpture. "They built," says he, "like giants, and finished like jewelers."

and the immortal or divine, souls, could not progress in unison and pass onward to the sphere above. Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical. As in the case exemplified by Professor Le Conte (vide chap. ix.), "there is no force in nature"—and the rule applies to the spiritual as well as to the physical evolution—"which is capable of raising at once spirit or matter from No. 1 to No. 3, or from 2 to 4, without stopping and receiving an accession of force of a different kind *on the intermediate plane.*" That is to say, the monad which was imprisoned in the elementary being—the rudimentary or lowest astral form of the future man—after having passed through and quitted the *highest* physical shape of a dumb animal—say an orang-outang, or again an elephant, one of the most intellectual of brutes—that monad, we say, cannot skip over the physical and intellectual sphere of the terrestrial man, and be suddenly ushered into the spiritual sphere above. What reward or punishment can there be in that sphere of disembodied human entities for a fœtus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent. of those of sane persons; * and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect?

No need to remark that if even hypothetical, this theory is no more ridiculous than many others considered as strictly orthodox. We must not forget that either through the inaptness of the specialists or some other reason, physiology itself is the least advanced or understood of sciences, and that some French physicians, with Dr. Fournié, positively despair of ever progressing in it beyond pure hypotheses.

Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries. When, through vice, fearful crimes and animal passions, a disembodied spirit has fallen to the eighth sphere—the allegorical Hades, and the *gehenna* of the Bible—the nearest to our earth—he can, with the help of that glimpse of reason and consciousness left to him, repent; that is to say, he can, by exercising the remnants of his will-power, strive upward, and like a drowning man, struggle once more to the sur-

* "Anatomie Cerebrale," Malacorne, Milan.

face. In the *Magical and Philosophical Precepts* of Psellus, we find one which, warning mankind, says:

> "Stoop not down, for a precipice lies below the earth,
> Drawing *under a descent of* SEVEN *steps*, beneath which
> Is the throne of dire necessity." *

A strong aspiration to retrieve his calamities, a pronounced desire, will draw him once more into the earth's atmosphere. Here he will wander and suffer more or less in dreary solitude. His instincts will make him seek with avidity contact with living persons. . . . These spirits are the invisible but too tangible magnetic vampires; the *subjective* dæmons so well known to mediæval ecstatics, nuns, and monks, to the "witches" made so famous in the *Witch-Hammer;* and to certain sensitive clairvoyants, according to their own confessions. They are the blood-dæmons of Porphyry, the *larvæ* and *lemures* of the ancients; the fiendish instruments which sent so many unfortunate and weak victims to the rack and stake. Origen held all the dæmons which possessed the demoniacs mentioned in the *New Testament* to be *human* "spirits." It is because Moses knew so well what they were, and how terrible were the consequences to weak persons who yielded to their influence, that he enacted the cruel, murderous law against such would-be "witches;" but Jesus, full of justice and divine love to humanity, *healed* instead of *killing* them. Subsequently our clergy, the pretended exemplars of Christian principles, followed the law of Moses, and quietly ignored the law of Him whom they call their "one living God," by burning dozens of thousands of such pretended "witches."

Witch! mighty name, which in the past contained the promise of ignominious death; and in the present has but to be pronounced to raise a whirlwind of ridicule, a tornado of sarcasms! How is it then that there have always been men of intellect and learning, who never thought that it would disgrace their reputation for learning, or lower their dignity, to publicly affirm the possibility of such a thing as a "witch," in the correct acceptation of the word. One such fearless champion was Henry More, the learned scholar of Cambridge, of the seventeenth century. It is well worth our while to see how cleverly he handled the question.

It appears that about the year 1678, a certain divine, named John Webster, wrote *Criticisms and Interpretations of Scripture*, against the existence of witches, and other "superstitions." Finding the work "a weak and impertinent piece," Dr. More criticised it in a letter to Glanvil, the author of *Sadducismus Triumphatus*, and as an appendix sent a

* Psellus, 6, Plet. 2; Cory: "Chaldean Oracles."

treatise on witchcraft and explanations of the word witch, itself. This document is very rare, but we possess it in a fragmentary form in an old manuscript, having seen it mentioned besides only in an insignificant work of 1820, on *Apparitions*, for it appears that the document itself was long since out of print.

The words *witch* and *wizard*, according to Dr. More, signify no more than a wise man or a wise woman. In the word *wizard*, it is plain at the very sight; and "the most plain and least operose deduction of the name witch, is from *wit*, whose derived adjective might be *wittigh* or *wittich*, and by contraction, afterwards witch; as the noun wit is from the verb to *weet*, which is, to know. So that a witch, thus far, is no more than a knowing woman; which answers exactly to the Latin word *sagæ*, according to that of Festus, *sagæ dictæ anus quæ multa sciunt*."

This definition of the word appears to us the more plausible, as it exactly answers the evident meaning of the Slavonian-Russian names for witches and wizards. The former is called *vyèdma*, and the latter *vyèdmak*, both from the verb *to know*, *vêdat* or *vyedât;* the root, moreover, being positively Sanscrit. "Veda," says Max Müller, in his *Lecture on the Vedas*, "means originally knowing, or knowledge. Veda is the same word which appears in Greek οἶδα, I know [the digamma, *vau* being omitted], and in the English wise, wisdom, to wit." * Furthermore, the Sanscrit word *vidma*, answering to the German *wir wissen*, means literally "*we know*." It is a great pity that the eminent philologist, while giving in his lecture the Sanscrit, Greek, Gothic, Anglo-Saxon, and German comparative roots of this word, has neglected the Slavonian.

Another Russian appellation for *witch* and *wizard*, the former being purely Slavonian, is *znâhâr* and *znâharka* (feminine) from the same verb *znât* to know. Thus Dr. More's definition of the word, given in 1678, is perfectly correct, and coincides in every particular with modern philology.

"Use," says this scholar, "questionless had appropriated the word to such a kind of skill and knowledge as was out of the common road or extraordinary. *Nor did this peculiarity imply any unlawfulness.* But there was after a further restriction, in which alone now-a-days the words *witch* and *wizard* are used. And that is, for one that has the knowledge and skill of doing or telling things in an extraordinary way, and that in virtue of either an express or implicit sociation or confederacy with some *bad spirits*." In the clause of the severe law of Moses, so many names are reckoned up with that of witch, that it is difficult as well as useless to give here the definition of every one of them as found in Dr.

* See "Lecture on the Vedas."

More's able treatise. "There shall not be found among you any one that useth divination, or an observer of time, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," says the text. We will show, further on, the real object of such severity. For the present, we will remark that Dr. More, after giving a learned definition of every one of such appellations, and showing the value of their real meaning in the days of Moses, proves that there is a vast difference between the "enchanters," "observers of time," etc., and a witch. "So many names are reckoned up in this prohibition of Moses, that, as in our common law, the sense may be more sure, and leave no room to evasion. And that the name of 'witch' is not from any tricks of legerdemain as in common jugglers, that delude the sight of the people at a market or fair, but that it is the name of such as raise magical spectres to deceive men's sight, and so are most certainly witches—women and men who have a *bad spirit* in them. 'Thou shalt not suffer' מכשפה *mecassephah*, that is, 'a witch, to live.' Which would be a law of extreme severity, or rather cruelty, against a poor hocus-pocus for his tricks of legerdemain."

Thus, it is but the sixth appellation, that of a consulter with familiar spirits or a witch, that had to incur the greatest penalty of the law of Moses, for it is only a *witch* which must *not* be suffered to live, while all the others are simply enumerated as such with whom the people of Israel were forbidden to communicate on account of their idolatry or rather religious views and learning chiefly. This sixth word is שואל אוב, *shoel aub*, which our English translation renders, "a consulter with familiar spirits;" but which the Septuagint translates, Εγγαστριμυθος, one that has a familiar spirit *inside* him, one possessed with the spirit of divination, which was considered to be Python by the Greeks, and *obh* by the Hebrews, the old serpent; in its esoteric meaning the spirit of concupiscence and *matter;* which, according to the kabalists, is always an elementary *human* spirit of the eighth sphere.

"*Shoel obh*, I conceive," says Henry More, "is to be understood of the witch herself who asks counsel of her or his familiar. The reason of the name *obh*, was taken first from that spirit that was in the body of the party, and swelled it to a protuberancy, the voice always seeming to come out as from a bottle, for which reason they were named *ventrilo quists*. *Ob* signifies as much as *Pytho*, which at first took its name from the *pythii.vates*, a spirit that tells hidden things, or things to come. In *Acts* xvi. 16, πνεύμα πύθωνος, when "Paul being grieved, turned and said to that spirit, I command thee, in the name of Jesus Christ, to come out of her, and he came out at the same hour." Therefore, the words obsessed or *possessed* are synonyms of the word *witch;* nor could this

pytho of the eighth sphere come out of her, unless it was a spirit distinct from her. And so it is that we see in *Leviticus* xx. 27: "A man also or woman that hath a familiar spirit, or that is a wizard (an irresponsible *iidegnoni*) shall surely be put *to death*, they shall stone them with stones, *their blood shall be* upon them."

A cruel and unjust law beyond doubt, and one which gives the lie to a recent utterance of "Spirits," by the mouth of one of the most popular *inspirational* mediums of the day, to the effect that modern philological research proves that the Mosaic law never contemplated the killing of the poor "mediums" or *witches* of the *Old Testament*, but that the words, "thou shalt not suffer a witch *to live*," meant to live by their mediumship, that is, to gain their livelihood! An interpretation no less ingenius than novel. Certainly, nowhere short of the source of such *inspiration* could we find such philological profundity! *

"Shut the door in the face of the dæmon," says the *Kabala*, "and he will keep running away from you, as if you pursued him," which means, that you must not give a hold on you to such spirits of obsession by attracting them into an atmosphere of congenial sin.

These dæmons seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out *devils*, by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; and the effect of the chemicals used in a saucer, and placed under the bed by Mr. Varley, of London,† for the purpose of keeping away some disagreeable

* In order to avoid being contradicted by some spiritualists we give verbatim the language in question, as a specimen of the unreliability of the oracular utterances of certain "spirits." Let them be human or elemental, but spirits capable of such effrontery may well be regarded by occultists as anything but safe guides in philosophy, exact science, or ethics. "It will be remembered," says Mrs. Cora V. Tappan, in a public discourse upon the "History of Occultism and its Relations to Spiritualism" (see "Banner of Light," Aug. 26, 1876), "that the ancient word witchcraft, or the exercise of it, was forbidden among the Hebrews. The translation is that no witch should be allowed to live. That has been supposed to be the literal interpretation; and acting upon that, your very pious and devout ancestors put to death, without adequate testimony, numbers of very intelligent, wise, and sincere persons, under the condemnation of witchcraft. It has now turned out that the interpretation or translation should be, that no witches should be allowed to obtain a living by the practice of their art. That is, it should not be made a profession." May we be so bold as to inquire of the celebrated speaker, through *whom or according to what* authority such a thing has ever *turned out?*

† Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the

physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial *larvæ*, degraded human spirits, that the ancient kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and it repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labor.

As we have said, but few kabalists believe in it, and this doctrine originated with certain astrologers. While casting up the nativities of certain historical personages renowned for some peculiarities of disposition, they found the conjunction of the planets answering perfectly to remarkable oracles and prophesies about other persons born ages later. Observation, and what would now be termed "remarkable coincidences," added to revelation during the "sacred sleep" of the neophyte, disclosed the dreadful truth. So horrible is the thought that even those who ought to be convinced of it prefer ignoring it, or at least avoid speaking on the subject.

This way of obtaining oracles was practiced in the highest antiquity. In India, this sublime lethargy is called "the sacred sleep of * * *" It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit

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Psychological Society of Great Britain, which is reported in the "Spiritualist" (London, April 14, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits. And yet the general public mocks as a "*superstition*" the herbs and incenses employed by Hindus, Chinese, Africans, and other races to accomplish the self-same purpose.

to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know; but as it is the spirit which directs them they can pronounce nothing but divine truth. For the time being the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

The description which Isaiah gives of the purification necessary for a prophet to undergo before he is worthy to be the mouthpiece of heaven, applies to the case in point. In customary metaphor he says: "Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar . . . and he laid it upon my mouth and said, Lo! this hath touched thy lips and thine iniquity is taken away."

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by Bulwer-Lytton in *Zanoni*, and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

And yet how little is the knowledge treasured up by these hierophants understood or appreciated by the general public! "There is another collection of writings and traditions bearing the title of *Kabala*, attributed to Oriental scholars," says the author of *Art-Magic*; "but as this remarkable work is of little or no value without a key, which *can only be furnished by Oriental fraternities*, its transcript would be of no value to the general reader." * And how they are ridiculed by every Houndsditch commercial traveller who wanders through India in pursuit of "orders" and writes to the *Times*, and misrepresented by every nimble-fingered trickster who pretends to show by legerdemain, to the gaping crowd, the feats of true Oriental magicians!

But, notwithstanding his unfairness in the Algerian affair, Robert Houdin, an authority on the art of prestidigitation, and Moreau-Cinti,

* "Art-Magic," p. 97

another, gave honest testimony in behalf of the French mediums. They both testified, when cross-examined by the Academicians, that none but the "mediums" could possibly produce the phenomena of table-rapping and levitation without a suitable preparation and furniture adapted for the purpose. They also showed that the so-called "levitations without contact" were feats utterly beyond the power of the *professional* juggler; that for them, such levitations, unless produced in a room supplied with secret machinery and concave mirrors, was *impossible*. They added moreover, that the simple apparition of a diaphanous hand, in a place in which confederacy would be rendered impossible, the medium having been previously searched, would be a demonstration that it was the work *of no human agency*, whatever else that agency might be. The *Siècle*, and other Parisian newspapers immediately published their suspicions that these two professional and very clever gentlemen had become the confederates of the spiritists!

Professor Pepper, director of the Polytechnic Institute of London, invented a clever apparatus to produce spiritual appearances on the stage, and sold his patent in 1863, in Paris, for the sum of 20,000 francs. The phantoms looked real and were evanescent, being but an effect produced by the reflection of a highly-illuminated object upon the surface of plate-glass. They seemed to appear and disappear, to walk about the stage and play their parts to perfection. Sometimes one of the phantoms placed himself on a bench; after which, one of the living actors would begin quarrelling with him, and, seizing a heavy hatchet, would part the head and body of the ghost in two. But, joining his two parts again, the spectre would reappear, a few steps off, to the amazement of the public. The contrivance worked marvellously well, and nightly attracted large crowds. But to produce these ghosts required a stage-apparatus, and more than one confederate. There were nevertheless some reporters who made this exhibition the pretext for ridiculing the *spiritists*—as though the two classes of phenomena had the slightest connection!

What the Pepper ghosts pretended to do, genuine disembodied human spirits, when their reflection is materialized by the elementals, can actually perform. They will permit themselves to be perforated with bullets or the sword, or to be dismembered, and then instantly form themselves anew. But the case is different with both cosmic and human elementary spirits, for a sword or dagger, or even a pointed stick, will cause them to vanish in terror. This will seem unaccountable to those who do not understand of what a material substance the elementary are composed; but the kabalists understand perfectly. The records of antiquity and of the middle ages, to say nothing of the modern wonders at Cideville, which have been judicially attested for us, corroborate these facts.

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they considered their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists have permitted themselves to be practiced upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his "Indian guide," or "control." Or, he may be entranced in his cabinet, while his astral body (double) or *doppelganger*, is walking about the room moved by another intelligence.

Among all the phenomena, that of *re-percussion*, closely allied with those of bi-location and aërial "travelling," is the most astounding. In the middle ages it was included under the head of sorcery. De Gasparin, in his refutations of the miraculous character of the marvels of Cideville, treats of the subject at length; but these pretended explanations were all in their turn exploded by de Mirville and des Mousseaux, who, while failing in their attempt to trace the phenomena back to the Devil, did, nevertheless, prove their spiritual origin.

"The prodigy of re-percussion," says des Mousseaux, "occurs when a blow aimed at the spirit, visible or otherwise, of an absent *living* person, or at the phantom which represents him, strikes this person himself, at the same time, and in the very place at which the spectre or his double is touched! We must suppose, therefore, that the blow is re-percussed, and that it reaches, as if rebounding, from the image of the living person —his phantasmal * duplicate—the original, wherever he may be, in flesh and blood.

"Thus, for instance, an individual appears before me, or, remaining invisible, declares war, threatens, and causes me to be threatened with obsession. I strike at the place where I perceive his phantom, where I hear him moving, where I feel *somebody*, something which molests and resists me. I strike; the blood will appear sometimes on this place, and occasionally a scream may be heard; *he* is wounded—perhaps, dead! It is done, and I have explained the fact." †

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* This phantom is called *Scin Lecca.* See Bulwer-Lytton's "Strange Story."

† In the Strasbourg edition of his works (1603), Paracelsus writes of the wonderful

"Notwithstanding that, at the moment I struck him, his presence in another place is authentically proved; . . . I saw—yes, I saw plainly the phantom hurt upon the cheek or shoulder, and this same wound is found precisely on the living person, re-percussed upon his cheek or shoulder. Thus, it becomes evident that the facts of re-percussion have an intimate connection with those of bi-location or *duplication*, either spiritual or corporeal."

The history of the Salem witchcraft, as we find it recorded in the works of Cotton Mather, Calef, Upham, and others, furnishes a curious corroboration of the fact of the double, as it also does of the effects of allowing elementary spirits to have their own way. This tragical chapter of American history has never yet been written in accordance with the truth. A party of four or five young girls had become "developed" as mediums, by sitting with a West Indian negro woman, a practitioner of *Obeah*. They began to suffer all kinds of physical torture, such as pinching, having pins stuck in them, and the marks of bruises and teeth on different parts of their bodies. They would declare that they were hurt by the spectres of various persons, and we learn from the celebrated *Narrative of Deodat Lawson* (London, 1704), that "some of them confessed that they did afflict the sufferers (*i. e.*, these young girls), according to the time and manner they were accused thereof; and, being asked what they did to afflict them, some said that they pricked pins into poppets, made with rags, wax, and other materials. One that confessed after the signing of her death-warrant, said she used to afflict them by clutching and pinching her hands together, and *wishing* in what part and after what manner she would have them afflicted, and *it was done*." *

Mr. Upham tells us that Abigail Hobbs, one of these girls, acknowledged that she had confederated with the Devil, who "came to her in the shape of a man," and commanded her to afflict the girls, bringing images made of wood in their likeness, with thorns for her to prick into the images, which she did; whereupon, the girls cried out that they were hurt by her."

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magical power of man's spirit. "It is possible," he says, "that my spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up and lame him . . . the exertion of will is a great point in medicine. . . . Every imagination of man comes through the heart, for this is the sun of the microcosm, and out of the microcosm proceeds the imagination into the great world (universal ether) . . . the imagination of man is a seed which is *material*." (Our atomical modern scientists have proved it; see Babbage and Professor Jevons.) "Fixed thought is also a means to an end. The magical is a great *concealed wisdom*, and reason is a great public foolishness. No armor protects against magic, for it injures the *inward* spirit of life."

* "Salem Witchcraft; With an Account of Salem Village," by C. W. Upham.

How perfectly these facts, the validity of which was proven by unimpeachable testimony in court, go to corroborate the doctrine of Paracelsus. It is surpassingly strange that so ripe a scholar as Mr. Upham should have accumulated into the 1,000 pages of his two volumes such a mass of legal evidence, going to show the agency of earth-bound souls and tricksy nature-spirits in these tragedies, without suspecting the truth.

Ages ago, the old Ennius was made by Lucretius to say:

> "Bis duo sunt hominis, manes, caro, *spiritus* umbra;
> Quatuor ista loci bis duo suscipirent;
> Terra tegit carnem;—tumulum circumvolat umbra,
> Orcus habet manes."

In this present case, as in every similar one, the scientists, being unable to explain the fact, assert that *it cannot* exist.

But we will now give a few historical instances going to show that some daimons, or elementary spirits, are afraid of sword, knife, or any thing sharp. We do not pretend to explain the reason. That is the province of physiology and psychology. Unfortunately, physiologists have not yet been able to even establish the relations between speech and thought, and so, have handed it over to the metaphysicians, who, in their turn, according to Fournié, have done nothing. Done nothing, we say, but claimed everything. No fact could be presented to some of them, that was too large for these learned gentlemen to at least try to stuff into their pigeon-holes, labelled with some fancy Greek name, expressive of everything else but the true nature of the phenomenon.

"Alas, alas! my son!" exclaims the wise Muphti, of Aleppo, to his son Ibrahim, who choked himself with the head of a huge fish. "When will you realize that your stomach is smaller than the ocean?" Or, as Mrs. Catherine Crowe remarks in her *Night-Side of Nature*, when will our scientists admit that "their intellects are no measure of God Almighty's designs?"

We will not ask which of the ancient writers mention facts of seemingly-*supernatural* nature; but rather which of them does not? In Homer, we find Ulysses evoking the spirit of his friend, the soothsayer Tiresias. Preparing for the ceremony of the "festival of blood," Ulysses draws his sword, and thus frightens away the thousands of phantoms attracted by the sacrifice. The friend himself, the so-long-expected Tiresias, dares not approach him so long as Ulysses holds the dreaded weapon in his hand.* Æneas prepares to descend to the kingdom of the shadows, and as soon as they approach its entrance, the Sibyl who

* "Odyssy," A. 82.

guides him utters her warning to the Trojan hero, and orders him to draw his sword and clear himself a passage through the dense crowd of flitting forms:

"*Tuque invade viam, vaginâque eripe ferrum.*" *

Glanvil gives a wonderful narrative of the apparition of the "Drummer of Tedworth," which happened in 1661; in which the *scin-lecca*, or double, of the drummer-sorcerer was evidently very much afraid of the sword. Psellus, in his work, † gives a long story of his sister-in-law being thrown into a most fearful state by an elementary *daimon* taking possession of her. She was finally cured by a conjurer, a foreigner named Anaphalangis, who began by threatening the invisible occupant of her body with a *naked sword*, until he finally dislodged him. Psellus introduces a whole catechism of demonology, which he gives in the following terms, as far as we remember:

"You want to know," asked the conjurer, "whether the bodies of the spirits can be hurt by sword or any other weapon? ‡ Yes, they can. Any hard substance striking them can make them sensible to pain; and though their bodies be made neither of solid nor firm substance, they feel it the same, for in beings endowed with sensibility it is not their nerves only which possess the faculty of feeling, but likewise also the spirit which resides in them . . . the body of a spirit can be sensible in its *whole*, as well as in each one of its parts. Without the help of any physical organism the spirit sees, hears, and if you touch him feels your touch. If you divide him in two, he will feel the pain as would any living man, for he is *matter* still, though so refined as to be generally invisible to our eye. . . . One thing, however, distinguishes him from the living man, viz.: that when a man's limbs are once divided, their parts cannot be reunited very easily. But, cut a *demon* in two, and you will see him immediately join himself together. As water or air closes in behind a solid body § passing through it, and no trace is left, so does the body of a demon condense itself again, when the penetrative weapon is withdrawn from the wound. But every rent made in it causes him pain nevertheless. *That is why daimons* dread the point of a sword or any sharp weapon. Let those who want to see them flee try the experiment."

One of the most learned scholars of his century, Bodin, the Demono-

* "Enejd," book vi., 260. † "De Dæmon," cap. "Quomodo dæm occupent."

‡ Numquid dæmonum corpora pulsari possunt? Possunt sane, atque dolere solido quodam *percussa* corpore.

§ Ubi secatur, mox in se iterum recreatur et coalescit . . . dictu velocius dæmonicus spiritus in se revertitor.

logian, held the same opinion, that both the human and cosmical elementaries "were sorely afraid of swords and daggers." It is also the opinion of Porphyry, Iamblichus, and Plato. Plutarch mentions it several times. The practicing theurgists knew it well and acted accordingly; and many of the latter assert that "the demons suffer from any rent made in their bodies." Bodin tells us a wonderful story to this effect, in his work *On the Dæmons*, p. 292.

"I remember," says the author, "that in 1557 an elemental demon, one of those who are called *thundering*, fell down *with the lightning*, into the house of Poudot, the shoemaker, and immediately began flinging stones all about the room. We picked up so many of them that the landlady filled a large chest full, after having securely closed the windows and doors and locked the chest itself. But it did not prevent the demon in the least from introducing other stones into the room, but without injuring any one for all that. Latomi, who was then *Quarter-President*,* came to see what was the matter. Immediately upon his entrance, the spirit knocked the cap off his head and made him run away. It had lasted for over six days, when M. Jean Morgnes, Counsellor at the *Presidial*, came to fetch me to see the mystery. When I entered the house, some one advised the master of it to pray to God with all his heart and to wheel round a sword in the air about the room; he did so. On that following day the landlady told us, that from that very moment they did not hear the least noise in the house; but that during the seven previous days that it lasted they could not get a moment's rest."

The books on the witchcraft of the middle ages are full of such narratives. The very rare and interesting work of Glanvil, called *Sadducismus Triumphatus*, ranks with that of Bodin, above mentioned, as one of the best. But we must give space now to certain narratives of the more ancient philosophers, who explain at the same time that they describe.

And first in rank for wonders comes Proclus. His list of facts, most of which he supports by the citation of witnesses—sometimes well-known philosophers—is staggering. He records many instances in his time of dead persons who were found to have changed their recumbent positions in the sepulchre, for one of either sitting or standing, which he attributes to their being *larvæ*, and which he says "is related by the ancients of Aristius, Epimenides, and Hermodorus." He gives five such cases from the history of Clearchus, the disciple of Aristotle. 1. Cleonymus, the Athenian. 2. Polykritus, an illustrious man among the Æolians. It is related by the historian Nomachius, that Polykritus died, and returned in the ninth month after his death. "Hiero, the Ephesian, and other

* A magistrate of the district.

historians," says his translator, Taylor, "testify to the truth of this." 3. In Nicopolis, the same happened to one Eurinus. The latter revived on the fifteenth day after his burial, and lived for some time after that, leading an exemplary life. 4. Rufus, a priest of Thessalonica, restored to life the third day after his death, for the purpose of performing certain sacred ceremonies according to promise; he fulfilled his engagement, and died again to return no more. 5. This is the case of one Philonæa, who lived under the reign of Philip. She was the daughter of Demostratus and Charito of Amphipolos. Married against her wish to one Kroterus, she died soon after. But in the sixth month after her death, she revived, as Proclus says: "through her love of a youth named Machates, who came to her father Demostratus, from Pella." She visited him for many nights successively, but when this was finally discovered, she, or rather the vampire that represented her, died of rage. Previous to this she declared that she acted in this manner according to the will of *terrestrial demons*. Her dead body was seen at this second death by every one in the town, lying in her father's house. On opening the vault, where her body had been deposited, it was found empty by those of her relatives, who being incredulous upon that point, went to ascertain the truth. The narrative is corroborated by the *Epistles of Hipparchus* and those of Arridæus to Philip.*

Says Proclus: "Many other of the ancients have collected a history of those that have apparently died, and afterward revived. Among these is the natural philosopher Demokritus. In his writings concerning Hades, he affirms that [in a certain case under discussion] death was not, as it seemed, an entire desertion of the whole life of the body, but a cessation caused by some blow, or perhaps a wound; but the bonds of the soul yet remained rooted about the marrow, and the heart contained in its profundity the empyreuma of life; and this remaining, it again acquired the life, which had been extinguished, in consequence of being adapted to animation."

He says again, "That it is possible for the soul to depart from and enter into the body, is evident from him, who, according to Clearchus, used a *soul-attracting wand* on a sleeping boy; and who persuaded Aristotle, as Clearchus relates in his *Treatise on Sleep*, that the soul may be separated from the body, and that it enters into a body and uses it as a lodging. For, striking the boy with the wand, he drew out, and, as it were, led his soul, for the purpose of evincing that the body was immova-

* This appalling circumstance was authenticated by the Prefect of the city, and the Proconsul of the Province laid the report before the Emperor. The story is modestly related by Mrs. Catherine Crowe (see "Night-Side of Nature," p. 335).

ble when the soul (astral body) was at a distance from it, and that it was preserved uninjured; but the soul being again led into the body by means of the wand, after its entrance, narrated every particular. From this circumstance, therefore, both the spectators and Aristotle were persuaded that the soul is separate from the body."

It may be considered quite absurd to recall so often the facts of witchcraft, in the full light of the nineteenth century. But the century itself is getting old; and as it gradually approaches the fatal end, it seems as if it were falling into dotage; not only does it refuse to recollect how abundantly the facts of witchcraft were proven, but it refuses to realize what has been going on for the last thirty years, all over the wide world. After a lapse of several thousand years we may doubt the magic powers of the Thessalonian priests and their "sorceries," as mentioned by Pliny;* we may throw discredit upon the information given us by Suidas, who narrates Medea's journey through the air, and thus forget that magic was the highest knowledge of natural philosophy; but how are we to dispose of the frequent occurrence of precisely such journeys "through the air" when they happen before our own eyes, and are corroborated by the testimony of hundreds of apparently sane persons? If the universality of a belief be a proof of its truth, few facts have been better established than that of sorcery. "Every people, from the rudest to the most refined, we may also add in every age, have believed in the kind of supernatural agency, which we understand by this term," says Thomas Wright, the author of *Sorcery and Magic*, and a skeptical member of the National Institute of France. "It was founded on the equally extensive creed, that, besides our own visible existence, we live in an invisible world of spiritual beings, by which our actions *and even our thoughts* are often guided, and which have a certain degree of power over the elements and over the ordinary course of organic life." Further, marvelling how this mysterious science flourished everywhere, and noticing several famous schools of magic in different parts of Europe, he explains the time-honored belief, and shows the difference between sorcery and magic as follows: "The magician differed from the witch in this, that, *while the latter was an ignorant instrument in the hands of the demons, the former had become their master by the powerful intermediation of Science*, which was only within reach of the few, and which these beings were unable to disobey."† This delineation, established and known since the days of Moses, the author gives as derived from "the most authentic sources."

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* Pliny, xxx., 1.

† T. Wright, M.A., F.S.A., etc.: "Sorcery and Magic," vol. iii.

If from this unbeliever we pass to the authority of an adept in that mysterious science, the anonymous author of *Art-Magic*, we find him stating the following: "The reader may inquire wherein consists the difference between a medium and a magician? . . . The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will;* can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies." *

This learned author forgot to point out a marked distinction in mediumship, with which he must have been entirely familiar. Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship, as when a bar of steel is forged into a certain shape, it cannot be used for any other than its original purpose without difficulty. As a rule, mediums who have been developed for one class of phenomena rarely change to another, but repeat the same performance *ad infinitum*.

Psychography, or the direct writing of messages by spirits, partakes of both forms of mediumship. The writing itself is an objective physical fact, while the sentiments it contains may be of the very noblest character. The latter depend entirely on the moral state of the medium. It does not require that he should be educated, to write philosophical treatises worthy of Aristotle, nor a poet, to write verses that would reflect honor upon a Byron or a Lamartine; but it does require that the soul of the medium shall be pure enough to serve as a channel for spirits who are capable of giving utterance to such lofty sentiments.

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* "Art-Magic," pp. 159, 160.

In *Art-Magic*, one of the most delightful pictures presented to us is that of an innocent little child-medium, in whose presence, during the past three years, four volumes of MSS., in the ancient Sanscrit, have been written by the spirits, without pens, pencils, or ink. "It is enough," says the author, "to lay the blank sheets on a tripod, carefully screened from the direct rays of light, but still dimly visible to the eyes of attentive observers. The child sits on the ground and lays her head on the tripod, embracing its supports with her little arms. In this attitude she most commonly sleeps for an hour, during which time the sheets lying on the tripod are filled up with exquisitely formed characters in the ancient Sanscrit." This is so remarkable an instance of psychographic mediumship, and so thoroughly illustrates the principle we have above stated, that we cannot refrain from quoting a few lines from one of the Sanscrit writings, the more so as it embodies that portion of the Hermetic philosophy relating to the antecedent state of man, which elsewhere we have less satisfactorily described.

"Man lives on many earths before he reaches this. Myriads of worlds swarm in space where the soul in rudimental states performs its pilgrimages, ere he reaches the large and shining planet named the Earth, the glorious function of which is to confer *self-consciousness*. At this point only is he man; at every other stage of his vast, wild journey he is but an embryonic being—a fleeting, temporary shape of matter—a creature in which a *part*, but only a part, of the high, imprisoned soul shines forth; a rudimental shape, with rudimental functions, ever living, dying, sustaining a flitting spiritual existence as rudimental as the material shape from whence it emerged; a butterfly, springing up from the chrysalitic shell, but ever, as it onward rushes, in new births, new deaths, new incarnations, anon to die and live again, but still stretch upward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more—once more to live and be a material shape, a thing of dust, a creature of flesh and blood, but now—*a man*." *

We witnessed once in India a trial of psychical skill between a holy *gossein* † and a sorcerer, ‡ which recurs to us in this connection. We had been discussing the relative powers of the fakir's Pitris,—pre-Adamite spirits, and the juggler's invisible allies. A trial of skill was agreed upon, and the writer was chosen as a referee. We were taking our noon-day rest, beside a small lake in Northern India. Upon the surface of the glassy water floated innumerable aquatic flowers, and large shining leaves. Each of the contestants plucked a leaf. The fakir, laying his against his breast, folded his hands across it, and fell into a mo-

* "Art-Magic," p. 28. † Fakir, beggar. ‡ A juggler so called.

mentary trance. He then laid the leaf, with its surface downward, upon the water. The juggler pretended to control the "water-master," the spirit dwelling in the water; and boasted that he would compel the *power* to prevent the Pitris from manifesting any phenomena upon the fakir's leaf in *their* element. He took his own leaf and tossed it upon the water, after going through a form of barbarous incantation. It at once exhibited a violent agitation, while the other leaf remained perfectly motionless. After the lapse of a few seconds, both leaves were recovered. Upon that of the fakir were found—much to the indignation of the juggler—something that looked like a symmetrical design traced in milk-white characters, as though the juices of the plant had been used as a corrosive writing fluid. When it became dry, and an opportunity was afforded to examine the lines with care, it proved to be a series of exquisitely-formed Sanscrit characters; the whole composed a sentence embodying a high moral precept. The fakir, let us add, could neither read nor write. Upon the juggler's leaf, instead of writing, was found the tracing of a most hideous, impish face. Each leaf, therefore, bore an impression or allegorical reflection of the character of the contestant, and indicated the quality of spiritual beings with which he was surrounded. But, with deep regret, we must once more leave India, with its blue sky and mysterious past, its religious devotees and its weird sorcerers, and on the enchanted carpet of the historian, transport ourselves back to the musty atmosphere of the French Academy.

To appreciate the timidity, prejudice, and superficiality which have marked the treatment of psychological subjects in the past, we propose to review a book which lies before us. It is the *Histoire du Merveilleux dans les Temps Modernes.* The work is published by its author, the learned Dr. Figuier, and teems with quotations from the most conspicuous authorities in physiology, psychology, and medicine. Dr. Calmeil, the well-known director-in-chief of Charenton, the famous lunatic asylum of France, is the robust Atlas on whose mighty shoulders rests this world of erudition. As the ripe fruit of the thought of 1860 it must forever keep a place among the most curious of works of *art.* Moved by the restless demon of science, determined to kill superstition—and, as a consequence, spiritism—at one blow, the author affords us a summary view of the most remarkable instances of mediumistic phenomena during the last two centuries.

The discussion embraces the Prophets of Cevennes, the Camisards, the Jansenists, the Abbé Paris, and other historical epidemics, which, as they have been described during the last twenty years by nearly every writer upon the modern phenomena, we will mention as briefly as possible. It is not *facts* that we desire to bring again under discussion, but

merely the way in which such facts were regarded and treated by those who, as physicians and recognized authorities, had the greater responsibility in such questions. If this prejudiced author is introduced to our readers at this time, it is only because his work enables us to show what occult facts and manifestations may expect from orthodox science. When the most world-renowned psychological epidemics are so treated, what will induce a materialist to seriously study other phenomena as well authenticated and as interesting, but still less popular? Let it be remembered that the reports made by various committees to their respective academies at that time, as well as the records of the judicial tribunals, are still in existence, and may be consulted for purposes of verification. It is from such unimpeachable sources that Dr. Figuier compiled his extraordinary work. We must give, at least, in substance, the unparalleled arguments with which the author seeks to demolish every form of supernaturalism, together with the commentaries of the demonological des Mousseaux, who, in one of his works, * pounces upon his skeptical victim like a tiger upon his prey.

Between the two champions—the materialist and the bigot—the unbiassed student may glean a good harvest.

We will begin with the Convulsionaires of Cevennes, the epidemic of whose astounding phenomena occurred during the latter part of 1700. The merciless measures adopted by the French Catholics to extirpate the spirit of prophecy from an entire population, is historical, and needs no repetition here. The fact alone that a mere handful of men, women, and children, not exceeding 2,000 persons in number, could withstand for years king's troops, which, with the militia, amounted to 60,000 men, is a miracle in itself. The marvels are all recorded, and the *procès verbaux* of the time preserved in the Archives of France until this day. There is in existence an official report among others, which was sent to Rome by the ferocious Abbé Chayla, the prior of Laval, in which he complains that the *Evil One* is so powerful, that no torture, no amount of inquisitory exorcism, is able to dislodge him from the Cevennois. He adds, that he closed their hands upon burning coals, and they were not even singed; that he had wrapped their whole persons in *cotton soaked with oil, and had set them on fire*, and in many cases did not find one blister on their skins; that balls were shot at them, and found flattened between the skin and clothes, without injuring them, etc., etc.

Accepting the whole of the above as a solid ground-work for his learned arguments, this is what Dr. Figuier says: "Toward the close of the seventeenth century, an old maid imports into Cevennes the spirit of

* "Mœurs et Pratiques des Demons."

prophecy. She communicates it (?) to young boys and girls, who transpire it in their turn, and spread it in the surrounding atmosphere. . . . Women and children become the most sensitive to the infection" (vol. ii., p. 261). "Men, women, and *babies* speak under inspiration, not in ordinary *patois*, but in the purest French—a language at that time utterly unknown in the country. Children of twelve months, and even less, as we learn from the *procès verbaux*, who previously could hardly utter a few short syllables, spoke fluently, and prophesied." "Eight thousand prophets," says Figuier, "were scattered over the country; doctors and eminent physicians were sent for." Half of the medical schools of France, among others, the Faculty of Montpellier, hastened to the spot. Consultations were held, and the physicians declared themselves "delighted, lost in wonder and admiration, upon hearing young girls and boys, ignorant and illiterate, deliver discourses on things *they had never learned*." * The sentence pronounced by Figuier against these treacherous professional brethren, for being so delighted with the young prophets, is that they "did not understand, themselves, what they saw." † Many of the prophets forcibly communicated their spirit to those who tried to break the spell. ‡ A great number of them were *between three and twelve years* of age; still others *were at the breast*, and spoke French distinctly and correctly. § These discourses, which often lasted for several hours, would have been impossible to the little orators, were the latter in their natural or normal state. ‖

"Now," asks the reviewer, "what was the meaning of such a series of prodigies, all of them freely admitted in Figuier's book? No meaning at all! It was nothing," he says, "except the effect of a 'momentary exaltation of the intellectual faculties.'" ¶ "These phenomena," he adds, "are observable in many of the cerebral affections."

"*Momentary exaltation*, lasting for many hours *in the brains of babies under one year old*, not weaned yet, speaking good French before they had learned to say one word in their own *patois!* Oh, miracle of physiology! *Prodigy* ought to be thy name!" exclaims des Mousseaux.

"Dr. Calmeil, in his work on insanity," remarks Figuier, "when reporting on the ecstatic *theomania* of the Calvinists, concludes that the disease must be attributed "in the simpler cases to HYSTERIA, and in those of more serious character to *epilepsy*. . . . We rather incline to the opinion," says Figuier, "that it was a disease *sui generis*, and in order

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* "Histoire du Merveilleux dans les Temps Modernes," vol. ii., p. 262.
† Ibid. ‡ Ibid., p. 265. § Ibid., pp. 267, 401, 402.
‖ Ibid, pp. 266, etc., 400. ¶ Ibid., p. 403.

to have an appropriate name for such a disease, we must be satisfied with the one of the Trembling Convulsionaires of Cevennes." *

Theomania and *hysteria*, again! The medical corporations must themselves be possessed with an incurable *atomomania;* otherwise why should they give out such absurdities for science, and hope for their acceptance?

"Such was the fury for exorcising and *roasting*," continues Figuier, "that monks saw possessions by demons everywhere when they felt in need of miracles to either throw more light on the omnipotency of the Devil, or keep their dinner-pot boiling at the convent." †

For this sarcasm the pious des Mousseaux expresses a heartfelt gratitude to Figuier; for, as he remarks, "he is *in France* one of the first writers whom we find, to our surprise, *not denying* the phenomena which have been made long since *undeniable.* Moved by a sense of lofty superiority and even disdain for the method used by his predecessors, Dr. Figuier desires his readers to know that he does *not* follow the same path as they. 'We will not reject,' says he, 'as being unworthy of credit, *facts* only because they are embarrassing for our system. On the contrary, we will collect all of the facts that the same historical evidence has transmitted to us . . . and which, consequently, are entitled to the same credence, and it is upon the whole mass of such facts that we will base the *natural explanation*, which we have to offer, in our turn, as a sequel to those of the savants who have preceded us on this subject.'" ‡

Thereupon, Dr. Figuier proceeds.§ He takes a few steps, and, placing himself right in the midst of the Convulsionaires of St. Medard, he invites his readers to scrutinize, under his direction, *prodigies* which are for him but simple effects of nature.

But before we proceed, in our turn, to show Dr. Figuier's opinion, we must refresh the reader's memory as to what the Jansenist miracles comprised, according to historical evidence.

Abbé Paris was a Jansenist, who died in 1727. Immediately after his decease the most surprising phenomena began to occur at his tomb. The churchyard was crowded from morning till night. Jesuits, exasperated at seeing heretics perform wonders in healing, and other works, got from the magistrates an order to close all access to the tomb of the Abbé. But, notwithstanding every opposition, the wonders lasted for over twenty years. Bishop Douglas, who went to Paris for that sole purpose in 1749, visited the place, and he reports that the miracles were still going on among the Convulsionaires. When every endeavor to stop them failed, the Catholic clergy were forced to admit their reality, but screened them-

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* "Histoire du Merveilleux," vol. i., p. 397. † Ibid., pp. 26–27.
‡ Ibid., p. 238. § Des Mousseaux: "Magie au XIXme Siècle," p. 452

selves, as usual, behind the Devil. Hume, in his *Philosophical Essays*, says: "There surely never was so great a number of miracles ascribed to one person as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris. The curing of the sick, giving hearing to the deaf and sight to the blind, were everywhere talked of as the effects of the holy sepulchre. But, what is more extraordinary, many of the miracles were immediately proved *upon the spot*, before judges of unquestioned credit and distinction, in a learned age, and on the most eminent theatre that is now in the world . . . nor were the Jesuits, though a learned body, supported by the civil magistrates, and determined enemies to those opinions in whose favor the miracles were said to have been wrought, ever able distinctly to refute or detect them . . . such is historic evidence." * Dr. Middleton, in his *Free Enquiry*, a book which he wrote at a period when the manifestations were already decreasing, *i. e.*, about nineteen years after they had first begun, declares that the evidence of these miracles is fully as strong as that of the wonders recorded of the Apostles.

The phenomena so well authenticated by thousands of witnesses before magistrates, and in spite of the Catholic clergy, are among the most wonderful in history. Carré de Montgeron, a member of parliament and a man who became famous for his connection with the Jansenists, enumerates them carefully in his work. It comprises four thick quarto volumes, of which the first is dedicated to the king, under the title: "*La Verité des Miracles operés par l'Intercession de M. de Paris, demontrée contre l'Archeveque de Sens. Ouvrage dedié au Roi, par M. de Montgeron, Conseiller au Parlement.*" The author presents a vast amount of personal and official evidence to the truthfulness of every case. For speaking *disrespectfully* of the Roman clergy, Montgeron was thrown into the Bastile, but his work was accepted.

And now for the views of Dr. Figuier upon these remarkable and unquestionably historical phenomena. "A Convulsionary bends back into an arc, her loins supported by the sharp point of a peg," quotes the learned author, from the *procès verbaux*. "The pleasure that she begs for is to be pounded by a stone weighing fifty pounds, and suspended by a rope passing over a pulley fixed to the ceiling. The stone, being hoisted to its extreme height, falls with all its weight upon the patient's stomach, her back resting all the while on the sharp point of the peg. Montgeron and numerous other witnesses testified to the fact that neither the flesh nor the skin of the back were ever marked in the least, and that the girl, to show she suffered no pain whatever, kept crying out, 'Strike harder—harder!'

* Hume: "Philosophical Essays," p. 195.

"Jeanne Maulet, a girl of twenty, leaning with her back against a wall, received upon her stomach one hundred blows of a hammer weighing thirty pounds; the blows, administered by a very strong man, were so terrible that they shook the wall. To test the force of the blows, Montgeron tried them on the stone wall against which the girl was leaning. . . . He gets one of the instruments of the Jansenist healing, called the 'GRAND SECOURS.' At the twenty-fifth blow," he writes, "the stone upon which I struck, which had been shaken by the preceding efforts, suddenly became loose and fell on the other side of the wall, making an aperture more than half a foot in size." When the blows are struck with violence upon an iron drill held against the stomach of a Convulsionaire (who, sometimes, is but a weak woman), "it seems," says Montgeron, "as if it would penetrate through to the spine and rupture all the entrails under the force of the blows" (vol. i., p. 380). "But, so far from that occurring, the Convulsionaire cries out, with an expression of perfect rapture in her face, 'Oh, how delightful! Oh, that does me good! Courage, brother; strike twice as hard, if you can!' It now remains," continues Dr. Figuier, "to try to explain the strange phenomena which we have described."

"We have said, in the introduction to this work, that at the middle of the nineteenth century one of the most famous epidemics of possession broke out in Germany: that of the *Nonnains*, who performed all the miracles most admired since the days of St. Medard, and even some greater ones; who turned summersaults, who CLIMBED DEAD WALLS, and spoke FOREIGN LANGUAGES." *

The official report of the wonders, which is more full than that of Figuier, adds such further particulars as that "the affected persons would stand on their heads for hours together, and correctly describe distant events, even such as were happening in the homes of the committee-men; as it was subsequently verified. Men and women were held suspended in the air, by an invisible force, and the combined efforts of the committee were insufficient to pull them down. Old women climbed perpendicular walls thirty feet in height with the agility of wild cats, etc., etc."

Now, one should expect that the learned critic, the eminent physician and psychologist, who not only credits such incredible phenomena but himself describes them minutely, and *con amore*, so to say, would necessarily startle the reading public with some explanation so extraordinary that his scientific views would cause a real hegira to the unexplored fields of psychology. Well, he does startle us, for to all this he quietly

* "Histoire du Merveilleux," p. 401.

observes: "Recourse *was had to marriage* to bring to a stop these disorders of the Convulsionaires!" *

For once des Mousseaux had the best of his enemy: "Marriage, do you understand this?" he remarks. "Marriage cures them of this faculty of climbing dead-walls like so many flies, and of speaking foreign languages. Oh! the curious properties of marriage in those remarkable days!"

"It should be added," continues Figuier, "that with the fanatics of St. Medard, the blows were never administered except during the convulsive crisis; and that, therefore, as Dr. Calmeil suggests, meteorism of the abdomen, the *state of spasm* of the uterus of women, of the alimentary canal in all cases, the state of *contraction, of erethism, of turgescence of the carneous envelopes of the muscular coats* which protect and cover the abdomen, chest, and principal vascular masses and the osseous surfaces, *may have singularly contributed toward reducing, and even destroying*, the force of the blows!"

"The astounding resistance that the skin, the areolar tissue, the surface of the bodies and limbs of the Convulsionaires offered to things which seem as if they ought to have torn or crushed them, is of a nature to excite more surprise. Nevertheless, it can be explained. This resisting force, this insensibility, seems to partake of the extreme changes in sensibility which can occur in the animal economy during a time of great exaltation. Anger, fear, in a word, every passion, provided that it be carried to a paroxysmal point, can produce this insensibility." †

"Let us remark, besides," rejoins Dr. Calmeil, quoted by Figuier, "that for striking upon the bodies of the Convulsionaires use was made either of massive objects with flat or rounded surfaces, or of cylindrical and blunt shapes.‡ The action of such physical agents is not to be compared, in respect to the danger which attaches to it, with that of cords, supple or flexible instruments, and those having a sharp edge. In fine, the contact and the shock of the blows produced upon the Convulsionaires *the effect of a salutary shampooing*, and reduced the violence of the tortures of HYSTERIA."

The reader will please observe that this is not intended as a joke, but is the sober theory of one of the most eminent of French physicians, hoary with age and experience, the Director-in-Chief of the Government Insane Asylum at Charenton. Really, the above explanation might lead the reader to a strange suspicion. We might imagine, perhaps, that Dr.

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* Ibid. † Ibid., vol. ii., pp. 410, 411.
‡ Ibid., p. 407.

Calmeil has kept company with the patients under his care a few more years than was good for the healthy action of his own brain.

Besides, when Figuier talks of massive objects, of cylindrical and blunt shapes, he surely forgets the sharp swords, pointed iron pegs, and the hatchets, of which he himself gave a graphic description on page 409 of his first volume. The brother of Elie Marion is shown by him striking his stomach and abdomen with the sharp point of a knife, with tremendous force, "his body all the while resisting as if it were made of iron."

Arrived at this point, des Mousseaux loses all patience, and indignantly exclaims:

"Was the learned physician quite awake when writing the above sentences? . . . If, perchance, the Drs. Calmeil and Figuier should seriously maintain their assertions and insist on their theory, we are ready to answer them as follows: 'We are perfectly willing to believe you. But before such a superhuman effort of condescension, will you not demonstrate to us the truth of your theory in a more practical manner? Let us, for example, develop in you a violent and terrible passion; anger—rage if you choose. You shall permit us for a single moment to be in your sight irritating, rude, and insulting. Of course, we will be so only at *your request* and in the interest of science and your cause. Our duty under the contract will consist in humiliating and provoking you to the last extremity. Before a public audience, who shall know nothing of our agreement, but whom you must satisfy as to your assertions, we will insult you; . . . we will tell you that your writings are an ambuscade to truth, an insult to common sense, a disgrace which paper only can bear; but which the public should chastise. We will add that *you lie to science*, you lie to the ears of the ignorant and stupid fools gathered around you, open-mouthed, like the crowd around a peddling quack. . . . And when, transported beyond yourself, your face ablaze, and anger *tumefying*, you shall have *displaced your fluids;* when your fury has reached the point of bursting, we will cause your *turgescent* muscles to be struck with powerful blows; your friends shall show us the most insensible places; we will let a perfect shower, an avalanche of stones fall upon them . . . for so was treated the flesh of the convulsed women whose appetite for such blows could never be satisfied. But, in order to procure for you the gratification of *a salutary shampooing*—as you deliciously express it—your limbs shall only be pounded with objects having *blunt surfaces and cylindrical shapes*, with clubs and sticks devoid of suppleness, and, if you prefer it, neatly turned in a lathe."

So liberal is des Mousseaux, so determined to accommodate his antagonists with every possible chance to prove their theory, that he offers them

the choice to substitute for themselves in the experiment their wives, mothers, daughters, and sisters, "since," he says, "you have remarked that the weaker sex is the strong and resistant sex in these disconcerting trials."

Useless to remark that des Mousseaux's challenge remained unanswered.

CHAPTER XI.

"Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH."—MAGENDIE.

"La verité que je defends est empreinte sur tous les monuments du passé. Pour comprendre l'histoire, il faut etudier les symboles anciens, les signes sacrés du sacerdoce, et l'art de guerir dans les temps primitifs, art oublié aujourd'hui."—BARON DU POTET.

"It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if an hypothesis is thrown among them."—HERBERT SPENCER.

AND now we must search Magical History for cases similar to those given in the preceding chapter. This insensibility of the human body to the impact of heavy blows, and resistance to penetration by sharp points and musket-bullets, is a phenomenon sufficiently familiar in the experience of all times and all countries. While science is entirely unable to give any reasonable explanation of the mystery, the question appears to offer no difficulty to mesmerists, who have well studied the properties of the fluid. The man, who by a few passes over a limb can produce a local paralysis so as to render it utterly insensible to burns, cuts, and the prickings of needles, need be but very little astonished at the phenomena of the Jansenists. As to the adepts of magic, especially in Siam and the East Indies, they are too familiar with the properties of the *akasa*, the mysterious life-fluid, to even regard the insensibility of the Convulsionaires as a very great phenomenon. The astral fluid can be compressed about a person so as to form an elastic shell, absolutely non-penetrable by any physical object, however great the velocity with which it travels. In a word, this fluid can be made to equal and even excel in resisting-power, water and air.

In India, Malabar, and some places of Central Africa, the conjurers will freely permit any traveller to fire his musket or revolver at them, without touching the weapon themselves or selecting the balls. In Laing's *Travels among Timanni, the Kourankos, and the Soulimas*, occurs a description by an English traveller, the first white man to visit the tribe of the Soulimas, near the sources of the Dialliba, of a very curious scene. A body of picked soldiers fired upon a chief who had nothing to defend himself with but certain talismans. Although their muskets were properly loaded and aimed, not a ball could strike him. Salverte gives a similar case in his *Philosophy of Occult Sciences:* "In 1568, the Prince of Orange condemned a Spanish prisoner to be shot at Juliers; the soldiers tied

him to a tree and fired, but he was invulnerable. They at last stripped him to see what armor he wore, but found only an *amulet*. When this was taken from him, *he fell dead at the first shot.*"

This is a very different affair from the dexterous trickery resorted to by Houdin in Algeria. He prepared balls himself of tallow, blackened with soot, and by sleight of hand exchanged them for the real bullets, which the Arab sheiks supposed they were placing in the pistols. The simple-minded natives, knowing nothing but real magic, which they had inherited from their ancestors, and which consists in each case of some one thing that they can do without knowing why or how, and seeing Houdin, as they thought, accomplish the same results in a more impressive manner, fancied that he was a greater magician than themselves. Many travellers, the writer included, have witnessed instances of this invulnerability where deception was impossible. A few years ago, there lived in an African village, an Abyssinian who passed for a sorcerer. Upon one occasion a party of Europeans, going to Soudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trifling fee. As many as five shots were fired simultaneously, by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle, quivering in the air, and then, after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body. The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired . . . the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

This quality of invulnerability can be imparted to persons both by living adepts and by spirits. In our own time several well-known mediums have frequently, in the presence of the most respectable witnesses, not only handled blazing coals and actually placed their face upon a fire without singeing a hair, but even laid flaming coals upon the heads and hands of by-standers, as in the case of Lord Lindsay and Lord Adair. The well-known story of the Indian chief, who confessed to Washington that at Braddock's defeat he had fired his rifle at him seventeen times at short range without being able to touch him, will recur to the reader in this connection. In fact, many great commanders have been believed by their soldiers to bear what is called "a charmed life;" and Prince

Emile von Sayn-Wittgenstein, a general of the Russian army, is said to be one of these.

This same power which enables one to compress the astral fluid so as to form an impenetrable shell around one, can be used to direct, so to speak, a bolt of the fluid against a given object, with fatal force. Many a dark revenge has been taken in that way; and in such cases the coroner's inquest will never disclose anything but sudden death, apparently resulting from heart-disease, an apoplectic fit, or some other natural, but still not veritable cause. Many persons firmly believe that certain individuals possess the power of the evil eye. The *mal 'occhio*, or *jettatura* is a belief which is prevalent throughout Italy and Southern Europe. The Pope is held to be possessed—perchance unconsciously—of that disagreeable gift. There are persons who can kill toads by merely looking at them, and can even slay individuals. The malignance of their desire brings evil forces to a focus, and the death-dealing bolt is projected, as though it were a bullet from a rifle.

In 1864, in the French province of Le Var, near the little village of Brignoles, lived a peasant named Jacques Pelissier, who made a living by killing birds by simple *will-power*. His case is reported by the well-known Dr. d'Alger, at whose request the singular hunter gave exhibitions to several scientific men, of his method of proceeding. The story is told as follows: "At about fifteen or twenty paces from us, I saw a charming little meadow-lark which I showed to Jacques. 'Watch him well, monsieur,' said he, 'he is mine.' Instantly stretching his right hand toward the bird, he approached him gently. The meadow-lark stops, raises and lowers his pretty head, spreads his wings, but cannot fly; at last he cannot make a step further and suffers himself to be taken, only moving his wings with a feeble fluttering. I examine the bird; his eyes are tightly closed and his body has a corpse-like stiffness, although the pulsations of the heart are very distinct; it is a true cataleptic sleep, and all the phenomena incontestably prove a magnetic action. Fourteen little birds were taken in this way, within the space of an hour; none could resist the power of Master Jacques, and all presented the same cataleptic sleep; a sleep which, moreover, terminates at the will of the hunter, whose humble slaves these little birds have become.

"A hundred times, perhaps, I asked Jacques to restore life and movement to his prisoners, to charm them only half way, so that they might hop along the ground, and then again bring them completely under the charm. All my requests were exactly complied with, and not one single failure was made by this remarkable Nimrod, who finally said to me: 'If you wish it, I will kill those which you designate without touching them.' I pointed out two for the experiment, and, at twenty-five or

thirty paces distance, he accomplished in less than five minutes what he had promised." *

A most curious feature of the above case is, that Jacques had complete power only over sparrows, robins, goldfinches, and meadow-larks; he could sometimes charm skylarks, but, as he says, "they often escape me."

This same power is exercised with greater force by persons known as wild beast tamers. On the banks of the Nile, some of the natives can charm the crocodiles out of the water, with a peculiarly melodious, low whistle, and handle them with impunity; while others possess such powers over the most deadly snakes. Travellers tell of seeing the charmers surrounded by multitudes of the reptiles which they dispatch at their leisure.

Bruce, Hasselquist, and Lemprière, † testify to the fact that they have seen in Egypt, Morocco, Arabia, and especially in the Senaar, some natives utterly disregarding the bites of the most poisonous vipers, as well as the stings of scorpions. They handle and play with them, and throw them at will into a state of stupor. "In vain do the Latin and Greek writers," says Salverte, "assure us that the gift of charming venomous reptiles was hereditary in certain families from time immemorial, that in Africa the same gift was enjoyed by the Psylli; that the Marses in Italy, and the Ophiozenes in Cyprus possessed it." The skeptics forget that, in Italy, even at the commencement of the sixteenth century, men, claiming to be descended from the family of Saint Paul, braved, like the Marses, the bites of serpents." ‡

"Doubts upon this subject," he goes on to say, "were removed forever at the time of the expedition of the French into Egypt, and the following relation is attested by thousands of eye-witnesses. The Psylli, who pretended, as Bruce had related, to possess that faculty . . . went from house to house to destroy serpents of every kind. . . . A wonderful instinct drew them at first toward the place in which the serpents were hidden; furious, howling, and foaming, they seized and tore them asunder with their nails and teeth."

"Let us place," says Salverte, inveterate skeptic himself, "to the account of charlatanism, the howling and the fury; still, the instinct which warned the Psylli of the presence of the serpents, has in it some-

* Villecroze: "Le Docteur H. d'Alger," 19 Mars, 1861. Pierrart: vol. iv., pp. 254–257.

† Bruce: "Travels to Discover the Sources of the Nile," vol. x., pp. 402–447; Hasselquist: "Voyage in the Levant," vol. i., pp. 92–100; Lemprière: "Voyage dans l'Empire de Maroc, etc., en 1790," pp. 42–43.

‡ Salverte: "La Philosophie de la Magie. De l'Influence sur les Animaux," vol. i.

thing more real." In the Antilles, the negroes discover, by its odor, a serpent which they do not see. * "In Egypt, the same tact, formerly possessed, is still enjoyed by men brought up to it from infancy, and born as with an assumed hereditary gift to hunt serpents, and to discover them even at a distance too great for the effluvia to be perceptible to the dull organs of a European. The principal fact above all others, the faculty of rendering dangerous animals powerless, merely by touching them, remains well verified, and we shall, perhaps, never understand better the nature of this secret, celebrated in antiquity, and preserved to our time by the most ignorant of men." †

Music is delightful to every person. Low whistling, a melodious chant, or the sounds of a flute will invariably attract reptiles in countries where they are found. We have witnessed and verified the fact repeatedly. In Upper Egypt, whenever our caravan stopped, a young traveller, who believed he excelled on the flute, amused the company by playing. The camel-drivers and other Arabs invariably checked him, having been several times annoyed by the unexpected appearance of various families of the reptile tribe, which generally shirk an encounter with men. Finally, our caravan met with a party, among whom were profes sional serpent-charmers, and the virtuoso was then invited, for experiment's sake, to display his skill. No sooner had he commenced, than a slight rustling was heard, and the musician was horrified at suddenly seeing a large snake appear in dangerous proximity with his legs. The serpent, with uplifted head and eyes fixed on him, slowly, and, as if unconsciously, crawled, softly undulating its body, and following his every movement. Then appeared at a distance another one, then a third, and a fourth, which were speedily followed by others, until we found ourselves quite in a select company. Several of the travellers made for the backs of their camels, while others sought refuge in the *cantinier's* tent. But it was a vain alarm. The charmers, three in number, began their chants and incantations, and, attracting the reptiles, were very soon covered with them from head to foot. As soon as the serpents approached the men, they exhibited signs of torpor, and were soon plunged in a deep catalepsy. Their eyes were half closed and glazed, and their heads drooping. There remained but one recalcitrant, a large and glossy black fellow, with a spotted skin. This *meloman* of the desert went on gracefully nodding and leaping, as if it had danced on its tail all its life, and keeping time to the notes of the flute. This snake would not be enticed by the "charming" of the Arabs, but kept slowly moving in the direction

* Thibaut de Chanvallon: "Voyage à la Martinique."
† Salverte: "Philosophy of Magic."

of the flute-player, who at last took to his heels. The modern Psyllian then took out of his bag a half-withered plant, which he kept waving in the direction of the serpent. It had a strong smell of mint, and as soon as the reptile caught its odor, it followed the Arab, still erect upon its tail, but now approaching the plant. A few more seconds, and the "traditional enemy" of man was seen entwined around the arm of his charmer, became torpid in its turn, and the whole lot were then thrown together in a pool, after having their heads cut off.

Many believe that all such snakes are prepared and trained for the purpose, and that they are either deprived of their fangs, or have their mouths sewed up. There may be, doubtless, some inferior jugglers, whose trickery has given rise to such an idea. But the *genuine* serpent-charmer has too well established his claims in the East, to resort to any such cheap fraud. They have the testimony on this subject of too many trustworthy travellers, including some scientists, to be accused of any such charlatanism. That the snakes, which are charmed to dance and to become harmless, are still poisonous, is verified by Forbes. "On the music stopping too suddenly," says he, "or from some other cause, the serpent, who had been dancing within a circle of country-people, darted among the spectators, and inflicted a wound in the throat of a young woman, who died in agony, in half an hour afterward." *

According to the accounts of many travellers the negro women of Dutch Guiana, the Obeah women, excel in taming very large snakes called *amodites*, or *papa;* they make them descend from the trees, follow, and obey them by merely speaking to them. †

We have seen in India a small brotherhood of fakirs settled round a little lake, or rather a deep pool of water, the bottom of which was literally carpeted with enormous alligators. These amphibious monsters crawl out, and warm themselves in the sun, a few feet from the fakirs, some of whom may be motionless, lost in prayer and contemplation. So long as one of these holy beggars remains in view, the crocodiles are as harmless as kittens. But we would never advise a foreigner to risk himself alone within a few yards of these monsters. The poor Frenchman Pradin found an untimely grave in one of these terrible Saurians, commonly called by the Hindus *Moudela.*‡ (This word should be *nihang* or *ghariyál.*)

When Iamblichus, Herodotus, Pliny, or some other ancient writer tells us of priests who caused asps to come forth from the altar of Isis, or of thaumaturgists taming with a glance the most ferocious animals, they

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* Forbes: "Oriental Memoirs," vol. i., p. 44; vol. ii., p. 387.

† Stedmann: "Voyage in Surinam," vol. iii., pp. 64, 65.

‡ See "Edinburgh Review," vol. lxxx., p. 428, etc.

are considered liars and ignorant imbeciles. When modern travellers tell us of the same wonders performed in the East, they are set down as enthusiastic jabberers, or *untrustworthy* writers.

But, despite materialistic skepticism, man does possess such a power, as we see manifested in the above instances. When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet, how easy to realize such power in *spirit*, if we only think of that grand truism in nature that every most insignificant atom in it is moved by *spirit*, which is *one* in its essence, for the least particle of it represents the *whole;* and that matter is but the concrete copy of the abstract idea, after all. In this connection, let us cite a few instances of the imperial power of even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.

We have but to recall the very familiar phenomenon of *stigmata*, or birth-marks, where effects are produced by the involuntary agency of the maternal imagination under a state of excitement. The fact that the mother can control the appearance of her unborn child was so well known among the ancients, that it was the custom among wealthy Greeks to place fine statues near the bed, so that she might have a perfect model constantly before her eyes. The cunning trick by which the Hebrew patriarch Jacob caused ring-streaked and speckled calves to be dropped, is an illustration of the law among animals; and Aricante tells "of four successive litters of puppies, born of healthy parents, some of which, in each litter, were well formed, whilst the remainder were without anterior extremities and had hair lip." The works of Geoffroi St. Hilaire, Burdach, and Elam, contain accounts of great numbers of such cases, and in Dr. Prosper Lucas's important volume, *Sur l'Heredité Naturelle*, there are many. Elam quotes from Prichard an instance where the child of a negro and white was marked with black and white color upon separate parts of the body. He adds, with laudable sincerity, "These are singularities of which, in the present state of science, no explanation can be given." * It is a pity that his example was not more generally imitated. Among the ancients Empedocles, Aristotle, Pliny, Hippocrates, Galen, Marcus Damascenus, and others give us accounts quite as wonderful as our contemporary authors.

In a work published in London, in 1659, † a powerful argument is

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* Elam: "A Physician's Problems," p. 25.

† The "Immortality of the Soul," by Henry More. Fellow of Christ's College, Cambridge.

made in refutation of the materialists by showing the potency of the human mind upon the subtile forces of nature. The author, Dr. More, views the fœtus as if it were a plastic substance, which can be fashioned by the mother to an agreeable or disagreeable shape, to resemble some person or in part several persons, and to be stamped with the effigies, or as we might more properly call it, *astrograph*, of some object vividly presented to her imagination. These effects may be produced by her voluntarily or involuntarily, consciously or unconsciously, feebly or forcibly, as the case may be. It depends upon her ignorance or knowledge of the profound mysteries of nature. Taking women in the mass, the marking of the embryo may be considered more accidental than the result of design; and as each person's atmosphere in the astral light is peopled with the images of his or her immediate family, the sensitive surface of the fœtus, which may almost be likened to the collodionized plate of a photograph, is as likely as not to be stamped with the image of a near or remote ancestor, whom the mother never saw, but which, at some critical moment, came as it were into the focus of nature's camera. Says Dr. Elam, "Near me is seated a visitor from a distant continent, where she was born and educated. The portrait of a remote ancestress, far back in the last century, hangs upon the wall. In every feature, one is an accurate presentment of the other, although the one never left England, and the other was an American by birth and half parentage."

The power of the imagination upon our physical condition, even after we arrive at maturity, is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbific potency greater than his pills and potions. He calls it the *vis medicatrix naturæ*, and his first endeavor is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease. Fear often kills; and grief has such a power over the subtile fluids of the body as not only to derange the internal organs but even to turn the hair white. Ficinus mentions the *signature* of the fœtus with the marks of cherries and various fruits, colors, hairs, and excrescences, and acknowledges that the imagination of the mother may transform it into a resemblance of an ape, pig, or dog, or any such animal. Marcus Damascenus tells of a girl covered with hair and, like our modern Julia Pastrana, furnished with a full beard; Gulielmus Paradinus, of a child whose skin and nails resembled those of a bear; Balduinus Ronsæus of one born with a turkey's wattles; Pareus, of one with a head like a frog; and Avicenna, of chickens with hawks' heads. In this latter case, which perfectly exemplifies the power of the same imagination in animals, the embryo must have been stamped at the instant of conception when the hen's imagination saw a hawk either in fact or in fancy. This is evident,

for Dr. More, who quotes this case on the authority of Avicenna, remarks very appropriately that, as the egg in question might have been hatched a hundred miles distant from the hen, the microscopic picture of the hawk impressed upon the embryo must have enlarged and perfected itself with the growth of the chicken quite independently of any subsequent influence from the hen.

Cornelius Gemma tells of a child that was born with his forehead wounded and running with blood, the result of his father's threats toward his mother ". . . with a drawn sword which he directed toward her forehead;" Sennertius records the case of a pregnant woman who, seeing a butcher divide a swine's head with his cleaver, brought forth her child with his face cloven in the upper jaw, the palate, and upper lip to the very nose. In Van Helmont's *De Injectis Materialibus*, some very astonishing cases are reported: The wife of a tailor at Mechlin was standing at her door and saw a soldier's hand cut off in a quarrel, which so impressed her as to bring on premature labor, and her child was born with only one hand, the other arm bleeding. In 1602, the wife of Marcus Devogeler, a merchant of Antwerp, seeing a soldier who had just lost his arm, was taken in labor and brought forth a daughter with one arm struck off and bleeding as in the first case. Van Helmont gives a third example of another woman who witnessed the beheading of thirteen men by order of the Duc d'Alva. The horror of the spectacle was so overpowering that she "suddainly fell into labour and brought forth a perfectly-formed infant, onely the head was wanting, but the neck bloody as their bodies she beheld that had their heads cut off. And that which does still advance the wonder is, that the *hand*, *arme*, and *head* of these infants were none of them to be found." *

If it was possible to conceive of such a thing as a miracle in nature, the above cases of the sudden disappearance of portions of the unborn human body might be designated. We have looked in vain through the latest authorities upon human physiology for any sufficient theory to account for the least remarkable of fœtal signatures. The most they can do is to record instances of what they call "spontaneous varieties of type," and then fall back either upon Mr. Proctor's "curious coincidences" or upon such candid confessions of ignorance as are to be found in authors not entirely satisfied with the sum of human knowledge. Magendie acknowledges that, despite scientific researches, comparatively little is known of fœtal life. At page 518 of the American edition of his *Precis Elementaire de Physiologie* he instances "a case where the umbilical cord was ruptured and perfectly cicatrized;" and asks "How was the

* Dr H. More: "Immortality of the Soul," p. 393.

circulation carried on in this organ?" On the next page, he says: "Nothing is at present known respecting the use of digestion in the fœtus;" and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the fœtus? Physiological works contain only *vague conjectures* on this point." On page 520, the following language occurs: "In consequence of some *unknown cause*, the different parts of the fœtus sometimes develop themselves in a preternatural manner." With singular inconsistency with his previous admissions of the ignorance of science upon all these points which we have quoted, he adds: "*There is no reason for believing that the imagination of the mother can have any influence in the formation of these monsters;* besides, productions of this kind are daily observed in the offspring of other animals and even in plants." How perfect an illustration is this of the methods of scientific men!—the moment they pass beyond their circle of observed facts, their judgment seems to become entirely perverted. Their deductions from their own researches are often greatly inferior to those made by others who have to take the facts at second hand.

The literature of science is constantly furnishing examples of this truth; and when we consider the reasoning of materialistic observers upon psychological phenomena, the rule is strikingly manifest. Those who are *soul-blind* are as constitutionally incapable of distinguishing psychological causes from material effects as the color-blind are to select scarlet from black.

Elam, without being in the least a spiritualist, nay, though an enemy to it, represents the belief of honest scientists in the following expressions: "it is certainly inexplicable how matter and mind can act and react one upon the other; the mystery is acknowledged by all to be insoluble, and will probably ever remain so."

The great English authority upon the subject of malformation is *The Science and Practice of Medicine*, by Wm. Aitken, M.D., Edinburgh, and Professor of Pathology in the Army Medical School; the American edition of which, by Professor Meredith Clymer, M.D., of the University of Pennsylvania, has equal weight in the United States. At page 233 of vol. i. we find the subject treated at length. The author says, "The superstition, absurd notions, and strange causes assigned to the occurrence of such malformations, are now fast disappearing before the lucid expositions of those famous anatomists who have made the development and growth of the ovum a subject of special study. It is sufficient to mention here the names, J. Muller, Rathke, Bischoff, St. Hilaire, Burdach, Allen Thompson, G. & W. Vrolick, Wolff, Meckel, Simpson, Rokitansky, and Von Ammon as sufficient evidence that the truths of science will in time dispel the mists of ignorance and superstition." One would

think, from the complacent tone adopted by this eminent writer that we were in possession if not of the means of readily solving this intricate problem at least of a clew to guide us through the maze of our difficulties. But, in 1872, after profiting by all the labors and ingenuity of the illustrious pathologists above enumerated, we find him making the same confession of ignorance as that expressed by Magendie in 1838. "Nevertheless," says he, "much mystery still enshrouds the origin of malformation; the origin of them may be considered in two main issues, namely: 1, are they due to original malformation of the germ? 2, or, are they due to subsequent deformities of the embryo by causes operating on its development? With regard to the first issue, it is believed that the germ may be originally malformed, or defective, owing to *some influence proceeding either from the female, or from the male*, as in case of repeated procreation of the same kind of malformation by the same parents, deformities on either side being transmitted as an inheritance."

Being unsupplied with any philosophy of their own to account for the lesions, the pathologists, true to professional instinct, resort to negation. "That such deformity may be produced by mental impressions on pregnant women there is an absence of positive proof," they say. "Moles, mothers' marks, and cutaneous spots as ascribed to morbid states of the coats of the ovum. . . . A very generally-recognized cause of malformation consists in impeded development of the fœtus, *the cause of which is not always obvious, but is for the most part concealed. . . . Transient forms of the human fœtus are comparable to persistent forms of many lower animals.*" Can the learned professor explain why? "*Hence malformations resulting from arrest of development often acquire an animal-like appearance.*"

Exactly; but why do not pathologists inform us why it is so? Any anatomist who has made the development and growth of the embryo and fœtus "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz.: that up to a certain period, the human embryo is a fac-simile of a young batrachian in its first remove from the spawn—a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man, etc.," was mentioned in another place in relation to the spiritual and physical evolution of man on this earth. We will now add a few words more to make the idea clearer.

What is the primitive shape of the future man? A grain, a corpus-

cle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analyzed—by the spectroscope or otherwise—of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the earth, which the man is destined to inhabit. Moses is cited by the kabalists as authority for the remark, that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminæ or coats, enclosing a liquid. The laminæ approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like fœtus—the shape of a tadpole—and like an amphibious reptile lives in water, and develops from it. Its monad has not yet become either human or immortal, for the kabalists tell us that that only comes at the "fourth hour." One by one the fœtus assumes the characteristics of the human being, the first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months formation the kabalists call the completion of the "individual cycle of evolution." As the fœtus develops from the *liquor amnii* in the womb, so the earths germinate from the universal ether, or astral fluid, in the womb of the universe. These cosmic children, like their pigmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, these glorious thinkers, the kabalists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our system,

that system in its central universe, the universe in the cosmos, and the cosmos in the First Cause:—the Boundless and Endless. So runs their philosophy of evolution:

"All are but parts of one stupendous whole,
Whose body Nature is; and God the Soul."

"Worlds without number
Lie in this bosom like children."

While unanimously agreeing that physical causes, such as blows, accidents, and bad quality of food for the mother, effect the fœtus in a way which endangers its life; and while admitting again that moral causes, such as fear, sudden terror, violent grief, or even extreme joy, may retard the growth of the fœtus or even kill it, many physiologists agree with Magendie in saying, "there is no reason for believing that the imagination of the mother can have any influence in the formation of monsters;" and only because "productions of this kind are daily observed in the production of other animals and even in plants."

In this opinion he is supported by the leading teratologists of our day. Although Geoffroi St. Hilaire gave its name to the new science, its facts are based upon the exhaustive experiments of Bichat, who, in 1802, was recognized as the founder of analytical and philosophical anatomy. One of the most important contributions to teratological literature is the monograph of G. J. Fisher, M. D., of Sing Sing, N. Y., entitled *Diplo-teratology; an Essay on Compound Human Monsters.* This writer classifies monstrous fœtal growths into their genera and species, accompanying the cases with reflections suggested by their peculiarities. Following St. Hilaire, he divides the history of the subject into the fabulous, the positive, and the scientific periods.

It suffices for our purpose to say that in the present state of scientific opinion two points are considered as established: 1, that the maternal, mental condition has no influence in the production of monstrosities; 2, that most varieties of monstrosity may be accounted for on the theory of *arrest* and *retardation* of development. Says Fisher, "By a careful study of the laws of development and the order in which the various organs are evolved in the embryo, it has been observed that monsters by defect or arrest of development, are, to a certain extent, permanent embryos. The abnormal organs merely represent the primitive condition of formation as it existed in an early stage of embryonic or fœtal life." *

With physiology in so confessedly chaotic a state as it is at present,

* "Transactions of the Medical Society of N. Y.," 1865-6-7.

It seems a little like hardihood in any teratologist, however great his achievements in anatomy, histology, or embryology, to take so dangerous a position as that the mother has no influence upon her offspring. While the microscopes of Haller and Prolik, Dareste and Laraboulet have disclosed to us many interesting facts concerning the single or double primitive traces on the vitelline membrane, what remains undiscovered about embryology by modern science appears greater still. If we grant that monstrosities are the result of an arrest of development—nay, if we go farther, and concede that the fœtal future may be prognosticated from the vitelline tracings, where will the teratologists take us to learn the *antecedent* psychological cause of either? Dr. Fisher may have carefully studied some hundreds of cases, and feel himself authorized to construct a new classification of their genera and species; but facts are facts, and outside the field of his observation it appears, even if we judge but by our own personal experience, in various countries, that there are abundant attainable proofs that the violent maternal emotions are often reflected in tangible, visible, and permanent disfigurements of the child. And the cases in question seem, moreover, to contradict Dr. Fisher's assertion that monstrous growths are due to causes traceable to "the early stages of embryonic or fœtal life." One case was that of a Judge of an Imperial Court at Saratow, Russia, who always wore a bandage to cover a mouse-mark on the left side of his face. It was a perfectly-formed mouse, whose body was represented in high relief upon the cheek, and the tail ran upward across the temple and was lost in his hair. The body seemed glossy, gray, and quite natural. According to his own account, his mother had an unconquerable repugnance to mice, and her labor was prematurely brought on by seeing a mouse jump out from her workbox.

In another instance, of which the writer was a witness, a pregnant lady, within two or three weeks of her accouchement, saw a bowl of raspberries, and was seized with an irresistible longing for some, but denied. She excitedly clasped her right hand to her neck in a somewhat theatrical manner, and exclaimed that she *must* have them. The child born under our eyes, three weeks later, had a perfectly-defined raspberry on the right side of his neck; to this day, when that fruit ripens, his birth-mark becomes of a deep crimson, while, during the winter, it is quite pale.

Such cases as these, which are familiar to many mothers of families, either in their personal experience or that of friends, carry conviction, despite the theories of all the teratologists of Europe and America. Because, forsooth, animals and plants are observed to produce malformations of their species as well as human beings, Magendie and his school infer that the human malformations of an identical character are

not at all due to maternal imagination, *since the former are not.* If physical causes produce physical effects in the subordinate kingdoms, the inference is that the same rule must hold with ourselves.

But an entirely original theory was broached by Professor Armor, of the Long Island Medical College, in the course of a discussion recently held in the Detroit Academy of Medicine. In opposition to the orthodox views which Dr. Fisher represents, Professor Armor says that malformations result from either one of two causes—1, a deficiency or abnormal condition in the generative matter from which the fœtus is developed, or 2, morbid influences acting on the *fœtus in utero.* He maintains that the generative matter represents in its composition every tissue, structure, and form, and that there may be such a transmission of *acquired* structural peculiarities as would make the generative matter incapable of producing a healthy and equally-developed offspring. On the other hand, the generative matter may be perfect in itself, but being subjected to morbid influences during the process of gestation, the offspring will, of necessity, be monstrous.

To be consistent, this theory must account for diploteratological cases (double-headed or double-membered monsters), which seems difficult. We might, perhaps, admit that in defective generative matter, the head of the embryo might not be represented, or any other part of the body be deficient; but, it hardly seems as if there could be two, three, or more representatives of a single member. Again, if the generative matter have hereditary taint, it seems as if *all* the resulting progeny should be equally monstrous; whereas the fact is that in many cases the mother has given birth to a number of healthy children before the monster made its appearance, all being the progeny of one father. Numerous cases of this kind are quoted by Dr. Fisher; among others he cites the case of Catherine Corcoran,* a "very healthy woman, thirty years of age and who, previously to giving birth to this monster had born five well-formed children, no two of which were twins . . . it had a head at either extremity, two chests, with arms complete, two abdominal and two pelvic cavities united end to end, with four legs placed two at either side, where the union between the two occurred." Certain parts of the body, however, were not duplicated, and therefore this cannot be claimed as a case of the growing together of twins.

Another instance is that of Maria Teresa Parodi.† This woman, who had previously given birth to eight well-formed children, was delivered of a female infant the upper part of which only was double. Instances in

* "Dublin Quarterly Journal of Medical Science," vol. xv., p. 263, 1853.

† "Recherches d'Anatomie transcendante et Pathologique, etc.," Paris, 1832.

which *before* and *after* the production of a monster the children were perfectly healthy are numerous, and if, on the other hand, the fact that monstrosities are as common with animals as they are with mankind is a generally-accepted argument against the popular theory that these malformations are due to the imagination of the mother; and that other fact —that there is no difference between the ovarian cell of a mammifer and a man, be admitted, what becomes of Professor Armor's theory? In such a case an instance of an animal-malformation is as good as that of a human monster; and this is what we read in Dr. Samuel L. Mitchell's paper *On two-headed Serpents:* "A female snake was killed, together with her whole brood of young ones, amounting to 120, of these *three were monsters.* One with two distinct heads; one with a double head and only three eyes; and one with a double skull, furnished with three eyes, and a single lower jaw; this last had two bodies." * Surely the *generative matter* which produced these *three monsters* was identical with that which produced the other 117? Thus the *Armor* theory is as imperfect as all the rest.

The trouble proceeds from the defective method of reasoning usually adopted—*Induction;* a method which claims to collect by *experiment* and observation all the facts *within* its reach, the former being rather that of collecting and examining experiments and drawing conclusions therefrom; and, according to the author of *Philosophical Inquiry*, "as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an instrument of proof and *limitation.*" Notwithstanding this limitation is to be found in every scientific inquiry, it is rarely confessed, but hypotheses are constructed for us as though the experimenters had found them to be mathematically-proved theorems, while they are, to say the most, simple approximations.

For a student of occult philosophy, who rejects in his turn the method of induction on account of these perpetual limitations, and fully adopts the Platonic division of causes—namely, the Efficient, the Formal, the Material, and the Final, as well as the Eleatic method of examining any given proposition, it is but natural to reason from the following stand-point of the Neo-platonic school: 1. The subject either *is* as it is supposed or *is not.* Therefore we will inquire: Does the universal ether, known by the kabalists as the "astral light," contain electricity and magnetism, or does it not? The answer must be in the affirmative, for "exact science" herself teaches us that these two convertible agents saturating both the air and the earth, there is a constant interchange of electricity and magnetism between them. The question No. 1 being

* "Silliman's Journal of Science and Art," vol. x., p. 48.

settled, we will have now to examine *what happens*—1st. To *it* with respect to *itself*. 2d. To *it* with respect to *all other* things. 3d. With all *other things*, with respect *to it*. 4th. To all *other things* with respect to *themselves*.

ANSWERS: 1st. With respect to *itself*. That inherent properties previously latent in electricity, become active under favoring conditions; and that at one time the form of magnetic force is assumed by the subtile, all-pervading agent; at another, the form of electric force is assumed.

2d. With respect to all other things. By all other things for which it has an affinity, it is attracted, by all others repelled.

3d. With all other things with respect to it. It happens that whenever they come in contact with electricity, they receive its impress in proportion to their conductivity.

4th. To all other things with respect to themselves. That under the impulse received from the electric force, and in proportion to its intensity, their molecules change their relations with each other; that either they are wrenched asunder, so as to destroy the object—organic or inorganic—which they formed, or, if previously disturbed, are brought into equilibrium (as in cases of disease); or the disturbance may be but superficial, and the object may be stamped with the image of some other object encountered by the fluid before reaching them.

To apply the above propositions to the case in point: There are several well-recognized principles of science, as, for instance, that a pregnant woman is physically and mentally in a highly impressible state. Physiology tells us that her intellectual faculties are weakened, and that she is affected to an unusual degree by the most trifling events. Her pores are opened, and she exudes a peculiar cutaneous perspiration; she seems to be in a receptive condition for all the influences in nature. Reichenbach's disciples assert that her *odic* condition is very intense. Du Potet warns against incautiously mesmerizing her, for fear of affecting the offspring. Her diseases are imparted to it, and often it absorbs them entirely to itself; her pains and pleasures react upon its temperament as well as its health; great men proverbially have great mothers, and *vice versa*. "*It is true that her imagination has an influence upon the fœtus*," admits Magendie, thus contradicting what he asserts in another place; and he adds that "sudden terror may cause the death of the fœtus, *or retard its growth*." *

In the case recently reported in the American papers, of a boy who was killed by a stroke of lightning, upon stripping the body, there was found imprinted upon his breast the faithful picture of a tree which grew

* "Precis Elementaire de Physiologie," p. 520.

near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning. Now, this electrical photography, which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child. Her *pores* are opened; she exudes an *odic* emanation which is but another form of the *akasa*, the electricity, or life-principle, and which, according to Reichenbach, produces mesmeric sleep, and consequently is *magnetism*. Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which Jevons and Babbage, as well as the authors of the *Unseen Universe*, tell us is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and re-percussing more or less violently, impresses itself upon the fœtus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. Is this kabalistic theory more *hypothetical* or incomprehensible than the teratological doctrine taught by the disciples of Geoffroi St. Hilaire? The doctrine, of which Magendie so justly observes, "is found convenient and easy from its *vagueness* and obscurity," and which "pretends to nothing less than the creation of a new science, the theory of which reposes on certain laws not very intelligible, as that of *arresting*, that of *retarding*, that of *similar* or *eccentric* position, especially the *great law*, as it is called, of *self for self*." *

Eliphas Levi, who is certainly one of the best authorities on certain points among kabalists, says: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled. It is thus that very virtuous women deceive the malignity of observers by equivocal resemblances. They often impress upon the fruit of their marriage an image which has struck them in a dream, and thus are the same physiognomies perpetuated from age to age."

"The kabalistic use of the pentagram can therefore determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as well as those of Louis XV. or Napoleon." †

If it should confirm another theory than that of Dr. Fisher, he should be the last to complain, for as he himself makes the confession, which

* Ibid., p. 521. † "Dogme et Rituel de la Haute Magie," p. 175.

his own example verifies: * "One of the most formidable obstacles to the advancement of science . . . has ever been a *blind submission to authority*. . . . To untrammel the mind from the influence of mere authority, that it may have free scope in the investigation of facts and laws which exist and are established in nature, is the grand antecedent necessary to scientific discovery and permanent progress."

If the maternal imagination can stunt the growth or destroy the life of the fœtus, why cannot it influence its physical appearance? There are some surgeons who have devoted their lives and fortunes to find the cause for these malformations, but have only reached the opinion that they are mere "coincidences." It would be also highly unphilosophical to say that animals are not endowed with imagination; and, while it might be considered the acme of metaphysical speculation to even formulate the idea that members of the vegetable kingdom—say the *mimosas* and the group of insect-catchers—have an instinct and even rudimentary imagination of their own, yet the idea is not without its advocates. If great physicists like Tyndall are forced to confess that even in the case of intelligent and speaking man they are unable to bridge the chasm between mind and matter, and define the powers of the imagination, how much greater must be the mystery about what takes place in the brain of a dumb animal.

What is imagination? *Psychologists tell us that it is the plastic or creative power of the soul;* but materialists confound it with fancy. The radical difference between the two, was however, so thoroughly indicated by Wordsworth, in the preface to his *Lyrical Ballads*, that it is no longer excusable to interchange the words. Imagination, Pythagoras maintained to be the remembrance of precedent spiritual, mental, and physical states, while fancy is the disorderly production of the material brain.

From whatever aspect we view and question matter, the world-old philosophy that it was vivified and fructified by the eternal idea, or imagination—the abstract outlining and preparing the model for the concrete form—is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity; for it is highly unphilosophical to imagine inert matter, solely moved by blind force, and directed by intelligence, forming itself spontaneously into a universe of such admirable harmony. If the soul of man is really an outcome of the essence of this universal soul, an infinitesimal fragment of this first creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into

* "Transactions of Medical Society, etc.," p. 246.

form, so man, if he knew his powers, could, to a degree, do the same. As Pheidias, gathering together the loose particles of clay and moistening them with water, could give plastic shape to the sublime idea evoked by his creative faculty, so the mother who knows her power can fashion the coming child into whatever form she likes. Ignorant of his powers, the sculptor produces only an inanimate though ravishing figure of inert matter; while the soul of the mother, violently affected by her imagination, blindly projects into the astral light an image of the object which impressed it, and, by re-percussion, that is stamped upon the fœtus. Science tells us that the law of gravitation assures us that any displacement which takes place in the very heart of the earth will be felt throughout the universe, "and we may even imagine that the same thing will hold true of those molecular motions which accompany thought."* Speaking of the transmission of energy throughout the universal ether or astral light, the same authority says: "Continual photographs of all occurrences are thus produced and retained. A large portion of the energy of the universe may thus be said to be invested in such pictures."

Dr. Fournié, of the National Deaf and Dumb Institute of France, in chapter ii. of his work, † in discussing the question of the fœtus, says that the most powerful microscope is unable to show us the slightest difference between the ovarian cell of a mammifer and a man; and, respecting the first or last movement of the ovule, asks: "What is it? has it particular characters which distinguish it from every other ovule?" and justly answers thus: "Until now, science has not replied to these questions, and, without being a pessimist, I do not think *that she ever will reply;* from the day when her methods of investigation will permit her to surprise the hidden mechanism of the conflict of the principle of life with matter, she will know life itself, and be able to produce it." If our author had read the sermon of Père Felix, how appropriately he might utter his Amen! to the priest's exclamation—MYSTERY! MYSTERY!

Let us consider the assertion of Magendie in the light of recorded instances of the power of imagination in producing monstrous deformities, where the question does not involve pregnant women. He admits that these occur daily in the offspring of the lower animals; how does he account for the hatching of chickens with hawk-heads, except upon the theory that the appearance of the hereditary enemy acted upon the hen's imagination, which, in its turn, imparted to the matter composing the germ a certain motion which, before expanding itself, produced the monstrous chicks? We know of an analogous case, where a tame dove,

* Fournié: "Physiologie du Système Nerveux, Cerebro-spinal," Paris, 1872.
† Ibid.

belonging to a lady of our acquaintance, was frightened daily by a parrot, and in her next brood of young there were two squabs with parrots' heads, the resemblance even extending to the color of the feathers. We might also cite Columella, Youatt, and other authorities, together with the experience of all animal breeders, to show that by exciting the imagination of the mother, the external appearance of the offspring can be largely controlled. These instances in no degree affect the question of heredity, for they are simply special variations of type artificially caused.

Catherine Crowe discusses at considerable length the question of the power of the mind over matter, and relates, in illustration, many well-authenticated instances of the same. * Among others, that most curious phenomenon called the *stigmata* have a decided bearing upon this point. These marks come upon the bodies of persons of all ages, and always as the result of exalted imagination. In the cases of the Tyrolese ecstatic, Catherine Emmerich, and many others, the wounds of the crucifixion are said to be as perfect as nature. A certain Mme. B. von N. dreamed one night that a person offered her a red and a white rose, and that she chose the latter. On awaking, she felt a burning pain in her arm, and by degrees there appeared the figure of a rose, perfect in form and color; it was rather raised above the skin. The mark increased in intensity till the eighth day, after which it faded away, and by the fourteenth, was no longer perceptible. Two young ladies, in Poland, were standing by an open window during a storm; a flash of lightning fell near them, and the gold necklace on the neck of one of them was melted. A perfect image of it was impressed upon the skin, and remained throughout life. The other girl, appalled by the accident to her companion, stood transfixed with horror for several minutes, and then fainted away. Little by little the same mark of a necklace as had been instantaneously imprinted upon her friend's body, appeared upon her own, and remained there for several years, when it gradually disappeared.

Dr. Justinus Kerner, the distinguished German author, relates a still more extraordinary case. "At the time of the French invasion, a Cossack having pursued a Frenchman into a *cul-de-sac*, an alley without an outlet, there ensued a terrible conflict between them, in which the latter was severely wounded. A person who had taken refuge in this close, and could not get away, was so dreadfully frightened, that when he reached home there broke out on his body the very same wounds that the Cossack had inflicted on his enemy!"

In this case, as in those where organic disorders, and even physical

* "Night-Side of Nature," by Catherine Crowe, p. 434, *et seq.*

death result from a sudden excitement of the mind reacting upon the body, Magendie would find it difficult to attribute the effect to any other cause than the imagination; and if he were an occultist, like Paracelsus, or Van Helmont, the question would be stripped of its mystery. He would understand the power of the human will and imagination—the former conscious, the latter involuntary—on the universal agent to inflict injury, physical and mental, not only upon chosen victims, but also, by reflex action, upon one's self and unconsciously. It is one of the fundamental principles of magic, that if a current of this subtile fluid is not impelled with sufficient force to reach the objective point, it will react upon the individual sending it, as an India-rubber ball rebounds to the thrower's hand from the wall against which it strikes without being able to penetrate it. There are many cases instanced where *would-be sorcerers* fell victims themselves. Van Helmont says: "The imaginative power of a woman vividly excited produces an idea, which is the connecting medium between the body and spirit. This transfers itself to the being with whom the woman stands in the most immediate relation, and impresses upon it that image which the most agitated herself."

Deleuze has collected, in his *Bibliothèque du Magnetisme Animal*, a number of remarkable facts taken from Van Helmont, among which we will content ourselves with quoting the following as pendants to the case of the bird-hunter, Jacques Pelissier. He says that "men by looking steadfastly at animals *oculis intentis* for a quarter of an hour may cause their death; which Rousseau confirms from his own experience in Egypt and the East, as having killed several toads in this manner. But when he at last tried this at Lyons, the toad, finding it could not escape from his eye, turned round, blew itself up, and stared at him so fiercely, without moveing its eyes, that a weakness came over him even to fainting, and he was for some time thought to be dead."

But to return to the question of teratology. Wierus tells, in his *De Præstigiis Demonum*, of a child born of a woman who not long before its birth was threatened by her husband, he saying that she had the devil in her and that he would kill him. The mother's fright was such that her offspring appeared "well-shaped from the middle downward, but upward spotted with blackened red spots, with eyes in his forehead, a mouth like a Satyr, ears like a dog, and bended horns on its head like a goat." In a demonological work by Peramatus, there is a story of a monster born at St. Lawrence, in the West Indies, in the year 1573, the genuineness of which is certified to by the Duke of Medina-Sidonia. The child, "besides the horrible deformity of its mouth, ears, and nose, had two horns on the head, like those of young goats, long hair on his body, a fleshy girdle about his middle, double, from whence hung a piece

of flesh like a purse, and a bell of flesh in his left hand like those the Indians use when they dance, white boots of flesh on his legs, doubled down. In brief, the whole shape was horrid and diabolical, and conceived to proceed from some fright the mother had taken from the antic dances of the Indians." * Dr. Fisher rejects all such instances as unauthenticated and fabulous.

But we will not weary the reader with further selections from the multitude of teratological cases to be found recorded in the works of standard authors; the above suffice to show that there is reason to attribute these aberrations of physiological type to the mutual reaction of the maternal mind and the universal ether upon each other. Lest some should question the authority of Van Helmont, as a man of science, we will refer them to the work of Fournié, the well-known physiologist, where (at page 717) the following estimate of his character will be found: "Van Helmont was a highly distinguished chemist; he had particularly studied aëriform fluids, and gave them the name of *gaz;* at the same time he pushed his piety to mysticism, abandoning himself exclusively to a contemplation of the divinity. . . . Van Helmont is distinguished above all his predecessors by connecting *the principle of life*, directly and in some sort experimentally, as he tells us, with the most minute movements of the body. It is the incessant action of this entity, in no way associated by him with the material elements, but forming a distinct individuality, that we cannot understand. Nevertheless, it is upon this entity that a famous school has laid its principal foundation."

Van Helmont's "principle of life," or *archæus*, is neither more nor less than the astral light of all the kabalists, and the universal ether of modern science. If the more unimportant signatures of the fœtus are not due to the imaginations of the mother, to what other cause would Magendie attribute the formation of horny scales, the horns of goats and the hairy coats of animals, which we have seen in the above instances marking monstrous progeny? Surely there were no latent germs of these distinguishing features of the animal kingdom capable of being developed under a sudden impulse of the maternal fancy. In short, the only possible explanation is the one offered by the adepts in the occult sciences.

Before leaving the subject, we wish to say a few words more respecting the cases where the head, arm, and hand were instantly dissolved, though it was evident that in each instance the entire body of the child had been perfectly formed. Of what is a child's body composed at its birth? The chemists will tell us that it comprises a dozen pounds of solidified gas, and a few ounces of ashy residuum, some water, oxygen,

* Henry More: "Immortality of the Soul," p. 399.

hydrogen, nitrogen, carbonic acid, a little lime, magnesia, phosphorus, and a few other minerals; that is all! Whence came they? How were they gathered together? How were these particles which Mr. Proctor tells us are drawn in from "the depths of space surrounding us on all sides," formed and fashioned into the human being? We have seen that it is useless to ask the dominant school of which Magendie is an illustrious representative; for he confesses that they know nothing of the nutrition, digestion, or circulation of the fœtus; and physiology teaches us that while the ovule is enclosed in the Graafian vesicle it participates—forms an integral part of the general structure of the mother. Upon the rupture of the vesicle, it becomes almost as independent of her for what is to build up the body of the future being as the germ in a bird's egg after the mother has dropped it in the nest. There certainly is very little in the demonstrated facts of science to contradict the idea that the relation of the embryonic child to the mother is much different from that of the tenant to the house, upon whose shelter he depends for health, warmth, and comfort.

According to Demokritus, the soul * results from the aggregation of atoms, and Plutarch describes his philosophy as follows: "That there are substances infinite in number, indivisible, undisturbed, which are without differences, without qualities, and which move in space, where they are disseminated; that when they approach each other, they unite, interlock, and form by their aggregation water, fire, a plant, or a man. That all these substances, which he calls *atoms* by reason of their solidity, can experience neither change nor alteration. "But," adds Plutarch, "we cannot make a color of that which is colorless, nor a substance or soul of that which is without soul and without quality." Professor Balfour Stewart says that this doctrine, in the hands of John Dalton, "has enabled the human mind to lay hold of the laws which regulate chemical changes, as well as to picture to itself what is there taking place." After quoting, with approbation, Bacon's idea that men are perpetually investigating the extreme limits of nature, he then erects a standard which he and his brother philosophers would do well to measure their behavior by. "Surely we ought," says he, "to be very cautious before we dismiss any branch of knowledge or train of thought as essentially unprofitable." †

Brave words, these. But how many are the men of science who put them into practice?

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* By the word *soul*, neither Demokritus nor the other philosophers understood the *nous* or *pneuma*, the divine *immaterial* soul, but the *psychè*, or astral body; that which Plato always terms the second *mortal* soul.

† Balfour Stewart, LL.D., F.R.S.: "The Conservation of Energy," p. 133.

Demokritus of Abdera shows us space crammed with atoms, and our cotemporary astronomers allow us to see how these atoms form into worlds, and afterward into the races, our own included, which people them. Since we have indicated the existence of a power in the human will, which, by concentrating currents of those atoms upon an objective point, can create a child corresponding to the mother's fancy, why is it not perfectly credible that this same power put forth by the mother, can, by an intense, albeit unconscious reversal of those currents, dissipate and obliterate any portion or even the whole of the body of her unborn child? And here comes in the question of false pregnancies, which have so often completely puzzled both physician and patient. If the head, arm, and hand of the three children mentioned by Van Helmont could disappear, as a result of the emotion of horror, why might not the same or some other emotion, excited in a like degree, cause the entire extinction of the fœtus in so-called false pregnancy? Such cases are rare, but they do occur, and moreover baffle science completely. There certainly is no chemical solvent in the mother's circulation powerful enough to dissolve her child, without destroying herself. We commend the subject to the medical profession, hoping that as a class they will not adopt the conclusion of Fournié, who says: "In this succession of phenomena we must confine ourselves *to the office of historian*, as we have not even tried to explain the whys and wherefores of these things, for there lie the inscrutable mysteries of life, and in proportion as we advance in our exposition, we will be obliged to recognize that this is to us *forbidden ground*." *

Within the limits of his intellectual capabilities the true philosopher knows no forbidden ground, and should be content to accept no mystery of nature as inscrutable or inviolable.

No student of Hermetic philosophy, nor any spiritualist, will object to the abstract principle laid down by Hume that a *miracle* is impossible; for to suppose such a possibility would make the universe governed through special instead of general laws. This is one of the fundamental contradictions between science and theology. The former, reasoning upon universal experience, maintains that there is a general uniformity of the course of nature, while the latter assumes that the Governing Mind can be invoked to suspend general law to suit special emergencies. Says John Stuart Mill,† "If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself, considered merely as an extraordinary fact, may be satisfactorily certified by our senses or by testimony; but nothing can ever prove that it is a miracle.

* Fournié: "Physiologie du Système Nerveux," p. 16.

† "A System of Logic." Eighth ed., 1872, vol. ii., p. 165.

There is still another possible hypothesis, that of its being the result of some unknown natural cause; and this possibility cannot be so completely shut out as to leave no alternative but that of admitting the existence and intervention of a being superior to nature."

This is the very point which we have sought to bring home to our logicians and physicists. As Mr. Mill himself says, "We cannot admit a proposition as a law of nature, and yet believe a fact in real contradiction to it. We must disbelieve the alleged fact, or believe that we were mistaken in admitting the supposed law." Mr. Hume cites the "firm and *unalterable* experience" of mankind, as establishing the laws whose operation *ipso facto* makes miracles impossible. The difficulty lies in his use of the adjective which is Italicized, for this is an assumption that our experience will never change, and that, as a consequence, we will always have the same experiments and observations upon which to base our judgment. It also assumes that all philosophers will have the same facts to reflect upon. It also entirely ignores such collected accounts of philosophical experiment and scientific discovery as we may have been temporarily deprived of. Thus, by the burning of the Alexandrian Library and the destruction of Nineveh, the world has been for many centuries without the necessary data upon which to estimate the real knowledge, esoteric and exoteric, of the ancients. But, within the past few years, the discovery of the Rosetta stone, the Ebers, d'Aubigney, Anastasi, and other *papyri*, and the exhumation of the tile-libraries, have opened a field of archæological research which is likely to lead to radical changes in this "firm and unalterable experience." The author of *Supernatural Religion* justly observes that "a person who believes anything contradictory to a complete induction, merely on the strength of an assumption which is incapable of proof, is simply credulous; but such an assumption cannot affect the real evidence for that thing."

In a lecture delivered by Mr. Hiram Corson, Professor of Anglo-Saxon Literature at the Cornell University, Ithaca, N. Y., before the alumni of St. John's College, Annapolis, in July, 1875, the lecturer thus deservedly rebukes science:

"There are things," he says, "which Science can never do, and which it is arrogant in attempting to do. There was a time when Religion and the Church went beyond their legitimate domain, and invaded and harried that of Science, and imposed a burdensome tribute upon the latter; but it would seem that their former relations to each other are undergoing an entire change, and Science has crossed its frontiers and is invading the domain of Religion and the Church, and instead of a Religious Papacy, we are in danger of being brought under a Scientific Papacy—we are in fact already brought under such a Papacy; and as in the sixteenth cen-

tury a protest was made, in the interests of intellectual freedom, against a religious and ecclesiastical despotism, so, in this nineteenth century, the spiritual and eternal interests of man demand that a protest should be made against a rapidly-developing scientific despotism, and that Scientists should not only keep within their legitimate domain of the phenomenal and the conditioned, but should 'reëxamine their stock in trade, so that we may make sure how far the stock of bullion in the cellar—on the faith of whose existence so much paper has been circulating—is really the solid gold of Truth.'

"If this is not done in science as well as in ordinary business, scientists are apt to put their capital at too high a figure, and accordingly carry on a dangerously-inflated business. Even since Prof. Tyndall delivered his Belfast Address, it has been shown, by the many replies it has elicited, that the capital of the Evolution-School of Philosophy to which he belongs, is not near so great as it was before vaguely supposed to be by many of the non-scientific but intelligent portion of the world. It is quite surprising to a non-scientific person to be made aware of the large purely hypothetical domain which surrounds that of established science, and of which scientists often boast, as a part of their settled and available conquests."

Exactly; and at the same time denying the same privilege to others. They protest against the "miracles" of the Church, and repudiate, with as much logic, modern phenomena. In view of the admission of such scientific authorities as Dr. Youmans and others that modern science is passing through a transitional period, it would seem that it is time that people should cease to consider certain things incredible only because they are marvellous, and because they seem to oppose themselves to what we are accustomed to consider universal laws. There are not a few well-meaning men in the present century who, desiring to avenge the memory of such martyrs of science as Agrippa, Palissy, and Cardan, nevertheless fail, through lack of means, to understand their ideas rightly. They erroneously believe that the Neo-platonists gave more attention to transcendental philosophy than to exact science.

"The failures that Aristotle himself so often exhibits," remarks Professor Draper, "are no proof of the unreliability of his method, but rather of its trustworthiness. They are failures arising from want of a sufficiency of facts."*

What facts? we might inquire. A man of science cannot be expected to admit that these facts can be furnished by occult science, since he does not believe in the latter. Nevertheless, the future may demon-

* Draper: "Conflict between Religion and Science," p. 22.

strate this verity. Aristotle has bequeathed his inductive method to our scientists; but until they supplement it with "the universals of Plato," they will experience still more "failures" than the great tutor of Alexander. The universals are a matter of faith only so long as they cannot be demonstrated by reason and based on uninterrupted experience. Who of our present-day philosophers can prove by this same inductive method that the ancients did *not* possess such demonstrations as a consequence of their esoteric studies? Their own negations, unsupported as they are by proof, sufficiently attest that they do not always pursue the inductive method they so much boast of. Obliged as they are to base their theories, *nolens volens*, on the groundwork of the ancient philosophers, their modern discoveries are but the shoots put forth by the germs planted by the former. And yet even these discoveries are generally incomplete, if not abortive. Their cause is involved in obscurity and their ultimate effect unforeseen. "We are not," says Professor Youmans, "to regard past theories as mere exploded errors, nor present theories as final. The living and growing body of truth has only mantled its old integuments in the progress to a higher and more vigorous state." * This language, applied to modern chemistry by one of the first philosophical chemists and most enthusiastic scientific writers of the day, shows the transitional state in which we find modern science; but what is true of chemistry is true of all its sister sciences.

Since the advent of spiritualism, physicians and pathologists are more ready than ever to treat great philosophers like Paracelsus and Van Helmont as superstitious quacks and charlatans, and to ridicule their notions about the *archæus*, or *anima mundi*, as well as the importance they gave to a knowledge of the machinery of the stars. And yet, how much of substantial progress has medicine effected since the days when Lord Bacon classed it among the *conjectural* sciences?

Such philosophers as Demokritus, Aristotle, Euripides, Epicurus, or rather his biographer, Lucretius, Æschylus, and other ancient writers, whom the materialists so willingly quote as authoritative opponents of the dreamy Platonists, were only theorists, not adepts. The latter, when they did write, either had their works burned by Christian mobs or they worded them in a way to be intelligible only to the initiated. Who of their modern detractors can warrant that he knows *all* about what they knew? Diocletian alone burned whole libraries of works upon the "secret arts;" not a manuscript treating on the art of making gold and silver escaped the wrath of this unpolished tyrant. Arts and civilization had attained such a development at what is now termed the archaic ages that we learn,

* Edward L. Youmans, M.D.: "A Class-book of Chemistry," p. 4.

through Champollion, that Athothi, the *second* king of the *first* dynasty, wrote a work on anatomy, and the king Necho on astrology and astronomy. Blantasus and Cynchrus were two learned geographers of those pre-Mosaic days. Ælian speaks of the Egyptian Iachus, whose memory was venerated for centuries for his wonderful achievements in medicine He stopped the progress of several epidemics, merely with certain *fumigations.* A work of Apollonides, surnamed Orapios, is mentioned by Theophilus, patriarch of Antioch, entitled the *Divine Book,* and giving the secret biography and origin of all the gods of Egypt; and Ammianus Marcellinus speaks of a secret work in which was noted the *precise age of the bull Apis*—a key to many a mystery and cyclic calculation. What has become of all these books, and who knows the treasures of learning they may have contained? We know but one thing for a certainty, and that is, that Pagan and Christian Vandals destroyed such literary treasures *wherever they could find them;* and that the emperor Alexander Severus went all over Egypt to collect the sacred books on mysticism and mythology, pillaging every temple; and that the Ethiopians—old as were the Egyptians in arts and sciences—claimed a priority of antiquity as well as of learning over them; as well they might, for they were known in India at the earliest dawn of history. We also know that Plato learned more secrets in Egypt than he was allowed to mention; and that, according to Champollion, all that is really good and scientific in Aristotle's works —so prized in our day by our modern inductionists—is due to his *divine* Master; and that, as a logical sequence, Plato having imparted the profound secrets he had learned from the priests of Egypt to his initiated disciples orally—who in their turn passed it from one generation to another of adepts—the latter *know more* of the occult powers of nature than our philosophers of the present day.

And here we may as well mention the works of Hermes Trismegistus. Who, or how many have had the opportunity to read them as they were in the Egyptian sanctuaries? In his *Egyptian Mysteries,* Iamblichus attributes to Hermes 1,100 books, and Seleucus reckons no less than 20,000 of his works before the period of Menes. Eusebius saw but forty-two of these "in his time," he says, and the last of the six books on medicine treated on that art as practiced in the darkest ages;* and

* Sprengel, in his "History of Medicine," makes Van Helmont appear as if disgusted with the charlatanry and ignorant presumption of Paracelsus. "The works of this latter," says Sprengel, "which he (Van Helmont) had attentively read, aroused in him the spirit of reformation; but they alone did not suffice for him, because his erudition and judgment were infinitely superior to those of that author, and he *despised* this *made egoist,* this ignorant and ridiculous vagabond, who often seemed to have fallen into insanity." This assertion is perfectly false. We have the writings of Helmont himself

Diodorus says that it was the oldest of the legislators Mnevis, the third successor of *Menes*, who received them from Hermes.

Of such manuscripts as have descended to us, most are but Latin retranslations of Greek translations, made principally by the Neo-platonists from the original books preserved by some adepts. Marcilius Ficinus, who was the first to publish them in Venice, in 1488, has given us mere extracts, and the most important portions seemed to have been either overlooked, or purposely omitted as too dangerous to publish in those days of *Auto da fé*. And so it happens now, that when a kabalist who has devoted his whole life to studying occultism, and has conquered the great secret, ventures to remark that the *Kabâla* alone leads to the knowledge of the Absolute in the Infinite, and the Indefinite in the Finite, he is laughed at by those who because they know the impossibility of squaring the circle as a physical problem, deny the possibility of its being done in the metaphysical sense.

Psychology, according to the greatest authorities on the subject, is a department of science hitherto almost unknown. Physiology, according to Fournié, one of its French authorities, is in so bad a condition as to warrant his saying in the preface to his erudite work *Physiologie du Système Nerveux*, that "we perceive at last that not only is the physiology of the brain not worked out, but also that *no physiology whatever of the nervous system exists*." Chemistry has been entirely remodelled within the past few years; therefore, like all new sciences, the infant cannot be considered as very firm on its legs. Geology has not yet been able to tell anthropology how long man has existed. Astronomy, the most *exact* of sciences, is still speculating and bewildered about cosmic energy, and many other things as important. In anthropology, Mr. Wallace tells us, there exists a wide difference of opinion on some of the most vital questions respecting the nature and origin of man. Medicine has been pronounced by various eminent physicians to be nothing better than scientific guess-work. Everywhere incompleteness, nowhere perfection. When we look at these earnest men groping around in the dark to find the missing links of their broken chains, they seem to us like persons starting from a common, fathomless abyss by divergent paths. Each of these ends at the brink of a chasm which they cannot explore.

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to refute it. In the well-known dispute between two writers, Goclenius, a professor in Marburg, who supported the great efficacy of the sympathetic salve discovered by Paracelsus, for the cure of every wound, and Father Robert, a Jesuit, who condemned all these cures, as he attributed them to the Devil. Van Helmont undertook to settle the dispute. The reason he gave for interfering was that all such disputes "affected Paracelsus as their discoverer and *himself as his disciple*" (see "De Magnetica Vulner.," and l. c., p. 705).

On the one hand they lack the means to descend into its hidden depths, and on the other they are repulsed at each attempt by jealous sentries, who will not let them pass. And so they go on watching the lower forces of nature and from time to time initiating the public into their *great* discoveries. Did they not actually pounce upon vital force and catch her playing in her game of correlation with chemical and physical forces? Indeed they did. But if we ask them whence this vital force? How is it that they who had so firmly believed, but a short time since, that matter was destructible and passed out of existence, and now have learned to believe as firmly that it does not, are unable to tell us more about it? Why are they forced in this case as in many others to return to a doctrine taught by Demokritus twenty four centuries ago? * Ask them, and they will answer: "Creation or destruction of matter, increase or diminution of matter, lies *beyond the domain of science* . . . her domain is confined entirely to the changes of matter . . . the domain of science lies within the limits of these changes—creation and annihilation lie outside of her domain." † Ah! no, they lie only outside the grasp of materialistic *scientists*. But why affirm the same of science? And if they say that "force is incapable of destruction, except by the same power which created it," then they tacitly admit the existence of such a *power*, and have therefore *no right* to throw obstacles in the way of those who, bolder than themselves, try to penetrate *beyond*, and find that they can only do so by *lifting the Veil of Isis*.

But, surely among all these inchoate branches of science, there must be some one at least complete! It seems to us that we heard a great clamor of applause, "as the voice of many waters," over the discovery of protoplasm. But, alas! when we turned to read Mr. Huxley, the learned parent of the new-born infant is found saying: "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing*, directly, of the composition of living matter, and . . . it is also in strictness, true, that WE KNOW NOTHING about the composition of any body whatever, as it is!"

This is a sad confession, indeed. It appears, then, that the Aristotelian method of induction is a failure in some cases, after all. This also seems to account for the fact that this model philosopher, with all his careful study of particulars before rising to universals, taught that the earth was *in the centre* of the universe; while Plato, who lost himself in the maze

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* Demokritus said that, as from nothing, nothing could be produced, so there was not anything that could ever be reduced *to nothing*.

† J. Le Conte: "Correlation of Vital with Chemical and Physical Forces," appendix.

of Pythagorean "vagaries," and started from general principles, was perfectly versed in the heliocentric system. We can easily prove the fact, by availing ourselves of the said inductive method for Plato's benefit. We know that the *Sodalian* oath of the initiate into the Mysteries prevented his imparting his knowledge to the world in so many plain words. "It was the dream of his life," says Champollion, "to write a work and record in it in full the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the 'solemn oath.'"

And now, judging our modern-day philosophers on the *vice versa* method—namely, arguing from *universals* to *particulars*, and laying aside scientists as individuals to merely give our opinion of them, viewed as a whole—we are forced to suspect this highly respectable association of extremely petty feelings toward their elder, ancient, and archaic brothers. It really seems as if they bore always in mind the adage, "Put out the *sun*, and the *stars* will shine."

We have heard a French Academician, a man of profound learning, remark, that he would gladly sacrifice his own reputation to have the record of the many ridiculous mistakes and failures of his colleagues obliterated from the public memory. But these failures cannot be recalled *too* often in considering our claims and the subject we advocate. The time will come when the children of men of science, unless they inherit the soul-blindness of their skeptical parents, will be ashamed of the degrading materialism and narrow-mindedness of their fathers. To use an expression of the venerable William Howitt, "They hate new truths as the owl and the thief hate the sun. . . . Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect."

It is an old, old story. From the days when the preacher wrote, "the eye is not satisfied with seeing, nor the ear filled with hearing," scientists have deported themselves as if the saying were written to describe their own mental condition. How faithfully Lecky, himself a rationalist, unconsciously depicts this propensity in men of science to deride all new things, in his description of the manner in which "educated men" receive an account of a miracle having taken place! "They receive it," says he, "with an absolute and even derisive incredulity, which dispenses with all examination of the evidences!" Moreover, so saturated do they become with the fashionable skepticism after once having fought their way into the Academy, that they turn about and enact the rôle of persecutors in their turn. "It is a curiosity of science," says Howitt, "that Benjamin Franklin, who had himself experienced the ridicule of his countrymen for his attempts to identify lightning and elec-

tricity, should have been one of the Committee of Savants, in Paris, in 1778, who examined the claims of mesmerism, and condemned it as absolute quackery!" *

If men of science would confine themselves to the discrediting of new discoveries, there might be some little excuse for them on the score of their tendency to a conservatism begotten of long habits of patient scrutiny; but they not only set up claims to originality not warranted by fact, but contemptuously dismiss all allegations that the people of ancient times knew as much and even more than themselves. Pity that in each of their laboratories there is not suspended this text from *Ecclesiastes:* "Is there anything whereof it may be said, See, this *is* new? it hath been already of old time, which was before us." † In the verse which follows the one here quoted, the wise man says, "There is no remembrance of former things;" so that this utterance may account for every new denial. Mr. Meldrum may exact praise for his meteorological observation of Cyclones in the Mauritius, and Mr. Baxendell, of Manchester, talk learnedly of the convection-currents of the earth, and Dr. Carpenter and Commander Maury map out for us the equatorial current, and Professor Henry show us how the moist wind deposits its burden to form rivulets and rivers, only to be again rescued from the ocean and returned to the hill-tops—but hear what Koheleth says: "The wind goeth toward the south, and *turneth about* unto the north; it *whirleth about* continually, and the wind returneth again according to his circuits." ‡

"All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, *thither they return again.*" §

The philosophy of the distribution of heat and moisture by means of ascending and descending currents between the equator and the poles, has a very recent origin; but here has the hint been lying unnoticed in our most familiar book, for nearly three thousand years. And even now, in quoting it, we are obliged to recall the fact that Solomon was a kabalist, and in the above texts, simply repeats what was written thousands of years before his time.

Cut off as they are from the accumulation of facts in one-half of the universe, and that the most important, modern scholars are naturally unable to construct a system of philosophy which will satisfy themselves, let alone others. They are like men in a coal mine, who work all day and emerge only at night, being thereby unable to appreciate or understand the beauty and glory of the sunshine. Life to them measures the term of human activity, and the future presents to their intellectual per-

* The date is incorrect; it should be 1784.

† Ecclesiastes i. 10. ‡ Ibid., i. 6. § Ibid., i. 7.

ception only an abyss of darkness. No hope of an eternity of research, achievement, and consequent pleasure, softens the asperities of present existence ; and no reward is offered for exertion but the bread-earning of to-day, and the shadowy and profitless fancy that their names may not be forgotten for some years after the grave has closed over their remains. Death to them means extinction of the flame of life, and the dispersion of the fragments of the lamp over boundless space. Said Berzelius, the great chemist, at his last hour, as he burst into tears : " Do not wonder that I weep. You will not believe me a weak man, nor think I am alarmed by what the doctor has to announce to me. I am prepared for all. But I have *to bid farewell to science ;* and you ought not to wonder that it costs me dear." *

How bitter must be the reflections of such a great student of nature as this, to find himself forcibly interrupted midway toward the accomplishment of some great study, the construction of some great system, the discovery of some mystery which had baffled mankind for ages, but which the dying philosopher had dared hope that he might solve ! Look at the world of science to-day, and see the atomic theorists, patching the tattered robes which expose the imperfections of their separate specialties ! See them mending the pedestals upon which to set up again the idols which had fallen from the places where they had been worshipped before this revolutionary theory had been exhumed from the tomb of Demokritus by John Dalton ! In the ocean of material science they cast their nets, only to have the meshes broken when some unexpected and monstrous problem comes their way. Its water is like the Dead Sea —bitter to the taste ; so dense, that they can scarcely immerse themselves in it, much less dive to its bottom, having no outlet, and no life beneath its waves, or along its margin. It is a dark, forbidding, trackless waste ; yielding nothing worth the having, because what it yields is without life and without soul.

There was a period of time when the learned Academics made themselves particularly merry at the simple enunciation of some marvels which the ancients gave as having occurred under their own observations. What poor dolts—perhaps liars, these appeared in the eyes of an enlightened century ! Did not they actually describe horses and other animals, the feet of which presented some resemblance to the hands and feet of men ? And in A.D. 1876, we hear Mr. Huxley giving learned lectures in which the *protohippus*, rejoicing in a quasi-human fore-arm, and the *orohippus* with his four toes and Eocene origin, and the hypothetical *pedactyl equus*, maternal grand-uncle of the present horse, play

* Siljeström : " Minnesfest öfver Berzelius," p. 79.

the most important part. The marvel is corroborated! Materialistic Pyrrhonists of the nineteenth century avenge the assertions of superstitious Platonists; the antediluvian *gobe-mouches*. And before Mr. Huxley, Geoffroi St. Hilaire has shown an instance of a horse which positively had fingers separated by membranes.* When the ancients spoke of a pigmy race in Africa, they were taxed with falsehood. And yet, pigmies like these were seen and examined by a French scientist during his voyage in the Tenda Maia, on the banks of the Rio Grande in 1840;† by Bayard Taylor at Cairo, in 1874; and by M. Bond, of the Indian Trigonometrical Survey, who discovered a wild dwarfish race, living in the hill-jungles of the western Galitz, to the southwest of the Palini Hills, a race, though often heard of, no trace of which had previously been found by the survey. "This is a new pigmy race, resembling the African Obongos of du Chaillu, the Akkas of Schweinfurth, and the Dokos of Dr. Krapf, in their size, appearance, and habits."‡

Herodotus was regarded as a lunatic for speaking of a people *who he was told* slept during a night which lasted six months. If we explain the word "slept" by an easy misunderstanding it will be more than easy to account for the rest as an allusion to the night of the Polar Regions.§ Pliny has an abundance of facts in his work, which until very recently, were rejected as fables. Among others, he mentions a race of small animals, the *males* of which *suckle their young ones*. This assertion afforded much merriment among our *savants*. In his *Report of the Geological Survey of the Territories*, for 1872, Mr. C. H. Merriam describes a rare and wonderful species of rabbit (*Lepus Bairdi*) inhabiting the pine-regions about the head-waters of the Wind and Yellowstone Rivers, in Wyoming."‖ Mr. Merriam secured five specimens of this animal, "which . . . are *the first individuals of the species that have been brought before the scientific world.* One very curious fact is that *all the males have teats*, and *take part in suckling their young!* . . . Adult males had large teats full of milk, and the hair around the nipple of one was wet, and stuck to it, showing that, when taken, he had been engaged in nursing his young." In the Carthaginian account of the early voyages of Hanno,¶ was found a long description of "savage people . . . whose bodies were hairy and whom the interpreters called *gorillæ*;" ἄνθρωποι ἄγριοι, as the text reads, clearly implying thereby that

* "Séance de l'Academie de Paris," 13 Août, 1807.

† Mollien: "Voyage dans l'interieur de l'Afrique," tome ii., p. 210.

‡ "The Popular Science Monthly," May, 1876, p. 110.

§ Malte-Brun, pp. 372, 373; Herodotus.

‖ "The Popular Science Monthly," Dec., 1874, p. 252, New York.

¶ The "Periplus of Hanno."

these wild men were monkeys. Until our present century, the statement was considered an idle story, and Dodwell rejected altogether the authenticity of the manuscript and its contents.* The celebrated *Atlantis* is attributed by the latest modern commentator and translator of Plato's works to one of Plato's "noble lies." † Even the frank admission of the philosopher, in the *Timæus*, that "*they say*, that in their time . . . the inhabitants of this island (Poseidon) preserved *a tradition* handed down by their ancestors concerning the existence of the Atlantic island of a prodigious magnitude . . . etc." ‡ does not save the great teacher from the imputation of falsehood, by the "infallible modern school."

Among the great mass of peoples plunged deep in the superstitious ignorance of the mediæval ages, there were but a few students of the Hermetic philosophy of old, who, profiting by what it had taught them, were enabled to forecast discoveries which are the boast of our present age; while at the same time the ancestors of our modern high-priests of the temple of the Holy Molecule, were yet discovering the hoof-tracks of Satan in the simplest natural phenomenon. Says Professor A. Wilder: "Roger Bacon (sixteenth century), in his treatise on the *Admirable Force of Art and Nature*, devotes the first part of his work to natural facts. He gives us hints of gunpowder and predicts the use of steam as a propelling power. The hydraulic press, the diving bell and kaleidoscope are all described." §

The ancients speak of waters metamorphosed *into blood;* of blood-rain, of snow-storms during which the earth was covered to the extent of many miles with snow *of blood.* This fall of crimson particles has been proved, like everything else, to be but a natural phenomenon. It has occurred at different epochs, but the cause of it remains a puzzle until the present day.

De Candolle, one of the most distinguished botanists of this century, sought to prove in 1825, at the time when the waters of the lake of Morat had apparently turned into a thick blood, that the phenomenon could be easily accounted for. He attributed it to the development of myriads of those half-vegetable, half-infusory animals which he terms *Oscellatoria rubescens*, and which form the link between animal and vegetable organisms. ‖ Elsewhere we give an account of the red snow

* The original was suspended in the temple of Saturn, at Carthage. Falconer gave two dissertations on it, and agrees with Bougainville in referring it to the sixth century before the Christian era. See Cory's "Ancient Fragments."

† Professor Jowett.

‡ "On the Atlantic Island (from Marcellus) Ethiopic History."

§ "Alchemy, or the Hermetic Philosophy."

‖ See "Revue Encyclopédique," vol. xxxiii., p. 676.

which Captain Ross observed in the Arctic regions. Many memoirs have been written on the subject by the most eminent naturalists, but no two of them agree in their hypotheses. Some call it "pollen powder of a species of pine;" others, small insects; and Professor Agardt confesses very frankly that he is at a loss to either account for the cause of such phenomena, or to explain the nature of the red substance.*

The unanimous testimony of mankind is said to be an irrefutable proof of truth; and about what was ever testimony more unanimous than that for thousands of ages among civilized people as among the most barbarous, there has existed a firm and unwavering belief in magic? The latter implies a contravention of the laws of nature only in the minds of the ignorant; and if such ignorance is to be deplored in the ancient uneducated nations, why do not our civilized and *highly*-educated classes of fervent Christians, deplore it also in themselves? The mysteries of the Christian religion have been no more able to stand a crucial test than biblical miracles. Magic alone, in the true sense of the word, affords a clew to the wonders of Aaron's rod, and the feats of the magi of Pharaoh, who opposed Moses; and it does that without either impairing the general truthfulness of the authors of the *Exodus*, or claiming more for the prophet of Israel than for others, or allowing the possibility of a single instance in which a "miracle" can happen in contravention of the laws of nature. Out of many "miracles," we may select for our illustration that of the "river turned into blood." The text says: "Take thy *rod* and stretch out thine hand (with the *rod* in it) upon the waters, streams, etc. . . . that they may become blood."

We do not hesitate to say that we have seen the same thing repeatedly done on a small scale, the experiment not having been applied to a river in these cases. From the time of Van Helmont, who, in the seventeenth century, despite the ridicule to which he exposed himself, was willing to give the true directions for the so-called production of eels, frogs, and infusoria of various kinds, down to the champions of spontaneous generation of our own century, it has been known that such a quickening of germs is possible without calling in the aid of miracle to contravene natural law. The experiments of Pasteur and Spallanzani, and the controversy of the panspermists with the heterogenists—disciples of Buffon, among them Needham—have too long occupied public attention to permit us to doubt that beings may be called into existence whenever there is air and favorable conditions of moisture and temperature. The records of the official meetings of the Academy of Sciences of Paris †

* "Bulletin de la Soc. Geograph," vol. vi., pp. 209–220.

† See "Revue Encyclopédique," vols. xxxiii. and xxxiv., pp. 676–395.

contain accounts of frequent appearances of such showers of blood-red snow and water. These blood-spots were called *lepra vestuum*, and were but these lichen-infusoria. They were first observed in 786 and 959, in both of which years occurred great plagues. Whether these *zoöcarps* were plants or animals is undetermined to this day, and no naturalist would risk stating as a certainty to what division of the organic kingdom of nature they belong. No more can modern chemists deny that such germs can be quickened, in a congenial element, in an incredibly short space of time. Now, if chemistry has, on the one hand, found means of depriving the air of its floating germs, and under opposite conditions can develop, or allow these organisms to develop, why could not the magicians of Egypt do so "with their *enchantments?*" It is far easier to imagine that Moses, who, on the authority of Manetho, had been an Egyptian priest, and had learned all the secrets of the land of *Chemia*, produced "miracles" according to natural laws, than that God Himself violated the established order of His universe. We repeat that we have seen this sanguification of water produced by Eastern adepts. It can be done in either of two ways: In one case the experimenter employed a magnetic *rod* strongly electrified, which he passed over a quantity of water in a metallic basin, following a prescribed process, which we have no right to describe more fully at present; the water threw up in about ten hours a sort of reddish froth, which after two hours more became a kind of lichen, like the *lepraria kermasina* of Baron Wrangel. It then changed into a blood-red jelly, which made of the water a crimson liquid that, twenty-four hours later, swarmed with living organisms. The second experiment consisted in thickly strowing the surface of a sluggish brook, having a muddy bottom, with the powder of a plant that had been dried in the sun and subsequently pulverized. Although this powder was seemingly carried off by the stream, some of it must have settled to the bottom, for on the following morning the water thickened at the surface and appeared covered with what de Candolle describes as *Oscellatoria rubescens*, of a crimson-red color, and which he believes to be the connecting link between vegetable and animal life.

Taking the above into consideration, we do not see why the learned alchemists and physicists—*physicists*, we say—of the Mosaic period should not also have possessed the natural secret of developing in a few hours myriads of a kind of these bacteria, whose spores are found in the air, the water, and most vegetable and animal tissues. The *rod* plays as important a part in the hands of Aaron and Moses as it did in all so-called "magic mummeries" of kabalist-magicians in the middle ages, that are now considered superstitious foolery and charlatanism. The rod of Paracelsus (his kabalistic trident) and the famous wands of Albertus Magnus,

Roger Bacon, and Henry Kunrath, are no more to be ridiculed than the graduating-rod of our electro-magnetic physicians. Things which appeared preposterous and impossible to the ignorant quacks and even learned scientists of the last century, now begin to assume the shadowy outlines of probability, and in many cases are accomplished facts. Nay, some learned quacks and ignorant scientists even begin to admit this truth.

In a fragment preserved by Eusebius, Porphyry, in his *Letter to Anebo*, appeals to Chœremon, the "hierogrammatist," to prove that the doctrine of the magic arts, whose adepts "could terrify even the gods," was really countenanced by Egyptian sages.* Now, bearing in mind the rule of historical evidence propounded by Mr. Huxley, in his Nashville address, two conclusions present themselves with irresistible force: First, Porphyry, being in such unquestioned repute as a highly moral and honorable man, not given to exaggeration in his statements, was incapable of telling a lie about this matter, and *did not* lie; and second, that being so learned in every department of human knowledge about which he treats, † it was most unlikely that he should be imposed upon as regards the magic "arts," and he was *not* imposed upon. Therefore, the doctrine of chances supporting the theory of Professor Huxley, compels us to believe, 1, That there was really such a thing as magic "arts;" and, 2, That they were known and practiced by the Egyptian magicians and priests, whom even Sir David Brewster concedes to have been men of profound scientific attainments.

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* Porphyry: "Epistola ad Anebo., ap. Euseb. Præp. Evangel," v. 10; Iamblichus: "De Mysteriis Ægypt.;" Porphyrii: "Epistola ad Anebonem Ægyptium."

† "Porphyry," says the "Classical Dictionary" of Lemprière, "was a man of universal information, and, according to the testimony of the ancients, he excelled his contemporaries in the knowledge of history, mathematics, music, and *philosophy*."

CHAPTER XII.

"You never hear the really philosophical defenders of the doctrine of uniformity speaking of *impossibilities* in nature. They never say what they are constantly charged with saying, that it is impossible for the Builder of the universe to alter his work. . . . No theory upsets them (the English clergy). . . . Let the most destructive hypothesis be stated *only in the language current among gentlemen*, and they look it in the face."—TYNDALL: *Lecture on the Scientific Use of the Imagination.*

"The world will have a religion of some kind, even though it should fly for it to the intellectual *whoredom of Spiritualism.*"—TYNDALL: *Fragments of Science.*

"But first on earth as vampire sent
Thy corpse shall from its tomb be rent, . . .
And suck the blood of all thy race."—LORD BYRON: *Giaour.*

WE are now approaching the hallowed precincts of that Janus-god —the molecular Tyndall. Let us enter them barefoot. As we pass the sacred adyta of the temple of learning, we are nearing the blazing sun of the Huxleyocentric system. Let us cast down our eyes, lest we be blinded.

We have discussed the various matters contained in this book, with such moderation as we could command in view of the attitude which the scientific and theological world have maintained for centuries toward those from whom they have inherited the broad foundations of all the actual knowledge which they possess. When we stand at one side, and, as a spectator, see how much the ancients knew, and how much the moderns think they know, we are amazed that the unfairness of our contemporary schoolmen should pass undetected.

Every day brings new admissions of scientists themselves, and the criticisms of well-informed lay observers. We find the following illustrative paragraph in a daily paper:

"It is curious to note the various opinions which prevail among scientific men in regard to some of the most ordinary natural phenomena. The aurora is a notable case in point. Descartes considered it a meteor falling from the upper regions of the atmosphere. Halley attributed it to the magnetism of the terrestrial globe, and Dalton agreed with this opinion. Coates supposed that the aurora was derived from the fermentation of a matter emanating from the earth. Marion held it to be a consequence of a contact between the bright atmosphere of the sun and the atmosphere of our planet. Euler thought the aurora proceeded from the vibrations of the ether among the particles of the terrestrial atmosphere. Canton and Franklin regarded it as a purely electrical phenome-

non, and Parrot attributed it to the conflagration of hydrogen-carbonide escaping from the earth in consequence of the putrefaction of vegetable substances, and considered the shooting stars as the initial cause of such conflagration. De la Rive and Oersted concluded it to be an electro-magnetic phenomenon, but purely terrestrial. Olmsted suspected that a certain nebulous body revolved around the sun in a certain time, and that when this body came into the neighborhood of the earth, a part of its gaseous material mixed with our atmosphere, and that this was the origin of the phenomenon of the aurora." And so we might say of every branch of science.

Thus, it would seem that even as to the most ordinary natural phenomena, scientific opinion is far from being unanimous. There is not an experimentalist or theologian, who, in dealing with the subtile relations between mind and matter, their genesis and ultimate, does not draw a magical circle, the plane of which he calls *forbidden ground.* Where faith permits a clergyman to go, he goes; for, as Tyndall says, "they do not lack the positive element—namely, the love of truth; but the negative element, the fear of error, preponderates." But the trouble is, that their dogmatic creed weighs down the nimble feet of their intellect, as the ball and chain does the prisoner in the trenches.

As to the advance of scientists, their very learning, moreover, is impeded by these two causes—their constitutional incapacity to understand the spiritual side of nature, and their dread of public opinion. No one has said a sharper thing against them than Professor Tyndall, when he remarks, "in fact, the greatest cowards of the present day are not to be found among the clergy, but within the pale of science itself." * If there had been the slightest doubt of the applicability of this degrading epithet, it was removed by the conduct of Professor Tyndall himself; for, in his Belfast address, as President of the British Association, he not only discerned in matter "*the promise and potency* of every form and quality of life," but pictured science as "wresting from theology the entire domain of cosmological theory;" and then, when confronted with an angry public opinion, issued a revised edition of the address in which he had modified his expression, substituting for the words "*every form and quality of life*," *all terrestrial life.* This is more than cowardly—it is an ignominious surrender of his professed principles. At the time of the Belfast meeting, Mr. Tyndall had two pet aversions—Theology and Spiritualism. What he thought of the former has been shown; the latter he called "a degrading belief." When hard pressed by the Church for alleged atheism, he made haste to disclaim the imputation, and sue for

* "On the Scientific Use of the Imagination."

peace; but, as his agitated "nervous centres" and "cerebral molecules" had to equilibrate by expanding their force in some direction, he turns upon the helpless, because pusillanimous, spiritualists, and in his *Fragments of Science* insults their belief after this fashion: "The world will have a religion of some kind, even though it should fly for it to the intellectual *whoredom of Spiritualism*." What a monstrous anomaly, that some millions of intelligent persons should permit themselves to be thus reviled by a leader in science, who, himself, has told us that "the thing to be repressed both in science and out of it is 'dogmatism!'"

We will not encroach upon space by discussing the etymological value of the epithet. While expressing the hope that it may not be adopted in future ages by science as a *Tyndallism*, we will simply remind the benevolent gentleman of a very characteristic feature in himself. One of our most intelligent, honorable, and erudite spiritualists, an author of no small renown, * has pointedly termed this feature as "his (Tyndall's) simultaneous coquetry with opposite opinions." If we are to accept the epithet of Mr. Tyndall in all its coarse signification, it applies less to spiritualists, who are faithful to their belief, than to the atheistical scientist who quits the loving embraces of materialism to fling himself in the arms of a despised theism; only because he finds his profit in it.

We have seen how Magendie frankly confesses the ignorance of physiologists as to some of the most important problems of life, and how Fournié agrees with him. Professor Tyndall admits that the evolution-hypothesis does not solve, does not profess to solve, the ultimate mystery.

We have also given as much thought as our natural powers will permit to Professor Huxley's celebrated lecture *On the Physical Basis of Life*, so that what we may say in this volume as to the tendency of modern scientific thought may be free from ignorant misstatement. Compressing his theory within the closest possible limits, it may be formulated thus: Out of cosmic matter all things are created; dissimilar forms result from different permutations and combinations of this matter; matter has "devoured spirit," hence spirit does not exist; thought is a property of matter; existing forms die that others may take their place; the dissimilarity in organism is due only to varying chemical action in the same life-matter—all protoplasm being identical.

As far as chemistry and microscopy goes, Professor Huxley's system may be faultless, and the profound sensation caused throughout the world by its enunciation can be readily understood. But its defect is that the thread of his logic begins nowhere, and ends in a void. He has made the best possible use of the available material. Given a universe crowded

* Epes Sargent. See his pamphlet, "Does Matter do it All?"

with molecules, endowed with active force, and containing in themselves the principle of life, and all the rest is easy; one set of inherent forces impel to aggregate into worlds, and another to evolve the various forms of plant and animal organism. But what gave the first impulse to those molecules and endowed them with that mysterious faculty of life? What is this occult property which causes the protoplasms of man, beast, reptile, fish, or plant, to differentiate, each ever evolving its own kind, and never any other? And after the physical body gives up its constituents to the soil and air, "whether fungus or oak, worm or man," what becomes of the life which once animated the frame?

Is the law of evolution, so imperative in its application to the method of nature, from the time when cosmic molecules are floating, to the time when they form a human brain, to be cut short at that point, and not allowed to develop more perfect entities out of this "preëxistent law of form?" Is Mr. Huxley prepared to assert the impossibility of man's attainment to a state of existence after physical death, in which he will be surrounded with new forms of plant and animal life, the result of new arrangements of now sublimated matter? * He acknowledges that he knows nothing about the phenomena of gravitation; except that, in all human experience, as "stones, unsupported, have fallen to the ground, there is no reason for believing that any stone so circumstanced will not fall to the ground." But, he utterly repels any attempt to change this probability into a necessity, and in fact says: "I utterly repudiate and anathematize the intruder. Facts I know, and Law I know; but what is this necessity, save an empty shadow of my own mind's throwing?" It is this, only, that everything which happens in nature is the result of necessity, and a law once operative will continue to so operate indefinitely until it is neutralized by an opposing law of equal potency. Thus, it is natural that the stone should fall to the ground in obedience to one force, and it is equally natural that it should not fall, or that having fallen, it should rise again, in obedience to another force equally potent; which Mr. Huxley may, or may not, be familiar with. It is natural that a chair should rest upon the floor when once placed there, and it is equally natural (as the testimony of hundreds of competent witnesses

* In his "Essay on Classification" (sect. xvii., pp. 97–99), Louis Agassiz, the great zoölogist, remarks: "Most of the arguments in favor of the immortality of man apply equally to the permanency of this principle in other living beings. May I not add that a future life in which man would be deprived of that great source of enjoyment and intellectual and moral improvement, which results from the contemplation of the harmonies of an organic world would involve a lamentable loss? And may we not look to a spiritual concert of the combined worlds and *all* their inhabitants in the presence of their creator as the highest conception of paradise?"

shows) that it should rise in the air, untouched by any visible, mortal hand. Is it not Mr. Huxley's duty to first ascertain the reality of this phenomenon, and then invent a new scientific name for the force behind it?

"Facts I know," says Mr. Huxley, "and Law I know." Now, by what means did he become acquainted with Fact and Law? Through his own senses, no doubt; and these vigilant servants enabled him to discover enough of what he considers truth to construct a system which he himself confesses "appears almost shocking to common sense." If his testimony is to be accepted as the basis for a general reconstruction of religious belief, when they have produced only a theory after all, why is not the cumulative testimony of millions of people as to the occurrence of phenomena which undermine its very foundations, worthy of a like respectful consideration? Mr. Huxley is *not interested* in these phenomena, but these millions are; and while he has been digesting his "bread and mutton-protoplasms," to gain strength for still bolder metaphysical flights, they have been recognizing the familiar handwriting of those they loved the best, traced by spiritual hands, and discerning the shadowy simulacra of those who, having lived here, and passed through the change of death, give the lie to his pet theory.

So long as science will confess that her domain lies *within* the limits of these changes of matter; and that chemistry will certify that matter, by changing its form "from the solid or liquid, to the gaseous condition," only changes from the visible to the *invisible;* and that, amid all these changes, the same quantity of matter remains, she has *no right* to dogmatize. She is incompetent to say either yea or nay, and must abandon the ground to persons more intuitional than her representatives.

High above all other names in his Pantheon of Nihilism, Mr. Huxley writes that of David Hume. He esteems that philosopher's great service to humanity to be his irrefragable demonstration of "the limits of philosophical inquiry," outside which lie the fundamental doctrines "of spiritualism," and other "*isms*." It is true that the tenth chapter of Hume's *Enquiry Concerning Human Understanding* was so highly esteemed by its author, that he considered that "with the wise and learned" it would be an "everlasting check to all kinds of superstitious delusion," which with him was simply a convertible term to represent a belief in some phenomena previously unfamiliar and by him arbitrarily classified as miracle. But, as Mr. Wallace justly observes, Hume's apothegm, that "a miracle is a violation of the laws of nature," is imperfect; for in the first place it assumes that we know all the laws of nature; and, second, that an unusual phenomenon *is* a miracle. Mr. Wallace proposes that a miracle should be defined as: "any act or event necessarily im-

plying the existence and agency of superhuman intelligences." Now Hume himself says that "a uniform experience amounts to a proof," and Huxley, in this famous essay of his, admits that all we can know of the existence of the law of gravitation is that since, in all human experience, stones unsupported have fallen to the ground, there is no reason for believing that the same thing will not occur again, under the same circumstances, but, on the contrary, every reason to believe that it will.

If it were certain that the limits of human experience could never be enlarged, then there might be some justice in Hume's assumption that he was familiar with all that could happen under natural law, and some decent excuse for the contemptuous tone which marks all of Huxley's allusions to spiritualism. But, as it is evident from the writings of both these philosophers, that they are ignorant of the possibilities of psychological phenomena, too much caution cannot be used in according weight to their dogmatic assertions. One would really suppose that a person who should permit himself such rudeness of criticism upon spiritualistic manifestations had qualified himself for the office of censor by an adequate course of study; but, in a letter addressed to the London Dialectical Society, Mr. Huxley, after saying that he had no time to devote to the subject, and that it does not interest him, makes the following confession, which shows us upon what slight foundation modern scientists sometimes form very positive opinions. "*The only case of spiritualism*," he writes, "*I ever had the opportunity of examining into* for myself, was as gross an imposture as ever came under my notice."

What would this protoplasmic philosopher think of a spiritualist who, having had but one opportunity to look through a telescope, and upon that sole occasion had had some deception played upon him by a tricky assistant at the observatory, should forthwith denounce astronomy as a "degrading belief?" This fact shows that scientists, as a rule, are useful only as collectors of physical facts; their generalizations from them are often feebler and far more illogical than those of their lay critics. And this also is why they misrepresent ancient doctrines.

Professor Balfour Stewart pays a very high tribute to the philosophical intuition of Herakleitus, the Ephesian, who lived five centuries before our era; the "crying" philosopher who declared that "fire was the great cause, and that all things were in a perpetual flux." "It seems clear," says the professor, "that Herakleitus must have had a vivid conception of the innate restlessness and energy of the universe, a conception allied in character to, and *only less precise* than that of modern philosophers who regard matter as essentially dynamical." He considers the expression *fire* as very vague; and quite naturally, for the evidence is wanting to show that either Prof. Balfour Stewart (who seems less in-

clined to materialism than some of his colleagues) or any of his contemporaries understand in what sense the word fire was used.

His opinions about the origin of things were the same as those of Hippocrates. Both entertained the same views of a supreme power, * and, therefore, if their notions of primordial fire, regarded as a material force, in short, as one akin to Leibnitz's *dynamism*, were "less precise" than those of modern philosophers, a question which remains to be settled yet, on the other hand their metaphysical views of it were far more philosophical and rational than the one-sided theories of our present-day scholars. Their ideas of fire were precisely those of the later "fire-philosophers," the Rosicrucians, and the earlier Zoroastrians. They affirmed that the world was created of fire, the *divine spirit* of which was an omnipotent and omniscient GOD. Science has condescended to corroborate their claims as to the physical question.

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2d. Invisible, or astral fire —invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3d. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the "partition-world of the knowable, across and out on the other side into the unknowable," as he traces the disembodied human spirit, "vital spark of heavenly flame," into the Æthereum, beyond the grave. †

This point is too important to be passed by without a few words of comment. The attitude of physical science toward the spiritual half of the cosmos is perfectly exemplified in her gross conception of fire. In this, as in every other branch of science, their philosophy does not contain one sound plank: every one is honeycombed and weak. The works of their own authorities teeming with humiliating confessions, give us the

* "Diog. in Vita."

† See the works of Robertus de Fluctibus; and the "Rosicrucians," by Hargrave Jennings.

right to say that the floor upon which they stand is so unstable, that at any moment some new discovery, by one of their own number, may knock away the props and let them all fall in a heap together. They are so anxious to drive spirit out of their conceptions that, as Balfour Stewart says: "There is a tendency to rush into the opposite extreme, and to work physical conceptions to an excess." He utters a timely warning in adding: "Let us be cautious that, in avoiding Scylla, we do not rush into Charybdis. For the universe has more than one point of view, and there are possibly regions which will not yield their treasures to the most determined physicists, armed only with kilogrammes and meters and standard clocks." * In another place he confesses: "We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

As to the other great question—we find in Macaulay, a still more unreserved declaration: "The question what becomes of man after death—we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably."

There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature—the only aspect under which the Deity will allow itself to be viewed and understood—and their demonstrations, are rejected. Their speculations —if we must believe the modern thinkers—are but the expression of a redundance of the unsystematic opinions of men unacquainted with the scientific method of the present century. They foolishly based the little they knew of physiology on well-demonstrated psychology, while the scholar of our day bases psychology—of which he confesses himself utterly ignorant—on physiology, which to him is as yet a closed book, and has not even a method of its own, as Fournié tells us. As to the last objection in Macaulay's argument, it was answered by Hippocrates centuries ago: "All knowledge, all arts are to be found in nature," he

* Professor B. Stewart: "Conservation of Energy."

says; "if we question her *properly* she will reveal to us the truths to pertain to each of these and to ourselves. What is nature in operation but the very divinity itself manifesting its presence? How are we to interrogate her; and how is she to answer us? We must proceed with *faith*, with the firm assurance of discovering at last the whole of the truth; and nature will let us know her answer, through our *inner* sense, which with the help of our knowledge of a certain *art* or *science*, reveals to us the truth so clearly that further doubt becomes impossible." *

Thus, in the case in hand, the instinct of Macaulay's Blackfoot Indian is more to be trusted than the most instructed and developed reason, as regards man's *inner* sense which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or some one's *intelligence* to guide it.

This belief, instead of clashing with the doctrine of evolution and gradual development held by eminent men of our day, simplifies and completes it, on the contrary. It can readily dispense with special creation for each species; for, where the first place must be allowed to formless spirit, form and material substance are of a secondary importance. Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system.

* Cabanis: "Histoire de la Medecine."

The artist will display his waves of harmony better on a royal Erard than he could have done on a spinet of the sixteenth century. Therefore whether this *instinctive* impulse was directly impressed upon the nervous system of the first insect, or each species has gradually had it developed in itself by instinctively mimicking the acts of its like, as the more perfected doctrine of Herbert Spencer has it, is immaterial to the present subject. The question concerns *spiritual* evolution only. And if we reject this hypothesis as unscientific and undemonstrated, then will the physical aspect of evolution have to follow it to the ground in its turn, because the one is as undemonstrated as the other, and the spiritual intuition of man is not allowed to dovetail the two, under the pretext that it is "unphilosophical." Whether we wish it or not, we will have to fall back on the old query of Plutarch's *Symposiacs*, whether it was the bird or the egg which first made its appearance.

Now that the Aristotelean authority is shaken to its foundations with that of Plato; and our men of science reject every authority—nay hate it, except each his own; and the general estimate of human collective wisdom is at the lowest discount, mankind, headed by science itself, is still irrepressibly drawing back to the starting-point of the oldest philosophies. We find our idea perfectly expressed by a writer in the *Popular Science Monthly*. "The gods of sects and specialities," says Osgood Mason, "may perhaps be failing of their accustomed reverence, but, in the mean time, there is dawning on the world, with a softer and serener light, the conception, imperfect though it still may be, of a conscious, originating, all-pervading active soul—the 'Over-Soul,' the Cause, the Deity; unrevealed through human form or speech, but filling and inspiring every living soul in the wide universe according to its measure: *whose temple is Nature*, and whose worship is admiration." This is pure Platonism, Buddhism, and the exalted but just views of the earliest Aryans in their deification of nature. And such is the expression of the ground-thought of every theosophist, kabalist, and occultist in general; and if we compare it with the quotation from Hippocrates, which precedes the above, we will find in it exactly the same thought and spirit.

To return to our subject. The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the child possesses fades away as reason, step by step, develops itself. It may be objected, perhaps, that instinct cannot be a spiritual gift, because animals possess it in a higher degree than man, and animals have *no souls*. Such a belief is erroneous and based upon very insecure foundations. It came from the fact that

the inner nature of the animal could be fathomed still less than that of man, who is endowed with speech and can display to us his psychological powers.

But what proofs other than negative have we that the animal is without a surviving, if not immortal, soul? On strictly scientific grounds we can adduce as many arguments *pro* as *contra*. To express it clearer, neither man nor animal can offer either proof or disproof of the survival of their souls after death. And from the point of view of scientific experience, it is impossible to bring that which has no objective existence under the cognizance of any exact law of science. But Descartes and Bois-Raymond have exhausted their imaginations on the subject, and Agassiz could not realize such a thing as a future existence not shared by the animals we loved, and even the vegetable kingdom which surrounds us. And it is enough to make one's feelings revolt against the claimed justice of the First Cause to believe that while a heartless, cold-blooded villain has been endowed with an immortal spirit, the noble, honest dog, often self-denying unto death; that protects the child or master he loves at the peril of his life; that never forgets him, but starves himself on his grave; the animal in whom the sense of justice and generosity are sometimes developed to an amazing degree, will be annihilated! No, away with the civilized reason which suggests such heartless partiality. Better, far better to cling to one's *instinct* in such a case, and believe with the Indian of Pope, whose "untutored mind" can only picture to himself a heaven where

> ". . . admitted to that equal sky,
> His faithful dog shall bear him company."

Space fails us to present the speculative views of certain ancient and mediæval occultists upon this subject. Suffice it that they antedated Darwin, embraced more or less all his theories on natural selection and the evolution of species, and largely extended the chain at both ends. Moreover, these philosophers were explorers as daring in psychology as in physiology and anthropology. They never turned aside from the double parallel-path traced for them by their great master Hermes. "As above, so below," was ever their axiom; and their physical evolution was traced out simultaneously with the spiritual one.

On one point, at least, our modern biologists are quite consistent: unable, as yet, to demonstrate the existence of a distinct individual soul in animals, they deny it to man. Reason has brought them to the brink of Tyndall's "impassable chasm," between mind and matter; instinct alone can teach them to bridge it. When in their despair of ever being

able to fathom the mystery of life, they will have come to a dead stop, their instinct may reässert itself, and take them across the hitherto fathomless abyss. This is the point which Professor John Fiske and the authors of the *Unseen Universe* seem to have reached; and Wallace, the anthropologist and ex-materialist, to have been the first to courageously step over. Let them push boldly on till they discover that it is not spirit that dwells in matter, but *matter* which clings temporarily to spirit; and that the latter alone is an eternal, imperishable abode for all things visible and invisible.

Esoteric philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause is latent spirit, they said, and matter from the beginning. "In the beginning was the word . . . and the word was God." While conceding the idea of such a God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the double-sexed and hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered, for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in the latent state; the evolution of our visible universe must have had a beginning. To our feeble intellect, this beginning may seem so remote as to appear to us eternity itself—a period inexpressible in figures or language. Aristotle argued that the world was eternal, and that it will always be the same; that one generation of men has always produced another, without ever having had a beginning that could be determined by our intellect. In this, his teaching, in its exoteric sense, clashed with that of Plato. who taught that "there was a time when mankind did not perpetuate itself;" but in spirit both the doctrines agreed, as Plato adds immediately: "This was followed by the *earthly human* race, in which the primitive history was gradually forgotten and man sank deeper and deeper;" and Aristotle says: "If there has been a first man he must have been born without father or mother—which is repugnant to nature. For there could not have been a first egg to give a beginning to birds, or there should have been a first bird which gave a beginning to eggs; for a bird comes from an egg." The same he held good for all species, believing, with Plato, that everything before it appeared on earth had first its being in spirit.

This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is coëternal with spirit, that matter is certainly not our visible, tangible, and divisible matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings? Darwin begins his evolution of species at the lowest point and traces upward. His only mistake may be that he applies his system at the wrong end. Could he remove his quest from the visible universe into the invisible, he might find himself on the right path. But then, he would be following in the footsteps of the Hermetists.

That our philosophers—positivists—even the most learned among them, never understood the spirit of the mystic doctrines taught by the old philosophers—Platonists—is evident from that most eminent modern work, *Conflict between Religion and Science.* Professor Draper begins his fifth chapter by saying that "the Pagan Greeks and Romans believed that the *spirit* of man resembles his bodily form, varying its appearance with his variations, and growing with his growth." What the ignorant masses thought is a matter of little consequence, though even they could never have indulged in such speculations taken *à la lettre.* As to Greek and Roman philosophers of the Platonic school, they believed no such thing of the *spirit* of man, but applied the above doctrine to his soul, or psychical nature, which, as we have previously shown, is not the divine spirit.

Aristotle, in his philosophical deduction *On Dreams*, shows this doctrine of the twofold soul, or soul and spirit, very plainly. "It is necessary for us to ascertain *in what portion* of the soul dreams appear," he says. All the ancient Greeks believed not only a double, but even a *triple* soul to exist in man. And even Homer we find terming the animal soul, or the astral soul, called by Mr. Draper "spirit," *θύμος*, and the *divine* one *νοὺς*—the name by which Plato also designated the higher spirit.

The Hindu-Jainas conceive the soul, which they call *Jiva*, to have been united from all eternity to even two sublimated ethereal bodies, one of which is invariable and consists of the divine powers of the *higher* mind; the other variable and composed of the grosser passions of man, his sensual affections, and terrestrial attributes. When the soul becomes purified after death it joins its *Vaycarica*, or divine spirit, and becomes a god. The followers of the *Vedas*, the learned Brahmins, explain the same doctrine in the *Vedanta.* The soul, according to their teaching, as a portion of the divine universal spirit or immaterial mind, is capable of uniting itself with the essence of its highest Entity. The teaching is ex-

plicit; the *Vedanta* affirms that whoever attains the thorough *knowledge of his god* becomes a god while yet in his mortal body, and acquires supremacy over all things.

Quoting from the Vedaic theology the verse which says: "There is in truth but one Deity, the Supreme Spirit; he is of the same nature as the soul of man," Mr. Draper shows the Buddhistic doctrines as reaching Eastern Europe through Aristotle. We believe the assertion unwarranted, for Pythagoras, and after him Plato, taught them long before Aristotle. If subsequently the later Platonists accepted in their dialectics the Aristotelean arguments on emanation, it was merely because his views coincided in some respect with those of the Oriental philosophers. The Pythagorean number of harmony and Plato's esoteric doctrines on creation are inseparable from the Buddhistic doctrine of emanation; and the great aim of the Pythagorean philosophy, namely, to free the astral soul from the fetters of matter and sense, and make it thereby fit for an eternal contemplation of spiritual things, is a theory identical with the Buddhistic doctrine of final absorption. It is the Nirvana, interpreted in its right sense; a metaphysical tenet that just begins to be suspected now by our latest Sanscrit scholars.

If the doctrines of Aristotle have exercised on the later Neo-platonists such a "dominating influence," how is it that neither Plotinus, nor Porphyry, nor Proclus ever accepted his theories on dreams and prophetic soul-visions? While Aristotle held that most of those who prophesy have "diseases of madness" *—thus furnishing some American plagiarists and specialists with a few reasonable ideas to disfigure—the views of Porphyry, hence those of Plotinus, were quite the reverse. In the most vital questions of metaphysical speculations Aristotle is constantly contradicted by the Neo-platonists. Furthermore, either the Buddhistic Nirvana is not the nihilistic doctrine, as it is now represented to be, or the Neo-platonists did not accept it in this sense. Surely Mr. Draper will not take upon himself to affirm that either Plotinus, Porphyry, Iamblichus, or any other philosopher of their mystic school, did not believe in the soul's immortality? To say that either of them sought ecstasy as a "foretaste of absorption into the universal mundane soul," in the sense in which the Buddhist Nirvana is understood by every Sanscrit scholar, is to wrong these philosophers. Nirvana is *not*, as Mr. Draper has it, a "reäbsorption in the *Universal Force*, eternal rest, and bliss;" but, when taken literally by the said scholars, means the blowing out, *the extinction*, complete *annihilation*, and not absorption.† No one, so far as we know, has ever taken

* "De Vatibus in Problemate," sect. 21.

† See Max Müller: "The Meaning of Nirvana."

upon himself to ascertain the *true* metaphysical meaning of this word, which is not to be found, even in the *Lankâvatâra*,* which gives the different interpretations of the Nirvana by the Brahmans—Tîrthakas. Therefore, for one who reads this passage in Mr. Draper's work, and bears in mind but the usually-accepted meaning of the Nirvana, will naturally suppose that Plotinus and Porphyry were *nihilists*. Such a page in the *Conflict* gives us a certain right to suppose that either 1, the learned author desired to place Plotinus and Porphyry on the same plane with Giordano Bruno, of whom he makes, very erroneously, an atheist; or, 2, that he never took the trouble of studying the lives of these philosophers and their views.

Now, for one who knows Professor Draper, even by reputation, the latter supposition is simply absurd. Therefore, we must think, with deep regret, that his desire was to misrepresent their religious aspirations. It is decidedly an awkward thing for modern philosophers, whose sole aim seems to be the elimination of the ideas of God and the immortal spirit from the mind of humanity, to have to treat with historical impartiality the most celebrated of the Pagan Platonists. To have to admit, on the one hand, their profound learning, their genius, their achievements in the most abstruse philosophical questions, and therefore their sagacity; and, on the other, their unreserved adhesion to the doctrine of immortality, of the final triumph of spirit over matter, and their implicit faith in God and the gods, or spirits; in the return *of the dead*, apparitions, and other "spiritual" matters, is a dilemma from which academical human nature could not reasonably be expected to extricate itself so easily.

The plan resorted to by Lemprière,† in such an emergency as the above, is coarser than Professor Draper's, but equally effective. He charges the ancient philosophers with deliberate falsehood, trickery, and credulity. After painting to his readers Pythagoras, Plotinus, and Porphyry as marvels of learning, morality, and accomplishments; as men eminent for personal dignity, purity of lives, and self-abnegation in the pursuit of divine truths, he does not hesitate to rank "this celebrated philosopher" (Pythagoras) among impostors; while to Porphyry he attributes "credulity, lack of judgment, and dishonesty." Forced by the facts of history to give them their just due in the course of his narrative, he displays his bigoted prejudice in the parenthetical comments which he allows himself. From this antiquated writer of the last century we learn that a man may be honest, and at the same time an impostor; pure, virtuous, and a great philosopher, and yet dishonest, a liar, and a fool!

We have shown elsewhere that the "secret doctrine" does not con-

* "The Lankâvatâra," transl. by Burnouf, p. 514. † "Classical Dictionary."

cede immortality to all men alike. "The eye would never see the sun, if it were not of the nature of the sun," said Plotinus. Only "through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him, the true knowledge and insight," writes Porphyry. If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reaggregation. Upon the occurrence of such a catastrophe, the individual ceases to exist; his glorious Augoeides has left him. During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the individual man, or rather, his personal *ego*, cannot die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul*, and which is *immortal*, *luminous*, and *star-like*."

But, we will now turn from our digression to further consider the question of *reason* and *instinct*. The latter, according to the ancients, proceeded from the divine, the former from the purely human. One (the instinct) is the product of the senses, a sagaciousness shared by the lowest animals, even those who have no reason—it is the αισθητικον; the other is the product of the reflective faculties—νοητικόν, denoting judiciousness and human intellectuality. Therefore, an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic

matter—itself materialized spirit. In the Jewish *Kabala*, the second and third chapters of *Genesis* are explained thus: When the second Adam is created "out of the dust," matter has become so gross that it reigns supreme. Out of its lusts evolves woman, and Lilith has the best of spirit. The Lord God, "walking in the garden in *the cool of the day*" (the sunset of spirit, or divine light obscured by the shadows of matter) curses not only them who have committed the sin, but even the ground itself, and all living things—the tempting serpent-matter above all.

Who but the kabalists are able to explain this seeming act of injustice? How are we to understand this cursing of all created things, innocent of any crime? The allegory is evident. The curse inheres in matter itself. Henceforth. it is doomed to struggle against its own grossness for purification; the latent spark of divine spirit, though smothered, is still there; and its invincible attraction upward compels it to struggle in pain and labor to free itself. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The latent mentality which, in the lower kingdoms is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreation of their species, and guides the dumb brute to find his appropriate remedy in the hour of sickness. Reason—the pride of man—fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtile sophistries lead him too often to his own destruction.

Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoöphyte attached to the submarine rock, opening its mouth to attract the food that floats by, shows, proportionately with its physical structure, more instinct than the whale. The ant, with its wonderful architectural, social, and political

abilities, is inexpressibly higher in the scale than the subtile royal tiger watching its prey. "With awe and wonder," exclaims du Bois-Raymond, "must the student of nature regard that microscopic molecule of nervous substance which is the seat of the laborious, constructive, orderly, loyal, dauntless soul of the ant!"

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies."* Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!

Plotinus, the pupil of the great Ammonius Saccas, the chief founder of the Neo-platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination.* He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* (or divine instinct). To the last, *reason is subordinate;* it is absolute knowledge founded on the identification of the mind with the object known."

Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; the magnetic emanations proceeding from the body at every effort—whether mental or physical—produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of obtaining what is asked; and Plato advised those who prayed to "remain silent in the presence of the divine ones, till they remove the cloud from thy eyes, and enable thee to see *by the light which issues from themselves.*" Apollonius always isolated himself from men during the "conversation" he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself, head and all, in the drapery of his white woolen mantle. "When thou prayest *enter into thy closet,* and when thou hast shut thy door, pray to thy Father in secret," says the Nazarene, the pupil of the Essenes.

Every human being is born with the rudiment of the inner sense called *intuition,* which may be developed into what the Scotch know

* See Cabanis: "Histoire de la Medecine."

as "second sight." All the great philosophers, who, like Plotinus, Porphyry, and Iamblichus employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of this world, and to partaking the higher life and peculiar powers of the heavenly ones."

Were there no *inner sight* or intuition, the Jews would never have had their *Bible*, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illumination. What their subsequent elders and teachers allowed the world to understand was—dogmatic misrepresentations, too often blasphemy.

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity—it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition;* that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama-Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sûdras!"

The *Old Testament* was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the "hidden truths" but to his seventy elders on whom the "Lord" put of the *spirit* which was upon the legislator. Maimonides, whose authority and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of *the book of Genesis* ought to take care not to divulge it. . . . If a person should discover *the*

true meaning of it by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely and in an enigmatical manner."

This confession, that what is written in the Holy Writ is but an allegory, was made by other Jewish authorities besides Maimonides; for we find Josephus stating that Moses "*philosophized*" (spoke riddles in figurative allegory), when writing the book of *Genesis*. Therefore modern science, by neglecting to unriddle the true sense of the *Bible*, and by allowing the whole of Christendom to go on believing in the dead letter of the Jewish theology, tacitly constitutes herself the confederate of the fanatical clergy. She has no right to ridicule the records of a people who never wrote them with the idea that they would receive such a strange interpretation at the hands of an inimical religion. That their holiest texts should be turned against them and that the dead men's bones could have smothered the spirit of truth, is the saddest feature of Christianity!

"The gods exist," says Epicurus, "but they are *not* what the rabble, οἱ πολλοι, suppose them to be." And yet Epicurus, judged as usual by superficial critics, is set down and paraded as a materialist.

But neither the great First Cause nor its emanation—human, immortal spirit—have left themselves "without a witness." Mesmerism and modern spiritualism are there to attest the great truths. For over fifteen centuries, thanks to the blindly-brutal persecutions of those great vandals of early Christian history, Constantine and Justinian, ancient WISDOM slowly degenerated until it gradually sank into the deepest mire of monkish superstition and ignorance. The Pythagorean "knowledge of things that are;" the profound erudition of the Gnostics; the world and time-honored teachings of the great philosophers; all were rejected as doctrines of Antichrist and Paganism, and committed to the flames. With the last seven wise men of the Orient, the remnant group of the Neoplatonists, Hermias, Priscianus, Diogenes, Eulalius, Damaskius, Simplicius and Isidorus, who fled from the fanatical persecutions of Justinian, to Persia, the reign of wisdom closed. The books of Thoth, or (Hermes Trismegistus), which contain within their sacred pages the spiritual and physical history of the creation and progress of our world, were left to mould in oblivion and contempt for ages. They found no interpreters in Christian Europe; the Philaletheians, or wise "lovers of the truth," were no more; they were replaced by the light-fleers, the tonsured and hooded monks of Papal Rome, who dread truth, in whatever shape and from whatever quarter it appears, if it but clashes in the least with their dogmas.

As to skeptics—this is what Professor Alexander Wilder remarks of

them and their followers, in his sketches on *Neo-platonism and Alchemy:* "A century has passed since the compilers of the French *Encyclopædia* infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is itself the token of ignorance, and of an ungenerous mind."

And now, encouraged by these words from a scholar who is neither a fanatic nor a conservative, we will recall a few things reported by travellers as having been seen by them in Thibet and India, and which are treasured by the natives as practical proofs of the truth of the philosophy and science handed down by their forefathers.

First we may consider that most remarkable phenomenon as seen in the temples of Thibet and the accounts of which have reached Europe from eye-witnesses other than Catholic missionaries—whose testimony we will exclude for obvious reasons. Early in the present century a Florentine scientist, a skeptic and a correspondent of the French Institute, having been permitted to penetrate in disguise to the hallowed precincts of a Buddhist temple, where the most solemn of all ceremonies was taking place, relates the following as having been seen by himself. An altar is ready in the temple to receive the resuscitated Buddha, found by the initiated priesthood, and recognized by certain secret signs to have reïncarnated himself in a new-born infant. The baby, but a few days old, is brought into the presence of the people and reverentially placed upon the altar. Suddenly rising into a sitting posture, the child begins to utter in a loud, manly voice, the following sentences: "I am Buddha, I am his spirit; and I, Buddha, your Dalai-Lama, have left my old, decrepit body, at the temple of . . . and selected the body of this young babe as my next earthly dwelling." Our scientist, being finally permitted by the priests to take, with due reverence, the baby in his arms, and carry it away to such a distance from them as to satisfy him that no ventriloquial deception is being practiced, the infant looks at the grave academician with eyes that "make his flesh creep," as he expresses it, and repeats the words he had previously uttered. A detailed account of this adventure, attested with the signature of this eye-witness, was forwarded to Paris,

but the members of the Institute, instead of accepting the testimony of a scientific observer of acknowledged credibility, concluded that the Florentine *was either suffering under an attack of sunstroke*, or had been deceived by a clever trick of acoustics.

Although, according to Mr. Stanislas Julien, the French translator of the sacred Chinese texts, there is a verse in the *Lotus** which says that "A Buddha is as difficult to be found as the flowers of Udumbara and Palâça," if we are to believe several eye-witnesses, such a phenomenon does happen. Of course its occurrence is rare, for it happens but on the death of every great Dalai-Lama; and these venerable old gentlemen live proverbially long lives.

The poor Abbé Huc, whose works of travel in Thibet and China are so well-known, relates the same fact of the resuscitation of Buddha. He adds, furthermore, the curious circumstance that the baby-oracle makes good his claim to being an old mind in a young body by giving to those who ask him, "and who knew him in his past life, the most exact details of his anterior earthly existence."

It is worthy of notice, that des Mousseaux, who expatiates at length on the phenomenon, attributing it as a matter of course to the Devil, gravely remarks of the Abbé himself, that the fact that he had been unfrocked (*defroqué*) "is an accident which I (he) confess scarcely tends to strengthen our confidence." In our humble opinion this little circumstance strengthens it all the more.

The Abbé Huc had his work placed on the *Index* for the truth he told about the similarity of the Buddhistical rites with the Roman Catholic ones. He was moreover suspended in his missionary work for being too *sincere*.

If this example of infant prodigy stood alone, we might reasonably indulge in some hesitation as to accepting it; but, to say nothing of the Camisard prophets of 1707, among whom was the boy of fifteen months described by Jacques Dubois, who spoke in good French "as though God were speaking through his mouth;" and of the Cevennes babies, whose speaking and prophesying were witnessed by the first savants of France—we have instances in modern times of quite as remarkable a character. *Lloyd's Weekly Newspaper*, for March, 1875, contained an account of the following phenomenon: "At Saar-Louis, France, a child was born. The mother had just been confined, the midwife was holding forth garrulously 'on the blessed little creature,' and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all, on hearing the new-born babe reply

* "Le Lotus de la bonne Loi," by E. Burnouf, translated from the Sanscrit.

distinctly 'Two o'clock!' But this was nothing to what followed. The company were looking on the infant, with speechless wonder and dismay, when it opened its eyes, and said: 'I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood.' Having uttered this prophecy it turned on its side and expired, aged half-an-hour."

We are not aware that this prodigy has received official authentication by the civil authority—of course we should look for none from the clergy, since no profit or honor was to be derived from it—but even if a respectable British commercial journal was not responsible for the story, the result has given it special interest. The year 1876, just passed (we write in February, 1877) was emphatically, and, from the standpoint of March, 1875, unexpectedly—a year of blood. In the Danubian principalities was written one of the bloodiest chapters of the history of war and rapine—a chapter of outrages of Moslem upon Christian that has scarcely been paralleled since Catholic soldiers butchered the simple natives of North and South America by tens of thousands, and Protestant Englishmen waded to the Imperial throne of Delhi, step by step, through rivers of blood. If the Saar-Louis prophecy was but a mere newspaper sensation, still the turn of events elevated it into the rank of a fulfilled prediction; 1875 *was* a year of great plenty, and 1876, to the surprise of everybody, a year of carnage.

But even if it should be found that the baby-prophet never opened its lips, the instance of the Jencken infant still remains to puzzle the investigator. This is one of the most surprising cases of mediumship. The child's mother is the famous Kate Fox, its father H. D. Jencken, M.R.I., Barrister-at-law, in London. He was born in London, in 1873, and before he was three months old showed evidences of spirit-mediumship. Rappings occurred on his pillow and cradle, and also on his father's person, when he held the child in his lap and Mrs. Jencken was absent from home. Two months later, a communication of twenty words, exclusive of signature, was written through his hand. A gentleman, a Liverpool solicitor, named J. Wason, was present at the time, and united with the mother and nurse in a certificate which was published in the London *Medium and Daybreak* of May 8th, 1874. The professional and scientific rank of Mr. Jencken make it in the highest degree improbable that he would lend himself to a deception. Moreover, the child was within such easy reach of the Royal Institution, of which his father is a member, that Professor Tyndall and his associates had no excuse for neglecting to examine and inform the world about this psychological phenomenon.

The sacred baby of Thibet being so far away, they find their most convenient plan to be a flat denial, with hints of sunstroke and acoustical

machinery. As for the London baby, the affair is still easier; let them wait until the child has grown up and learned to write, and then deny the story point-blank!

In addition to other travellers, the Abbé Huc gives us an account of that wonderful tree of Thibet called the *Kounboum;* that is to say, the tree of the 10,000 images and characters. It will grow in no other latitude, although the experiment has sometimes been tried; and it cannot even be multiplied from cuttings. The tradition is that it sprang from the hair of one of the Avatars (the Lama Son—Ka-pa) one of the incarnations of Buddha. But we will let the Abbé Huc tell the rest of the story: "Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them. Open the leaves, which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to flag; raise the layers of this bark, and still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For, do not fancy that these superposed layers repeat the same *printing*. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion."

We will add to M. Huc's narrative the statement that the characters which appear upon the different portions of the Kounboum are in the Sansar (or language of the Sun), characters (ancient Sanscrit); and that the sacred tree, in its various parts, contains *in extenso* the whole history of the creation, and in substance the sacred books of Buddhism.' In this respect, it bears the same relation to Buddhism as the pictures in the Temple of Dendera, in Egypt, do to the ancient faith of the Pharaohs. The latter are briefly described by Professor W. B. Carpenter, President of the British Association, in his Manchester Lecture on *Egypt*. He makes it clear that the Jewish book of *Genesis* is nothing more than an expression of the early Jewish ideas, based upon the pictorial records of the Egyptians among whom they lived. But he does not make it clear, except inferentially, whether he believes either the Dendera pictures or the Mosaic account to be an allegory or a pretended historical narrative. How a scientist who had devoted himself to the most superficial investigation of the subject can venture to assert that the ancient Egyptians had the same ridiculous notions about the world's instantaneous creation

as the early Christian theologians, passes comprehension! How can he say that because the Dendera picture happens to represent their cosmogony in one allegory, they intended to show the scene as occurring in six minutes or six millions of years? It may as well indicate allegorically six successive epochs or æons, or eternity, as six days. Besides, the *Books of Hermes* certainly give no color to the charge, and the *Avesta* specifically names six periods, each embracing thousands of years, instead of days. Many of the Egyptian hieroglyphics contradict Dr. Carpenter's theory, and Champollion has avenged the ancients in many particulars. From what is gone before, it will, we think, be made clear to the reader that the Egyptian philosophy had no room for any such crude speculations, if the Hebrews themselves ever believed them; their cosmogony viewed man as the result of evolution, and his progress to be marked by immensely lengthened cycles. But to return to the wonders of Thibet.

Speaking of pictures, the one described by Huc as hanging in a certain Lamasery may fairly be regarded as one of the most wonderful in existence. It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moon-lit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her *fac-simile*, in the movement and progress of the moon in the sacred picture. "You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most servile and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old."

When we think of the astonishment that would inevitably be felt by one of our self-complacent academicians at seeing such a picture—and it is by no means the only one, for they have them in other parts of Thibet and Japan also, which represent the sun's movements—when we think, we say, of his embarrassment at knowing that if he ventured to tell the unvarnished truth to his colleagues, his fate would probably be like that of poor Huc, and he flung out of the academical chair as a liar or a lunatic, we cannot help recalling the anecdote of Tycho-Brahe, given by Humboldt in his *Cosmos*. *

"One evening," says the great Danish astronomer, "as, according

* "Cosmos," vol. iii., part i., p. 168.

to my usual habit, I was considering the celestial vault, to my indescribable amazement, I saw, close to the zenith, in Cassiopea, a radiant star of extraordinary size. Struck with astonishment, I knew not whether I could believe my own eyes. Some time after that, I learned that in Germany, cartmen, and other persons of the lower classes had repeatedly warned the scientists that a great apparition could be seen in the sky; which fact afforded both the press and public one more opportunity to indulge in their usual raillery against the men of science, who, in the cases of several antecedent comets, had not predicted their appearance."

From the days of the earliest antiquity, the Brahmans were known to be possessed of wonderful knowledge in every kind of magic arts. From Pythagoras, the first philosopher who studied wisdom with the Gymnosophists, and Plotinus, who was initiated into the mystery of uniting one's self with the Deity through abstract contemplation, down to the modern adepts, it was well known that in the land of the Brahmans and Gautama-Buddha the sources of "hidden" wisdom are to be sought after. It is for future ages to discover this grand truth, and accept it as such, whereas now it is degraded as a low superstition. What did any one, even the greatest scientists, know of India, Thibet, and China, until the last quarter of this century? That most untiring scholar, Max Müller, tells us that before then not a single original document of the Buddhist religion had been accessible to European philologists; that fifty years ago "there was not a single scholar who could have translated a line of the *Veda*, a line of the *Zend-Avesta*, or a line of the Buddhist *Tripitâka*," let alone other dialects or languages. And even now, that science is in possession of various sacred texts, what they have are but very incomplete editions of these works, and *nothing*, positively nothing of the secret sacred literature of Buddhism. And the little that our Sanscrit scholars have got hold of, and which at first was termed by Max Müller a dreary "jungle of religious literature—the most excellent hiding-place for Lamas and Dalai-Lamas," is now beginning to shed a faint light on the primitive darkness. We find this scholar stating that that which appeared at the first glance into the labyrinth of the religions of the world, all darkness, self-deceit, and vanity begin to assume another form. "It sounds," he writes, "like a degradation of the very name of religion, to apply it to the wild ravings of Hindu Yogins, and the blank blasphemies of Chinese Buddhists. . . . But, as we slowly and patiently wend our way through the dreary prisons, our own eyes seem to expand, *and we perceive a glimmer of light*, where all was darkness at first." *

* "Lecture on the Vedas."

As an illustration of how little even the generation which directly preceded our own was competent to judge the religions and beliefs of the several hundred million Buddhists, Brahmans, and Parsees, let the student consult the advertisement of a scientific work published in 1828 by a Professor Dunbar, the first scholar who has undertaken to demonstrate that the *Sanscrit is derived from the Greek.* It appeared under the following title :

"*An Inquiry into the structure and affinity of the Greek and Latin languages; with occasional comparisons of the Sanscrit and Gothic; with an Appendix, in which* THE DERIVATION OF THE SANSCRIT FROM THE GREEK *is endeavoured to be established. By George Dunbar, F.R. S.E., and Professor of Greek in the University of Edinburgh. Price, 18s.*" *

Had Max Müller happened to fall from the sky at that time, among the scholars of the day, and with his present knowledge, we would like to have compiled the epithets which would have been bestowed by the learned academicians upon the daring innovator! One who, classifying languages genealogically, says that "Sanscrit, as compared to Greek and Latin, is an elder sister . . . the earliest deposit of Aryan speech."

And so, we may naturally expect that in 1976, the same criticisms will be justly applied to many a scientific discovery, now deemed conclusive and final by our scholars. That which is now termed the superstitious *verbiage* and gibberish of mere heathens and savages, composed many thousands of years ago, may be found to contain the master-key to all religious systems. The cautious sentence of St. Augustine, a favorite name in Max Müller's lectures, which says that "there is no false religion which does not contain some elements of truth," may yet be triumphantly proved correct; the more so as, far from being original with the Bishop of Hippo, it was borrowed by him from the works of Ammonius Saccas, the great Alexandrian teacher.

This "god-taught" philosopher, the *theodidaktos*, had repeated these same words to exhaustion, in his numerous works some 140 years before Augustine. Acknowledging Jesus as "an excellent man, and the friend of God," he always maintained that his design was not to abolish the intercourse with gods and demons (spirits), but simply to purify the ancient religions; that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies: that it ought therefore to be brought back to its *original purity* by purging it of this dross and expounding it upon philosophical principles; and

* "The Classical Journal," vol. iv., pp. 107, 348.

that the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients." *

It was Ammonius who first taught that every religion was based on one and the same truth; which is the wisdom found in the Books of Thoth (Hermes Trismegistus), from which books Pythagoras and Plato had learned all their philosophy. And the doctrines of the former he affirmed to have been identical with the earliest teachings of the Brahmans—now embodied in the oldest *Vedas*. "The name Thoth," says Professor Wilder, "means a college or assembly,"† and "it is not improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise had suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scripture. But the Indian writers assert, that during the reign of king Kansa, *Yadus* (*Judeans?*) or sacred tribe left India and migrated to the West, carrying the four *Vedas* with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptians and Eastern Buddhists; but whether the Hermetic books and the four *Vedas* were identical, is not now known."

But one thing is certainly known, and that is, that before the word philosopher was first pronounced by Pythagoras at the court of the king of the Philiasians, the "secret doctrine" or wisdom was identical in every country. Therefore it is in the oldest texts—those least polluted by subsequent forgeries—that we have to look for the truth. And now that philology has possessed itself of Sanscrit texts which may be boldly affirmed to be documents by far antedating the Mosaic Bible, it is the duty of the scholars to present the world with truth, and *nothing but the truth*. Without regard to either skeptical or theological prejudice, they are bound to impartially examine both documents—the oldest *Vedas* and the *Old Testament*, and then decide which of the two is the original *Sruti* or *Revelation*, and which but the *Smriti*, which, as Max Müller shows, only means recollection or *tradition*.

Origen writes that the Brahmans were always famous for the wonderful cures which they performed by certain words; ‡ and in our own age we find Orioli, a learned corresponding member of the French Institute,§ corroborating the statement of Origen in the third century, and that of Leonard de Vair of the sixteenth, in which the latter wrote: "There are also persons, who upon pronouncing a certain sentence—a *charm*, walk bare-footed on red, burning coals, and on the points of sharp *knives* stuck

* See "Mosheim." † "New Platonism and Alchemy."

‡ Origen: "Contra Celsum." § "Fatti relativi al Mesmerismo," pp. 88, 93, 1842.

in the ground; and, once poised on them, *on one toe*, they will lift up in the air a heavy man or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, with a single word." *

This *word* is to be found in the *Mantras* of the Sanscrit *Vedas*, say some adepts. It is for the philologists to decide for themselves whether there is such a word in the *Vedas*. So far as human evidence goes, it would seem that such magic words *do* exist.

It appears that the reverend fathers of the Order of Jesuits have picked up many such tricks in their missionary travels. Baldinger gives them full credit for it. The *tschamping*—a Hindu word, from which the modern word *shampooing* is derived—is a well-known magical manipulation in the East Indies. The native *sorcerers* use it with success to the present day, and it is from them that the father Jesuits derived their wisdom.

Camerarius, in his *Horæ Subscecivæ*, narrates that once upon a time there existed a great rivalry of "miracles" between the Austin Friars and the Jesuits. A disputation having taken place between the father-general of the Austin Friars, who was very learned, and the general of the Jesuits, who was very *unlearned*, but full of *magical* knowledge, the latter proposed to settle the question by trying their subordinates, and finding out which of them would be the readiest to obey his superiors. Thereupon, turning to one of his Jesuits, he said: "Brother Mark, our companions are cold; I command you, in virtue of the holy obedience you have sworn to me, to bring here instantly out of the kitchen fire, and in your hands, some burning coals, that they may warm themselves over your hands." Father Mark instantly obeyed, and brought in both his hands a supply of red, burning coals, and held them till the company present had all warmed themselves, after which he took them back to the kitchen hearth. The general of the Austin Friars found himself crestfallen, for none of his subordinates would obey him so far as that. The triumph of the Jesuits was thus accomplished.

If the above is looked upon as an anecdote unworthy of credence, we will inquire of the reader what we must think of some modern "mediums," who perform the same while *entranced*. The testimony of several highly respectable and trustworthy witnesses, such as Lord Adair and Mr. S. C. Hall, is unimpeachable. "Spirits," the spiritualists will argue. Perhaps so, in the case of American and English *fire-proof* mediums; but not so in Thibet and India. In the West a "sensitive" has to be entranced before being rendered invulnerable by the presiding "guides," and we defy any "medium," in his or her normal physical state

* "Leonard de Vair," l. ii., ch. ii.; "La Magie au 19me Siècle," p. 332.

to bury the arms to the elbows in glowing coals. But in the East, whether the performer be a holy lama or a mercenary sorcerer (the latter class being generally termed "jugglers") he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead. We have seen in Southern India these "jugglers" keep their hands in a furnace of burning coals until the latter were reduced to cinders. During the religious ceremony of Siva-Râtri, or the vigil-night of Siva, when the people spend whole nights in watching and praying, some of the Sivaites called in a Tamil juggler, who produced the most wonderful phenomena by simply summoning to his help a spirit whom they call *Kutti-Sâttan*—the little *demon*. But, far from allowing people to think he was *guided* or "controlled" by this gnome—for it was a gnome, if it was anything—the man, while crouching over his fiery pit, proudly rebuked a Catholic missionary, who took his opportunity to inform the bystanders that the miserable sinner "had sold himself to Satan." Without removing his hands and arms from the burning coals within which he was coolly refreshing them, the Tamil only turned his head and gave one arrogant look at the flushed missionary. "My father and my father's father," he said, "had this 'little one' at their command. For two centuries the Kutti is a faithful servant in our home, and now, sir, you would make people believe that *he* is my master! But they know better." After this, he quietly withdrew his hands from the fire, and proceeded with other performances.

As for the wonderful powers of prediction and clairvoyance possessed by certain Brahmans, they are well known to every European resident of India. If these upon their return to "civilized" countries, laugh at such stories, and sometimes even deny them outright, they only impugn their good faith, not the fact. These Brahmans live principally in "sacred villages," and secluded places, principally on the western coast of India. They avoid populated cities, and especially Europeans, and it is but rarely that the latter can succeed in making themselves intimate with the "seers." It is generally thought that the circumstance is due to their religious observance of the caste; but we are firmly convinced that in many cases this is not so. Years, perhaps centuries, will roll away before the real reason is ascertained.

As to the lower castes, some of which are termed by the missionaries devil-worshippers, notwithstanding the pious efforts on the part of the Catholic missionaries to spread in Europe heart-rending reports of the misery of these people "sold to the Arch-Enemy;" and like efforts, perhaps only a trifle less ridiculous and absurd, of Protestant missionaries, the word devil, in the sense understood by Christians, is a nonentity for them. They believe in good and bad spirits; but they neither worship nor dread the Devil. Their "worship" is simply a ceremonial precaution

against "terrestrial" and *human* spirits, whom they dread far more than the millions of elementals of various forms. They use all kinds of music, incense, and perfumes, in their efforts to drive away the "bad spirits" (the elementary). In this case, they are no more to be ridiculed than the well-known scientist, a firm spiritualist, who suggested the keeping of vitriol and powdered nitre in the room to keep away "unpleasant spirits;" and no more than he, are they wrong in so doing; for the experience of their ancestors, extending over many thousands of years has taught them how to proceed against this vile "spiritual horde." That they are *human* spirits is shown by the fact that very often they try to humor and propitiate the "larvæ" of their own daughters and relatives, when they have reason to suspect that the latter did not die in the odor of sanctity and chastity. Such spirits they name "Kanni," *bad virgins*. The case was noticed by several missionaries; Rev. E. Lewis, * among others. But these pious gentlemen usually insist upon it that they worship devils, whereas, they do nothing of the sort; for they merely try to remain on good terms with them in order to be left unmolested. They offer them cakes and fruit, and various kinds of food which they liked while alive, for many of them have experienced the wickedness of these returning "dead ones," whose persecutions are sometimes dreadful. On this principle likewise they act toward the spirits of all wicked men. They leave on their tombs, if they were buried, or near the place where their remains were burnt, food and liquors, with the object of keeping them near these places, and with the idea that these vampires will be prevented thereby from returning to their homes. This is no worship; it is rather a *spiritualism* of a practical sort. Until 1861, there prevailed a custom among the Hindus of mutilating the feet of executed murderers, under the firm belief that thereby the disembodied soul would be prevented from wandering and doing more mischief. Subsequently, they were prohibited, by the police, from continuing the practice.

Another good reason why the Hindus should not worship the "Devil" is that they have no word to convey such a meaning. They call these spirits "*pûttâm*," which answers rather to our "spook," or malicious imp; another expression they use is "*pey*" and the Sanscrit *pesâsu*, both meaning ghosts or "returning ones"—perhaps goblins, in some cases. The *pûttâm* are the most terrible, for they are literally "*haunting* spooks," who return on earth to torment the living. They are believed to visit generally the places were their bodies were burnt. The "fire" or "Siva-spirits" are identical with the Rosicrucian *gnomes* and *salamanders;* for they are pictured as dwarfs of a fiery appearance, living in

* "The Tinnevelly Shanars," p. 43.

earth and fire. The Ceylonese demon called *Dewel* is a stout smiling female figure with a white Elizabethan frill around the neck and a red jacket.

As Dr. Warton justly observes: "There is no character more strictly Oriental than the dragons of romance and fiction; they are intermixed with every tradition of early date and of themselves confer a species of illustrative evidence of origin." In no writings are these characters more marked, than in the details of Buddhism; these record particulars of the *Nagas*, or kingly snakes, inhabiting the cavities under the earth, corresponding with the abodes of Tiresias and the Greek seers, a region of mystery and darkness, wherein revolves much of the system of divination and oracular response, connected with inflation, or a sort of possession, designating the spirit of Python himself, the dragon-serpent slain by Apollo. But the Buddhists no more believe in the devil of the Christian system—that is, an entity as distinct from humanity as the Deity itself—than the Hindus. Buddhists teach that there are inferior gods who have been men either on this or another planet, but still who were *men*. They believe in the Nagas, who had been *sorcerers* on earth, *bad people*, and who give the power to other bad and yet living men to blight all the fruit they look upon, and even human lives. When a Cinghalese has the reputation that if he looks on a tree or on a person both will wither and die, he is said to have the Naga-Raja, or king-serpent on him. The whole endless catalogue of bad spirits are not *devils* in the sense the Christian clergy wants us to understand, but merely *spiritually incarnated* sins, crimes, and human thoughts, if we may so express it. The blue, green, yellow, and purple god-demons, like the inferior gods of Jugandere, are more of the kind of presiding genii, and many are as good and beneficient as the Nat deities themselves, although the Nats reckon in their numbers, giants, evil genii, and the like which inhabit the desert of Mount Jugandere.

The true doctrine of Buddha says that the demons, when nature produced the sun, moon, and stars, *were human beings*, but, on account of their sins, they fell from the state of felicity. If they commit greater sins, they suffer greater punishments, and condemned men are reckoned by them among the *devils;* while, on the contrary, *demons who die* (elemental spirits) and are born or incarnated as men, and commit no more sin, can arrive at the state of celestial felicity. Which is a demonstration, remarks Edward Upham, in his *History and Doctrine of Buddhism*, that all beings, divine as well as human, are subject to the laws of transmigration, which are operative on all, according to a scale of moral deeds. This faith then, is a complete test of a code of moral enactments and motives, applied to the regulation and government of man,

an experiment, he adds, "which renders the study of Buddhism an important and curious subject for the philosopher."

The Hindus believe, as firmly as the Servians or Hungarians, in vampires. Furthermore, their doctrine is that of Pierart, the famous French spiritist and mesmerizer, whose school flourished some dozen years ago. "The fact of a spectre returning to suck human blood," says this Doctor,* "is not so inexplicable as it seems, and here we appeal to the spiritualists who admit the phenomenon of *bicorporeity* or *soul-duplication*. The hands which we have pressed . . . these 'materialized' limbs, so palpable . . . prove clearly *how much is possible for astral spectres under favorable conditions*."

The honorable physician expresses the theory of the kabalists. The *Shadim* are the lowest of the spiritual orders. Maimonides, who tells us that his countrymen were *obliged* to maintain an intimate intercourse with their departed ones, describes the feast of blood they held on such occasions. They dug a hole, and *fresh blood* was poured in, over which was placed a table; after which the "spirits" came and answered all their questions.†

Pierart, whose doctrine was founded on that of the theurgists, exhibits a warm indignation against the superstition of the clergy which requires, whenever a corpse is suspected of vampirism, that a stake should be driven through the heart. So long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to reënter it. Sometimes it will be only half-way out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently reënters its casket; and then, one of two things happens—either the unhappy victim will writhe in the agonizing torture of suffocation, or, if he had been grossly material, he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The æthereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. "According to all appearance, this 'spirit' then transmits through a mysterious and invisible cord of connection, which perhaps, some day may be explained, the results of the suction to the material body which lies inert at the bottom of the tomb, aiding it in a manner, to perpetuate the state of catalepsy."‡

* Pierart: "Revue Spiritualiste," chapter on "Vampirism."

† Maimonides: "Abodah Sarah," 12 Absh, 11 Abth.

‡ Pierart: "Revue Spiritualiste."

Brierre de Boismont gives a number of such cases, fully authenticated, which he is pleased to term "hallucinations." A recent inquest, says a French paper, "has established that in 1871 two corpses were submitted to the infamous treatment of popular superstition, at the instigation of the clergy . . . O blind prejudice!" But Dr. Pierart, quoted by des Mousseaux, who stoutly adheres to vampirism, exclaims: "Blind, you say? Yes, blind, as much as you like. But whence sprang these prejudices? Why are they perpetuated in all ages, and in so many countries? After a crowd of facts of vampirism so often proved, should we say that there are no more and that they never had a foundation? Nothing comes of nothing. Every belief, every custom springs from facts and causes which gave it birth. If one had never seen appear, in the bosom of families of certain countries, beings clothing themselves in the shape of the familiar dead, coming thus to suck the blood of one or of several persons, and if the death of the victims by emaciation had not followed, they would never have gone to disinter the corpses in cemeteries; we would never have had attested the incredible fact of persons buried for several years being found with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and of the blood running in torrents under blows, from wounds, and when decapitated." *

One of the most important examples of vampirism figures in the private letters of the philosopher, the Marquis d'Argens; and, in the *Revue Britannique*, for March, 1837, the English traveller Pashley describes some that came under his notice in the island of Candia. Dr. Jobard, the anti-Catholic and anti-spiritual Belgian *savant*, testifies to similar experiences.†

"I will not examine," wrote the Bishop d'Avranches Huet, "whether the facts of vampirism, which are constantly being reported, are true, or the fruit of a popular error; but it is certain that they are testified to by so many authors, able and trustworthy, and *by so many eye-witnesses*, that no one ought to decide upon the question without a good deal of caution."‡

The chevalier, who went to great pains to collect materials for his demonological theory, brings the most thrilling instances to prove that all such cases are produced by the Devil, who uses graveyard corpses with which to clothe himself, and roams at night sucking people's blood. Methinks we could do very well without bringing this dusky personage upon the scene. If we are to believe at all in the return of spirits, there are plenty of wicked sensualists, misers, and sinners of other de-

* Dr. Pierart: "Revue Spiritualiste," vol. iv., p. 104.
† See "Hauts Phen.," p. 199. ‡ "Huetiana," p. 81.

scriptions—especially suicides, who could have rivalled the Devil himself in malice in his best days. It is quite enough to be actually forced to believe in what we do see, and *know to be a fact*, namely spirits, without adding to our Pantheon of ghosts the Devil—whom nobody ever saw.

Still, there are interesting particulars to be gathered in relation to vampirism, since belief in this phenomenon has existed in all countries, from the remotest ages. The Slavonian nations, the Greeks, the Wallachians, and the Servians would rather doubt the existence of their enemies, the Turks, than the fact that there are vampires. The *broucolâk*, or *vourdalak*, as the latter are called, are but too familiar guests at the Slavonian fireside. Writers of the greatest ability, men as full of sagacity as of high integrity, have treated of the subject and believed in it. Whence, then, such a *superstition?* Whence that unanimous credence throughout the ages, and whence that identity in details and similarity of description as to that one particular phenomenon which we find in the testimony—generally sworn evidence—of peoples foreign to each other and differing widely in matters concerning other *superstitions*.

"There are," says Dom Calmet, a skeptical Benedictine monk of the last century, "two different ways to destroy the belief in these pretended ghosts. . . . The first would be *to explain the* prodigies of vampirism by physical causes. The second way is to *deny totally* the truth of all such stories; and the latter plan would be undoubtedly the most certain, as the most wise." *

The first way—that of explaining it by physical, though occult causes, is the one adopted by the Pierart school of mesmerism. It is certainly not the spiritualists who have a right to doubt the plausibility of this explanation. The second plan is that adopted by scientists and skeptics. They deny point-blank. As des Mousseaux remarks, there is no better or surer way, and none exacts less of either philosophy or science.

The spectre of a village herdsman, near Kodom, in Bavaria, began appearing to several inhabitants of the place, and either in consequence of their fright or some other cause, every one of them died during the following week. Driven to despair, the peasants disinterred the corpse, and pinned it to the ground with a long stake. The same night he appeared again, plunging people into convulsions of fright, and suffocating several of them. Then the village authorities delivered the body into the hands of the executioner, who carried it to a neighboring field and burned it. "The corpse," says des Mousseaux, quoting Dom Calmet, "howled like a madman, kicking and tearing as if he had been

* Dom Calmet: "Apparitions," etc. Paris, 1751, vol. ii., p. 47; "Hauts Phen. de la Magie," 195.

alive. When he was run through again with sharp-pointed stakes, he uttered piercing cries, and vomited masses of crimson blood. The apparitions of this spectre ceased only after the corpse had been reduced to ashes." *

Officers of justice visited the places said to be so haunted; the bodies were exhumed, and in nearly every case it was observed that the corpse suspected of vampirism looked healthy and rosy, and the flesh was in no way decaying. The objects which had belonged to these ghosts were observed moving about the house without any one touching them. But the legal authorities generally refused to resort to cremation and beheading before they had observed the strictest rules of legal procedure. Witnesses were summoned to appear, and evidence was heard and carefully weighed. After that the exhumed corpses were examined; and if they exhibited the unequivocal and characteristic signs of vampirism, they were handed over to the executioner.

"But," argues Dom Calmet,† "the principal difficulty consists in learning *how* these vampires can quit their tombs, and how they reënter them, without appearing *to have disturbed the earth in the least;* how is it that they are seen with their usual clothing; how can they go about, and walk, and *eat?* . . . If this is all imagination on the part of those who believe themselves molested by such vampires, how happens it that the accused ghosts are subsequently found in their graves . . . exhibiting no signs of decay, full of blood, supple and fresh? How explain the cause *of their feet found muddy and covered with dirt on the day following the night* they had appeared and frightened their neighbors, while nothing of the sort was ever found on other corpses buried in the same cemetery? ‡ How is it again that once burned they never reappear? and that these cases should happen *so often* in this country that it is found impossible to cure people from this prejudice; for, instead of being destroyed, daily experience only fortifies the superstition in the people, and increases belief in it." §

There is a phenomenon in nature unknown, and therefore rejected by physiology and psychology in our age of unbelief. This phenomenon is a state of *half-death.* Virtually, the body is dead; and, in cases of persons in whom matter does not predominate over spirit and wickedness not so great as to destroy spirituality, if left alone, their astral soul will disengage itself by gradual efforts, and, when the last link is broken,

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* "Hauts Phen.," p. 196. † Ibid.

‡ See the same sworn testimony in official documents: "De l'Inspir. des Camis," H. Blanc, 1859. Plon, Paris.

§ Dom Calmet: "Apparit.," vol. ii., chap. xliv., p. 212.

it finds itself separated forever from its earthly body. Equal magnetic polarity will violently repulse the ethereal man from the decaying organic mass. The whole difficulty lies in that 1, the ultimate moment of separation between the two is believed to be that when the body is declared *dead* by science; and 2, a prevailing unbelief in the existence of either soul or spirit in man, by the same science.

Pierart tries to demonstrate that in every case it is dangerous to bury people too soon, even though the body may show undoubted signs of putrefaction. "Poor dead cataleptics," says the doctor, "buried as if *quite* dead, in cold and dry spots where *morbid causes are incapable to effect the destruction of their bodies*, their (astral) spirit enveloping itself with a *fluidic* body (ethereal) is prompted to quit the precincts of its tomb, and to exercise on living beings acts peculiar to physical life, especially that of *nutrition*, the result of which, by a mysterious link between soul and body, which spiritualistic science will explain some day, is forwarded to the material body lying still in its tomb, and the latter thus helped to perpetuate its vital existence." * These spirits, in their ephemeral bodies, have been often seen *coming out from the graveyard;* they are known to have clung to their living neighbors, and have sucked their blood. Judicial inquiry has established that from this resulted an emaciation of the victimized persons, which often terminated in death.

Thus, following the pious advice of Dom Calmet, we must either go on denying, or, if human and legal testimonies are worth anything, accept the only explanation possible. "That souls departed are embodied in aërial or ætherial vehicles is most fully and plainly proved by those excellent men, Dr. C. and Dr. More," says Glanvil, "and they have largely shown that this was the doctrine of the greatest philosophers and most ancient and aged fathers." †

Görres, the German philosopher, says to the same effect, that "God never created man as a dead corpse, but as an animal *full of life*. Once He had thus produced him, finding him ready to receive the immortal breath, He breathed him in the face, and thus man became a double masterpiece in His hands. It is in the centre of life itself that this mysterious insufflation took place in the first man (race?); and thence were united the *animal soul* issued from earth, and the *spirit* emanating from heaven." ‡

Des Mousseaux, in company with other Roman Catholic writers, exclaims: "This proposition is utterly anti-Catholic!" Well, and sup-

* Pierart: "Revue Spiritualiste," vol. iv., p. 104.

† "Sadducismus Triumphatus," vol. ii., p. 70.

‡ Görres: "Complete Works," vol. iii., ch. vii., p. 132.

pose it is? It may be archi-anti-Catholic, and still be logic, and offer a solution for many a psychological puzzle. The sun of science and philosophy shines for every one; and if Catholics, who hardly number one-seventh part of the population of the globe, do not feel satisfied, perhaps the many millions of people of other religions who outnumber them, will.

And now, before parting with this repulsive subject of vampirism, we will give one more illustration, without other voucher than the statement that it was given to us by apparently trustworthy witnesses.

About the beginning of the present century, there occurred in Russia, one of the most frightful cases of vampirism on record. The governor of the Province of Tch—— was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing any one except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths, threatened that, in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river; and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had retired, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open, and the unhappy woman was found lying on her bed, in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning, the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge.

The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the spectral equipage sweep by them despite their efforts to stop it. At the same time every night, the coach would rumble into the courtyard of the house; the watchers, including the widow's family, and the servants, would be thrown into a heavy sleep; and every morning the young victim would be found bruised, bleeding, and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible lethargy. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the following morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was finally driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty Cossacks along the bridge, with orders to stop the spectre-carriage at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: "In the name of God, and the Czar, who goes there?" Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: "The Privy Councillor of State and Governor, C——!" At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the ghostly equipage passed by them, before they could recover breath.

The archbishop then resolved, as a last expedient, to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The story is that the body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high into the air. The archbishop pronounced the usual exorcism, the body was reïnterred, and from that time no more was heard of the vampire.

How far the facts of this case may have been exaggerated by tradition, we cannot say. But we had it years ago from an eye-witness; and at the present day there are families in Russia whose elder members will recall the dreadful tale.

As to the statement found in medical books that there are frequent cases of inhumation while the subjects are but in a cataleptic state, and the persistent denials of specialists that such things happen, except very rarely, we have but to turn to the daily press of every country to find

the horrid fact substantiated. The Rev. H. R. Haweis, M. A., author of *Ashes to Ashes*,* enumerates in his work, written in advocacy of cremation, some very distressing cases of premature burial. On page forty-six occurs the following dialogue:

"But do you know of many cases of premature burial?"

"Undoubtedly I do. I will not say that in our temperate climate they are frequent, but they do occur. Hardly a graveyard is opened but coffins are found containing bodies not only turned, but skeletons contorted in the last hopeless struggle for life underground. The turning may be due to some clumsy shaking of the coffin, *but not the contortion.*"

After this he proceeds to give the following recent cases:

"At Bergerac (Dordogne), in 1842, the patient took a sleeping draught . . . but he woke not. . . . They bled him, and he woke not. . . . At last they declared him to be dead, and buried him. After a few days, remembering the sleeping draught, they opened the grave. The body had turned and *struggled.*"

"The *Sunday Times*, December 30, 1838, relates that at Tonneins, Lower Garonne, a man was buried, when an indistinct noise proceeded from the coffin; the reckless grave-digger fled. . . . The coffin was hauled up and burst open. A face stiffened in terror and despair, a torn winding-sheet, contorted limbs, told the sad truth—*too late.*"

"The *Times*, May, 1874, states that in August of 1873, a young lady died soon after her marriage. . . . Within a year the husband married again, and the mother of his first bride resolved to remove her daughter's body to Marseilles. They opened the vault and found the poor girl's body prostrate, her hair dishevelled, her shroud torn to pieces."†

As we will have to refer to the subject once more in connection with Bible miracles, we will leave it for the present, and return to magical phenomena.

If we were to give a full description of the various manifestations which take place among adepts in India and other countries, we might fill volumes, but this would be profitless, as there would remain no space for explanation. Therefore we select in preference such as either find their parallels in modern phenomena or are authenticated by legal inquiry. Horst tried to present an idea of certain Persian spirits to his readers, and failed; for the bare mention of some of them is calculated to set the brains of a believer in a whirl. There are the Devs and their specialities; the Darwands and their gloomy tricks; the Shadim and Djinnas; the whole vast legion of spirits, demons, goblins, and elves of the Persian

* "Ashes to Ashes," London: Daldy, Isbister & Co., 1875.

† The author refers all those who may doubt such statements to G. A. Walker's "Gatherings from Graveyards," pp. 84–193, 194, etc.

calendar; and, on the other hand, the Jewish Seraphim, Cherubim, Izeds, Amshaspands, Sephiroth, Malachim, Elohim; and, adds Horst, "the millions of astral and elementary spirits, of intermediary spirits, ghosts, and imaginary beings of all races and colors." *

But the majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter repudiate such an accusation and leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers*, not as intelligences.

As we always like to strengthen our arguments by testimonies other than our own, it may be well to present the opinion of a daily paper, the Boston *Herald*, as to phenomena in general and mediums in particular. Having encountered sad failures with some dishonest persons, who may or may not be mediumistic, the writer went to the trouble of ascertaining as to some wonders said to be produced in India, and compares them with those of modern thaumaturgy.

"The medium of the present day," he says, "bears a closer resemblance, in methods and manipulations, to the well-known conjurer of history, than any other representative of the magic art. How far short he still remains of the performances of his prototypes is illustrated below. In 1615 a delegation of highly-educated and distinguished men from the English East India Company visited the Emperor Jehangire. While on their mission they witnessed many most wonderful performances, almost causing them to discredit their senses, and far beyond any hint even of solution. A party of Bengalese conjurers and jugglers, showing their art before the emperor, were desired to produce upon the spot, and from seed, ten mulberry trees. They immediately planted ten seeds, which, in a few minutes produced as many trees. The ground divided over the spot where a seed was planted, tiny leaves appeared, at once followed by slender shoots, which rapidly gained elevation, putting out leaves and twigs and branches, finally spreading wide in the air, budding, blossoming and yielding fruit, which matured upon the spot, and was found to be excellent. And this before the beholder had turned away his eyes. Fig, almond, mango, and walnut trees were at the same time under like conditions produced, yielding the fruit which belonged to each. Wonder succeeded wonder. The branches were filled with birds of beautiful plumage flitting about among the leaves and singing sweet notes. The leaves turned to russet, fell from their places, branches and twigs withered, and

* Horst: "Zauber Bibliothek," vol. v., p. 52.

finally the trees sank back into the earth, out of which they had all sprang within the hour.

"Another had a bow and about fifty steel-pointed arrows. He shot an arrow into the air, when, lo! the arrow became fixed in space at a considerable height. Another and another arrow was sent off, each fixing itself in the shaft of the preceding, until all formed a chain of arrows in the air, excepting the last shot, which, striking the chain, brought the whole to the ground in detachments.

"They set up two common tents facing each other, and about a bow-shot apart. These tents were critically examined by the spectators, as are the cabinets of the mediums, and pronounced empty. The tents were fastened to the ground all around. The lookers-on were then invited to choose what animals or birds they would have issue from these tents to engage in a battle. Khaun-e-Jahaun incredulously asked to see a fight between ostriches. In a few minutes an ostrich came out from each tent rushed to combat with deadly earnestness, and from them the blood soon began to stream; but they were so nearly matched that neither could win the victory, and they were at last separated by the conjurers and conveyed within the tents. After this the varied demands of the spectators for birds and animals were exactly complied with, always with the same results.

"A large cauldron was set, and into it a quantity of rice thrown. Without the sign of fire this rice soon began to boil, and out from the cauldron was taken more than one hundred platters of cooked rice, with a stewed fowl at the top of each. This trick is performed on a smaller scale by the most ordinary fakirs of the present day.

"But space fails to give opportunity for illustrating, from the records of the past, how the miserably tame performances—by comparison—of the mediums of the present day were pale and overshadowed by those of other days and more adroit peoples. There is not a wonderful feature in any of the so-called phenomena or manifestations which was not, nay, which is not now more than duplicated by other skilful performers, whose connection with earth, and earth alone, is too evident to be doubted, even if the fact was not supported by their own testimony."

It is an error to say that fakirs or jugglers will always claim that they are helped by spirits. In quasi-religious evocations, such as Jacolliot's Kovindasami is described to have produced before this French gentleman, when the parties desire to see real "spiritual" manifestations, they will resort to Pitris, their disembodied ancestors, and other *pure* spirits. These they can evoke but through prayer. As to all other phenomena, they are produced by the magician and fakir at will. Notwithstanding the state of apparent abjectness in which the latter lives, he is often an initiate of

the temples, and is as well acquainted with occultism as his richer brethren.

The Chaldeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man's soul, and by the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most wonderful "miracles." Magic, with them, was synonymous with religion and science. It is but later that the religious myths of the Magdean dualism, disfigured by Christian theology and euhemerized by certain fathers of the Church, assumed the disgusting shape in which we find them expounded by such Catholic writers as des Mousseaux. The objective reality of the mediæval incubus and succubus, that abominable superstition of the middle ages which cost so many human lives, advocated by this author in a whole volume, is the monstrous production of religious fanaticism and epilepsy. It can have no *objective* form; and to attribute its effects to the Devil is blasphemy: implying that God, after creating Satan, would allow him to adopt such a course. If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be reëntered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape. But to uphold, with des Mousseaux and de Mirville, that the Devil, whom the Catholics endow with a power which, in antagonism, equals that of the Supreme Deity, transforms himself into wolves, snakes, and dogs, to satisfy his lust and procreate monsters, is an idea within which lie hidden the germs of devil-worship, lunacy, and sacrilege. The Catholic Church, which not only teaches us to believe in this monstrous fallacy, but forces her missionaries to preach such a dogma, need not revolt against the devil-worship of some Parsee and South India sects. Quite the reverse; for when we hear the Yezides repeat the well-known proverb: "Keep friends with the demons; give them your property, your blood, your service, and you need not care about God—*He will not harm you*," we find him but consistent with his belief and reverential to the Supreme; his logic is sound and rational; he reveres God too deeply to imagine that He who created the universe and its laws is able to hurt him, poor atom; but the *demons* are there; they are *imperfect*, and therefore he has good reasons to dread them.

Therefore, the Devil, in his various transformations, can be but a fallacy. When we imagine that we see, and hear, and feel him, it is but too often the reflection of our own wicked, depraved, and polluted soul that we see, hear, and feel. Like attracts like, they say; thus, according to the

mood in which our astral form oozes out during the hours of sleep, according to our thoughts, pursuits, and daily occupations, all of which are fairly impressed upon the plastic capsule called the *human soul*, the latter attracts around itself spiritual beings congenial to itself. Hence some dreams and visions that are pure and beautiful, others fiendish and beastly. The person awakes, and either hastens to the confessional, or laughs in callous indifference at the thought. In the first case, he is promised final salvation, at the cost of some indulgences (which he has to purchase from the church), and perhaps a little taste of purgatory, or even of hell. What matter? is he not safe to be eternal and immortal, do what he may? It is the Devil. Away with him, with bell, book, and holy sprinkler! But the "Devil" comes back, and often the true believer is forced to disbelieve in God, when he clearly perceives that the Devil has the best of his Creator and Master. Then he is left to the second emergency. He remains indifferent, and gives himself up entirely to the Devil. He dies, and the reader has learned the sequel in the preceding chapters.

The thought is beautifully expressed by Dr. Ennemoser: "Religion did not here [Europe and China] strike root so deeply as among the Hindus," says he, arguing upon this superstition. "The spirit of the Greeks and Persians was more volatile. . . . The philosophical idea in the good and bad principle, and of the spiritual world . . . must have assisted tradition in forming visions of heavenly and hellish shapes, and the most frightful distortions, which in India were much more simply produced by a more enthusiastic fanaticism; there the seer *received by divine light;* here he lost himself in a multitude of outward objects, with which he confounded his own identity. Convulsions, accompanied by the mind's absence from the body, in distant countries, were here common, for the imagination was less firm, and also less spiritual.

"The outward causes are also different; the modes of life, geographical position, and artificial means producing various modifications. The mode of life in Western countries has always been very variable, and therefore disturbs and distorts the occupation of the senses, *and the outward life is therefore reflected* upon the inner dream-world. The spirits, therefore, are of endless varieties of shape, and incline men to gratify their passions, showing them the means of so doing, and descending even to the minutest particulars, *which was so far below* the elevated natures of Indian seers."

Let the student of occult sciences make his own nature as pure and his thoughts as elevated as those of these Indian seers, and he may sleep unmolested by vampire, incubus, or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall.

"Hæc murus æneus esto: nil conscire sibi, nulla pallascere culpa."

CHAPTER XIII.

"ALCHYMIST. Thou always speakest riddles. Tell me if thou art that fountain of which Bernard Lord Trevigan writ?

"MERCURY. I am not that fountain, but I am the water. The fountain compasseth me about."

—SANDIVOGIUS, *New Light of Alchymy.*

"All that we profess to do is this; to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventatives to the effects of time. *This is not magic;* it is the art of medicine rightly understood."—BULWER-LYTTON.

"Lo, warrior! now the cross of Red
Points to the grave of the mighty dead;
Within it burns a wondrous light,
To chase the spirits that love the night.
That lamp shall burn unquenchably
Until the eternal doom shall be."

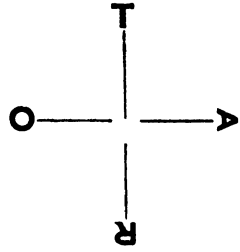
. . . . . .

"No earthly flame blazed e'er so bright."—SIR WALTER SCOTT.

THERE are persons whose minds would be incapable of appreciating the intellectual grandeur of the ancients, even in physical science, were they to receive the most complete demonstration of their profound learning and achievements. Notwithstanding the lesson of caution which more than one unexpected discovery has taught them, they still pursue their old plan of denying, and, what is still worse, of ridiculing that which they have no means of either proving or disproving. So, for instance, they will pooh-pooh the idea of talismans having any efficacy one way or the other. That the seven spirits of the *Apocalypse* have direct relation to the seven occult powers in nature, appears incomprehensible and absurd to their feeble intellects; and the bare thought of a magician claiming to work wonders through certain kabalistic rites convulses them with laughter. Perceiving only a geometrical figure traced upon a paper, a bit of metal, or other substance, they cannot imagine how any reasonable being should ascribe to either any occult potency. But those who have taken the pains to inform themselves know that the ancients achieved as great discoveries in psychology as in physics, and that their explorations left few secrets to be discovered.

For our part, when we realize that a pentacle is a synthetic figure which expresses in concrete form a profound truth of nature, we can see nothing more ridiculous in it than in the figures of Euclid, and nothing half so comical as the symbols in a modern work on chemistry. What to the unimitiated reader can appear more absurd than that the symbol

NA_2CO_3—means soda! and that C_2H_6O is but another way of writing alcohol! How very amusing that the alchemists should express their Azoth, or creative principle of nature (astral light), by the symbol



which embraces three things: 1st, The divine hypothesis; 2d, The philosophical synthesis; 3d, The physical synthesis—that is to say, a belief, an idea, and a force. But how perfectly natural that a modern chemist who wishes to indicate to the students in his laboratory the reaction of a sodic-carbonate with cream-of-tartar in solution, should employ the following symbol:

$$(Na_2CO_3+2HKC_4H_4O_6+Aq)=$$
$$(2NaKC_4H_4O_6+H_2O+Aq)+\overline{CO}_2$$

If the uninspired reader may be pardoned for looking aghast at this abracadabra of chemical science, why should not its teachers restrain their mirth until they have learned the philosophical value of the symbolism of the ancients? At least they might spare themselves from being as ridiculous as Monsieur de Mirville, who, confounding the Azoth of the Hermetic philosophers with the azote of the chemists, asserted that the former worshipped nitrogen gas! *

Apply a piece of iron to a magnet, and it becomes imbued with its subtile principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtile potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognizable and as real in its effects as the subtile property which the iron acquired by contact with the physical magnet. Let the bloodhound snuff an article of clothing that has been worn by the fugitive, and he will track him through swamp and forest to his hiding-place. Give one of Professor Buchanan's "psychometers" a manuscript, no matter how old, and he will describe to you the character

* See Eliphas Levi: "La Science des Esprits."

of the writer, and perhaps even his personal appearance. Hand a clairvoyant a lock of hair or some article that has been in contact with the person of whom it is desired to know something, and she will come into sympathy with him so intimate that she may trace him through his whole life.

Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their own beds. When David was old and feeble his vital forces were recruited by having a young person brought in close contact with him so that he could absorb her strength. The late Empress of Russia, the sister of the present German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young peasant-girl. Whoever has read the description given by Dr. Kerner of the Seeress of Prevost, Mme. Hauffe, must well remember her words. She repeatedly stated that she supported life merely on the atmosphere of the people surrounding her and their *magnetic emanations*, which were quickened in an extraordinary way by her presence. The seeress was very plainly a magnetic *vampire*, who absorbed by drawing to herself the life of those who were strong enough to spare her their vitality in the shape of *volatilized* blood. Dr. Kerner remarks that these persons were all more or less affected by this forcible loss.

With these familiar illustrations of the possibility of a subtile fluid communicated from one individual to another, or to substances which he touches, it becomes less difficult to understand that by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing.

A magnetic emanation, unconsciously produced, is sure to be overpowered by any stronger one with which it may come into opposition. But when an intelligent and powerful will directs the blind force, and concentrates it upon a given spot, the weaker emanation will often master the stronger. A human *will* has the same effect on the *Akâsa*.

Upon one occasion, we witnessed in Bengal an exhibition of will-power that illustrates a highly interesting phase of the subject. An adept in magic made a few passes over a piece of common tin, the inside of a dish-cover, that lay conveniently by, and while regarding it attentively for a few moments, seemed to grasp the imponderable fluid by handfuls and throw it against the surface. When the tin had been exposed to the full glare of light for about six seconds, the bright surface was suddenly covered as with a film. Then patches of a darker hue began coming out on its surface; and when in about three minutes the tin was handed back to us, we found imprinted upon it a picture, or

rather a photograph, of the landscape that stretched out before us; faithful as nature itself, and every color perfect. It remained for about forty-eight hours and then slowly faded away.

This phenomenon is easily explained. The will of the adept condensed upon the tin a film of *akâsa* which made it for the time being like a sensitized photographic plate. Light did the rest.

Such an exhibition as this of the potency of the will to effect even objective physical results, will prepare the student to comprehend its efficacy in the cure of disease by imparting the desired virtue to inanimate objects which are placed in contact with the patient. When we see such psychologists as Maudsley * quoting, without contradiction, the stories of some miraculous cures effected by Swedenborg's father—stories which do not differ from hundreds of other cures by other "fanatics"—as he calls them—magicians, and natural healers, and, without attempting to explain their facts, stooping to laugh at the intensity of their faith, without asking himself whether the secret of that healing potency were not in the control given by that faith over occult forces—we grieve that there should be so much learning and so little philosophy, in our time.

Upon our word, we cannot see that the modern chemist is any less a magician than the ancient theurgist or Hermetic philosopher, except in this: that the latter, recognizing the duality of nature, had twice as wide a field for experimental research as the chemist. The ancients animated statues, and the Hermetists called into being, out of the elements, the shapes of salamanders, gnomes, undines, and sylphs, which they did not pretend to create, but simply to make visible by holding open the door of nature, so that, under favoring conditions, they might step into view. The chemist brings into contact two elements contained in the atmosphere, and by developing a latent force of affinity, creates a new body—water. In the spheroidal and diaphanous pearls which are born of this union of gases, come the germs of organic life, and in their molecular interstices lurk heat, electricity, and light, just as they do in the human body. Whence comes this life into the drop of water just born of the union of two gases? And what is the water itself? Have the oxygen and hydrogen undergone some transformation which obliterates their qualities simultaneously with the obliteration of their form? Here is the answer of modern science: "Whether the oxygen and hydrogen exist as such, in the water, or whether they are produced by some unknown and unconceived transformation of its substance, is a question about which we may speculate, but in regard to which we have no knowledge." † Knowing

* Henry Maudsley: "Body and Mind."

† Josiah Cooke, Jr.: "The New Chemistry."

nothing about so simple a matter as the molecular constitution of water, or the deeper problem of the appearance of life within it, would it not be well for Mr. Maudsley to exemplify his own principle, and "maintain a *calm acquiescence in ignorance until light comes?*" *

The claims of the friends of esoteric science, that Paracelsus produced, chemically, *homunculi* from certain combinations as yet unknown to exact science, are, as a matter of course, relegated to the storehouse of exploded humbugs. But why should they? If the *homunculi* were not made by Paracelsus they were developed by other adepts, and that not a thousand years ago. They were produced, in fact, upon exactly the same principle as that by which the chemist and physicist calls to life his *animalcula.* A few years ago, an English gentleman, Andrew Crosse, of Somersetshire, produced *acari* in the following manner: "Black flint burned to redness and reduced to powder was mixed with carbonate of potash, and exposed to a strong heat for fifteen minutes; and the mixture was poured into a blacklead crucible in an air furnace. It was reduced to powder while warm, mixed with boiling water; kept boiling for some minutes, and then hydrochloric acid was added to supersaturation. After being exposed to voltaic action for twenty-six days, a perfect insect of the *acari* tribe made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated with other chemical fluids with like results. A Mr. Weeks also produced the *acari* in ferrocyanide of potassium.

This discovery produced a great excitement. Mr. Crosse was now accused of impiety and aiming at creation. He replied, denying the implication and saying he considered "*to create was to form a something out of a nothing.*"†

Another gentleman, considered by several persons as a man of great science, has told us repeatedly that he was on the eve of proving that even unfructified eggs could be hatched by having a negative electric current caused to pass through them.

The mandrakes (*dudim* or love-fruit) found in the field by Reuben, Jacob's son, which excited the fancy of Rachel, was the kabalistic *mandragora,* notwithstanding denial; and the verses which refer to it belong to the *crudest* passages, in their esoteric meaning, of the whole work. The mandrake is a plant having the rudimentary shape of a human creature; with a head, two arms, and two legs forming roots. The superstition that when pulled out of the ground it cries with a human voice, is not utterly baseless. It does produce a kind of squeaking sound, on

* Henry Maudsley: "The Limits of Philosophical Inquiry," p. 266.

† "Scientific American," August 12, 1868.

account of the resinous substance of its root, which it is rather difficult to extract; and it has more than one hidden property in it perfectly unknown to the botanist.

The reader who would obtain a clear idea of the commutation of forces and the resemblance between the life-principles of plants, animals, and human beings, may profitably consult a paper on the correlation of nervous and mental forces by Professor Alexander Bain, of the University of Aberdeen. This mandragora seems to occupy upon earth the point where the vegetable and animal kingdoms touch, as the zoöphites and polypi do in the sea; the boundary being in each case so indistinct as to make it almost imperceptible where the one ceases and the other begins. It may seem improbable that there should be *homunculi*, but will any naturalist, in view of the recent expansion of science, dare say it is impossible? "Who," says Bain, "is to limit the possibilities of existence?"

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner." Wherever Pliny, the naturalist, Ælian, and even Diodorus, who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.

It has been the speculation of men of science from time immemorial what this vital force or life-principle is. To our mind the "secret doctrine" alone is able to furnish the clew. Exact science recognizes only five powers in nature—one *molar*, and four *molecular;* kabalists, seven; and in these two additional ones is enwrapped the whole mystery of life. One of these is immortal spirit, whose reflection is connected by invisible links even with inorganic matter; the other, we leave to every one to discover for himself. Says Professor Joseph Le Conte: "What is the nature of the difference between the living organism and the dead organism? We can detect *none*, physical or chemical. All the physical and chemical forces withdrawn from the common fund of nature, and embodied in the living organism, seem to be still embodied

in the dead, until little by little it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is the nature of this difference expressed in the formula of material science? What is that that is gone, and whither is it gone? There is something here that science cannot yet understand. Yet it is just this loss which takes place in death, and before decomposition, which is in the highest sense vital force!" *

Difficult, nay impossible, as it seems to science to find out the invisible, universal motor of all—*Life*, to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for true and firm believers in a spiritual world. To the simple believer, unblessed with a personal organism, the delicate, nervous sensitiveness of which would enable him—as it enables a seer—to perceive the visible universe reflected as in a clear glass in the Invisible one, and, as it were, objectively, there remains divine *faith*. The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtile casuistry of one creed fell to the ground the crafty reasoning of another one; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit.

Every animal is more or less endowed with the faculty of perceiving, if not spirits, at least something which remains for the time being invisible to common men, and can only be discerned by a clairvoyant. We have made hundreds of experiments with cats, dogs, monkeys of various kinds, and, once, with a tame tiger. A round black mirror, known as the "magic crystal," was strongly mesmerized by a native Hindu gentleman, formerly an inhabitant of Dindigul, and now residing in a more secluded spot, among the mountains known as the Western Ghauts. He had tamed a young cub, brought to him from the Malabar coast, in which part of India the tigers are proverbially ferocious; and it is with this interesting animal that we made our experiments.

Like the ancient Marsi and Psylli, the renowned serpent-charmers, this gentleman claimed to be possessed of the mysterious power of taming any kind of animal. The tiger was reduced to a chronic *mental numbness*, so to say; he had become as inoffensive and harmless as a dog. Children could tease and pull him by the ears, and he would only shake himself and howl like a dog. But whenever forced to look into the

* Le Conte: "Correlation of Vital with Chemical and Physical Forces."

"magic mirror," the poor animal was instantly excited to a sort of frenzy. His eyes became full of a *human* terror; howling in despair, unable to turn away from the mirror to which his gaze seemed riveted as by a magnetic spell, he would writhe and tremble till he convulsed with fear at some vision which to us remained unknown. He would then lie down, feebly groaning but still gazing in the glass. When it was taken away from him, the animal would lie panting and seemingly prostrated for about two hours. What did he see? What spirit-picture from his own invisible, *animal*-world, could produce such a terrific effect on the wild and naturally ferocious and daring beast? Who can tell? Perhaps *he* who produced the scene.

The same effect on animals was observed during spiritual *seances* with some holy mendicants; the same when a Syrian, half-heathen and half-Christian, from Kunankulam (Cochin State), a reputed sorcerer, who was invited to join us for the sake of experimenting.

We were nine persons in all—seven men and two women, one of the latter a native. Besides us, there were in the room, the young tiger, intensely occupied on a bone; a *wânderoo*, or lion-monkey, which, with its black coat and snow-white goatee and whiskers, and cunning, sparkling eyes, looked the personification of mischief; and a beautiful golden oriole, quietly cleaning its radiant-colored tail on a perch, placed near a large window of the veranda. In India, "spiritual" seances are not held in the dark, as in America; and no conditions, but perfect silence and harmony, are required. It was in the full glare of daylight streaming through the opened doors and windows, with a far-away buzz of life from the neighboring forests, and jungles sending us the echo of myriads of insects, birds, and animals. We sat in the midst of a garden in which the house was built, and instead of breathing the stifling atmosphere of a seance-room, we were amid the fire-colored clusters of the erythrina—the coral tree—inhaling the fragrant aromas of trees and shrubs, and the flowers of the bignonia, whose white blossoms trembled in the soft breeze. In short, we were surrounded with light, harmony, and perfumes. Large nosegays of flowers and shrubs, sacred to the native gods, were gathered for the purpose, and brought into the rooms. We had the sweet basil, the Vishnu-flower, without which no religious ceremony in Bengal will ever take place; and the branches of the *Ficus religiosa*, the tree dedicated to the same bright deity, intermingling their leaves with the rosy blossoms of the sacred lotos and the Indian tuberose, profusely ornamented the walls.

While the "blessed one"—represented by a very dirty, but, nevertheless, really holy fakir—remained plunged in self-contemplation, and some spiritual wonders were taking place under the direction of his will,

the monkey and the bird exhibited but few signs of restlessness. The tiger alone visibly trembled at intervals, and stared around the room, as if his phosphorically-shining green orbs were following some invisible presence as it floated up and down. That which was as yet unperceived by human eyes, must have therefore been *objective* to him. As to the wanderoo, all its liveliness had fled; it seemed drowsy, and sat crouching and motionless. The bird gave few, if any, signs of uneasiness. There was a sound as of gently-flapping wings in the air; the flowers went travelling about the room, displaced by invisible hands; and, as a glorious azure-tinted flower fell on the folded paws of the monkey, it gave a nervous start, and sought refuge under its master's white robe. These displays lasted for an hour, and it would be too long to relate all of them; the most curious of all, being the one which closed that season of wonders. Somebody complaining of the heat, we had a shower of delicately-perfumed dew. The drops fell fast and large, and conveyed a feeling of inexpressible refreshment, drying the instant after touching our persons.

When the fakir had brought his exhibition of *white* magic to a close, the "sorcerer," or conjurer, as they are called, prepared to display his power. We were treated to a succession of the wonders that the accounts of travellers have made familiar to the public; showing, among other things, the fact that animals naturally possess the clairvoyant faculty, and even, it would seem, the ability to discern between the good and the bad spirits. All of the sorcerer's feats were preceded by fumigations. He burned branches of resinous trees and shrubs, which sent up volumes of smoke. Although there was nothing about this calculated to affright an animal using only his natural eyes, the tiger, monkey, and bird exhibited an indescribable terror. We suggested that the animals might be frightened at the blazing brands, the familiar custom of burning fires round the camp to keep off wild beasts, recurring to our mind. To leave no doubt upon this point, the Syrian approached the crouching tiger with a branch of the Bael-tree* (sacred to Siva), and waved it several times over his head, muttering, meanwhile, his incantations. The brute instantly displayed a panic of terror beyond description. His eyes started from their sockets like blazing fire-balls; he foamed at the mouth; he flung himself upon the floor, as if seeking some hole in which to hide himself; he uttered scream after scream, that awoke a hundred responsive echoes from the jungle and the woods. Finally, taking a last look at the spot from which his eyes had never wandered, he made a desperate plunge, which snapped his chain, and

* The wood-apple.

dashed through the window of the veranda, carrying a piece of the frame-work with him. The monkey had fled long before, and the bird fell from the perch as though paralyzed.

We did not ask either the fakir or sorcerer for an explanation of the method by which their respective phenomena were effected. If we had, unquestionably they would have replied as did a fakir to a French traveller, who tells his story in a recent number of a New York newspaper, called the *Franco-Americain*, as follows:

"Many of these Hindu jugglers who live in the silence of the pagodas perform feats far surpassing the prestidigitations of Robert Houdin, and there are many others who produce the most curious phenomena in magnetism and catalepsy upon the first objects that come across their way, that I have often wondered whether the Brahmans, with their occult sciences, have not made great discoveries in the questions which have recently been agitated in Europe.

"On one occasion, while I and others were in a café with Sir Maswell, he ordered his dobochy to introduce the charmer. In a few moments a lean Hindu, almost naked, with an ascetic face and bronzed color entered. Around his neck, arms, thighs, and body were coiled serpents of different sizes. After saluting us, he said, 'God be with you, I am Chibh-Chondor, son of Chibh-Gontnalh-Mava.'

"'We desire to see what you can do,' said our host.

"'I obey the orders of Siva, who has sent me here,' replied the fakir, squatting down on one of the marble slabs.

"The serpents raised their heads and hissed, but without showing any anger. Then taking a small pipe, attached to a wick in his hair, he produced scarcely audible sounds, imitating the *tailapaca*, a bird that feeds upon bruised cocoanuts. Here the serpents uncoiled themselves, and one after another glided to the floor. As soon as they touched the ground they raised about one-third of their bodies, and began to keep time to their master's music. Suddenly the fakir dropped his instrument and made several passes with his hands over the serpents, of whom there were about ten, all of the most deadly species of Indian cobra. His eye assumed a strange expression. We all felt an undefinable uneasiness, and sought to turn away our gaze from him. At this moment a small shocra * (monkey) whose business was to hand fire in a small brasier for lighting cigars, yielded to his influence, lay down, and fell asleep. Five minutes passed thus, and we felt that if the manipulations were to continue a few seconds more we should all fall asleep. Chondor then rose, and making two more passes over the shocra, said to it: 'Give

* Incorrect; the Hindustani word for monkey is *rūkh-charhā*. Probably *chokra*, a little native servant is meant.

the commander some fire.' The young monkey rose, and without tottering, came and offered fire to its master. It was pinched, pulled about, till there was no doubt of its being actually asleep. Nor would it move from Sir Maswell's side till ordered to do so by the fakir.

"We then examined the cobras. Paralyzed by magnetic influence, they lay at full length on the ground. On taking them up we found them stiff as sticks. They were in a state of complete catalepsy. The fakir then awakened them, on which they returned and again coiled themselves round his body. We inquired whether he could make us feel his influence. He made a few passes over our legs, and instantly we lost the use of these limbs; we could not leave our seats. He released us as easily as he had paralyzed us.

"Chibh-Chondor closed his seance by experimenting upon inanimate objects. By mere passes with his hands in the direction of the object to be acted upon, and without leaving his seat, he paled and extinguished lights in the furthest parts of the room, moved the furniture, including the divans upon which we sat, opened and closed doors. Catching sight of a Hindu who was drawing water from a well in the garden, he made a pass in his direction, and the rope suddenly stopped in its descent, resisting all the efforts of the astonished gardener. With another pass the rope again descended.

"I asked Chibh-Chondor: 'Do you employ the same means in acting upon inanimate objects that you do upon living creatures?'

"He replied, 'I have only one means.'

"'What is it?'

"'The will. Man, who is the end of all intellectual and material forces, must dominate over all. The Brahmans know nothing besides this.'"

"Sanang Setzen," says Colonel Yule,* "enumerates a variety of the wonderful acts which could be performed through the *Dharani* (mystic Hindu charms). Such were sticking a peg into solid rock; restoring the dead to life; turning a dead body into gold; penetrating everywhere *as air does* (in astral form); flying; catching wild beasts with the hand; reading thoughts; making water flow backward; eating tiles; sitting in the air with the legs doubled under, etc." Old legends ascribe to Simon Magus precisely the same powers. "He made statues to walk; leaped into the fire without being burned; flew in the air; made bread of stones; changed his shape; assumed two faces at once; converted himself into a pillar; caused closed doors to fly open spontaneously; made the vessels in a house move of themselves, etc." The Jesuit Delrio laments

* "Book of Ser Marco Polo," vol. i., pp. 306, 307.

that credulous princes, otherwise of pious repute, should have allowed *diabolical* tricks to be played before them, "as for example, things of iron, and silver goblets, or other heavy articles, to be moved by bounds, from one end of the table to the other, *without the use of a magnet*, or of any attachment." * We believe WILL-POWER the most powerful of magnets. The existence of such magical power in certain persons *is proved*, but the existence of the Devil is a fiction, which no theology is able to demonstrate.

"There are certain men whom the Tartars honor above all in the world," says Friar Ricold, "viz., the *Baxitæ*, who are a kind of idol-priests. These are men from India, persons of deep wisdom, *well-conducted and of the gravest morals*. They are usually with magic arts . . . they exhibit many illusions, and predict future events. For instance, one of eminence among them was said to fly; but the truth, however, was as it proved, that he did not fly, but did walk close to the surface of the ground without touching it; *and would seem to sit down without having any substance to support him*.† This last performance was witnessed by Ibn Batuta, at Delhi," adds Colonel Yule, who quotes the friar in the *Book of Ser Marco Polo*, "in the presence of Sultan Mahomet Tughlak; and it was professedly exhibited by a Brahman at Madras in the present century, a descendant doubtless of those Brahmans whom Apollonius saw walking two cubits from the ground. It is also described by the worthy Francis Valentyn, as a performance known and practiced in his own day in India. It is related, he says, that "a man will first go and sit on three sticks put together so as to form a tripod; after which, first one stick, then a second, then a third shall be removed from under him, and the man shall not fall but shall still remain sitting in the air! Yet I have spoken with two friends who had seen this at one and the same time; and one of them, I may add, mistrusting his own eyes, had taken the trouble to feel about with a long stick if there were nothing on which the body rested; yet, as the gentleman told me, he could neither feel nor see any such thing. We have stated elsewhere that the same thing was accomplished last year, before the Prince of Wales and his suite.

Such feats as the above are nothing in comparison to what is done by professed jugglers; "feats," remarks the above-quoted author, "which might be regarded as simply inventions if told by one author only, but which seem to deserve *prominent notice* from being recounted by a series of authors, certainly independent of one another, and writing at long intervals of time and place. Our first witness is Ibn Batuta, and

* Delrio: "Disquis. Magic," pp. 34, 100.

† Col. H. Yule: "The Book of Ser Marco Polo," vol. i., p. 308.

it will be necessary to quote him as well as the others in full, in order to show how closely their evidence tallies. The Arab traveller was present at a great entertainment at the court of the Viceroy of Khansa. "That same night a juggler, who was one of the Khan's slaves, made his appearance, and the Amir said to him, 'Come and show us some of your marvels.' Upon this he took a wooden ball, with several holes in it, through which long thongs were passed, and laying hold of one of these, slung it into the air. It went so high that we lost sight of it altogether. . . . (We were in the middle of the palace-court.) There now remained only a little of the end of a thong in the conjurer's hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, climbing by the thong, and we lost sight of him also! The conjurer then called to him three times, but, getting no answer, he snatched up a knife as if in a great rage, laid hold of the thong, and disappeared also! By and bye, he threw down one of the boy's hands, then a foot, then the other hand, and then the other foot, then the trunk, and last of all the head! Then he came down himself, puffing and panting, and with his clothes all bloody kissed the ground before the Amir, and said something to him in Chinese. The Amir gave some order in reply, and our friend then took the lad's limbs, laid them together in their places, and gave a kick, when, presto! there was the boy, who got up and stood before us! All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the same kind. They gave me a cordial, however, which cured the attack. The Kaji Afkharuddin was next to me, and quoth he, 'Wallah! 't is my opinion there has been neither going up nor coming down, neither marring, nor mending! 'T is all *hocus-pocus!*"

And who doubts but that it is a "hocus-pocus," an illusion, or *Maya*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science! When by such *magic* a man who stands before you, in a room, the doors of which you have closed and of which the keys are in your hand, suddenly disappears, vanishes like a flash of light, and you see him *nowhere* but hear his voice from different parts of the room addressing you and laughing at your perplexity, surely such an *art* is not unworthy either of Mr. Huxley or Dr. Carpenter. Is it not quite as well worth spending time over, as the lesser mystery—why barnyard cocks crow at midnight?

What Ibn Batuta, the Moor, saw in China about the year 1348, Colonel Yule shows Edward Melton, "an Anglo-Dutch traveller," witnessing

in Batavia about the year 1670: "One of the same gang" (of conjurers), says Melton, * "took a small ball of cord, and grasping one end of the cord in his hand slung the other up into the air with such force that its extremity was beyond reach of our sight. He then climbed up the cord with indescribable swiftness. . . . I stood full of astonishment, not conceiving where he had disappeared; when lo! a leg came tumbling down out of the air. A moment later a hand came down, etc. . . . In short, all the members of the body came successively tumbling from the air and were cast together by the attendant into the basket. The last fragment of all was the head, and no sooner had that touched the ground than he who had snatched up all the limbs and put them in the basket, turned them all out again topsy turvy. Then straightway we saw *with these eyes all those limbs creep together* again, and, in short, form a whole man, who at once could stand and go just as before without showing the least damage! . . . Never in my life was I so astonished . . . and I doubted now no longer that these misguided men did it by the help of the Devil."

In the memoirs of the Emperor Jahangire, the performances of seven jugglers from Bengal, who exhibited before him, are thus described: "*Ninth.* They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground, and in this state they lay some time. They then extended a sheet over the spot, and one of the men putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition. . . . *Twenty-third.* They produced a chain of fifty cubits in length, and in my presence threw one end of it toward the sky, *where it remained as if fastened to something in the air.* A dog was then brought forward and being placed at the lower end of the chain, immediately ran up, and reaching the other end, *immediately disappeared in the air.* In the same manner a hog, a panther, a lion, and a tiger were successively sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain, and put it into the bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described." †

We have in our possession a picture painted from such a Persian conjurer, with a man, or rather the various limbs of what was a minute before a man, scattered before him. We have seen such conjurers, and witnessed such performances more than once and in various places.

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* Edward Melton: "Engelsh Edelmans, Zeldzaame en Geden Kwaardige Zee en Land Reizen, etc.," p. 468. Amsterdam, 1702.

† "Memoirs of the Emperor Jahangire," pp. 99, 102.

Bearing ever in mind that we repudiate the idea of a miracle and returning once more to phenomena more serious, we would now ask what logical objection can he urged against the claim that the reänimation of the dead was accomplished by many thaumaturgists? The fakir described in the *Franco-Americain*, might have gone far enough to say that this will-power of man is so tremendously potential that it can reänimate a body apparently dead, by drawing back the flitting soul that has not yet quite ruptured the thread that through life had bound the two together. Dozens of such fakirs have allowed themselves to be buried alive before thousands of witnesses, and weeks afterward have been resuscitated. And if fakirs have the secret of this artificial process, identical with, or analogous to, hibernation, why not allow that their ancestors, the Gymnosophists, and Apollonius of Tyana, who had studied with the latter in India, and Jesus, and other prophets and seers, who all knew more about the mysteries of life and death than any of our modern men of science, might have resuscitated dead men and women? And being quite familiar with that power—that mysterious *something* "that science cannot yet understand," as Professor Le Conte confesses—knowing, moreover, "whence it came and whither it was going," Elisha, Jesus, Paul, and Apollonius, enthusiastic ascetics and learned initiates, might have recalled to life with ease any man who "was not dead but sleeping," and that without any miracle.

If the molecules of the cadaver are imbued with the physical and chemical forces of the living organism,* what is to prevent them from being set again in motion, provided we know the nature of the vital force, and who to command it? The materialist can certainly offer no objection, for with him it is no question of reïnfusing a soul. For him the soul has no existence, and the human body may be regarded simply as a vital engine —a locomotive which will start upon the application of heat and force, and stop when they are withdrawn. To the theologian the case offers greater difficulties, for, in his view, death cuts asunder the tie which binds soul and body, and the one can no more be returned into the other without miracle than the born infant can be compelled to resume its fœtal life after parturition and the severing of the umbilicus. But the Hermetic philosopher stands between these two irreconcilable antagonists, *master of the situation.* He knows the nature of the soul—a form composed of nervous fluid and atmospheric ether—and knows how the vital force can be made active or passive at will, so long as there is no final destruction of some necessary organ. The claims of Gaffarilus—which, by the bye, appeared so preposterous in 1650 †—were later corroborated by science.

* J. Hughes Bennett: "Text Book of Physiology," Lippincott's American Edition, pp. 37–50.

† "Curiosités Inouïes."

He maintained that every object existing in nature, provided it was not artificial, when once burned still retained its form in the ashes, in which it remained till raised again. Du Chesne, an eminent chemist, assured himself of the fact. Kircher, Digby, and Vallemont have demonstrated that the forms of plants could be resuscitated from their ashes. At a meeting of naturalists in 1834, at Stuttgart, a receipt for producing such experiments was found in a work of Oetinger.* Ashes of burned plants contained in vials, when heated, exhibited again their various forms. "A small obscure cloud gradually rose in the vial, took a defined form, and presented to the eye the flower or plant the ashes consisted of." "The earthly husk," wrote Oetinger, "remains in the retort, while the volatile essence ascends, *like a spirit*, perfect in form, but void of substance." †

And, if the astral form of even a plant when its body is dead still lingers in the ashes, will skeptics persist in saying that the soul of *man*, the *inner* ego, is after the death of the grosser form at once dissolved, and is no more? "At death," says the philosopher, "the one body exudes from the other, by osmose and through the brain; it is held near its old garment by a double attraction, physical and spiritual, until the latter decomposes; and if the proper conditions are given the soul can reïnhabit it and resume the suspended life. It does it in sleep; it does it more thoroughly in trance; most surprisingly at the command and with the assistance of the Hermetic adept. Iamblichus declared that a person endowed with such resuscitating powers is 'full of God.' All the subordinate spirits of the upper spheres are at his command, for he is no longer a mortal, but himself a god. In his *Epistle to the Corinthians*, Paul remarks that 'the spirits of the prophets *are subject to the prophets*.'"

Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be. Hermotimus, if we may credit Pliny and Plutarch,‡ could at will fall into a trance and then his *second* soul proceeded to any distant place he chose.

The Abbé Fretheim, the famous author of *Steganographie*, who lived in the seventeenth century, could converse with his friends by the mere power of his will. "I can make my thoughts known to the initiated,"

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* "Thoughts on the Birth and Generation of Things."

† C. Crowe: "Night-Side of Nature," p. 111.

‡ Pliny: "Hist. Nat.," vii., c. 52; and Plutarch: "Discourse concerning Socrates' Dæmon," 22.

he wrote, "at a distance of many hundred miles, without word, writing, or cipher, by any messenger. The latter cannot betray me, for he knows nothing. If needs be, I can dispense with the messenger. If any correspondent should be buried in the deepest dungeon, I could still convey to him my thoughts as clearly and as frequently as I chose, and this quite simply, without superstition, without the aid of spirits." Cordanus could also send his spirit, or any messages he chose. When he did so, he felt "as if a door was opened, and I myself immediately passed through it, leaving the body behind me." * The case of a high German official, a counsellor Wesermann, was mentioned in a scientific paper. † He claimed to be able to cause any friend or acquaintance, at any distance, to dream of every subject he chose, or see any person he liked. His claims were proved good, and testified to on several occasions by skeptics and learned professional persons. He could also cause his double to appear wherever he liked; and be seen by several persons at one time. By whispering in their ears a sentence prepared and agreed upon beforehand by unbelievers, and for the purpose, his power to project the double was demonstrated beyond any cavil.

According to Napier, Osborne, Major Lawes, Quenouillet, Nikiforovitch, and many other modern witnesses, fakirs are now proved to be able, by a long course of diet, preparation, and repose, to bring their bodies into a condition which enables them to be buried six feet under ground for an indefinite period. Sir Claude Wade was present at the court of Rundjit Singh, when the fakir, mentioned by the Honorable Captain Osborne, was buried alive for six weeks, in a box placed in a cell three feet below the floor of the room.‡ To prevent the chance of deception, a guard comprising two companies of soldiers had been detailed, and four sentries "were furnished and relieved every two hours, night and day, to guard the building from intrusion. . . . On opening it," says Sir Claude, "we saw a figure enclosed in a bag of white linen fastened by a string over the head . . . the servant then began pouring warm water over the figure . . . the legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arm. There was, however, *a heat about the region of the brain*, which no other part of the body exhibited."

Regretting that the limits of our space forbid the quotation of the

* "De Res. Var.," v. iii., i., viii., c. 43. Plutarch: "Discourse concerning Socrates' Dæmon," 22.

† Nasse: "Zeitschrift für Psychische Aerzte," 1820.

‡ Osborne: "Camp and Court of Rundjit Singh;" Braid: "On France."

details of this interesting story, we will only add, that the process of resuscitation included bathing with hot water, friction, the removal of wax and cotton pledgets from the nostrils and ears, the rubbing of the eyelids with ghee or clarified butter, and, what will appear most curious to many, the application of a hot wheaten cake, about an inch thick "to the top of the head." After the cake had been applied for the third time, the body was violently convulsed, the nostrils became inflated, the respiration ensued, and the limbs assumed a natural fulness; but the pulsation was still faintly perceptible. "The tongue was then anointed with ghee; the eyeballs became dilated and recovered their natural color, and the fakir recognized those present and spoke." It should be noticed that not only had the nostrils and ears been plugged, but the tongue had been thrust back so as to close the gullet, thus effectually stopping the orifices against the admission of atmospheric air. While in India, a fakir told us that this was done not only to prevent the action of the air upon the organic tissues, but also to guard against the deposit of the germs of decay, which in case of suspended animation would cause decomposition exactly as they do in any other meat exposed to air. There are also localities in which a fakir would refuse to be buried; such as the many spots in Southern India infested with the white ants, which annoying termites are considered among the most dangerous enemies of man and his property. They are so voracious as to devour everything they find except perhaps metals. As to wood, there is no kind through which they would not burrow; and even bricks and mortar offer but little impediment to their formidable armies. They will patiently work through mortar, destroying it particle by particle; and a fakir, however holy himself, and strong his temporary coffin, would not risk finding his body devoured when it was time for his resuscitation.

Then, here is a case, only one of many, substantiated by the testimony of two English noblemen—one of them an army officer—and a Hindu Prince, who was as great a skeptic as themselves. It places science in this embarrassing dilemma: it must either give the lie to many unimpeachable witnesses, or admit that if one fakir can resuscitate after six weeks, any other fakir can also; and if a fakir, why not a Lazarus, a Shunamite boy, or the daughter of Jairus?*

* Mrs. Catherine Crowe, in her "Night-Side of Nature," p. 118, gives us the particulars of a similar burial of a fakir, in the presence of General Ventura, together with the Maharajah, and many of his Sirdars. The political agent at Loodhiana was "present when he was disinterred, ten months after he had been buried." The coffin, or box, containing the fakir "being buried in a vault, the earth was thrown over it and trod down, after which a crop of barley was sown on the spot, and sentries placed to watch it. "The Maharajah, however, was so skeptical that in spite of all these

And now, perhaps, it may not be out of place to inquire what assurance can any physician have, beyond *external* evidence, that the body is really dead? The best authorities agree in saying that there are none. Dr. Todd Thomson, of London,* says most positively that "the immobility of the body, even its cadaverous aspect, the coldness of surface, the absence of respiration and pulsation, and the sunken state of the eye, are no unequivocal evidences that life is wholly extinct." Nothing but total decomposition is an irrefutable proof that *life* has fled for ever and that the tabernacle is tenantless. Demokritus asserted that there existed no *certain* signs of real death. † Pliny maintained the same. ‡ Asclepiades, a learned physician and one of the most distinguished men of his day, held that the assurance was still more difficult in the cases of women than in those of men.

Todd Thomson, above quoted, gives several remarkable cases of such a suspended animation. Among others he mentions a certain Francis Neville, a Norman gentleman, who twice apparently died, and was twice in the act of being buried. But, at the moment when the coffin was being lowered in the grave, he spontaneously revived. In the seventeenth century, Lady Russell, to all appearance died, and was about to be buried, but as the bell was tolling for her funeral, she sat up in her coffin and exclaimed, "It is time to go to church!" Diemerbroese, mentions a peasant who gave no signs of life for three days, but when placed in his coffin, near the grave, revived and lived many years afterward. In 1836, a respectable citizen of Brussels fell into a profound lethargy on a Sunday morning. On Monday, as his attendants were preparing to screw the lid of the coffin, the supposed corpse sat up, rubbed his eyes, and called for his coffee and a newspaper. §

Such cases of apparent death are not very infrequently reported in the newspaper press. As we write (April, 1877), we find in a London letter to the New York *Times*, the following paragraph: "Miss Annie Goodale, the actress, died three weeks ago. Up to yesterday she was not buried. The corpse is warm and limp, and the features as soft and mobile as when in life. Several physicians have examined her, and have ordered that the body shall be watched night and day. The poor lady is evidently in a trance, but whether she is destined to come to life it is impossible to say."

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precautions, he had him, twice in the ten months, dug up and examined, and each time he was found to be *exactly in the same state* as when they had shut him up."

* Todd: Appendix to "Occult Science," vol. i.

† "A Cornel. Cels.," lib. ii., cap. vi.

‡ "Hist. Nat.," lib. vii., cap. lii.

§ "Morning Herald," July 21, 1836.

Science regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the materialist, the only difference between a living and a dead body is, that in the one case, that force is active, in the other latent. When it is extinct or entirely latent the molecules obey a superior attraction, which draws them asunder and scatters them through space.

This dispersion must be death, if it is possible to conceive such a thing as death, where the very molecules of the dead body manifest an intense vital energy. If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative, before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together, the centripetal vital force may overmatch the dispersive centrifugal action. Says Eliphas Levi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the spirit frees itself first of all to exist no more? That thought and love can die when the grossest forms of matter do not die? If the change should be called death, we die and are born again every day, for every day our forms undergo change." *

The kabalists say that a man is not dead when his body is entombed. Death is never sudden; for, according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living human being, so time is required to completely withdraw vitality from the carcass. "Death can no more be an absolute end, than birth a real beginning. Birth proves the preëxistence of the being, as death proves immortality," says the same French kabalist.

While implicitly believing in the restoration of the daughter of Jairus, the ruler of the synagogue, and in other Bible-miracles, well-educated Christians, who otherwise would feel indignant at being called superstitious, meet all such cases as that of Apollonius and the girl said by his biographer to have been recalled to life by him, with scornful skepticism. Diogenes Laërtius, who mentions a woman restored to life by Empedocles, is treated with no more respect; and the name of Pagan thaumaturgist, in the eyes of Christians, is but a synonym for impostor. Our scientists are at least one degree more rational; they embrace all Bible prophets and apostles, and the heathen miracle-doers in two categories of hallucinated fools and deceitful tricksters.

But Christians and materialists might, with a very little effort on their

* "La Science des Esprits."

part, show themselves fair and logical at the same time. To produce such a miracle, they have but to consent to understand what they read, and submit it to the unprejudiced criticism of their best judgment. Let us see how far it is possible. Setting aside the incredible fiction of Lazarus, we will select two cases: the ruler's daughter, recalled to life by Jesus, and the Corinthian bride, resuscitated by Apollonius. In the former case, totally disregarding the significant expression of Jesus—"*She is not dead but sleepeth*," the clergy force their god to become a breaker of his own laws and grant unjustly to one what he denies to all others, and with no better object in view than to produce a useless miracle. In the second case, notwithstanding the words of the biographer of Apollonius, so plain and precise that there is not the slightest cause to misunderstand them, they charge Philostratus with deliberate imposture. Who could be fairer than he, who less open to the charge of mystification, when, in describing the resuscitation of the young girl by the Tyanian sage, in the presence of a large concourse of people, the biographer says, "she had *seemed* to die."

In other words, he very clearly indicates a case of suspended animation; and then adds immediately, "as the rain fell very fast on the young girl," while she was being carried to the pile, "with her face turned upwards, this, *also*, might have excited her senses."* Does this not show most plainly that Philostratus saw *no* miracle in that resuscitation? Does it not rather imply, if anything, the great learning and skill of Apollonius, "who like Asclepiades had the merit of distinguishing at a glance between real and apparent death?" †

A resuscitation, after the soul and spirit have entirely separated from the body, and the last electric thread is severed, is as impossible as for a once disembodied spirit to reïncarnate itself once more on this earth, except as described in previous chapters. "A leaf, once fallen off, does not reättach itself to the branch," says Eliphas Levi. "The caterpillar becomes a butterfly, but the butterfly does not again return to the grub. Nature closes the door behind all that passes, and pushes life forward. Forms pass, thought remains, and does not recall that which it has once exhausted." ‡

Why should it be imagined that Asclepiades and Apollonius enjoyed exceptional powers for the discernment of actual death? Has any modern school of medicine this knowledge to impart to its students? Let their authorities answer for them. These prodigies of Jesus and Apollo-

* "Vit. Apollon. Tyan.," lib. iv., ch. xvi.

† Salverte: "Sciences Occultes," vol. ii.

‡ "La Science des Esprits."

nius are so well attested that they appear authentic. Whether in either or both cases life was simply suspended or not, the important fact remains that by some power, peculiar to themselves, both the wonder-workers recalled the *seemingly dead* to life in an instant.*

Is it because the modern physician has not yet found the secret which the theurgists evidently possessed that its possibility is denied?

Neglected as psychology now is, and with the strangely chaotic state in which physiology is confessed to be by its most fair students, certainly it is not very likely that our men of science will soon rediscover the lost knowledge of the ancients. In the days of old, when prophets were not treated as charlatans, nor thaumaturgists as impostors, there were colleges instituted for teaching prophecy and occult sciences in general. Samuel is recorded as the chief of such an institution at Ramah; Elisha, also, at Jericho. The schools of *hazim*, prophets or seers, were celebrated throughout the country. Hillel had a regular academy, and Socrates is well known to have sent away several of his disciples to study *manticism*. The study of magic, or wisdom, included every branch of science, the metaphysical as well as the physical, psychology and physiology in their common and occult phases, and the study of alchemy was universal, for it was both a physical and a spiritual science. Therefore why doubt or wonder that the ancients, who studied nature under its double aspect, achieved discoveries which to our modern physicists, who study but its dead letter, are a closed book?

Thus, the question at issue is not whether a *dead* body can be resuscitated—for, to assert that would be to assume the possibility of a miracle, which is absurd—but, to assure ourselves whether the medical authorities pretend to determine the precise moment of death. The kabalists say that death occurs at the instant when both the astral body, or life-principle, and the spirit part forever with the corporeal body. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of medicine teem with examples of "suspended anima-

* It would be beneficial to humanity were our modern physicians possessed of the same inestimable faculty; for then we would have on record less horrid deaths *after* inhumation. Mrs. Catherine Crowe, in the "Night-Side of Nature," records in the chapter on "Cases of Trances" *five* such cases, in England alone, and during the present century. Among them is Dr. Walker of Dublin and a Mr. S——, whose step-mother was accused of poisoning him, and who, upon being disinterred, was found lying on his face.

tion" as the result of asphyxia by drowning, the inhalation of gases and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

In cases of somnambulic trance, none of the ordinary signs of death are lacking; breathing and the pulse are extinct; animal-heat has disappeared; the muscles are rigid, the eye glazed, and the body is colorless. In the celebrated case of Colonel Townshend, he threw himself into this state in the presence of three medical men; who, after a time, were persuaded that he was really dead, and were about leaving the room, when he slowly revived. He describes his peculiar gift by saying that he "could die or expire when he pleased, and yet, by an effort, or *somehow*, he could come to life again."

There occurred in Moscow, a few years since, a remarkable instance of apparent death. The wife of a wealthy merchant lay in the cataleptic state seventeen days, during which the authorities made several attempts to bury her; but, as decomposition had not set in, the family averted the ceremony, and at the end of that time she was restored to life.

The above instances show that the most learned men in the medical profession are unable to be certain when a person is dead. What they call "suspended animation," is that state from which the patient spontaneously recovers, through an effort of his own spirit, which may be provoked by any one of many causes. In these cases, the astral body has not parted from the physical body; its external functions are simply suspended; the subject is in a state of torpor, and the restoration is nothing but a recovery from it.

But, in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions;* when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to reënter its former tabernacle, either by an effort of its

own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron.

In cases of the most profound cataleptic clairvoyance, such as obtained by Du Potet, and described very graphically by the late Prof. William Gregory, in his *Letters on Animal Magnetism*, the spirit is so far disengaged from the body that it would be impossible for it to re-enter it without an effort of the mesmerizer's will. The subject is practically dead, and, if left to itself, the spirit would escape forever. Although independent of the torpid physical casing, the half-freed spirit is still tied to it by a magnetic cord, which is described by clairvoyants as appearing dark and smoky by contrast with the ineffable brightness of the astral atmosphere through which they look. Plutarch, relating the story of Thespesius, who fell from a great height, and lay three days apparently dead, gives us the experience of the latter during his state of partial decease. "Thespesius," says he, "then observed that he was different from the dead by whom he was surrounded. . . . They were transparent and environed by a radiance, but he seemed to trail after him a dark radiation or line of shadow." His whole description, minute and circumstantial in its details, appears to be corroborated by the clairvoyants of every period, and, so far as this class of testimony can be taken, is important. The kabalists, as we find them interpreted by Eliphas Levi, in his *Science des Esprits*, say that, "When a man falls into the last sleep, he is plunged at first into a sort of dream, before gaining consciousness in the other side of life. He sees, then, either in a beautiful vision, or in a terrible nightmare, the paradise or hell, in which he believed during his mortal existence. This is why it often happens, that the affrighted soul breaks violently back into the terrestrial life it has just left, and why some who were really dead, *i. e.*, who, if left alone and quiet, would have peaceably passed away forever in a state of unconscious lethargy, when entombed too soon, reäwake to life in the grave."

In this connection, the reader may perhaps recall the well-known case of the old man who had left some generous gifts in his will to his orphaned nieces; which document, just before his death, he had confided to his rich son, with injunctions to carry out his wishes. But, he had not been dead more than a few hours before the son, finding himself alone with the corpse, tore the will and burned it. The sight of this impious deed apparently recalled the hovering spirit, and the old man, rising from his couch of death, uttered a fierce malediction upon the horror-stricken wretch, and then fell back again, and yielded up his spirit—this time forever. Dion Boucicault makes use of an incident of this kind in his pow-

erful drama *Louis XI.;* and Charles Kean created a profound impression in the character of the French monarch, when the dead man revives for an instant and clutches the crown as the heir-apparent approaches it.

Levi says that resuscitation is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of lethargy. It is a torpor which a great shock or the magnetism of a powerful will can overcome." He accounts in this manner for the resuscitation of the dead man thrown upon the bones of Elisha. He explains it by saying that the soul was hovering at that moment near the body; the burial party, according to tradition, were attacked by robbers; and their fright communicating itself sympathetically to it, the soul was seized with horror at the idea of its remains being desecrated, and "reëntered violently into its body to raise and save it." Those who believe in the survival of the soul can see in this incident nothing of a supernatural character—it is only a perfect manifestation of natural law. To narrate to the materialist such a case, however well attested, would be but an idle talk; the theologian, always looking beyond nature for a special providence, regards it as a prodigy. Eliphas Levi says: "They attributed the resuscitation to the contact with the bones of Elisha; and worship of relics dates logically from his epoch."

Balfour Stewart is right—scientists "know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

We are now on such firm ground, that we will take another step in advance. *The same knowledge and control of the occult forces, including the vital force which enabled the fakir temporarily to leave and then reënter his body, and Jesus, Apollonius, and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues, and cause them to act and speak like living creatures.* It is the same knowledge and power which made it possible for Paracelsus to create his homunculi; for Aaron to change his rod into a serpent and a budding branch; Moses to cover Egypt with frogs and other pests; and the Egyptian theurgist of our day to vivify his pigmy Mandragora, which has physical life but no soul. It was no more wonderful that upon presenting the necessary conditions Moses should call into life large reptiles and insects, than that, under like favoring conditions, the physical scientist should call into life the small ones which he names bacteria.

And now, in connection with ancient miracle-doers and prophets, let us bring forward the claims of the modern mediums. Nearly every form of phenomena recorded in the sacred and profane histories of the world

we find them claiming to reproduce in our days. Selecting, among the variety of seeming wonders, levitation of ponderable inanimate objects as well as of human bodies, we will give our attention to the conditions under which the phenomenon is manifested. History records the names of Pagan theurgists, Christian saints, Hindu fakirs, and spiritual mediums who have been thus levitated, and who remained suspended in the air, sometimes for a considerable time. The phenomenon has not been confined to one country or epoch, but almost invariably the subjects have been religious ecstatics, adepts in magic, or, as now, spiritual mediums.

We assume the fact to be so well established as to require no labored effort on our part at this time to furnish proof that unconscious manifestations of spirit-power, as well as conscious feats of high magic, have happened in all countries, in all ages, and with hierophants as well as through irresponsible mediums. When the present perfected European civilization was yet in an inchoate state, occult philosophy, already hoary with age, speculated upon the attributes of man by analogy with those of his Creator. Individuals later, whose names will remain forever immortal, inscribed on the portal of the spiritual history of man, have afforded in their persons examples of how far could be developed the god-like powers of the *microcosmos*. Describing the *Doctrines and Principal Teachers of the Alexandrian School*, Professor A. Wilder says: "Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward toward its origin and centre, the eternal good. While the person who does not understand how the soul contains the beautiful within itself will seek by laborious effort to realize beauty without, the wise man recognizes it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within him. The infinite is not known through the reason . . . but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is ECSTASY."

Of Apollonius, who asserted that he could see "the present and the future in a clear mirror," on account of his abstemious mode of life, the professor very beautifully observes: "This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state, the past and future comprised in the present." *

Were these God-like men "mediums," as the orthodox spiritualists

* A. Wilder: "Neo-platonism and Alchemy."

will have it? By no means, if by the term we understand those "sick-sensitives." who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2d, by extraneous influences; or 3d, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal demon. It is literally

obsession and *possession;* and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling" the manifestations, "could not very well deny the fact without inconsistency. This mediumship is typified in the story of Eve succumbing to the reasonings of the serpent; of Pandora peeping in the forbidden casket and letting loose on the world, sorrow and evil, and by Mary Magdalene, who from having been obsessed by 'seven devils' was finally redeemed by the triumphant struggle of her immortal spirit, touched by the presence of a holy mediator, against the dweller." This mediumship, whether beneficent or maleficent, is always *passive.* Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

"The tree is known by its fruits." Side by side with passive mediums in the progress of the world's history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head;" the chosen apostles provided "neither gold, nor silver, nor brass in their purses." Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by the over power-

ing influence—which their weak and nervous natures are unable to shake off—to a morbid state, which at last becomes chronic, they are impeded by these "influences" from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows, as recent events have too well proved, whether the calling is one to be envied by any one! It is not mediums, real, *true*, and genuine mediums that we would ever blame, but their patrons, the spiritualists.

Plotinus, when asked to attend public worship of the gods, is said to have proudly answered: "It is for them (the spirits) to come to me." Iamblichus asserted and proved in his own case, that our soul can attain communion with the highest intelligences, with "natures loftier than itself," and carefully drove away from his theurgical ceremonies* every inferior spirit, or bad dæmon, which he taught his disciples to recognize. Proclus, who "elaborated the entire theosophy and theurgy of his predecessors into a complete system," † according to Professor Wilder, "believed with Iamblichus in the attaining of a divine power, which, overcoming the mundane life, rendered the individual an organ of the Deity." He even taught that there was a "mystic password that would carry a person from one order of spiritual beings to another, higher and higher, till he arrived at the absolute divine." Apollonius spurned the sorcerers and "common soothsayers," and declared that it was his "peculiar abstemious mode of life" which "produced such an acuteness of the senses and created other faculties, so that the greatest and most remarkable things can take place." Jesus declared man *the lord of the Sabbath*, and at his command the terrestrial and elementary spirits fled from their temporary abodes; a power which was shared by Apollonius and many of the Brotherhood of the Essenes of Judea and Mount Carmel.

It is undeniable that there must have been some good reasons why the ancients persecuted *unregulated* mediums. Otherwise why, at the time of Moses and David and Samuel, should they have encouraged prophecy and divination, astrology and soothsaying, and maintained schools and colleges in which these natural gifts were strengthened and developed, while witches and those who divined by the spirit of *Ob* were put to death? Even at the time of Christ, the poor oppressed mediums were driven to the tombs and waste places without the city walls. Why this apparent gross injustice? Why should banishment, persecution, and death be the portion of the physical mediums of those days, and whole

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* Iamblichus was the founder of the Neo-platonic theurgy.

† See the "Sketch of the Eclectic Philosophy of the Alexandrian School."

communities of thaumaturgists—like the Essenes—be not merely tolerated but revered? It is because the ancients, unlike ourselves, could "try" the spirits and discern the difference between the good and the evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive.* Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. If these miracle-making elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for, these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or, sometimes, what is still worse, inclined to some abnormal vice or other. Why do not these healing "guides," who make their mediums play the therapeutists and thaumaturgists to others, give them the boon of robust physical vigor? The ancient thaumaturgist and apostle, generally, if not invariably, enjoyed good health; their magnetism never conveyed to the sick patient any physical or moral taint; and they never were

accused of VAMPIRISM, which a spiritual paper very justly charges upon some medium-healers.*

If we apply the above law of mediumship and mediatorship to the subject of levitation, with which we opened our present discussion, what shall we find? Here we have a medium and one of the mediator-class levitated—the former at a seance, the latter at prayer, or in ecstatic contemplation. The medium being passive must *be lifted* up; the ecstatic being active must levitate himself. The former is elevated by his familiar spirits—whoever or whatever they may be—the latter, by the power of his own aspiring soul. Can both be indiscriminately termed *mediums?*

But nevertheless we may be answered that the same phenomena are produced in the presence of a modern medium as of an ancient saint. Undoubtedly; and so it was in the days of Moses; for we believe that the triumph claimed for him in *Exodus* over Pharaoh's magicians is simply a national boast on the part of the "chosen people." That the power which produced his phenomena produced that of the magicians also, who were moreover the first tutors of Moses and instructed him in their "wisdom," is most probable. But even in those days they seemed to have well appreciated the difference between phenomena apparently identical. The tutelar national deity of the Hebrews (who is *not* the Highest Father) † forbids expressly, in *Deuteronomy*, ‡ his people "to learn to do after the abominations of other nations. . . . To pass through *the fire*, or use *divination*, or be an observer of times or an enchanter, or a witch, or a consulter *with familiar spirits*, or a necromancer."

What difference was there then between all the above-enumerated phenomena as performed by the "other nations" and when enacted by the prophets? Evidently, there was some good reason for it; and we find it in John's *First Epistle*, iv., which says: "believe not *every* spirit, but *try* the spirits, whether they are of God, because many false prophets are gone out into the world."

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* See "Medium and Daybreak," July 7, 1876, p. 428.

† In Volume II., we will distinctly prove that the *Old Testament* mentions the worship of more than one god by the Israelites. The El-Shadi of Abraham and Jacob was not the Jehovah of Moses, or the Lord God worshipped by them for forty years in the wilderness. And the God of Hosts of Amos is not, if we are to believe his own words, the Mosaic God, the Sinaitic deity, for this is what we read: "I hate, I despise your feast-days . . . your meat-offerings, I will not accept them. . . . Have ye offered unto *me* sacrifices and offerings in the wilderness forty years, O house of Israel? . . . No, but *ye have borne the tabernacle of your Moloch and Chiun* (Saturn), your images, the star of your god, which ye made to yourselves. . . . Therefore, will I cause you to go into captivity . . . saith the *Lord*, *whose name is The God of hosts*" (Amos v. 21–27).

‡ Chapter xviii.

The only standard within the reach of spiritualists and present-day mediums by which they can *try* the spirits, is to judge 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a "*disembodied* spirit, or can excuse any one for disturbing *the dead.* Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him: "Why hast thou *disquieted* me, to bring me up?" * But the "intelligences" that visit the circle-rooms, come at the beck of every trifler who would while away a tedious hour.

In the number of the *London Spiritualist* for July 14th, we find a long article, in which the author seeks to prove that "the marvellous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and apostles of old."

We are forced to contradict, point-blank, such an assertion. They are identical only so far that the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character, and purposes than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the fact alone that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander. The writer compares Ezekiel "lifted up" and taken into the "east gate of the Lord's house," † with the levitations of certain mediums, and the three Hebrew youths in the "burning fiery furnace," with other *fire-proof* mediums; the John King "spirit-light" is assimilated with the "burning lamp" of Abraham; and finally, after many such comparisons, the case of the Davenport Brothers, released from the jail of Oswego, is confronted with that of Peter delivered from prison by the "angel of the Lord!"

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the "*evocation* of the dead." As to being lawful, the assertion is contradicted by every prophet. Moses issues a decree of death against those who raise the spirits of the dead, the "necromancers." Nowhere throughout the *Old Testament*, nor in Homer, nor Virgil is communion with the dead termed otherwise than necromancy.

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* This word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven and who therefore ought to have said "to bring me down," is very suggestive in itself to a Christian who locates paradise and hell at two opposite points.

† Ezekiel iii. 12–14.

Philo Judæus makes Saul say, that if he banishes from the land every diviner and necromancer his name will survive him.

One of the greatest reasons for it was the doctrine of the ancients, that no soul from the "abode of the blessed" will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit upon humanity. In this latter instance the "soul" has no need to be *evoked.* It sent its portentous message either by an evanescent *simulacrum* of itself, or through *messengers*, who could appear in *material* form, and personate faithfully the departed. The souls that could so easily be evoked were deemed neither safe nor useful to commune with. They were the souls, or *larvæ* rather, from the infernal region of the limbo—the *sheol*, the region known by the kabalists as the eighth sphere, but far different from the orthodox Hell or Hades of the ancient mythologists. Horace describes this evocation and the ceremonial accompanying it, and Maimonides gives us particulars of the Jewish rite. Every necromantic ceremony was performed on high places and hills, and blood was used for the purpose of placating these human *ghouls.**

"I cannot prevent the witches from picking up their bones," says the poet. "See the blood they pour in the ditch to allure the *souls* that will utter their oracles!" † "*Cruor in fossam confusus, ut inde manes elicirent, animas responsa daturas.*"

"The *souls*," says Porphyry, "prefer, to everything else, *freshly-spilt blood*, which seems for a short time to restore to them some of the faculties of life." ‡

As for materializations, they are many and various in the sacred records. But, were they effected under the same conditions as at modern seances? Darkness, it appears, was not required in those days of patriarchs and magic powers. The three angels who appeared to Abraham drank in the full blaze of the sun, for "he sat in the tent-door *in the heat of the day*," § says the book of *Genesis*. The spirits of Elias and Moses appeared equally in daytime, as it is not probable that Christ and the Apostles would be climbing a high mountain during the night. Jesus is represented as having appeared to Mary Magdalene in the garden in the early morning; to the Apostles, at three distinct times, and generally by day; once "when the morning was come" (*John* xxi. 4). Even when the ass of Balaam saw the "materialized" angel, it was in the full light of noon.

We are fully prepared to agree with the writer in question, that we find in the life of Christ—and we may add in the *Old Testament*, too—

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* William Howitt: "History of the Supernatural," vol. ii., ch. i.

† Lib. i., Sat. 8. ‡ Porphyry: "Of Sacrifices." § Genesis xviii. i.

"an uninterrupted record of spiritualistic manifestations," but nothing *mediumistic*, of a physical character though, if we except the visit of Saul to Sedecla, the Obeah woman of En-Dor. This is a distinction of vital importance.

True, the promise of the Master was clearly stated: "Aye, and greater works than these shall ye do"—works of mediatorship. According to Joel, the time would come when there would be an outpouring of the divine spirit: "Your sons and your daughters," says he, "shall prophesy, your old men shall dream dreams, your young men shall see visions." The time has come and they do all these things now; Spiritualism has its seers and martyrs, its prophets and healers. Like Moses, and David, and Jehoram, there are mediums who have direct writings from genuine planetary and human spirits; and the best of it brings the mediums no pecuniary recompense. The greatest friend of the cause in France, Leymarie, now languishes in a prison-cell, and, as he says with touching pathos, is "no longer a man, but *a number*" on the prison register.

There are a few, a very few, orators on the spiritualistic platform who speak by inspiration, and if they know what is said at all they are in the condition described by Daniel: "And I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep." * And there are mediums, these whom we have spoken of, for whom the prophecy in Samuel might have been written: "The spirit of the Lord will come upon thee, thou shalt prophesy with them, and shalt be *turned into another man*." † But where, in the long line of Bible-wonders, do we read of flying guitars, and tinkling tambourines, and jangling bells being offered in pitch-dark rooms as evidences of immortality?

When Christ was accused of casting out devils by the power of Beelzebub, he denied it, and sharply retorted by asking, "By whom do your sons or disciples cast them out?" Again, spiritualists affirm that Jesus was a medium, that he was controlled by one or many spirits; but when the charge was made to him direct he said that he was nothing of the kind. "Say we not well, that thou art a Samaritan, and hast a devil?" daimonion, an Obeah, or familiar spirit in the Hebrew text. Jesus answered, "I have not a devil." ‡

The writer from whom we have above quoted, attempts also a parallel between the aërial flights of Philip and Ezekiel and of Mrs. Guppy and other modern mediums. He is ignorant or oblivious of the fact that

* Daniel x. 8. † 1 Samuel, x. 6.
‡ Gospel according to John vii. 20.

while levitation occurred as an effect in both classes of cases, the producing causes were totally dissimilar. The nature of this difference we have adverted to already. Levitation may be produced consciously or unconsciously to the subject. The juggler determines beforehand that he will be levitated, for how long a time, and to what height; he regulates the occult forces accordingly. The fakir produces the same effect by the power of his aspiration and will, and, except when in the ecstatic state, keeps control over his movements. So does the priest of Siam, when, in the sacred pagoda, he mounts fifty feet in the air with taper in hand, and flits from idol to idol, lighting up the niches, self-supported, and stepping as confidently as though he were upon solid ground. This, persons have seen and testify to. The officers of the Russian squadron which recently circumnavigated the globe, and was stationed for a long time in Japanese waters, relate the fact that, besides many other marvels, they saw jugglers walk in mid-air from tree-top to tree-top, without the slightest support.* They also saw the pole and tape-climbing feats, described by Colonel Olcott in his *People from the Other World*, and which have been so much called in question by certain spiritualists and mediums whose zeal is greater than their learning. The quotations from Col. Yule and other writers, elsewhere given in this work, seem to place the matter beyond doubt that these effects are produced.

Such phenomena, when occurring apart from religious rites, in India, Japan, Thibet, Siam, and other "heathen" countries, phenomena a hundred times more various and astounding than ever seen in civilized Europe or America, are never attributed to the spirits of the departed. The Pitris have naught to do with such public exhibitions. And we have but to consult the list of the principal demons or elemental spirits to find that their very names indicate their professions, or, to express it clearly, the tricks to which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The *Shudâla-Mâdan*, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire-phenomena as well as Kutti Shâttan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, transform one thing into another; and when

* Our informant, who was an eye-witness, is Mr. N——ff of St. Petersburg, who was attached to the flag-ship *Almaz*, if we are not mistaken.

he is not in fire, he is in water. It is he who blinds people "to see that which *they do not* see." *Shûla Mâdan*, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the *undine* proper. He is an elemental spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp; and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû Mâdan, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as *levitations*, or taming of wild animals, he will help the performer by keeping him above the soil or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of elemental spirits to superintend them.

Returning now to levitations of human bodies and inanimate bodies, in modern circle-rooms, we must refer the reader to the Introductory chapter of this work. (See "Æthrobasy.") In connection with the story of Simon the Magician, we have shown the explanation of the ancients as to how the levitation and transport of heavy bodies could be produced. We will now try and suggest a hypothesis for the same in relation to *mediums*, *i. e.*, persons supposed to be unconscious at the moment of the phenomena, which the believers claim to be produced by disembodied "spirits." We need not repeat that which has been sufficiently explained before. Conscious æthrobasy under magneto-electrical conditions is possible only to *adepts* who can never be overpowered by an influence foreign to themselves, but remain sole masters of their WILL.

Thus levitation, we will say, must always occur in obedience to law—a law as inexorable as that which makes a body unaffected by it remain upon the ground. And where should we seek for that law outside of the theory of molecular attraction? It is a scientific hypothesis that the form of force which first brings nebulous or star matter together into a whirling vortex is electricity; and modern chemistry is being totally reconstructed upon the theory of electric polarities of atoms. The water-spout, the tornado, the whirlwind, the cyclone, and the hurricane, are all doubtless the result of electrical action. This phenomenon has been studied from above as well as from below, observations having been made both upon the ground and from a balloon floating above the vortex of a thunder-storm.

Observe now, that this force, under the conditions of a dry and warm atmosphere at the earth's surface, can accumulate a dynamic energy capable of lifting enormous bodies of water, of compressing the particles of atmosphere, and of sweeping across a country, tearing up forests, lifting rocks, and scattering buildings in fragments over the ground. Wild's electric machine causes induced currents of magneto-electricity so enormously powerful as to produce light by which small print may be read, on a dark night, at a distance of two miles from the place where it is operating.

As long ago as the year 1600, Gilbert, in his *De Magnete*, enunciated the principle that the globe itself is one vast magnet, and some of our advanced electricians are now beginning to realize that man, too, possesses this property, and that the mutual attractions and repulsions of individuals toward each other may at least in part find their explanation in this fact. The experience of attendants upon spiritualistic circles corroborates this opinion. Says Professor Nicholas Wagner, of the University of St. Petersburg: "Heat, or *perhaps the electricity of the investigators* sitting in the circle, must concentrate itself in the table and gradually develop into motions. At the same time, or a little afterward, the psychical force unites to assist the two other powers. By *psychical force*, I mean that which evolves itself out of all the other forces of our organism. The combination into one general something of several separate forces, and capable, when combined, of manifesting itself in degree, according to the individuality." The progress of the phenomena he considers to be affected by the cold or the dryness of the atmosphere. Now, remembering what has been said as to the subtler forms of energy which the Hermetists have proved to exist in nature, and accepting the hypothesis enunciated by Mr. Wagner that "the power which calls out these manifestations is centred in the mediums," may not the medium, by furnishing in himself a nucleus as perfect in its way as the system of permanent steel magnets in Wild's battery, produce astral currents sufficiently strong to lift in their vortex a body even as ponderable as a human form? It is not necessary that the object lifted should assume a gyratory motion, for the phenomenon we are observing, unlike the whirlwind, is directed by an intelligence, which is capable of keeping the body to be raised within the ascending current and preventing its rotation.

Levitation in this case would be a purely mechanical phenomenon. The inert body of the passive medium is lifted by a vortex created either by the elemental spirits—possibly, in some cases, by human ones, and sometimes through purely morbific causes, as in the cases of Professor Perty's sick somnambules. The levitation of the adept is, on the contrary, a magneto-electric effect, as we have just stated. He has made

the polarity of his body opposite to that of the atmosphere, and identical with that of the earth; hence, attractable by the former, retaining his consciousness the while. A like phenomenal levitation is possible, also, when disease has changed the corporeal polarity of a patient, as disease always does in a greater or lesser degree. But, in such case, the lifted person would not be likely to remain conscious.

In one series of observations upon whirlwinds, made in 1859, in the basin of the Rocky Mountains, "a newspaper was caught up . . . to a height of some two hundred feet; and there it oscillated to and fro across the track for some considerable time, whilst accompanying the onward motion." * Of course scientists will say that a parallel cannot be instituted between this case and that of human levitation; that no vortex can be formed in a room by which a medium could be raised; but this is a question of astral light and spirit, which have their own peculiar dynamical laws. Those who understand the latter, affirm that a concourse of people laboring under mental excitement, which reäcts upon the physical system, throw off electro-magnetic emanations, which, when sufficiently intense, can throw the whole circumambient atmosphere into perturbation. Force enough may actually be generated to create an electrical vortex, sufficiently powerful to produce many a strange phenomenon. With this hint, the whirling of the dervishes, and the wild dances, swayings, gesticulations, music, and shouts of devotees will be understood as all having a common object in view—namely, the creation of such astral conditions as favor psychological and physical phenomena. The *rationalé* of religious revivals will also be better understood if this principle is borne in mind.

But there is still another point to be considered. If the medium is a nucleus of magnetism and a conductor of that force, he would be subject to the same laws as a metallic conductor, and be attracted to his magnet. If, therefore, a magnetic centre of the requisite power was formed directly over him by the unseen powers presiding over the manifestations, why should not his body be lifted toward it, despite terrestrial gravity? We know that, in the case of a medium who is unconscious of the progress of the operation, it is necessary to first admit the fact of such an intelligence, and next, the possibility of the experiment being conducted as described; but, in view of the multifarious evidences offered, not only in

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* "What forces were in operation to cause this oscillation of the newspaper?" asks J. W. Phelps, who quotes the case—"These were the rapid upward motion of heated air, the downward motion of cold air, the translatory motion of the surface breeze, and the circular motion of the whirlwind. But how could these combine so as to produce the oscillation?" (Lecture on "Force Electrically Explained.")

our own researches, which claim no authority, but also in those of Mr. Crookes, and a great number of others, in many lands and at different epochs, we shall not turn aside from the main object of offering this hypothesis in the profitless endeavor to strengthen a case which scientific men will not consider with patience, even when sanctioned by the most distinguished of their own body.

As early as 1836, the public was apprised of certain phenomena which were as extraordinary, if not more so than all the manifestations which are produced in our days. The famous correspondence between two well-known mesmerizers, Deleuze and Billot, was published in France, and the wonders discussed for a time in every society. Billot firmly believed in the apparition of spirits, for, as he says, he has both seen, heard, and felt them. Deleuze was as much convinced of this truth as Billot, and declared that man's immortality and the return of the dead, or rather of their shadows, was the best demonstrated fact in his opinion. Material objects were brought to him from distant places by invisible hands, and he communicated on most important subjects with the invisible intelligences. "In regard to this," he remarks, "I cannot conceive how spiritual beings are able to carry material objects." More skeptical, less intuitional than Billot, nevertheless, he agreed with the latter that "the question of spiritualism is not one of opinions, but *of facts.*"

Such is precisely the conclusion to which Professor Wagner, of St. Petersburg, was finally driven. In the second pamphlet on *Mediumistic Phenomena*, issued by him in December, 1875, he administers the following rebuke to Mr. Shkliarevsky, one of his materialistic critics: "So long as the spiritual manifestations were weak and sporadic, we men of science could afford to deceive ourselves with theories of unconscious muscular action, or unconscious cerebrations of our brains, and tumble the rest into one heap as juggleries. . . . But now these wonders have grown too striking; the spirits show themselves in the shape of tangible, materialized forms, which can be touched and handled at will by any learned skeptic like yourself, and even be weighed and measured. We can struggle no longer, for every resistance becomes absurd—it threatens lunacy. Try then to realize this, and to humble yourself before the possibility of impossible facts."

Iron is only magnetized temporarily, but steel permanently, by contact with the lodestone. Now steel is but iron which has passed through a carbonizing process, and yet that process has quite changed the nature of the metal, so far as its relations to the lodestone are concerned. In like manner, it may be said that the medium is but an ordinary person who is magnetized by influx from the astral light; and as the permanence

of the magnetic property in the metal is measured by its more or less steel-like character, so may we not say that the intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force?

This condition of saturation may be congenital, or brought about in any one of these ways:—by the mesmeric process; by spirit-agency; or by self-will. Moreover, the condition seems hereditable, like any other physical or mental peculiarity; many, and we may even say most great mediums having had mediumship exhibited in some form by one or more progenitors. Mesmeric subjects easily pass into the higher forms of clairvoyance and mediumship (now so called), as Gregory, Deleuze, Puysegur, Du Potet, and other authorities inform us. As to the process of self-saturation, we have only to turn to the account of the priestly devotees of Japan, Siam, China, India, Thibet, and Egypt, as well as of European countries, to be satisfied of its reality. Long persistence in a fixed determination to subjugate matter, brings about a condition in which not only is one insensible to external impressions, but even death itself may be simulated, as we have already seen. The ecstatic so enormously reïnforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

The phenomena of mesmerism are explicable upon no other hypothesis than the projection of a current of force from the operator into the subject. If a man can project this force by an exercise of the will, what prevents his attracting it toward himself by reversing the current? Unless, indeed, it be urged that the force is generated within his body and cannot be attracted from any supply without. But even under such an hypothesis, if he can generate a superabundant supply to saturate another person, or even an inanimate object by his will, why cannot he generate it in excess for self-saturation?

In his work on *Anthropology*, Professor J. R. Buchanan notes the tendency of the natural gestures to follow the direction of the phrenological organs; the attitude of combativeness being downward and backward; that of hope and spirituality upward and forward; that of firmness upward and backward; and so on. The adepts of Hermetic science know this principle so well that they explain the levitation of their own bodies, whenever it happens unawares, by saying that the thought is so intently fixed upon a point above them, that when the body is thoroughly imbued with the astral influence, it follows the mental aspiration and rises into the air as easily as a cork held beneath the water rises to the surface when its buoyancy is allowed to assert itself. The giddiness felt by certain persons when standing upon the brink of a chasm is explained upon

the same principle. Young children, who have little or no active imagination, and in whom experience has not had sufficient time to develop fear, are seldom, if ever, giddy; but the adult of a certain mental temperament, seeing the chasm and picturing in his imaginative fancy the consequences of a fall, allows himself to be drawn by the attraction of the earth, and *unless the spell of fascination* be broken, his body will follow his thought to the foot of the precipice.

That this giddiness is purely a temperamental affair, is shown in the fact that some persons never experience the sensation, and inquiry will probably reveal the fact that such are deficient in the imaginative faculty. We have a case in view—a gentleman who, in 1858, had so firm a nerve that he horrified the witnesses by standing upon the coping of the *Arc de Triomphe*, in Paris, with folded arms, and his feet half over the edge; but, having since become short-sighted, was taken with a panic upon attempting to cross a plank-walk over the courtyard of a hotel, where the footway was more than two feet and a half wide, and there was no danger. He looked at the flagging below, gave his fancy free play, and would have fallen had he not quickly sat down.

It is a dogma of science that perpetual motion is impossible; it is another dogma, that the allegation that the Hermetists discovered the elixir of life, and that certain of them, by partaking of it, prolonged their existence far beyond the usual term, is a superstitious absurdity. And the claim that the baser metals have been transmuted into gold, and that the universal solvent was discovered, excites only contemptuous derision in a century which has crowned the edifice of philosophy with a copestone of protoplasm. The first is declared a *physical impossibility;* as much so, according to Babinet, the astronomer, as the "levitation of an object without contact;" * the second, a physiological vagary begotten of a disordered mind; the third, a chemical absurdity.

Balfour Stewart says that while the man of science cannot assert that "he is intimately acquainted with all the forces of nature, and cannot prove that perpetual motion is impossible; for, in truth, he knows very little of these forces . . . he does think *that he has entered into the spirit and design of nature*, and therefore he denies at once the possibility of such a machine." † If he has discovered the design of nature, he certainly has not *the spirit*, for he denies its existence in one sense; and denying spirit he prevents that perfect understanding of universal law which would redeem modern philosophy from its thousand mortifying dilemmas and mistakes. If Professor B. Stewart's negation is founded

* "Revue des Deux Mondes," p. 414, 1858.

† "Conservation of Energy," p. 140.

upon no better analogy than that of his French contemporary, Babinet, he is in danger of a like humiliating catastrophe. The universe itself illustrates the actuality of perpetual motion; and the atomic theory, which has proved such a balm to the exhausted minds of our cosmic explorers, is based upon it. The telescope searching through space, and the microscope probing the mysteries of the little world in a drop of water, reveal the same law in operation; and, as everything below is like everything above, who would presume to say that when the conservation of energy is better understood, and the two additional forces of the kabalists are added to the catalogue of orthodox science, it may not be discovered how to construct a machine which shall run without friction and supply itself with energy in proportion to its wastes? "Fifty years ago," says the venerable Mr. de Lara, "a Hamburg paper, quoting from an English one an account of the opening of the Manchester and Liverpool Railway, pronounced it a gross fabrication; capping the climax by saying, 'even so far extends the credulity of the English;'" the moral is apparent. The recent discovery of the compound called METALLINE, by an American chemist, makes it appear probable that friction can, in a large degree, be overcome. One thing is certain, when a man shall have discovered the perpetual motion he will be able to understand by analogy all the secrets of nature; progress in direct ratio with resistance.

We may say the same of the elixir of life, by which is understood physical life, the soul being of course deathless only by reason of its divine immortal union with spirit. But *continual* or *perpetual* does not mean endless. The kabalists have never claimed that either an endless physical life or unending motion is possible. The Hermetic axiom maintains that only the First Cause and its direct emanations, our spirits (scintillas from the eternal central sun which will be reäbsorbed by it at the end of time) are incorruptible and eternal. But, in possession of a knowledge of occult natural forces, yet undiscovered by the materialists, they asserted that both physical life and mechanical motion could be prolonged indefinitely. The philosophers' stone had more than one meaning attached to its mysterious origin. Says Professor Wilder: "The study of alchemy was even more universal than the several writers upon it appear to have known, and was always the auxiliary, if not identical with, the occult sciences of magic, necromancy, and astrology; probably from the same fact that they were originally but forms of a spiritualism which was generally extant in all ages of human history."

Our greatest wonder is, that the very men who view the human body simply as a "digesting machine," should object to the idea that if some equivalent for metalline could be applied between its molecules, it

should run without friction. Man's body is taken from the earth, or dust, according to *Genesis;* which allegory bars the claims of modern analysts to original discovery of the nature of the inorganic constituents of human body. If the author of *Genesis* knew this, and Aristotle taught the identity between the life-principle of plants, animals, and men, our affiliation with mother earth seems to have been settled long ago.

Elie de Beaumont has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now, since it is a doctrine as old as time, that nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the earth herself the juice or quintessence with which to replenish his own forces? This *may* have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction, death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? And why, we ask, if the surface-waters of certain mineral springs have such virtue in the cure of disease and the restoration of physical vigor, is it illogical to say that if we could get the first runnings from the alembic of nature in the bowels of the earth, we might, perhaps, find that the fountain of youth was no myth after all. Jennings asserts that the elixir was produced out of the secret chemical laboratories of nature by some adepts; and Robert Boyle, the chemist, mentions a medicated wine or cordial which Dr. Lefevre tried with wonderful effect upon an old woman.

Alchemy is as old as tradition itself. "The first authentic record on this subject," says William Godwin, "is an edict of Diocletian, about 300 years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might be consigned to the flames. This edict necessarily presumes a certain antiquity to the pursuit; and *fabulous* history has recorded Solomon, Pythagoras, and Hermes among its distinguished votaries."

And this question of transmutation—this alkahest or universal solvent, which comes next after the elixir vitæ in the order of the three alchemical agents? Is the idea so absurd as to be totally unworthy of consideration in this age of chemical discovery? How shall we dispose of the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius,

Geberus, Arnoldus, Thomas Aquinas, Bernardus Comes, Joannes, Penotus, Quercetanus Geber, the Arabian father of European alchemy, Eugenius Philalethes, Baptista Porta, Rubeus, Dornesius, Vogelius, Irenæus Philaletha Cosmopolita, and many mediæval alchemists and Hermetic philosophers assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars? Francesco Picus, in his work *De Auro*, gives eighteen instances of gold being produced in his presence by artificial means; and Thomas Vaughan,* going to a goldsmith to sell 1,200 marks worth of gold, when the man suspiciously remarked that the gold was too pure to have ever come out of a mine, ran away, leaving the money behind him. In a preceding chapter we have brought forward the testimony of a number of authors to this effect.

Marco Polo tells us that in some mountains of Thibet, which he calls *Chingintalas*, there are veins of the substance from which *Salamander* is made: "For the real truth is, that the salamander is no beast, as they allege in our parts of the world, but is a substance found in the earth." † Then he adds that a Turk of the name of Zurficar, told him that he had been procuring salamanders for the Great Khan, in those regions, for the space of three years. "He said that the way they got them was by digging in that mountain till they found a certain vein. The substance of this vein was then taken and crushed, and, when so treated, it divides, as it were, into fibres of wool, which they set forth to dry. When dry, these fibres were pounded and washed, so as to leave only the fibres, like fibres of wool. These were then spun. . . . When first made, these napkins are not very white, but, by putting them into the fire for a while, they come out as white as snow."

Therefore, as several authorities testify, this mineral substance is the famous *Asbestos*, ‡ which the Rev. A. Williamson says is found in Shantung. But, it is not only incombustible thread which is made from it. An oil, having several most extraordinary properties, is extracted from it, and the secret of its virtues remains with certain lamas and Hindu adepts. When rubbed into the body, it leaves no external stain or mark, but, nevertheless, after having been so rubbed, the part can be scrubbed with soap and hot or cold water, without the virtue of the ointment being affected in the least. The person so rubbed may boldly step into the hottest fire; unless suffocated, he will remain uninjured. Another property of the oil is that, when combined with *another substance*, that we are

* Eugenius Philalethes.

† "Book of Sei Marco Polo," vol. i., p. 215.

‡ See "Sage's Dictionnaire des Tissus," vol. ii., pp. 1–12.

not at liberty to name, and left stagnant under the rays of the moon, on certain nights indicated by native astrologers, it will breed strange creatures. Infusoria we may call them in one sense, but then these grow and develop. Speaking of Kashmere, Marco Polo observes that they have an astonishing acquaintance with the *devilries* of enchantment, insomuch that they *make their idols to speak.*

To this day, the greatest magian mystics of these regions may be found in Kashmere. The various religious sects of this country were always credited with preternatural powers, and were the resort of adepts and sages. As Colonel Yule remarks, "Vambery tells us that even in our day, the Kasmiri dervishes are preëminent among their Mahometan brethren for *cunning*, secret arts, skill in exorcisms and magic." *

But, all modern chemists are not equally dogmatic in their negation of the possibility of such a transmutation. Dr. Peisse, Desprez, and even the all-denying Louis Figuier, of Paris, seem to be far from rejecting the idea. Dr. Wilder says: "The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a relationship between metals, often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters, as Lavoisier, Davy, Faraday, and others of our day have explained the mysteries of chemistry." † A learned Theosophist, a practicing physician of this country, one who has studied the occult sciences and alchemy for over thirty years, has succeeded in reducing the elements to their primal form, and made what is termed "the pre-Adamite earth." It appears in the form of an earthy precipitate from pure water, which, on being disturbed, presents the most opalescent and vivid colors.

"The secret," say the alchemists, as if enjoying the ignorance of the uninitiated, "is an amalgamation of the salt, sulphur, and mercury combined three times in Azoth, by a triple sublimation and a triple fixation."

"How ridiculously absurd!" will exclaim a learned modern chemist. Well, the disciples of the great Hermes understand the above as well as a graduate of Harvard University comprehends the meaning of his Professor of Chemistry, when the latter says: "With one hydroxyl group we can only produce monatomic compounds; use two hydroxyl groups, and we can form around the same skeleton a number of diatomic compounds.

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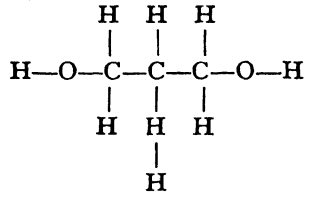
* "Book of Ser Marco Polo," vol. i., p. 230.

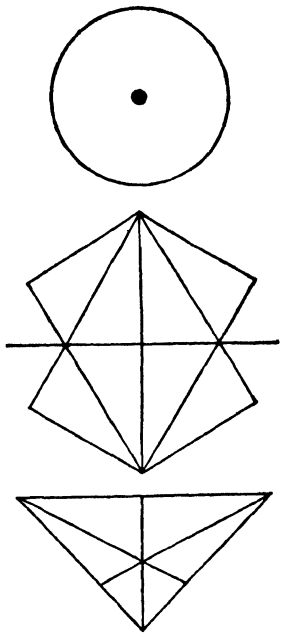
† "Alchemy, or the Hermetic Philosophy," p. 25.

. . . Attach to the nucleus three hydroxyl groups, and there result triatomic compounds, among which is a very familiar substance—



Glycerine."

"Attach thyself," says the alchemist, "to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters." The arcanum—the fourth emanation of the Akâsa, the principle of LIFE, which is represented in its third transmutation by the fiery sun, the eye of the world, or of Osiris, as the Egyptians termed it. An eye tenderly watching its youngest daughter, wife, and sister—Isis, our mother earth. See what Hermes, the thrice-great master, says of her: "Her father is the sun, her mother is the moon." It attracts and caresses, and then repulses her by a projectile power. It is for the Hermetic student to watch its motions, to catch its subtile currents, to guide and direct them with the help of the *athanor*, the Archimedean lever of the alchemist. What is this mysterious athanor? Can the physicist tell us—he who sees and examines it daily? Aye, he sees; but does he comprehend the secret-ciphered characters traced by the divine finger on every sea-shell in the ocean's deep; on every leaf that trembles in the breeze; in the bright star, whose stellar lines are in his sight but so many more or less luminous lines of hydrogen?



"God *geometrizes*," said Plato.* "The laws of nature are the thoughts

* See Plutarch: "Symposiacs," viii. 2. "Diogenianas began and said: 'Let us admit Plato to the conference and inquire upon what account he says—supposing it to

of God;" exclaimed Oërsted, 2,000 years later. "His thoughts are immutable," repeated the solitary student of Hermetic lore, "therefore it is in the perfect harmony and equilibrium of all things that we must seek the truth." And thus, proceeding from the indivisible unity, he found emanating from it two contrary forces, each acting through the other and producing equilibrium, and the three were but one, the Pythagorean Eternal Monad. The primordial point is a circle; the circle squaring itself from the four cardinal points becomes a quaternary, the perfect square, having at each of its four angles a letter of the mirific name, the sacred TETRAGRAM. It is the four Buddhas who came and have passed away; the Pythagorean *tetractys*—absorbed and resolved by the one eternal NO-BEING.

Tradition declares that on the dead body of Hermes, at Hebron, was found by an Isarim, an initiate, the tablet known as the *Smaragdine.* It contains, in a few sentences, the essence of the Hermetic wisdom. To those who read but with their bodily eyes, the precepts will suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things, but that which is true and most certain.

"What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.

"As all things were produced by the mediation of one being, so all things were produced from this one *by adaptation.*

"Its father is the sun, its mother is the moon.

"It is the cause of all perfection throughout the whole earth.

"Its power is perfect *if it is changed into earth.*

"Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment.

"Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you.

"This thing has more fortitude than fortitude itself, because *it will overcome every subtile thing* and *penetrate every solid thing.*

"By it the world was formed."

This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philoso-

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be his sentence—that *God always plays the geometer.*' I said: 'This sentence was not plainly set down in any of his books; yet there are good arguments that it is his, and it is very much like his expression.' Tyndares presently subjoined: 'He praises geometry as a science that takes off men from sensible objects, and makes them apply themselves to the intelligible and Eternal Nature—the contemplation of which is the end of philosophy, as a view of the mysteries of initiation into holy rites.'"

pher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc., etc. Physical science knows it as "heat, light, electricity, and magnetism;" but ignoring its spiritual properties and the occult potency contained in ether, rejects everything it ignores. It explains and depicts the crystalline forms of the snow-flakes, their modifications of an hexagonal prism which shoot out an infinity of delicate needles. It has studied them so perfectly that it has even calculated, with the most wondrous mathematical precision, that all these needles diverge from each other at an angle of 60°. Can it tell us as well the cause of this "endless variety of the most exquisite forms," * each of which is a most perfect geometrical figure in itself? These frozen, starlike and flower-like blossoms, may be, for all materialistic science knows, a shower of messages snowed by spiritual hands from the worlds above for spiritual eyes below to read.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. Everything in this world is a trinity completed by the quaternary, † and every element is divisible on this same principle. Physiology can divide man *ad infinitum*, as physical science has divided the four primal and principal elements in several dozens of others; she will not succeed in changing either. Birth, life, and death will ever be a trinity completed only at the cyclic end. Even were science to change the longed-for immortality into annihilation, it still will ever be a quaternary; for God "geometrizes!"

Therefore, perhaps alchemy will one day be allowed to talk of her salt, mercury, sulphur, and azoth, her symbols and mirific letters, and repeat, with the exponent of the *Synthesis of Organic Compounds*, that "it must be remembered that the grouping is *no play of fancy*, and that a good reason can be given for the position of every letter." ‡

Dr. Peisse, of Paris, wrote in 1863, the following:

"One word, *a propos*, of alchemy. What must we think of the Her-

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* Prof. Ed. L. Youmans: "Descriptive Chemistry."

† In ancient nations the Deity was a trine supplemented by a goddess—the *arba-Ih*, or fourfold God.

‡ Josiah Cooke: "The New Chemistry."

metic art? Is it lawful to believe that we can transmute metals, make gold? Well, positive men, *esprits forts* of the nineteenth century, know that Mr. Figuier, doctor of science and medicine, chemical analyst in the School of Pharmacy, of Paris, does not wish to express himself upon the subject. He doubts, he hesitates. He knows several alchemists (for there are such) who, basing themselves upon modern chemical discoveries, and especially on the singular circumstance of the equivalents demonstrated by M. Dumas, pretend that metals are not simple bodies, true elements in the absolute sense, and that in consequence they may be produced by the process of decomposition. . . . This encourages me to take a step further, and candidly avow that I would be only moderately surprised to see some one make gold. I have only one reason to give, but sufficient it seems; which is, that gold has not always existed; it has been made by some chemical travail or other in the bosom of the fused matter of our globe; * perhaps some of it may be even now in process of formation. The pretended simple bodies of our chemistry are very probably secondary products, in the formation of the terrestrial mass. It has been proved so with water, one of the most respectable elements of ancient physics. To-day, we create water. Why should we not make gold? An eminent experimentalist, Mr. Desprez, has made the diamond. True, this diamond is only *a scientific diamond*, a philosophical diamond, which would be worth nothing; but, no matter, my position holds good. Besides, we are not left to simple conjectures. There is a man living, who, in a paper addressed to the scientific bodies, in 1853, has underscored these words—I have discovered the method of producing artificial gold, I have made gold. This adept is Mr. Theodore Tiffereau, ex-preparator of chemistry in the *École Professionelle et Superieure* of Nantes."† Cardinal de Rohan, the famous victim of the diamond necklace conspiracy, testified that he had seen the Count Cagliostro make both gold and diamonds. We presume that those who agree with Professor T. Sterry Hunt, F.R.S., will have no patience with the theory of Dr. Peisse, for they believe that all of our metalliferous deposits are due to the action of organic life. And so, until they do come to some composition of their differences, so as to let us know for a certainty the nature of gold, and whether it is the product of interior volcanic alchemy or surface segregation and filtration; we will leave them to settle their quarrel between themselves, and give credit meanwhile to the old philosophers.

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* Prof. Sterry Hunt's theory of metalliferous deposits contradicts this; but is it right?

† Peisse: "La Medecine et les Medecins," vol. i., pp. 59, 283.

Professor Balfour Stewart, whom no one would think of classing among illiberal minds; who, with far more fairness and more frequently than any of his colleagues admits the failings of modern science, shows himself, nevertheless, as biassed as other scientists on this question. Perpetual light being only another name for perpetual motion, he tells us, and the latter being impossible because we have no means of equilibrating the waste of combustible material, a Hermetic light is, therefore, an impossibility.* Noting the fact that a "perpetual light was supposed to result from *magical* powers," and remarking further that such a light is "certainly not of this earth, where light and all other forms of superior energy are essentially evanescent," this gentleman argues as though the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material. In this the philosophers have been constantly misunderstood and misrepresented.

How many great minds—unbelievers from the start—after having studied the "secret doctrine," have changed their opinions and found out how mistaken they were. And how contradictory it seems to find one moment Balfour Stewart quoting some philosophical morals of Bacon—whom he terms the father of experimental science—and saying "... surely we ought to learn a lesson from these remarks ... and be very cautious *before we dismiss any branch of knowledge* or train of thought as essentially unprofitable," and then dismissing the next moment, as *utterly impossible*, the claims of the alchemists! He shows Aristotle as "entertaining the idea that light is not any body, or the emanation of any body, and that therefore light is an energy or act;" and yet, although the ancients were the first to show, through Demokritus, to John Dalton the doctrine of atoms, and through Pythagoras and even the oldest of the Chaldean oracles, that of ether as a universal agent, their ideas, says Stewart, "were not prolific." He admits that they "possessed great genius and intellectual power," but adds that "they were deficient in physical conceptions, and, in consequence, their ideas were not prolific."†

The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticise their ideas, and assure one's self whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the "initiates" who, like Plato, *did not dare* write them.

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* "The Conservation of Energy." † Ibid., p. 136.

Therefore, those few speculations on the material and spiritual universes, which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Professor Draper shows that the Cardinal Ximenes alone "delivered to the flames in the squares of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors." In the Vatican libraries, whole passages in the most rare and precious treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalmodies!

Who then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all that they knew, and knowing now far more, knows also that they knew little, if anything. This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

"The great energies of Nature are known to us only by their effects," said Paley. Paraphrasing the sentence, we will say that the great achievements of the days of old are known to posterity only by their effects. If one takes a book on alchemy, and sees in it the speculations on gold and light by the brothers of the Rosie Cross, he will find himself certainly startled, for the simple reason that he will not understand them at all. "The Hermetic gold," he may read, "is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically by invisible stellar attraction, out of material depths. Gold is thus the deposit of light, which of itself generates. Light in the celestial world is subtile, vaporous, magically exalted gold, or '*spirit of flame*.' Gold draws inferior natures in the metals, and intensifying and multiplying, converts into itself." *

Nevertheless, facts are facts; and, as Billot says of spiritualism, we will remark of occultism generally and of alchemy in particular—it is not a matter of opinion but of *facts*, men of science call an inextinguishable lamp an *impossibility*, but nevertheless persons in our own age as well as in the days of ignorance and superstition have found them burning bright in old vaults shut up for centuries; and other persons there are who

* Extracts from Robertus di Fluctibus in "The Rosicrucians."

possess the secret of keeping such fires for several ages. Men of science say that ancient and modern spiritualism, magic, and mesmerism, are charlatanry or delusion; but there are 800 millions on the face of the globe, of perfectly sane men and women, who believe in all these. Whom are we to credit?

"Demokritus," says Lucian,* "believed in no (miracles) . . . he applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and *the imitation* of the laws and the works of nature."

Now, the opinion of the "laughing philosopher" is of the greatest importance to us, since the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic, moreover, for a considerably long time with the Egyptian priests.† For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,‡ *treated of nature*—facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting *miracles*, but asserting that every one of those that were authenticated by eye-witnesses, had, and could have taken place; for all, even the most *incredible*, was produced according to the "*hidden laws of nature.*" §

"The day will never come, when any one of the propositions of Euclid will be denied," ‖ says Professor Draper, exalting the Aristoteleans at the expense of the Pythagoreans and Platonists. Shall we, in such a case, disbelieve a number of well-informed authorities (Lempriere among others), who assert that the fifteen books of the *Elements* are not to be wholly attributed to Euclid; and that many of the most valuable truths and demonstrations contained in them owe their existence to Pythagoras, Thales, and Eudoxus? That Euclid, notwithstanding his genius, was *the first* who reduced them to order, and only interwove theories of his own to render the whole a complete and connected system of geometry? And if these authorities are right, then it is again to that central sun of metaphysical science—Pythagoras and his school, that the moderns are indebted directly for such men as Eratosthenes, the world-famous geometer and cosmographer, Archimedes, and even Ptolemy, notwithstanding his obstinate errors. Were it not for the exact science of such men, and for fragments of their works that they left us to base Galilean speculations upon, the great priests of the nineteenth century

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* "Philopseud." † Diog. Laert. in "Demokrit. Vitæ."
‡ "Satyric. Vitrus D. Architect," lib. ix., cap. iii.
§ Pliny: "Hist. Nat." ‖ "Conflict between Religion and Science."

might find themselves, perhaps, still in the bondage of the Church; and philosophizing, in 1876, on the Augustine and Bedean cosmogony, the rotation of the canopy of heaven round the earth, and the majestic flatness of the latter.

The nineteenth century seems positively doomed to humiliating confessions. Feltre (Italy) erects a public statue "to *Panfilo Castaldi, the illustrious inventor of movable printing types*," and adds in its inscription the generous confession that Italy renders to him "*this tribute of honor too long deferred.*" But no sooner is the statue placed, than the Feltreians are advised by Colonel Yule to "burn it *in honest lime.*" He proves that many a traveller beside Marco Polo had brought home from China movable wooden types and specimens of Chinese books, the entire text of which was printed with such wooden blocks.* We have seen in several Thibetan lamaseries, where they have printing-offices, such blocks preserved as curiosities. They are known to be of the greatest antiquity, inasmuch as types were perfected, and the old ones abandoned contemporaneously with the earliest records of Buddhistic lamaism. Therefore, they must have existed in China before the Christian era.

Let every one ponder over the wise words of Professor Roscoe, in his lecture on *Spectrum Analysis*. "The infant truths must be made useful. Neither you nor I, perhaps, can see the *how* or the *when*, but that the time may come at any moment, when the most obscure of nature's secrets shall at once be employed for the benefit of mankind, no one who knows anything of science, can for one instant doubt. Who could have foretold that the discovery that a dead frog's legs jump when they are touched by two different metals, should have led in a few short years to the discovery of the electric telegraph?"

Professor Roscoe, visiting Kirchhoff and Bunsen when they were making their great discoveries of the nature of the Fraunhoffer lines, says that it *flashed* upon his mind at once that there is iron in the sun; therein presenting one more evidence to add to a million predecessors, that great discoveries usually come with a *flash*, and not by induction. There are many more flashes in store for us. It may be found, perhaps, that one of the last sparkles of modern science—the beautiful green spectrum of silver—is nothing new, but was, notwithstanding the paucity "and great inferiority of their optical instruments," well known to the ancient chemists and physicists. Silver and green were associated together as far back as the days of Hermes. Luna, or Astartè (the Hermetic silver), is one of the two chief symbols of the Rosicrucians. It is a Hermetic

* "Book of Ser Marco Polo," vol. i., pp. 133-135.

axiom, that "the cause of the splendor and variety of colors lies deep in the affinities of nature; and that there is a singular and mysterious alliance between color and sound." The kabalists place their "middle nature" in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis; * and at the sound of the *seventh* vowel, as at the "*seventh* ray" of the rising sun, the statue of Memnon responded. Recent discoveries have proved the wonderful properties of the blue-violet light—the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colors are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN.

"Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!" exclaims Plato. And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!

Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation. And with the enunciation of this unscientific fallacy, we will close the chapter, and proceed to remind the patient reader of certain things that the ancients knew, and the moderns *think* they know.

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* "Dionysius of Halicarnassus."

CHAPTER XIV.

"The transactions of this our city of Saïs, are recorded in our sacred writings during a period of 8,000 years."—PLATO: *Timæus.*

"The Egyptians assert that from the reign of Heracles to that of Amasis, 17,000 years elapsed."—HERODOTUS, lib. ii., c. 43.

"Can the theologian derive no light from the pure, primeval faith that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples?"—GLIDDON.

HOW came Egypt by her knowledge? When broke the dawn of that civilization whose wondrous perfection is suggested by the bits and fragments supplied to us by the archæologists? Alas! the lips of Memnon are silent, and no longer utter oracles; the Sphinx has become a greater riddle in her speechlessness than was the enigma propounded to Œdipus.

What Egypt taught to others she certainly did not acquire by the international exchange of ideas and discoveries with her Semitic neighbors, nor from them did she receive her stimulus. "The more we learn of the Egyptians," observes the writer of a recent article, "the more marvellous they seem!" From whom could she have learned her wondrous arts, the secrets of which died with her? She sent no agents throughout the world to learn what others knew; but to her the wise men of neighboring nations resorted for knowledge. Proudly secluding herself within her enchanted domain, the fair queen of the desert created wonders as if by the sway of a magic staff. "Nothing," remarks the same writer, whom we have elsewhere quoted, "proves that civilization and knowledge then rise and progress with her as in the case of other peoples, but everything seems to be referable, in the same perfection, *to the earliest dates.* That no nation knew as much as herself, is a fact demonstrated by history."

May we not assign as a reason for this remark the fact that until very recently nothing was known of Old India? That these two nations, India and Egypt, were akin? That they were the oldest in the group of nations; and that the Eastern Ethiopians—the mighty builders—had come from India as a matured people, bringing their civilization with them, and

colonizing the perhaps unoccupied Egyptian territory? But we defer a more complete elaboration of this theme for our second volume.*

"Mechanism," says Eusebe Salverte, "was carried by the ancients to a point of perfection that has never been attained in modern times. We would inquire if their inventions have been surpassed in our age? Certainly not; and at the present day, with all the means that the progress of science and modern discovery have placed in the hands of the mechanic, have we not been assailed by numerous difficulties in striving to place on a pedestal one of those monoliths that the Egyptians forty centuries ago erected in such numbers before their sacred edifices."

As far back as we can glance into history, to the reign of Menes, the most ancient of the kings that we know anything about, we find proofs that the Egyptians were far better acquainted with hydrostatics and hydraulic engineering than ourselves. The gigantic work of turning the course of the Nile—or rather of its three principal branches—and bringing it to Memphis, was accomplished during the reign of that monarch, who appears to us as distant in the abyss of time as a far-glimmering star in the heavenly vault. Says Wilkinson: "Menes took accurately the measure of the power which he had to oppose, and he constructed a dyke whose lofty mounds and enormous embankments turned the water eastward, and since that time the river is contained in its new bed." Herodotus has left us a poetical, but still accurate description of the lake Mœris, so called after the Pharaoh who caused this artificial sheet of water to be formed.

The historian has described this lake as measuring 450 miles in circumference, and 300 feet in depth. It was fed through artificial channels by the Nile, and made to store a portion of the annual overflow for the irrigation of the country, for many miles round. Its numerous flood gates, dams, locks, and convenient engines were constructed with the greatest skill. The Romans, at a far later period, got their notions on hydraulic constructions from the Egyptians, but our latest progress in the science of hydrostatics has demonstrated the fact of a great deficiency on their part in some branches of that knowledge. Thus, for instance, if they were acquainted with that which is called in hydrostatics the great law, they seem to have been less familiar with what our modern engineers know as water-tight joints. Their ignorance is sufficiently proved by their conveying the water through large level aqueducts, instead of doing it at a less expense by iron pipes beneath the surface. But the Egyptians evidently employed a far superior method in their channels and artificial water-works. Notwithstanding this, the modern engineers employed by

* See vol. ii., chap. 8.

Lesseps for the Suez Canal, who had learned from the ancient Romans all their art could teach them, deriving, in their turn, their knowledge from Egypt—scoffed at the suggestion that they should seek a remedy for some imperfections in their work by studying the contents of the various Egyptian museums. Nevertheless, the engineers succeeded in giving to the banks of that "long and ugly ditch," as Professor Carpenter calls the Suez Canal, sufficient strength to make it a navigable water-way, instead of a mud-trap for vessels as it was at first.

The alluvial deposits of the Nile, during the past thirty centuries, have completely altered the area of the Delta, so that it is continually growing seaward, and adding to the territory of the Khedive. In ancient times, the principal mouth of the river was called Pelusian; and the canal cut by one of the kings—the canal of Necho—led from Suez to this branch. After the defeat of Antony and Cleopatra, at Actium, it was proposed that a portion of the fleet should pass through the canal to the Red Sea, which shows the depth of water that those early engineers had secured. Settlers in Colorado and Arizona have recently reclaimed large tracts of barren land by a system of irrigation; receiving from the journals of the day no little praise for their ingenuity. But, for a distance of 500 miles above Cairo, there stretches a strip of land reclaimed from the desert, and made, according to Professor Carpenter, "the most fertile on the face of the earth." He says, "for thousands of years these branch canals have conveyed fresh water from the Nile, to fertilize the land of this long narrow strip, as well as of the Delta." He describes "the net-work of canals over the Delta, which dates from an early period of the Egyptian monarchs."

The French province of Artois has given its name to the Artesian well, as though that form of engineering had been first applied in that district; but, if we consult the Chinese records, we find such wells to have been in common use ages before the Christian era.

If we now turn to architecture, we find displayed before our eyes, wonders which baffle all description. Referring to the temples of Philoe, Abu Simbel, Dendera, Edfu, and Karnak, Professor Carpenter remarks that "these stupendous and beautiful erections . . . these gigantic pyramids and temples" have a "vastness and beauty" which are "still impressive after the lapse of thousands of years." He is amazed at "the admirable character of the workmanship; the stones in most cases being fitted together with astonishing nicety, so that a knife could hardly be thrust between the joints." He noticed in his amateur archæological pilgrimage, another of those "curious coincidences" which his Holiness, the Pope, may feel some interest in learning. He is speaking of the Egyptian *Book of the Dead*, sculptured on the old monuments, and the

ancient belief in the immortality of the soul. "Now, it is most remarkable," says the professor, "to see that not only this belief, but the language in which it was expressed in the ancient Egyptian times, anticipated that of the Christian Revelation. For, in this *Book of the Dead*, there are used the very phrases we find in the *New Testament*, in connection with the day of judgment;" and he admits that this hierogram was "engraved, probably, 2,000 years before the time of Christ."

According to Bunsen, who is considered to have made the most exact calculations, the mass of masonry in the great Pyramid of Cheops measures 82,111,000 feet, and would weigh 6,316,000 tons. The immense numbers of squared stones show us the unparalleled skill of the Egyptian quarrymen. Speaking of the great pyramid, Kenrick says: "The joints are scarcely perceptible, not wider than the thickness of silver paper, and the cement is so tenacious, that fragments of the casing-stones still remain in their original position, notwithstanding the lapse of many centuries, and the violence by which they were detached." Who, of our modern architects and chemists, will rediscover the indestructible cement of the oldest Egyptian buildings?

"The skill of the ancients in quarrying," says Bunsen, "is displayed the most in the extracting of the huge blocks, out of which obelisks and colossal statues were hewn—obelisks ninety feet high, and statues forty feet high, made out of one stone!" There are many such. They did not blast out the blocks for these monuments, but adopted the following scientific method: Instead of using huge iron wedges, which would have split the stone, they cut a small groove for the whole length of, perhaps, 100 feet, and inserted in it, close to each other, a great number of dry wooden wedges; after which they poured water into the groove, and the wedges swelling and bursting simultaneously, with a tremendous force, broke out the huge stone, as neatly as a diamond cuts a pane of glass.

Modern geographers and geologists have demonstrated that these monoliths were brought from a prodigious distance, and have been at a loss to conjecture how the transport was effected. Old manuscripts say that it was done by the help of portable rails. These rested upon inflated bags of hide, rendered indestructible by the same process as that used for preserving the mummies. These ingenious air-cushions prevented the rails from sinking in the deep sand. Manetho mentions them, and remarks that they were so well prepared that they would endure wear and tear for centuries.

The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his

reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which, the neophyte was "born again," and became an *adept.*

Herodotus gives us, however, a just idea of the enormous labor expended in transporting one of these gigantic blocks of granite. It measured thirty-two feet in length, twenty-one feet in width, and twelve feet in height. Its weight he estimates to be rising 300 tons, and it occupied 2,000 men for three years to move it from Syene to the Delta, down the Nile. Gliddon, in his *Ancient Egypt*, quotes from Pliny a description of the arrangements for moving the obelisk erected at Alexandria by Ptolemæus Philadelphus. A canal was dug from the Nile to the place where the obelisk lay. Two boats were floated under it; they were weighted with stones containing one cubic foot each, and the weight of the obelisk having been calculated by the engineers, the cargo of the boats was exactly proportioned to it, so that they should be sufficiently submerged to pass under the monolith as it lay across the canal. Then, the stones were gradually removed, the boats rose, lifted the obelisk, and it was floated down the river.

In the Egyptian section of the Dresden, or Berlin Museum, we forget which, is a drawing which represents a workman ascending an unfinished pyramid, with a basket of sand upon his back. This has suggested to certain Egyptologists the idea that the blocks of the pyramids were chemically manufactured *in loco.* Some modern engineers believe that Portland cement, a double silicate of lime and alumina, is the imperishable cement of the ancients. But, on the other hand, Professor Carpenter asserts that the pyramids, with the exception of their granite casing, is formed of what "geologists call *nummulitic* limestone. This is newer than the old chalk, and is made of the shells of animals called nummulites—like little pieces of money about the size of a shilling." However this moot question may be decided, no one, from Herodotus and Pliny down to the last wandering engineer who has gazed upon these imperial monuments of long-crumbled dynasties, has been able to tell us how the gigantic masses were transported and set up in place. Bunsen concedes to

Egypt an antiquity of 20,000 years. But even in this matter we would be left to conjecture if we depended upon modern authorities. They can neither tell us for what the pyramids were constructed, under what dynasty the first was raised, nor the material of which they are built. All is conjecture with them.

Professor Smyth has given us by far the most accurate mathematical description of the great pyramid to be found in literature. But after showing the astronomical bearings of the structure, he so little appreciates ancient Egyptian thought that he actually maintains that the porphyry sarcophagus of the king's chamber is the unit of measure for the two most enlightened nations of the earth—"England and America." One of the *books* of *Hermes* describes certain of the pyramids as standing upon the sea-shore, "the waves of which dashed in powerless fury against its base." This implies that the geographical features of the country have been changed, and may indicate that we must accord to these ancient "granaries," "magico-astrological observatories," and "royal sepulchres," an origin antedating the upheaval of the Sahara and other deserts. This would imply rather more of an antiquity than the poor few thousands of years, so generously accorded to them by Egyptologists.

Dr. Rebold, a French archæologist of some renown, gives his readers a glimpse of the culture which prevailed 5,000 (?) years B. C., by saying that there were at that time no less than "thirty or forty colleges of the priests who studied occult sciences and practical magic."

A writer in the *National Quarterly Review* (Vol. xxxii., No. lxiii., December, 1875) says that, "The recent excavations made among the ruins of Carthage have brought to light traces of a civilization, a refinement of art and luxury, which must even have outshone that of ancient Rome; and when the fiat went forth, *Delenda est Carthago*, the mistress of the world well knew that she was about to destroy a greater than herself, for, while one empire swayed the world by force of arms alone, the other was the last and most perfect representative of a race who had, for centuries before Rome was dreamed of, directed the civilization, the learning, and the intelligence of mankind." This Carthage is the one which, according to Appian, was standing as early as B. C. 1234, or fifty years before the taking of Troy, and not the one popularly supposed to have been built by Dido (Elissa or Astartè) four centuries later.

Here we have still another illustration of the truth of the doctrine of cycles. Draper's admissions as to the astronomical erudition of the ancient Egyptians are singularly supported by an interesting fact quoted by Mr. J. M. Peebles, from a lecture delivered in Philadelphia, by the late Professor O. M. Mitchell, the astronomer. Upon the coffin of a mummy, now in the British Museum, was delineated the zodiac with the

exact positions of the planets at the time of the autumnal equinox, in the year 1722 B.C. Professor Mitchell calculated the exact position of the heavenly bodies belonging to our solar system at the time indicated. "The result," says Mr. Peebles, "I give in his own words: 'To my astonishment . . . it was found that on the 7th of October, 1722 B.C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the British Museum.'" *

Professor John Fiske, in his onslaught on Dr. Draper's *History of the Intellectual Development of Europe*, sets his pen against the doctrine of cyclical progression, remarking that "we have never known the beginning or the end of an historic cycle, and have no inductive warrant for believing that we are now traversing one." † He chides the author of that eloquent and thoughtful work for the "odd disposition exhibited throughout his work, not only to refer the best part of Greek culture to an Egyptian source, but uniformly to exalt the non-European civilization at the expense of the European." We believe that this "odd disposition" might be directly sanctioned by the confessions of great Grecian historians themselves. Professor Fiske might, with profit, read Herodotus over again. The "Father of History" confesses more than once that Greece owes everything to Egypt. As to his assertion that the world has never known the beginning or the end of an historical cycle, we have but to cast a retrospective glance on the many glorious nations which have passed away, *i.e.*, reached the end of their great national cycle. Compare the Egypt of that day, with its perfection of art, science, and religion, its glorious cities and monuments, and its swarming population, with the Egypt of to-day, peopled with strangers; its ruins the abode of bats and snakes, and a few Copts the sole surviving heirs to all this grandeur—and see whether the cyclical theory does not reassert itself. Says Gliddon, who is now contradicted by Mr. Fiske: "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing; of the calendar and solar motion; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, *nine hundred tons* in weight, for any distance, by land and water; of building arches, rounded and pointed, with masonic precision unsurpassed at the present day, and antecedent by 2,000 years to the 'Cloaca Magna' of Rome; of sculpturing a Doric column 1,000 years before the Dorians are known in

* J. M. Peebles: "Around the World."

† John Fiske: "The North American Review," art. The Laws of History, July, 1869.

history; of fresco painting in imperishable colors; of practical knowledge in anatomy; and of time-defying pyramid-building."

"Every craftsman can behold, in Egyptian monuments, the progress of his art 4,000 years ago; and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather-cutter using the self-same form of knife of old as is considered the best form now, a weaver throwing the same hand-shuttle, a whitesmith using that identical form of blow-pipe but lately recognized to be the most efficient, the seal-engraver cutting, in hieroglyphics, such names as Schooho's, above 4,300 years ago—*all these*, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rossellini."

"Truly," exclaims Mr. Peebles, "these Ramsean temples and tombs were as much a marvel to the Grecian Herodotus as they are to us!" *

But, even then, the merciless hand of time had left its traces upon their structures, and some of them, whose very memory would be lost were it not for the *Books of Hermes*, had been swept away into the oblivion of the ages. King after king, and dynasty after dynasty had passed in a glittering pageant before the eyes of succeeding generations and their renown had filled the habitable globe. The same pall of forgetfulness had fallen upon them and their monuments alike, before the first of our historical authorities, Herodotus, preserved for posterity the remembrance of that wonder of the world, the great Labyrinth. The long-accepted Biblical chronology has so cramped the minds of not only the clergy, but even our scarce-unfettered scientists, that in treating of prehistoric remains in different parts of the world, a constant fear is manifested on their part to trespass beyond the period of 6,000 years, hitherto allowed by theology as the age of the world.

Herodotus found the Labyrinth already in ruins; but nevertheless his admiration for the genius of its builders knew no bounds. He regarded it as far more marvellous than the pyramids themselves, and, as an eye-witness, minutely describes it. The French and Prussian savants, as well as other Egyptologists, agree as to the emplacement, and identified its noble ruins. Moreover, they confirm the account given of it by the old historian. Herodotus says that he found therein 3,000 chambers; half subterranean and the other half above-ground. "The upper chambers," he says, "I myself passed through and examined in detail. In the underground ones (which *may exist till now*, for all the archæologists know), the keepers of the building would not let me in, for they contain the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles. The upper chambers I saw and examined with

* J. M. Peebles: "Around the World."

my own eyes, and found them to excel all other human productions." In Rawlinson's translation, Herodotus is made to say: "The passages through the houses and the varied windings of the paths across the courts, excited in me infinite admiration as I passed from the courts into the chambers, and from thence into colonnades, and from colonnades into other houses, and again into courts unseen before. The roof was throughout of stone like the walls, and both were exquisitely carved all over with figures. Every court was surrounded with a colonnade, which was built of white stones, sculptured most exquisitely. At the corner of the Labyrinth stands a pyramid forty fathoms high, with large figures engraved on it, and it is entered by a vast subterranean passage."

If such was the Labyrinth, when viewed by Herodotus, what, in such a case, was ancient Thebes, the city destroyed far earlier than the period of Psammeticus, who himself reigned 530 years after the destruction of Troy? We find that in his time Memphis was the capital, while of the glorious Thebes there remained but *ruins*. Now, if we, who are enabled to form our estimate only by the ruins of what was already ruins so many ages before our era—are stupefied in their contemplation, what must have been the general aspect of Thebes in the days of its glory? Karnak—temple, palace, ruins, or whatsoever the archæologists may term it—is now its only representative. But solitary and alone as it stands, fit emblem of majestic empire, as if forgotten by time in the onward march of the centuries, it testifies to the art and skill of the ancients. He must be indeed devoid of the spiritual perception of genius, who fails to feel as well as to see the intellectual grandeur of the race that planned and built it.

Champollion, who passed almost his entire life in the exploration of archæological remains, gives vent to his emotions in the following descriptions of Karnak: "The ground covered by the mass of remaining buildings is square; and each side measures 1,800 feet. One is astounded and *overcome by the grandeur* of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere." No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose as it existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos, arrests itself *and falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the centre of the hall."

A writer in a number of an English periodical, of 1870, evidently speaking with the authority of a traveller who describes what he has seen, expresses himself as follows: "Courts, halls, gateways, pillars,

obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak, that the sight is too much for modern comprehension."

Says Denon, the French traveller: "It is hardly possible to believe, after seeing it, in the reality of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expenses of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake. . . . There are lakes and mountains *within the periphery of the sanctuary.* These two edifices are selected as examples from a list *next to inexhaustible.* The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all the experts . . . animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs.*"

"The monuments," says an English author, "which there strike the traveller, fill his mind with great ideas. At the sight of the colossuses and superb obelisks, which seem to surpass the limits of human nature, he cannot help exclaiming, 'This was the work of man,' and this sentiment seems to ennoble his existence." *

In his turn, Dr. Richardson, speaking of the Temple of Dendera, says: "The female figures are so extremely well executed, that they do all but speak; they have a mildness of feature and expression that never was surpassed."

Every one of these stones is covered with hieroglyphics, and the more ancient they are, the more beautifully we find them chiselled. Does not this furnish a new proof that history got its first glimpse of the ancients when the arts were already fast degenerating among them? The obelisks have their inscriptions cut two inches, and sometimes more, in depth, and they are cut with the highest degree of perfection. Some idea may be formed of their depth, from the fact that the Arabs, for a small fee, will climb sometimes to the very top of an obelisk, by inserting their toes and fingers in the excavations of the hieroglyphics. That all of these works, in which solidity rivals the beauty of their execution, were done before the days of the Exodus, there remains no historical doubt whatever. (All the

* Savary: "Letters on Egypt," vol. ii., p. 67. London, 1786.

archæologists now agree in saying that, the further back we go in history, the better and finer become these arts.) These views clash again with the individual opinion of Mr. Fiske, who would have us believe that "the sculptures upon these monuments (of Egypt, Hindustan, and Assyria), moreover, betoken a very *undeveloped* condition of the artistic faculties." * Nay, the learned gentleman goes farther. Joining his voice in the opposition against the claims of learning—which belongs by right to the sacerdotal castes of antiquity—to that of Lewis, he contemptuously remarks that "the extravagant theory of a profound science possessed by the Egyptian priesthood from a remote antiquity, and imparted to itinerant Greek philosophers, has been utterly destroyed (?) by Sir G. C. Lewis† . . . while, with regard to Egypt and Hindustan, as well as Assyria, it may be said that the colossal monuments which have adorned these countries since prehistoric times, bear witness to the former prevalence of a barbaric despotism, totally incompatible with social nobility, and, therefore, with well sustained progress." ‡

A curious argument, indeed. If the size and grandeur of public monuments are to serve to our posterity as a standard by which to approximately estimate the "progress of civilization" attained by their builders, it may be prudent, perhaps, for America, so proud of her alleged progress and freedom, to dwarf her buildings at once to one story. Otherwise, according to Professor Fiske's theory, the archæologists of A.D. 3877 will be applying to the "Ancient America" of 1877, the rule of Lewis —and say the *ancient* United States "may be considered as a great *latifundium*, or plantation, cultivated by the entire population, as the king's (president's) slaves." Is it because the white-skinned Aryan races were never born "builders," like the Eastern Æthiopians, or dark-skinned Caucasians,§ and, therefore, never able to compete with the latter in such colossal structures, that we must jump at the conclusion that these grandiose temples and pyramids could only have been erected under the whip of a merciless despot? Strange logic! It would really seem more prudent to hold to the "rigorous canons of criticism" laid down by Lewis and Grote, and honestly confess at once, that we really know little about these ancient nations, and that, except so far as purely hypothetical speculations go, unless we study in the same direction as the ancient priests did, we have as little chance in the future. We only know what they allowed the uninitiated to know, but the little we do learn of

* John Fiske: "North American Review," art. The Laws of History, July, 1869.

† Sir G. C. Lewis: "Astronomy of the Ancients."

‡ J. Fiske: "North American Review," art. The Laws of History.

§ We shall attempt to demonstrate in Vol. II., chapter viii., that the ancient Æthiopians were never a Hamitic race.

them by deduction, ought to be sufficient to assure us that, even in the nineteenth century, with all our claims to supremacy in arts and sciences, we are totally unable, we will not say to build anything like the monuments of Egypt, Hindustan, or Assyria, but even to rediscover the least of the ancient "*lost* arts." Besides, Sir Gardner Wilkinson gives forcible expression to this view of the exhumed treasures of old, by adding that, "he can trace no *primitive mode* of life, no barbarous customs, but a sort of stationary civilization *from the most remote periods*." Thus far, archæology disagrees with geology, which affirms that the further they trace the remains of men, the more barbarous they find them. It is doubtful if geology has even yet exhausted the field of research afforded her in the caves, and the views of geologists, which are based upon present experience, may be radically modified, when they come to discover the remains of the ancestors of the people whom they now style the cave-dwellers.

What better illustrates the theory of cycles than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras was taught the doctrine of the true motion of the earth, its form, and the whole heliocentric system. And in 317 A.D., we find Lactantius, the preceptor of Crispus Cæsar, son of Constantine the Great, teaching his pupil that the earth was a plane surrounded by the sky, which is composed of fire and water, and warning him against the heretical doctrine of the earth's globular form!

Whenever, in the pride of some new discovery, we throw a look into the past, we find, to our dismay, certain vestiges which indicate the possibility, if not certainty, that the alleged discovery was not totally unknown to the ancients.

It is generally asserted that neither the early inhabitants of the Mosaic times, nor even the more civilized nations of the Ptolemaïc period were acquainted with electricity. If we remain undisturbed in this opinion, it is not for lack of proofs to the contrary. We may disdain to search for a profounder meaning in some characteristic sentences of Servius, and other writers; we cannot so obliterate them but that, at some future day, that meaning will appear to us in all its significant truths. "The first inhabitants of the earth," says he, "never carried fire to their altars, but by their prayers they brought down the heavenly fire." * "Prometheus discovered and revealed to man the art of bringing down lightning; and by the method which he taught to them, they brought down fire from the region above."

If, after pondering these words, we are still willing to attribute them to

* Servius: "Virgil," Eclog. vi., v. 42.

the phraseology of mythological fables, we may turn to the days of Numa, the king-philosopher, so renowned for his esoteric learning, and find ourselves more embarrassed to deal with his case. We can neither accuse him of ignorance, superstition, nor credulity; for, if history can be believed at all, he was intently bent on destroying polytheism and idol-worship. He had so well dissuaded the Romans from idolatry that for nearly two centuries neither statues nor images appeared in their temples. On the other hand old historians tell us that the knowledge which Numa possessed in natural physics was remarkable. Tradition says that he was initiated by the priests of the Etruscan divinities, and instructed by them in the secret of forcing Jupiter, the Thunderer, to descend upon earth.* Ovid shows that Jupiter Elicius began to be worshipped by the Romans from that time. Salverte is of the opinion that before Franklin discovered his refined electricity, Numa had experimented with it most successfully, and that Tullus Hostilius was the first victim of the dangerous "heavenly guest" recorded in history. Titus Livy and Pliny narrate that this prince, having found in the *Books of Numa*, instructions on the secret sacrifices offered to Jupiter Elicius, made a mistake, and, in consequence of it, "he was struck by lightning and consumed in his own palace."†

Salverte remarks that Pliny, in the exposition of Numa's scientific secrets, "makes use of expressions which seem to indicate two distinct processes;" the one obtained thunder (*impetrare*), the other forced it to lightning (*cogere*).‡ "Guided by Numa's book," says Lucius, quoted by Pliny, "Tullus undertook to invoke the aid of Jupiter. . . . But having performed the rite imperfectly, he perished, struck by thunder."§

Tracing back the knowledge of thunder and lightning possessed by the Etruscan priests, we find that Tarchon, the founder of the theurgism of the former, desiring to preserve his house from lightning, surrounded it by a hedge of the white bryony, ‖ a climbing plant which has the property of averting thunderbolts. Tarchon the theurgist was much anterior to the siege of Troy. The pointed metallic lightning-rod, for which we are seemingly indebted to Franklin, is probably a *rediscovery* after all. There are many medals which seem to strongly indicate that the principle was anciently known. The temple of Juno had its roof covered with a quantity of pointed blades of swords.¶

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* Ovid: "Fast.," lib. iii., v. 285–346.

† "Titus Livius," lib. i., cap. xxxi.

‡ Pliny: "Hist. Nat.," lib. ii., cap. liii.

§ Lucius: "Piso;" Pliny: "Hist. Nat.," lib. xxviii., c. ii.

‖ "Columella," lib. x., vers. 346, etc.

¶ See "Notice sur les Travaux de l'Academie du Gard," part i., pp. 304–314, by la Boissière.

If we possess but little proof of the ancients having had any clear notions as to *all* the effects of electricity, there is very strong evidence, at all events, of their having been perfectly acquainted with electricity itself. "Ben David," says the author of *The Occult Sciences*, "has asserted that Moses possessed some knowledge of the phenomena of electricity." Professor Hirt, of Berlin, is of this opinion. Michaelis, remarks—*firstly*: "that there is no indication that lightning ever struck the temple of Jerusalem, during a thousand years. *Secondly*, that according to Josephus, * a forest of points . . . of gold, and very sharp, covered the roof of the temple. *Thirdly*, that this roof communicated with the caverns in the hill upon which the temple was situated, by means of pipes in connection with the gilding which covered all the exterior of the building; in consequence of which the points would act as conductors." †

Ammianus Marcellinus, a famous historian of the fourth century, a writer generally esteemed for the fairness and correctness of his statements, tells that "The magii, preserved perpetually in their furnaces fire that they miraculously got from heaven." ‡ There is a sentence in the Hindu *Oupnek-hat*, which runs thus: "To know fire, the sun, the moon, and lightning, is three-fourths of the science of God." §

Finally, Salverte shows that in the days of Ktesias, "India was acquainted with the use of conductors of lightning." This historian plainly states that "iron placed at the bottom of a fountain . . . and made in the form of a sword, *with the point upward*, possessed, as soon as it was thus fixed in the ground, the property of averting storms and lightnings." ‖ What can be plainer?

Some modern writers deny the fact that a great mirror was placed in the light-house of the Alexandrian port, for the purpose of discovering vessels at a distance at sea. But the renowned Buffon believed in it; for he honestly confesses that "If the mirror really existed, as I firmly believe it did, to the ancients belong the honor of the invention *of the telescope*." ¶

Stevens, in his work on the East, asserts that he found railroads in Upper Egypt whose grooves were coated with iron. Canova, Powers, and other celebrated sculptors of our modern age deem it an honor to be compared with Pheidias of old, and strict truth would, perhaps, hesitate at such a flattery.

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* "Bell. Jud. adv. Roman," lib. v., cap. xiv.

† "Magasin Scientifique de Goëthingen," 3me. année, 5me. cahier.

‡ "Ammian. Marcel.," lib. xxiii., cap. vi.

§ "Oupnek-hat," Brahman xi.

‖ "Ktesias, in India ap. Photum.," Bibl. Cod. lxxii.

¶ Buffon: "Histoire Naturelle des Mineraux," 6me Mem., art. ii.

Professor Jowett discredits the story of the Atlantis, in the *Timæus;* and the records of 8,000 and 9,000 years appear to him an ancient swindle. But Bunsen remarks: "There is nothing improbable in itself in reminiscences and records of great events in Egypt 9,000 years B. C., for . . . the Origines of Egypt go back to the ninth millennium before Christ."* Then how about the primitive Cyclopean fortresses of ancient Greece? Can the walls of Tiryns, about which, according to archæological accounts, "even among the ancients it was reported to have been the work of the Cyclops," † be deemed posterior to the pyramids? Masses of rock, some equal to a cube of six feet, and the smallest of which, Pausanias says, could never be moved by a yoke of oxen, laid up in walls of solid masonry twenty-five feet thick and over forty feet high, still believed to be the work of men of the races known to our history!

Wilkinson's researches have brought to light the fact that many inventions of what we term modern, and upon which we plume ourselves, were perfected by the ancient Egyptians. The newly-discovered papyrus of Ebers, the German archæologist, proves that neither our modern chignons, skin-beautifying pearl powders, nor *eaux dentifrices* were secrets to them. More than one modern physician—even among those who advertise themselves as having "made a speciality of nervous disorders"—may find his advantage in consulting the *Medical Books of Hermes*, which contain prescriptions of real therapeutic value.

The Egyptians, as we have seen, excelled in all arts. They made paper so excellent in quality as to be time-proof. "They took out the pith of the papyrus," says our anonymous writer, previously mentioned, "dissected and opened the fibre, and flattening it by a process known to them, made it as thin as our foolscap paper, but far more durable. . . . They sometimes cut it into strips and glued it together; many of such written documents are yet in existence." The papyrus found in the tomb of the queen's mummy, and another one found in the sarcophagus of the "Chambre de la Reine," at Ghizeh, present the appearance of the finest glossy white muslin, while it possesses the durability of the best calf-parchment. "For a long time the *savants* believed the papyrus to have been introduced by Alexander the Great—as they erroneously imagined a good many more things—but Lepsius found rolls of papyri in tombs and monuments of the twelfth dynasty; sculptured pictures of papyri were found later, on monuments of the fourth dynasty, and now it is proved that the art of writing was known and used as early as the days of Menes, the protomonarch;" and thus it was finally discovered

* "Egypt's Place in Universal History," vol. iv., p. 462.

† "Archæologia," vol. xv., p. 320.

that the art and their system of writing were perfect and complete *from the very first.*

It is to Champollion that we owe the first interpretation of their weird writing; and, but for his life-long labor, we would till now remain uninformed as to the meaning of all these pictured letters, and the ancients would still be considered ignorant by the moderns whom they so greatly excelled in some arts and sciences. "He was the first to find out what wondrous tale the Egyptians had to tell, for one who could read their endless manuscripts and records. They left them on every spot and object capable of receiving characters. . . . They engraved, and chiselled, and sculptured them on monuments; they traced them on furniture, rocks, stones, walls, coffins, and tombs, as on the papyrus. . . . The pictures of their daily lives, in their smallest details, are being now unravelled before our dazzled eyes in the most wondrous way. . . . Nothing, of what we know, seems to have been overlooked by the ancient Egyptians. . . . The history of 'Sesostris' shows us how well he and his people were versed in the art and practice of war. . . . The pictures show how formidable they were when encountered in battle. They constructed war-engines. . . . Horner says that through each of the 100 gates of Thebes issued 200 men with horses and chariots; the latter were magnificently constructed, and very light in comparison with our modern heavy, clumsy, and uncomfortable artillery wagons." Kenrick describes them in the following terms: "In short, as all the essential principles which regulate the construction and draught of carriages are exemplified in the war-chariots of the Pharaohs, so there is nothing which modern taste and luxury have devised for their decoration to which we do not find a prototype in the monuments of the eighteenth dynasty." Springs—*metallic* springs—have been found in them, and, notwithstanding Wilkinson's superficial investigation in that direction, and description of these in his studies, we find proofs that such were used to prevent the jolting in the chariots in their too rapid course. The bas-reliefs show us certain *melées* and battles in which we can find and trace their uses and customs to the smallest details. The heavily-armed men fought in coats of mail, the infantry had quilted tunics and felt helmets, with metallic coverings to protect them the better. Muratori, the modern Italian inventor who, some ten years ago, introduced his "impenetrable cuirasse," has but followed in his invention what he could make out of the ancient method which suggested to him the idea. The process of rendering such objects as card-board, felt, and other tissues, impenetrable to the cuts and thrusts of any sharp weapon, is now numbered among the lost arts. Muratori succeeded but imperfectly in preparing such felt cuirasses, and, notwithstanding the boasted achievements of modern chemistry

he could derive from it no preparation adequate to effect his object, and failed.

To what perfection chemistry had reached in ancient times, may be inferred from a fact mentioned by Virey. In his dissertations, he shows that Asclepiadotus, a general of Mithradates, reproduced chemically the deleterious exhalations of the sacred grotto. These vapors, like those of Cumæ, threw the Pythoness into the mantic frenzy.

Egyptians used bows, double-edged swords and daggers, javelins, spears, and pikes. The light troops were armed with darts and slings; charioteers wielded maces and battle-axes; in siege-operations they were perfect. "The assailants," says the anonymous writer, "advanced, forming a narrow and long line, the point being protected by a triple-sided, impenetrable engine pushed before them on a kind of roller, by an invisible squad of men. They had covered underground passages with trap-doors, scaling ladders, and the art of escalade and military strategy was carried by them to perfection. . . . The battering ram was familiar to them as other things; being such experts in quarrying they knew how to set a mine to a wall and bring it down." The same writer remarks, that it is a great deal safer for us to mention what the Egyptians *did* than what they *did not* know, for every day brings some new discovery of their wonderful knowledge; "and if," he adds, "we were to find out that they used Armstrong guns, this fact would not be much more astonishing than many of the facts brought out to light already."

The proof that they were proficient in mathematical sciences, lies in the fact that those ancient mathematicians whom we honor as the fathers of geometry went to Egypt to be instructed. Says Professor Smyth, as quoted by Mr. Peebles, "the geometrical knowledge of the pyramid-builders began where Euclid's ended." Before Greece came into existence, the arts, with the Egyptians, were ripe and old. Land-measuring, an art resting on geometry, the Egyptians certainly knew well, as, according to the *Bible*, Joshua, after conquering the Holy Land, had skill enough to divide it. And how could a people so skilled in natural philosophy as the Egyptians were, not be proportionately skilled in psychology and spiritual philosophy? The temple was the nursery of the highest civilization, and it alone possessed that higher knowledge of magic which was in itself the quintessence of natural philosophy. The occult powers of nature were taught in the greatest secresy and the most wonderful cures were performed during the performing of the Mysteries. Herodotus acknowledges * that the Greeks learned all they knew, including the sacred services of the temple, from the Egyptians, and because of that,

* Lib. ii., c. 50.

their principal temples were consecrated to Egyptian divinities. Melampus, the famous healer and soothsayer of Argos, had to use his medicines "after the manner of the Egyptians," from whom he had gained his knowledge, whenever he desired his cure to be thoroughly effective. He healed Iphiclus of his impotency and debility by *the rust of iron*, according to the directions of Mantis, his *magnetic sleeper*, or oracle. Sprengel gives many wonderful instances of such *magical* cures in his *History of Medicine* (see p. 119).

Diodorus, in his work on the Egyptians (lib. i.), says that Isis has deserved immortality, for all nations of the earth bear witness to the power of this goddess to cure diseases by her influence. "This is proved," he says, "not by fable as among the Greeks, but by authentic facts." Galen records several remedial means which were preserved in the healing wards of the temples. He mentions also a universal medicine which in his time was called *Isis*.*

The doctrines of several Greek philosophers, who had been instructed in Egypt, demonstrates their profound learning. Orpheus, who, according to Artapanus, was a disciple of Moyses (Moses),† Pythagoras, Herodotus, and Plato owe their philosophy to the same temples in which the wise Solon was instructed by the priests. "Antiklides relates," says Pliny, "that the letters were invented in Egypt by a person whose name was Menon, fifteen years before Phoroneus the most ancient king of Greece."‡ Jablonski proves that the heliocentric system, as well as the earth's sphericity, were known by the priests of Egypt from immemorial ages. "This theory," he adds, "Pythagoras took from the Egyptians, who had it from the Brachmans of India."§ Fénelon, the illustrious Archbishop of Cambray, in his *Lives of the Ancient Philosophers*, credits Pythagoras with this knowledge, and says that besides teaching his disciples that as the earth was round there were antipodes, since it was inhabited everywhere, the great mathematician was the first to discover that the morning and evening star was the same. If we now consider that Pythagoras lived in about the 16th Olympiad, over 700 years B.C., and taught this fact at such an early period, we must believe that it was known by others before him. The works of Aristotle, Laërtius, and several others in which Pythagoras is mentioned, demonstrate that he had learned from the Egyptians about the obliquity of the ecliptic, the starry composition of the milky way, and the borrowed light of the moon.

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* Galen: "De Composit. Medec.," lib. v.

† "Ancient Fragments;" see chapter on the Early Kings of Egypt.

‡ "Pliny," lib. vii., c. 56.

§ Jablonski: "Pantheon Ægypti.," ii., Proleg. 10.

Wilkinson, corroborated later by others, says that the Egyptians divided time, knew the true length of the year, and the precession of the equinoxes. By recording the rising and setting of the stars, they understood the particular influences which proceed from the positions and conjunctions of all heavenly bodies, and therefore their priests, prophesying as accurately as our modern astronomers, meteorological changes, could, *en plus*, astrologize through astral motions. Though the sober and eloquent Cicero may be partially right in his indignation against the exaggerations of the Babylonian priests, who "assert that they have preserved upon monuments observations extending back during an interval of 470,000 years," * still, the period at which astronomy had arrived at its perfection with the ancients is *beyond* the reach of modern calculation.

A writer in one of our scientific journals observes "that every science in its growth passes through three stages: First, we have the stage of observation, when facts are collected and registered by many minds in many places. Next, we have the stage of generalization, when these carefully verified facts are arranged methodically, generalized systematically, and classified logically, so as to deduce and elucidate from them the laws that regulate their rule and order. Lastly, we have the stage of prophecy, when these laws are so applied that events can be predicted to occur with unerring accuracy." If several thousand years B.C., Chinese and Chaldean astronomers predicted eclipses—the latter, whether by the cycle of Saros, or other means, matters not—the fact remains the same. They had reached the last and highest stage of astronomical science—they *prophesied*. If they could, in the year 1722 B.C., delineate the zodiac with the exact positions of the planets at the time of the autumnal equinox, and so unerringly as Professor Mitchell, the astronomer, proved, then they knew the laws that regulate "carefully-verified facts" to perfection, and applied them with as much certainty as our modern astronomers. Moreover, astronomy is said to be in our century "the only science which has thoroughly reached the *last stage* . . . other sciences are yet in various stages of growth; electricity, in some branches, has reached the third stage, but in many branches is still in its infantine period."† This we know, on the exasperating confessions of men of science themselves, and we can entertain no doubt as to this sad reality in the nineteenth century, as we belong ourselves to it. Not so in relation to the men who lived in the days of the glory of Chaldæa, Assyria, and Babylon. Of the stages they reached in other sciences we know *nothing*, except that in astronomy they stood equal with us, for they had also reached the *third* and last stage. In his lecture on the

* Cicero: "De Divinatione." † "Telegraphic Journal," art. Scientific Prophecy.

Lost Arts, Wendell Phillips very artistically describes the situation. "We seem to imagine," says he, "that whether knowledge will die with us or not, it certainly began with us. . . . We have a pitying estimate, a tender pity for the narrowness, ignorance, and darkness of the bygone ages." To illustrate our own idea with the closing sentence of the favorite lecturer, we may as well confess that we undertook this chapter, which in one sense interrupts our narrative, to inquire of our men of science, whether they are sure that they are boasting "*on the right line.*"

Thus we read of a people, who, according to some learned writers,* had just emerged from the bronze age into the succeeding age of iron. "If Chaldea, Assyria, and Babylon presented *stupendous and venerable antiquities reaching far back into* the night of time, Persia was not without her wonders of a later date. The pillared halls of Persepolis were filled with miracles of art—carvings, sculptures, enamels, alabaster libraries, obelisks, sphinxes, colossal bulls. Ecbatana, in Media, the cool summer retreat of the Persian kings, was defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing height, and of different colors, in astrological accordance with the seven planets. The palace was roofed *with silver tiles;* its beams were plated with gold. At midnight, in its halls, the sun was rivalled by many a row of naphtha cressets. A paradise, that luxury of the monarchs of the East, was planted in the midst of the city. The Persian empire was truly the garden of the world. . . . In Babylon there still remained its walls, once more than sixty miles in compass and, after the ravages of three centuries and three conquerors, still more than eighty feet in height; there were still the ruins of the temple of the cloud-encompassed Bel; on its top was planted the observatory wherein the weird Chaldean astronomers had held nocturnal communion with the stars; still there were vestiges of the two palaces with their hanging gardens, in which were trees growing in mid-air, and the wreck of the hydraulic machinery that had supplied them from the river. Into the artificial lake, with its vast apparatus of aqueducts and sluices, the melted snows of the Armenian mountains found their way and were confined in their course through the city by the embankments of the Euphrates. Most wonderful of all, perhaps, *was the tunnel under the river-bed.*"†

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* Professor Albrecht Müller: "The First Traces of Man in Europe." Says the author: "And this bronze age reaches to *and overlaps* the beginning of the historic period in some countries, and so includes the great epochs of the Assyrian and Egyptian Empires, *B.C. circa* 1500, and the earlier eras of the next succeeding age of iron."

† "Conflict between Religion and Science," chap. i.

In his *First Traces of Man in Europe*, Albrecht Müller proposes a name descriptive of the age in which we live, and suggests that "the age of paper" is perhaps as good as any that can be discussed. We do not agree with the learned professor. Our firm opinion is, that succeeding generations will term ours, at best, the age of *brass;* at worst, that of albata or of oroide.

The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs round the *exoterism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake. He, who doubts the assertion, may turn to the *Magical and Philosophical Precepts* of Zoroaster, and find its corroboration in the following: *

"Direct not thy mind to the vast measures of the earth;
For the plant of truth is not upon ground.
Nor measure the measures of the sun, collecting rules,
For he is carried by the eternal will of the Father, *not for your sake,*
Dismiss the impetuous course of the moon;
For she runs always by work of necessity.
The progression of the stars *was not generated for your sake.*"

A rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as gods. The sublime profundity of the Magian precepts being *beyond* the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabianism and sun-worship.

There was a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The magians are accused of all kinds of superstition, but this is what a *Chaldean Oracle* says:

"The wide aërial flight of birds *is not true,*
Nor the dissections of the entrails of victims; they are all mere toys,
The *basis of mercenary fraud;* flee from these
If you would open the sacred paradise of piety
Where virtue, wisdom, and equity, are assembled." †

Surely, it is not those who warn people against "mercenary fraud" who can be accused of it; and if they accomplished acts which seem

* Psellus: "Chaldean Oracles," 4, cxliv.
† Psellus: "Zoroast. Oracles," 4.

miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?

What did they not know? It is a well-demonstrated fact that the true meridian was correctly ascertained before the first pyramid was built. They had clocks and dials to measure time; their cubit was the established unit of linear measure, being 1,707 feet of English measure; according to Herodotus the unit of weight was also known; as money, they had gold and silver rings valued by weight; they had the decimal and duodecimal modes of calculation from the earliest times, and were proficient in algebra: "How could they otherwise," says an unknown author, "bring into operation such immense mechanical powers, if they had not thoroughly understood the philosophy of what we term the mechanical powers?"

The art of making linen and fine fabrics is also proved to have been one of their branches of knowledge, for the *Bible* speaks of it. Joseph was presented by Pharaoh with a vesture of fine linen, a golden chain, and many more things. The linen of Egypt was famous throughout the world. The mummies are all wrapped in it and the linen is beautifully preserved. Pliny speaks of a certain garment sent 600 years B.C., by King Amasis to Lindus, every single thread of which was composed of 360 minor threads twisted together. Herodotus gives us (book i.), in his account of Isis and the Mysteries performed in her honor, an idea of the beauty and "admirable softness of the linen worn by the priests." The latter wore shoes made of papyrus and garments of *fine linen*, because this goddess first taught the use of it; and thus, besides being called *Isiaci*, or priests of Isis, they were also known as *Linigera*, or the "linen-wearing." This linen was spun and dyed in those brilliant and gorgeous colors, the secret of which is likewise now among the lost arts. On the mummies we often find the most beautiful embroidery and bead-work ornamenting their shirts; several of such can be seen in the museum of Bulak (Cairo), and are unsurpassable in beauty; the designs are exquisite, and the labor seems immense. The elaborate and so much vaunted Gobelins tapestry, is but a gross production when compared with some of the embroidery of the ancient Egyptians. We have but to refer to *Exodus* to discover how skilful was the workmanship of the Israelitish pupils of the Egyptians upon their tabernacle and sacred ark. The sacerdotal vestments, with their decorations of "pomegranates and golden bells," and the thummim, or jewelled breastplate of the high priest, are described by Josephus as being of unparalleled beauty and of wonderful workmanship; and yet we find beyond doubt that the Jews adopted their rites and ceremonies, and even the special dress of their Levites.

from the Egyptians. Clemens Alexandrinus acknowledges it very reluctantly, and so does Origen and other Fathers of the Church, some of whom, as a matter of course, attribute the coincidence to a clever trick of Satan in anticipation of events. Proctor, the astronomer, says in one of his books, "The remarkable breastplate worn by the Jewish high priest was derived directly from the Egyptians." The word *thummim* itself is evidently of Egyptian origin, borrowed by Moses, like the rest; for further on the same page, Mr. Proctor says that, "In the often-repeated picture of judgment the deceased Egyptian is seen conducted by the god Horus (?), while Anubis places on one of the balances a vase supposed to contain his good actions, and in the other is the emblem of truth, a representation of Thmèi, the goddess of truth, which was also worn on the judicial breastplate." Wilkinson, in his *Manners and Customs of the Ancient Egyptians*, shows that the Hebrew *thummim* is a plural form of the word Thmèi." *

All the ornamental arts seem to have been known to the Egyptians. Their jewelry of gold, silver, and precious stones are beautifully wrought; so was the cutting, polishing, and setting of them executed by their lapidaries in the finest style. The finger-ring of an Egyptian mummy—if we remember aright—was pronounced the most artistic piece of jewelry in the London Exhibition of 1851. Their imitation of precious stones in glass is far above anything done at the present day; and the emerald may be said to have been imitated to perfection.

In Pompeii, says Wendell Phillips, they discovered a room full of glass; there was ground-glass, window-glass, cut-glass, and colored-glass of every variety. Catholic priests who broke into China 200 years ago, were shown a glass, transparent and colorless, which was filled with liquor made by the Chinese, and which appeared to be colorless like water. "This liquor was poured into the glass, and then looking through, it seemed to be filled with fishes. They turned it out and repeated the experiment and again it was filled with fishes." In Rome they show a bit of glass, a transparent glass, which they light up so as to show you that there is nothing concealed, but in the centre of the glass is a drop of colored glass, perhaps as large as a pea, mottled like a duck, and which even a miniature pencil could not do more perfectly. "It is manifest that this drop of liquid glass must have been poured, because there is no joint. This must have been done by a greater heat than the annealing process, because that process shows breaks." In relation to their wonderful art of imitating precious stones, the lecturer speaks of the "celebrated vase of the Genoa Cathedral," which was

* Proctor: "Saturn and the Sabbath of the Jews," p. 309.

considered for long centuries "a solid emerald." "The Roman Catholic legend of it was that it was one of the treasures that the Queen of Sheba gave to Solomon, and that it was the identical cup out of which the Saviour drank at the Last Supper." Subsequently it was found not to be an emerald, but an imitation; and when Napoleon brought it to Paris and gave it to the Institute, the scientists were obliged to confess that it *was not a stone*, and that they could not tell what it was.

Further, speaking of the skill of the ancients in metal works, the same lecturer narrates that "when the English plundered the Summer Palace of the Emperor of China, the European artists were surprised at seeing the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe." African tribes in the interior of the country gave travellers *better razors* than they had. "George Thompson told me," he adds, "he saw a man in Calcutta throw a handful of floss silk into the air, and a Hindu sever it into pieces with his sabre of native steel." He concludes by the apt remark that "the steel is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry." So with the ancient Egyptians and Semitic races. They dug gold and separated it with the utmost skill. Copper, lead, and iron were found in abundance near the Red Sea.

In a lecture delivered in 1873, on the *Cave-Men of Devonshire*, Mr. W. Pengelly, F.R.S., stated on the authority of some Egyptologists that the first iron used in Egypt was *meteoric* iron, as the earliest mention of this metal is found in an Egyptian document, in which it is called the "stone from heaven." This would imply the idea that the only iron which was in use in days of old was meteorite. This may have been the case at the commencement of the period embraced in our present geological explorations, but till we can compute with at least approximate accuracy the age of our excavated relics, who can tell but that we are making a blunder of possibly several hundred thousand years? The injudiciousness of dogmatizing upon what the ancient Chaldeans and Egyptians did *not* know about mining and metallurgy is at least partially shown by the discoveries of Colonel Howard Vyse. Moreover, many of such precious stones as are only found at a great depth in mines are mentioned in Homer and the Hebrew Scriptures. Have scientists ascertained the precise time when mining-shafts were first sunk by mankind? According to Dr. A. C. Hamlin, in India, the arts of the goldsmith and lapidary have been practiced from an "unknown antiquity." That the Egyptians either knew from the remotest ages how to temper steel, or possessed something still better and more perfect than the implement necessary in our days for chiselling, is an alternative from which the archæologists cannot escape. How else could they have produced such artistic chiselling, or

wrought such sculpture as they did? The critics may take their choice of either; according to them, steel tools of the most exquisite temper, or some other means of cutting sienite, granite, and basalt; which, in the latter case, must be added to the long catalogue of lost arts.

Professor Albrecht Müller says: "We may ascribe the introduction of bronze manufacture into Europe to a great race immigrant from Asia some 6,000 years ago, called Aryas or Aryans. . . . Civilization of the East preceded that of the West by many centuries. . . . There are many proofs that a considerable degree of culture existed at its very beginning. Bronze was yet in use, *but iron as well.* Pottery was not only shaped on the lathe, but burned a good red. Manufactures in glass, gold, and silver, are found for the first time. In lonely mountain places are yet found dross, and the remains of iron-*furnaces*. . . . To be sure, this dross is sometimes ascribed to volcanic action, but it is met with where volcanoes never could have existed."

But it is in the process of preparing mummies that the skill of this wonderful people is exemplified in the highest degree. None but those who have made special study of the subject, can estimate the amount of skill, patience, and knowledge exacted for the accomplishment of this indestructible work, which occupied several months. Both chemistry and surgery were called into requisition. The mummies, if left in the dry climate of Egypt, seem to be practicably imperishable; and even when removed after a repose of several thousand years, show no signs of change. "The body," says the anonymous writer, "was filled with myrrh, cassia, and other gums, and after that, saturated with natron. . . . Then followed the marvellous swathing of the embalmed body, so artistically executed, that professional modern bandagists are lost in admiration at its excellency." Says Dr. Grandville: ". . . there is not a single form of bandage known to modern surgery, of which *far better and cleverer examples* are not seen in the swathings of the Egyptian mummies. The strips of linen are found without one single joint, extending to 1,000 *yards* in length." Rossellini, in Kenrick's *Ancient Egypt*, gives a similar testimony to the wonderful variety and skill with which the bandages have been applied and interlaced. There was not a fracture in the human body that could not be repaired successfully by the sacerdotal physician of those remote days.

Who but well remembers the excitement produced some twenty-five years ago by the discovery of anæsthesia? The nitrous oxide gas, sulphuric and chloric ether, chloroform, "laughing gas," besides various other combinations of these, were welcomed as so many heavenly blessings to the suffering portion of humanity. Poor Dr. Horace Wells, of Hartford, in 1844, was the discoverer, and Drs. Morton and Jackson

reaped the honors and benefits in 1846, as is usual in such cases. The anæsthetics were proclaimed "the greatest discovery ever made." And, though the famous *Letheon* of Morton and Jackson (a compound of sulphuric ether), the chloroform of Sir James Y. Simpson, and the nitrous oxide gas, introduced by Colton, in 1843, and by Dunham and Smith, were occasionally checked by fatal cases, it still did not prevent these gentlemen from being considered public benefactors. The patients successfully put to sleep sometimes awoke no more; what matters that, so long as others were relieved? Physicians assure us that accidents are now but rarely apprehended. Perhaps it is because the beneficent anæsthetic agents are so parsimoniously applied as to fail in their effects one-half of the time, leaving the sufferer paralyzed for a few seconds in his external movements, but feeling the pain as acutely as ever. On the whole, however, chloroform and laughing gas are beneficent discoveries. But, are they the first anæsthetics ever discovered, strictly speaking? Dioscorides speaks of the stone of Memphis (*lapis Memphiticus*), and describes it as a small pebble—round, polished, and very sparkling. When ground into powder, and applied as an ointment to that part of the body on which the surgeon was about to operate, either with his scalpel or fire, it preserved that part, and *only that part* from any pain of the operation. In the meantime, it was perfectly harmless to the constitution of the patient, who retained his consciousness throughout, in no way dangerous from its effects, and acted so long as it was kept on the affected part. When taken in a mixture of wine or water, all feeling of suffering was perfectly deadened. * Pliny gives also a full description of it. †

From time immemorial, the Brahmans have had in their possession secrets quite as valuable. The widow, bent on the self-sacrifice of concremation, called *Sahamaranya*, has no dread of suffering the least pain, for the fiercest flames will consume her, without one pang of agony being experienced by her. The holy plants which crown her brow, as she is conducted in ceremony to the funeral pile; the sacred root culled at the midnight hour on the spot where the Ganges and the Yumna mingle their waters; and the process of anointing the body of the self-appointed victim with ghee and sacred oils, after she has bathed in all her clothes and finery, are so many *magical* anæsthetics. Supported by those she is going to part with in body, she walks thrice around her fiery couch, and, after bidding them farewell, is cast on the dead body of her husband, and leaves this world without a single moment of suffering. "The semi-fluid," says a missionary writer, an eye-witness of several such

* Dioscorides: "Περι Ὑλης Ιατρικῆς," lib. v., cap. clviii.

† Pliny: "Histoire Naturelle," lib. xxxviii., cap. vii.

ceremonies—"the ghee, is poured upon the pile; it is instantly inflamed, and the *drugged* widow dies quickly of *suffocation* before the fire reaches her body." *

No such thing, if the sacred ceremony is only conducted strictly after the prescribed rites. The widows are never drugged in the sense we are accustomed to understand the word. Only precautionary measures are taken against a useless physical martyrdom—the atrocious agony of burning. Her mind is as free and clear as ever, and even more so. Firmly believing in the promises of a future life, her whole mind is absorbed in the contemplation of the approaching bliss—the beatitude of "freedom," which she is about to attain. She generally dies with the smile of heavenly rapture on her countenance; and if some one is to suffer at the hour of retribution, it is not the earnest devotee of her faith, but the crafty Brahmans who know well enough that no such ferocious rite was ever prescribed. † As to the victim, after having been consumed, she becomes a *sati*—transcendent purity—and is canonized after death.

Egypt is the birthplace and the cradle of chemistry. Kenrick shows the root of the word to be *chemi* or chem, which was the name of the country (*Psalms* cv. 27). The chemistry of colors seems to have been thoroughly well known in that country. Facts are facts. Where among our painters are we to search for the artist who can decorate our walls with imperishable colors? Ages after our pigmy buildings will have crumbled into dust, and the cities enclosing them will themselves have become shapeless heaps of brick and mortar, with forgotten names—long after that will the halls of Karnak and Luxor (El-Uxor) be still standing; and the gorgeous mural paintings of the latter will doubtless be as bright and vivid 4,000 years hence, as they were 4,000 years ago, and are to-day. "Embalming and fresco-painting," says our author, "was not a chance discovery with the Egyptians, but brought out from definitions and maxims like any induction of Faraday."

Our modern Italians boast of their Etruscan vases and paintings; the

* Le P. Paulin de St. Barthelemi: "Voyage aux Indes Orientales," vol. i., p. 358.

† Max Müller, Professor Wilson, and H. J. Bushby, with several other Sanscrit students, prove that "Oriental scholars, both native and European, have shown that the rite of widow-burning was not only unsanctionable but imperatively forbidden by the earliest and most authoritative Hindu Scriptures" ("Widow-burning," p. 21). See Max Müller's "Comparative Mythology." "Professor Wilson," says Max Müller, "was the first to point out the falsification of the text and the change of '*yonim agre*' into '*yonim agne*' (womb of fire). . . . According to the hymns of the 'Rig-Veda,' and the Vaidic ceremonial contained in the 'Grihya-Sûtras,' the wife accompanies the corpse of the husband to the funeral pile, but she is there addressed with a verse taken from the 'Rig-Veda,' and ordered to leave her husband, and to return to the world of the living" ("Comparative Mythology," p. 35).

decorative borders found on Greek vases provoke the admiration of the lovers of antiquity, and are ascribed to the Greeks, while in fact "they were but copies from the Egyptian vases." Their figures can be found any day on the walls of a tomb of the age of Amunoph I., a period at which Greece was not even in existence.

Where, in our age, can we point to anything comparable to the rock-temples of Ipsambul in Lower Nubia? There may be seen sitting figures seventy feet high, carved out of the living rock. The torso of the statue of Rameses II., at Thebes, measures sixty feet around the shoulders, and elsewhere in proportion. Beside such titanic sculpture our own seems that of pigmies. Iron was known to the Egyptians at least long before the construction of the first pyramid, which is over 20,000 years ago, according to Bunsen. The proof of this had remained hidden for many thousands of years in the pyramid of Cheops, until *Colonel Howard Vyse found it in the shape of a piece of iron, in one of the joints, where it had evidently been placed at the time this pyramid was first built.* Egyptologists adduce many indications that the ancients were perfectly well acquainted with metallurgy in prehistoric times. "To this day we can find at Sinai large heaps of scoriæ, produced by smelting."* Metallurgy and chemistry, as practiced in those days, were known as *alchemy*, and were at the bottom of prehistoric magic. Moreover, Moses proved his knowledge of alchemical chemistry by pulverizing the golden calf, and strewing the powder upon the water.

If now we turn to navigation, we will find ourselves able to prove, on good authorities, that Necho II. fitted out a fleet on the Red Sea and despatched it for exploration. The fleet was absent above two years and instead of returning through the Straits of Babelmandel, as was wont, sailed back through the Straits of Gibraltar. Herodotus was not at all swift to concede to the Egyptians a maritime achievement so vast as this. They had, he says, been spreading the report that "returning homewards, they had the sunrise on their right hands; a thing which to me is incredible." "And yet," remarks the author of the heretofore-mentioned article, "this incredible assertion is now proved *incontestable*, as may well be understood by any one who has doubled the Cape of Good Hope. Thus it is proved that the most ancient of these people performed a feat which was attributed to Columbus many ages later. They say they anchored twice on their way; sowed corn, reaped it and, sailing away, steered in triumph through the Pillars of Hercules and eastward along the Mediterranean. "There was a people," he adds,

* Hence the story that Moses fabricated there the serpent or seraph of brass which the Israelites worshipped till the reign of Hezekiah.

"much more deserving of the term '*veteres*' than the Romans and Greeks. The Greeks, young in their knowledge, sounded a trumpet before these and called upon all the world to admire their ability. Old Egypt, grown gray in her wisdom, was so secure of her acquirements that she did not invite admiration and cared no more for the opinion of the flippant Greek than we do to-day for that of a Feejee islander."

"O Solon, Solon," said the oldest Egyptian priest to that sage. "You Greeks are ever childish, having no ancient opinion, no discipline of any long standing!" And very much surprised, indeed, was the great Solon, when he was told by the priests of Egypt that so many gods and goddesses of the Grecian Pantheon were but the disguised gods of Egypt. Truly spoke Zonaras: "All these things came to us from Chaldea to Egypt; and from thence were derived to the Greeks."

Sir David Brewster gives a glowing description of several automata; and the eighteenth century takes pride in that masterpiece of mechanical art, the "flute-player of Vaucanson." The little we can glean of positive information on that subject, from ancient writers, warrants the belief that the learned mechanicians in the days of Archimedes, and some of them much anterior to the great Syracusan, were in no wise more ignorant or less ingenious than our modern inventors. Archytas, a native of Tarentum, in Italy, the instructor of Plato, a philosopher distinguished for his mathematical achievements and wonderful discoveries in practical mechanics, constructed a wooden dove. It must have been an extraordinarily ingenious mechanism, as it flew, fluttered its wings, and sustained itself for a considerable time in the air. This skilful man, who lived 400 years B.C., invented besides the wooden dove, the screw, the crane, and various hydraulic machines.*

Egypt pressed her own grapes and made wine. Nothing remarkable in that, so far, but she brewed her own beer, and in great quantity—our Egyptologist goes on to say. The Ebers manuscript proves now, beyond doubt, that the Egyptians used beer 2,000 years B.C. Their beer must have been strong and excellent—like everything they did. Glass was manufactured in all its varieties. In many of the Egyptian sculptures we find scenes of glass-blowing and bottles; occasionally, during archæological researches, glasses and glassware are found, and very beautiful they seem to have been. Sir Gardner Wilkinson says that the Egyptians cut, ground, and engraved glass, and possessed the art of introducing gold between the two surfaces of the substance. They imitated with glass, pearls, emeralds, and all the precious stones to a great perfection.

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* A. Gell: "Noet. Attic.," lib. x., cap. xiii.

Likewise, the most ancient Egyptians cultivated the musical arts, and understood well the effect of musical harmony and its influence on the human spirit. We can find on the oldest sculptures and carvings scenes in which musicians play on various instruments. Music was used in the Healing Department of the temples for the cure of nervous disorders. We discover on many monuments men playing in bands in concert; the leader beating time by clapping his hands. Thus far we can prove that they understood the laws of harmony. They had their sacred music, domestic and military. The lyre, harp, and flute were used for the sacred concerts; for festive occasions they had the guitar, the single and double pipes, and castanets; for troops, and during military service, they had trumpets, tambourines, drums, and cymbals. Various kinds of harps were invented by them, such as the lyre, *sambuc*, *ashur;* some of these had upward of twenty strings. The superiority of the Egyptian lyre over the Grecian is an admitted fact. The material out of which were made such instruments was often of very costly and rare wood, and they were beautifully carved; they imported it sometimes from very distant countries; some were painted, inlaid with mother-of-pearl, and ornamented with colored leather. They used catgut for strings as we do. Pythagoras learned music in Egypt and made a regular science of it in Italy. But the Egyptians were generally considered in antiquity as the best music-teachers in Greece. They understood thoroughly well how to extract harmonious sounds out of an instrument by adding strings to it, as well as the multiplication of notes by shortening the strings upon its neck; which knowledge shows a great progress in the musical art. Speaking of harps, in a tomb at Thebes, Bruce remarks that, "they overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East, and are altogether, in their form, ornaments and compass, an incontestable proof, *stronger than a thousand Greek quotations*, that geometry, drawing, mechanics, and music were at the greatest perfection when these instruments were made; and that the period from which we date the invention of these arts was only *the beginning of the era of their restoration*."

On the walls of the palace of Amenoph II. at Thebes, the king is represented as playing chess with the queen. This monarch reigned long before the Trojan war. In India the game is known to have been played at least 5,000 years ago.

As to their knowledge in medicine, now that one of the lost *Books of Hermes* has been found and translated by Ebers, the Egyptians can speak for themselves. That they understood about the circulation of the blood, appears certain from the *healing manipulations* of the priests, who knew how to draw blood downward, stop its circulation for awhile, etc. A

more careful study of their *bas-reliefs* representing scenes taking place in the healing hall of various temples will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practice more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now. It is also asserted by some authorities that the Egyptians were the first people in the world who introduced trial by jury; although we doubt this ourselves.

But the Egyptians were not the only people of remote epochs whose achievements place them in so commanding a position before the view of posterity. Besides others whose history is at present shut in behind the mists of antiquity—such as the prehistoric races of the two Americas, of Crete, of the Troäd, of the Lacustrians, of the submerged continent of the fabled Atlantis, now classed with myths—the deeds of the Phœnicians stamp them with almost the character of demi-gods.

The writer in the *National Quarterly Review*, previously quoted, says that the Phœnicians were the earliest navigators of the world, founded most of the colonies of the Mediterranean, and voyaged to whatever other regions were inhabited. They visited the Arctic regions, whence they brought accounts of eternal days without a night, which Homer has preserved for us in the *Odyssey*. From the British Isles they imported tin into Africa, and Spain was a favorite site for their colonies. The description of Charybdis so completely answers to the maëlstrom that, as this writer says: "It is difficult to imagine it to have had any other prototype." Their explorations, it seems, extended in every direction, their sails whitening the Indian Ocean, as well as the Norwegian fiords. Different writers have accorded to them the settlement of remote localities; while the entire southern coast of the Mediterranean was occupied by their cities. A large portion of the African territory is asserted to have been peopled by the races expelled by Joshua and the children of Israel. At the time when Procopius wrote, columns stood in Mauritania Tingitana, which bore the inscription, in Phœnician characters, "We are those who fled before the brigand Joshua, the son of Nun or Navè."

Some suppose these hardy navigators of Arctic and Antarctic waters have been the progenitors of the races which built the temples and palaces of Palenque and Uxmal, of Copan and Arica.* Brasseur de Bourbourg gives us much information about the manners and customs, architecture and arts, and especially of the magic and magicians of the ancient Mexicans. He tells us that Votan, their fabulous hero and the greatest

* Such is *not* our opinion. They were probably built by the Atlantians.

of their magicians, returning from a long voyage, visited King Solomon at the time of the building of the temple. This Votan appears to be identical with the dreaded Quetzo-Cohuatl who appears in all the Mexican legends; and curiously enough these legends bear a striking resemblance, insomuch as they relate to the voyages and exploits of the Hittim, with the Hebrew *Bible* accounts of the Hivites, the descendants of Heth, son of Chanaan. The record tells us that Votan "furnished to Solomon the most valuable particulars as to the men, animals, and plants, the gold and precious woods of the Occident," but refused point-blank to afford any clew to the route he sailed, or the manner of reaching the mysterious continent. Solomon himself gives an account of this interview in his *History of the Wonders of the Universe*, the chief Votan figuring under the allegory of the *Navigating Serpent.* Stephens, indulging in the anticipation "that a key surer than that of the Rosetta-stone will be discovered," by which the American hieroglyphs may be read,* says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras—"wildernesses, which have never yet been penetrated by a white man,. . . . living as their fathers did, erecting the same buildings . . . with ornaments of sculpture and plastered; large courts, and lofty towers with high ranges of steps, and still carving on tablets of stone the same mysterious hieroglyphics." He adds, "I turn to that vast and unknown region, untraversed by a single road, wherein fancy pictures that mysterious city seen from the topmost range of the Cordilleras of unconquered, unvisited, and unsought aboriginal inhabitants."

Apart from the fact that this mysterious city has been seen from a great distance by daring travellers, there is no intrinsic improbability of its existence, for who can tell what became of the primitive people who fled before the rapacious brigands of Cortez and Pizarro? Dr. Tschuddi, in his work on Peru, tells us of an Indian legend that a train of 10,000 llamas, laden with gold to complete the unfortunate Inca's ransom, was arrested in the Andes by the tidings of his death, and the enormous treasure was so effectually concealed that not a trace of it has ever been found. He, as well as Prescott and other writers, informs us that the Indians to this day preserve their ancient traditions and sacerdotal caste, and obey implicitly the orders of rulers chosen among themselves, while at the same time nominally Catholics and actually subject to the Peruvian authorities. Magical ceremonies practiced by their forefathers still prevail among them, and magical phenomena occur. So persistent are they in their loyalty to the past, that it seems impossible

* "Incidents of Travel in Central America, Chiapas, and Yucatan," vol. ii., p. 457.

but that they should be in relations with some central source of authority which constantly supports and strengthens their faith, keeping it alive. May it not be that the sources of this undying faith lie in this mysterious city, with which they are in secret communication? Or must we think that all of the above is again but a "curious coincidence?"

The story of this mysterious city was told to Stephens by a Spanish Padre, in 1838–9. The priest swore to him that he had seen it with his own eyes, and gave Stephens the following details, which the traveller firmly believed to be true. "The Padre of the little village near the ruins of Santa Cruz del Quichè, had heard of the unknown city at the village of Chajul. . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their whole land, and murder any white man who attempts to enter their territory. . . . They have no coin; no horses, cattle, mules, or other domestic animals except fowls, and the cocks they keep underground to prevent their crowing being heard."

Nearly the same was given us personally about twenty years ago, by an old native priest, whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors—"brigands," he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was as truly a sun-worshipper in his heart as ever he was. He had travelled in his capacity of a *converted* native missionary, and had been at Santa Cruz and, as he solemnly affirmed, had been also to see some of his people by a "subterranean passage" leading into the mysterious city. We believe his account; for a man who is about to die, will rarely stop to invent idle stories; and this one we have found corroborated in Stephen's *Travels*. Besides, we know of two other cities utterly unknown to European travellers; not that the inhabitants particularly desire to hide themselves; for people from Buddhistic countries come occasionally to visit them. But their towns are not set down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, the few natives of other countries who are aware of the existence of these two cities never mention them. Nature has provided strange nooks and hiding-places for her favorites; and

unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did.

Even the erudite and sober Max Müller is somehow unable to get rid of *coincidences*. To him they come in the shape of the most unexpected discoveries. These Mexicans, for instance, whose obscure origin, according to the laws of probability, has no connection with the Aryans of India, nevertheless, like the Hindus, represent an eclipse of the moon as "the moon being devoured by a dragon." * And though Professor Müller admits that an historical intercourse between the two people was suspected by Alexander von Humboldt, and he himself considers it possible, still the occurrence of such a fact he adds, "need not be the result of any historical intercourse. As we have stated above, the origin of the aborigines of America is a very vexed question for those interested in tracing out the affiliation and migrations of peoples." Notwithstanding the labor of Brasseur de Bourbourg, and his elaborate translation of the famous *Popol-Vuh*, alleged to be written by Ixtlilxochitl, after weighing its contents, the antiquarian remains as much in the dark as ever. We have read the *Popol-Vuh* in its original translation, and the review of the same by Max Müller, and out of the former find shining a light of such brightness, that it is no wonder that the matter-of-fact, skeptical scientists should be blinded by it. But so far as an author can be judged by his writings, Professor Max Müller is no unfair skeptic; and, moreover, very little of importance escapes his attention. How is it then that a man of such immense and rare erudition, accustomed as he is to embrace at one eagle glance the traditions, religious customs, and superstitions of a people, detecting the slightest similarity, and taking in the smallest details, failed to give any importance or perhaps even suspect what the humble author of the present volume, who has neither scientific training nor erudition, to any extent, apprehended at first view? Fallacious and unwarranted as to many may seem this remark, it appears to us that science loses more than she gains by neglecting the ancient and even mediæval esoteric literature, or rather what remains of it. To one who devotes himself to such study many a coincidence is transformed into a natural result of demonstrable antecedent causes. We think we can see how it is that Professor Müller confesses that "now and then . . . one imagines one sees certain periods and landmarks, but in the next page all is chaos again." † May it not be barely possible that this chaos is intensified by the fact that most of the scientists, directing the whole of their attention to history, skip that which they treat as "vague, contradictory

* Max Müller: "Chips from a German Workshop," vol. ii., p. 269.

† Max Müller: "Popol-Vuh," p. 327.

miraculous, absurd." Notwithstanding the feeling that there was "a groundwork of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense," Professor Müller cannot help comparing this nonsense to the tales of the *Arabian Nights.*

Far be from us the ridiculous pretension of criticising a scientist so worthy of admiration for his learning as Max Müller. But we cannot help saying that even among the fantastic nonsense of the *Arabian Nights' Entertainments* anything would be worthy of attention, if it should help toward the evolving of some historical truth. Homer's *Odyssey* surpasses in fantastic nonsense all the tales of the *Arabian Nights* combined; and notwithstanding that, many of his myths are now proved to be something else besides the creation of the old poet's fancy. The Læstrygonians, who devoured the companions of Ulysses, are traced to the huge cannibal* race, said in primitive days to inhabit the caves of Norway. Geology verified through her discoveries some of the assertions of Homer, supposed for so many ages to have been but poetical hallucinations. The perpetual daylight enjoyed by this race of Læstrygonians indicates that they were inhabitants of the North Cape, where, during the whole summer, there is perpetual daylight. The Norwegian fiords are perfectly described by Homer in his *Odyssey*, x. 110; and the gigantic stature of the Læstrygonians is demonstrated by human bones of unusual size found in caves situated near this region, and which the geologists suppose to have belonged to a race extinct long before the Aryan immigration. Charybdis, as we have seen, has been recognized in the maëlstrom; and the Wandering Rocks† in the enormous icebergs of the Arctic seas.

If the consecutive attempts at the creation of man described in the *Quichè Cosmogony* suggests no comparison with some Apocrypha, with the Jewish sacred books, and the kabalistic theories of creation, it is indeed strange. Even the *Book of Jasher*, condemned as a gross forgery of the twelfth century, may furnish more than one clew to trace a relation between the population of Ur of the Kasdeans, where Magism flourished before the days of Abraham, and those of Central and North America. The divine beings, "brought down to the level of human nature," perform no feats or tricks more strange or incredible than the miraculous performances of Moses and of Pharaoh's magicians, while many of these are exactly similar in their nature. And when, moreover, in addition to this latter fact, we find so great a resemblance between certain kabalistic terms common to both hemispheres, there must be something else than mere accident to account for the circumstance. Many

* Why not to the sacrifices of men in ancient worship?

† "Odyssey," xii. 71.

of such feats have clearly a common parentage. The story of the two brothers of Central America, who, before starting on their journey to Xibalba, "plant each a cane in the middle of their grandmother's house, that she may know by its flourishing or withering whether they are alive or dead," * finds its analogy in the beliefs of many other countries. In the *Popular Tales and Traditions*, by Sacharoff (Russia), one can find a similar narrative, and trace this belief in various other legends. And yet these fairy tales were current in Russia many centuries before America was discovered.

In recognizing in the gods of Stonehenge the divinities of Delphos and Babylon, one need feel little surprised. Bel and the Dragon, Apollo and Python, Osiris and Typhon, are all one under many names, and have travelled far and wide. The Both-al of Ireland points directly to its first parent, the Batylos of the Greeks and the Beth-el of Chanaan. "History," says H. de la Villemarque, "which took no notes at those distant ages, can plead ignorance, but the science of languages affirms. Philology, with a daily-increasing probability, has again linked together the chain hardly broken between the Orient and the Occident." †

No more remarkable is the discovery of a like resemblance between the Oriental myths and ancient Russian tales and traditions, for it is entirely natural to look for a similarity between the beliefs of the Semitic and Aryan families. But when we discover an almost perfect identity between the character of Zarevna Militrissa, with a *moon* in her forehead, who is in constant danger of being devoured by *Zmeÿ Gorenetch* (the Serpent or Dragon), who plays such a prominent part in all popular Russian tales, and similar characters in the Mexican legends—extending to the minutest details—we may well pause and ask ourselves whether there be not here more than a simple coincidence.

This tradition of the Dragon and the Sun—occasionally replaced by the Moon—has awakened echoes in the remotest parts of the world. It may be accounted for with perfect readiness by the once universal heliolatrous religion. There was a time when Asia, Europe, Africa, and America were covered with the temples sacred to the sun and the dragons. The priests assumed the names of their deities, and thus the tradition of these spread like a net-work all over the globe: "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his god." ‡ But still,

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* "Chips from a German Workshop," p. 268.

† Villemarque, Member of the Institute. Vol. lx.; "Collect et Nouvelle Serie," 24, p. 570, 1863; "Poesie des Cloitres Celtiques."

‡ "Archæol.," vol. xxv., p. 220. London.

"if the original conception is natural and intelligible . . . and its occurrence need not be the result of any historical intercourse," as Professor Müller tells us, the details are so strikingly similar that we cannot feel satisfied that the riddle is entirely solved. The origin of this universal symbolical worship being concealed in the night of time, we would have far more chance to arrive at the truth by tracing these traditions to their very source. And where is this source? Kircher places the origin of the Ophite and heliolatrous worship, the shape of conical monuments and the obelisks, with the Egyptian Hermes Trismegistus. * Where, then, except in Hermetic books, are we to seek for the desired information? Is it likely that modern authors can know more, or as much, of ancient myths and cults as the men who taught them to their contemporaries? Clearly two things are necessary: first, to find the missing books of Hermes; and second, the key by which to *understand* them, for reading is not sufficient. Failing in this, our savants are abandoned to unfruitful speculations, as for a like reason geographers waste their energies in a vain quest of the sources of the Nile. Truly the land of Egypt is another abode of mystery!

Without stopping to discuss whether Hermes was the "Prince of post-diluvian magic," as des Mousseaux calls him, or the antediluvian, which is much more likely, one thing is certain: The authenticity, reliability, and usefulness of the *Books of Hermes*—or rather of what remains of the thirty-six works attributed to the Egyptian magician—are fully recognized by Champollion, junior, and corroborated by Champollion-Figeac, who mentions it. Now, if by carefully looking over the kabalistical works, which are all derived from that universal storehouse of esoteric knowledge, we find the fac-similes of many so-called miracles wrought by magical art, equally reproduced by the Quiches; and if even in the fragments left of the original *Popol-Vuh*, there is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phœnicians, Babylonians, and Egyptians; and if, moreover, we discover that many of their religious terms have etymologically the same origin; how are we to avoid believing that they are the descendants of those whose forefathers "fled before the brigand, Joshua, the son of Nun?" "Nuñez de la Vega says that Nin, or Imos, of the Tzendales, was the Ninus of the Babylonians." †

It is possible that, so far, it may be a coincidence; as the identification of one with the other rests but upon a poor argument. "But it is known," adds de Bourbourg, "that this prince, and according to

* "Archæol.," vol. xxv., p. 292. London.

† Brasseur de Bourbourg: "Cartas," p. 52.

others, his father, Bel, or Baal, received, like the Nin of the Tzendales, the homages of his subjects under the shape of a serpent." The latter assertion, besides being fantastic, is nowhere corroborated in the Babylonian records. It is very true that the Phœnicians represented the sun under the image of a dragon; but so did all the other people who symbolized their sun-gods. Belus, the first king of the Assyrian dynasty was, according to Castor, and Eusebius who quotes him, deified, *i. e.*, he was ranked among the gods "after his death" only. Thus, neither himself nor his son, Ninus, or Nin, could have received their subjects under the shape of a serpent, whatever the Tzendales did. Bel, according to Christians, is Baal; and Baal is the Devil, since the Bible prophets began so designating every deity of their neighbors; therefore Belus, Ninus, and the Mexican Nin are serpents and devils; and, as the Devil, or father of evil, is one under many forms, therefore, under whatever name the serpent appears, it is the Devil. Strange logic! Why not say that Ninus the Assyrian, represented as husband and victim of the ambitious Semiramis, was high priest as well as king of his country? That as such he wore on his tiara the sacred emblems of the dragon and the sun? Moreover, as the priest generally assumed the name of his god, Ninus was said to receive his subject as the representative of this serpent-god. The idea is preëminently Roman Catholic, and amounts to very little, as all their inventions do. If Nuñez de la Vega was so anxious to establish an affiliation between the Mexicans and the biblical sun- and serpent-worshippers, why did he not show another and a better similarity between them without tracing in the Ninevites and the Tzendales the hoof and horn of the Christian Devil?

And to begin with, he might have pointed to the *Chronicles* of Fuentes, of the kingdom of Guatemala, and to the *Manuscript* of Don Juan Torres, the grandson of the last king of the Quichès. This document, which is said to have been in the possession of the lieutenant-general appointed by Pedro de Alvarado, states that the Toltecas themselves descended from the house of Israel, who were released by Moses, and who, after crossing the Red Sea, fell into idolatry. After that, having separated themselves from their companions, and under the guidance of a chief named Tanub, they set out wandering, and from one continent to another they came to a place named the Seven Caverns, in the Kingdom of Mexico, where they founded the famous town of Tula, etc.*

If this statement has never obtained more credit than it has, it is simply due to the fact that it passed through the hands of Father Francis Vasques, historian of the Order of San Francis, and this circumstance,

* See Stephens: "Travels in Central America," etc.

to use the expression employed by des Mousseaux in connection with the work of the poor, unfrocked Abbé Huc, "is not calculated to strengthen our confidence." But there is another point as important, if not more so, as it seems to have escaped falsification by the zealous Catholic padres, and rests chiefly on Indian tradition. A famous Toltecan king, whose name is mixed up in the weird legends of Utatlan, the ruined capital of the great Indian kingdom, bore the biblical appellation of Balam Acan; the first name being preëminently Chaldean, and reminding one immediately of Balaam and his human-voiced ass. Besides the statement of Lord Kingsborough, who found such a striking similarity between the language of the Aztecs (the mother tongue) and the Hebrew, many of the figures on the bas-reliefs of Palenque and idols in *terra cotta*, exhumed in Santa Cruz del Quichè, have on their heads bandelets with a square protuberance on them, in front of the forehead, very similar to the phylacteries worn by the Hebrew Pharisees of old, while at prayers, and even by devotees of the present day, particularly the Jews of Poland and Russia. But as this may be but a fancy of ours, after all, we will not insist on the details.

Upon the testimony of the ancients, corroborated by modern discoveries, we know that there were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended toward the Libyan desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kúklos ànágkés*, the "Unavoidable Cycle," more generally known as the "circle of necessity;" the inexorable doom imposed upon every soul after the bodily death, and when it had been judged in the Amenthian region.

In de Bourbourg's book, Votan, the Mexican demi god, in narrating his expedition, describes a subterranean passage, which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "*un ahugero de colubra;*" and that he was admitted to it because he was himself "a son of the snakes," or a serpent. *

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon;" not because —as des Mousseaux would have his readers believe—they were the progeny of Satan-incubus, the old serpent of Eden, but because, in the Mysteries, the serpent was the symbol of WISDOM and immortality.

* "Cartas," 53, 7–62.

"The Assyrian priest bore always the name of his god," says Movers.* The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid!" they exclaimed. The Egyptian Karnak is twin-brother to the Carnac of Bretagné, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god—the Phœnician Elon or Elion, whom Abraham recognized as El Elion.† Besides the surname of serpents, they were called the "builders," the "architects;" for the immense grandeur of their temples and monuments was such, that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin.‡

De Bourbourg hints that the chiefs of the name of Votan, the Quetzo-Cohuatl, or serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim."§ And des Mousseaux, rejoicing because he believes himself fairly on the serpent's, or rather, devil's trail, hurries to explain: "According to the most learned commentators of our sacred books, the Chivim or Hivim, or *Hevites*, descend from Heth, son of Canaan, son of Ham . . . *the accursed!*"‖

But modern research has demonstrated, on unimpeachable evidence, that the whole genealogical table of the tenth chapter of *Genesis* refers to imaginary heroes, and that the closing verses of the ninth are little better than a bit of Chaldean allegory of Sisuthrus and the mythical flood, compiled and arranged to fit the Noachian frame. But, suppose the descendants of these Canaanites, "the accursed," were to resent for once the unmerited outrage? It would be an easy matter for them to reverse the tables, and answer to this fling, based on a *fable*, by a *fact* proved by archæologists and symbologists—namely, that Seth, Adam's third son, and the forefather of all Israel, the ancestor of Noah, and the progenitor of the "chosen people," is but Hermes, the god of wisdom, called also Thoth, Tat, Seth, Set, and *Sat-an;* and that he was, furthermore, when viewed under his bad aspect, Typhon, the Egyptian Satan, who was also *Set.* For the Jewish people, whose well-educated men, no more than Philo, or Josephus, the historian, regard their Mosaic book:

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* "Die Phönizier," 70.

† See Sanchoniaton in "Eusebius," Pr. Ev. 36; Genesis xiv.

‡ "Archæological Society of the Antiquaries of London," vol. xxv., p. 220.

§ "Cartas," 51. ‖ "Hauts Phénomenes de la Magie," 50.

as otherwise than an allegory, such a discovery amounts to but little. But for Christians, who, like des Mousseaux, very unwisely accept the *Bible* narratives as literal history, the case stands very different.

As far as affiliation goes, we agree with this pious writer; and we feel every day as certain that some of the peoples of Central America will be traced back to the Phœnicians and the Mosaic Israelites, as we do that the latter will be proved to have as persistently stuck to the same idolatry—if idolatry there is—of the sun and serpent-worship, as the Mexicans. There is evidence—biblical evidence—that two of Jacob's sons, Levi and Dan, as well as Judah, married Canaanite women, and followed the worship of their wives. Of course, every Christian will protest, but the proof may be found even in the translated *Bible*, pruned as it now stands. The dying Jacob thus describes his sons: "Dan," says he, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward. . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi, the patriarch (or Israel) remarks that they ". . . *are* brethren; instruments of *cruelty* are in their habitations. O my soul, come not thou into *their secret;* unto *their assembly.*" * Now, in the original, the words "their secret," read—their SOD. † And Sod was the name for the great Mysteries of Baal, Adonis, and Bacchus who were all sun-gods and had serpents for symbols. The kabalists explain the allegory of the fiery serpents by saying, that this was the name given to the tribe of Levi, to all the *Levites* in short, and that Moses was the chief of the *Sodales.* ‡ And here is the moment to prove our statements.

Moses is mentioned by several old historians as an Egyptian priest; Manetho says he was a hierophant of Hieropolis, and a priest of the sun-god Osiris, and that his name was Osarsiph. Those moderns, who accept it as a fact that he "was learned in *all* the wisdom" of the Egyptians, must also submit to the right interpretation of the word wisdom, which was throughout the world known as a synonym of *initiation*

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* Genesis xlix.

† Dunlap, in his introduction to "SOD, the Mysteries of Adonis," explains the word "Sod," as *Arcanum;* religious mystery on the authority of Shindler's "Penteglott" (1201). "The SECRET of the Lord is with them that fear Him," says Psalm xxv. 14. This is a mistranslation of the Christians, for it ought to read "*Sod* Ihoh (the mysteries of Iohoh) are for *those who fear Him*" (Dunlap: "Mysteries of Adonis," xi.). "Al (El) is terrible in the great Sod of the *Kedeshim* (the priests, the holy, the *Initiated*), Psalm lxxxix. 7" (*Ibid.*).

‡ "The members of the *priest-colleges* were called *Sodales*," says Freund's "Latin Lexicon" (iv. 448). "SODALITIES were constituted in the Idæan Mysteries of the MIGHTY MOTHER," writes Cicero ("De Senectute," 13); Dunlap: "Mysteries of Adonis."

into the secret mysteries of the *Magi*. Did the idea never strike the reader of the *Bible*, that an alien born and brought up in a foreign country *could not* and *would not* possibly have been admitted—we will not say to the final initiation, the grandest mystery of all, but even to share the knowledge of the minor priesthood, those who belonged to the *lesser* mysteries? In *Genesis* xliii. 32, we read, that no Egyptian could seat himself to eat bread with the brothers of Joseph, "for that is an abomination unto the Egyptians." But that the Egyptians ate "with *him* (Joseph) by themselves." The above proves two things: 1, that Joseph, whatever he was in his heart, had, in appearance at least, changed his religion, married the daughter of a priest of the "idolatrous" nation, and become himself an Egyptian; otherwise, the natives would not have eaten bread with him. And 2, that subsequently Moses, if not an Egyptian by birth, became one through being admitted into the priesthood, and thus was a SODALE. As an induction, the narrative of the "brazen serpent" (the Caduceus of Mercury or Asclepios, the son of the sun-god Apollo-Python) becomes logical and natural. We must bear in mind that Pharaoh's daughter, who saved Moses and adopted him, is called by Josephus *Thermuthis;* and the latter, according to Wilkinson, is the name of the *asp* sacred to Isis;* moreover, Moses is said to descend from the tribe of *Levi*. We will explain the kabalistic ideas as to the books of Moses and the great prophet himself more fully in Volume II.

If Brasseur de Bourbourg and the Chevalier des Mousseaux, had so much at heart to trace the identity of the Mexicans with the Canaanites, they might have found far better and weightier proofs than by showing both the "accursed" descendants of Ham. For instance, they might have pointed to the Nargal, the Chaldean and Assyrian chief of the Magi (Rab-Mag) and the Nagal, the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Sarezer, the Assyrian god, and both have the same faculties, or powers to have an attendant *dæmon* with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his dæmon, in the shape of some animal considered sacred, inside the temple; the Indian Nagal keeps his wherever he can—in the neighboring lake, or wood, or in the house, under the shape of a household animal.†

We find the *Catholic World*, newspaper, in a recent number, bitterly complaining that the old Pagan element of the aboriginal inhabitants of America does not seem to be utterly dead in the United States. Even

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* See Wilkinson: "Ancient Egyptians," vol. v., p. 65.

† Brasseur de Bourbourg: "Mexique," pp. 135-574.

where tribes have been for long years under the care of Christian teachers, heathen rites are practiced in secret, and crypto-paganism, or *nagualism*, flourishes now, as in the days of Montezuma. It says: "Nagualism and voodoo-worship"—as it calls these two strange sects—"are direct *devil-worship*. A report addressed to the Cortes in 1812, by Don Pedro Baptista Pino, says: 'All the pueblos have their *artufas*—so the natives call subterranean rooms with only a single door, where they assemble to perform their feasts, and hold meetings. These are impenetrable temples . . . and the doors are always closed on the Spaniards.

" 'All these pueblos, in spite of the sway which religion has had over them, cannot forget a part of the beliefs which have been transmitted to them, and which they are careful to transmit to their descendants. Hence come the adoration they render the sun and moon, and other heavenly bodies, the respect they entertain for fire, etc.

" 'The pueblo chiefs seem to be at the same time priests; they perform various simple rites, by which the power of the sun and of Montezuma is recognized, as well as the power (according to some accounts) of the Great Snake, to whom, by order of Montezuma, they are to look for life. They also officiate in certain ceremonies with which they pray for rain. There are painted representations of the Great Snake, together with that of a misshapen, red-haired man, declared to stand for Montezuma. Of this last there was also, in the year 1845, in the pueblo of Laguna, a rude effigy or idol, intended, apparently, to represent only the head of the deity.' " *

The perfect identity of the rites, ceremonies, traditions, and even the names of the deities, among the Mexicans and ancient Babylonians and Egyptians, are a sufficient proof of South America being peopled by a colony which mysteriously found its way across the Atlantic. When? at what period? History is silent on that point; but those who consider that there is no tradition, sanctified by ages, without a certain sediment of truth at the bottom of it, believe in the *Atlantis*-legend. There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the

* "Catholic World," N. Y., January, 1877: Article Nagualism, Voodooism, etc.

marble halls of Heliopolis and Saïs; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past;—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. These men believe the story of the Atlantis to be no fable, but maintain that at different epochs of the past huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archæologist would find, could he but explore them, the materials for filling all the gaps that now exist in what we imagine is *history*. They say that at a remote epoch a traveller could traverse what is now the Atlantic Ocean, almost the entire distance by land, crossing in boats from one island to another, where narrow straits then existed.

Our suspicion as to the relationship of the cis-Atlantic and trans-Atlantic races is strengthened upon reading about the wonders wrought by Quetzo Cohuatl, the Mexican magician. His wand must be closely-related to the traditional sapphire-stick of Moses, the stick which bloomed in the garden of Raguel-Jethro, his father-in-law, and upon which was engraved the ineffable name. The "four men" described as the real four ancestors of the human race, "who were neither begotten by the gods, nor born of woman," but whose "creation was a wonder wrought by the Creator," and who were made after three attempts at manufacturing men had failed, equally present some striking points of similarity with the esoteric explanations of the Hermetists;* they also undeniably recall the four sons of God of the Egyptian theogony. Moreover, as any one may infer, the resemblance of this myth to the narrative related in *Genesis*, will be apparent to even a superficial observer. These four ancestors "could reason and speak, their sight was unlimited, and they knew all things at once."† When "they had rendered thanks to their Creator for their existence, *the gods were frightened*, and they breathed a cloud over the eyes of men that they might see a certain distance only, and not be *like the gods themselves*." This bears directly upon the sentence in *Genesis*, "Behold, *the man is become as one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life," etc. Then, again, "While *they were asleep* God gave them wives," etc.

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* In "Hesiod," Zeus creates his *third* race of men out of ash-trees. In "Popol-Vuh," we are told the *third* race of men is created out of the tree "tzite," and women are made from the marrow of a reed which was called "sibac." This also is a strange coincidence.

† "Popol-Vuh," reviewed by Max Müller.

We disclaim the least intention to disrespectfully suggest ideas to those who are so wise as to need no hint. But we must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries, and at auction sales. That such exist is nevertheless a fact for many students of the arcane philosophy. Is it not of the greatest importance for every antiquarian to be acquainted at least superficially with their contents? "The four ancestors of the race," adds Max Müller, "seem to have had a long life, and when at last they came to die, they disappeared in a mysterious manner, and left to their sons what is called the *hidden majesty*, which was never to be opened by human hands. What it was we do not know."

If there is no relationship between this hidden majesty and the hidden glory of the Chaldean *Kabala*, which we are told was left behind him by Enoch when he was translated in such a mysterious way, then we must discredit all circumstantial evidence. But is it not barely possible that these "four ancestors" of the Quichè race typify in their esoteric sense the four successive progenitors of men, mentioned in *Genesis* i., ii., and vi.? In the first chapter, the first man is bi-sexual—"male and female created he them"—and answers to the hermaphrodite deities of the subsequent mythologies; the second, Adam, made out of "the dust of the ground" and uni-sexual and answering to the "sons of God" of chapter vi.; the third, the giants, or *nephilim*, who are only hinted at in the *Bible*, but fully explained elsewhere; the fourth, the parents of men "whose daughters were fair."

Taking the admitted facts that the Mexicans had their magicians from the remote periods; that the same remark applies to all the ancient religions of the world; that a strong resemblance prevails not only in the forms of their ceremonial worship, but also in the very names used to designate certain magical implements; and finally that all other clews, in accordance with scientific deductions, have failed (some because swallowed up in the bottomless pit of coincidences), why should we not turn to the great authorities upon magic, and see whether, under this "aftergrowth of fantastic nonsense," there may not be a deep substratum of truth? Here we are not willing to be misunderstood. We do not send the scientists to the *Kabala* and the Hermetic books to study magic, but to the authorities on magic to discover materials for history and science. We have no idea of incurring the wrathful denunciations of the Academicians, by an indiscretion like that of poor des Mousseaux, when he tried to force them to read his demonological *Memoire* and investigate the Devil.

The *History of Bernal Diaz de Castilla*, a follower of Cortez, gives us some idea of the extraordinary refinement and intelligence of the

people whom they conquered; but the descriptions are too long to be inserted here. Suffice it to say, that the Aztecs appeared in more than one way to have resembled the ancient Egyptians in civilization and refinement. Among both peoples magic or the arcane natural philosophy was cultivated to the highest degree. Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were and are still devoted to its study and practice—and who shall venture to discredit its dignity as a study, and its profundity as a science?

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity—in *statu abscondito* with every primitive theology—it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since; and, if the *ideas* of Plato can be simplified for the sake of easier comprehension, the spirit of their substance can neither be altered, nor removed without material damage to the truth. Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen skepticism, by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. We find its last possible expression in our human language in the Persian Logos, the *Honover*, or the living *manifested* Word of God. The Zoroastrian *Enoch-Verihe* is identical with the Jewish "*I am;*" and the "Great Spirit" of the poor, untutored Indian, is the manifested Brahma of the Hindu philosopher. One of the latter, Tcharaka, a Hindu physician, who is said to have lived 5,000 years B. C., in his treatise on the origin of things, called *Usa*, thus beautifully expresses himself: "Our Earth is, like all the luminous bodies that surround us, one of the atoms of the immense Whole of which we show a slight conception by terming it—the Infinite."

"There is but one light, and there is but one darkness," says a Siamese proverb. *Dæmon est Deus inversus*, the Devil is the shadow of God, states the universal kabalistic axiom. Could light exist but for

primeval darkness? And did not the brilliant, sunny universe first stretch its infant arms from the swaddling bands of dark and dreary chaos? If the Christian "*fulness of Him that filleth all in all*" is a revelation, then we must admit that, if there is a devil, he must be included in this *fulness*, and be a part of that which "filleth all in all." From time immemorial the justification of the Deity, and His separation from the existing evil was attempted, and the object was reached by the old Oriental philosophy in the foundation of the *theodikê*; but their metaphysical views on the *fallen spirit*, have never been disfigured by the creation of an anthropomorphic personality of the Devil as was done subsequently by the leading lights of Christian theology. A personal fiend, who opposes the Deity, and impedes progress on its way to perfection, is to be sought only on earth amid humanity, not in heaven.

Thus is it that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshroud ed for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu ruins of Ellora in the Dekkan, the Mexican Chichen-Itza, in Yucatan, and the still grander ruins of Copan, in Guatemala. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and that had reached an equal level of highest civilization in arts and sciences.

There is not, perhaps, on the face of the whole globe, a more imposing mass of ruins than Nagkon-Wat, the wonder and puzzle of European archæologists who venture into Siam. And when we say ruins, the expression is hardly correct; for nowhere are there buildings of such tremendous antiquity to be found in a better state of preservation than Nagkon-Wat, and the ruins of Angkorthôm, the great temple.

Hidden far away in the province of Siamrap—eastern Siam—in the midst of a most luxuriant tropical vegetation, surrounded by almost impenetrable forests of palms, cocoa-trees, and betel-nut, "the general ap-

pearance of the wonderful temple is beautiful and romantic, as well as impressive and grand," says Mr. Vincent, a recent traveller.* "We whose good fortune it is to live in the nineteenth century, are accustomed to boast of the perfection and preëminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavors in many things, and notably in the fine arts of painting, architecture, and sculpture. We were but just looking upon a most wonderful example of the two latter, for in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the Great Nagkon-Wat has no superior, certainly no rival standing at the present day. The first view of the ruins is overwhelming."

Thus the opinion of another traveller is added to that of many preceding ones, including archæologists and other competent critics, who have believed that the ruins of the past Egyptian splendor deserve no higher eulogium than Nagkon-Wat.

According to our plan, we will allow more impartial critics than ourselves to describe the place, since, in a work professedly devoted to a vindication of the ancients, the testimony of so enthusiastic an advocate as the present writer may be questioned. We have, nevertheless, seen Nagkon-Wat under exceptionally favorable circumstances, and can, therefore, certify to the general correctness of Mr. Vincent's description. He says:

"We entered upon an immense causeway, the stairs of which were flanked with six huge griffins, each carved from a single block of stone. The causeway is . . . 725 feet in length, and is paved with stones each of which measures four feet in length by two in breadth. On either side of it are artificial lakes fed by springs, and each covering about five acres of ground. . . . The outer wall of Nagkon-Wat (the city of monasteries) is half a mile square, with gateways . . . which are handsomely carved with figures of gods and dragons. The foundations are ten feet in height. . . . The entire edifice, including the roof, is of stone, *but without cement, and so closely fitting are the joints as even now to be scarcely discernible.* . . . The shape of the building is oblong, being 796 feet in length, and 588 in width, while the highest central pagoda rises some 250 odd feet above the ground, and four others, at the angles of the court, are each about 150 feet in height."

The above underscored lines are suggestive to travellers who have remarked and admired the same wonderful mason-work in the Egyptian

* Frank Vincent, Jun.: "The Land of the White Elephant," p. 209.

remains. If the same workmen did not lay the courses in both countries we must at least think that the secret of this matchless wall-building was equally known to the architects of every land.

"Passing, we ascend a platform . . . and enter the temple itself through a columned portico, the *façade* of which is beautifully carved in *basso-relievo* with ancient mythological subjects. From this doorway, on either side, runs a corridor with a double row of columns, cut—base and capital—from single blocks, with a double, oval-shaped roof, covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in *basso-relievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the *Ramayana*—the Sanscrit epic poem of India, with its 25,000 verses describing the exploits of the god Rama, and the son of the King of Oudh. The contests of the King of Ceylon, and Hanouma,* the monkey-god, are graphically represented. There is *no keystone* used in the arch of this corridor. On the walls are sculptured the immense number of 100,000 separate figures. One picture from the *Ramayâna* . . . occupies 240 feet of the wall. . . . In the *Nagkon-Wat* as many as 1,532 solid columns have been counted, and among the entire ruins of Angkor . . . the immense number of 6,000, almost all of them hewn from single blocks and artistically carved. . . .

"But who built *Nagkon-Wat?* and when was it built? Learned men have attempted to form opinions from studies of its construction, and especially ornamentation," and have failed. "Native Cambodian his-

* The Hanoumâ is over three feet tall, and black as a coal. The *Ramayana*, giving the biography of this sacred monkey, relates that Hanoumâ was formerly a powerful chieftain, who being the greatest friend of Rama, helped him to find his wife, Sithâ, who had been carried off to Ceylon by Râvana, the mighty king of the giants. After numerous adventures Hanoumâ was caught by the latter, while visiting the city of the giant as Rama's spy. For this crime Râvana had the poor Hanoumâ's tail oiled and set on fire, and it was in extinguishing it that the monkey-god became so black in the face that neither himself nor his posterity could ever get rid of the color. If we have to believe Hindu legends this same Hanoumâ was the *progenitor* of the Europeans; a tradition which, though strictly Darwinian, hence, scientific, is by no means flattering to us. The legend states that for services rendered, Rama, the hero and demi-god, gave in marriage to the monkey-warriors of his army the daughters of the giants of Ceylon—the Bâkshasas—and granted them, moreover, as a dowry, all western parts of the world. Repairing thence, the monkeys and their giant-wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the traditions are akin, of elfin and kobold races in Europe, and monkeys, actually cognate with them in Hindustan?

torians," adds Vincent, "reckon 2,400 from the building of the temple. . . . I asked one of them how long *Nagkon-Wat* had been built. . . . 'None can tell when. . . . I do not know; it must have either sprung up from the ground or been built by giants, or perhaps by the angels' . . . was the answer."

When Stephens asked the native Indians "Who built Copan? . . . what nation traced the hieroglyphic designs, sculptured these elegant figures and carvings, these emblematical designs?" the dull answer he received was "*Quien Sabe?*"—who knows! "All is mystery; dark, impenetrable mystery," writes Stephens. "In Egypt, the colossal skeletons of gigantic temples stand in all the nakedness of desolation. Here, an immense forest shrouded the ruins, hiding them from sight." *

But there are perhaps many circumstances, trifling for archæologists unacquainted with the "idle and fanciful" legends of old, hence overlooked; otherwise the discovery might have sent them on a new train of thought. One is the invariable presence in the Egyptian, Mexican, and Siamese ruined temples, of the monkey. The Egyptian cynocephalus assumes the same postures as the Hindu and Siamese Hanoumā; and among the sculptured fragments of Copan, Stephens found the remains of colossal apes or baboons, "strongly resembling in outline and appearance the four monstrous animals which once stood in front, attached to the base of the obelisk of Luxor, now in Paris,† and which, under the name of the cynocephali, were worshipped at Thebes." In almost every Buddhist temple there are idols of huge monkeys kept, and some people have in their houses white monkeys on purpose "to keep *bad* spirits away."

"Was civilization," writes Louis de Carné,‡ "in the complex meaning we give that word, in keeping among the ancient Cambodians with what such prodigies of architecture seem to indicate? The age of Pheidias was that of Sophocles, Socrates, and Plato; Michael Angelo and Raphael succeeded Dante. There are luminous epochs during which the human mind, developing itself in every direction, triumphs in all, and creates masterpieces *which spring from the same inspiration.*" "Nagkon-Wat," concludes Vincent, "must be ascribed to other than ancient Cambodians. But to whom? . . . There exist *no credible* traditions; *all is absurd fable or legend.*"

The latter sentence has become of late a sort of cant phrase in the mouths of travellers and archæologists. When they have found that

* "Incidents of Travels in Central America, etc.," vol. i., p. 105.

† They stand no more, for the obelisk alone was removed to Paris.

‡ See "The Land of the White Elephant," p. 221.

no clew is attainable unless it can be found in popular legends, they turn away discouraged, and a final verdict is withheld. At the same time Vincent quotes a writer who remarks that these ruins "are as imposing as the ruins of Thebes, or Memphis, but more mysterious." Mouhot thinks they were erected "by some ancient Michael Angelo," and adds that Nagkon-Wat "is grander than anything left to us by Greece or Rome." Furthermore Mouhot ascribes the building again to some of *the lost tribes of Israel*, and is corroborated in that opinion by Miche, the French Bishop of Cambodia, who confesses that he is struck "by the Hebrew character of the faces of many of the savage Stiêns." Henri Mouhot believes that, "without exaggeration, the oldest parts of Angkor may be fixed at more than 2,000 years ago." This, then, in comparison with the pyramids, would make them quite modern; the date is the more incredible, because the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabeiri were worshipped throughout the continent. Had Nagkon-Wat been built, as Dr. Adolf Bastian* will have it, "for the reception of the learned patriarch, Buddhagosa, who brought the holy books of the *Trai-Pidok* from Ceylon; or, as Bishop Pallegoix, who "refers the erection of this edifice to the reign of Phra Pathum Suriving," when "the sacred books of the Buddhists were brought from Ceylon, and Buddhism became the religion of the Cambodians," how is it possible to account for the following?

"We see in this same temple carved images of Buddha, four, and even thirty-two-armed, and two and sixteen-headed gods, the Indian Vishnu, gods *with wings*, Burmese heads, Hindu figures, and Ceylon mythology. . . . You see warriors riding upon elephants and in chariots, foot soldiers with shield and spear, boats, tigers, griffins . . . serpents, fishes, crocodiles, bullocks . . . soldiers of immense physical development, with helmets, and some people with beards—probably Moors. The figures," adds Mr. Vincent, "stand somewhat like those on the great Egyptian monuments, the side partly turned toward the front . . . and I noticed, besides, five horsemen, armed with spear and sword, riding abreast, like those seen upon the Assyrian tablets in the British Museum."†

For our part, we may add, that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabeirian gods of Samothrace. This may have escaped the notice of the few archæologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabeiri—Vulcan, with his bolts and implements, having near him a king with a sceptre in

* The President of the Royal Geographical Society of Berlin.

† "The Land of the White Elephant," p. 215.

his hand, which is the counterpart of that of Cheronæa, or the "sceptre of Agamemnon," so-called, said to have been presented to him by the lame god of Lemnos. In another place we find Vulcan, recognizable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if Nagkon-Wat is essentially a Buddhist temple, how comes it to have on its walls *basso-relievos* of completely an Assyrian character; and Kabeirian gods which, though universally worshipped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years B.C., and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the *Ramayâna*, itself, the famous epic poem, is but the original of Homer's *Iliad*, as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like Râvana, king of the giants, eloping with Sita, Râma's wife? The Trojan war is a counterpart of the *Ramayâna* war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the *Iliad*. In such a case even Hanoumā, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of Angkor come from *Roma*, which they place at the western end of the world, and that the Hindu Roma also apportions the west to the descendants of Hanoumā.

Hypothetical as the suggestion may now seem, it is worthy of consideration, if even for the sake of being refuted. The Abbé Jaquenet, a Catholic missionary in Cochin China, ever ready to connect the least glimmer of historical light with that of Christian revelation, writes, "Whether we consider the commercial relations of the Jews . . . when, in the height of their power, the combined fleets of Hiram and Solomon went to seek the treasures of Ophir, or whether we come lower down, to the dispersion of the ten tribes who, instead of returning from captivity, set out from the banks of the Euphrates, and reached the shores of the ocean . . . the shining of the light of revelation in the far East is not the less incontestable."

It looks certainly "incontestable" enough if we reverse the position and admit that all the light that ever shone on the Israelites came to them from this "far East," passing first through the Chaldeans and Egyptians. The first thing to settle, is to find out who were the Israelites themselves; and that is the most vital question. Many historians seem to claim, with good reason, that the Jews were similar or identical with the ancient Phœnicians, but the Phœnicians were beyond any doubt an

Æthiopian race; moreover, the present race of Punjaub are hybridized with the Asiatic Æthiopians. Herodotus traces the Hebrews to the Persian Gulf; and south of that place were the Himyarites (the Arabians); beyond, the early Chaldeans and Susinians, the great builders. This seems to establish pretty well their Æthiopian affinity. Megasthenes says that the Jews were an Indian sect called *Kalani*, and their theology resembled that of the Indians. Other authors also suspect that the colonized Jews or the Judeans were the Yadus from Afghanistan—the old India.* Eusebius tells us that "the Æthiopians came from the river Indus and settled near Egypt." More research may show that the Tamil Hindus, who are accused by the missionaries of worshipping the Devil—Kutti-Sattan—only honor, after all, Seth or Satan, worshipped by the biblical Hittites.

But if the Jews were in the twilight of history the Phœnicians, the latter may be traced themselves to the nations who used the old Sanscrit language. Carthage was a Phœnician city, hence its name; for Tyre was equally *Kartha*. In the *Bible* the words *Kir*, *Kirjath* are frequently found. Their tutelar god was styled *Mel-Kartha* (Mel, Baal), or tutelar lord of the city. In Sanscrit a city or communal was a *cûl* and its lord was *Heri*. † Her-culeus is therefore the translation of Melkarth and Sanscrit in origin. Moreover all the Cyclopean races were Phœnicians. In the *Odyssey* the Kuklopes (Cyclops) are the Libyan shepherds; and Herodotus describes them as miners and great builders. They are the ancient Titans or giants, who in Hesiod forge bolts for Zeus. They are the biblical *Zamzummim* from the land of the giants, the Anakim.

Now it is easy to see that the excavators of Ellora, the builders of the old Pagodas, the architects of Copan and of the ruins of Central America, those of Nagkon-Wat, and those of the Egyptian remains were, if not of the same race, at least of the same religion—the one taught in the oldest Mysteries. Besides, the figures on the walls of Angkor are purely archaic, and have nothing to do with the images and idols of Buddha, who may be of a far later origin. "What gives a peculiar interest to this section," says Dr. Bastian, "is the fact that the artist has represented the different nationalities in all their distinctive characteristic features, from the flat-nosed savage in the tasselled garb of the Pnom and the short-haired Lao, to the straight-nosed Rajaput, with sword and shield, and *the bearded*

* The Phœnician Dido is the feminine of David דוד, דודו. Under the name of Astartè, she led the Phœnician colonies, and her image was on the prow of their ships. But David and Saul are names belonging to Afghanistan also.

† (Prof. A. Wilder.) This archæologist says: "I regard the Æthiopian, Cushite, and Hamitic races as the building and artistic race who worshipped Baal (Siva), or Bel—made temples, grottos, pyramids, and used a language of peculiar type. Rawlinson derives that language from the *Turanians* in Hindustan."

Moor, giving a catalogue of nationalities, like another *column of Trajan*, in the predominant physical conformation of each race. On the whole, there is such a prevalence of *Hellenic* cast in features and profiles, as well as in the elegant attitude of the horsemen, that one might suppose Xenocrates of old, after finishing his labors in Bombay, had made an excursion to the East."

Therefore, if we allow the tribes of Israel to have had a hand in the building of Nagkon-Wat, it cannot be as the tribes numbered and sent from the wilderness of Paran in search of the land of Canaan, but as their earlier ancestors, which amounts to the rejection of such tribes, as the casting of a reflection of the *Mosaic* revelation. And where is the outside *historical* evidence that such tribes were ever heard of at all, before the compilation of the *Old Testament* by Ezra? There are archæologists who strongly regard the twelve tribes as utterly mythical,* for there never was a tribe of Simeon, and that of Levi was a *caste*. There still remains the same problem to solve—whether the Judæans had ever been in Palestine before Cyrus. From the sons of Jacob, who had all married Canaanites, except Joseph, whose wife was the daughter of an Egyptian Priest of the Sun, down to the legendary *Book of Judges* there was an acknowledged general intermarrying between the said tribes and the idolatrous races: "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," says the third chapter of *Judges*, ". . . and the children of Israel forgat their God and served Baalim, and the groves." This Baal was Moloch, M'lch Karta, or Hercules. He was worshipped wherever the Phœnicians went. How could the Israelites possibly keep together as tribes, while, on the authority of the *Bible* itself, whole populations were from year to year uprooted violently by Assyrian and other conquerors? "So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria *instead* of the children of Israel" (*2 Kings*, xvii. 23, 24).

If the language of Palestine became in time Semitic, it is because of Assyrian influence; for Phœnicia had become a dependency as early as the days of Hiram, and the Phœnicians evidently changed their language from Hamitic to Semitic. Assyria was "the land of Nimrod" (from *Nimr*, spotted), and Nimrod was Bacchus, with his spotted leopard-skin. This leopard-skin is a sacred appendage of the "Mysteries;" it was used

* Prof. A. Wilder among others.

in the Eleusinian as well as in the Egyptian Mysteries; it is found sculptured on the *basso-relievos* of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sacrificial prayers, the *Aytareya Brahmanam.** It is used in the *Agnishtoma*, the *initiation rites* of the Soma Mystery. When the neophyte is "to be born again," he is covered with a leopard-skin, out of which he emerges as from his mother's womb. The Kabeiri were also Assyrian gods. They had different names; in the common language they were known as Jupiter and Bacchus, and sometimes as Achiochersus, Aschieros, Achiochersa, and Cadmillus; and even the true number of these deities was uncertain with the people. They had other names in the "sacred language," known but to the hierophants and priests; and "it was not lawful to mention them. How is it then that we find them reproduced in their Samothracian "postures" on the walls of Nagkon-Wat? How is it again that we find them pronounced —albeit slightly disfigured—as known in that same sacred language, by the populations of Siam, Thibet, and India?

The name Kabeiri may be a derivation from אבר, *Abir*, great; חבר, *Ebir*, an astrologer, or חבר, *Chabir*, an associate; and they were worshipped at Hebron, the city of the *Anakes*—the giants. The name Abraham, according to Dr. Wilder, has "a very Kabeirian look." The word *Heber*, or *Gheber* may be the etymological root of the Hebrews, as applied to Nimrod and the Bible-giants of the sixth chapter of *Genesis*, but we must seek for their origin far earlier than the days of Moses. The name *Phœnician* affords its own proof. They are called Φοινικες by Manetho, or *Ph' Anakes*, which shows that the Anakes or *Anakim* of Canaan, with whom the people of Israel, if not identical in race, had, by intermarriage, become entirely absorbed, were the Phœnicians, or the problematical Hyk-sos, as Manetho has it, and whom Josephus once declared were the direct ancestors of the Israelites. Therefore, it is in this jumble of contradictory opinions, authorities, and historical *olla podrida* that we must look for a solution of the mystery. So long as the origin of the Hyk-sos is not positively settled we can know nothing certain of the Israelitish people who, either wittingly or otherwise, have mixed up their chronology and origin in such an inextricable tangle. But if the Hyk-sos can be proved to have been the Pali-Shepherds of the Indus, who partially removed to the East, and came over from the nomadic Aryan tribes of India, then, perhaps, it would account for the biblical myths being so mixed up with the Aryan and Asiatic Mystery-gods. As Dunlap says: "The Hebrews came out of Egypt among

* See Martin Haug's translation: "The Aytareya Brahmanam."

the Canaanites; they need not be traced beyond the *Exodus*. *That is their historical beginning.* It was very easy to cover up this remote event by the recital of mythical traditions, and to prefix to it an account of their origin in which the gods (patriarchs) should figure as their ancestors." But it is not *their historical beginning* which is the most vital question for the world of science and theology. It is their *religious* beginning. And if we can trace it through the Hyk-sos—Phœnicians, the Æthiopian builders and the Chaldeans—whether it is to the Hindus that the latter owe their learning, or the Brahmans who owe it to the Chaldeans, we have the means in hand to trace every so-called *revealed* dogmatical assertion in the *Bible* to its origin, which we have to search for in the twilight of history, and before the separation of the Aryan and Semitic families. And how can we do it better or more surely than through means afforded us by archæology? Picture-writing can be destroyed, but if it survives it cannot lie; and, if we find the same myths, ideas, and secret symbols on monuments all over the world; and if, moreover, these monuments can be shown to antedate the twelve "chosen" tribes, then we can unerringly show that instead of being a direct divine *revelation*, it was but an incomplete recollection or tradition among a tribe which had been identified and mixed up for centuries before the apparition of Abraham, with all the three great world-families; namely, the Aryan, Semitic, and Turanian nations, if so they must be called.

The *Teraphim* of Abram's father, *Terah*, the "maker of images," were the Kabeiri gods, and we see them worshipped by Micah, by the Danites, and others.* Teraphim were identical with the seraphim, and these were serpent-images, the origin of which is in the Sanscrit *sarpâ* (the serpent), a symbol sacred to all the deities as a symbol of immortality. *Kiyun*, or the god Kivan, worshipped by the Hebrews in the wilderness, is Siva, the Hindu,† as well as Saturn.‡ The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and from thence to Troy; and they were worshipped far before the days of glory of Tyre or Sidon, though the former had been built 2760 B.C. From where did Dardanus derive them?

It is an easy matter to assign an age to ruins on merely the external evidence of probabilities; it is more difficult to prove it. Meanwhile the rock-works of Ruad, Perytus, Marathos, resemble those of Petra, Baalbek,

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* Judges xvii.-xviii., etc.

† The Zendic *H* is *S* in India. Thus Hapta is Sapta; *Hindu* is *Sindhaya*. (A. Wilder.) ". . . the *S* continually softens to *H* from Greece to Calcutta, from the Caucasus to Egypt," says Dunlap. Therefore the letters *K*, *H*, and *S* are interchangeable.

‡ Guignant: "Op. cit.," vol. i., p. 167.

and other Æthiopian works, even externally. On the other hand the assertions of certain archæologists who find no resemblance between the temples of Central America and those of Egypt and Siam, leave the symbologist, acquainted with the secret language of picture-writing, perfectly unconcerned. He sees the landmarks of one and the same doctrine on all of these monuments, and reads their history and affiliation in signs imperceptible to the uninitiated scientist. There are traditions also; and one of these speaks of the last of the king-initiates—(who were but rarely admitted to the higher orders of the Eastern Brotherhoods), who reigned in 1670. This king of Siam was the one so ridiculed by the French ambassador, de la Loubère, as a lunatic who had been searching all his life for the philosopher's stone.

One of such mysterious landmarks is found in the peculiar structure of certain arches in the temples. The author of the *Land of the White Elephant* remarks as curious, "the absence of the keystone in the arches of the building, and the undecipherable inscriptions." In the ruins of Santa Cruz del Quichè an arched corridor was found by Stephens, equally without a keystone. Describing the desolate ruins of Palenque, and remarking that the arches of the corridors were all built on this model, and the ceilings in this form, he supposes that "the builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose; as at Ocosingo, and among Cyclopean remains in Greece and Italy." * In other buildings, though they belong to the same group, the traveller found the missing keystone, which is a sufficient proof that its omission elsewhere was *premeditated.*

May we not look for the solution of the mystery in the Masonic manual? The keystone has an esoteric meaning which ought to be, if it is not, well appreciated by high Masons. The most important subterranean building mentioned in the description of the origin of Freemasonry, is the one built by Enoch. The patriarch is led by the Deity, whom he sees in a vision, into the *nine* vaults. After that, with the assistance of his son, Methuselah, he constructs in the land of Canaan, "in the bowels of the mountain," nine apartments on the models that were shown to him in the vision. Each was roofed with an arch, and the apex of each *formed a keystone*, having inscribed on it the mirific characters. Each of the latter, furthermore, represented one of the nine names, traced in characters emblematical of the attributes by which the Deity was, according to ancient Freemasonry, known to the antediluvian brethren. Then Enoch constructed two deltas of the purest gold, and tracing two of the mysterious characters on each, he placed one of them in the deepest arch, and

* "Incidents of Travel in Central America, etc."

the other entrusted to Methuselah, communicating to him, at the same time, other important secrets *now lost to Freemasonry.*

And so, among these arcane secrets, now lost to their modern successors, may be found also the fact that the keystones were used in the arches only in certain portions of the temples devoted to special purposes. Another similarity presented by the architectural remains of the religious monuments of every country can be found in the identity of parts, courses, and measurements. All these buildings belong to the age of Hermes Trismegistus, and however comparatively modern or ancient the temple may seem, their mathematical proportions are found to correspond with the Egyptian religious edifices. There is a similar disposition of court-yards, adyta, passages, and steps ; hence, despite any dissimilarity in architectural style, it is a warrantable inference that like religious rites were celebrated in all. Says Dr. Stukely, concerning Stonehenge : "This structure was not erected upon any Roman measure, and this is demonstrated by the great number of fractions which the measurement of each part, according to European scales, gives. On the contrary the figures become even, as soon as we apply to it the measurement of the ancient cubic, which was common to the Hebrew children of Shem, as well as to the Phœnicians and Egyptians, children of Ham (?), and imitators of the monuments of unhewn and oracular stones."

The presence of the artificial lakes, and their peculiar disposition on the consecrated grounds, is also a fact of great importance. The lakes inside the precincts of Karnak, and those enclosed in the grounds of Nagkon-Wat, and around the temples in the Mexican Copan and Santa Cruz del Quichè, will be found to present the same peculiarities. Besides possessing other significances the whole area was laid out with reference to cyclic calculations. In the Druidical structures the same sacred and mysterious numbers will be found. The circle of stones generally consists of either twelve, or twenty-one, or thirty-six. In these circles the centre place belongs to Assar, Azon, or the god in the circle, by whatever other name he might have been known. The thirteen Mexican serpent-gods bear a distant relationship to the thirteen stones of the Druidical ruins. The T (Tau), and the astronomical cross of Egypt ⊕ are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a *Tau.* The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation ; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. Even the Hindu

elephant-headed god of wisdom (or magic learning), Ganesha, may be found among the stucco figures of the Mexican ruins.

What explanation can the archæologists, philologists—in short, the chosen host of Academicians—give us? None whatever. At best they have but hypotheses, every one of which is likely to be pulled down by its successor—a pseudo-truth, perhaps, like the first. The keys to the biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists of late, are all in the hands of secret fraternities. This mystery *must be* unveiled some day. But till then dark skepticism will constantly interpose its threatening, ugly shadow between God's truths and the spiritual vision of mankind; and many are those who, infected by the mortal epidemic of our century—hopeless materialism—will remain in doubt and mortal agony as to whether, when man dies, he will live again, although the question has been solved by long bygone generations of sages. The answers are there. They may be found on the time-worn granite pages of cave-temples, on sphinxes, propylons, and obelisks. They have stood there for untold ages, and neither the rude assault of time, nor the still ruder assault of Christian hands, have succeeded in obliterating their records. All covered with the problems which were solved—who can tell? perhaps by the archaic forefathers of their builders—the solution follows each question; and this the Christian could not appropriate, for, except the initiates, no one has understood the mystic writing. The key was in the keeping of those who knew how to commune with the invisible Presence, and who had received, from the lips of mother Nature herself, her grand truths. And so stand these monuments like mute forgotten sentinels on the threshold of that *unseen* world, whose gates are thrown open but to a few elect.

Defying the hand of Time, the vain inquiry of profane science, the insults of the *revealed* religions, they will disclose their riddles to none but the legatees of those by whom they were entrusted with the MYSTERY. The cold, stony lips of the once vocal Memnon, and of these hardy sphinxes, keep their secrets well. Who will unseal them? Who of our modern, materialistic dwarfs and unbelieving Sadducees will dare to lift the VEIL OF ISIS?

CHAPTER XV.

"STE.—Have we devils here? Do you put tricks upon us with savages, and men of Inde?"
The Tempest, Act ii., Sc. 2.

"We have now, so far forth as it is requisite for our design, considered the *Nature and Functions of the Soule;* and have plainly demonstrated that she is a substance distinct from the body."
—DR. HENRY MORE: *Immortality of the Soule.* 1659.

"KNOWLEDGE IS POWER; IGNORANCE IS IMBECILITY."—AUTHOR OF "Art-Magic:" *Ghost-Land.*

THE "secret doctrine" has for many centuries been like the symbolical "man of sorrows" of the prophet Isaiah. "Who hath believed our report?" its martyrs have repeated from one generation to another. The doctrine has grown up before its persecutors "as a tender plant and as a root out of a dry ground; it hath no form, nor comeliness . . . it is despised and rejected of men; and they hid their faces from it. . . . They esteemed him not."

There need be no controversy as to whether this doctrine agrees or not with the iconoclastic tendency of the skeptics of our times. It agrees with *truth* and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe, wherever there are a group of men to quarrel over it, is the best proof that the seed planted by our fathers on "the other side of the flood" was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this world-tree of KNOWLEDGE.

We have but to leave unnoticed their letter that killeth, and catch the subtile spirit of their hidden wisdom, to find concealed in the *Books of Hermes*—be they the model or the copy of all others—the evidences of a truth and philosophy which we feel *must* be based on the eternal laws. We instinctively comprehend that, however finite the powers of man, while he is yet embodied, they must be in close kinship with the attributes of an infinite Deity; and we become capable of better appreciating the hidden sense of the gift lavished by the *Elohim* on *H'Adam:* "Behold, I have given you everything which is upon the face of all the earth . . . *subdue it*," and "*have dominion*" over ALL.

Had the allegories contained in the first chapters of *Genesis* been

better understood, even in their geographical and historical sense, which involve nothing at all esoteric, the claims of its true interpreters, the kabalists, could hardly have been rejected for so long a time. Every student of the *Bible* must be aware that the first and second chapters of *Genesis* could not have proceeded from the same pen. They are evidently allegories and parables; * for the two narratives of the creation and peopling of our earth diametrically contradict each other in nearly every particular of order, time, place, and methods employed in the so-called creation. In accepting the narratives literally, and as a whole, we lower the dignity of the unknown Deity. We drag him down to the level of humanity, and endow him with the peculiar personality of man, who needs the "cool of the day" to refresh him; who rests from his labors; and is capable of anger, revenge, and even of using precautions against man, "lest he put forth his hand, and take also of the tree of life." (A tacit admission, by the way, on the part of the Deity, that man *could do it*, if not prevented by sheer force.) But, in recognizing the allegorical coloring of the description of what may be termed historical facts, we find our feet instantly on firm ground.

To begin with—the garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. "Eden, or the Hebrew גן־עדן GAN-EDEN, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraian Sea." † In the Chaldean *Book of Numbers*, its location is designated in numerals, and in the cipher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets*, it is rendered *gan-dunyas*. "Behold," say the אלהים *Eloim* of Genesis, "the man is become as one of us." The *Eloim* may be accepted in one sense for *gods* or powers, and taken in another one for the *Aleim*, or priests; the hierophants initiated into the good and the evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants, was known as *Java Aleim*. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or man, uses his intuitional faculties, and, prompted by the Serpent—*Woman* and matter—tastes of the Tree of Knowledge—the esoteric or secret doctrine —unlawfully. The priests of Hercules, or Mel-Karth, the "Lord" of the Eden, all wore "coats of skin." The text says: "And *Java Aleim*, made for Adam and his wife כתנות צור, "CHITONUTH OUR." The first

* See Paul to the Galatians, iv. 24, and Gospel according to Matthew, xiii. 10–15.

† A. Wilder says that "Gan-duniyas," is a name of Babylonia.

Hebrew word, *chitun*, is the Greek χιτων, *chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment.

Though containing the same substratum of esoteric truth as every early cosmogony, the Hebrew Scripture wears on its face the marks of its double origin. Its *Genesis* is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldea, Babylonia, and Assyria were in any way cognate with the Brahmans, of Hindustan; but there are more proofs in favor of this opinion than otherwise. The Shemite, or Assyrian, ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halevy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born nor developed in that country.* It was imported from India, and the importers were Brahmanical Hindus.

It is the opinion of Professor A. Wilder, that if the Assyrians had been called Turanians and the Mongolians Scyths, then, in such a case the wars of Iran and Turan, Zohak and Jemshid, or Yima, would have been fairly comprehended as the struggle of the old Persians against the endeavors of the Assyrian satraps to conquer them, which ended in the overthrow of Nineveh; "the spider weaving her web in the palace of Afrasiab." *

"The Turanian of Prof. Müller and his school," adds our correspondent, "was evidently the savage and nomadic Caucasian, out of whom the Hamite or Æthiopian builders come; then the Shemites—perhaps a hybrid of Hamite and Aryan; and lastly the Aryan—Median, Persian, Hindu; and later, the Gothic and Slavic peoples of Europe. He supposes the Celt to have been a hybrid, analogous to the Assyrians—between the Aryan invaders of Europe and the Iberic (probably Æthiopic) population of Europe." In such a case he must admit the possibility of our assertion that the Akkadians were a tribe of the earliest Hindus. Now,

* The appropriate definition of the name "Turanian" is, any ethnic family that ethnologists know nothing about.

whether they were Brahmans, from the Brahmanic planisphere proper (40° north latitude), or from India (Hindustan), or, again, from the India of Central Asia, we will leave to philologists of future ages to decide.

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern science, is based on what will appear to the latter merely circumstantial evidence. For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish *Kabala* and the *Bible* repeating the Babylonian "myths," * and the Oriental and Chaldean allegories, given in form and substance in the oldest manuscripts of the Siamese Talapoin (monks), and in the popular but oldest traditions of Ceylon.

In the latter place we have an old and valued acquaintance whom we have also met in other parts of the globe, a Pali scholar, and a native Cingalese, who has in his possession a curious palm leaf, to which, by chemical processes, a timeproof durability has been given, and an enormous conch, or rather one-half of a conch—for it has been split in two. On the leaf we saw the representation of a giant of Ceylonian antiquity and fame, blind, and pulling down—with his outstretched arms, which are embracing the four central pillars of a pagoda—the whole temple on a crowd of armed enemies. His hair is long and reaches nearly to the ground. We were informed by the possessor of this curious relic, that the blind giant was "Somona, the Little;" so called in contradistinction with Somona-Kadom, the Siamese saviour. Moreover, the Pali legend, in its important particulars, corresponds with that of the biblical Samson.

The shell bore upon its pearly surface a pictorial engraving, divided in two compartments, and the workmanship was far more artistic, as to conception and execution, than the crucifixes and other religious trinkets carved out of the same material in our days, at Jaffa and Jerusalem. In the first panel is represented Siva, with all his Hindu attributes, sacrificing his son—whether the "only-begotten," or one of many, we never stopped to inquire. The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike; but the god's face is turned toward a jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile

* See Berosus and Sanchoniathon; Cory's "Ancient Fragments;" Movers, and others.

with the weapon plunged in its side, and the intended victim—Siva's son —free, and helping the god to kindle the fire upon the sacrificial altar.

Now, we have but to remember that Siva and the Palentinian Baal, or Moloch, and Saturn are identical; that Abraham is held until the present day by the Mahometan Arabs as Saturn in the Kaaba; * that Abraham and Israel were names of Saturn; † and that Sanchoniathon tells us that Saturn offered his only-begotten son as a sacrifice to his father Ouranos, and even circumcised himself and forced all his household and allies to do the same, ‡ to trace unerringly the biblical myth to its source. But this source is neither Phœnician, nor Chaldean; it is purely Indian, and the original of it may be found in the *Maha-Bharata.* But, whether Brahmanical or Buddhistical, it must certainly be much older than the Jewish *Pentateuch*, as compiled by Ezra after the Babylonian captivity, and revised by the Rabbis of the Great Synagogue.

Therefore, we are bold enough to maintain our assertion against the opinion of many men of learning, whom, nevertheless, we consider far more learned than ourselves. Scientific induction is one thing, and *knowledge of facts*, however unscientific they may seem at first, is another. But science has discovered enough to inform us that Sanscrit originals, of Nepaul, were translated by Buddhistic missionaries into nearly every Asiatic language. Likewise Pali manuscripts were translated into Siamese, and carried to Burmah and Siam; it is easy, therefore, to account for the same religious legends and myths circulating in all these countries. But Manetho tells us also of Pali shepherds who emigrated westward; and when we find some of the oldest Ceylonic traditions in the Chaldean *Kabala* and Jewish *Bible*, we must think that either Chaldeans or Babylonians had been in Ceylon or India, or the ancient Pali had the same traditions as the Akkadians, whose origin is so uncertain. Suppose even Rawlinson to be right, and that the Akkadians did come from Armenia, he did not trace them farther back. As the field is now opened for any kind of hypothesis, we submit that this tribe might as well have come to Armenia from beyond the Indus, following their way in the direction of the Caspian Sea—a part which was also India, once upon a time—and from thence to the Euxine. Or they might have come originally from Ceylon by the same way. It has been found impossible to follow, with any degree of certitude, the wanderings of these nomadic Aryan tribes; hence we are left to judge from inference, and by comparing their esoteric myths. Abraham himself, for all our scientists can know, might have been one of these Pali shepherds who emigrated *West.* He is shown to have gone

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* Movers, 86. † Ibid.
‡ Sanchon.: in Cory's "Fragments," p. 14.

with his father, Terah, from "*Ur* of the Chaldees;" and Sir H. Rawlinson found the Phœnician city of Martu or Marathos mentioned in an inscription at *Ur*, and shows it to signify THE WEST.

If their language seems in one sense to oppose their identity with the Brahmans of Hindustan, yet there are other reasons which make good our claims that the biblical allegories of *Genesis* are entirely due to these nomadic tribes. Their name Ak-ad, is of the same class as Ad-Am, Ha-va,* or Ed-En—"perhaps," says Dr. Wilder, "meaning son of *Ad*, like the sons of Ad in ancient Arabia. In Assyrian, *Ak* is creator and Ad-ad is AD, the father." In Aramean Ad also means *one*, and Ad-ad the *only-one;* and in the *Kabala Ad-am* is the only-begotten, the first emanation of the unseen Creator. *Adon* was the "Lord" god of Syria and the consort of Adar-gat, or Aster-'t,' the Syrian goddess, who was Venus, Isis, Istar, or Mylitta, etc.; and each of these was "mother *of all living*"—the *Magna Mater.*

Thus, while the first, second, and third chapters of *Genesis* are but disfigured imitations of other cosmogonies, the fourth chapter, beginning at the sixteenth verse, and the fifth chapter to the end—give purely historical facts; though the latter were never correctly interpreted. They are taken, word for word, from the secret *Book of Numbers*, of the Great Oriental *Kabala.* From the birth of Enoch, the appropriated first parent of modern Freemasonry, begins the genealogy of the so-called Turanian, Aryan, and Semitic families, if such they be correctly. Every woman is an euhemerized land or city; every man and patriarch a race, a branch, or a subdivision of a race. The wives of Lamech give the key to the riddle which some good scholar might easily master, even without studying the esoteric sciences. "And Ad-ah bare Jabal: he was the father of such as dwell in tents, and *of such as have cattle*," nomadic Aryan race; ". . . and his brother was Jubal; he was the father of all such as *handle the harp and organ;* . . . and Zillah bare Tubal-Cain, an instructor *of every artificer in brass and iron*," etc. Every word has a significance; but it is no *revelation.* It is simply a compilation of the most *historical* facts, although history is too perplexed upon this point to know how to claim them. It is from the Euxine to Kashmere, and beyond that we must search for the cradle of mankind and the sons of Ad-ah; and leave the particular garden of Ed-en on the Euphrates to

* In an old Brahmanical book called the "Prophecies," by Ramatsariar, as well as in the Southern MSS. in the legend of Christna, the latter gives nearly word for word the first two chapters of Genesis. He recounts the creation of man—whom he calls *Adima*, in Sanscrit, the 'first man'—and the first woman is called *Heva*, that which completes life. According to Louis Jacolliot ("La Bible dans l'Inde"), Christna existed, and his legend was written, over 3,000 years B. C.

the college of the weird astrologers and magi, the Aleim.* No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.

The grandiose poetry of the four *Vedas;* the *Books of Hermes;* the Chaldean *Book of Numbers;* the *Nazarene Codex;* the *Kabala* of the Tanaïm; the *Sepher Jezira;* the *Book of Wisdom*, of Schlomah (Solomon); the secret treatise on *Muhta and Badha*,† attributed by the Buddhist kabalists to Kapila, the founder of the Sankhya system; the *Brahmanas;*‡ the *Stan-gyour*, § of the Thibetans; all these volumes have the same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thulè of true philosophy, and disclose what is this LOST WORD.

It is useless to expect scientists to find in these works anything of interest except that which is in direct relation to either philology or comparative mythology. Even Max Müller, as soon as he refers to the mysticism and metaphysical philosophy scattered through the old Sanscrit literature, sees in it naught but "theological absurdities" and "fantastic nonsense."

Speaking of the *Brahmanas*, all full of *mysterious*, therefore, as a matter of course, absurd, meanings, we find him saying: "The greater portion of them is simply twaddle, and what is worse, *theological twaddle.* No person who is not acquainted beforehand with "the place which the *Brahmanas* fill in the history of the Indian mind, could read more than ten pages *without being disgusted.*" ‖

We do not wonder at the severe criticism of this erudite scientist.

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* *Adah* in Hebrew is עדה, and Eden, עדן. The first is a woman's name; the second the designation of a country. They are closely related to each other; but hardly to Adam and Akkad—אדם, אקד, which are spelled with aleph.

† The two words answer to the terms, *Macroprosopos*, or macrocosm—the absolute and boundless, and the *Microprosopos* of the "Kabala," the "short face," or the microcosm—the finite and conditioned. It is not translated; nor is it likely to be. The Thibetean monks say that it is the real "Sutrâs." Some Buddhists believe that Buddha was, in a previous existence, Kapila himself. We do not see how several Sanscrit scholars can entertain the idea that Kapila was an atheist, while every legend shows him the most ascetic mystic, the founder of the sect of the Yogis.

‡ The "Brahmanas" were translated by Dr. Haug; see his "Aitareya Brâhmanam."

§ The "Stan-gyour" is full of rules of magic, the study of occult powers, and their acquisition, charms, incantations, etc.; and is as little understood by its lay-interpreters as the Jewish "Bible" is by our clergy, or the "Kabala" by the European Rabbis.

‖ "Aitareya Brahmana," Lecture by Max Müller.

Without a clew to the real meaning of this "twaddle" of religious conceptions, how can they judge of the esoteric by the exoteric? We find an answer in another of the highly-interesting lectures of the German savant: "No Jew, no Roman, no Brahman ever thought of converting people to his own national form of worship. Religion was looked upon as private or national property. It was to be guarded against strangers. The most sacred names of the gods, the prayers by which their favor could be gained, were kept secret. No religion was more exclusive than that of the Brahmans." *

Therefore, when we find scholars who imagine, because they have learned the meaning of a few exoteric rites from a srotriya, a Brahman priest initiated in the sacrificial mysteries, that they are capable of interpreting all the symbols, and have sifted the Hindu religions, we cannot help admiring the completeness of their scientific delusions. The more so, since we find Max Müller himself asserting that since "a Brahman was born—nay, *twice-born*, and could not be made, not even the lowest caste, that of the Sudras, would open its ranks to a stranger." How much less likely that he would allow that stranger to unveil to the world his most sacred religious Mysteries, the secret of which has been guarded so jealousy from profanation throughout untold ages.

No; our scientists do not—nay, cannot understand correctly the old Hindu literature, any more than an atheist or materialist is able to appreciate at their just value the feelings of a seer, a mystic, whose whole life is given to contemplation. They have a perfect right to soothe themselves with the sweet lullaby of their self-admiration, and the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanscrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanscrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of earth's day, if they are not to the profane reader.

We do not feel in the least astonished that a materialist, and even an orthodox Christian, is unable to read either the old Brahmanical works or their progeny, the *Kabala*, the *Codex* of Bardesanes, or the Jewish *Scripture* without disgust at their immodesty and apparent lack of what the uninitiated reader is pleased to call "common sense." But if we can hardly blame them for such a feeling, especially in the case of the Hebrew, and

* Ibid., "Buddhist Pilgrims."

even the Greek and Latin literature, and are quite ready to agree with Professor Fiske that "it is a mark of wisdom to be dissatisfied with imperfect evidence;" on the other hand we have a right to expect that they should recognize that it is no less a mark of honesty to confess one's ignorance in cases where there are two sides to the question, and in the solution of which the scientist may as easily blunder as any ignoramus. When we find Professor Draper, in his definition of periods in the *Intellectual Development of Europe*, classifying the time from the days of Socrates, the precursor and teacher *of Plato*, to Karneades, as "the age of faith;" and that from Philo to the destruction of the Neo-platonic schools by Justinian—the "age of decrepitude," we may be allowed to infer that the learned professor knows as little about the real tendency of Greek philosophy and the Attic schools as he understood the true character of Giordano Bruno. So when we see one of the best of Sanscrit scholars stating on his own unsupported authority that the "greater portion of the *Brahmanas* is simply theological twaddle," we deeply regret to think that Professor Müller must be far better acquainted with the old Sanscrit verbs and nouns than with Sanscrit thought; and that a scholar so uniformly disposed to do justice to the religions and the men of old should so effectually play into the hands of Christian theologians. "What is the use of Sanscrit?" exclaims Jacquemont, who alone has made more false statements about the East than all the Orientalists put together. At such a rate there would be none indeed. If we are to exchange one corpse for another, then we may as well dissect the dead letter of the Jewish *Bible* as that of the *Vedas*. He who is not intuitionally vivified by the religious spirit of old, will never see beyond the exoteric "twaddle."

When first we read that "in the cavity of the cranium of Macroposopos—the Long-Face—lies hidden the aërial WISDOM which nowhere is opened; and it is not discovered, and not opened;" or again, that "the *nose* of the 'ancient of days' is *Life* in every part;" we are inclined to regard it as the incoherent ravings of a lunatic. And when, moreover, we are apprized by the *Codex Nazaræus* that "she, the *Spiritus*," invites her son Karabtanos, "who is frantic and without judgment," to an unnatural crime with his own mother, we are pretty well disposed to throw the book aside in disgust. But is this only meaningless trash, expressed in rude and even obscene language? No more can it be judged by external appearance than the sexual symbols of the Egyptian and Hindu religions, or the coarse frankness of expression of the "holy" *Bible* itself. No more than the allegory of Eve and the tempting serpent of Eden. The ever-insinuating, restless spirit, when once it "falls into matter," tempts Eve, or Hava, which bodily represents chaotic matter "frantic and without judgment." For *matter*, Karabtanos, is the son of *Spirit*, or

the *Spiritus* of the Nazarenes, the *Sophia-Achamoth*, and the latter is the daughter of the pure, intellectual spirit, the divine breath. When science shall have effectually demonstrated to us the origin of matter, and proved the fallacy of the occultists and old philosophers who held (as their descendants now hold) that matter is but one of the correlations of spirit, then will the world of skeptics have a right to reject the old Wisdom, or throw the charge of obscenity in the teeth of the old religions.

"From time immemorial," * says Mrs. Lydia Maria Child, "an emblem has been worshipped in Hindustan as the type of creation, or the origin of life. It is the most common symbol of Siva [Bala, or Maha-Deva], and is universally connected with his worship. . . . Siva was not merely the reproducer of human forms; he represented the fructifying principle, the generative power that pervades the universe. . . . Small images of this emblem carved in ivory, gold, or crystal, are worn as ornaments about the neck. . . . The maternal emblem is likewise a religious type; and worshippers of Vishnu represent it on their forehead by a horizontal mark. . . . Is it strange that they regarded with reverence the great mystery of human birth? Were *they* impure thus to regard it? Or are we impure that we do *not* so regard it? We have travelled far, and unclean have been the paths, since those old Anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity."

Many are the scholars who have tried, to the best of their ability, to do justice to old India. Colebrooke, Sir William Jones, Barthelemy St. Hilaire, Lassen, Weber, Strange, Burnouf, Hardy, and finally Jacolliot, have all brought forward their testimony to her achievements in legislation, ethics, philosophy, and religion. No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians. "My complaint against many translators and Orientalists," says Jacolliot, "while admiring their profound knowledge is, that *not having lived in India*, they fail in exactness of expression and in comprehension of the *symbolical* sense of poetic chants, prayers, and ceremonies, and thus too often fall into material errors, whether of translation or appreciation." † Further, this author who, from a long residence in India, and the study of its literature, is better qualified to testify than those who have never been there, tells us that "the life of several generations would scarce suf-

* "Progress of Religious Ideas through Successive Ages," vol. i., p. 17.

† "La Bible dans l'Inde."

fice merely to read the works that ancient India has left us on history, ethics (*morale*), poetry, philosophy, religion, different sciences, and medicine." And yet Louis Jacolliot is able to judge but by the few fragments, access to which had ever depended on the complaisance and friendship of a few Brahmans with whom he succeeded in becoming intimate. Did they show him *all* their treasures? Did they explain to him *all* he desired to learn? We doubt it, otherwise he would not himself have judged their religious ceremonies so hastily as he has upon several occasions merely upon circumstantial evidence.

Still, no traveller has shown himself fairer in the main or more impartial to India than Jacolliot. If he is severe as to her present degradation, he is still severer to those who were the cause of it—the sacerdotal caste of the last few centuries—and his rebuke is proportionate to the intensity of his appreciation of her past grandeur. He shows the sources whence proceeded the revelations of all the ancient creeds, including the inspired *Books of Moses*, and points at India directly as the cradle of humanity, the parent of all other nations, and the hot-bed of all the lost arts and sciences of antiquity, for which old India, herself, was lost already in the Cimmerian darkness of the archaic ages. "To study India," he says, "is to trace humanity to its sources."

"In the same way as modern society jostles antiquity at each step," he adds, "as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras, Plato, and Aristotle; as our historians take Titus Livius, Sallust, or Tacitus, as models; our orators, Demosthenes or Cicero; our physicians study Hippocrates, and our codes transcribe Justinian—so had antiquity's self also an antiquity to study, to imitate, and to copy. What more simple and more logical? Do not peoples precede and succeed each other? Does the knowledge, painfully acquired by one nation, confine itself to its own territory, and die with the generation that produced it? Can there be any absurdity in the suggestion that the India of 6,000 years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?

"It is time to disabuse ourselves of those prejudices which represent the ancients as having almost spontaneously-elaborated ideas, philosophic, religious, and moral, the most lofty—those prejudices that in their naïve admiration explain all in the domain of science, arts, and letters, by the intuition of some few great men, and in the realm of religion by revelation." *

* "La Bible dans l'Inde."

We believe that the day is not far off when the opponents of this fine and erudite writer will be silenced by the force of irrefutable evidence. And when *facts* shall once have corroborated his theories and assertions, what will the world find? That it is to India, the country less explored, and less known than any other, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization. Its progress, impeded for a few centuries before our era—for, as this writer shows, at the epoch of the great Macedonian conquerer, "India had already passed the period of her splendor"—was completely stifled in the subsequent ages. But the evidence of her past glories lies in her literature. What people in all the world can boast of such a literature, which, were the Sanscrit less difficult, would be more studied than now? Hitherto the general public has had to rely for information on a few scholars who, notwithstanding their great learning and trustworthiness, are unequal to the task of translating and commenting upon more than a few books out of the almost countless number that, notwithstanding the vandalism of the missionaries, are still left to swell the mighty volume of Sanscrit literature. And to do even so much is the labor of a European's lifetime. Hence, people judge hastily, and often make the most ridiculous blunders.

Quite recently a certain Reverend Dunlop Moore, of New Brighton, Pa., determined to show his cleverness and piety at a single stroke, attacked the statement made by a Theosophist in a discourse delivered at the cremation of Baron de Palm, that the *Code of Manu* existed a thousand years before Moses. "All Orientalists of any note," he says, "are now agreed that the *Institutes of Manu* were written at different times. *The oldest part of the collection probably dates from the sixth century before the Christian era.*" * Whatever other Orientalists, encountered by this Pennsylvania pundit, may think, Sir William Jones is of a different opinion. "It is clear," he says, "that the *Laws of Manu*, such as we possess them, and which comprise but 680 slokas, cannot be the work attributed to Soumati, which is probably that described under the name of *Vriddha Manava*, or *Ancient Code of Manu*, which has not yet been entirely reconstructed, although many passages of the book have been preserved by tradition, and are often cited by commentators."

"We read in the preface to a treatise on legislation by Narada," says Jacolliot, "written by one of his adepts, a client of Brahmanical power: 'Manu having written the laws of Brahma, in 100,000 slokas, or distichs, which formed twenty-four books and a thousand chapters, gave the work to Narada, the sage of sages, who abridged it for the use

* "Presbyterian Banner," December 20, 1876.

of mankind to 12,000 verses, which he gave to a son of Brighou, named Soumati, who, for the greater convenience of man, reduced them to 4,000.'"

Here we have the opinion of Sir William Jones, who, in 1794, affirmed that the fragments in possession of the Europeans could not be *The Ancient Code of Manu*, and that of Louis Jacolliot, who, in 1868, after consulting all the authorities, and adding to them the result of his own long and patient research, writes the following: "The Hindu laws were codified by Manu *more than* 3,000 *years before the Christian era*, copied by the whole of antiquity, and notably by Rome, which alone has left us a written law—the *Code of Justinian;* which has been adopted as the basis of all modern legislations." *

In another volume, entitled *Christna et le Christ*, in a scientific arraignment of a pious, albeit very learned Catholic antagonist, M. Textor de Ravisi, who seeks to prove that the orthography of the name Christna is not warranted by its Sanscrit spelling—and has the worst of it—Jacolliot remarks: "We know that the legislator Manu is lost in the night of the ante-historical period of India; and that no Indianist has dared to refuse him the title of the most ancient law-giver in the world" (p. 350).

But Jacolliot had not heard of the Rev. Dunlop Moore. This is why, perhaps, he and several other Indiologists are preparing to prove that many of the Vedic texts, as well as those of Manu, sent to Europe by the Asiatic Society of Calcutta, *are not genuine texts at all*, but mostly due to the cunning tentative efforts of certain Jesuit missionaries to mislead science, by the help of apocryphal works calculated at once to throw upon the history of ancient India a cloud of uncertainty and darkness, and on the modern Brahmans and pundits a suspicion of systematical interpolation. "These facts," he adds, "which are so well established in India that they are not even brought in question, *must be revealed to Europe*" (*Christna et le Christ*, p. 347).

Moreover, the *Code of Manu*, known to European Orientalists as that one which is commented upon by Brighou, does not even form a part of the ancient Manu called the *Vriddha-Manava*. Although but small fragments of it have been discovered by our scientists, it does exist as a whole in certain temples; and Jacolliot proves that the texts sent to Europe disagree entirely with the same texts as found in the pagodas of Southern India. We can also cite for our purpose Sir William Jones, who, complaining of Callouca, remarks that the latter seems in his commentaries to have never considered that "the laws of Manu are *restricted to the first three ages*" (*Translation of Manu and Commentaries*).

* "La Bible dans l'Inde."

According to computation we are now in the age of Kali-Yug, the *third*, reckoning from that of Satya or Kritayug, first age in which Hindu tradition establishes the laws of Manu, and the authenticity of which Sir William Jones implicitly accepted. Admitting all that may be said as to the enormous exaggerations of Hindu chronology—which, by the bye, dovetails far better with modern geology and anthropology than the 6,000 years' caricature chronology of the Jewish *Scripture*—still as about 4,500 years have elapsed since the fourth age of the world, or Kali-Yug, began, we have here a proof that one of the greatest Orientalists that ever lived—and a Christian in the bargain, not a Theosophist—believed that Manu is many thousand years older than Moses. Clearly one of two things should happen: Either Indian history should be remodelled for the *Presbyterian Banner*, or the writers for that sheet should study Hindu literature before trying their hand again at criticism of Theosophists.

But apart from the private opinions of these reverend gentlemen whose views very little concern us, we find even in the *New American Cyclopædia* a decided tendency to dispute the antiquity and importance of the Hindu literature. The *Laws of Manu*, says one of the writers, "do not date earlier than the third century B.C." This term is a very elastic one. If by the *Laws of Manu* the writer means the *abridgment* of these laws, compiled and arranged by later Brahmans to serve as an authority for their ambitious projects, and with an idea of creating for themselves a rule of domination, then, in such a sense, they may be right, though we are prepared to dispute even that. At all events it is as little proper to pass off this abridgment for the genuine old laws codified by Manu, as to assert that the Hebrew *Bible* does not date earlier than the tenth century of our era, because we have no Hebrew manuscript older than that, or that the poems of Homer's *Iliad* were neither known nor written before its first authenticated manuscript was found. There is no Sanscrit manuscript in the possession of European scholars much older than four or five centuries,* a fact which did not in the least restrain them from assigning to the *Vedas* an antiquity of between four or five thousand years. There are the strongest possible arguments in favor of the great antiquity of the *Books of Manu*, and without going to the trouble of quoting the opinions of various scholars, no two of whom agree, we will bring forward our own, at least as regards this most unwarranted assertion of the *Cyclopædia*.

If, as Jacolliot proves, text in hand, the *Code of Justinian* was copied from the *Laws of Manu*, we have first of all to ascertain the age of the

* See Max Müller's "Lecture on the Vedas."

former; not as a written and perfect code, but its origin. To answer, is not difficult we believe.

According to Varro, Rome was built in 3961 of the Julian period (754 B.C.). The Roman Law, as embodied by order of Justinian, and known as the *Corpus Juris Civilis*, was not a code, we are told, but a digest of the customs of legislation of many centuries. Though nothing is actually known of the original authorities, the chief source from which the *jus scriptum*, or written law, was derived, was the *jus non scriptum*, or the law of custom. Now it is just on this law *of custom* that we are prepared to base our arguments. The law of the twelve tables, moreover, was compiled about A.U.C. 300, and even this as respects private law was compiled *from still earlier sources*. Therefore, if these earlier sources are found to agree so well with the *Laws of Manu*, which the Brahmans claim to have been codified in the *Kritayug*, an age anterior to the actual *Kali-yug*, then we must suppose that this source of the "Twelve Tables," as laws of *custom* and tradition, are at least, by several hundred years, older than their copyists. This, alone, carries us right back to more than 1,000 years B.C.

The *Manava Dharma Sastra*, embodying the Hindu system of cosmogony, is recognized as next to the *Vedas* in antiquity; and even Colebrooke assigns the latter to the fifteenth century B.C. And, now, what is the etymology of the name of *Manava Dharma Sastra?* It is a word compounded of *Manu; d'harma*, institute; and *sastra*, command or law. How then can Manu's laws date only since the third century before our Christian era?

The Hindu *Code* had never laid any claims to be divinely revealed. The distinction made by the Brahmans themselves between the *Vedas* and every other sacred book of however respectable an antiquity, is a proof of it. While every sect holds the *Vedas* as the direct word of God—*sruti* (revelation)—the *Code of Manu* is designated by them simply as the *smriti*, a collection of oral traditions. Still these traditions, or "recollections," are among the oldest as well as the most revered in the land. But, perhaps, the strongest argument in favor of its antiquity, and the general esteem in which it is held, lies in the following fact. The Brahmans have undeniably remodelled these traditions at some distant period, and made many of the actual laws, as they now stand in the *Code of Manu*, to answer their ambitious views. Therefore, they *must have done it at a time when the burning of widows (suttee) was neither practiced nor intended to be*, which it has been for nearly 2,500 years. No more than in the *Vedas* is there any such atrocious law mentioned in the *Code of Manu!* Who, unless he is completely unacquainted with the history of India, but knows that this country was once on the verge of a

religious rebellion occasioned by the prohibition of *suttee* by the English government? The Brahmans appealed to a verse from the *Rig-Veda* which commanded it. But this verse has been recently proved to have been falsified.* Had the Brahmans been the sole authors of the *Code of Manu*, or had they codified it entirely instead of simply filling it with interpolations to answer their object not earlier than the time of Alexander, how is it possible that they would have neglected this most important point, and so imperilled its authority? This fact alone proves that the *Code* must be counted one of their most ancient books.

It is on the strength of such circumstantial evidence—that of reason and logic—that we affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned, † received her laws, her social institutions, her arts and her sciences, from pre-Vedic India; ‡ and that therefore, it is in that old initiatrix of the priests—adepts of all the other countries—we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India. We will now give a legend in relation to those places which science now fully concedes to have been the cradle of humanity.

Tradition says, and the records of the *Great Book* explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours. This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God;" not those who saw the daughters of men, but the real *Elohim*, though in the Oriental *Kabala* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* "word."

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* See Roth's "The Burial in India;" Max Müller's "Comparative Mythology" (Lecture); Wilson's article, "The Supposed Vaidic Authority for the Burning of Hindu Widows," etc.

† Bunsen gives as the first year of Menes, 3645; Manetho as 3892 B.C. "Egypt's Place," etc., vol. v., 34; Key.

‡ Louis Jacolliot, in "The Bible in India," affirms the same.

This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the "word" was known only to the *Java Aleim*, or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

We have already seen that it is one of the universal traditions accepted by all the ancient peoples that there were many races of men anterior to our present races. Each of these was distinct from the one which preceded it; and each disappeared as the following appeared. In *Manu*, six such races are plainly mentioned as having succeeded each other.

"From this Manu Swayambhouva (the minor, and answering to Adam Kadmon) issued from Swayambhouva, or the Being existing through himself, descended six other Manus (men typifying progenitors), each of whom gave birth *to a race* of men. . . . These Manus, all powerful, of whom Swayambhouva is the first, have each, *in his period—autara*—produced and directed this world composed of movable and unmovable beings" (*Manu*, book i.).

In the *Siva-Purana*,* it runs thus:

"O Siva, thou god of fire, mayest thou destroy my sins, as the bleaching-grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man) and Heva (completion of life, in Sanscrit), *the ancestors of this race of men* have received life and covered the world with their descendants."

There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways.† Who can tell but the lost Atlantis—which is also

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* *Purana* means ancient and sacred history or tradition. See Loiseleur Des-longchamp's translations of "Manu;" also L. Jacolliot's "La Genèse dans l'Humanité."

† There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "Illustrations of the Rock-Cut Temples of India," the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems willing to prove that most of these rock-cut temples were executed from the time of that pious Buddhist king, till the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim

mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language—did not exist yet in those days? The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania? * If the hypothesis now so much doubted, and positively denied by some learned authors who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge.

And how could the name of Atlanta itself originate with Plato at all? Atlante is *not* a Greek name, and its construction has nothing of the Grecian element in it. Brasseur de Bourbourg tried to demonstrate it years ago, and Baldwin, in his *Prehistoric Nations and Ancient America*, cites the former, who declares that "the word *Atlas* and *Atlantic* have no satisfactory etymology in any language known in Europe. They are not Greek, and cannot be referred to any known language of the Old World. But in the Nahuatl (or Toltec) language we find immediately the radical *a, atl*, which signifies water, war, and the top of the head. From this comes a series of words, such as *atlan*, or the border of or amid the water; from which we have the adjective *Atlantic*. We have also *atlaca*, to combat. . . . A city named *Atlan* existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraha, in Darien, with a good harbor. It is now reduced to an unimportant *pueblo* (village) named Aclo." †

Is it not, to say the least, very extraordinary to find in America a city called by a name which contains a purely local element, foreign moreover to every other country, in the alleged *fiction* of a philosopher of 400 years B.C.? The same may be said of the name of *America*, which may one day be found more closely related to Meru, the sacred mount in the centre of the *seven* continents, according to the Hindu tradition, then to Americus Vespucius, whose name by the bye, was never Americus at all, but *Albericus*, a trifling difference not deemed worth mentioning till very lately by *exact* history. ‡ We adduce the following reasons in favor of our argument:

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perfectly arbitrary. Further discoveries are sure to show how erroneous and unwarranted it was.

* It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta*.

† Baldwin: "Prehistoric Nations," p. 179.

‡ Alberico Vespuzio, the son of Anastasio Vespuzio or Vespuchy, is now gravely

1st. Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.

Ic or *ique*, as a terminal, means great, as *cazique*, etc.

Columbus mentions, in his fourth voyage, the village *Cariai*, probably *Caîcai*. The people abounded with sorcerers, or medicine men; and this was the region of the Americ range, 3,000 feet high.

Yet he omits to mention this word.

The name *America Provincia*, first appeared on a map published at Bâsle, in 1522. Till that time, the region was believed to be part of India. That year Nicaragua was conquered by Gil Gonzales de Avida.*

2d. "The Northmen who visited the continent in the tenth century, † a low level coast thickly covered with wood," called it *Markland*, from *mark*, a wood. The *r* had a rolling sound as in *marrick*. A similar word is found in the country of the Himalayas, and the name of the World-Mountain, Meru, is pronounced in some dialects as MERUAH, the letter *h* being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory.

"It is most plausible," says Professor Wilder, "that the State of Central America, where we find the name *Americ* signifying (like the Hindu Meru we may add) great mountain, gave the continent its name. Vespucius would have used his surname if he had designed to give a title to a continent. If the Abbé de Bourbourg's theory of *Atlan* as the source of Atlas and Atlantic is verified, the two hypotheses could agree most charmingly. As Plato was not the only writer that treated of a world beyond the pillars of Hercules, and as the ocean is still shallow and grows sea-weed all through the tropical part of the Atlantic, it is not wild to imagine that this continent projected, or that there was an island-world on that coast. The Pacific also shows signs of having been a populous island-empire of Malays or Javanese—if not a continent amid the North and South. We know that Lemuria in the Indian Ocean is a dream of scientists; and that the Sahara and the middle belt of Asia were perhaps once sea-beds."

To continue the tradition, we have to add that the class of hiero-

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doubted in regard to the naming of the New World. Indeed the name is said to have occurred in a work written several centuries before. A. Wilder (Notes).

* See Thomas Belt: "The Naturalists in Nicaragua." London, 1873.

† Torfæus: "Historia Vinlandiæ Antiquæ."

phants was divided into two distinct categories: those who were instructed by the "Sons of God," of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the *fourth* race of men mentioned in the *Popol-Vuh*, whose sight was unlimited and who knew all things at once. They were, perhaps, what we would now term "natural-born mediums," who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the evil from the good, the born *adepts* of the Atlantis blindly followed the insinuations of the great and invisible "Dragon," the King *Thevetat* (the Serpent of *Genesis?*). Thevetat had neither learned nor acquired knowledge, but, to borrow an expression of Dr. Wilder in relation to the tempting Serpent, he was "a sort of Socrates who *knew* without being initiated." Thus, under the evil insinuations of their demon, Thevetat, the Atlantis-race became a nation of wicked *magicians*. In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis; which finds its imitation in the stories of the Babylonian and Mosaic flood: The giants and magicians ". . . and all flesh died . . . and every man." All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the *Popol-Vuh*, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat, like the Hindu Noah—Vaiswasvata.

If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantian Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its "*natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom * mentioned in the *Bible*. His denunciations

* 2 Kings, xxii. 14; 2 Chronicles, xxxiv. 22.

were reserved for such as either wittingly or otherwise debased the powers inherited from their Atlantian ancestors to the service of evil spirits, to the injury of humanity. His wrath was kindled against the spirit of *Ob*, not that of OD. ***

*** As we are going to press with this chapter, we have received from Paris, through the kindness of the Honorable John L. O'Sullivan, the complete works of Louis Jacolliot in twenty-one volumes. They are chiefly upon India and its old traditions, philosophy, and religion. This indefatigable writer has collected a world of information from various sources, mostly authentic. While we do not accept his personal views on many points, still we freely acknowledge the extreme value of his copious translations from the Indian sacred books. The more so, since we find them corroborating in every respect the assertions we have made. Among other instances is this matter of the submergence of continents in prehistoric days.

In his "Histoire des Vierges: Les Peuples et les Continents Disparus," he says: "One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean, an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

"The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brahmans this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanscrit.*" (We will have something to say of this language in our second volume.)

"The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics."

"Apart from the fact that the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape Verd, is not devoid of geographical probability, the Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sund to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

"A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since, it had been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.'

The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantians. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a net-work of subterranean passages running in all directions. In connection with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was com-

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"Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and that it is highly important for science to recover its traces, however feeble and fugitive they may be" (pp. 13–15).

This last tradition, translated by Louis Jacolliot from the Sanscrit manuscripts, corroborates the one we have given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men, relates to a struggle between the "sons of God" and the "sons of giants," or the inhabitants and magicians of the Atlantis.

The final conclusion of M. Jacolliot, who visited personally all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

"As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

"The three summits of this continent, Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, Marquesas, Tahiti, Poumouton, Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

"All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions.

"On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other* before the arrival of the Europeans. *And yet, each of these people maintained that their island had at one time formed a part of an immense stretch of land which extended toward the West, on the side of Asia.* And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, *extended their hand toward the setting sun*" (Ibid., p. 308).

pelled to make the revelation, being at the time completely under the mesmeric influence of the traveller.

The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestitzos* who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, "from the floor up to the ceiling, as high up as his conqueror could reach" before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marvelling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated "black mirror" * the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschuddi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

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* These "magic mirrors," generally black, are another proof of the universality of an identical belief. In India these mirrors are prepared in the province of Agra and are also fabricated in Thibet and China. And we find them in Ancient Egypt, from whence, according to the native historian quoted by Brasseur de Bourbourg, the ancestors of the Quichès brought them to Mexico; the Peruvian sun-worshippers also used it. When the Spaniards had landed, says the historian, the King of the Quichès, ordered his priests to consult the mirror, in order to learn the fate of his kingdom. "The *demon* reflected the present and the future as in a mirror," he adds (De Bourbourg: "Mexique," p. 184).

Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

When Cusco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics—identical with those which may be seen to this day on the tomb of the Incas—that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cusco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cusco to Lima, and then, turning southward, extends into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or, rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel—the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Trapaca and Cobijo, for Arica is not far away from the little river called Pay'quina,* which is the boundary between Peru and Bolivia.

Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were some one to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out,

* Pay'quina, or *Payaquina*, so called because its waves used to drift particles of gold from the Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

the superincumbent rocks are so disposed as to bury the tomb, its treasures, and—as the mysterious Peruvian expressed it to us—"a thousand warriors" in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay'quina. Along the entire length of the corridor, from Bolivia to Lima and Cusco, are smaller hiding places filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable.

We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the coöperation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

The treasures exhumed by Dr. Schliemann at Mycenæ, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hangs so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.

According to local tradition, the tomb of Ghengiz Khan still exists near Lake Tabasun Nor. Within lies the Mongolian Alexander, as though asleep. After three more centuries he will awake and lead his people to new victories and another harvest of glory. Though this prophetic

tradition be received with ever so many grains of salt, we can affirm as a fact that the tomb itself is no fiction, nor has its amazing richness been exaggerated.

The district of the Gobi wilderness and, in fact, the whole area of Independent Tartary and Thibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

"The people of Pashai," * says Marco Polo, the daring traveller of the thirteenth century, "are great adepts in sorceries and the *diabolic* arts." And his learned editor adds: "This Pashai, or Udyana, was the native country of Padma Sambhava, one of the chief apostles of lamaism, *i. e.*, of Thibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in Udâyna *in old times*, were probably strongly tinged with Sivaïtic magic, and the Thibetans still regard the locality as the classic ground of sorcery and witchcraft."

The "old times" are just like the "modern times;" nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller's curiosity. Hiouen-Thsang says of the inhabitants: "The men . . . are fond of study, but pursue it with no ardor. *The science of magical formulæ has become a regular professional business with them.*" † We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made "a professional business" of magic; so, also, do *some* people now, but certainly not the true adepts. It is not Hiouen-Thsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawer, who would have accused the holy lamas and monkish thaumaturgists of "making a professional business" of showing it to travellers. The injunction of Gautama, contained in his answer to King Prasenagit, his protector, who called on him to perform miracles, must have been ever

* The regions somewhere about *Udyana* and *Kashmere*, as the translator and editor of Marco Polo (Colonel Yule), believes. Vol. i., p. 173.

† "Voyage des Pelerins Bouddhistes," vol. i.; "Histoire de la Vie de Hiouen-Thsang," etc., traduit du Chinois en francais, par Stanislas Julien.

present to the mind of Hiouen-Thsang. "Great king," said Gautama, "I do not teach the law to my pupils, telling them 'go, ye saints, and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.' I tell them, when I teach them the law, 'Live, ye saints, *hiding your good works, and showing your sins.*'"

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Thibet, Colonel Yule comes to the conclusion that the natives must have had "at their command the whole encyclopædia of modern 'Spiritualists.' Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotsen * and their divinities *in the air*, and *of making a pencil write answers to questions without anybody touching it.*" †

The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake *of gain*, they are considered *sorcery*, necromancy, and strictly forbidden. The latter art, that of making a pencil write *without contact*, was known and practiced in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiouen-Thsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiouen-Thsang entered and began his devotions. He made 100 salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the "Venerable of the Age." He had to wait longer after this, for only after 200 prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white color, rose majestically on the wall, as when the clouds suddenly open, and, all at once, display the marvellous image of the 'Mountain of Light.' A dazzling splendor lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incom-

* Lao-tsi, the Chinese philosopher.

† "The Book of Ser Marco Polo," vol. i., p. 318. See also, in this connection, the experiments of Mr. Crookes, described in chapter vi. of this work.

parable object." Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time *

Those who are so ready to accuse the Chinese of irreligion will do well to read Schott's *Essays on Buddhism in China and Upper Asia.* † "In the years *Yuan-yeu* of the Sung (A.D. 1086–1093) a pious matron with her two servants lived entirely to the Land of Enlightenment. One of the maids said one day to her companion: 'To-night I shall pass over to the Realm of Amita' (Buddha). The same night a balsamic odor filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to her lady: 'Yesterday my deceased companion appeared to me in a dream, and said: "Thanks to the persevering supplications of our dear mistress, I am become an inhabitant of Paradise, and my blessedness is past all expression in words." ' The matron replied: 'If she will appear to me also, then will I believe all you say.' The next night the deceased really appeared to her. The lady asked: 'May I, for once, visit the Land of Enlightenment?' 'Yea,' answered the blessed soul; 'thou hast but to follow thine handmaiden.' The lady followed her (in her dream), and soon perceived a lake of immeasurable expanse, overspread with innumerable red and white lotus flowers, of various sizes, some blooming, some fading. She asked what those flowers might signify? The maiden replied: 'These are all human beings on the Earth whose thoughts are turned to the Land of Enlightenment. The very first longing after the Paradise of Amita produces a flower in the Celestial Lake, and this becomes daily larger and more glorious as the self-improvement of the person whom it represents advances; in the contrary case, it loses in glory and fades away.' ‡ The matron desired to know the name of an enlightened one who reposed on one of the flowers, clad in a waving and wondrously glistening raiment. Her whilom maiden answered: 'That is Yang-kie.' Then asked she the name of another, and was answered:

* Max Müller: "Buddhist Pilgrims."

† Berlin Academy of Sciences, 1846.

‡ Colonel Yule makes a remark in relation to the above Chinese mysticism which for its noble fairness we quote most willingly. "In 1871," he says, "I saw in Bond street an exhibition of the (so-called) 'spirit' drawings, *i.e.*, drawings executed by a 'medium' under extraneous and invisible guidance. A number of these extraordinary productions (for extraordinary they were undoubtedly) professed to represent the 'Spiritual Flowers' of such and such persons; and the explanation of these as presented in the catalogue was in substance exactly that given in the text. It is highly improbable that the artist had any cognizance of Schott's Essays, and the coincidence was certainly very striking" ("The Book of Ser Marco Polo," vol. i., p. 444).

'That is Mahu.' The lady then said: 'At what place shall I hereafter come into existence?' Then the Blessed Soul led her a space further, and showed her a hill that gleamed with gold and azure. 'Here,' said she, 'is your future abode. You will belong to the first order of the blessed.' When the matron awoke, she sent to inquire for Yang-kie and Mahu. The first was already departed; the other still alive and well. And thus the lady learned that the soul of one who advances in holiness and never turns back, may be already a dweller in the Land of Enlightenment, even though the body still sojourn in this transitory world."

In the same essay, another Chinese story is translated, and to the same effect: "I knew a man," says the author, "who during his life had killed many living beings, and was at last struck with an apoplexy. The sorrows in store for his sin-laden soul pained me to the heart; I visited him, and exhorted him to call on the Amita; but he obstinately refused. His illness clouded his understanding; in consequence of his misdeeds he had become hardened. What was before such a man when once his eyes were closed? In this life the night followeth the day, and the winter followeth the summer; that, all men are aware of. But that life is followed by death, no man will consider. Oh, what blindness and obduracy is this!" (p. 93).

These two instances of Chinese literature hardly strengthen the usual charge of irreligion and total materialism brought against the nation. The first little mystical story is full of spiritual charm, and would grace any Christian religious book. The second is as worthy of praise, and we have but to replace "Amita" with "Jesus" to have a highly orthodox tale, as regards religious sentiments and code of philosophical morality. The following instance is still more striking, and we quote it for the benefit of Christian revivalists:

"Hoang-ta-tie, of T'anchen, who lived under the Sung, followed the craft of a blacksmith. Whenever he was at his work he used to call, without intermission, on the name of Amita Buddha. One day he handed to his neighbors the following verses of his own composition to be spread about:—

'Ding dong! The hammer-strokes fall long and fast,
Until the iron turns to steel at last!
Now shall the long, long day of rest begin,
The *Land of Bliss Eternal* calls me in!'

"Thereupon he died. But his verses spread all over Honan, and many learned to call upon Buddha." *

To deny to the Chinese or any people of Asia, whether Central,

* Schott: "Essay on Buddhism," p. 103.

Upper, or Lower, the possession of any knowledge, or even perception of spiritual things, is perfectly ridiculous. From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians*. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal. "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendezvous of evil spirits. And hence the steppes of Turan, and in particular the great sandy Desert of Gobi have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."

Marco Polo—as a matter of course—mentions more than once in his curious book of *Travels*, these tricky nature-spirits of the deserts. For centuries, and especially in the last one, had his strange stories been completely rejected. No one would believe him when he said he had witnessed, time and again, with his own eyes, the most wonderful feats of magic performed by the subjects of Kublai-Khan and adepts of other countries. On his death-bed Marco was strongly urged to retract his alleged "falsehoods;" but he solemnly swore to the truth of what he said, adding that "he had not told *one-half* of what he had really seen!" There is now no doubt that he spoke the truth, since Marsden's edition, and that of Colonel Yule have appeared. The public is especially beholden to the latter for bringing forward so many authorities corroborative of Marco's testimony, and explaining some of the phenomena in the usual way, for he makes it plain beyond question that the great traveller was not only a veracious but an exceedingly observant writer. Warmly defending his author, the conscientious editor, after enumerating more than one hitherto controverted and even rejected point in the Venetian's *Travels*, concludes by saying: "Nay, the last two years have thrown a promise of light even on what seemed *the wildest* of Marco's stories, and the bones of a veritable Ruc from New Zealand lie on the table of Professor Owen's cabinet!" *

The monstrous bird of the *Arabian Nights*, or "Arabian Mythology," as Webster calls the *Ruc* (or Roc), having been identified, the next thing in order is to *discover* and recognize that *Aladdin's* magical lamp has also certain claims to reality.

* "The Book of Ser Marco Polo," vol. i., Preface to the second edition, p. viii.

Describing his passage through the great desert of Lop, Marco Polo speaks of a marvellous thing, "which is that, when travellers are on the move by night . . . they will hear spirits talking. Sometimes the spirits will call him by name . . . even in the daytime one hears these spirits talking. And sometimes you shall hear the sound of a variety of musical instruments, and still more commonly the sound of drums." *

In his notes, the translator quotes the Chinese historian, Matwanlin, who corroborates the same. "During the passage of this wilderness you hear sounds," says Matwanlin, "sometimes of singing, sometimes of wailing; and it has often happened that travellers going aside to see what those sounds might be, have strayed from their course and been entirely lost; for they were voices of spirits and goblins." † "These goblins are not peculiar to the Gobi," adds the editor, "though that appears to have been their most favored haunt. *The awe of the vast and solitary desert raises them in all similar localities.*"

Colonel Yule would have done well to consider the possibility of serious consequences arising from the acceptance of his theory. If we admit that the weird cries of the Gobi are due to the *awe* inspired "by the vast and solitary desert," why should the goblins of the Gadarenes (*Luke* viii. 29) be entitled to any better consideration? and why may not Jesus have been self-deceived as to his objective tempter during the forty days' trial in the "wilderness?" We are quite ready to receive or reject the theory enunciated by Colonel Yule, but shall insist upon its impartial application to all cases. Pliny speaks of the phantoms that appear and vanish in the deserts of Africa; ‡ Æthicus, the early Christian cosmographer, mentions, though incredulous, the stories that were told of the voices of singers and revellers in the desert; and "Mas'udi tells of the *ghûls*, which in the deserts appear to travellers by night and in lonely hours;" and also of "Apollonius of Tyana and his companions, who, in a desert near the Indus by moonlight, saw an *empusa* or ghûl taking many forms. . . . They revile it, and it goes off uttering shrill cries." § And Ibn Batuta relates a like legend of the Western Sahara: "If the messenger be solitary, the demons sport with him and fascinate him, so that he strays from his course and perishes." ‖ Now if all these matters are capable of a "rational explanation;" and we do not doubt it as regards most of these cases, then, the *Bible*-devils of the wilderness deserve no more consideration, but should have the same rule applied to them. They, too, are creatures of terror, imagination, and *superstition;*

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* Ibid., vol. i., p. 203.
† "Visdelon," p. 130.
‡ "Pliny," vii., 2.
§ "Philostratus," book ii., chap. iv.
‖ Ibid., book iv., p. 382; "Book of Ser Marco Polo," vol. i., p. 206.

hence, the narratives of the *Bible* must be false; and if one single verse is false, then a cloud is thrown upon the title of all the rest to be considered *divine* revelation. Once admit this, and this collection of canonical documents is at least as amenable to criticism as any other book of stories. *

There are many spots in the world where the strangest phenomena have resulted from what was later ascertained to be natural physical causes. In Southern California there are certain places on the sea-shore where the sand when disturbed produces a loud musical ring. It is known as the "musical sand," and the phenomenon is supposed to be of an electrical nature. "The sound of musical instruments, chiefly of drums, is a phenomenon of another class, and is really produced in certain situations among sandhills when the sand is disturbed," says the editor of *Marco Polo*. "A very striking account of a phenomenon of this kind, *regarded as supernatural*, is given by Friar Odoric, whose experience I have traced to the Reg Ruwán or flowing sand north of Kabul. Besides this celebrated example . . . I have noted that equally well-known one of the *Jibal Nakús*, or 'Hill of the Bell' in the Sinai desert; . . . Gibal-ul-Thabúl, or hill of the drums. . . . A Chinese narrative of the tenth century mentions the phenomenon as known near Kwachau, on the eastern border of the Lop desert, under the name of "the singing sands." †

That all these are natural phenomena, no one can doubt. But what of the questions and answers, plainly and audibly given and received? What of conversations held between certain travellers and the *invisible* spirits, or unknown beings, that sometimes appear to whole caravans in tangible form? If so many millions believe in the possibility that spirits may clothe themselves with material bodies, behind the curtain of a "medium," and appear to the *circle*, why should they reject the same possibility for the elemental spirits of the deserts? This is the "to be,

* There are pious critics who deny the world the same right to judge the "Bible" on the testimony of deductive logic as "any other book." Even exact science must bow to this decree. In the concluding paragraph of an article devoted to a terrible onslaught on Baron Bunsen's "Chronology," which *does not quite agree* with the "Bible," a writer exclaims, "the subject we have proposed to ourselves is completed. . . . We have endeavored to meet Chevalier Bunsen's charges against the inspiration of the "Bible" on its own ground. . . . An inspired book . . . never can, as an expression of its own teaching, or as a part of its own record, bear witness to any untrue or ignorant statement of fact, whether in history or doctrine. *If it be untrue in its witness of one, who shall trust its truth in the witness of the other?*" ("The Journal of Sacred Literature and Biblical Record," edited by the Rev. H. Burgess, Oct., 1859, p. 70.)

† Remusat: "Histoire du Khotan," p. 74; "Marco Polo," vol. i., p. 206.

or not to be" of Hamlet. If "spirits" can do all that Spiritualists claim for them, why can they not appear equally to the traveller in the wildernesses and solitudes? A recent scientific article in a Russian journal attributes such "spirit-voices," in the great Gobi desert, *to the echo.* A very reasonable explanation, if it can only be demonstrated that these voices simply repeat what has been previously uttered by a living person. But when the "superstitious" traveller gets intelligent *answers* to his questions, this Gobi *echo* at once shows a very near relationship with the famous echo of the Théâtre Porte St. Martin at Paris. "How do you do, sir?" shouts one of the actors in the play. "Very poorly, my son; thank you. I am getting old, very . . . very old!" politely answers the echo!

What incredulous merriment must the *superstitious* and *absurd* narratives of Marco Polo, concerning the "supernatural" gifts of certain shark and wild-beast charmers of India, whom he terms *Abraiaman*, have excited for long centuries. Describing the pearl-fishery of Ceylon, as it was in his time, he says that the merchants are "obliged also to pay those men who *charm* the great fishes—to prevent them from injuring the divers whilst engaged in seeking pearls under water—one-twentieth part of all that they take. These fish-charmers are termed Abraiaman (Brahman?), and their charm holds good for that day only, for at night they dissolve the charm, so that the fishes can work mischief at their will. These Abraiamân know also how to charm beasts and birds, and every living thing."

And this is what we find in the explanatory notes of Colonel Yule, in relation to this *degrading* Asiatic "superstition:" "Marco's account of the pearl-fishery is still substantially correct. . . . At the diamond mines of the northern Circars, Brahmans are employed in the analogous office of propitiating the tutelary genii. The shark-charmers are called in Tamil, *Kadal-Katti*, "sea-binders," and in Hindustani, *Hai-banda*, or "shark-binders." At Aripo they belong to one family, supposed to have the monopoly of the charm.* The chief operator is (or was, not many years ago) *paid by the government*, and he also received ten oysters from each boat daily during the fishery. Tennent, on his visit, found the incumbent of the office to be a *Roman Catholic Christian* (?), but that did not seem to affect the exercise of the validity of his functions. *It is remarkable that not more than one authenticated accident from sharks had taken place during the whole period of the British occupation.*" †

Two items of fact in the above paragraph are worthy of being

* Like the *Psylli*, or serpent-charmers of Libya, whose gift is hereditary.

† "Ser Marco Polo," vol. ii., p. 321.

placed in juxtaposition. 1. The British authorities pay professional shark-charmers a stipend to exercise their art; and, 2, only *one life* has been lost since the execution of the contract. (We have yet to learn whether the loss of this *one* life did not occur under the Roman Catholic *sorcerer*.) Is it pretended that the salary is paid as a concession to a *degrading* native superstition? Very well; but how about the sharks? Are they receiving salaries, also, from the British authorities out of the Secret Service Fund? Every person who has visited Ceylon must know that the waters of the pearl coast swarm with sharks of the most voracious kind, and that it is even dangerous to bathe, let alone to dive for oysters. We might go further, if we chose, and give the names of British officials of the highest rank in the Indian service, who, after resorting to native "magicians" and "sorcerers," to assist them in recovering things lost, or in unravelling vexatious mysteries of one kind or another, and being successful, and at the time *secretly* expressing their gratitude, have gone away, and shown their innate cowardice before the world's Areopagus, by publicly denying the truth of magic, and leading the jest against Hindu "superstition."

Not many years ago, one of the worst of *superstitions* scientists held to be that of believing that the murderer's portrait remained impressed on the eye of the murdered person, and that the former could be easily recognized by examining carefully the retina. The "superstition" asserted that the likeness could be made still more striking by subjecting the murdered man to certain old women's fumigations, and the like gossip. And now an American newspaper, of March 26, 1877, says: "A number of years ago attention was attracted to a theory which insisted that the last effort of vision materialized itself and remained as an object imprinted on the retina of the eye after death. This has been proved a fact by an experiment tried in the presence of Dr. Gamgee, F.R.S., of Birmingham, England, and Prof. Bunsen, the subject being a living rabbit. The means taken to prove the merits of the question were most simple, the eyes being placed near an opening in a shutter, and retaining the shape of the same after the animal had been deprived of life."

If, from the regions of idolatry, ignorance, and superstition, as India is termed by some missionaries, we turn to the so-called centre of civilization—Paris, we find the same principles of magic exemplified there under the name of *occult* Spiritualism. The Honorable John L. O'Sullivan, Ex-Minister Plenipotentiary of the United States to Portugal, has kindly furnished us with the strange particulars of a semi-magical séance which he recently attended with several other eminent men, at Paris. Having his permission to that effect, we print his letter in full.

"NEW YORK, Feb. 7, 1877.

"I cheerfully obey your request for a written statement of what I related to you orally, as having been witnessed by me in Paris, last summer, at the house of a highly respectable physician, whose name I have no authority to use, but whom, after the usual French fashion of anonymizing, I will call Dr. X.

"I was introduced there by an English friend, well-known in the Spiritualist circles in London—Mr. Gledstanes. Some eight or ten other visitors were present, of both sexes. We were seated in *fauteuils*, occupying half of a long drawing-room, flush with a spacious garden. In the other half of the room was a grand piano, a considerable open space between it and us, and a couple of *fauteuils* in that space, evidently placed there to be occupied by other sitters. A door near them opened into the private apartments.

"Dr. X. came in, and discoursed to us for about twenty minutes with rapid and vehement French eloquence, which I could not undertake to report. He had, for over twenty-five years, investigated occult mysteries, of which he was about to exhibit some phenomena. His object was to attract his brethren of the scientific world, but few or none of them came to see for themselves. He intended before long to publish a book. He presently led in two ladies, the younger one his wife, the other (whom I will call Madame Y.) a medium or sensitive, with whom he had worked through all that period in the prosecution of these studies, and who had devoted and sacrificed her whole life to this work with him. Both these ladies had their eyes closed, apparently in trance.

"He stood them at the opposite ends of the long grand piano (which was shut), and directed them to put their hands upon it. Sounds soon began to issue from its chords, marching, galloping, drums, trumpets, rolling musketry, cannon, cries, and groans—in one word, a *battle*. This lasted, I should say, some five to ten minutes.

"I should have mentioned that before the two mediums were brought in I had written in pencil, on a small bit of paper (by direction of Mr. Gledstanes, who had been there before), the names of three objects, to be known to myself alone, viz., some *musical composer*, deceased, a *flower*, and *a cake*. I chose *Beethoven*, a *marguerite* (daisy), and a kind of French cake called *plombières*, and rolled the paper into a pellet, which I kept in my hand, without letting even my friend know its contents.

"When the battle was over, he placed Mme. Y. in one of the two *fauteuils*, Mme. X. being seated apart at one side of the room, and I was asked to hand my folded, or rolled, paper to Mme. Y. She held it (unopened) between her fingers, on her lap. She was dressed in white merino, flowing from her neck and gathered in at the waist, under a blaze of light from chandeliers on the right and left. After a while she dropped the little roll of paper to the floor, and I picked it up. Dr. X. then raised her to her feet and told her to make "the evocation of the dead." He withdrew the *fauteuils* and placed in her hand a steel rod of about four and half or five feet in length, the top of which was surmounted with a short cross-piece—the Egyptian *Tau*. With this she traced a circle round herself, as she stood, of about six feet in diameter. She did not hold the cross-piece as a handle, but, on the contrary, she held the rod at the opposite end. She presently handed it back to Dr. X. There she stood for some time, her hands hanging down and folded together in front of her, motionless, and with her eyes directed slightly upward toward one of the opposite corners of the long *salon*. Her lips presently began to move, with muttered sounds, which after a while became distinct in articulation, in short broken sentences or phrases, very much like the recitation of a litany. Cer-

tain words, seeming to be names, would recur from time to time. It sounded to me somewhat as I have heard Oriental languages sound. Her face was very earnest and mobile with expression, with sometimes a slight frown on the brow. I suppose it lasted about fifteen or twenty minutes, amidst the motionless silence of all the company, as we gazed on the weird scene. Her utterance finally seemed to increase in vehemence and rapidity. At last she stretched forth one arm toward the space on which her eyes had been fixed, and, with a loud cry, almost a scream, she exclaimed: 'BEETHOVEN!'—and fell backward, prostrate on the floor.

"Dr. X. hastened to her, made eager magnetic passes about her face and neck, and propped up her head and shoulders on cushions. And there she lay like a person sick and suffering, occasionally moaning, turning restlessly, etc. I suppose a full half-hour then elapsed, during which she seemed to pass through all the phases of gradual *death* (this I was told was a re-enacting of the death of Beethoven). It would be long to describe in detail, even if I could recall all. We watched as though assisting at a scene of real death. I will only say that her pulse ceased; no beating of the heart could be perceived; her hands first, then her arms became cold, while warmth was still to be felt under her arm-pits; even they at last became entirely cold; her feet and legs became cold in the same manner, and they swelled astonishingly. The doctor invited us all to come and recognize these phenomena. The gasping breaths came at longer and longer intervals, and feebler and feebler. At last came the end; her head fell sidewise, her hands, which had been picking with the fingers about her dress, collapsed also. The doctor said, 'she is now dead;' and so it indeed seemed. In vehement haste he produced (I did not see from where) two small *snakes*, which he seemed to huddle about her neck and down into her bosom, making also eager transverse passes about her head and neck. After a while she appeared to revive slowly, and finally the doctor and a couple of men servants lifted her up and carried her off into the private apartments, from which he soon returned. He told us that this was all very critical, but perfectly safe, but that no time was to be lost, for otherwise the death, which he said was real, would be permanent.

"I need not say how ghastly the effect of this whole scene had been on all the spectators. Nor need I remind you that this was no trickery of a performer paid to astonish. The scene passed in the elegant drawing-room of a respectable physician, to which access without introduction is impossible, while (outside of the phenomenal facts) a thousand indescribable details of language, manner, expression, and action presented those minute guarantees of sincerity and earnestness which carry conviction to those who witness, though it may be transmitted to those who only hear or read of them.

"After a time Mme. Y. returned and was seated in one of the two *fauteuils* before mentioned, and I was invited to the other by her side. I had still in my hand the unopened pellet of paper containing the three words privately written by me, of which (Beethoven) had been the first. She sat for a few minutes with her open hands resting on her lap. They presently began to move restlessly about. "Ah, it burns, it burns," she said, and her features contracted with an expression of pain. In a few moments she raised one of them, and it contained a *marguerite*, the flower I had written as my second word. I received it from her, and after it had been examined by the rest of the company, I preserved it. Dr. X said it was of a species not known in that part of the country; an opinion in which he was certainly mistaken, as a few days afterwards I saw the same in the flower-market of the Madeleine. Whether this flower was *produced* under her hands, or was simply an *apport*, as in the phenomenon we are familiar with in the experiences of Spiritualism, I do not know. It was the one or the other, for she certainly did not have it as she sat there by my side, under a strong light, before it

made its appearance. The flower was perfectly fresh in every one of its delicate petals.

"The third word I had written on my bit of paper was the name of a cake—*plombières.* She presently began to go through the motions of eating, though no cake was visible, and asked me if I would not go with her to *Plombières*—the name of the cake I had written. This might have been simply a case of mind-reading.

"After this followed a scene in which Madame X., the doctor's wife, was said, and seemed to be, possessed by the spirit of Beethoven. The doctor addressed her as "Monsieur Beethoven." She took no notice until he called the name aloud in her ear. She then responded with polite bows, etc. (You may remember that Beethoven was extremely deaf.) After some conversation he begged her to play, and she seated herself at the piano and performed magnificently both some of his known music and some improvisations which were generally recognized by the company as in his style. I was told afterwards, by a lady friend of Madame X., that in her normal state she was a very ordinary amateur performer. After about half an hour spent in music and in dialogue in the character of Beethoven, to whom her face in expression, and her tumbled hair, seemed to acquire a strange resemblance, the doctor placed in her hands a sheet of paper and a crayon, and asked her to sketch the face of the person she saw before her. She produced very rapidly a profile sketch of a head and face resembling Beethoven's busts, though as a younger man; and she dashed off a rapid name under it, as though a signature, 'Beethoven.' I have preserved the sketch, though how the handwriting may correspond with Beethoven's signature I cannot say.

"The hour was now late, and the company broke up; nor had I any time to interrogate Dr. X. upon what we had thus witnessed. But I called on him with Mr. Gledstanes a few evenings afterwards. I found that he admitted the action of spirits, and was a Spiritualist, but also a great deal more, having studied long and deeply into the occult mysteries of the Orient. So I understood him to convey, while he seemed to prefer to refer me to his book, which he would probably publish in the course of the present year. I observed a number of loose sheets on a table all covered with Oriental characters unknown to me—the work of Madame Y. in trance, as he said, in answer to an inquiry. He told us that in the scene I had witnessed, she became (*i. e.*, as I presumed, was possessed by) *a priestess of one of the ancient Egyptian temples*, and that the origin of it was this: A scientific friend of his had acquired in Egypt possession of the mummy of a priestess, and had given him some of the linen swathings with which the body was enveloped, and from the contact with this cloth of 2,000 or 3,000 years old, the devotion of her whole existence to this occult relation, and twenty years seclusion from the world, his medium, as sensitive Madame Y., had become what I had seen. The language I had heard her speak was the sacred language of the temples in which she had been instructed, not so much by inspiration but very much as we now study languages, by dictation, written exercises, etc., being even chided and punished when she was dull or slow. He said that Jacolliot had heard her in a similar scene, and recognized sounds and words of the very oldest sacred language as preserved in the temples of India, anterior, if I remember right, to the epoch of the Sanscrit.

"Respecting the *snakes* he had employed in the hasty operation of restoring her to life, or rather perhaps arresting the last consummation of the process of death, he said there was a strange mystery in their relation to the phenomena of life and death. I understood that they were indispensable. Silence and inaction on our part were also insisted upon throughout, and any attempt at questioning him at the time was peremptorily, almost angrily, suppressed. We might come and talk afterward, or wait for the appearance of his book, but he alone seemed entitled to exercise the faculty of

speech throughout all these performances—which he certainly did with great volubility, the while, with all the eloquence and precision of diction of a Frenchman, combining scientific culture with vividness of imagination.

"I intended to return on some subsequent evening, but learned from Mr. Gledstanes that he had given them up for the present, disgusted with his ill-success in getting his professional colleagues and men of science to come and witness what it was his object to show them.

"This is about as much as I can recall of this strange, weird evening, excepting some uninteresting details. I have given you the name and address of Dr. X. confidentially, because he would seem to have gone more or less far on the same path as you pursue in the studies of your Theosophical Society. Beyond that I feel bound to keep it private, not having his authority to use it in any way which might lead to publicity.

"Very respectfully,

"Your friend and obedient servant,

"J. L. O'SULLIVAN."

In this interesting case simple Spiritualism has transcended its routine and encroached upon the limits of magic. The features of mediumship are there, in the double life led by the sensitive Madame Y., in which she passes an existence totally distinct from the normal one, and by reason of the subordination of her individualty to a foreign will, becomes the permutation of a priestess of Egypt; and in the personation of the spirit of Beethoven, and in the unconscious and cataleptic state into which she falls. On the other hand, the will-power exercised by Dr. X. upon his sensitive, the tracing of the mystic circle, the evocations, the materialization of the desired flower, the seclusion and education of Madame Y., the employment of the wand and its form, the creation and use of the serpents, the evident control of the astral forces—all these pertain to magic. Such experiments are of interest and value to science, but liable to abuse in the hands of a less conscientious practitioner than the eminent gentleman designated as Dr. X. A true Oriental kabalist would not recommend their duplication.

Spheres unknown below our feet; spheres still more unknown and still more unexplored above us; between the two a handful of moles, blind to God's great light, and deaf to the whispers of the invisible world, boasting that they lead mankind. Where? Onward, they claim; but we have a right to doubt it. The greatest of our physiologists, when placed side by side with a Hindu fakir, who knows neither how to read nor write, will very soon find himself feeling as foolish as a school-boy who has neglected to learn his lesson. It is not by vivisecting living animals that a physiologist will assure himself of the existence of man's soul, nor on the blade of the knife can he extract it from a human body. "What sane man," inquires Sergeant Cox, the President of the London Psychological Society, "what sane man who knows nothing of magnetism or physiology, who had never witnessed an experiment nor learned its

principles, would proclaim himself *a fool* by denying its facts and denouncing its theory?" The truthful answer to this would be, "two-thirds of our modern-day scientists." The impertinence, if truth can ever be impertinent, must be laid at the door of him who uttered it—a scientist of the number of those few who are brave and honest enough to utter wholesome truths, however disagreeable. And there is no mistaking the real meaning of the imputation, for immediately after the irreverent inquiry, the learned lecturer remarks as pointedly: "The chemist takes his electricity from the electrician, the physiologist looks to the geologist for his geology—each would deem it an impertinence in the other if he were to pronounce judgment in the branch of knowledge not his own. Strange it is, but true as strange, that this rational rule is wholly set at naught in the treatment of psychology. *Physical scientists deem themselves competent to pronounce a dogmatic judgment upon psychology and all that appertains to it, without having witnessed any of its phenomena, and in entire ignorance of its principles and practice.*" *

We sincerely hope that the two eminent biologists, Mr. Mendeleyeff, of St. Petersburg, and Mr. Ray Lankester, of London fame, will bear themselves under the above as unflinchingly as their living victims do when palpitating under their dissecting knives.

For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. At the head of all such beliefs stands magic, or, if one would prefer—occult psychology. Who, of those who appreciate its tremendous powers even from its feeble, half-paralyzed effects in our civilized countries, would dare disbelieve in our days the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of gods, could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write, without contact? Diogenes Laërtius tells us of a certain philosopher, Stilpo, who was exiled from Athens by the Areopagus, for having dared to deny publicly that the Minerva of Pheidias was anything else than a block of marble. But our own age, after having mimicked the ancients in everything possible, even to their very names, such as "senates," "prefects," and "consuls," etc.; and after admitting that Napoleon the Great conquered three-fourths of Europe by applying the principles of war taught by the Cæsars and the Alexanders, knows so much better than its preceptors about psychology, that it would vote every believer in "animated tables" into Bedlam.

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* "The Spiritualist." London, Nov. 10, 1876.

Be this as it may, *the religion of the ancients is the religion of the future*. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.

Why should the pious Roman Catholic turn away in disgust at the "heathen" practices of the Hindu Tamil, for instance? We have witnessed the miracle of San Genarro, in good old Naples, and we have seen the same in Nârgercoil, in India. Where is the difference? The coagulated blood of the Catholic saint is made to boil and fume in its crystal bottle, to the gratification of the lazzaroni; and from its jewelled shrine the martyr's idol beams radiant smiles and blessings at the Christian congregation. On the other hand, a ball of clay filled with water, is stuffed into the open breast of the god Sûran; and while the padre shakes *his* bottle and produces his "miracle" of blood, the Hindu priest plunges an arrow into the god's breast, and produces *his* "miracle," for the blood gushes forth in streams, and the water is changed into blood. Both Christians and Hindus fall in raptures at the sight of such a miracle. So far, we do not see the slightest difference. But can it be that the Pagan learned the trick from San Genarro?

"Know, O, Asclepius," says Hermes, "that as the HIGHEST ONE is the father of the celestial gods, so is man *the artisan of the gods who reside in the temples*, and who delight in the society of mortals. Faithful to its origin and nature, humanity perseveres in this imitation of the divine powers; and, if the Father Creator has made in His image the *eternal gods*, mankind in its turn makes its gods in its own image." "And, dost thou speak of statues of gods; O, Trismegistus?" "Verily, I do, Asclepius, and however great thy defiance, perceivest thou not that these statues are endowed *with reason*, that they are animated with a soul, and that they can operate the greatest prodigies. How can we reject the

evidence, when we find these gods possessing the gift of predicting the future, which they are compelled to tell, when forced to it by magic spells, as through the lips of the divines and their visions? . . . It is the marvel of marvels that man could have invented and created gods. . . . True, the faith of our ancestors has erred, and in their pride they fell into error as to the precise essence of these gods . . . but they have still found out that art themselves. Powerless to create soul and spirit, they evoke the souls of angels and demons in order to introduce them into the consecrated statues; and so make them preside at their Mysteries, by communicating to idols their own faculty to *do good as well as evil.*"

It is not antiquity alone which is full of evidence that the statues and idols of the gods at times exhibited intelligence and locomotive powers. Full in the nineteenth century, we see the papers recording the capers played by the statue of the Madonna of Lourdes. This gracious lady, the French Notre Dame, runs away several times to the woods adjoining her usual residence, the parish church. The sexton is obliged to hunt after the runaway, and bring her home more than once.* After this begins a series of "miracles," healing, prophesying, letter-dropping from on high, and what not. These "miracles" are implicitly accepted by millions and millions of Roman Catholics; numbers of these belonging to the most intelligent and educated classes. Why, then, should we disbelieve in testimony of precisely the same character, given as to contemporary phenomena of the same kind, by the most accredited and esteemed historians—by Titus Livy, for instance? "Juno, would you please abandon the walls of Veii, and change this abode for that of Rome?" inquires of the goddess a Roman soldier, after the conquest of that city. Juno consents, and nodding her head in token of acquiescence, her statue answers: "Yes, I will." Furthermore, upon their carrying off the figure, it seems to instantly "*lose its immense weight,*" adds the historian, and the statue seems rather to follow them than otherwise.†

With *naïveté*, and a faith bordering on the sublime, des Mousseaux, bravely rushes into the dangerous parallels, and gives a number of instances of Christian as well as "heathen" *miracles* of that kind. He prints a list of such walking statues of saints and Madonnas, who lose their weight, and move about as so many living men and women; and presents unimpeachable evidence of the same, from classical authors, who described their *miracles.* ‡ He has but one thought, one anxious and all-overpowering desire—to prove to his readers that magic does exist,

* Read any of the papers, of the summer and autumn of 1876.

† Tite-Livy, v. déc. i.,—Val. Max., 1, cap. vii.

‡ See "Les Hauts Phénomenes de la Magie;" "La Magie au XIXme Siècle;" "Dieu et les Dieux," etc.

and that Christianity beats it flat. Not that the miracles of the latter are either more numerous, or more extraordinary, or suggestive than those of the Pagans. Not at all; and he is a fair historian as to facts and evidence. But, it is his arguments and reflections that are priceless: one kind of miracle is produced by God, the other by the Devil; he drags down the Deity and placing Him face to face with Satan, allows the arch-enemy to beat the Creator by long odds. Not a word of solid, evident proof to show the substantial difference between the two kinds of wonders.

Would we inquire the reason why he traces in one the hand of God and in the other the horn and hoof of the Devil? Listen to the answer: "The Holy Roman Catholic and Apostolical Church declares the miracles wrought by her faithful sons produced by the will of God; and all others the work of the spirits of Hell." Very well, but on what ground? We are shown an endless list of holy writers; of saints who fought during their whole lives with the fiends; and of fathers whose word and authority are accepted as "word of God" by the same Church. "Your idols, your consecrated statues are the abode of *demons*," exclaims St. Cyprian. "Yes, it is these *spirits* who inspire your divines, who animate the bowels of your victims, who govern the flight of birds, and who, mixing incessantly falsehood with truth, render oracles, and . . . operate prodigies, their object being to bring you invincibly to their worship."*

Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. It will ever be useless to argue with a fanatic. And here we cannot help admiring once more the profound knowledge of human nature which dictated to Mr. Sergeant Cox the following words, delivered in the same address as before alluded to: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

We know that from the remotest ages there has existed a mysterious, awful science, under the name of *theopœa*. This science taught the art of endowing the various symbols of gods with temporary life and intelli-

* "De Idol. Vanit.," lib. i., p. 452.

gence. Statues and blocks of inert matter became animated under the potential will of the hierophant. The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential *Akâsa* of the Hindu rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potential only under the influx of WILL and SPIRIT.

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life*, or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca*, his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class*—will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.

Who that has seen the performance of the fakirs of Southern India, can doubt the existence of *theopœa* in ancient times? An inveterate skeptic, though more than anxious to attribute every phenomenon to jugglery, still finds himself compelled to testify to facts; and facts that are to be witnessed daily if one chooses. "I dare not," he says, speaking of Chibh-Chondor, a fakir of Jaffna-patnam, "describe all the exercises which he performed. There are things one *dares* not say even

* These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them the most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not *immortal*, so the human elementary who have lost their divine guide—spirit—can last no longer than the essence of the elements which compose their astral bodies holds together.

after having witnessed them, for fear of being charged with having been under an inexplicable hallucination! And yet, ten, nay, twenty times, I saw and saw again the fakir obtain similar results over inert matter. . . . It was but child's play for our 'charmer' to make the flame of candles which had, by his directions, been placed in the remotest corners of the apartment, pale and become extinguished at will; to cause the furniture to move, even the sofas on which we sat, the doors to open and shut repeatedly: and all this without quitting the mat upon which he sat on the floor.

"Perhaps I will be told that I saw imperfectly. Possibly; but I will say that hundreds and thousands of persons have seen and do see what I have, and things more wonderful; has one of all these discovered the secret, or been able to duplicate these phenomena? And I can never repeat too often that all this does not occur on a stage, supplied with mechanical contrivances for the use of the operator. No, it is a beggar crouched, naked, on the floor, who thus sports with your intelligence, your senses, and all that which we have agreed among ourselves to style the immutable laws of nature, but which he appears to alter at will!

"Does he change its course? 'No, but he makes it act by using forces which are yet unknown to us,' say the believers. However that may be, I have found myself twenty times at similar performances in company with the most distinguished men of British India—professors, physicians, officers. Not one of them but thus summarized his impressions upon quitting the drawing-room. 'This is something terrifying to human intelligence!' Every time that I saw repeated by a fakir the experiment of reducing serpents to a cataleptic state, a condition in which these animals have all the rigidity of the dry branch of a tree, my thoughts have reverted to the biblical fable (?) which endows Moses and the priests of Pharaoh with the like power." *

Assuredly, the flesh of man, beast, and bird should be as easily endowed with magnetic life-principle as the inert table of a modern medium. Either both wonders are possible and true, or both must fall to the ground, together with the miracles of Apostolic days, and those of the more modern Popish Church. As for vital proofs furnished to us in favor of such possibilities, we might name books enough to fill a whole library. If Sixtus V. cited a formidable array of spirits attached to various talismans, was not his threat of excommunication for all those who practiced the art, uttered merely because he would have the knowledge of this secret confined within the precincts of the Church? How would it do for his "divine" miracles to be studied and successfully reproduced by

* L. Jacolliot: "Voyage au Pays des Perles."

every man endowed with perseverance, a strong positive magnetic power, and an unflinching will? Recent events at Lourdes (of course, supposing them to have been truthfully reported) prove that the secret is not wholly lost; and if there is no strong magician-mesmerizer concealed under frock and surplice, then the statue of Notre-Dame is moved by the same forces which move every magnetized table at a spiritual seance; and the nature of these "intelligences," whether they belong to the classes of human, human elementary, or elemental spirits depends on a variety of conditions. With one who knows anything of mesmerism, and at the same time of the charitable spirit of the Roman Catholic Church, it ought not to be difficult to comprehend that the incessant curses of the priests and monks; and the bitter anathemas so freely pronounced by Pius IX.—himself a strong mesmerizer, and believed to be a *jetattore* (evil eye)—have drawn together legions of elementaries and elementals under the leadership of the disembodied Torquemadas. These are the "angels" who play pranks with the statue of the Queen of Heaven. Any one who accepts the "miracle" and thinks otherwise blasphemes.

Although it would seem as if we had already furnished sufficient proofs that modern science has little or no reason to boast of originality, yet before closing this volume we will adduce a few more to place the matter beyond doubt. We have but to recapitulate, as briefly as possible, the several claims to new philosophies and discoveries, the announcement of which has made the world open its eyes so wide within these last two centuries. We have pointed to the achievements in arts, sciences, and philosophy of the ancient Egyptians, Greeks, Chaldeans, and Assyrians; we will now quote from an author who has passed long years in India studying their philosophy. In the famous and recent work of *Christna et le Christ*, we find the following tabulation:

"*Philosophy.*—The ancient Hindus have created from the foundation the two systems of spiritualism and materialism, of metaphysical philosophy and of positive philosophy. The first taught in the Vedantic school, whose founder was Vyasa; the second taught in the Sankya school, whose founder was Kapila.

"*Astronomical Science.*—They fixed the calendar, invented the zodiac, calculated the precession of the equinoxes, discovered the general laws of the movements, observed and predicted the eclipses.

"*Mathematics.*—They invented the decimal system, algebra, the differential, integral, and infinitesimal calculi. They also discovered geometry and trigonometry, and in these two sciences they constructed and proved theorems *which were only discovered in Europe as late as the seventeenth and eighteenth centuries.* It was the Brahmans in fact who first deduced the superficial measure of a triangle from the calculation of its three

sides, and calculated the relations of the circumference to the diameter. Furthermore, we must restore to them the square of the hypotenuse and the table so improperly called Pythagorean, which we find engraved on the *gôparama* of the majority of great pagodas.

"*Physics.*—They established the principle which is still our own to-day, that the universe is a harmonious whole, subject to laws which may be determined by observation and experiment. They discovered hydrostatics; and the famous proposition that every body plunged in water loses of its own weight a weight equal to the volume which it displaces, is only a loan made by the Brahmans to the famous Greek architect, Archimedes. The physicists of the pagodas calculated the velocity of light, fixed in a positive manner the laws which it follows in its reflection. And finally, it is beyond doubt, from the calculations of Surya-Sidhenta, that they knew and calculated the force of steam.

"*Chemistry.*—They knew the composition of water, and formulated for gases the famous law, *which we know only from yesterday, that the volumes of gas are in inverse ratio to the pressures that they support.* They knew how to prepare sulphuric, nitric, and muriatic acids; the oxides of copper, iron, lead, tin, and zinc; the sulphurets of iron, copper, mercury, antimony, and arsenic; the sulphates of zinc and iron; the carbonates of iron, lead, and soda; nitrate of silver; and powder.

"*Medicine.*—Their knowledge was truly astonishing. In Tcharaka and Sousruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Sousruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine—too often, according to him, empyrical. Are we more advanced to-day? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages—Averroès among others—constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves.

"*Pharmacology.*—They knew all the simples, their properties, their use, and upon this point have not yet ceased to give lessons to Europe. Quite recently we have received from them the treatment of asthma, with the datura.

"*Surgery.*—In this they are not less remarkable. They made the operation for the stone, succeeded admirably in the operation for cataract, and the extraction of the fœtus, of which all the unusual or dangerous cases are described by Tcharaka with an extraordinary scientific accuracy.

"*Grammar.*—They formed the most marvellous language in the world—the Sanscrit—which gave birth to the greater part of the idioms of the Orient, and of Indo-European countries.

"*Poetry.*—They have treated all the styles, and shown themselves

supreme masters in all. Sakuntala, Avrita, the Hindu Phædra, Saranga, and a thousand other dramas have their superiors neither in Sophocles nor Euripides, in Corneille nor Shakspere. Their descriptive poetry has never been equalled. One must read, in the *Megadata*, "The Plaint of an Exile," who implores a passing cloud to carry his remembrances to his cottage, his relatives and friends, whom he will never see more, to form an idea of the splendor to which this style has been carried in India. Their fables have been copied by all modern and ancient peoples, who have not even given themselves the trouble to color differently the subject of these little dramas.

"*Music.*—They invented the gamut with its differences of tones and half-tones much before Gui d' Arezzo. Here is the Hindu scale :

Sa—Ri—Ga—Ma—Pa—Da—Ni—Sa.

"*Architecture.*—They seem to have exhausted all that the genius of man is capable of conceiving. Domes, inexpressibly bold; tapering cupolas ; minarets, with marble lace ; Gothic towers ; Greek hemicycles ; polychrome style—all kinds and all epochs are there, betokening the origin and date of the different colonies, which, in emigrating, carried with them their souvenirs of their native art."

Such were the results attained by this ancient and imposing Brahmanical civilization. What have we to offer for comparison? Beside such majestic achievements of the past, what can we place that will seem so grandiose and sublime as to warrant our boast of superiority over an ignorant ancestry? Beside the discoverers of geometry and algebra, the constructors of human speech, the parents of philosophy, the primal expounders of religion, the adepts in psychological and physical science, how even the greatest of our biologists and theologians seem dwarfed! Name to us any modern discovery, and we venture to say, that Indian history need not long be searched before the prototype will be found of record. Here we are with the transit of science half accomplished, and all our ideas in process of reädjustment to the theories of force-correlation, natural selection, atomic polarity, and evolution. And here, to mock our conceit, our apprehensions, and our despair, we may read what Manu said, perhaps 10,000 years before the birth of Christ:

"The first germ of life was developed by water and heat" (*Manu*, book i., sloka 8).

"Water ascends toward the sky in vapors ; from the sun it descends in rain, from the rain are born the plants, and from the plants, animals" (book iii., sloka 76).

"Each being acquires the qualities of the one which immediately precedes it, in such a manner that the farther a being gets away from the

primal atom of its series, the more he is possessed of qualities and perfections" (book i., sloka 20).

"Man will traverse the universe, gradually ascending, and passing through the rocks, the plants, the worms, insects, fish, serpents, tortoises, wild animals, cattle, and higher animals. . . . Such is the *inferior degree*" (Ibid.).

"These are the transformations declared, from the plant up to Brahma, which have to take place in his world" (Ibid.).

"The Greek," says Jacolliot, "is but the Sanscrit. Pheidias and Praxiteles have studied in Asia the chefs-d'œuvre of Daonthia, Ramana, and Aryavosta. Plato disappears before Dgeminy and Veda-Vyasa, whom he literally copies. Aristotle is thrown into the shade by the *Pourva-Mimansa* and the *Outtara-Mimansa*, in which one finds all the systems of philosophy which we are now occupied in re-editing, from the Spiritualism of Socrates and his school, the skepticism of Pyrrho, Montaigne, and Kant, *down to the positivism of Littré*."

Let those who doubt the exactness of the latter assertion read this phrase, extracted textually from the *Outtara-Mimansa*, or *Vedanta*, of Vyasa, who lived at an epoch which the Brahmanical chronology fixes at 10,400 years before our era:

"We can only study phenomena, verify them, and hold them to be relatively true, but nothing in the universe, neither by perception nor by induction, nor by the senses, nor by reasoning, being able to demonstrate the existence of a Supreme Cause, which could, at a fixed point of time, have given birth to the universe, Science has to discuss neither the possibility nor impossibility of this Supreme Cause."

Thus, gradually but surely, will the whole of antiquity be vindicated. Truth will be carefully sifted from exaggeration; much that is now considered fiction may yet be proved fact, and the "facts and laws" of modern science found to belong to the limbo of exploded myths. When, centuries before our era, the Hindu Bramaheupto affirmed that the starry sphere was immovable, and that the daily rising and setting of stars confirms the motion of the earth upon its axis; and when Aristarchus of Samos, born 267 years B.C., and the Pythagorean philosopher Nicetè, the Syracusan, maintained the same, what was the credit given to their theories until the days of Copernicus and Galileo? And the system of these two princes of science—a system which has revolutionized the whole world—how long will it be allowed to remain as a complete and undisturbed whole? Have we not, at the present moment, in Germany, a learned savant, a Professor Shoëpfer, who, in his public lectures at Berlin, tries to demonstrate, 1, that the earth is immovable; 2, the sun is but a little bigger than it seems; and 3, that Tycho-Brahe was perfectly right

and Galileo perfectly wrong?* And what was Tycho-Brahe's theory? Why, that the earth stands immovable in the centre of the universe, and that around it, as around its centre, the whole of the celestial vault gravitates every twenty-four hours; and finally, that the sun and moon, apart from this motion, proceed on curved lines peculiar to themselves, while Mercury, with the rest of the planets, describes an epicycloid.

We certainly have no intention to lose time nor devote space to either combating or supporting this *new* theory, which suspiciously resembles the *old* ones of Aristotle and even the Venerable Bede. We will leave the learned army of modern Academicians to "wash their family linen among themselves," to use an expression of the great Napoleon. But we will, nevertheless, avail ourselves of such a good opportunity as this defection affords to demand once more of science her diploma or patents of infallibility. Alas! are these, then, the results of her boasted progress?

It was hardly more than yesterday when, upon the strength of facts within our own observation, and corroborated by the testimony of a multitude of witnesses, we timidly ventured the assertion that tables, mediums, and Hindu fakirs were occasionally levitated. And when we added that, if such a phenomenon should happen but once in a century, "without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant," we were called "iconoclastic," and charged, in our turn, by the newspapers, with ignorance of the law of gravitation. Iconoclastic or not, we never thought of charging science with denying the rotation of the earth on its axis, or its revolution around the sun. Those two lamps, at least, in the beacon of the Academy, we thought would be kept trimmed and burning to the end of time. But, lo! here comes a Berlin professor and crushes our last hopes that Science should prove herself exact in some one particular. The cycle is truly at its lowest point, and a new era is begun. The earth stands still, and Joshua is vindicated!

In days of old—in 1876—the world believed in centrifugal force, and the Newtonian theory, which explained the flattening of the poles by the rotatory motion of the earth around its axis, was orthodox. Upon this hypothesis, the greater portion of the globular mass was believed to gravitate toward the equator; and in its turn the centrifugal force, acting on the mass with its mightiest power, forced this mass to concentrate itself on the equator. Thus is it that the credulous scientists believed the

* "Ultimate Deductions of Science; The Earth Motionless." A lecture demonstrating that our globe does neither turn about its own axis nor around the sun; delivered in Berlin by Doctor Shoëpfer. Seventh Edition.

earth to rotate around its axis ; for, were it otherwise, there would exist no centrifugal force, and without this force there could be no gravitation toward the equatorial latitudes. It has been one of the accepted proofs of the rotation of the earth, and it is this deduction, with several others, that the Berlin professor declares that, "in common with many other scientists," he "rejects."

"Is this not ridiculous, gentlemen," he concludes, "that we, confiding in what we were taught at school, have accepted the rotation of the earth around its axis as a fact fully demonstrated, while there is nothing at all to prove it, and it *cannot* be demonstrated? Is it not cause of astonishment that the scientists of the whole educated world, commencing with Copernicus and Kepler, should have begun by accepting such a movement of our planet, and then three and a half centuries later be searching for such proofs? But, alas! though we search, we find none, as was to be expected. All, all is vain!"

And thus it is that at one stroke the world loses its rotation, and the universe is bereaved of its guardians and protectors, the centrifugal and centripetal forces! Nay, ether itself, blown out of space, is but a "fallacy," a myth born of a bad habit of using empty words ; the sun is a pretender to dimensions to which it was never entitled ; the stars are twinkling dots, and "were so expressly disposed at considerable distances from one another by the Creator of the universe, probably with the intention that they should simultaneously illumine the vast spaces on the face of our globe"—says Dr. Shoëpfer.

And is it so that even three centuries and a half have not sufficed the men of exact science to construct one theory that not a single university professor would dare challenge? If astronomy, the one science built on the adamantine foundation of mathematics, the one of all others deemed as infallible and unassailable as truth itself, can be thus irreverently indicted for false pretences, what have we gained by cheapening Plato to the profit of the Babinets? How, then, do they venture to flout at the humblest observer who, being both honest and intelligent, may say he has seen a mediumistic, or magical phenomenon? And how dare they prescribe the "limits of philosophical inquiry," to pass beyond which is not lawful? And these quarrelling hypothesists still arraign as ignorant and superstitious those giant intellects of the past, who handled natural forces like world-building Titans, and raised mortality to an eminence where it allied itself with the gods! Strange fate of a century boasting to have elevated exact science to its *apex of fame*, and now invited to go back and begin its A B C of learning again!

Recapitulating the evidence contained in this work, if we begin with the archaic and unknown ages of the Hermetic Pimander, and come

down to 1876, we find that one universal belief in magic has run through all these centuries. We have presented the ideas of Trismegistus in his dialogue with Asclepius; and without mentioning the thousand and one proofs of the prevalence of this belief in the first centuries of Christianity, to achieve our purpose we have but to quote from an ancient and a modern author. The first will be the great philosopher Porphyry, who several thousand years after the days of Hermes, remarks in relation to the prevailing skepticism of his century, the following: "We need not be amazed in seeing the vulgar masses (ὁι πολλοι) perceive in statues merely stone and wood. Thus it is generally with those who, ignorant in letters, find naught in *stylæ* covered with inscriptions but stone, and in written books naught but the tissue of the papyrus." And 1,500 years later, we see Mr. Sergeant Cox, in stating the case of the shameful prosecution of a medium by just such a blind materialist, thus expressing his ideas: "Whether the medium is guilty or guiltless . . . certain it is that the trial has had the unlooked-for effect of directing the attention of the whole public to the fact that the phenomena *are asserted to* exist, and by a great number of competent investigators are *declared to be true*, and of the reality of which every person may, if he pleases, satisfy himself by actual inspection, thus sweeping away, thus and for ever, *the dark and debasing doctrines of the materialists.*"

Still, in harmony with Porphyry and other theurgists, who affirmed the different natures of the manifesting "spirits" and the personal spirit or will of man, Mr. Sergeant Cox adds, without committing himself any further to a personal decision: "True, there are differences of opinions . . . and perhaps ever will be, as to the sources of the power that is exhibited in these phenomena; but whether they are the product of the psychic force of the circle . . . or, if spirits of the dead be the agents, as others say, or elemental spirits (whatever it may be) as asserted by a third party, this fact at least is established—that man is not wholly material, that the mechanism of man is moved and directed by some non-material—that is, some non-molecular structure, which possesses not merely intelligence, but *can exercise also a force upon matter*, that something to which, for lack of a better title, we have given the name of soul. These glad tidings have by this trial been borne to thousands and tens of thousands, whose happiness here, and hopes of a hereafter, have been blighted by the materialists, who have preached so persistently that soul was but a superstition, man but an automaton, mind but a secretion, present existence purely animal, and the future—a blank."

"Truth alone," says Pimander, "is eternal and immutable; *truth* is the first of blessings; but truth is not and cannot be on earth: it is possible that God sometimes gifts a few men together with the faculty of

comprehending divine things with that of rightly understanding truth; but nothing is true on earth, for everything has matter on it, clothed with a corporeal form subject to change, to alteration, to corruption, and to new combinations. Man is not *the* truth, for only that which has drawn its essence from itself, and remains itself, and unchangeable, is true. How can that which changes so as not to finally be recognized, be ever true? Truth, then, is that only which is immaterial and not enclosed within a corporeal envelope, that which is colorless and formless, exempt from change and alteration; that which is ETERNAL. All of that which perishes is a lie; earth is but dissolution and generation; every generation proceeds from a dissolution; the things of earth are but *appearances* and imitations of truth; they are what the picture is to reality. The things of earth are not the TRUTH! . . . Death, for some persons, is an evil which strikes them with profound terror. This is ignorance. . . . Death is the destruction of the body; the being in it *dies not.* . . . The material body loses its form, which is disintegrated in course of time; the senses which animated it return to their source and resume their functions; but they gradually lose their passions and their desires, and *the spirit* ascends to heaven to become a HARMONY. In the first zone, it leaves behind itself the faculty of increasing and decreasing; in the second, the power of doing evil and the frauds of idleness; in the third, deceptions and concupiscence; in the fourth, insatiable ambition; in the fifth, arrogance, audacity, and temerity; in the sixth, all yearning after dishonest acquisitions; and in the seventh, *untruthfulness.* The spirit thus purified by the effect on him of the celestial harmonies, returns once more to its primitive state, strong of a merit and power self-acquired, and which belongs to it properly; and only then he begins to dwell with those that sing eternally their praises of the FATHER. Hitherto, he is placed among the powers, and as such has attained to the supreme blessing of knowledge. He is become a GOD! . . . No, the things of earth are not the truth."

After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion, Junior, publicly declared, notwithstanding many biassed judgments hazarded by certain hasty and unwise critics, that the *Books of Hermes* "truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity."*

Closing up his voluminous summary of the psychological doctrines of the Egyptians, the sublime teachings of the sacred Hermetic books, and

* Champ.-Figeac: "Egypte," p. 143.

the attainments of the initiated priests in metaphysical and practical philosophy, Champollion-Figeac inquires—as he well may, in view of the then attainable evidence—"whether there ever was in the world another association or caste of men which could equal them in credit, power, learning, and capability, in the same degree of good or evil? No, *never!* And this caste was subsequently *cursed* and stigmatized only by those who, under I know not what kind of modern influences, have considered it as the enemy of men and—science."*

At the time when Champollion wrote these words, Sanscrit was, we may say, almost an unknown tongue for science. But little in the way of a parallel could have been drawn between the respective merits of the Brahmans and the Egyptian philosophers. Since then, however, it has been discovered that the very same ideas, expressed in almost identical language, may be read in the Buddhistic and Brahmanical literature. This very philosophy of the unreality of mundane things and the illusion of the senses—whose whole substance has been plagiarized in our own times by the German metaphysicians—forms the groundwork of Kapila's and Vyasa's philosophies, and may be found in Gautama Buddha's enunciation of the "four truths," the cardinal dogmas of his doctrine. Pimander's expression "he is become a god" is epitomized in the one word, *Nirvana*, which our learned Orientalists most incorrectly consider as the synonym of *annihilation!*

This opinion of the two eminent Egyptologists is of the greatest value to us if it were only as an answer to our opponents. The Champollions were the first in Europe to take the student of archæology by the hand, and, leading him on into the silent crypts of the past, prove that civilization did not begin with our generations; for "though the origins of ancient Egypt are unknown, she is found to have been at the most distant periods within the reach of historical research, with her great laws, her established customs, her cities, her kings, and gods;" and behind, far behind, these same epochs we find ruins belonging to other still more distant and higher periods of civilization. "At Thebes, portions of ruined buildings allow us to recognize remnants of still anterior structures, the materials of which had served for the erection of the very edifices which have now existed for thirty-six centuries!" † "Everything told us by Herodotus and the Egyptian priests is found to be exact, and has been corroborated by modern scientists," adds Champollion. ‡

Whence the civilization of the Egyptians came, will be shown in volume II., and in this respect it will be made to appear that our deductions, though based upon the traditions of the Secret Doctrine, run par-

* Ibid., p. 119. † Ibid., p. 2. ‡ Ibid., p. 11.

allel with those of a number of most respected authorities. There is a passage in a well-known Hindu work which may well be recalled in this connection.

"Under the reign of Viswamitra, first king of the Dynasty of Soma-Vanga, in consequence of a battle which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brahmans, emigrated with all his companions, passing through Arya, and the countries of Barria, till he came to the shores of Masra" (*History of India*, by Collouca-Batta). Unquestionably this Manu-Vina and Menes, the first Egyptian King, are identical.

Arya, is Eran (Persia); Barria, is Arabia, and Masra, was the name of Cairo, which to this day is called, *Masr*, Musr, and Misro. Phœnician history names Maser as one of the ancestors of Hermes.

And now we will bid farewell to thaumatophobia and its advocates, and consider thaumatomania under its multifarious aspects. In vol. II., we intend to review the "miracles" of Paganism and weigh the evidence in their favor in the same scales with Christian theology. There is a conflict not merely impending but already begun between science and theology, on the one hand, and spirit and its hoary science, magic, on the other. Something of the possibilities of the latter have already been displayed, but more is to come. The petty, mean world, for whose approving nod scientists and magistrates, priests and Christians compete, have begun their latter-day crusade by sentencing in the same year two innocent men, one in France, the other in London, in defiance of law and justice. Like the apostle of circumcision, they are ever ready to thrice deny an unpopular connection for fear of ostracism by their own fellows. The Psychomantics and the Psychophobists must soon meet in fierce conflict. The anxiety to have their phenomena investigated and supported by scientific authorities has given place with the former to a frigid indifference. As a natural result of so much prejudice and unfairness as have been exhibited, their respect for scientists is waning fast, and the reciprocal epithets bandied between the two parties are becoming far from complimentary to either. Which of them is right and which wrong, time will soon show and future generations understand. It is at least safe to prophesy that the Ultima Thulè of God's mysteries, and the key to them are to be sought elsewhere than in the whirl of Avogadro's molecules.

People who either judge superficially, or, by reason of their natural impatience would gaze at the blazing sun before their eyes are well fitted to bear lamp-light, are apt to complain of the exasperating obscurity of language which characterizes the works of the ancient Hermetists and their successors. They declare their philosophical treatises on magic incomprehensible. Over the first class we can afford to waste no

time; the second, we would beg to moderate their anxiety, remembering those sayings of Espagnet—"Truth lies hid in obscurity," and "Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely." Furthermore, there is a third class, whom it would compliment too much to say that they judge the subject at all. They simply denounce *ex-cathedra*. The ancients they treat as dreamy fools, and though but physicists and thaumatophobic positivists, they commonly claim a monopoly of spiritual wisdom!

We will select Irenæus Philaletha to answer this latter class. "In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think, nevertheless, that they understand as well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in nature should be wise in books, which are testimonies unto nature?"

The few elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindu philosopher:

"Never utter these words: 'I do not know this—therefore it is false.'"

"One must study to know, know to understand, understand to judge."

END OF VOLUME I.

ISIS UNVEILED:

A MASTER-KEY

TO THE

MYSTERIES OF ANCIENT AND MODERN

SCIENCE AND THEOLOGY.

BY

H. P. BLAVATSKY,

CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY.

"Cecy est un livre de bonne Foy."—MONTAIGNE.

VOL. II.—*THEOLOGY.*

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PREFACE TO PART II.

WERE it possible, we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the names of many as heroes, philosophers, philanthropists, martyrs, and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries! These have ennobled Christianity, but would have shed the same lustre upon any other faith they might have professed—for they were higher than their creed. The benevolence of Peter Cooper and Elizabeth Thompson, of America, who are not orthodox Christians, is no less Christ-like than that of the Baroness Angela Burdett-Coutts, of England, who is one. And yet, in comparison with the millions who have been accounted Christians, such have always formed a small minority. They are to be found at this day, in pulpit and pew, in palace and cottage; but the increasing materialism, worldliness and hypocrisy are fast diminishing their proportionate number. Their charity, and simple, child-like faith in the infallibility of their Bible, their dogmas, and their clergy, bring into full activity all the virtues

that are implanted in our common nature. We have personally known such God-fearing priests and clergymen, and we have always avoided debate with them, lest we might be guilty of the cruelty of hurting their feelings; nor would we rob a single layman of his blind confidence, if it alone made possible for him holy living and sérene dying.

An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint.

We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

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ISIS UNVEILED.

PART TWO.—RELIGION.

CHAPTER I.

"Yea, the time cometh, that whomsoever killeth you, will think that he doeth God service."—*Gospel according to John*, xvi. 2.

"Let him be ANATHEMA . . . who shall say that human Sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions even when opposed to revealed doctrines."—*Œcumenical Council of* 1870.

"GLOUC.—The Church! Where is it?"—*King Henry VI.*, Act i., Sc. 1.

IN the United States of America, sixty thousand (60,428) men are paid salaries to teach the Science of God and His relations to His creatures.

These men contract to impart to us the knowledge which treats of the existence, character, and attributes of our Creator; His laws and government; the doctrines we are to believe and the duties we are to practice. Five thousand (5,141) of them,* with the prospect of 1273 theological students to help them in time, teach this science according to a formula prescribed by the Bishop of Rome, to five million people. Fifty-five thousand (55,287) local and travelling ministers, representing fifteen different denominations,† each contradicting the other upon more or less vital theological questions, instruct, in their respective doctrines, thirty-three million (33,500,000) other persons. Many of these teach according to the canons of the cis-Atlantic branch of an establishment which acknowledges a daughter of the late Duke of Kent as its spiritual

* These figures are copied from the "Religious Statistics of the United States for the year 1871."

† These are: The *Baptists*, *Congregationalists*, *Episcopalians*, Northern *Methodists*, Southern *Methodists*, Methodists *various*, Northern *Presbyterians*, Southern *Presbyterians*, *United Presbyterians*, *United Brethren*, *Brethren in Christ*, *Reformed Dutch*, *Reformed German*, *Reformed Presbyterians*, *Cumberland Presbyterians*.

head. There are many hundred thousand Jews; some thousands of Orientals of all kinds; and a very few who belong to the Greek Church. A man at Salt Lake City, with nineteen wives and more than one hundred children and grandchildren, is the supreme spiritual ruler over ninety thousand people, who believe that he is in frequent intercourse with the gods—for the Mormons are Polytheists as well as Polygamists, and their chief god is represented as living in a planet they call Colob.

The God of the Unitarians is a bachelor; the Deity of the Presbyterians, Methodists, Congregationalists, and the other orthodox Protestant sects a spouseless Father with one Son, who is identical with Himself. In the attempt to outvie each other in the erection of their sixty-two thousand and odd churches, prayer-houses, and meeting-halls, in which to teach these conflicting theological doctrines, $354, 485, 581 have been spent. The value of the Protestant parsonages alone, in which are sheltered the disputants and their families, is roughly calculated to approximate $54,115,297. Sixteen million (16,179,387) dollars, are, morever, contributed every year for current expenses of the Protestant denominations only. One Presbyterian church in New York cost a round million; a Catholic altar alone, one-fourth as much!

We will not mention the multitude of smaller sects, communities, and extravagantly original little heresies in this country which spring up one year to die out the next, like so many spores of fungi after a rainy day. We will not even stop to consider the alleged millions of Spiritualists; for the majority lack the courage to break away from their respective religious denominations. These are the back-door Nicodemuses.

And now, with Pilate, let us inquire, What is truth? Where is it to be searched for amid this multitude of warring sects? Each claims to be based upon divine revelation, and each to have the keys of the celestial gates. Is either in possession of this rare truth? Or, must we exclaim with the Buddhist philosopher, "There is but one truth on earth, and it is unchangeable: and this is—that there is *no* truth on it!"

Though we have no disposition whatever to trench upon the ground that has been so exhaustively gleaned by those learned scholars who have shown that every Christian dogma has its origin in a heathen rite, still the facts which they have exhumed, since the enfranchisement of science, will lose nothing by repetition. Besides, we propose to examine these facts from a different and perhaps rather novel point of view: that of the old philosophies as esoterically understood. These we have barely glanced at in our first volume. We will use them as the standard by which to compare Christian dogmas and miracles with the doctrines and phenomena of ancient magic, and the modern "New Dispensation," as Spiritualism is called by its votaries. Since the materialists deny the phenom-

ena without investigation, and since the theologians in admitting them offer us the poor choice of two palpable absurdities—the Devil and miracles—we can lose little by applying to the theurgists, and they may actually help us to throw a great light upon a very dark subject.

Professor A. Butlerof, of the Imperial University of St. Petersburg, remarks in a recent pamphlet, entitled *Mediumistic Manifestations*, as follows: "Let the facts (of modern spiritualism) belong if you will to the number of those which were more or less known by the ancients; let them be identical with those which in the dark ages gave importance to the office of Egyptian priest or Roman augur; let them even furnish the basis of the sorcery of our Siberian Shaman; . . . let them be all these, and, if they are *real facts*, it is no business of ours. All the facts in nature *belong to science*, and every addition to the store of science enriches instead of impoverishing her. If humanity has once admitted a truth, and then in the blindness of self-conceit denied it, to return to its realization is a step forward and not backward."

Since the day that modern science gave what may be considered the death-blow to dogmatic theology, by assuming the ground that religion was full of mystery, and mystery is unscientific, the mental state of the educated class has presented a curious aspect. Society seems from that time to have been ever balancing itself upon one leg, on an unseen tight-rope stretched from our visible universe into the invisible one; uncertain whether the end hooked on faith in the latter might not suddenly break, and hurl it into final annihilation.

The great body of nominal Christians may be divided into three unequal portions: materialists, spiritualists, and Christians proper. The materialists and spiritualists make common cause against the hierarchical pretensions of the clergy; who, in retaliation, denounce both with equal acerbity. The materialists are as little in harmony as the Christian sects themselves—the Comtists, or, as they call themselves, the positivists, being despised and hated to the last degree by the schools of thinkers, one of which Maudsley honorably represents in England. Positivism, be it remembered, is that "religion" of the future about whose founder even Huxley has made himself wrathful in his famous lecture, *The Physical Basis of Life;* and Maudsley felt obliged, in behalf of modern science, to express himself thus: "It is no wonder that scientific men should be anxious to disclaim Comte as their law-giver, and to protest against such a king being set up to reign over them. Not conscious of any personal obligation to his writings—conscious how much, in some respects, he has misrepresented the spirit and pretensions of science—they repudiate the allegiance which his enthusiastic disciples would force upon them, and which popular opinion is fast coming to think a natural one. They do

well in thus making a timely assertion of independence; for if it be not done soon, it will soon be too late to be done well." * When a materialistic doctrine is repudiated so strongly by two such materialists as Huxley and Maudsley, then we must think indeed that it is absurdity itself.

Among Christians there is nothing but dissension. Their various churches represent every degree of religious belief, from the omnivorous credulity of blind faith to a condescending and high-toned deference to the Deity which thinly masks an evident conviction of their own deific wisdom. All these sects believe more or less in the immortality of the soul. Some admit the intercourse between the two worlds as a fact; some entertain the opinion as a sentiment; some positively deny it; and only a few maintain an attitude of attention and expectancy.

Impatient of restraint, longing for the return of the dark ages, the Romish Church frowns at the *diabolical* manifestations, and indicates what she would do to their champions had she but the power of old. Were it not for the self-evident fact that she herself is placed by science on trial, and that she is handcuffed, she would be ready at a moment's notice to repeat in the nineteenth century the revolting scenes of former days. As to the Protestant clergy, so furious is their common hatred toward spiritualism, that as a secular paper very truly remarks: "They seem willing to undermine the public faith in all the spiritual phenomena of the past, as recorded in the *Bible*, if they can only see the pestilent modern heresy stabbed to the heart." †

Summoning back the long-forgotten memories of the Mosaic laws, the Romish Church claims the monopoly of miracles, and of the right to sit in judgment over them, as being the sole heir thereto by direct inheritance. The *Old Testament*, exiled by Colenso, his predecessors and contemporaries, is recalled from its banishment. The prophets, whom his Holiness the Pope condescends at last to place, if not on the same level with himself, at least at a less respectful distance, ‡ are dusted and cleaned. The memory of all the diabolical abracadabra is evoked anew. The blasphemous *horrors* perpetrated by Paganism, its

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* H. Maudsley: "Body and Mind."

† "Boston Sunday Herald," November 5, 1876.

‡ See the self-glorification of the present Pope in the work entitled, "Speeches of Pope Pius IX." by Don Pascale de Franciscis; and the famous pamphlet of that name by the Rt. Hon. W. E. Gladstone. The latter quotes from the work named the following sentence pronounced by the Pope: "My wish is that all governments should know that I am speaking in this strain. . . . And I have *the right* to speak, *even more than Nathan the prophet* to David the king, *and a great deal more than St. Ambrose had to Theodosius!!*"

phallic worship, thaumaturgical wonders wrought by Satan, human sacrifices, incantations, witchcraft, magic, and sorcery are recalled and DEMONISM is confronted with *spiritualism* for mutual recognition and identification. Our modern demonologists conveniently overlook a few insignificant details, among which is the undeniable presence of heathen phallism in the Christian symbols. A strong spiritual element of this worship may be easily demonstrated in the dogma of the Immaculate Conception of the Virgin Mother of God; and a physical element equally proved in the fetish-worship of the holy *limbs* of Sts. Cosmo and Damiano, at Isernia, near Naples; a successful traffic in which *ex-voto* in wax was carried on by the clergy, annually, until barely a half century ago. *

We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva." † Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhangulpore, the minarets of Islam—either rounded or pointed—are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus. "The western tower of St. Paul's Cathedral, London," says the author of *The Rosicrucians*, "is one of the double *lithoi* placed always in front of every temple, Christian as well as heathen." ‡ Moreover, in all Christian Churches, "particularly in Protestant churches, where they figure most conspicuously, the two tables of stone of the Mosaic Dispensation are placed over the altar, side by side, as a united stone, the tops of which are rounded. . . . The right stone is *masculine*, the left *feminine*." Therefore neither Catholics nor Protestants have a right to talk of the "indecent forms" of heathen monuments so long as they ornament their own churches with the symbols of the Lingham and Yoni, and even write the laws of their God upon them.

Another detail not redounding very particularly to the honor of the Christian clergy might be recalled in the word Inquisition. The torrents

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* See King's "Gnostics," and other works.

† Des Mousseaux: "La Magie au XIXme Siècle," chap. i.

‡ Hargrave Jennings: "The Rosicrucians," pp. 228–241.

of human blood shed by this *Christian* institution, and the number of its human sacrifices, are unparalleled in the annals of Paganism. Another still more prominent feature in which the clergy surpassed their masters, the "heathen," is *sorcery*. Certainly in no Pagan temple was black magic, in its real and true sense, more practiced than in the Vatican. While strongly supporting exorcism as an important source of revenue, they neglected magic as little as the ancient heathen. It is easy to prove that the *sortilegium*, or sorcery, was widely practiced among the clergy and monks so late as the last century, and is practiced occasionally even now.

Anathematizing every manifestation of occult nature outside the precincts of the Church, the clergy—notwithstanding proofs to the contrary—call it "the work of Satan," "the snares of the fallen angels," who "rush in and out from the bottomless pit," mentioned by John in his kabalistic *Revelation*, "from whence arises a smoke as the smoke of a great furnace." "*Intoxicated by its fumes, around this pit are daily gathering millions of Spiritualists, to worship at "the Abyss of Baal."* *

More than ever arrogant, stubborn, and despotic, now that she has been nearly upset by modern research, not daring to interfere with the powerful champions of science, the Latin Church revenges herself upon the unpopular phenomena. A despot without a victim, is a word void of sense; a power which neglects to assert itself through outward, well-calculated effects, risks being doubted in the end. The Church has no intention to fall into the oblivion of the ancient myths, or to suffer her authority to be too closely questioned. Hence she pursues, as well as the times permit, her traditional policy. Lamenting the enforced extinction of her ally, the Holy Inquisition, she makes a virtue of necessity. The only victims now within reach are the Spiritists of France. Recent events have shown that the meek spouse of Christ never disdains to retaliate on helpless victims.

Having successfully performed her part of *Deus-ex-Machina* from behind the French Bench, which has not scrupled to disgrace itself for her, the Church of Rome sets to work and shows in the year 1876 what she can do. From the whirling tables and dancing pencils of profane Spiritualism, the Christian world is warned to turn to the divine "miracles" of Lourdes. Meanwhile, the ecclesiastical authorities utilize their time in arranging for other more easy triumphs, calculated to scare the superstitious out of their senses. So, acting under orders, the clergy hurl dramatic, if not very impressive anathemas from every Catholic diocese; threaten right and left; excommunicate and curse. Per-

* Des Mousseaux: "Hauts Phénomenes de la Magie."

ceiving, finally, that her thunderbolts directed even against crowned heads fall about as harmlessly as the Jupiterean lightnings of Offenbach's *Calchas*, Rome turns about in powerless fury against the victimized *protégés* of the Emperor of Russia—the unfortunate Bulgarians and Servians. Undisturbed by evidence and sarcasm, unbaffled by proof, "the lamb of the Vatican" impartially divides his wrath between the liberals of Italy, "the impious whose breath has the stench of the sepulchre," * the "schismatic Russian *Sarmates*," and the heretics and spiritualists, "who worship at the bottomless pit where the great Dragon lies in wait."

Mr. Gladstone went to the trouble of making a catalogue of what he terms the "flowers of speech," disseminated through these Papal discourses. Let us cull a few of the chosen terms used by this vicegerent of Him who said that, "whosoever shall say *Thou fool*, shall be in danger of hell-fire." They are selected from authentic discourses. Those who oppose the Pope are "wolves, Pharisees, thieves, liars, hypocrites, dropsical children of Satan, sons of perdition, of sin, and corruption, satellites of Satan in human flesh, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell, traitors and Judases led by the spirit of hell; children of the deepest pits of hell," etc., etc; the whole piously collected and published by Don Pasquale di Franciscis, whom Gladstone has, with perfect propriety, termed, "an accomplished professor of *flunkeyism* in things spiritual." †

Since his Holiness the Pope has such a rich vocabulary of invectives at his command, why wonder that the Bishop of Toulouse did not scruple to utter the most undignified falsehoods about the Protestants and Spiritualists of America—people doubly odious to a Catholic—in his address to his diocese: "Nothing," he remarks, "is more common in an era of unbelief than to see a *false revelation substitute itself for the true one*, and minds neglect the teachings of the Holy Church, to devote themselves to the study of divination and the occult sciences." With a fine episcopal contempt for statistics, and strangely confounding in his memory the audiences of the revivalists, Moody and Sankey, and the patrons of darkened seance-rooms, he utters the unwarranted and fallacious assertion that "it has been proven that Spiritualism, in the United States, has caused one-sixth of all the cases of suicide and insanity." He says that it is not possible that the spirits "teach either an exact science, because they are lying demons; or a useful science, because the character

* Don Pasquale di Franciscis: "Discorsi del Sommo Pontefice Pio IX.," Part i., p. 340.

† "Speeches of Pius IX.," p. 14. Am. Edition.

of the word of Satan, like Satan himself, is sterile." He warns his dear *collaborateurs*, that "the writings in favor of Spiritualism are under the ban;" and he advises them to let it be known that "to frequent spiritual circles with the intention of accepting the doctrine, is to apostatize from the Holy Church, and assume the risk of excommunication;" finally, says he, "Publish the fact that the teaching of no spirit should prevail against that of the pulpit of Peter, which is the teaching of the Spirit of God Himself!!"

Aware of the many false teachings attributed by the Roman Church to the Creator, we prefer disbelieving the latter assertion. The famous Catholic theologian, Tillemont, assures us in his work that "all the illustrious Pagans are condemned to the eternal torments of hell, *because* they lived before the time of Jesus, and, therefore, could not be benefited by the redemption!!" He also assures us that the Virgin Mary personally testified to this truth over her own signature in a letter to a saint. Therefore, this is also a revelation—"the Spirit of God Himself" teaching such charitable doctrines.

We have also read with great advantage the topographical descriptions of *Hell and Purgatory* in the celebrated treatise under that name by a Jesuit, the Cardinal Bellarmin. A critic found that the author, who gives the description from a *divine* vision with which he was favored, "appears to possess all the knowledge of a land-measurer" about the secret tracts and formidable divisions of the "bottomless pit." Justin Martyr having actually committed to paper the heretical thought that after all Socrates might not be altogether fixed in hell, his Benedictine editor criticises this too benevolent father very severely. Whoever doubts the Christian charity of the Church of Rome in this direction is invited to peruse the *Censure* of the Sorbonne, on Marmontel's *Belisarius*. The *odium theologicum* blazes in it on the dark sky of orthodox theology like an aurora borealis—the precursor of God's wrath, according to the teaching of certain mediæval divines.

We have attempted in the first part of this work to show, by historical examples, how completely men of science have deserved the stinging sarcasm of the late Professor de Morgan, who remarked of them that "they wear the priest's cast-off garb, dyed to escape detection." The Christian clergy are, in like manner, attired in the cast-off garb of the *heathen* priesthood; acting diametrically in opposition to their *God's* moral precepts, but nevertheless, sitting in judgment over the whole world.

When dying on the cross, the martyred Man of Sorrows forgave his enemies. His last words were a prayer in their behalf. He taught his disciples to curse not, but to bless, even their foes. But the heirs of

St. Peter, the self-constituted representatives on earth of that same meek Jesus, unhesitatingly curse whoever resists their despotic will. Besides, was not the "Son" long since crowded by them into the background? They make their obeisance only to the Dowager Mother, for—according to their teaching—again through "the direct Spirit of God," she alone acts as a mediatrix. The Œcumenical Council of 1870 embodied the teaching into a dogma, to disbelieve which is to be doomed forever to the 'bottomless pit.' The work of Don Pasquale di Franciscis is positive on that point; for he tells us that, as the Queen of Heaven owes to the present Pope "the finest gem in her coronet," since he has conferred on her the unexpected honor of becoming suddenly immaculate, there is nothing she cannot obtain from her Son for "her Church."*

Some years ago, certain travellers saw in Barri, Italy, a statue of the Madonna, arrayed in a flounced pink skirt over a swelling *crinoline!* Pious pilgrims who may be anxious to examine the regulation wardrobe of their God's mother may do so by going to Southern Italy, Spain, and Catholic North and South America. The Madonna of Barri must still be there—between two vineyards and a *locanda* (gin-shop). When last seen, a half-successful attempt had been made to clothe the infant Jesus; they had covered his legs with a pair of dirty, scollop-edged pantaloons. An English traveller having presented the "Mediatrix" with a green silk parasol, the grateful population of the *contadini*, accompanied by the village-priest, went in procession to the spot. They managed to stick the sunshade, opened, between the infant's back and the arm of the Virgin which embraced him. The scene and ceremony were both solemn and highly refreshing to our religious feelings. For there stood the image of the goddess in its niche, surrounded with a row of ever-burning lamps, the flames of which, flickering in the breeze, infect God's pure air with an offensive smell of olive oil. The Mother and Son truly represent the two most conspicuous idols of *Monotheistic* Christianity!

For a companion to the idol of the poor *contadini* of Barri, go to the rich city of Rio Janeiro. In the Church of the Duomo del Candelaria, in a long hall running along one side of the church, there might be seen, a few years ago, another Madonna. Along the walls of the hall there is a line of saints, each standing on a contribution-box, which thus forms a fit pedestal. In the centre of this line, under a gorgeously rich canopy of blue silk, is exhibited the Virgin Mary leaning on the arm of Christ. "Our Lady" is arrayed in a very *décolleté* blue satin dress with short

* Vide "Speeches of Pope Pius IX.," by Don Pasq. di Franciscis; Gladstone's pamphlet on this book; Draper's "Conflict between Religion and Science," and others.

sleeves, showing, to great advantage, a snow-white, exquisitely-moulded neck, shoulders, and arms. The skirt equally of blue satin with an over-skirt of rich lace and gauze puffs, is as short as that of a ballet-dancer; hardly reaching the knee, it exhibits a pair of finely-shaped legs covered with flesh colored silk tights, and blue satin French boots with very high red heels! The blonde hair of this "Mother of God" is arranged in the latest fashion, with a voluminous *chignon* and curls. As she leans on her Son's arm, her face is lovingly turned toward her Only-Begotten, whose dress and attitude are equally worthy of admiration. Christ wears an evening dress-coat, with swallow-tail, black trousers, and low cut white vest; varnished boots, and white kid gloves, *over one of which* sparkles a rich diamond ring, worth many thousands we must suppose—a precious Brazilian jewel. Above this body of a modern Portuguese dandy, is a head with the hair parted in the middle; a sad and solemn face, and eyes whose patient look seems to reflect all the bitterness of this last insult flung at the majesty of the Crucified. *

The Egyptian Isis was also represented as a Virgin Mother by her devotees, and as holding her infant son, Horus, in her arms. In some statues and *basso-relievos*, when she appears alone she is either completely nude or veiled from head to foot. But in the Mysteries, in common with nearly every other goddess, she is entirely veiled from head to foot, as a symbol of a mother's chastity. It would not do us any harm were we to borrow from the ancients some of the poetic sentiment in their religions, and the innate veneration they entertained for *their* symbols.

It is but fair to say at once that the last of the *true* Christians died with the last of the direct apostles. Max Müller forcibly asks: "How can a missionary in such circumstances meet the surprise and questions of his pupils, unless he may point to that seed, † and tell them what Christianity was meant to be? unless he may show that, like all other religions, Christianity too, has had its history; that the Christianity of the nineteenth century is not the Christianity of the middle ages, and that the Christianity of the middle ages was not that of the early Councils; that the Christianity of the early Councils was not that of the Apostles, and that what has been said by Christ, that alone was well said?" ‡

Thus we may infer that the only characteristic difference between modern Christianity and the old heathen faiths is the belief of the former in a personal devil and in hell. "The Aryan nations had no devil," says Max Müller. "Pluto, though of a sombre character, was a very

* The fact is given to us by an eye-witness who has visited the church several times; a Roman Catholic, who felt perfectly *horrified*, as he expressed it.

† Referring to the seed planted by Jesus and his Apostles.

‡ "Chips," vol. i., p. 26, Preface.

respectable personage ; and Loki (the Scandinavian), though a mischievous person, was not a fiend. The German Goddess, Hell, too, like Proserpine, had once seen better days. Thus, when the Germans were indoctrinated with the idea of a real devil, the Semitic Seth, Satan or Diabolus, they treated him in the most good-humored way."

The same may be said of hell. Hades was quite a different place from our region of eternal damnation, and might be termed rather an intermediate state of purification. Neither does the Scandinavian *Hel* or Hela, imply either a state or a place of punishment; for when Frigga, the grief-stricken mother of Bal-dur, the white god, who died and found himself in the dark abodes of the shadows (Hades) sent Hermod, a son of Thor, in quest of her beloved child, the messenger found him in the inexorable region—alas! but still comfortably seated on a rock, and reading a book.* The Norse kingdom of the dead is moreover situated in the higher latitudes of the Polar regions ; it is a cold and cheerless abode, and neither the gelid halls of Hela, nor the occupation of Baldur present the least similitude to the blazing hell of eternal fire and the miserable "damned" sinners with which the Church so generously peoples it. No more is it the Egyptian Amenthes, the region of judgment and purification ; nor the Onderâh—the abyss of darkness of the Hindus ; for even the fallen angels hurled into it by Siva, are allowed by Parabrahma to consider it as an intermediate state, in which an opportunity is afforded them to prepare for higher degrees of purification and redemption from their wretched condition. The Gehenna of the *New Testament* was a locality outside the walls of Jerusalem ; and in mentioning it, Jesus used but an ordinary metaphor. Whence then came the dreary dogma of hell, that Archimedean lever of Christian theology, with which they have succeeded to hold in subjection the numberless millions of Christians for nineteen centuries? Assuredly not from the Jewish Scriptures, and we appeal for corroboration to any well-informed Hebrew scholar.

The only designation of something approaching hell in the *Bible* is *Gehenna* or Hinnom, a valley near Jerusalem, where was situated Tophet, a place where a fire was perpetually kept for sanitary purposes. The prophet Jeremiah informs us that the Israelites used to sacrifice their children to Moloch-Hercules on that spot ; and later we find Christians quietly replacing this divinity by their god of *mercy*, whose wrath will not be appeased, unless the Church sacrifices to him her unbaptized children and sinning sons on the altar of "eternal damnation!"

Whence then did the divine learn so well the conditions of hell, as

* Mallet: "Northern Antiquities."

to actually divide its torments into two kinds, the *pœna damni* and pœnæ sensus, the former being the privation of the beatific vision; the latter the *eternal* pains *in a lake of fire and brimstone?* If they answer us that it is in the *Apocalypse* (xx. 10), we are prepared to demonstrate whence the theologist John himself derived the idea, "And *the devil* that deceived them was cast into the lake of fire and brimstone, where *the beast* and the false prophet are and shall be tormented for ever and ever," he says. Laying aside the esoteric interpretation that the "devil" or tempting demon meant our own earthly body, which after death will surely dissolve in the *fiery* or ethereal elements,* the word "eternal" by which our theologians interpret the words "for ever and ever" does not exist in the Hebrew language, either as a word or meaning. There is no Hebrew word which properly expresses *eternity*; עולם *oulam*, according to Le Clerc, only imports a time whose beginning or end is not known. While showing that this word does not mean *infinite* duration, and that in the *Old Testament* the word *forever* only signifies a long time, Archbishop Tillotson has completely perverted its sense with respect to the idea of hell-torments. According to his doctrine, when Sodom and Gomorrah are said to be suffering "eternal fire," we must understand it only in the sense of that fire not being extinguished till both cities were entirely consumed. But, as to hell-fire the words must be understood in the strictest sense of infinite duration. Such is the decree of the learned divine. For the duration of the punishment of the wicked must be proportionate to the eternal happiness of the righteous. So he says, "These (speaking of the wicked) "shall go away εις κόλασιν αιῶνιον into *eternal* punishment; but the righteous εις ζωην αιωνιον into life eternal."

The Reverend T. Surnden, † commenting on the speculations of his predecessors, fills a whole volume with unanswerable arguments, tending to show that the locality *of Hell is in the sun.* We suspect that the reverend speculator had read the *Apocalypse* in bed, and had the nightmare in consequence. There are two verses in the *Revelation of John* reading thus: "And the fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God."‡ This is simply Pythagorean and kabalistic allegory. The idea is new neither with the above-mentioned author nor with John. Pythagoras placed the "sphere of purification in the sun," which sun, with its sphere, he moreover

* Ether is both *pure* and *impure* fire. The composition of the latter comprises all its visible forms, such as the "correlation of forces" — heat, flame, electricity, etc. The former is the *Spirit* of Fire. The difference is purely alchemical.

† See "Inquiry into the Nature and Place of Hell," by Rev. T. Surnden.

‡ Revelation xvi. 8-9.

locates in the middle of the universe, * the allegory having a double meaning: 1. Symbolically, the central, spiritual sun, the Supreme Deity. Arrived at this region every soul becomes purified of its sins, and unites itself forever with its spirit, having previously suffered throughout all the lower spheres. 2. By placing the sphere of *visible* fire in the middle of the universe, he simply taught the heliocentric system which appertained to the Mysteries, and was imparted only in the higher degree of initiation. John gives to his Word a purely kabalistic significance, which no "Fathers," except those who had belonged to the Neo-platonic school, were able to comprehend. Origen understood it well, having been a pupil of Ammonius Saccas; therefore we see him bravely denying the perpetuity of hell-torments. He maintains that not only men, but even devils (by which term he meant disembodied human sinners), after a certain duration of punishment shall be pardoned and finally restored to heaven. † In consequence of this and other such heresies Origen was, as a matter of course, exiled.

Many have been the learned and truly-inspired speculations as to the locality of hell. The most popular were those which placed it in the centre of the earth. At a certain time, however, skeptical doubts which disturbed the placidity of faith in this highly-refreshing doctrine arose in consequence of the meddling scientists of those days. As a Mr. Swinden in our own century observes, the theory was inadmissible because of two objections: 1st, that a fund of fuel or sulphur sufficient to maintain so furious and constant a fire could not be there supposed; and, 2d, that it must want the nitrous particles in the air to sustain and keep it alive. "And how," says he, "can a fire be eternal, when, by degrees, the whole substance of the earth must be consumed thereby?" ‡

The skeptical gentleman had evidently forgotten that centuries ago St. Augustine solved the difficulty. Have we not the word of this learned divine that hell, nevertheless, *is* in the centre of the earth, for "God supplies the central fire with air *by a miracle*?" The argument is unanswerable, and so we will not seek to upset it.

The Christians were the first to make the existence of Satan a dogma of the Church. And once that she had established it, she had to struggle for over 1,700 years for the repression of a mysterious force which it was her policy to make appear of diabolical origin. Unfortunately, in manifesting itself, this force invariably tends to upset such a belief by the ridiculous discrepancy it presents between the alleged cause and the effects. If the clergy have not over-estimated the real power

* Aristotle mentions Pythagoreans who placed the sphere of fire in the sun, and named it *Jupiter's Prison*. See "De Cœlo," lib. ii.

† "De Civit. Dei," 1, xxi., c. 17. ‡ "Demonologia and Hell," p. 289.

of the "Arch-Enemy of God," it must be confessed that he takes mighty precautions against being recognized as the "Prince of Darkness" who aims at our souls. If modern "spirits" are devils at all, as preached by the clergy, then they can only be those "poor" or "stupid devils" whom Max Müller describes as appearing so often in the German and Norwegian tales.

Notwithstanding this, the clergy fear above all to be forced to relinquish this hold on humanity. They are not willing to let us judge of the tree by its fruits, for that might sometimes force them into dangerous dilemmas. They refuse, likewise, to admit, with unprejudiced people, that the phenomena of Spiritualism has unquestionably spiritualized and reclaimed from evil courses many an indomitable atheist and skeptic. But, as they confess themselves, what is the use in a Pope, if there is no Devil?

And so Rome sends her ablest advocates and preachers to the rescue of those perishing in "the bottomless pit." Rome employs her cleverest writers for this purpose—albeit they all indignantly deny the accusation—and in the preface to every book put forth by the prolific des Mousseaux, the French Tertullian of our century, we find undeniable proofs of the fact. Among other certificates of ecclesiastical approval, every volume is ornamented with the text of a certain original letter addressed to the very pious author by the world-known Father Ventura de Raulica, of Rome. Few are those who have not heard this famous name. It is the name of one of the chief pillars of the Latin Church, the ex-General of the Order of the Theatins, Consultor of the Sacred Congregation of Rites, Examiner of Bishops, and of the Roman Clergy, etc., etc., etc. This strikingly characteristic document will remain to astonish future generations by its spirit of unsophisticated demonolatry and unblushing sincerity. We translate a fragment verbatim, and by thus helping its circulation hope to merit the blessings of Mother Church: *

"MONSIEUR AND EXCELLENT FRIEND:

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied.

"To demonstrate the existence of Satan, is to reëstablish *one of the fundamental dogmas of the Church*, which serve as a basis for Christianity, and, without which, Satan would be but a name. . . .

"Magic, mesmerism, magnetism, somnambulism, spiritualism, spiritism, hypnotism . . . are only other names for SATANISM.

"To bring out such a truth and show it in its proper light, is to unmask the enemy; it is to unveil the immense danger of certain practices, *reputed innocent;* it is to deserve well in the eyes of humanity and of religion.

"FATHER VENTURA DE RAULICA."

* "Les Hauts Phénomenes de la Magie," p. v., Preface.

A—men!

This is an unexpected honor indeed, for our American "controls" in general, and the innocent "Indian guides" in particular. To be thus introduced in Rome as princes of the Empire of Eblis, is more than they could ever hope for in other lands.

Without in the least suspecting that she was working for the future welfare of her enemies—the spiritualists and spiritists—the Church, some twenty years since, in tolerating des Mousseaux and de Mirville as the biographers of the Devil, and giving her approbation thereto, tacitly confessed the literary copartnership.

M. the Chevalier Gougenot des Mousseaux, and his friend and collaborateur, the Marquis Eudes de Mirville, to judge by their long titles, must be aristocrats *pur sang*, and they are, moreover, writers of no small erudition and talent. Were they to show themselves a little more parsimonious of double points of exclamation following every vituperation, and invective against Satan and his worshippers, their style would be faultless. As it is, the crusade against the enemy of mankind was fierce, and lasted for over twenty years.

What with the Catholics piling up their psychological phenomena to prove the existence of a personal devil, and the Count de Gasparin, an ancient minister of Louis Philippe, collecting volumes of other facts to prove the contrary, the spiritists of France have contracted an everlasting debt of gratitude toward the disputants. The existence of an unseen spiritual universe peopled with invisible beings has now been demonstrated beyond question. Ransacking the oldest libraries, they have distilled from the historical records the quintessence of evidence. All epochs, from the Homeric ages down to the present day, have supplied their choicest materials to these indefatigable authors. In trying to prove the authenticity of the miracles wrought by Satan in the days preceding the Christian era, as well as throughout the middle ages, they have simply laid a firm foundation for a study of the phenomena in our modern times.

Though an ardent, uncompromising enthusiast, des Mousseaux unwittingly transforms himself into the tempting demon, or—as he is fond of calling the Devil—the "serpent of *Genesis*." In his desire to demonstrate in every manifestation the presence of the Evil One, he only succeeds in demonstrating that Spiritualism and magic are no new things in the world, but very ancient twin-brothers, whose origin must be sought for in the earliest infancy of ancient India, Chaldea, Babylonia, Egypt, Persia, and Greece.

He proves the existence of "spirits," whether these be angels or devils, with such a clearness of argument and logic, and such an amount

of evidence, historical, irrefutable, and strictly authenticated, that little is left for spiritualist authors who may come after him. How unfortunate that the scientists, who believe neither in devil nor spirit, are more than likely to ridicule M. des Mousseaux's books without reading them, for they really contain so many facts of profound scientific interest!

But what can we expect in our own age of unbelief, when we find Plato, over twenty-two centuries ago, complaining of the same? "Me, too," says he, in his *Euthyphron*, "when I say anything in the public assembly concerning divine things, *and predict to them* what is going to happen, they ridicule as mad; and although *nothing that I have predicted has proved untrue*, yet they envy all such men as we are. However, we ought not to heed, but pursue our own way."

The literary resources of the Vatican and other Catholic repositories of learning must have been freely placed at the disposal of these modern authors. When one has such treasures at hand—original manuscripts, papyri, and books pillaged from the richest heathen libraries; old treatises on magic and alchemy; and records of all the trials for witchcraft, and sentences for the same to rack, stake, and torture, it is mighty easy to write volumes of accusations against the Devil. We affirm on good grounds that there are hundreds of the most valuable works on the occult sciences, which are sentenced to eternal concealment from the public, but are attentively read and studied by the privileged who have access to the Vatican Library. The laws of nature are the same for heathen sorcerer as for Catholic saint; and a "miracle" may be produced as well by one as by the other, without the slightest intervention of God or devil.

Hardly had the manifestations begun to attract attention in Europe, than the clergy commenced their outcry that their traditional enemy had reappeared under another name, and "divine miracles" also began to be heard of in isolated instances. First they were confined to humble individuals, some of whom claimed to have them produced through the intervention of the Virgin Mary, saints and angels; others—according to the clergy—began to suffer from *obsession* and *possession;* for the Devil must have his share of fame as well as the Deity. Finding that, notwithstanding the warning, the *independent*, or so-called spiritual phenomena went on increasing and multiplying, and that these manifestations threatened to upset the carefully-constructed dogmas of the Church, the world was suddenly startled by extraordinary intelligence. In 1864, a whole community became possessed of the Devil. Morzine, and the awful stories of its demoniacs; Valleyres, and the narratives of its well-authenticated exhibitions of sorcery; and those of the Presbytere de Cideville curdled the blood in Catholic veins.

Strange to say, the question has been asked over and over again,

why the "divine" miracles and most of the obsessions are so strictly confined to Roman Catholic dioceses and countries? Why is it that since the Reformation there has been scarcely one single divine "miracle" in a Protestant land? Of course, the answer we must expect from Catholics is, that the latter are peopled by *heretics*, and abandoned by God. Then why are there no more Church-miracles in Russia, a country whose religion differs from the Roman Catholic faith but in external forms of rites, its fundamental dogmas being identically the same, except as to the emanation of the Holy Ghost? Russia has her accepted saints and thaumaturgical relics, and miracle-working images. The St. Mitrophaniy of Voroneg is an authenticated miracle-worker, but his miracles are limited to healing; and though hundreds upon hundreds have been healed *through faith*, and though the old cathedral is full of magnetic effluvia, and whole generations will go on *believing* in his power, and some persons will always be healed, still no such miracles are heard of in Russia as the Madonna-walking, and Madonna letter-writing, and statue-talking of Catholic countries. Why is this so? Simply because the emperors have strictly forbidden that sort of thing. The Czar, Peter the Great, stopped every spurious "divine" miracle with one frown of his mighty brow. He declared he would have *no false* miracles played by the holy *icones* (images of saints), and they disappeared forever. *

There are cases on record of isolated and independent phenomena exhibited by certain images in the last century; the latest was the bleeding of the cheek of an image of the Virgin, when a soldier of Napoleon cut her face in two. This miracle, alleged to have happened in 1812, in the days of the invasion by the "grand army," was the final farewell.†

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* Dr. Stanley: "Lectures on the Eastern Church," p. 407.

† In the government of Tambov, a gentleman, a rich landed proprietor, had a curious case happen in his family during the Hungarian campaign of 1848. His only and much-beloved nephew, whom, having no children, he had adopted as a son, was in the Russian army. The elderly couple had a portrait of his—a water-color painting—constantly, during the meals, placed on the table in front of the young man's usual seat. One evening as the family, with some friends, were at their early tea, the glass over the portrait, without any one touching it, was shattered to atoms with a loud explosion. As the aunt of the young soldier caught the picture in her hand she saw the forehead and head besmeared with blood. The guests, in order to quiet her, attributed the blood to her having cut her fingers with the broken glass. But, examine as they would, they could not find the vestige of a cut on her fingers, and no one had touched the picture but herself. Alarmed at her state of excitement the husband, pretending to examine the portrait more closely, cut his finger on purpose, and then tried to assure her that it was his blood and that, in the first excitement, he had touched the frame without any one remarking it. All was in vain, the old lady felt sure that Dimitry was killed. She began to have masses said for him daily at the village church, and arrayed the whole

But since then, although the three successive emperors have been pious men, their will has been respected, and the images and saints have remained quiet, and hardly been spoken of except as connected with religious worship. In Poland, a land of furious ultramontanism, there were, at different times, desperate attempts at miracle-doing. They died at birth, however, for the argus-eyed police were there; a Catholic miracle in Poland, made public by the priests, generally meaning political revolution, bloodshed, and war.

Is it then, not permissible to at least suspect that if, in one country divine miracles may be arrested by civil and military law, and in another they *never occur*, we must search for the explanation of the two facts in some natural cause, instead of attributing them to either god or devil? In our opinion—if it is worth anything—the whole secret may be accounted for as follows. In Russia, the clergy know better than to bewilder their parishes, whose piety is sincere and faith strong without miracles; they know that nothing is better calculated than the latter to sow seeds of distrust, doubt, and finally of skepticism which leads directly to atheism. Moreover the climate is less propitious, and the magnetism of the average population too positive, *too healthy*, to call forth *independent* phenomena; and fraud would not answer. On the other hand, neither in Protestant Germany, nor England, nor yet in America, since the days of the Reformation, has the clergy had access to any of the Vatican secret libraries. Hence they are all but poor hands at the magic of Albertus Magnus.

As for America being overflowed with sensitives and mediums, the reason for it is partially attributable to climatic influence and especially to the physiological condition of the population. Since the days of the Salem witchcraft, 200 years ago, when the comparatively few settlers had pure and unadulterated blood in their veins, nothing much had been heard of "spirits" or "mediums" until 1840. * The phenomena then first appeared among the ascetic and exalted Shakers, whose religious aspirations, peculiar mode of life, moral purity, and physical chastity all led to the production of independent phenomena of a psychological

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household in deep mourning. Several weeks later, an official communication was received from the colonel of the regiment, stating that their nephew was killed by a fragment of a shell which had carried off the upper part of his head.

* Executions for witchcraft took place, not much later than a century ago, in other of the American provinces. Notoriously there were negroes executed in New Jersey by burning at the stake—the penalty denounced in several States. Even in South Carolina, in 1865, when the State government was "reconstructed," after the civil war, the statutes inflicting death for witchcraft were found to be still unrepealed. It is not a hundred years since they have been enforced to the murderous letter of their text.

as well as physical nature. Hundreds of thousands, and even millions of men from various climates and of different constitutions and habits, have, since 1692, invaded North America, and by intermarrying have substantially changed the physical type of the inhabitants. Of what country in the world do the women's constitutions bear comparison with the delicate, nervous, and sensitive constitutions of the feminine portion of the population of the United States? We were struck on our arrival in the country with the semi-transparent delicacy of skin of the natives of both sexes. Compare a hard-working Irish factory girl or boy, with one from a genuine American family. Look at their hands. One works as hard as the other; they are of equal age, and both seemingly healthy; and still, while the hands of the one, after an hour's soaping, will show a skin little softer than that of a young alligator, those of the other, notwithstanding constant use, will allow you to observe the circulation of the blood under the thin and delicate epidermis. No wonder, then, that while America is the conservatory of sensitives the majority of its clergy, unable to produce divine or any other miracles, stoutly deny the possibility of any phenomena except those produced by tricks and juggling. And no wonder also that the Catholic priesthood, who are practically aware of the existence of magic and spiritual phenomena, and believe in them while dreading their consequences, try to attribute the whole to the agency of the Devil.

Let us adduce one more argument, if only for the sake of circumstantial evidence. In what countries have "divine miracles" flourished most, been most frequent and most stupendous? Catholic Spain, and Pontifical Italy, beyond question. And which more than these two, has had access to ancient literature? Spain was famous for her libraries; the Moors were celebrated for their profound learning in alchemy and other sciences. The Vatican is the storehouse of an immense number of ancient manuscripts. During the long interval of nearly 1,500 years they have been accumulating, from trial after trial, books and manuscripts confiscated from their sentenced victims, to their own profit. The Catholics may plead that the books were generally committed to the flames; that the treatises of famous sorcerers and enchanters perished with their accursed authors. But the Vatican, if it could speak, could tell a different story. It knows too well of the existence of certain closets and rooms, access to which is had but by the very few. It knows that the entrances to these secret hiding-places are so cleverly concealed from sight in the carved frame-work and under the profuse ornamentation of the library-walls, that there have even been Popes who lived and died within the precincts of the palace without ever suspecting their existence. But these Popes were neither Sylvester II., Benedict IX., John XX., nor

the VIth and VIIth Gregory; nor yet the famous Borgia of toxicological memory. Neither were those who remained ignorant of the hidden lore friends of the sons of Loyola.

Where, in the records of European Magic, can we find cleverer enchanters than in the mysterious solitudes of the cloister? Albert. Magnus, the famous Bishop and conjurer of Ratisbon, was never surpassed in his art. Roger Bacon was a monk, and Thomas Aquinas one of the most learned pupils of Albertus. Trithemius, Abbot of the Spanheim Benedictines, was the teacher, friend, and confidant of Cornelius Agrippa; and while the confederations of the Theosophists were scattered broadcast about Germany, where they first originated, assisting one another, and struggling for years for the acquirement of esoteric knowledge, any person who knew how to become the favored pupil of certain monks, might very soon be proficient in all the important branches of occult learning.

This is all in history and cannot be easily denied. Magic, in all its aspects, was widely and nearly openly practiced by the clergy till the Reformation. And even he who was once called the "Father of the Reformation," the famous John Reuchlin, * author of the *Mirific Word* and friend of Pico di Mirandola, the teacher and instructor of Erasmus, Luther, and Melancthon, was a kabalist and occultist.

The ancient *Sortilegium*, or divination by means of *Sortes* or lots—an art and practice now decried by the clergy as an abomination, designated by *Stat.* 10 *Jac.* as felony, † and by *Stat.* 12 *Carolus II.* excepted out of the general pardons, on the ground of being *sorcery*—was widely practiced by the clergy and monks. Nay, it was sanctioned by St. Augustine himself, who does not "disapprove of this method of learning futurity, provided it be not used for worldly purposes." More than that, he confesses having practiced it himself. ‡

Aye; but the clergy called it *Sortes Sanctorum*, when it was they who practiced it; while the *Sortes Prænestinæ*, succeeded by the *Sortes Homericæ* and *Sortes Virgilianæ*, were abominable *heathenism*, the worship of the Devil, when used by any one else.

Gregory de Tours informs us that when the clergy resorted to the *Sortes* their custom was to lay the *Bible* on the altar, and to pray the Lord that He would discover His will, and disclose to them futurity in one of the verses of the book. Gilbert de Nogent writes that in his days

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* *Vide* the title-page on the English translation of Mayerhoff's "Reuchlin und Seine Zeit," Berlin, 1830. "The Life and Times of John Reuchlin, or Capnion, the Father of the German Reformation," by F. Barham, London, 1843.

† Lord Coke: 3 "Institutes," fol. 44.

‡ *Vide* "The Life of St. Gregory of Tours."

(about the twelfth century) the custom was, at the consecration of bishops, to consult the *Sortes Sanctorum*, to thereby learn the success and fate of the episcopate. On the other hand, we are told that the *Sortes Sanctorum* were condemned by the Council of Agda, in 506. In this case again we are left to inquire, in which instance has the infallibility of the Church failed? Was it when she prohibited that which was practiced by her greatest saint and patron, Augustine, or in the twelfth century, when it was openly and with the sanction of the same Church practiced by the clergy for the benefit of the bishop's elections? Or, must we still believe that in both of these contradictory cases the Vatican was inspired by the direct "spirit of God?"

If any doubt that Gregory of Tours approved of a practice that prevails to this day, more or less, even among strict Protestants, let them read this: "Lendastus, Earl of Tours, who was for ruining me with Queen Fredegonde, coming to Tours, big with evil designs against me, I withdrew to my oratory under a deep concern, where I took the *Psalms*. . . . My heart revived within me when I cast my eyes on this of the seventy-seventh *Psalm:* 'He caused them to go on with confidence, whilst the sea swallowed up their enemies.' Accordingly, the count spoke not a word to my prejudice; and leaving Tours that very day, the boat in which he was, sunk in a storm, but his skill in swimming saved him."

The sainted bishop simply confesses here to having practiced a bit of sorcery. *Every mesmerizer knows the power of will during an intense desire bent on any particular subject.* Whether in consequence of "coincidents" or otherwise, the opened verse suggested to his mind revenge by drowning. Passing the remainder of the day in "deep concern," and possessed by this all-absorbing thought, the saint—it may be unconsciously—exercises his will on the subject; and thus while imagining in the accident the hand of God, he simply becomes a sorcerer exercising his magnetic will which reacts on the person feared; and the count barely escapes with his life. Were the accident decreed by God, the culprit would have been drowned; for a simple bath could not have altered his malevolent resolution against St. Gregory had he been very intent on it.

Furthermore, we find anathemas fulminated against this lottery of fate, at the council of Varres, which forbids "all ecclesiastics, under pain of excommunication, to perform that kind of divination, or to pry into futurity, by looking into any book, or writing, whatsoever." The same prohibition is pronounced at the councils of Agda in 506, of Orleans, in 511, of Auxerre in 595, and finally at the council of Aenham in 1110; the latter condemning "sorcerers, witches, diviners, such as occasioned death by magical operations, and who practiced fortune-telling by the

holy-book lots;" and the complaint of the joint clergy against de Garlande, their bishop at Orleans, and addressed to Pope Alexander III., concludes in this manner: "Let your apostolical hands put on strength to *strip nak-d* the iniquity of this man, that the curse prognosticated on the day of his consecration may overtake him; for the gospels being opened on the altar *according to custom*, the first words were: *and the young man, leaving his linen cloth, fled from them naked.*" *

Why then roast the lay-magicians and consulters of books, and canonize the ecclesiastics? Simply because the mediæval as well as the modern phenomena, manifested through laymen, whether produced through occult knowledge or happening independently, upset the claims of both the Catholic and Protestant Churches to divine miracles. In the face of reiterated and unimpeachable evidence it became impossible for the former to maintain successfully the assertion that seemingly miraculous manifestations by the "good angels" and God's direct intervention could be produced exclusively by her chosen ministers and holy saints. Neither could the Protestant well maintain on the same ground that miracles had ended with the apostolic ages. For, whether of the same nature or not, the modern phenomena claimed close kinship with the biblical ones. The magnetists and healers of our century came into direct and open competition with the apostles. The Zouave Jacob, of France, had outrivalled the prophet Elijah in recalling to life persons who were seemingly dead; and Alexis, the somnambulist, mentioned by Mr. Wallace in his work,† was, by his lucidity, putting to shame apostles, prophets, and the Sibyls of old. Since the burning of the last witch, the great Revolution of France, so elaborately prepared by the league of the secret societies and their clever emissaries, had blown over Europe and awakened terror in the bosom of the clergy. It had, like a destroying hurricane, swept away in its course those best allies of the Church, the Roman Catholic aristocracy. A sure foundation was now laid for the right of individual opinion. The world was freed from ecclesiastical tyranny by opening an unobstructed path to Napoleon the Great, who had given the deathblow to the Inquisition. This great slaughter-house of the Christian Church—wherein she butchered, in the name of the Lamb, all the sheep arbitrarily declared scurvy—was in ruins, and she found herself left to her own responsibility and resources.

So long as the phenomena had appeared only sporadically, she had always felt herself powerful enough to repress the consequences. Super-

* Translated from the original document in the Archives of Orleans, France; also see "Sortes and Sortilegium;" "Life of Peter de Blois."

† "Miracles and Modern Spiritualism."

stition and belief in the Devil were as strong as ever, and Science had not yet dared to publicly measure her forces with those of supernatural Religion. Meanwhile the enemy had slowly but surely gained ground. All at once it broke out with an unexpected violence. "Miracles" began to appear in full daylight, and passed from their mystic seclusion into the domain of natural law, where the profane hand of Science was ready to strip off their sacerdotal mask. Still, for a time, the Church held her position, and with the powerful help of superstitious fear checked the progress of the intruding force. But, when in succession appeared mesmerists and somnambulists, reproducing the physical and mental phenomenon of ecstasy, hitherto believed to be the special gift of saints; when the passion for the turning tables had reached in France and elsewhere its climax of fury; when the psychography—alleged spiritual—from a simple curiosity had developed itself and settled into an unabated interest, and finally ebbed into religious mysticism; when the echoes aroused by the first raps of Rochester, crossing the oceans, spread until they were re-percussed from nearly every corner of the world—then, and only then, the Latin Church was fully awakened to a sense of danger. Wonder after wonder was reported to have occurred in the spiritual circles and the lecture-rooms of the mesmerists; the sick were healed, the blind made to see, the lame to walk, the deaf to hear. J. R. Newton in America, and Du Potet in France, were healing the multitude without the slightest claim to divine intervention. The great discovery of Mesmer, which reveals to the earnest inquirer the mechanism of nature, mastered, as if by magical power, organic and inorganic bodies.

But this was not the worst. A more direful calamity for the Church occurred in the evocation from the upper and nether worlds of a multitude of "spirits," whose private bearing and conversation gave the direct lie to the most cherished and profitable dogmas of the Church. These "spirits" claimed to be the identical entities, in a disembodied state, of fathers, mothers, sons, and daughters, friends and acquaintances of the persons viewing the weird phenomena. The Devil seemed to have no objective existence, and this struck at the very foundation upon which the chair of St. Peter rested.* Not a spirit except the mocking manni-

* There were two chairs of the titular apostle at Rome. The clergy, frightened at the uninterrupted evidence furnished by scientific research, at last decided to confront the enemy, and we find the "Chronique des Arts" giving the cleverest, and at the same time most *Jesuitical*, explanation of the fact. According to their story, "The *increase* in the number of the faithful decided Peter upon making Rome henceforth the centre of his action. The cemetery of Ostrianum was too distant and would *not suffice for the reünions of the Christians*. The motive which had induced the Apostle to confer on *Linus and Cletus* successively the episcopal character, in order to render them capa-

kins of Planchette would confess to the most distant relationship with the Satanic majesty, or accredit him with the governorship of a single inch of territory. The clergy felt their prestige growing weaker every day, as they saw the people impatiently shaking off, in the broad daylight of truth, the dark veils with which they had been blindfolded for so many centuries. Then finally, fortune, which previously had been on their side in the long-waged conflict between theology and science, deserted to their adversary. The help of the latter to the study of the occult side of nature was truly precious and timely, and science has unwittingly widened the once narrow path of the phenomena into a broad highway. Had not

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ble of sharing the solicitudes of a church whose extent was to be without limits, led naturally to a multiplication of the places of meeting. The particular residence of Peter was therefore fixed at Viminal; and there was established that mysterious Chair, the symbol of power and truth. The august seat which was venerated at the Ostrian Catacombs was not, however, removed. Peter still visited this cradle of the Roman Church, and often, without doubt, exercised his holy functions there. A *second* Chair, expressing the same mystery as the first, was set up at Cornelia, and it is this which has come down to us through the ages."

Now, so far from it being possible that there ever were two genuine chairs of this kind, the majority of critics show that Peter never was at Rome at all; the reasons are many and unanswerable. Perhaps we had best begin by pointing to the works of Justin Martyr. This great champion of Christianity, writing in the early part of the second century *in Rome*, where he fixed his abode, eager to get hold of the least proof in favor of the truth for which he suffered, seems *perfectly unconscious of St. Peter's existence!!*

Neither does any other writer of any consequence mention him in connection with the Church of Rome, earlier than the days of Irenæus, when the latter set himself to invent a new religion, drawn from the depths of his imagination. We refer the reader anxious to learn more to the able work of Mr. George Reber, entitled "The Christ of Paul." The arguments of this author are conclusive. The above article in the "Chronique des Arts," speaks of the *increase* of the faithful to such an extent that Ostrianum could not contain the number of Christians. Now, if Peter was at Rome at all—runs Mr. Reber's argument—it must have been between the years A. D. 64 and 69; for at 64 he was at Babylon, from whence he wrote epistles and letters to Rome, and at some time between 64 and 68 (the reign of Nero) he either died a martyr or in his bed, for Irenæus makes him deliver the Church of Rome, together with Paul (!?) (whom he persecuted and quarrelled with all his life), into the hands of *Linus*, who became bishop in 69 (see Reber's "Christ of Paul," p. 122). We will treat of it more fully in chapter iii.

Now, we ask, in the name of common sense, how could the *faithful* of Peter's Church *increase* at such a rate, when Nero trapped and killed them like so many mice during his reign? History shows the few Christians fleeing from Rome, wherever they could, to avoid the persecution of the emperor, and the "Chronique des Arts" makes them increase and multiply! "Christ," the article goes on to say, "willed that this visible sign of the doctrinal authority of his vicar should also have its portion of immortality; one can follow it from age to age in the documents of the Roman Church." Tertullian formally attests its existence in his book "De Præscriptionibus." Eager to learn everything concerning so interesting a subject, we would like to be shown when

this conflict culminated at the nick of time, we might have seen reproduced on a miniature scale the disgraceful scenes of the episodes of Salem witchcraft and the Nuns of Loudun. As it was, the clergy were muzzled.

But if science has unintentionally helped the progress of the occult phenomena, the latter have reciprocally aided science herself. Until the days when newly-reincarnated philosophy boldly claimed its place in the world, there had been but few scholars who had undertaken the difficult task of studying comparative theology. This science occupies a domain heretofore penetrated by few explorers. The necessity which it involved of being well acquainted with the dead languages, necessarily limited the number of students. Besides, there was less popular need for it so long as people could not replace the Christian orthodoxy by something more tangible. It is one of the most undeniable facts of psychology, that the average man can as little exist out of a religious element of some kind, as a fish out of the water. The voice of truth, "a voice stronger than the voice of the mightiest thunder," speaks to the inner man in the nineteenth century of the Christian era, as it spoke in the corresponding century B.C. It is a useless and unprofitable task to offer to humanity the choice between a future life and annihilation. The only chance that remains for those friends of human progress who seek to establish for the good of mankind a faith, henceforth stripped entirely of superstition

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did *Christ* WILL anything of the kind? However: "Ornaments of ivory have been fitted to the front and back of the chair, but only on those parts repaired with acacia-wood. Those which cover the panel in front are divided into three superimposed rows, each containing six plaques of ivory, on which are engraved various subjects, among others the 'Labors of Hercules.' Several of the plaques were wrongly placed, and seemed to have been affixed to the chair at a time when the remains of antiquity were employed as ornaments, without much regard to fitness." This is the point. The article was written simply as a clever answer to several facts published during the present century. Bower, in his "History of the Popes" (vol. ii., p. 7), narrates that in the year 1662, while cleaning one of the chairs, "the 'Twelve Labors of Hercules' unluckily appeared engraved upon it," after which the chair was removed and another substituted. But in 1795, when Bonaparte's troops occupied Rome, the chair was again examined. This time there was found the Mahometan confession of faith, in Arabic letters: "There is no Deity but Allah, and Mahomet is his Apostle." (See appendix to "Ancient Symbol-Worship," by H. M. Westropp and C. Staniland Wake.) In the appendix Prof. Alexander Wilder very justly remarks as follows: "We presume that the Apostle of the Circumcision, as Paul, his great rival, styles him, was never at the Imperial City, nor had a successor there, not even in the ghetto. The 'Chair of Peter,' therefore, is *sacred* rather than apostolical. Its sanctity proceeded, however, from the esoteric religion of the former times of Rome. The hierophant of the Mysteries probably occupied it on the day of initiations, when exhibiting to the candidates the *Petroma* (stone tablet containing the last revelation made by the hierophant to the neophyte for initiation)."

and dogmatic fetters is to address them in the words of Joshua: "Choose ye this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." *

"The science of religion," wrote Max Müller in 1860, "is only just beginning. . . . During the last fifty years the authentic documents of the most important religions in the world *have been recovered in a most unexpected and almost miraculous manner.*† We have now before us the Canonical books of Buddhism; the *Zend-Avesta* of Zoroaster is no longer a sealed book; and the hymns of the *Rig-Veda* have revealed a state of religions anterior to the first beginnings of that mythology which in Homer and Hesiod stands before us as a mouldering ruin." ‡

In their insatiable desire to extend the dominion of blind faith, the early architects of Christian theology had been forced to conceal, as much as it was possible, the true sources of the same. To this end they are said to have burned or otherwise destroyed all the original manuscripts on the *Kabala*, magic, and occult sciences upon which they could lay their hands. They ignorantly supposed that the most dangerous writings of this class had perished with the last Gnostic; but some day they may discover their mistake. Other authentic and as important documents will perhaps reäppear in a "most unexpected and almost miraculous manner."

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* Joshua xxiv. 15.

† One of the most surprising facts that have come under our observation, is that students of profound research should not couple the frequent recurrence of these "unexpected and almost miraculous" discoveries of important documents, at the most opportune moments, with a premeditated design. Is it so strange that the custodians of "Pagan" lore, seeing that the proper moment had arrived, should cause the needed document, book, or relic to fall as if by accident in the right man's way? Geological surveyors and explorers even as competent as Humboldt and Tschuddi, have not discovered the hidden mines from which the Peruvian Incas dug their treasure, although the latter confesses that the present degenerate Indians have the secret. In 1839, Perring, the archæologist, proposed to the sheik of an Arab village two purses of gold, if he helped him to discover the entrance to the hidden passage leading to the sepulchral chambers in the North Pyramid of Doshoor. But though his men were out of employment and half-starved, the sheik proudly refused to "sell the secret of the dead," promising to show it *gratis*, when *the time would come for it.* Is it, then, impossible that in some other regions of the earth are guarded the remains of that glorious literature of the past, which was the fruit of its majestic civilization? What is there so surprising in the idea? Who knows but that as the Christian Church has unconsciously begotten free thought by reaction against her own cruelty, rapacity, and dogmatism, the public mind may be glad to follow the lead of the Orientalists, away from Jerusalem and towards Ellora; and that then much more will be discovered that is now hidden?

‡ "Chips from a German Workshop," vol. i., p. 373; Semitic Monotheism.

There are strange traditions current in various parts of the East—on Mount Athos and in the Desert of Nitria, for instance—among certain monks, and with learned Rabbis in Palestine, who pass their lives in commenting upon the *Talmud*. They say that not all the rolls and manuscripts, reported in history to have been burned by Cæsar, by the Christian mob, in 389, and by the Arab General Amru, perished as it is commonly believed; and the story they tell is the following: At the time of the contest for the throne, in 51 B.C., between Cleopatra and her brother Dionysius Ptolemy, the Bruckion, which contained over seven hundred thousand rolls, all bound in wood and *fire-proof* parchment, was undergoing repairs, and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. As the fire which consumed the rest was but the result of accident, no precautions had been taken at the time. But they add, that several hours passed between the burning of the fleet, set on fire by Cæsar's order, and the moment when the first buildings situated near the harbor caught fire in their turn; and that all the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls. So perfect and solid was the fabric of the parchment, that while in some rolls the inner pages and the wood-binding were reduced to ashes, of others the parchment binding remained unscorched. These particulars were all written out in Greek, Latin, and the Chaldeo-Syriac dialect, by a learned youth named Theodas, one of the scribes employed in the museum. One of these manuscripts is alleged to be preserved till now in a Greek convent; and the person who narrated the tradition to us had seen it himself. He said that many more will see it and learn where to look for important documents, when a certain prophecy will be fulfilled; adding, that most of these works could be found in Tartary and India.* The monk showed us a copy of the original, which, of course, we could read but poorly, as we claim but little erudition in the matter of dead languages. But we were so particularly struck by

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* An after-thought has made us fancy that we can understand what is meant by the following sentences of *Moses of Chorenè:* "The ancient Asiatics," says he, "five centuries before our era—and especially the Hindus, the Persians, and the Chaldeans, had in their possession a quantity of historical and scientific books. These works were partially borrowed, partially translated in the Greek language, mostly since the Ptolemies had established the Alexandrian library and encouraged the writers by their liberalities, so that the Greek language became the deposit of all the sciences" ("History of Armenia"). Therefore, the greater part of the literature included in the 700,000 volumes of the Alexandrian Library was due to India, and her next neighbors.

the vivid and picturesque translation of the holy father, that we perfectly remember some curious paragraphs, which run, as far as we can recall them, as follows:—"When the Queen of the Sun (Cleopatra) was brought back to the half-ruined city, after the fire had devoured the *Glory of the World;* and when she saw the mountains of books—or rolls—covering the half-consumed steps of the *estrada;* and when she perceived that the inside was gone and the indestructible covers alone remained, she wept in rage and fury, and cursed the meanness of her fathers who had grudged the cost of the real Pergamos for the inside as well as the outside of the precious rolls." Further, our author, Theodas, indulges in a joke at the expense of the queen for believing that nearly all the library was burned; when, in fact, hundreds and thousands of the choicest books were safely stored in his own house and those of other scribes, librarians, students, and philosophers.

No more do sundry very learned Copts scattered all over the East in Asia Minor, Egypt, and Palestine believe in the total destruction of the subsequent libraries. For instance, they say that out of the library of Attalus III. of Pergamus, presented by Antony to Cleopatra, not a volume was destroyed. At that time, according to their assertions, from the moment that the Christians began to gain power in Alexandria—about the end of the fourth century—and Anatolius, Bishop of Laodicea, began to insult the national gods, the Pagan philosophers and learned theurgists adopted effective measures to preserve the repositories of their sacred learning. Theophilus, a bishop, who left behind him the reputation of a most rascally and mercenary villain, was accused by one named Antoninus, a famous theurgist and eminent scholar of occult science of Alexandria, with bribing the slaves of the Serapion to steal books which he sold to foreigners at great prices. History tells us how Theophilus had the best of the philosophers, in A.D. 389; and how his successor and nephew, the no less infamous Cyril, butchered Hypatia. Suidas gives us some details about Antoninus, whom he calls Antonius, and his eloquent friend Olympus, the defender of the Serapion. But history is far from being complete in the miserable remnants of books, which, crossing so many ages, have reached our own learned century; it fails to give the facts relating to the first five centuries of Christianity which are preserved in the numerous traditions current in the East. Unauthenticated as these may appear, there is unquestionably in the heap of chaff much good grain. That these traditions are not oftener communicated to Europeans is not strange, when we consider how apt our travellers are to render themselves antagonistic to the natives by their skeptical bearing and, occasionally, dogmatic intolerance. When exceptional men like some archæologists, who knew how

to win the confidence and even friendship of certain Arabs, are favored with precious documents, it is declared simply a "coincidence." And yet there are widespread traditions of the existence of certain subterranean, and immense galleries, in the neighborhood of Ishmonia—the "petrified City," in which are stored numberless manuscripts and rolls. For no amount of money would the Arabs go near it. At night, they say, from the crevices of the desolate ruins, sunk deep in the unwatered sands of the desert, stream the rays from lights carried to and fro in the galleries by no human hands. The Afrites study the literature of the antediluvian ages, according to their belief, and the Djin learns from the magic rolls the lesson of the following day.

The *Encyclopedia Britannica*, in its article on Alexandria, says: "When the temple of Serapis was demolished . . . the valuable library was *pillaged* or destroyed; and *twenty* years afterwards * the *empty shelves* excited the regret . . . etc." But it does not state the subsequent fate of the *pillaged* books.

In rivalry of the fierce Mary-worshippers of the fourth century, the modern clerical persecutors of liberalism and "heresy" would willingly shut up all the heretics and their books in some modern Serapion and burn them alive.† The cause of this hatred is natural. Modern research has more than ever unveiled the secret. "Is not the worship of saints and angels now," said Bishop Newton, years ago, "in all respects the same that the worship of demons was in former times? The name only is different, the thing is identically the same . . . the very same temples, the very same images, which were once consecrated to Jupiter and the other demons, are now consecrated to the Virgin Mary and other saints . . . the whole of Paganism is converted and applied *to Popery*."

Why not be impartial and add that "a good portion of it was adopted by Protestant religions also?"

The very apostolic designation *Peter* is from the Mysteries. The hierophant or supreme pontiff bore the Chaldean title פתר, *peter*, or interpreter. The names Phtah, Peth'r, the residence of Balaam, Patara, and Patras, the names of oracle-cities, *pateres* or *pateras* and, perhaps,

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* Bonamy says in "Le Bibliotheque d'Alexandrie," quoting, we suppose, the Presbyter Orosius, who was an eye-witness, "*thirty* years later."

† Since the above was written, the spirit here described has been beautifully exemplified at Barcelona, Spain, where the Bishop Fray Joachim invited the local spiritualists to witness a formal burning of spiritual books. We find the account in a paper called "The Revelation," published at Alicante, which sensibly adds that the performance was "a caricature of the memorable epoch of the Inquisition."

Buddha,* all come from the same root. Jesus says: "Upon this *petra* I will build my Church, and the gates, or rulers of Hades, shall not prevail against it;" meaning by *petra* the rock-temple, and by metaphor, the Christian Mysteries; the adversaries to which were the old mystery-gods of the underworld, who were worshipped in the rites of Isis, Adonis, Atys, Sabazius, Dionysus, and the Eleusinia. No *apostle* Peter was ever at Rome; but the Pope, seizing the sceptre of the *Pontifex Maximus*, the keys of Janus and Kubelé, and adorning his Christian head with the cap of the *Magna Mater*, copied from that of the tiara of Brahmâtma, the Supreme Pontiff of the Initiates of old India, became the successor of the Pagan high priest, the real Peter-Roma, or *Petroma*.†

The Roman Catholic Church has two far mightier enemies than the "heretics" and the "infidels;" and these are—Comparative Mythology and Philology. When such eminent divines as the Rev. James Freeman Clarke go so much out of their way to prove to their readers that "Critical Theology from the time of Origen and Jerome . . . and the Controversial Theology during fifteen centuries, has not consisted in accepting on authority the opinions of other people," but has shown, on the contrary, much "acute and comprehensive reasoning," we can but regret that so much scholarship should have been wasted in attempting to prove that which a fair survey of the history of theology upsets at every step. In these "controversies" and critical treatment of the doctrines of the Church one can certainly find any amount of "acute reasoning," but far more of a still acuter sophistry.

Recently the mass of cumulative evidence has been re-inforced to an extent which leaves little, if any, room for further controversy. A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included. Herder places the cradle of humanity in India, and shows Moses as a clever and relatively *modern* compiler of the ancient Brahmanical traditions: "The river which encircles the country (India) is the sacred Ganges, which all Asia considers as the paradisaical river. There, also, is the biblical Gihon, which is none else but the Indus. The Arabs call it so unto this day, and the names of the countries watered by it are yet existing among the Hindus." Jacolliot claims to have translated every ancient palm-leaf manuscript which he had the fortune of being allowed by the Brahmans of the pagodas to see. In one of his

* E. Pococke gives the variations of the name Buddha as: Bud'ha, Buddha, Booddha, Butta, Pout, Pote, Pto, Pte, Phte, Phtha, Phut, etc., etc. See "India in Greece," Note, Appendix, 397.

† The tiara of the Pope is also a perfect copy of that of the Dalaï-Lama of Thibet.

translations, we found passages which reveal to us the *undoubted origin of the keys* of St. Peter, and account for the subsequent adoption of the symbol by their Holinesses, the Popes of Rome.

He shows us, on the testimony of the *Agrouchada Parikshai*, which he freely translates as "the *Book of Spirits*" (Pitris), that centuries before our era the *initiates* of the temple chose a Superior Council, presided over by the Brahm-âtma or supreme chief of all these *Initiates*. That this pontificate, which could be exercised only by a Brahman who had reached the age of eighty years; * that the Brahm-âtma was sole guardian of the mystic formula, *résumé* of every science, contained in the three mysterious letters,

A

U M

which signify *creation*, *conservation*, and *transformation*. He alone could expound its meaning in the presence of the initiates of the third and supreme degree. Whomsoever among these initiates revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to his care, was put to death. He who received the confidence had to share his fate.

"Finally, to crown this able system," says Jacolliot, "there existed a word still more superior to the mysterious monosyllable—A U M, and which rendered him who came into the possession of its key nearly the equal of Brahma himself. The Brahm-âtma alone possessed this key, and transmitted it in a sealed casket to his successor.

"This unknown word, of which no human power could, even to-day, when the Brahmanical authority has been crushed under the Mongolian and European invasions, to-day, when each pagoda has its Brahm-âtma, † *force the disclosure*, was engraved in a golden triangle and preserved in a sanctuary of the temple of Asgartha, whose Brahm-âtma alone held the keys. He also bore upon his tiara *two crossed keys* supported by two kneeling Brahmans, symbol of the precious deposit of which he had the keeping. . . . This word and this triangle were engraved upon the tablet of the ring that this religious chief wore as one of the signs of his dignity; it was also framed in a golden sun on the altar, where every morning the Supreme Pontiff offered the sacrifice of the sarvameda, or sacrifice to all the forces of nature." ‡

* It is the traditional policy of the College of Cardinals to elect, whenever practicable, the new Pope among the oldest valetudinarians. The hierophant of the Eleusinia was likewise always an old man, and unmarried.

† This is not correct.

‡ "Le Spiritisme dans le Monde," p. 28.

Is this clear enough? And will the Catholics still maintain that it was the Brahmans of 4,000 years ago who copied the ritual, symbols, and dress of the Roman Pontiffs? We would not feel in the least surprised.

Without going very far back into antiquity for comparisons, if we only stop at the fourth and fifth centuries of our era, and contrast the so-called "heathenism" of the third Neo-platonic Eclectic School with the growing Christianity, the result may not be favorable to the latter. Even at that early period, when the new religion had hardly outlined its contradictory dogmas; when the champions of the bloodthirsty Cyril knew not themselves whether Mary was to become "the Mother of God," or rank as a "demon" in company with Isis; when the memory of the meek and lowly Jesus still lingered lovingly in every Christian heart, and his words of mercy and charity vibrated still in the air, even then the Christians were outdoing the Pagans in every kind of ferocity and religious intolerance.

And if we look still farther back, and seek for examples of true *Christism*, in ages when Buddhism had hardly superseded Brahmanism in India, and the name of Jesus was only to be pronounced three centuries later, what do we find? Which of the holy pillars of the Church has ever elevated himself to the level of religious tolerance and noble simplicity of character of some heathen? Compare, for instance, the Hindu Asoka, who lived 300 B.C., and the Carthaginian St. Augustine, who flourished three centuries after Christ. According to Max Müller, this is what is found engraved on the rocks of Girnar, Dhauli, and Kapurdigiri:

"Piyadasi, the king beloved of the gods, desires that the ascetics *of all creeds* might reside in all places. All these ascetics profess alike the command which people should exercise over themselves, and the purity of the soul. *But people have different opinions and different inclinations.*"

And here is what Augustine wrote after his baptism: "Wondrous depth of thy words! whose surface, behold! is before us, inviting to little ones; yet are they a wondrous depth, O my God, a wondrous depth! It is awful to look therein; yes . . . an awfulness of honor, and a trembling of love. Thy enemies [read Pagans] thereof I *hate* vehemently; Oh, *that thou wouldst slay them* with thy two-edged sword, that they might no longer be enemies to it; for *so do I love to have them slain.*" *

Wonderful spirit of Christianity; and that from a Manichean converted to the religion of one who even on his cross prayed for his enemies!

* Translated by Prof. Draper for "Conflict between Religion and Science;" book xii.

Who the enemies of the "Lord" were, according to the Christians, is not difficult to surmise; the few inside the Augustinian fold were His new children and favorites, who had supplanted in His affections the sons of Israel, His "chosen people." The rest of mankind were His natural foes. The teeming multitudes of heathendom were proper food for the flames of hell; the handful within the Church communion, "heirs of salvation."

But if such a proscriptive policy was just, and its enforcement was "sweet savor" in the nostrils of the "Lord," why not scorn also the Pagan rites and philosophy? Why draw so deep from the wells of wisdom, dug and filled up to brim by the same heathen? Or did the fathers, in their desire to imitate the chosen people whose time-worn shoes they were trying to fit upon their feet, contemplate the reënaction of the spoliation-scene of the *Exodus?* Did they propose, in fleeing from heathendom as the Jews did from Egypt, to carry off the valuables of its religious allegories, as the "chosen ones" did the gold and silver ornaments?

It certainly does seem as if the events of the first centuries of Christianity were but the reflection of the images thrown upon the mirror of the future at the time of the Exodus. During the stormy days of Irenæus, the Platonic philosophy, with its mystical submersion into Deity, was not so obnoxious after all to the new doctrine as to prevent the Christians from helping themselves to its abstruse metaphysics in every way and manner. Allying themselves with the ascetical theurapeutæ—forefathers and models of the Christian monks and hermits, it was in Alexandria, let it be remembered, that they laid the first foundations of the purely Platonic trinitarian doctrine. It became the Plato-Philonean doctrine later, and such as we find it now. Plato considered the divine nature under a three-fold modification of the *First Cause*, the reason or *Logos*, and the soul or spirit of the universe. "The three archial or original principles," says Gibbon,* "were represented in the Platonic system as three gods, united with each other by a mysterious and ineffable generation." Blending this transcendental idea with the more hypostatic figure of the *Logos* of Philo, whose doctrine was that of the oldest Kabala, and who viewed the King Messiah, as the metatron, or "the angel of the Lord," the *Legatus* descended in flesh, but not the *Ancient of Days* Himself;† the Christians clothed with this mythical representation of the Mediator for the fallen race of Adam, Jesus, the son of Mary. Under this unexpected garb his personality was all but lost. In the modern Jesus of the Christian Church, we find the ideal of the imaginative Irenæus, not the adept

* "Decline and Fall of the Roman Empire."

† "Sohar Comment.," Gen. xl. 10; "Kabbal. Denud.," i., 528.

of the Essenes, the obscure reformer from Galilee. We see him under the disfigured Plato-Philonean mask, not as the disciples heard him on the mount.

So far then the heathen philosophy had helped them in the building of the principal dogma. But when the theurgists of the third Neo-platonic school, deprived of their ancient Mysteries, strove to blend the doctrines of Plato with those of Aristotle, and by combining the two philosophies added to their theosophy the primeval doctrines of the Oriental *Kabala*, then the Christians from rivals became persecutors. Once that the metaphysical allegories of Plato were being prepared to be discussed in public in the form of Grecian dialectics, all the elaborate system of the Christian trinity would be unravelled and the divine prestige completely upset. The eclectic school, reversing the order, had adopted the inductive method; and this method became its death-knell. Of all things on earth, logic and reasonable explanations were the most hateful to the new religion of mystery; for they threatened to unveil the whole ground-work of the trinitarian conception; to apprise the multitude of the doctrine of emanations, and thus destroy the unity of the whole. It could not be permitted, and it was not. History records the *Christ*-like means that were resorted to.

The universal doctrine of emanations, adopted from time immemorial by the greatest schools which taught the kabalistic, Alexandrian, and Oriental philosophers, gives the key to that panic among the Christian fathers. That spirit of Jesuitism and clerical craft, which prompted Parkhurst, many centuries later, to suppress in his *Hebrew Lexicon* the true meaning of the first word of *Genesis*, originated in those days of war against the expiring Neo-platonic and eclectic school. The fathers had decided to pervert the meaning of the word "*daimon*," * and they dreaded above all to have the esoteric and true meaning of the word *Rasit* unveiled to the multitudes; for if once the true sense of this sentence, as well as that of the Hebrew word *asdt* (translated in the Septuagint "*angels*," while it means emanations),† were understood rightly, the mystery of the Christian trinity would have crumbled, carrying in its downfall the new religion into the same heap of ruins with the ancient Mysteries. This is the true reason why dialecticians, as well as Aristotle himself, the "prying philosopher," were ever obnoxious to Christian theology. Even Luther, while on his work of reform, feeling the ground insecure under his feet, notwithstanding that the dogmas had

* "The beings which the philosophers of other peoples distinguish by the name 'Dæmons,' Moses names 'Angels,'" says Philo Judæus.—"De Gigant," i. 253.

† Deuteronomy xxxiii. 2., אשדת is translated "fiery law" in the English Bible.

been reduced by him to their simplest expression, gave full vent to his fear and hatred for Aristotle. The amount of abuse he heaped upon the memory of the great logician can only be equalled—never surpassed—by the Pope's anathemas and invectives against the liberals of the Italian government. Compiled together, they might easily fill a copy of a new encyclopædia with models for monkish diatribes.

Of course the Christian clergy can never get reconciled with a doctrine based on the application of strict logic to discursive reasoning? The number of those who have abandoned theology on this account has never been made known. They have asked questions and been forbidden to ask them; hence, separation, disgust, and often a despairing plunge into the abyss of atheism. The Orphean views of ether as chief *medium between* God and created matter were likewise denounced. The Orphic Æther recalled too vividly the *Archeus*, the Soul of the World, and the latter was in its metaphysical sense as closely related to the emanations, being the first manifestation—Sephira, or Divine Light. And when could the latter be more feared than at that critical moment?

Origen, Clemens Alexandrinus, Chalcidius, Methodius, and Maimonides, on the authority of the *Targum* of Jerusalem, the orthodox and greatest authority of the Jews, held that the first two words in the book of *Genesis*—B-RASIT, mean *Wisdom*, or the *Principle*. And that the idea of these words meaning "*in the beginning*" was never shared but by the profane, who were not allowed to penetrate any deeper into the esoteric sense of the sentence. Beausobre, and after him Godfrey Higgins, have demonstrated the fact. "All things," says the *Kabala*, "are derived from one great Principle, and this principle is the *unknown* and *invisible* God. From Him a substantial power immediately proceeds, which is the *image of God*, and the source of all subsequent emanations. This second principle sends forth, by the *energy* (or *will* and *force*) of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds, or orders of being, all united to the eternal power from which they proceed. *Matter is nothing more than the most remote effect of the emanative energy* of the Deity. The material world receives its form from the immediate agency of powers far beneath the First Source of Being* . . . Beausobre† makes St. Augustine the Manichean say thus: 'And if by *Rasit* we understand the *active Principle* of the creation, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say

* See Rees's "Encyclopædia," art. Kabala.

† "Histor. Manich.," Liv. vi., ch. i., p. 291.

that heaven and earth were the first works of God. He only said that God created heaven and earth *through the Principle*, who is His Son. It is not the *time* he points to, but to the immediate author of the creation.' Angels, according to Augustine, were created *before* the firmament, and according to the esoteric interpretation, the heaven and earth were created after that, evolving from the *second* Principle or the Logos—the creative Deity. "The word *principle*," says Beausobre, "does not mean that the heaven and earth were created before anything else, for, to begin with, the *angels* were created before that; but that God did everything through His Wisdom, which is His *Verbum*, and which the Christian *Bible* named the *Beginning*," thus adopting the exoteric meaning of the word abandoned to the multitudes. The *Kabala*—the Oriental as well as the Jewish—shows that a number of *emanations* (the Jewish Sephiroth) issued from the *First* Principle, the chief of which was *Wisdom*. This Wisdom is the Logos of Philo, and Michael, the chief of the Gnostic Eons; it is the Ormazd of the Persians; *Minerva*, goddess of wisdom, of the Greeks, who emanated from the head of Jupiter; and the second Person of the Christian Trinity. The early Fathers of the Church had not much to exert their imagination; they found a ready-made doctrine that had existed in every theogony for thousands of years before the Christian era. Their trinity is but the trio of Sephiroth, the first three kabalistic *lights* of which Moses Nachmanides says, that "*they have never been seen by any one;* there is not any defect in them, nor any disunion." The first eternal number is the Father, or the Chaldean primeval, invisible, and incomprehensible *chaos*, out of which proceeded the *Intelligible* one. The Egyptian Phtah, or "the *Principle of Light*—not the light itself, and the Principle of Life, though himself *no* life." The *Wisdom* by which the Father created the heavens is the *Son*, or the kabalistic androgynous Adam Kadmon. The Son is at once the male *Ra*, or Light of Wisdom, Prudence or *Intelligence*, Sephira, the female part of Himself; while from this dual being proceeds the third emanation, the Binah or Reason, the second Intelligence—the Holy Ghost of the Christians. Therefore, strictly speaking, there is a TETRAKTIS or quaternary, consisting of the Unintelligible First monad, and its triple emanation, which properly constitute our Trinity.

How then avoid perceiving at once, that had not the Christians purposely disfigured in their interpretation and translation the Mosaic *Genesis* to fit their own views, their religion, with its present dogmas, would have been impossible? The word Rasit, once taught in its new sense of the *Principle* and not the *Beginning*, and the anathematized doctrine of emanations accepted, the position of the second trinitarian personage

becomes untenable. For, if the angels are the *first* divine emanations from the Divine Substance, and were in existence *before* the Second Principle, then the anthropomorphized *Son* is at best an emanation like themselves, and cannot be God *hypostatically* any more than our visible works are ourselves. That these metaphysical subtleties never entered into the head of the honest-minded, sincere Paul, is evident; as it is furthermore evident, that like all learned Jews he was well acquainted with the doctrine of emanations and never thought of corrupting it. How can any one imagine that Paul identified the *Son* with the *Father*, when he tells us that God made Jesus "a *little lower* than the angels" (*Hebrews* ii. 9), and a *little higher* than Moses! "For this MAN was counted worthy of more glory than Moses" (*Hebrews* iii. 3). Of whatever, or how many forgeries, interlined later in the *Acts*, the Fathers are guilty we know not; but that Paul never considered Christ more than a man "full of the Spirit of God" is but too evident: "In the *arche* was the *Logos*, and the Logos was adnate to the Theos."

Wisdom, the first emanation of En-Soph; the Protogonos, the Hypostasis; the Adam Kadmon of the kabalist, the Brahma of the Hindu; the Logos of Plato, and the "*Beginning*" of St. John—is the Rasit—ראשית, of the *Book of Genesis*. If rightly interpreted it overturns, as we have remarked, the whole elaborate system of Christian theology, for it proves that behind the *creative* Deity, there was a HIGHER god; a planner, an architect; and that the former was but His executive agent —a simple POWER!

They persecuted the Gnostics, murdered the philosophers, and burned the kabalists and the masons; and when the day of the great reckoning arrives, and the light shines in darkness, what will they have to offer in the place of the departed, expired religion? What will they answer, these pretended monotheists, these worshippers and *pseudo*-servants of the one living God, to their Creator? How will they account for this long persecution of them who were the true followers of the grand Megalistor, the supreme great master of the Rosicrucians, the FIRST of masons. "For he is the Builder and Architect of the Temple of the universe; He is the *Verbum Sapienti*." *

"Every one knows," wrote the great Manichean of the third century, Fauste, "that the Evangeliums were written neither by Jesus Christ,

* "The altogether mystical coloring of Christianity harmonized with the Essene rules of life and opinions, and it is not improbable that Jesus and John the Baptist were initiated into the Essene Mysteries, to which Christianity may be indebted for many a form of expression; as indeed the community of Therapeutæ, an offspring of the Essene order, soon belonged wholly to Christianity" ("Yost," i., 411—quoted by the author of "Sod, the Son of the Man").

nor his apostles, but long after their time by some unknown persons, who, judging well that they would hardly be believed when telling of things they had not seen themselves, headed their narratives with the names of the apostles or of disciples contemporaneous with the latter."

Commenting upon the subject, A. Franck, the learned Hebrew scholar of the Institute and translator of the *Kabala*, expresses the same idea. "Are we not authorized," he asks, "to view the *Kabala* as a precious remnant of religious philosophy of the Orient, which, transported into Alexandria, got mixed to the doctrine of Plato, and under the usurped name of Dionysius the Areopagite, bishop of Athens, converted and consecrated by St. Paul, was thus enabled to penetrate into the mysticism of the mediæval ages?" *

Says Jacolliot: "What is then this religious philosophy of the Orient, which has penetrated into the mystic symbolism of Christianity? We answer: This philosophy, the traces of which we find among the Magians, the Chaldeans, the Egyptians, the Hebrew kabalists and the Christians, is none other than that of the Hindu Brahmans, the sectarians of the *pitris*, or the spirits of the invisible worlds which surround us." †

But if the Gnostics were destroyed, the *Gnosis*, based on the secret science of sciences, still lives. It is the earth which helps the woman, and which is destined to open her mouth to swallow up mediæval Christianity, the usurper and assassin of the great master's doctrine. The ancient *Kabala*, the Gnosis, or traditional *secret* knowledge, was never without its representatives in any age or country. The trinities of initiates, whether passed into history or concealed under the impenetrable veil of mystery, are preserved and impressed throughout the ages. They are known as Moses, Aholiab, and Bezaleel, the son of Uri, the son of Hur, as Plato, Philo, and Pythagoras, etc. At the Transfiguration we see them as Jesus, Moses, and Elias, the three Trismegisti; and three kabalists, Peter, James, and John—whose *revelation* is the key to all wisdom. We found them in the twilight of Jewish history as Zoroaster, Abraham, and Terah, and later as Henoch, Ezekiel, and Daniel.

Who, of those who ever studied the ancient philosophies, who understand intuitionally the grandeur of their conceptions, the boundless sublimity of their views of the Unknown Deity, can hesitate for a moment to give the preference to their doctrines over the incomprehensible dogmatic and contradictory theology of the hundreds of Christian sects? Who that ever read Plato and fathomed his Το Ὄν, "*whom no person has seen except the Son*," can doubt that Jesus was a disciple of the same

* A. Franck: "Die Kabbala."

† "Le Spiritisme dans le Monde."

secret doctrine which had instructed the great philosopher? For, as we have shown before now, Plato never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the remote East as the source whence he derived his information and his philosophy. Colebrooke shows that Plato confesses it in his epistles, and says that he has taken his teachings from ancient and sacred doctrines! * Moreover, it is undeniable that the theologies of all the great nations dovetail together and show that each is a part of "one stupendous whole." Like the rest of the initiates we see Plato taking great pains to conceal the true meaning of his allegories. Every time the subject touches the greater secrets of the Oriental *Kabala*, secret of the true cosmogony of the universe and of the *ideal*, preëxisting world, Plato shrouds his philosophy in the profoundest darkness. His *Timæus* is so confused that no one but an *initiate* can understand the secret meaning. And Mosheim thinks that Philo has filled his works with passages directly contradicting each other for the sole purpose of concealing the true doctrine. For once we see a critic on the right track.

And this very trinitarian idea, as well as the so bitterly denounced doctrine of emanations, whence their remotest origin? The answer is easy, and every proof is now at hand. In the sublime and profoundest of all philosophies, that of the universal "Wisdom-Religion," the first traces of which, historical research now finds in the old pre-Vedic religion of India. As the much-abused Jacolliot well remarks, "It is not in the religious works of antiquity, such as the *Vedas*, the *Zend Avesta*, the *Bible*, that we have to search for the exact expression of the ennobling and sublime beliefs of those epochs." †

"The holy primitive syllable, composed of the three letters A—U—M., in which is contained the Vedic Trimurti (Trinity), must be kept secret, like another triple Veda," says Manu, in book xi., sloka 265.

Swayambhouva is the unrevealed Deity; it is the Being existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a Supreme *unity*. These trinities, or the triple *Trimurti*, are: the Nara, Nari, and Viradyi—the *initial* triad; the Agni, Vaya, and Sourya—the *manifested* triad; Brahma, Vishnu, and Siva, the *creative* triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol in its concrete expression; the necessarianism of a purely meta-

* "Asiat. Trans.," i., p. 579.

† Louis Jacolliot: "The Initiates of the Ancient Temples."

physical conception. Together with Swayambhouva, they are the ten *Sephiroth* of the Hebrew kabalists, the ten Hindu Prajapatis—the En-Soph of the former, answering to the great *Unknown*, expressed by the mystic A U M of the latter.

Says Franck, the translator of the *Kabala:*

"The ten Sephiroth are divided into *three classes*, each of them presenting to us the divinity *under a different aspect*, the whole still remaining an *indivisible Trinity*.

"The first three Sephiroth are purely intellectual in metaphysics, they express the absolute identity of existence and thought, and form what the modern kabalists called the intelligible world—which is the first manifestation of God.

"The three that follow, make us conceive God in one of their aspects, as the identity of goodness and wisdom; in the other they show to us, in the Supreme good, the origin of beauty and magnificence (in the creation). Therefore, they are named the *virtues*, or the *sensible world.*

"Finally, we learn, by the last three Sephiroth, that the Universal Providence, that the Supreme artist is also *absolute Force*, the all-powerful cause, and that, at the same time, this cause *is the generative element of all that is.* It is these last Sephiroth that constitute the *natural world*, or nature in its essence and in its *active* principle. *Natura naturans.*" *

This kabalistic conception is thus proved identical with that of the Hindu philosophy. Whoever reads Plato and his *Dialogue* Timæus, will find these ideas as faithfully re-echoed by the Greek philosopher. Moreover, the injunction of secrecy was as strict with the kabalists, as with the initiates of the Adyta and the Hindu Yogis.

"Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance" (*Sepher Jezireh, Book of Creation*).

"This is a secret which gives death: close thy mouth lest thou shouldst reveal to the vulgar; compress thy brain lest something should escape from it and fall outside" (*Agrouchada-Parikshai*).

Truly the fate of many a future generation hung on a gossamer thread, in the days of the third and fourth centuries. Had not the Emperor sent in 389 to Alexandria a rescript—which was forced from him by the Christians—for the destruction of every idol, our own century would never have had a Christian mythological Pantheon of its own. Never

* Franck: "Die Kabbala."

did the Neo-platonic school reach such a height of philosophy as when nearest its end. Uniting the mystic theosophy of old Egypt with the refined philosophy of the Greeks; nearer to the ancient Mysteries of Thebes and Memphis than they had been for centuries; versed in the science of soothsaying and divination, as in the art of the Therapeutists; friendly with the acutest men of the Jewish nation, who were deeply imbued with the Zoroastrian ideas, the Neo-platonists tended to amalgamate the old wisdom of the Oriental *Kabala* with the more refined conceptions of the Occidental Theosophists. Notwithstanding the treason of the Christians, who saw fit, for political reasons, after the days of Constantine, to repudiate their tutors, the influence of the new Platonic philosophy is conspicuous in the subsequent adoption of dogmas, the origin of which can be traced but too easily to that remarkable school. Though mutilated and disfigured, they still preserve a strong family likeness, which nothing can obliterate.

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.

When Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God; and the trinitarian controversy had taken place; from that moment the Egyptian doctrine of the emanation of the creative God out of Emepht began to be tortured in a thousand ways, until the Councils had agreed upon the adoption of it as it now stands—the disfigured Ternary of the kabalistic Solomon and Philo! But as its origin was yet too evident, the *Word* was no longer called the "Heavenly man," the *primal* Adam Kadmon, but became the Logos—Christ, and was made as old as the "Ancient of the Ancient," his father. The *concealed* WISDOM became identical with its emanation, the DIVINE THOUGHT, and made to be regarded coëqual and coëternal with its first manifestation.

If we now stop to consider another of the fundamental dogmas of Christianity, the doctrine of atonement, we may trace it as easily back to heathendom. This corner-stone of a Church which had believed herself built on a firm rock for long centuries, is now excavated by science and proved to come from the Gnostics. Professor Draper shows it as hardly known in the days of Tertullian, and as having "*originated* among the Gnostic heretics." * We will not permit ourselves to contradict such a

* See "Conflict between Religion and Science," p. 224.

learned authority, farther than to state that it *originated* among them no more than their "anointed" Christos and Sophia. The former they modelled on the original of the "King Messiah," the male principle of wisdom, and the latter on the third Sephiroth, from the Chaldean *Kabala*,* and even from the Hindu Brahma and Sara-âsvati,† and the Pagan Dionysus and Demeter. And here we are on firm ground, if it were only because it is now proved that the *New Testament* never appeared in its complete form, such as we find it now, till 300 years after the period of apostles,‡ and the *Sohar* and other kabalistic books are found to belong to the first century before our era, if not to be far older still.

The Gnostics entertained many of the Essenean ideas; and the Essenes had their "greater" and "minor" Mysteries at least two centuries before our era. They were the *Isarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhistic monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes. The hierophants had their *atonement* enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the "fall of man" in Eden, but simply as an expiation for the past, present, and future sins of ignorant but nevertheless polluted mankind. The hierophant had the option of either offering his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn "new birth," the initiator passed "the word" to the initiated, and immediately after that the latter had a weapon placed in his right hand, and was ordered *to strike*. § This is the true origin of the Christian dogma of atonement.

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* See "Sohar;" "Kab. Den.;" "The Book of Mystery," the oldest book of the kabalists; and Milman: "History of Christianity," pp. 212, 213–215.

† Milman: "History of Christianity," p. 280. The *Kurios* and *Kora* are mentioned repeatedly in "Justin Martyr." See p. 97.

‡ See Olshausen: "Biblischer Commentar über sammtliche Schriften des Neuen Testaments," ii.

§ There is a wide-spread *superstition* (?), especially among the Slavonians and Russians, that the *magician* or wizard cannot die before he has passed the "word" to a successor. So deeply is it rooted among the popular beliefs, that we do not imagine there is a person in Russia who has not heard of it. It is but too easy to trace the origin of this superstition to the old Mysteries which had been for ages spread all over

Verily the "Christs" of the pre-Christian ages were many. But they died unknown to the world, and disappeared as silently and as mysteriously from the sight of man as Moses from the top of Pisgah, the mountain of Nebo (oracular wisdom), after he had laid his hands upon Joshua, who thus became "full of the spirit of wisdom" (*i.e., initiated*).

Nor does the Mystery of the Eucharist pertain to Christians alone. Godfrey Higgins proves that it was instituted many hundreds of years before the "Paschal Supper," and says that "the sacrifice of bread and

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the globe. The ancient *Variago-Rouss* had his Mysteries in the North as well as in the South of Russia; and there are many relics of the by-gone faith scattered in the lands watered by the sacred Dnieper, the baptismal Jordan of all Russia. No *Znâchar* (the knowing one) or *Koldoun* (sorcerer), male or female, can die in fact before he has passed the mysterious word to some one. The popular belief is that unless he does that he will linger and suffer for weeks and months, and were he even finally to get liberated, it would be only to wander on earth, unable to quit its region unless he finds a successor even after death. How far the belief may be verified by others, we do not know, but we have seen a case which, for its tragical and mysterious *dénouement*, deserves to be given here as an illustration of the subject in hand. An old man, of over one hundred years of age, a peasant-serf in the government of S——, having a wide reputation as a sorcerer and healer, was said to be dying for several days, and still unable to die. The report spread like lightning, and the poor old fellow was shunned by even the members of his own family, as the latter were afraid of receiving the unwelcome inheritance. At last the public rumor in the village was that he had sent a message to a colleague less versed than himself in the art, and who, although he lived in a distant district, was nevertheless coming at the call, and would be on hand early on the following morning. There was at that time on a visit to the proprietor of the village a young physician who, belonging to the famous school of *Nihilism* of that day, laughed outrageously at the idea. The master of the house, being a very pious man, and but half inclined to make so cheap of the "superstition," smiled—as the saying goes—but with one corner of his mouth. Meanwhile the young skeptic, to gratify his curiosity, had made a visit to the dying man, had found that he could not live twenty-four hours longer, and, determined to prove the absurdity of the "superstition," had taken means to detain the coming "successor" at a neighboring village.

Early in the morning a company of four persons, comprising the physician, the master of the place, his daughter, and the writer of the present lines, went to the hut in which was to be achieved the triumph of skepticism. The dying man was expecting his liberator every moment, and his agony at the delay became extreme. We tried to persuade the physician to humor the patient, were it for humanity's sake. He only laughed. Getting hold with one hand of the old wizard's pulse, he took out his watch with the other, and remarking in French that all would be over in a few moments, remained absorbed in his professional experiment. The scene was solemn and appalling. Suddenly the door opened, and a young boy entered with the intelligence, addressed to the doctor, that the *koum* was lying dead drunk at a neighboring village, and, according to *his orders*, could not be with "grandfather" till the next day. The young doctor felt confused, and was just going to address the old man, when, as quick as lightning, the Znâchar snatched his hand from his grasp and raised himself in bed. His deep-sunken eyes flashed; his yellow-white beard and hair streaming round his livid face made him a

wine was common to many ancient nations."* Cicero mentions it in his works, and wonders at the strangeness of the rite. There had been an esoteric meaning attached to it from the first establishment of the Mysteries, and the Eucharistia is one of the oldest rites of antiquity. With the hierophants it had nearly the same significance as with the Christians. Ceres was *bread*, and Bacchus was *wine;* the former meaning regeneration of life from the seed, and the latter—the grape—the emblem of wisdom and knowledge; the accumulation of the spirit of things, and the fermentation and subsequent strength of that esoteric knowledge being justly symbolized by wine. The mystery related to the drama of Eden; it is said to have been first taught by Janus, who was also the first to introduce in the temples the sacrifices of "bread" and "wine" in commemoration of the "fall into generation" as the symbol of the "seed." "I am the vine, and my Father is the husbandman," says Jesus, alluding to the secret knowledge that could be imparted by him. "I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

The festival of the Eleusinian Mysteries began in the month of Boëdromion, which corresponds with the month of September, the time of grape-gathering, and lasted from the 15th to the 22d of the month, *seven* days.† The Hebrew festival of the Feast of Tabernacles began on the 15th and ended on the 22d of the month of Ethanim, which Dunlap shows as derived from Adonim, Adonia, Attenim, Ethanim;‡ and this feast is named in *Exodus* (xxiii. 16) the feast of *ingatherings*. "All the men of Israel assembled unto King Solomon at the feast in the month Ethanim, which is the *seventh*." §

Plutarch thinks the feast of the booths to be the Bacchic rites, not

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dreadful sight. One instant more, and his long, sinewy arms were clasped round the physician's neck, as with a supernatural force he drew the doctor's head closer and closer to his own face, where he held him as in a vise, while *whispering* words inaudible to us in his ear. The skeptic struggled to free himself, but before he had time to make one effective motion the work had evidently been done; the hands relaxed their grasp, and the old sorcerer fell on his back—a corpse! A strange and ghostly smile had settled on the stony lips—a smile of fiendish triumph and satisfied revenge; but the doctor looked paler and more ghastly than the dead man himself. He stared round with an expression of terror difficult to describe, and without answering our inquiries rushed out wildly from the hut, in the direction of the woods. Messengers were sent after him, but he was nowhere to be found. About sunset a report was heard in the forest. An hour later his body was brought home, with a bullet through his head, for the skeptic had blown out his brains!

What made him commit suicide? What magic spell of sorcery had the "word" of the dying wizard left on his mind? Who can tell?

* "Anacalypsis;" also Tertullian.

† "Anthon," art. Eleusinia.

‡ Dunlap: "Musah, His Mysteries," p. 71.

§ 1 Kings, viii. 2.

the Eleusinian. Thus "Bacchus was directly called upon," he says. The *Sabazian* worship was *Sabbatic;* the names Evius, or Hevius, and Luaios are identical with *Hivite* and *Levite.* The French name Louis is the Hebrew *Levi;* Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. "Who shall ascend into the hill (the high place) of the Lord?" asks the holy king David, "who shall stand in the place of his *Kadushu* קדשו"? (*Psalms* xxiv. 3). Kadesh may mean in one sense to *devote, hallow, sanctify,* and even to initiate or to set apart; but it also means the ministers of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy* xxiii. 17; *Hosea* iv. 14; and *Genesis* xxxviii., from verses 15 to 22. The "holy" Kadeshuth of the *Bible* were identical as to the duties of their office with the Nautch-girls of the later Hindu pagodas. The Hebrew *Kadeshim* or galli lived "by the house of the Lord, where the women wove hangings for the grove," or bust of Venus-Astarte, says verse the seventh in the twenty-third chapter of 2 Kings.

The dance performed by David round the ark was the "circle-dance" said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (*Judges* xxi. 21, 23 *et passim*), and the leaping of the prophets of Baal (1 *Kings* xviii. 26). It was simply a characteristic of the Sabean worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michael and the king's reply are very expressive. "The king of Israel uncovered himself before his maid-servants as one of the *vain* (or debauched) fellows shamelessly uncovereth himself." And he retorts: "I will play (act wantonly) before יהוה, and I will be yet more vile than this, and I will be base in my own sight." When we remember that David had sojourned among the Tyrians and Philistines, where their rites were common; and that indeed he had conquered that land away from the house of Saul, by the aid of mercenaries from their country, the countenancing and even, perhaps, the introduction of such a Pagan-like worship by the weak "psalmist" seems very natural. David knew nothing of Moses, it seems, and if he introduced the Jehovah-worship it was not in its monotheistic character, but simply as that of one of the many gods of the neighboring nations—a tutelary deity to whom he had given the preference, and chosen among "all other gods."

Following the Christian dogmas seriatim, if we concentrate our attention upon one which provoked the fiercest battles until its recognition, that of the Trinity, what do we find? We meet it, as we have shown, northeast of the Indus; and tracing it to Asia Minor and Europe, recognize it among every people who had anything like an established re-

ligion. It was taught in the oldest Chaldean, Egyptian, and Mithraitic schools. The Chaldean Sun-god, Mithra, was called "Triple," and the trinitarian idea of the Chaldeans was a doctrine of the Akkadians, who, themselves, belonged to a race which was the first to conceive a metaphysical trinity. The Chaldeans are a tribe of the Akkadians, according to Rawlinson, who lived in Babylonia from the earliest times. They were Turanians, according to others, and instructed the Babylonians into the first notions of religion. But these same Akkadians, who were they? Those scientists who would ascribe to them a Turanian origin, make of them the inventors of the cuneiform characters; others call them Sumerians; others again, respectively, make their language, of which (for very good reasons) no traces whatever remain—Kasdean, Chaldaic, Proto-Chaldean, Kasdo-Scythic, and so on. The only tradition worthy of credence is that these Akkadians instructed the Babylonians in the Mysteries, and taught them the sacerdotal or *Mystery*-language. These Akkadians were then simply a tribe of the Hindu-Brahmans, now called Aryans—their vernacular language, the Sanscrit * of the Vedas; and the sacred or Mystery-language, that which, even in our own age, is used by the Hindu fakirs and initiated Brahmans in their magical evocations. † It has been, from time immemorial, and still is employed by the initiates of all countries, and the Thibetan lamas claim that it is in this tongue that appear the mysterious characters on the leaves and bark of the sacred Koumboum.

Jacolliot, who took such pains to penetrate the mysteries of the Brahmanical initiation in translating and commenting upon the *Agrouchada-Parikshai*, confesses the following:

"It is pretended also, without our being able to verify the assertion, that the magical evocations were pronounced in a particular language, and that it was forbidden, under pain of death, to translate them into vulgar dialects. The rare expressions that we have been able to catch like—*L'rhom, h'hom, sh'krum, sho'rhim*, are in fact most curious, and do not seem to belong to any known idiom." ‡

Those who have seen a fakir or a lama reciting his mantras and con-

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* Let us remember in this connection that Col. Van Kennedy has long ago declared his opinion that Babylonia was once the seat of the Sanscrit language and of Brahmanical influence.

† "'The Agrouchada-Parikshai,' which discloses, to a certain extent, the order of initiation, does not give the formula of evocation," says Jacolliot, and he adds that, according to some Brahmans, "these formula were never written, they were and still are imparted in a whisper in the ear of the adepts" ("*mouth to ear, and the word at low breath*," say the Masons).—"Le Spiritisme dans le Monde," p. 108.

‡ "Le Spiritisme dans le Monde," p. 108.

jurations, know that he never pronounces the words audibly when preparing for a phenomenon. His lips move, and none will ever hear the terrible formula pronounced, except in the interior of the temples, and then in a cautious whisper. This, then, was the language now respectively baptized by every scientist, and, according to his imaginative and philological propensities, Kasdeo-Semitic, Scythic, Proto-Chaldean, and the like.

Scarcely two of even the most learned Sanscrit philologists are agreed as to the true interpretation of Vedic words. Let one put forth an essay, a lecture, a treatise, a translation, a dictionary, and straightway all the others fall to quarrelling with each other and with him as to his sins of omission and commission. Professor Whitney, greatest of American Orientalists, says that Professor Müller's notes on the *Rig Veda Sânhita* "are far from showing that sound and thoughtful judgment, that moderation and economy which are among the most precious qualities of an exegete." Professor Müller angrily retorts upon his critics that "not only is the joy embittered which is the inherent reward of all *bona fide* work, but selfishness, malignity, aye, *even untruthfulness*, gain the upper hand, and the healthy growth of science is stunted." He differs "in many cases from the explanations of Vedic words given by Professor Roth" in his *Sanscrit Dictionary*, and Professor Whitney shampooes both their heads by saying that there are, unquestionably, words and phrases "as to which both alike will hereafter be set right."

In volume i. of his *Chips*, Professor Müller stigmatizes all the *Vedas* except the *Rik*, the *Atharva-Veda* included, as "theological twaddle," while Professor Whitney regards the latter as "the most comprehensive and valuable of the four collections, next after the *Rik*." To return to the case of Jacolliot. Professor Whitney brands him as a "bungler and a humbug," and, as we remarked above, this is the very general verdict. But when the *Bible dans l'Inde* appeared, the Société Académique de Saint Quentin requested M. Textor de Ravisi, a learned Indianist, ten years Governor of Karikal, India, to report upon its merits. He was an ardent Catholic, and bitterly opposed Jacolliot's conclusions where they discredited the Mosaic and Catholic revelations; but he was forced to say: "Written with good faith, in an easy, vigorous, and passionate style, of an easy and varied argumentation, the work of M. Jacolliot is of absorbing interest . . . a learned work on known facts and with familiar arguments."

Enough. Let Jacolliot have the benefit of the doubt when such very imposing authorities are doing their best to show up each other as incompetents and literary journeymen. We quite agree with Professor Whitney that "the truism, that [for European critics?] it is far easier to

pull to pieces than to build up, is nowhere truer than in matters affecting the archæology and history of India." *

Babylonia happened to be situated on the way of the great stream of the earliest Hindu emigration, and the Babylonians were one of the first peoples benefited thereby. † These Khaldi were the worshippers of the Moon-god, Deus Lunus, from which fact we may infer that the Akkadians —if such must be their name—belonged to the race of the Kings of the Moon, whom tradition shows as having reigned in Pruyay—now Allahabad. With them the trinity of Deus Lunus was manifested in the three lunar phases, completing the quaternary with the fourth, and typifying the death of the Moon-god in its gradual waning and final disappearance. This death was allegorized by them, and attributed to the triumph of the genius of evil over the light-giving deity; as the later nations allegorized the death of their Sun-gods, Osiris and Apollo, at the hands of Typhon and the great Dragon Python, when the sun entered the winter solstice. Babel, Arach, and Akkad are names of the sun. The *Zoroastrian Oracles* are full and explicit upon the subject of the Divine Triad. "A triad of Deity shines forth throughout the whole world, of which a Monad is the head," admits the Reverend Dr. Maurice.

"For from this Triad, in the bosoms, are all things governed," says a Chaldean oracle. The Phos, Pur, and Phlox, of Sanchoniathon, ‡ are Light, Fire, and Flame, three manifestations of the Sun who is *one*. Bel-Saturn, Jupiter-Bel, and Bel or Baal-Chom are the Chaldean trinity; § "The Babylonian Bel was regarded in the Triune aspect of Belitan, Zeus-Belus (the mediator) and Baal-Chom who is Apollo Chomæus. This was the Triune aspect of the 'Highest God,' who is, according to Berosus, either El (the Hebrew), Bel, Belitan, Mithra, or Zervana, and has the name πατηρ, "the Father." ‖ The Brahma, Vishnu, and Siva, ¶ corresponding to Power, Wisdom, and Justice, which answer in their turn

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* W. D. Whitney: "Oriental and Linguistic Studies, The Veda, etc."

† Jacolliot seems to have very logically demonstrated the absurd contradictions of some philologists, anthropologists, and Orientalists, in regard to their *Akkado and Semito* mania. "There is not, perhaps, much of good faith in their negations," he writes. "The scientists who invent Turanian peoples know very well that in *Manu* alone, there is more of veritable science and philosophy than in all that this pretended Semitism has hitherto furnished us with; but they are the slaves of a path which some of them are following the last fifteen, twenty, or even thirty years. . . . We expect, therefore, nothing of the present. India will owe its reconstitution to the scientists of the next generation" ("Le Genèse de l'Humanité," pp. 60–61).

‡ Cory: "Anc. Frag." § Movers: "Phoinizer," 263.

‖ Dunlap: "Sp. Hist. of Man," p. 281.

¶ Siva is not a god of the *Vedas*, strictly speaking. When the *Vedas* were written, he held the rank of Maha-Deva or Bel among the gods of aboriginal India.

to Spirit, Matter, Time, and the Past, Present, and Future, can he found in the temple of Gharipuri; thousands of dogmatic Brahmans worship these attributes of the Vedic Deity, while the severe monks and nuns of Buddhistic Thibet recognize but the sacred trinity of the three cardinal virtues: *Poverty*, *Chastity*, and *Obedience*, professed by the Christians, practiced by the Buddhists and some Hindus alone.

The Persian triplicate Deity also consists of three persons, Ormazd, Mithra, and Ahriman. "That is that principle," says Porphyry,* "which the author of the *Chaldaic Summary* saith, '*They conceive there is one principle of all things, and declare that is one and good.*'" The Chinese idol Sanpao, consists of three equal in all respects; † and the Peruvians "supposed their Tanga-tanga to be one in three, and three in one," says Faber.‡ The Egyptians have their Emepht, Eicton, and Phta; and the triple god seated on the Lotos can be seen in the St. Petersburg Museum, on a medal of the Northern Tartars.

Among the Church dogmas which have most seriously suffered of late at the hands of the Orientalists, the last in question stands conspicuous. The reputation of each of the three personages of the anthropomorphic godhead as an original revelation to the Christians through Divine will, has been badly compromised by inquiry into its predecessors and origin. Orientalists have published more about the similarity between Brahmanism, Buddhism, and Christianity than was strictly agreeable to the Vatican. Draper's assertion that "Paganism was modified by Christianity, Christianity by Paganism,"§ is being daily verified. "Olympus was restored but the divinities passed under other names," he says, treating of the Constantine period. "The more powerful provinces insisted on the adoption of their time-honored conceptions. Views of the trinity in accordance with the Egyptian traditions were established. Not only was the adoration of Isis under a new name restored, but even her image, standing on the crescent moon, reappeared. The well-known effigy of that goddess with the infant Horus in her arms has descended to our days, in the beautiful artistic creations of the Madonna and child."

But a still earlier origin than the Egyptian and Chaldean can be assigned to the Virgin "Mother of God," Queen of Heaven. Though

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* "De Antro Nympharum." † "Navarette," book ii., c. x.

‡ "On the Origin of Heathen Idolatry."

§ Isis and Osiris are said, in the Egyptian sacred books, to have appeared (*i.e.*, been worshipped), on earth, later than Thot, the *first* Hermes, called Trismegistus, who wrote all their sacred books according to the command of God or by "divine revelation." The companion and instructor of Isis and Osiris was Thot, or Hermes II., who was an incarnation of the celestial Hermes.

Isis is also by right the Queen of Heaven, and is generally represented carrying in her hand the Crux Ansata composed of the mundane cross, and of the Stauros of the Gnostics, she is a great deal younger than the celestial virgin, Neith. In one of the tombs of the Pharaohs—Rhameses, in the valley of Biban-el-Molouk, in Thebes, Champollion, Junior, discovered a picture, according to his opinion the most ancient ever yet found. It represents the heavens symbolized by the figure of a woman bedecked with stars. The birth of the Sun is figured by the form of a little child, issuing from the bosom of its "Divine Mother."

In the *Book of Hermes*, "Pimander" is enunciated in distinct and unequivocal sentences, the whole trinitarian dogma accepted by the Christians. "The light is me," says Pimander, the DIVINE THOUGHT. "I am the *nous* or intelligence, and I am thy god, and I am far older than the human principle which escapes from the shadow. I am the germ of thought, the resplendent WORD, the SON of God. Think that what thus sees and hears in thee, is the *Verbum* of the Master, it is the Thought, which is God the Father. . . . The celestial ocean, the ÆTHER, which flows from east to west, is the Breath of the Father, the life-giving Principle, the HOLY GHOST!" "For they are not at all separated and their union is LIFE."

Ancient as may be the origin of Hermes, lost in the unknown days of Egyptian colonization, there is yet a far older prophecy, directly relating to the Hindu Christna, according to the Brahmans. It is, to say the least, strange that the Christians claim to base their religion upon a prophecy of the *Bible*, which exists nowhere in that book. In what chapter or verse does Jehovah, the "Lord God," promise Adam and Eve to send them a Redeemer who will save humanity? "I will put enmity between thee and the woman," says the Lord God to the serpent, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In these words there is not the slightest allusion to a Redeemer, and the subtilest of intellects could not extract from them, as they stand in the third chapter of *Genesis*, anything like that which the Christians have contrived to find. On the other hand, in the traditions and *Manu*, Brahma promises directly to the first couple to send them a Saviour who will teach them the way to salvation.

"It is from the lips of a messenger of Brahma, who will be born in Kuroukshetra, Matsya, and the land of Pantchola, also called Kanya-Cubja (mountain of the Virgin), that all men on earth will learn their duty," says *Manu* (book ii., slokas 19 and 20).

The Mexicans call the Father of their Trinity Yzona, the Son Bacab, and the Holy Ghost Echvah, "and say they received it (the doctrine)

from their ancestors." * Among the Semitic nations we can trace the trinity to the prehistorical days of the fabled Sesostris, who is identified by more than one critic with Nimrod, "the mighty hunter." Manetho makes the oracle rebuke the king, when the latter asks, "Tell me, O thou strong in fire, who before me could subjugate all things? and who shall after me?" And the oracle saith thus: "First God, then the Word, and then 'the Spirit.'" †

In the foregoing lies the foundation of the fierce hatred of the Christians toward the "Pagans" and the theurgists. Too much had been *borrowed;* the ancient religions and the Neo-platonists had been laid by them under contribution sufficiently to perplex the world for several thousand years. Had not the ancient creeds been speedily obliterated, it would have been found impossible to preach the Christian religion as a New Dispensation, or the direct Revelation from God the Father, through God the Son, and under the influence of God the Holy Ghost. As a political exigence the Fathers had—to gratify the wishes of their rich converts—instituted even the festivals of Pan. They went so far as to accept the ceremonies hitherto celebrated by the Pagan world in honor of the *God of the gardens*, in all their primitive *sincerity*.‡ It was time to sever the connection. Either the Pagan worship and the Neo-platonic theurgy, with all ceremonial of magic, must be crushed out forever, or the Christians become Neo-platonists.

The fierce polemics and single-handed battles between Irenæus and the Gnostics are too well known to need repetition. They were carried on for over two centuries after the unscrupulous Bishop of Lyons had uttered his last religious paradox. Celsus, the Neo-platonist, and a disciple of the school of Ammonius Saccas, had thrown the Christians into perturbation, and even had arrested for a time the progress of proselytism by successfully proving that the original and purer forms of the most important dogmas of Christianity were to be found only in the teachings of Plato. Celsus accused them of accepting the worst superstitions of Paganism, and of interpolating passages from the books of the Sybils, without rightly understanding their meaning. The accusations were so plausible, and the facts so patent, that for a long time no Christian writer had ventured to answer the challenge. Origen, at the fervent request of his friend, Ambrosius, was the first to take the defense in hand, for, having belonged to the same Platonic school of Ammonius, he was considered the most competent man to refute the well-founded charges. But his eloquence failed, and the only remedy that could be found was to destroy the writings of

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* Lord Kingsborough: "Ant. Mex.," p. 165.

† "Ap. Malal.," lib. i., cap. iv. ‡ Payne Knight: "Phallic Worship."

Celsus themselves. * This could be achieved only in the fifth century, when copies had been taken from this work, and many were those who had read and studied them. If no copy of it has descended to our present generation of scientists, it is not because there is none extant at present, but for the simple reason that the monks of a certain Oriental church on Mount Athos will neither show nor confess they have one in their possession.† Perhaps they do not even know themselves the value of the contents of their manuscripts, on account of their great ignorance.

The dispersion of the Eclectic school had become the fondest hope of the Christians. It had been looked for and contemplated with intense anxiety. It was finally achieved. The members were scattered by the

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* The Celsus above mentioned, who lived between the second and third centuries, is not Celsus the Epicurean. The latter wrote several works against Magic, and lived earlier, during the reign of Hadrian.

† We have the facts from a trustworthy witness, having no interest to invent such a story. Having injured his leg in a fall from the steamer into the boat in which he was to land at the Mount, he was taken care of by these monks, and during his convalescence, through gifts of money and presents, became their greatest friend, and finally won their entire confidence. Having asked for the loan of some books, he was taken by the Superior to a large cellar in which they keep their sacred vessels and other property. Opening a great trunk, full of old musty manuscripts and rolls, he was invited by the Superior to "*amuse* himself." The gentleman was a scholar, and well versed in Greek and Latin text. "I was amazed," he says, in a private letter, "and had my breath taken away, on finding among these old parchments, so unceremoniously treated, some of the most valuable relics of the first centuries, hitherto believed to have been lost." Among others he found a half-destroyed manuscript, which he is perfectly sure must be a copy of the "True Doctrine," the Λόγος ἀληθής of Celsus, out of which Origen quoted whole pages. The traveller took as many notes as he could on that day, but when he came to offer to the Superior to purchase some of these writings he found, to his great surprise, that no amount of money would tempt the monks. They did not know what the manuscripts contained, nor "did they care," they said. But the "heap of writing," they added, was transmitted to them from one generation to another, and there was a tradition among them that these papers would one day become the means of crushing the "Great Beast of the Apocalypse," their hereditary enemy, the Church of Rome. They were constantly quarrelling and fighting with the Catholic monks, and among the whole "heap" they *knew* that there was a "holy" relic which protected them. They did not know *which*, and so in their doubt abstained. It appears that the Superior, a shrewd Greek, understood his *bevue* and repented of his kindness, for first of all he made the traveller give him his most sacred word of honor, strengthened by an oath he made him take on the image of the Holy Patroness of the Island, never to betray their secret, and never mention, at least, the name of their convent. And finally, when the anxious student who had passed a fortnight in reading all sorts of antiquated trash before he happened to stumble over some precious manuscript, expressed the desire to have the key, to "amuse himself" with the writings once more, he was very *naïvely* informed that the "key had been lost," and that they did not know where to look for it. And thus he was left to the few notes he had taken.

hand of the monsters Theophilus, Bishop of Alexandria, and his nephew Cyril—the murderer of the young, the learned, and the innocent Hypatia! *

With the death of the martyred daughter of Theon, the mathematician, there remained no possibility for the Neo-platonists to continue their school at Alexandria. During the life-time of the youthful Hypatia her friendship and influence with Orestes, the governor of the city, had assured the philosophers security and protection against their murderous enemies. With her death they had lost their strongest friend. How much she was revered by all who knew her for her erudition, noble virtues, and character, we can infer from the letters addressed to her by Synesius, Bishop of Ptolemais, fragments of which have reached us. "My heart yearns for the presence of your divine spirit," he wrote in 413 A. D., "which more than anything else could alleviate the bitterness of my fortunes." At another time he says: "Oh, my mother, my sister, my teacher, my benefactor! My soul is very sad. The recollection of my children I have lost is killing me. . . . When I have news of you and learn, as I hope, that you are more fortunate than myself, I am at least only half-unhappy."

What would have been the feelings of this most noble and worthy of Christian bishops, who had surrendered family and children and happiness for the faith into which he had been attracted, had a prophetic vision disclosed to him that the only friend that had been left to him, his "mother, sister, benefactor," would soon become an unrecognizable mass of flesh and blood, pounded to jelly under the blows of the club of Peter the Reader—that her youthful, innocent body would be cut to pieces, "the flesh scraped from the bones," by oyster-shells and the rest of her cast into the fire, by order of the same Bishop Cyril he knew so well—Cyril, the CANONIZED Saint!!†

There has never been a religion in the annals of the world with such a bloody record as Christianity. All the rest, including the traditional fierce fights of the "chosen people" with their next of kin, the idolatrous tribes of Israel, pale before the murderous fanaticism of the alleged followers of Christ! Even the rapid spread of Mahometanism before the conquering sword of the Islam prophet, is a direct consequence of the

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* See the historical romance of Canon Kingsley, "Hypatia," for a highly picturesque account of the tragical fate of this young martyr.

† We beg the reader to bear in mind that it is the same Cyril who was accused and proved guilty of having sold the gold and silver ornaments of his church, and spent the money. He pleaded guilty, but tried to excuse himself on the ground that he had used the money for the poor, but could not give evidence of it. His duplicity with Arius and his party is well known. Thus one of the first Christian saints, and the founder of the Trinity, appears on the pages of history as a murderer and a thief!

bloody riots and fights among Christians. It was the intestine war between the Nestorians and Cyrilians that engendered Islamism; and it is in the convent of Bozrah that the prolific seed was first sown by Bahira, the Nestorian monk. Freely watered by rivers of blood, the tree of Mecca has grown till we find it in the present century overshadowing nearly two hundred millions of people. The recent Bulgarian atrocities are but the natural outgrowth of the triumph of Cyril and the Mariolaters.

The cruel, crafty politician, the plotting monk, glorified by ecclesiastical history with the aureole of a martyred saint. The despoiled philosophers, the Neo-platonists, and the Gnostics, daily anathematized by the Church all over the world for long and dreary centuries. The curse of the unconcerned Deity hourly invoked on the magian rites and theurgic practice, and the Christian clergy themselves using *sorcery* for ages. Hypatia, the glorious maiden-philosopher, torn to pieces by the Christian mob. And such as Catherine de Medici, Lucrezia Borgia, Joanna of Naples, and the Isabellas of Spain, presented to the world as the faithful daughters of the Church—some even decorated by the Pope with the order of the "Immaculate Rose," the highest emblem of womanly purity and virtue, a symbol sacred to the Virgin-mother of God! Such are the examples of human justice! How far less blasphemous appears a total rejection of Mary as an immaculate goddess, than an idolatrous worship of her, accompanied by such practices.

In the next chapter we will present a few illustrations of sorcery, as practiced under the patronage of the Roman Church.

CHAPTER II.

"They undertake by scales of miles to tell
The bounds, dimensions, and extent of hell;
* * * * * * * * * * * *
Where bloated souls in smoky durance hung
Like a Westphalia gammon or neat's tongue,
To be redeemed with masses and a song."
—OLDHAM: *Satires upon the Jesuits.*

"*York.*—But you are more inhuman, more inexorable—
O, ten times more—than tigers of Hyrcania."
—*King Henry VI.*, Part Third, Act i., Scene iv.

"*War.*—And hark ye, Sirs; because she is a maid
Spare for no faggots, let there be enough;
Place barrels of pitch upon the fatal stake."
—*King Henry VI.*, Part First, Act v., Scene iv.

IN that famous work of Bodin, on sorcery,* a frightful story is told about Catherine of Medicis. The author was a learned publicist, who, during twenty years of his life, collected authentic documents from the archives of nearly every important city of France, to make up a complete work on sorcery, magic, and the power of various "demons." To use an expression of Eliphas Levi, his book offers a most remarkable collection of "bloody and hideous facts; acts of revolting superstition, arrests, and executions of stupid ferocity." "Burn every body!" the Inquisition seemed to say—God will easily sort out His own! Poor fools, hysterical women, and idiots were roasted alive, without mercy, for the crime of "magic." But, "at the same time, how many great culprits escaped this unjust and sanguinary *justice!* This is what Bodin makes us fully appreciate."

Catherine, the pious Christian—who has so well deserved in the eyes of the Church of Christ for the atrocious and never-to-be-forgotten massacre of St. Bartholomew—the Queen Catherine, kept in her service an apostate Jacobin priest. Well versed in the "black art," so fully patronized by the Medici family, he had won the gratitude and protection of his pious mistress, by his unparalleled skill in killing people at a distance, by torturing with various incantations their wax simulacra. The process has been described over and over again, and we scarcely need repeat it.

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* "La Démonomanie, ou traité des Sorciers." Paris, 1587.

Charles was lying sick of an incurable disease. The queen-mother, who had everything to lose in case of his death, resorted to necromancy, and consulted the oracle of the "bleeding head." This infernal operation required the decapitation of a child who must be possessed of great beauty and purity. He had been prepared in secret for his first commu nion, by *the chaplain* of the palace, who was apprised of the plot, and at midnight of the appointed day, in the chamber of the sick man, and in presence only of Catherine and a few of her confederates, the "devil's mass" was celebrated. Let us give the rest of the story as we find it in one of Levi's works: "At this mass, celebrated before the image of the demon, having under his feet a reversed cross, the sorcerer consecrated two wafers, one black and one white. The white was given to the child, whom they brought clothed as for baptism, and who was murdered upon the very steps of the altar, immediately after his communion. His head, separated from the trunk by a single blow, was placed, all palpitating, upon the great black wafer which covered the bottom of the paten, then placed upon a table where some mysterious lamps were burning. The exorcism then began, and the demon was charged to pronounce an oracle, and reply by the mouth of this head to a secret question that the king dared not speak aloud, and that had been confided to no one. Then a feeble voice, a strange voice, which had nothing of human character about it, made itself audible in this poor little martyr's head." The sorcery availed nothing; the king died, and—Catherine remained the faithful daughter of Rome!

How strange, that des Mousseaux, who makes such free use of Bodin's materials to construct his formidable indictment against Spiritualists and other sorcerers, should have overlooked this interesting episode!

It is a well-attested fact that Pope Sylvester II. was publicly accused by Cardinal Benno with being a sorcerer and an enchanter. The brazen "oracular head" made by his Holiness was of the same kind as the one fabricated by Albertus Magnus. The latter was smashed to pieces by Thomas Aquinas, not because it was the work of or inhabited by a "demon," but because the spook who was fixed inside, by mesmeric power, talked incessantly, and his verbiage prevented the eloquent saint from working out his mathematical problems. These heads and other talking statues, trophies of the magical skill of monks and bishops, were fac-similes of the "animated" gods of the ancient temples. The accusation against the Pope was proved at the time. It was also demonstrated that he was constantly attended by "demons" or spirits. In the preceding chapter we have mentioned Benedict IX., John XX., and the VIth and VIIth Gregory, who were all known as magicians. The latter Pope, moreover, was the famous Hildebrand, who was said to have

been so expert at "shaking lightning out of his sleeve." An expression which makes the venerable spiritualistic writer, Mr. Howitt, think that "it was the origin of the celebrated thunder of the Vatican."

The magical achievements of the Bishop of Ratisbon and those of the "angelic doctor," Thomas Aquinas, are too well known to need repetition; but we may explain farther how the "illusions" of the former were produced. If the Catholic bishop was so clever in making people believe on a bitter winter night that they were enjoying the delights of a splendid summer day, and cause the icicles hanging from the boughs of the trees in the garden to seem like so many tropical fruits, the Hindu magicians also practice such biological powers unto this very day, and claim the assistance of neither god nor devil. Such "miracles" are all produced by the same human power that is inherent in every man, if he only knew how to develop it.

About the time of the Reformation, the study of alchemy and magic had become so prevalent among the clergy as to produce great scandal. Cardinal Wolsey was openly accused before the court and the privy-council of confederacy with a man named Wood, a sorcerer, who said that "*My Lord Cardinale had suche a rynge that whatsomevere he askyd of the Kynges grace that he hadd yt;*" adding that "*Master Cromwell, when he . . . was servaunt in my lord cardynales housse . . . rede many bokes and specyally the boke of Salamon . . . and studied mettells and what vertues they had after the canon of Salamon.*" This case, with several others equally curious, is to be found among the Cromwell papers in the Record Office of the Rolls House.

A priest named William Stapleton was arrested as a conjurer, during the reign of Henry VIII., and an account of his adventures is still preserved in the Rolls House records. The Sicilian priest whom Benvenuto Cellini calls a necromancer, became famous through his successful conjurations, and was never molested. The remarkable adventure of Cellini with him in the Colosseum, where the priest conjured up a whole host of devils, is well known to the reading public. The subsequent meeting of Cellini with his mistress, as predicted and brought about by the conjurer, at the precise time fixed by him, is to be considered, as a matter of course, a "curious coincidence." In the latter part of the sixteenth century there was hardly a parish to be found in which the priests did not study magic and alchemy. The practice of exorcism to cast out devils "in imitation of Christ," who by the way never used exorcism at all, led the clergy to devote themselves openly to "sacred" magic in contradistinction to black art, of which latter crime were accused all those who were neither priests nor monks.

The occult knowledge gleaned by the Roman Church from the once fat fields of theurgy she sedulously guarded for her own use, and sent to the stake only those practitioners who "poached" on her lands of the *Scientia Scientiarum*, and those whose sins could not be concealed by the friar's frock. The proof of it lies in the records of history. "In the course only of fifteen years, between 1580 to 1595, and only in the single province of Lorraine, the President Remigius burned 900 witches," says Thomas Wright, in his *Sorcery and Magic*. It was during these days, prolific in ecclesiastical murder and unrivalled for cruelty and ferocity, that Jean Bodin wrote.

While the orthodox clergy called forth whole legions of "demons" through magical incantations, unmolested by the authorities, provided they held fast to the established dogmas and taught no heresy, on the other hand, acts of unparalleled atrocity were perpetrated on poor, unfortunate fools. Gabriel Malagrida, an old man of eighty, was burnt by these evangelical Jack Ketches in 1761. In the Amsterdam library there is a copy of the report of his famous trial, translated from the Lisbon edition. He was accused of sorcery and illicit intercourse with the Devil, who had "disclosed to him *futurity*." (?) The prophecy imparted by the Arch-Enemy to the poor visionary Jesuit is reported in the following terms: "The culprit hath confessed that the demon, under the form of the blessed Virgin, having commanded him to write the life of Antichrist (?), told him that he, Malagrida, was a second John, but more clear than John the Evangelist; that there were to be three Antichrists, and that the last should be born at Milan, of a monk and a nun, in the year 1920; that he would marry Proserpine, one of the infernal furies," etc.

The prophecy is to be verified forty-three years hence. Even were all the children born of monks and nuns really to become antichrists if allowed to grow up to maturity, the fact would seem far less deplorable than the discoveries made in so many convents when the foundations have been removed for some reason. If the assertion of Luther is to be disbelieved on account of his hatred for popery, then we may name discoveries of the same character made quite recently in Austrian and Russian Poland. Luther speaks of a fish-pond at Rome, situated near a convent of nuns, which, having been cleared out by order of Pope Gregory, disclosed, at the bottom, over six thousand infant skulls; and of a nunnery at Neinburg, in Austria, whose foundations, when searched, disclosed the same relics of celibacy and chastity!

"*Ecclesia non novit Sanguinem!*" meekly repeated the scarlet-robed cardinals. And to avoid the spilling of blood which horrified them, they instituted the Holy Inquisition. If, as the occultists maintain, and science half confirms, our most trifling acts and thoughts are indelibly impressed

upon the eternal mirror of the astral ether, there must be somewhere, in the boundless realm of the unseen universe, the imprint of a curious picture. It is that of a gorgeous standard waving in the heavenly breeze at the foot of the great "white throne" of the Almighty. On its crimson damask face a cross, symbol of "the Son of God who died for mankind," with an *olive* branch on one side, and a sword, stained to the hilt with human gore, on the other. A legend selected from the *Psalms* emblazoned in golden letters, reading thus: "*Exurge, Domine, et judica causam meam.*" For such appears the standard of the Inquisition, on a photograph in our possession, from an original procured at the Escurial of Madrid.

Under this Christian standard, in the brief space of fourteen years, Tomas de Torquemada, the confessor of Queen Isabella, burned over ten thousand persons, and sentenced to the torture eighty thousand more. Orobio, the well-known writer, who was detained so long in prison, and who hardly escaped the flames of the Inquisition, immortalized this institution in his works when once at liberty in Holland. He found no better argument against the Holy Church than to embrace the Judaic faith and submit even to circumcision. "In the cathedral of Saragossa," says a writer on the Inquisition, "is the tomb of a famous inquisitor. Six pillars surround the tomb; *to each is chained a Moor*, as preparatory to being burned." On this St. Foix ingenuously observes: "If ever the Jack Ketch of any country should be rich enough to have a splendid tomb, this might serve as an excellent model!" To make it complete, however, the builders of the tomb ought not to have omitted a bas-relief of the famous horse which was burnt for sorcery and witchcraft. Granger tells the story, describing it as having occurred in his time. The poor animal "had been taught to tell the spots upon cards, and the hour of the day by the watch. Horse and owner were both indicted by the sacred office for dealing with the Devil, and both were burned, with a great ceremony of *auto-da-fé*, at Lisbon, in 1601, as wizards!"

This immortal institution of Christianity did not remain without its Dante to sing its praise. "Macedo, a Portuguese Jesuit," says the author of *Demonologia*, "has discovered the origin of the Inquisition, in the terrestrial Paradise, and presumes to allege that God was the first who began the functions of an inquisitor over Cain and the workmen of Babel!"

Nowhere, during the middle ages, were the arts of magic and sorcery more practiced by the clergy than in Spain and Portugal. The Moors were profoundly versed in the occult sciences, and at Toledo, Seville, and Salamanca, were, once upon a time, the great schools of magic. The kabalists of the latter town were skilled in all the abstruse sciences; they

knew the virtues of precious stones and other minerals, and had extracted from alchemy its most profound secrets.

The authentic documents pertaining to the great trial of the Marechale d'Ancre, during the regency of Marie de Medicis, disclose that the unfortunate woman perished through the fault of the priests with whom, like a true Italian, she surrounded herself. She was accused by the people of Paris of sorcery, because it had been asserted that she had used, after the ceremony of exorcism, newly-killed white cocks. Believing herself constantly bewitched, and being in very delicate health, the Marechale had the ceremony of exorcism publicly applied to herself in the Church of the Augustins; as to the birds, she used them as an application to the forehead on account of dreadful pains in the head, and had been advised to do so by Montalto, the Jew physician of the queen, and the Italian priests.

In the sixteenth century, the Curé de Barjota, of the diocese of Callahora, Spain, became the world's wonder for his magical powers. His most extraordinary feat consisted, it was said, in transporting himself to any distant country, witnessing political and other events, and then returning home to predict them in his own country. He had a familiar demon, who served him faithfully for long years, says the *Chronicle*, but the curé turned ungrateful and cheated him. Having been apprised by his demon of a conspiracy against the Pope's life, in consequence of an intrigue of the latter with a fair lady, the curé transported himself to Rome (in his double, of course) and thus saved his Holiness' life. After which he repented, confessed his sins to the gallant Pope, and *got absolution*. "On his return he was delivered, as a matter of form, into the custody of the inquisitors of Logroño, but was acquitted and restored to his liberty very soon."

Friar Pietro, a Dominican monk of the fourteenth century—the magician who presented the famous Dr. Eugenio Torralva, a physician attached to the house of the admiral of Castile, with a *demon* named Zequiel—won his fame through the subsequent trial of Torralva. The procedure and circumstances attendant upon the extraordinary trial are described in the original papers preserved in the Archives of the Inquisition. The Cardinal of Volterra, and the Cardinal of Santa Cruz, both saw and communicated with Zequiel, who proved, during the whole of Torralva's life, to be a pure, kind, elemental spirit, doing many beneficent actions, and remaining faithful to the physician to the last hour of his life. Even the Inquisition acquitted Torralva, on that account; and, although an immortality of fame was insured to him by the satire of Cervantes, neither Torralva nor the monk Pietro are fictitious heroes, but historical personages, recorded in ecclesiastical documents of Rome and Cuença,

in which town the trial of the physician took place, January the 29th, 1530.

The book of Dr. W. G. Soldan, of Stuttgart, has become as famous in Germany, as Bodin's book on *Demonomania* in France. It is the most complete German treatise on witchcraft of the sixteenth century. One interested to learn the secret machinery underlying these thousands of legal murders, perpetrated by a clergy who pretended to believe in the Devil, and succeeded in making others believe in him, will find it divulged in the above-mentioned work.* The true origin of the daily accusations and death-sentences for sorcery are cleverly traced to personal and political enmities, and, above all, to the hatred of the Catholics toward the Protestants. The crafty work of the Jesuits is seen at every page of the bloody tragedies; and it is in Bamberg and Würzburg, where these worthy sons of Loyola were most powerful at that time, that the cases of witchcraft were most numerous. On the next page we give a curious list of some victims, many of whom were children between the ages of seven and eight years, and Protestants. "Of the multitudes of persons who perished at the stake in Germany during the first half of the seventeenth century for sorcery, the crime of many was their attachment to the religion of Luther," says T. Wright, ". . . and the petty princes were not unwilling to seize upon any pretense to fill their coffers . . . the persons most persecuted being those whose property was a matter of consideration. . . . At Bamberg, as well as at Würzburg, the bishop was a sovereign prince in his dominions. The Prince-Bishop, John George II., who ruled Bamberg . . . after several unsuccessful attempts to root out Lutheranism, distinguished his reign by a series of sanguinary witch-trials, which disgrace the annals of that city. . . . We may form some notion of the proceedings of his worthy agent, † from the statement of the most authentic historians, that between 1625 and 1630, not less than 900 trials took place in the two courts of Bamberg and Zeil; and a pamphlet published at Bamberg by authority, in 1659, states the number of persons whom Bishop John George had caused to be burned for sorcery, to have been 600." ‡

Regretting that space should prevent our giving one of the most curious lists in the world of burned witches, we will nevertheless make a few extracts from the original record as printed in Hauber's *Bibliotheca*

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* Dr W. G. Soldan: "Geschichte der Hexen processe, aus den Quellen dargestellt," Stuttgart, 1843.

† Frederick Forner, Suffragan of Bamberg, author of a treatise against heretics and sorcerers, under the title of "Panoplia Armaturæ Dei."

‡ "Sorcery and Magic," by T. Wright, M.A., F.S.A., etc., Corresponding Member of the National Institute of France, vol. ii., p. 185.

Magica. One glance at this horrible catalogue of murders in Christ's name, is sufficient to discover that out of 162 persons burned, more than one-half of them are designated as *strangers* (*i.e.*, Protestants) in this hospitable town; and of the other half we find *thirty-four children*, the oldest of whom was fourteen, the youngest *an infant* child of Dr. Schütz. To make the catalogue shorter we will present of each of the twenty-nine *burnings*, but the most remarkable.*

IN THE FIRST BURNING, FOUR PERSONS.

Old Ancker's widow.
The wife of Liebler.
The wife of Gutbrodt.
The wife of Höcker.

IN THE SECOND BURNING, FOUR PERSONS.

Two strange women (names unknown).
The old wife of Beutler.

IN THE THIRD BURNING, FIVE PERSONS.

Tungersleber, a minstrel.
Four wives of citizens.

IN THE FOURTH BURNING, FIVE PERSONS.

A strange man.

IN THE FIFTH BURNING, NINE PERSONS.

Lutz, an eminent shop-keeper.
The wife of Baunach, a senator.

IN THE SIXTH BURNING, SIX PERSONS.

The fat tailor's wife.
A strange man.
A strange woman.

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* Besides these burnings in Germany, which amount to many thousands, we find some very interesting statements in Prof. Draper's "Conflict between Religion and Science." On page 146, he says: "The families of the convicted were plunged into irretrievable ruin. Llorente, the historian of the Inquisition, computes that Torquemada and his collaborators, in the course of eighteen years, burned at the stake 10,220 persons, 6,860 in effigy, and otherwise punished 97,321! . . . With unutterable disgust and indignation, we learn that the papal government realized much money by selling to the rich, dispensations to secure them from the Inquisition."

IN THE SEVENTH BURNING, SEVEN PERSONS.

A strange girl of twelve years old.
A strange man, a strange woman.
A strange bailiff (Schultheiss).
Three strange women.

IN THE EIGHTH BURNING, SEVEN PERSONS.

Baunach, a senator, the fattest citizen in Würzburg.
A strange man.
Two strange women.

IN THE NINTH BURNING, FIVE PERSONS.

A strange man.
A mother and daughter.

IN THE TENTH BURNING, THREE PERSONS.

Steinacher, a very rich man.
A strange man, a strange woman.

IN THE ELEVENTH BURNING, FOUR PERSONS.

Two women and two men.

IN THE TWELFTH BURNING, TWO PERSONS.

Two strange women.

IN THE THIRTEENTH BURNING, FOUR PERSONS.

A little girl nine or ten years old.
A younger girl, her little sister.

IN THE FOURTEENTH BURNING, TWO PERSONS.

The mother of the two little girls before mentioned.
A girl twenty-four years old.

IN THE FIFTEENTH BURNING, TWO PERSONS.

A boy twelve years of age, in the first school.
A woman.

IN THE SIXTEENTH BURNING, SIX PERSONS.

A boy of ten years of age.

IN THE SEVENTEENTH BURNING, FOUR PERSONS.

A boy eleven years old.
A mother and daughter.

IN THE EIGHTEENTH BURNING, SIX PERSONS.

Two boys, twelve years old.
The daughter of Dr. Junge.
A girl of fifteen years of age.
A strange woman.

IN THE NINETEENTH BURNING, SIX PERSONS.

A boy of ten years of age.
Another boy, twelve years old.

IN THE TWENTIETH BURNING, SIX PERSONS.

Göbel's child, the most beautiful girl in Würzburg.
Two boys, each twelve years old.
Stepper's little daughter.

IN THE TWENTY-FIRST BURNING, SIX PERSONS.

A boy fourteen years old.
The little son of Senator Stolzenberger.
Two alumni.

IN THE TWENTY-SECOND BURNING, SIX PERSONS.

Stürman, a rich cooper.
A strange boy.

IN THE TWENTY-THIRD BURNING, NINE PERSONS.

David Croten's boy, nine years old.
The two sons of the prince's cook, one fourteen, the other ten years old.

IN THE TWENTY-FOURTH BURNING, SEVEN PERSONS.

Two boys in the hospital.
A rich cooper.

IN THE TWENTY-FIFTH BURNING, SIX PERSONS.

A strange boy.

IN THE TWENTY-SIXTH BURNING, SEVEN PERSONS.

Weydenbush, a senator.
The little daughter of Valkenberger.
The little son of the town council bailiff.

IN THE TWENTY-SEVENTH BURNING, SEVEN PERSONS.

A strange boy.
A strange woman.
Another boy.

IN THE TWENTY-EIGHTH BURNING, SIX PERSONS.

The infant daughter of Dr. Schütz.
A blind girl.

IN THE TWENTY-NINTH BURNING, SEVEN PERSONS.

The fat noble lady (Edelfrau).
A doctor of divinity.

Item.

Summary:

"Strange" men and women, *i.e.*, *Protestants*,	28
Citizens, apparently all WEALTHY people,	100
Boys, girls, and little children,	34
In nineteen months,	162 persons.

"There were," says Wright, "little girls of from seven to ten years of age among the witches, and *seven and twenty* of them were convicted and burnt," at some of the other *brände*, or burnings. "The numbers brought to trial in these terrible proceedings were so great, and they were treated with so little consideration, that it was usual not even to take the trouble of setting down their names, but they were cited as the accused No. 1, No. 2, No. 3, and so on.* The Jesuits took their confessions in private."

What room is there in a theology which exacts such holocausts as these to appease the bloody appetites of its priests for the following gentle words:

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." "Even so it is not the will of your Father . . . that one of these little ones should perish." "But whoso shall offend one of these little ones which believe in me, it *were better for him that a millstone were hanged* about his neck and that he were drowned in the depths of the sea."

We sincerely hope that the above words have proved no vain threat to these child-burners.

Did this butchery in the name of their Moloch-god prevent these treasure-hunters from resorting to the black art themselves? Not in the least; for in no class were such consulters of "familiar" spirits more numerous than among the clergy during the fifteenth, sixteenth, and seventeenth centuries. True, there were some Catholic priests among the victims, but though these were generally accused of having "been

* "Sorcery and Magic;" "The Burnings at Würtzburg," p. 186.

led into practices too dreadful to be described," it was not so. In the twenty-nine burnings above catalogued we find the names of *twelve vicars, four* canons, and two doctors of divinity *burnt alive.* But we have only to turn to such works as were published at the time to assure ourselves that each popish priest executed was accused of "damnable heresy," *i.e.*, a tendency to reformation—a crime more heinous far than sorcery.

We refer those who would learn how the Catholic clergy united duty with pleasure in the matter of exorcisms, revenge, and treasure-hunting, to volume II., chapter i., of W. Howitt's *History of the Supernatural.* "In the book called *Pneumatologia Occulta et Vera*, all the forms of adjuration and conjuration were laid down," says this veteran writer. He then proceeds to give a long description of the favorite *modus operandi.* The *Dogme et Rituel de la Haute Magie* of the late Eliphas Levi, treated with so much abuse and contempt by des Mousseaux, tells nothing of the weird ceremonies and practices but what was practiced legally and with the tacit if not open consent of the Church, by the priests of the middle ages. The exorcist-priest entered a circle at midnight; he was clad in a new surplice, and had a consecrated band hanging from the neck, covered with sacred characters. He wore on the head a tall pointed cap, on the front of which was written in Hebrew the holy word, Tetragrammaton—the ineffable name. It was written with a new pen dipped in the blood of a white dove. What the exorcists most yearned after, was to release miserable spirits *which haunt spots where hidden treasures lie.* The exorcist sprinkles the circle with the blood of a black lamb and a white pigeon. The priest had to adjure the evil spirits of hell—Acheront, Magoth, Asmodei, Beelzebub, Belial, and all the damned souls, in the mighty names of Jehovah, Adonay, Elohah, and Sabaioth, which latter was the God of Abraham, Isaac, and Jacob, who dwelt in the Urim and Thummim. When the damned souls flung in the face of the exorcist that he was a sinner, and could not get the treasure from them, the priest-sorcerer had to reply that "all his sins were washed out in the blood of Christ,* and he bid them depart as cursed ghosts and damned flies." When the exorcist dislodged them at last, the poor soul was "comforted in the name of the Saviour, and *consigned to the care of good angels,*" who were less powerful, we must think, than the exorcising Catholic worthies, "and the rescued treasure, of course, was secured for the Church."

"Certain days," adds Howitt, "are laid down in the calendar of the

* And retinted in the blood of the millions murdered in his name—in the no less innocent blood than his own, of the little child-*witches!*

Church as most favorable for the practice of exorcism; and, if the devils are difficult to drive, a fume of sulphur, assafœtida, bear's gall, and rue is recommended, which, it was presumed, would outstench even devils."

This is the Church, and this the priesthood, which, in the nineteenth century, pays 5,000 priests to teach the people of the United States the infidelity of science and the infallibility of the Bishop of Rome!

We have already noticed the confession of an eminent prelate that the elimination of Satan from theology would be fatal to the perpetuity of the Church. But this is only partially true. The Prince of Sin would be gone, but sin itself would survive. If the Devil were annihilated, the *Articles of Faith* and the *Bible* would remain. In short there would still be a pretended divine revelation, and the necessity for self-assumed inspired interpreters. We must, therefore, consider the authenticity of the *Bible* itself. We must study its pages, and see if they, indeed, contain the commands of the Deity, or but a compendium of ancient traditions and hoary myths. We must try to interpret them for ourselves—if possible. As to its pretended interpreters, the only possible assimilation we can find for them in the *Bible* is to compare them with the man described by the wise King Solomon in his *Proverbs*, with the perpetrator of these "six things . . . yea *seven* . . . which doth the Lord hate," and which are an abomination unto Him, to wit: "A *proud* look, a *lying* tongue, and hands that shed *innocent blood;* an heart *that deviseth wicked imaginations*, feet that be swift in running to mischief; a *false witness* that speaketh lies, and *he that soweth discord among brethren*" (*Proverbs* vi. 16, 17, 18, 19).

Of which of these accusations are the long line of men who have left the imprint of their feet in the Vatican guiltless?

"When the demons," says Augustine, "*insinuate* themselves in the creatures, they begin by conforming themselves *to the will of every one.* . . . In order to attract men, they begin by seducing them, by simulating obedience. . . . *How could one know, had he not been taught by the demons themselves*, what they like or what they hate; *the name which attracts, or that which forces them into obedience;* all this art, in short, of *magic*, the whole science of the magicians?" *

To this impressive dissertation of the "saint," we will add that no magician has ever denied that he had learned the *art* from "spirits," whether, being a medium, they acted independently on him, or he had been initiated into the science of "evocation" by his fathers who knew it before himself. But who was it then that taught the exorcist? The priest

* St. Augustine: "City of God," 1, xxi., ch. vi.; des Mousseaux: "Mœurs et Pratiques des Demons."

who clothes himself with an authority not only over the magician, but even over all these "spirits," whom he calls demons and *devils* as soon as he finds them obeying any one but himself? He must have learned somewhere from some one that power which he pretends to possess. For, "... *how could one know had he not been taught by the demons themselves ... the name which attracts, or that which forces them into obedience?*" asks Augustine.

Useless to remark that we know the answer beforehand: "Revelation ... *divine* gift ... the Son of God; nay, God Himself, through His direct Spirit, who descended on the apostles as the Pentecostal fire, and who is now alleged to overshadow every priest who sees fit to exorcise for either glory or a gift. Are we then to believe that the recent scandal of public exorcism, performed about the 14th of October, 1876, by the senior priest of the Church of the Holy Spirit, at Barcelona, Spain, was also done under the direct superintendence of the Holy Ghost? *

* A correspondent of the London "Times" describes the Catalonian exorcist in the following lines:

"About the 14th of October it was privately announced that a young woman of seventeen or eighteen years of age, of the lower class, having long been afflicted with 'a hatred of holy things,' the senior priest of the Church of the Holy Spirit would cure her of her disease. The exhibition was to be held in a church frequented by the best part of the community. The church was dark, but a sickly light was shed by wax lights on the sable forms of some eighty or a hundred persons who clustered round the *presbyterio*, or sanctuary, in front of the altar. Within the little enclosure or sanctuary, separated from the crowd by a light railing, lay, on a common bench, with a little pillow for her head to recline upon, a poorly-clad girl, probably of the peasant or artisan class; her brother or husband stood at her feet to restrain her (at times) frantic kicking by holding her legs. The door of the vestry opened; the exhibitor—I mean the priest—came in. The poor girl, not without just reason, 'had an aversion to holy things,' or, at least, the 400 devils within her distorted body had such an aversion, and in the confusion of the moment, thinking that the father was 'a holy thing,' she doubled up her legs, screamed out with twitching mouth, her whole body writhing, and threw herself nearly off the bench. The male attendant seized her legs, the women supported her head and swept out her dishevelled hair. The priest advanced and, mingling familiarly with the shuddering and horror-struck crowd, said, pointing at the suffering child, now sobbing and twitching on the bench, 'Promise me, my children, that you will be prudent (*prudentes*), and of a truth, sons and daughters mine, you shall see marvels.' The promise was given. The exhibitor went to procure stole and short surplice (*estola y roquete*), and returned in a moment, taking his stand at the side of the 'possessed with the devils,' with his face toward the group of students. The order of the day's proceedings was a lecture to the bystanders, and the operation of exorcising the devils. 'You know,' said the priest, 'that so great is this girl's aversion to holy things, myself included, that she goes into convulsions, kicks, screams, and distorts her body the moment she arrives at the corner of this street, and her convulsive struggles reach their climax when she enters the sacred house of the Most High.' Turning to the prostrate, shuddering, most unhappy object of his attack, the priest commenced: 'In the name of

It will be urged that the "bishop was not cognizant of this freak of the clergy;" but even if he were, how could he have protested against a rite considered since the days of the apostles, one of the most holy prerogatives of the Church of Rome? So late as in 1852, only twenty-five years ago, these rites received a public and solemn sanction from the Vatican, and a new *Ritual of Exorcism* was published in Rome, Paris, and other Catholic capitals. Des Mousseaux, writing under the immediate patronage of Father Ventura, the General of the Theatines of Rome, even favors us with lengthy extracts from this famous ritual, and explains the reason *why* it was enforced again. It was in consequence of the revival of Magic under the name of Modern Spiritualism. The bull of Pope Innocent VIII. is exhumed, and translated for the benefit of des Mousseaux's readers. "We have heard," exclaims the Sovereign Pontiff, "that a great number of persons of both sexes have feared not to enter into relations with the spirits of hell; and that, by their practice of sorcery . . . they strike with sterility the conjugal bed, destroy the germs of humanity in the bosom of the mother, and throw spells on them, and set a barrier to the multiplication of animals . . . etc., etc.;" then follow curses and anathemas against the practice.

This belief of the Sovereign Pontiffs of an enlightened Christian country is a direct inheritance by the most ignorant multitudes from the southern Hindu rabble—the "heathen." The diabolical arts of certain kangalins (witches) and jadūgar (sorcerers) are firmly believed in by these people. The following are among their most dreaded powers: to inspire love and hatred at will; to send a devil to take possession of a person and torture

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God, of the saints, of the blessed Host, of every holy sacrament of our Church, I adjure thee, Rusbel, come out of her.' (N. B. 'Rusbel' is the name of a devil, the devil having 257 names in Catalonia.) Thus adjured, the girl threw herself—in an agony of convulsion, till her distorted face, foam-bespattered lips and writhing limbs grew well-nigh stiff—at full length upon the floor, and, in language semi-obscene, semi-violent, screamed out, 'I don't choose to come out, you thieves, scamps, robbers.' At last, from the quivering lips of the girl, came the words, 'I will;' but the devil added, with traditional perversity, 'I will cast the 100 out, but by the mouth of the girl.' The priest objected. The exit, he said, of 100 devils out of the small Spanish mouth of the woman would 'leave her suffocated.' Then the maddened girl said she must undress herself for the devils to escape. This petition the holy father refused. 'Then I will come out through the right foot, but first'—the girl had on a hempen sandal, she was obviously of the poorest class—'you must take off her sandal.' The sandal was untied; the foot gave a convulsive plunge; the devil and his myrmidons (so the *cura* said, looking round triumphantly) had gone to their own place. And, assured of this, the wretched dupe of a girl lay quite still. The bishop was not cognizant of this freak of the clergy, and the moment it came to the ears of the civil authorities, the sharpest means were taken to prevent a repetition of the scandal."

him; to expel him; to cause sudden death or an incurable disease; to either strike cattle with or protect them from epidemics; to compose philtres that will either strike with sterility or provoke unbounded passions in men and women, etc., etc. The sight alone of a man said to be such a sorcerer excites in a Hindu profound terror.

And now we will quote in this connection the truthful remark of a writer who passed years in India in the study of the origin of such superstitions: "Vulgar magic in India, like a degenerated infiltration, goes hand-in-hand with the most ennobling beliefs of the sectarians of the *Pitris*. It was the *work of the lowest clergy*, and designed to hold the populace in a perpetual state of fear. It is thus that in all ages and under every latitude, side by side with philosophical speculations of the highest character, one always finds *the religion of the rabble*." * In India it was the work of the *lowest clergy;* in Rome, that of the *highest Pontiffs*. But then, have they not as authority their greatest saint, Augustine, who declares that "whoever believes not in the evil spirits, refuses to believe in Holy Writ?" †

Therefore, in the second half of the nineteenth century, we find the counsel for the Sacred Congregation of Rites (exorcism of demons included), Father Ventura de Raulica, writing thus, in a letter published by des Mousseaux, in 1865:

"We are in full magic! and under false names; the Spirit of lies and impudicity goes on perpetrating his horrible deprecations. . . . The most grievous feature in this is that among the most serious persons they do not attach the importance to the strange phenomena which they deserve, these manifestations that we witness, and which become with every day more weird, striking, as well as most fatal.

"I cannot sufficiently admire and praise, from this standpoint, the zeal and courage displayed by you in your work. The facts which you have collected are calculated to throw light and conviction into the most skeptical minds; and after reading this remarkable work, written with so much learnedness and consciousness, blindness is no longer possible.

"If anything could surprise us, it would be the indifference with which these phenomena have been treated by *false* Science, endeavoring, as she has, to turn into ridicule so grave a subject; the childish simplicity exhibited by her in the desire to explain the facts by absurd and contradictory hypotheses. . . . ‡

[Signed] "*The Father Ventura de Raulica*, etc., etc.

Thus encouraged by the greatest authorities of the Church of Rome, ancient and modern, the Chevalier argues the necessity and the efficacy of exorcism by the priests. He tries to demonstrate—*on faith*, as usual—

* Louis Jacolliot: "Le Spiritisme dans le Monde," p. 162.

† St. Augustine: "City of God."

‡ "Mœurs et Pratiques des Demons," p. ii.

that the power of the spirits of hell is closely related to certain rites, words, and formal signs. "In the diabolical Catholicism," he says, "as well as in the *divine* Catholicism, potential grace is *bound* (*liée*) to certain signs." While the power of the Catholic priest proceeds from God, that of the Pagan priest proceeds from the Devil. The Devil, he adds, "is forced to submission" before the holy minister of God—"*he dares not* LIE." *

We beg the reader to note well the underlined sentence, as we mean to test its truth impartially. We are prepared to adduce proofs, undeniable and undenied even by the Popish Church—forced, as she was, into the confession—proofs of hundreds of cases in relation to the most solemn of her dogmas, wherein the "spirits" lied from beginning to end. How about certain holy relics authenticated by visions of the blessed Virgin, and a host of saints? We have at hand a treatise by a pious Catholic, Jilbert de Nogen, on the relics of saints. With honest despair he acknowledges the "great number of false relics, as well as false legends," and severely censures the inventors of these lying miracles. "It was on the occasion *of one of our Saviour's teeth*," writes the author of *Demonologia*, "that de Nogen took up his pen on this subject, by which the monks of St. Medard de Soissons pretended to work miracles; a pretension which he asserted to be as chimerical as that of several persons who believed they possessed the navel, and other parts less comely, of the body of Christ." †

"A monk of St. Antony," says Stephens, ‡ "having been at Jerusalem, saw there several relics, among which was a bit of *the finger of the Holy Ghost*, as sound and entire as it had ever been; the snout of the seraph that appeared to St. Francis; one of the nails of a cherub; one of the ribs of the *Verbum caro factum* (the Word made flesh); some rays of the star that appeared to the three kings of the East; a phial of St. Michael's sweat, that exuded when he was fighting against the Devil, etc. 'All which things,' observes the monkish treasurer of relics, 'I have brought with me home very devoutly.'"

And if the foregoing is set aside as the invention of a Protestant enemy, may we not be allowed to refer the reader to the History of England and authentic documents which state the existence of a relic not less extraordinary than the best of the others? Henry III. received from the Grand Master of the Templars a phial containing a small portion of the sacred blood of Christ which he had shed upon the cross. It was attested to be genuine by the seals of the Patriarch of Jerusalem, and others. The

* Des Mousseaux: "Table des Matières."

† "Demonologia;" London, 1827, J. Bumpus, 23 Skinner Street.

‡ "Traité Preparatif à l'Apologie pour Herodote," c. 39.

procession bearing the sacred phial from St. Paul's to Westminster Abbey is described by the historian: "Two monks received the phial, and deposited it in the Abbey . . . which made all England shine with glory, dedicating it to God and St. Edward."

The story of the Prince Radzivil is well known. It was the undeniable deception of the monks and nuns surrounding him and his own confessor which made the Polish nobleman become a Lutheran. He felt at first so indignant at the "heresy" of the Reformation spreading in Lithuania, that he travelled all the way to Rome to pay his homage of sympathy and veneration to the Pope. The latter presented him with a precious box of relics. On his return home, his confessor saw the Virgin, who descended from her glorious abode for the sole purpose of blessing these relics and authenticating them. The superior of the neighboring convent and the mother-abbess of a nunnery both saw the same vision, with a reënforcement of several saints and martyrs; they prophesied and "felt the Holy Ghost" ascending from the box of relics and overshadowing the prince. A demoniac provided for the purpose by the clergy was exorcised in full ceremony, and upon being touched by the box immediately recovered, and rendered thanks on the spot to the Pope and the Holy Ghost. After the ceremony was over the guardian of the treasury in which the relics were kept, threw himself at the feet of the prince, and confessed that on their way back from Rome he had lost the box of relics. Dreading the wrath of his master, he had procured a similar box, "which he had filled with the small bones of dogs and cats;" but seeing how the prince was deceived, he preferred confessing his guilt to such blasphemous tricks. The prince said nothing, but continued for some time testing—not the relics, but his confessor and the vision-seers. Their mock raptures made him discover so thoroughly the gross impositions of the monks and nuns that he joined the Reformed Church.

This is history. Bayle shows that when the Roman Church is no longer able to deny that there have been false relics, she resorts to sophistry, and replies that if false relics have wrought miracles it is "because of the good intentions of the believers, who thus obtained from God a reward of their good faith!" The same Bayle shows, by numerous instances, that whenever it was proved that several bodies of the same saint, or three heads of him, or three arms (as in the case of Augustine) were said to exist in different places, and that they could not well be all authentic, the cool and invariable answer of the Church was that they were all genuine; for "God had multiplied and miraculously reproduced them for the greater glory of His Holy Church!" In other words they would have the faithful believe that the body of a deceased saint may, through divine miracle, acquire the physiological peculiarities of a crawfish!

We fancy that it would be hard to demonstrate to satisfaction that the visions of Catholic saints, are, in any one particular instance, better or more trustworthy than the average visions and prophecies of our modern "mediums." The visions of Andrew Jackson Davis—however our critics may sneer at them—are by long odds more philosophical and more compatible with modern science than the Augustinian speculations. Whenever the visions of Swedenborg, the greatest among the modern seers, run astray from philosophy and scientific truth, it is when they most run parallel with theology. Nor are these visions any more useless to either science or humanity than those of the great orthodox saints. In the life of St. Bernard it is narrated that as he was once in church, upon a Christmas eve, he prayed that the very hour in which Christ was born might be revealed to him; and when the "true and correct hour came, he saw the divine babe appear in his manger." What a pity that the divine babe did not embrace so favorable an opportunity to fix the correct day and year of his death, and thereby reconcile the controversies of his putative historians. The Tischendorfs, Lardners, and Colensos, as well as many a Catholic divine, who have vainly squeezed the marrow out of historical records and their own brains, in the useless search, would at least have had something for which to thank the saint.

As it is, we are hopelessly left to infer that most of the beatific and divine visions of the *Golden Legend*, and those to be found in the more complete biographies of the most important "saints," as well as most of the visions of our own persecuted seers and seeresses, were produced by ignorant and undeveloped "spirits" passionately fond of personating great historical characters. We are quite ready to agree with the Chevalier des Mousseaux, and other unrelenting persecutors of magic and spiritualism in the name of the Church, that modern spirits are often "lying spirits;" that they are ever on hand to humor the respective hobbies of the persons who communicate with them at "circles;" that they *deceive* them and, therefore, are not *always* good "spirits."

But, having conceded so much, we will now ask of any impartial person: is it possible to believe at the same time that the *power* given to the exorcist-priest, that supreme and *divine* power of which he boasts, has been given to him by God for the purpose of deceiving people? That the prayer pronounced by him *in the name of Christ*, and which, forcing the *demon* into submission, makes him reveal himself, is calculated at the same time to make the devil confess *not the truth*, but that only which it is the *interest of the church to which the exorcist belongs*, should *pass for truth?* And this is what invariably happens. Compare, for instance, the responses given by the demon to Luther, with those obtained from the devils by St. Dominick. The one argues against the

private mass, and upbraids Luther with placing the Virgin Mary and saints before Christ, and thus dishonoring the Son of God; * while the demons exorcised by St. Dominick, upon seeing the Virgin whom the holy father had also evoked to help him, roar out: "Oh! our enemy! oh! our damner! . . . why didst thou descend from heaven to torment us? Why art thou so powerful an intercessor for sinners! Oh! *thou most certain and secure way to heaven* . . . thou commandest us *and we are forced to confess* that nobody is damned who only perseveres in thy holy worship, etc., etc."† Luther's "Saint Satan" assures him that while believing in the transubstantiation of Christ's body and blood he had been worshipping merely bread and wine; and the *devils* of all the Catholic saints promise *eternal damnation* to whomsoever disbelieves or even so much as doubts the dogma!

Before leaving the subject, let us give one or two more instances from the *Chronicles of the Lives of the Saints*, selected from such narratives as are fully accepted by the Church. We might fill volumes with proofs of undeniable confederacy between the exorcisers and the demons. Their very nature betrays them. Instead of being independent, crafty entities, bent on the destruction of men's souls and spirits, the majority of them are simply the elementals of the kabalists; creatures with no intellect of their own, but faithful mirrors of the WILL which evokes, controls, and guides them. We will not waste our time in drawing the reader's attention to doubtful or obscure thaumaturgists and exorcisers, but take as our standard one of the greatest saints of Catholicism, and select a bouquet from that same prolific conservatory of pious lies, *The Golden Legend*, of James de Veragine. ‡

St. Dominick, the founder of the famous order of that name, is one of the mightiest saints on the calendar. His order was the first that received a solemn confirmation from the Pope,§ and he is well known in history as the associate and counsellor of the infamous Simon de Montford, the papal general, whom he helped to butcher the unfortunate Albigenses in and near Toulouse. The story goes that this saint and the Church after him, claim that he received from the Virgin, *in propriâ personâ*, a rosary, whose virtues produced such stupendous miracles that they throw entirely into the shade those of the apostles, and even of Jesus himself. A man, says the biographer, an abandoned sinner, was bold enough to doubt the

* De Missa Privatâ et Unctione Sacerdotum.

† See the "Life of St. Dominick" and the story about the miraculous Rosary; also the "Golden Legend."

‡ James de Varasse, known by the Latin name of James de Veragine, was Vicar-General of the Dominicans and Bishop of Genoa in 1290.

§ Thirteenth century.

virtue of the Dominican rosary; and for this unparalleled blasphemy was punished on the spot by having 15,000 devils take possession of him. Seeing the great suffering of the tortured demoniac, St. Dominick forgot the insult and called the devils to account.

Following is the colloquy between the "blessed exorcist" and the demons:

Question.—How did you take possession of this man, and how many are you?

Answer of the Devils.—We came into him for having spoken disrespectfully of the rosary. We are 15,000.

Question.—Why did so many as 15,000 enter him?

Answer.—Because there are fifteen decades in the rosary which he derided, etc.

Dominick.—Is not all true I have said of the virtues of the rosary?

Devils.—Yes! Yes! (*they emit flames through the nostrils of the demoniac*). Know all ye Christians that Dominick never said one word concerning the rosary that is not most true; and know ye further, that if you do not believe him, great calamities will befall you.

Dominick.—Who is the man in the world the Devil hates the most?

Devils.—(*In chorus.*) Thou art the very man (*here follow verbose compliments*).

Dominick.—Of which state of Christians are there the most damned?

Devils.—In hell we have merchants, pawnbrokers, fraudulent bankers, grocers, Jews, apothecaries, etc., etc.

Dominick.—Are there any priests or monks in hell?

Devils.—There are a great number of priests, but *no monks*, with the exception of such as have transgressed the rule of their order.

Dominick.—Have you any Dominicans?

Devils.—Alas! alas! we have not one yet, but we expect a great number of them after their devotion is a little cooled.

We do not pretend to give the questions and answers literally, for they occupy twenty-three pages; but the substance is here, as may be seen by any one who cares to read the *Golden Legend.* The full description of the hideous bellowings of the demons, their enforced glorification of the saint, and so on, is too long for this chapter. Suffice it to say that as we read the numerous questions offered by Dominick and the answers of the demons, we become fully convinced that they corroborate in every detail the unwarranted assertions and support the interests of the Church. The narrative is suggestive. The legend graphically describes the battle of the exorcist with the legion from the bottomless pit. The sulphurous flames which burst forth from the nose, mouth, eyes, and ears, of the demoniac; the sudden appearance of over a hun-

dred angels, clad in golden armor; and, finally, the descent of the blessed Virgin herself, in person, bearing a golden rod, with which she administers a sound thrashing to the demoniac, to force the devils to confess that of herself which we scarcely need repeat. The whole catalogue of theological truths uttered by Dominick's devils were embodied in so many articles of faith by his Holiness, the present Pope, in 1870, at the last Œcumenical Council.

From the foregoing it is easy to see that the only substantial difference between infidel "mediums" and orthodox saints lies in the relative usefulness of the *demons*, if demons we must call them. While the Devil faithfully supports the Christian exorcist in his *orthodox* (?) views, the modern spook generally leaves his medium in the lurch. For, by lying, he acts *against* his or her interests rather than otherwise, and thereby too often casts foul suspicion on the genuineness of the mediumship. Were modern "spirits" *devils*, they would evidently display a little more discrimination and cunning than they do. They would act as the *demons* of the saint which, compelled by the ecclesiastical magician and by the power of "the name . . . which forces them into submission," *lie in accordance with the direct interest* of the exorcist and his church. The moral of the parallel we leave to the sagacity of the reader.

"Observe well," exclaims des Mousseaux, "that there are *demons* which sometimes will speak the truth." "The exorcist," he adds, quoting the *Rituel*, "must command the demon to tell him whether he is detained in the body of the demoniac through some magic art, or by *signs*, or any objects which usually serve for this evil practice. In case the exorcised person has swallowed the latter, he must vomit them back; and if they are not in his body, the demon must indicate the proper place where they are to be found; and having found them they must be burned." * Thus some demons reveal the existence of the bewitchment, tell who is its author, and indicate the means to destroy the *malefice*. But beware to ever resort, in such a case, to magicians, sorcerers, or mediums. You must call to help you but the minister of your Church!" "The Church believes in magic, as you well see," he adds, "since she expresses it so formally. And those who *disbelieve in magic*, can they still hope to share the faith of their own Church? And who can teach them better? To whom did Christ say: 'Go ye therefore, and teach all nations . . . and lo, I am with you always, even to the end of the world?'" †

Are we to believe that he said this but to those who wear these black

* "Rituale Romanum," pp. 475-478. Parisiis, 1852.

† "Mœurs et Pratiques des Demons," p. 177.

or scarlet liveries of Rome? Must we then credit the story that this power was given by Christ to Simon Stylites, the saint who sanctified himself by perching on a pillar (*stylos*) sixty feet high, for thirty-six years of his life, without ever descending from it, in order that, among other miracles stated in the *Golden Legend*, he might cure a *dragon* of a sore eye? "Near Simon's pillar was the dwelling of a dragon, so very venomous that the stench was spread for miles round his cave." This ophidian-hermit met with an accident; he got a thorn in his eye, and, becoming blind, crept to the saint's pillar, and pressed his eye against it for three days, without touching any one. Then the blessed saint, from his aërial seat, "*three feet in diameter*," ordered earth and water to be placed on the dragon's eye, out of which suddenly emerged a thorn (or stake), a cubit in length; when the people saw the "miracle" they glorified the Creator. As to the grateful dragon, he arose and, "having adored God for two hours, returned to his cave" *—a half-converted ophidian, we must suppose.

And what are we to think of that other narrative, to disbelieve in which is "*to risk one's salvation*," as we were informed by a Pope's missionary, of the Order of the Franciscans? When St. Francis preached a sermon in the wilderness, the birds assembled from the four cardinal points of the world. They warbled and applauded every sentence; they sang a holy mass in chorus; finally they dispersed to carry the glad tidings all over the universe. A grasshopper, profiting by the absence of the Holy Virgin, who generally kept company with the saint, remained perched on the head of the "blessed one" for a whole week. Attacked by a ferocious wolf, the saint, who had no other weapon but the sign of the cross which he made upon himself, instead of running away from his rabid assailant, began arguing with the beast. Having imparted to him the benefit to be derived from the holy religion, St. Francis never ceased talking until the wolf became as meek as a lamb, and even shed tears of repentance over his past sins. Finally, he "stretched his paws in the hands of the saint, followed him like a dog through all the towns in which he preached, and became half a Christian!" † Wonders of zoölogy! a horse turned sorcerer, a wolf and a dragon turned Christians!

These two anecdotes, chosen at random from among hundreds, if rivalled are not surpassed by the wildest romances of the Pagan thaumaturgists, magicians, and spiritualists! And yet, when Pythagoras is said to have subdued animals, even wild beasts, merely through a power-

* See the narrative selected from the "Golden Legend," by Alban Butler.

† See the "Golden Legend;" "Life of St. Francis;" "Demonologia."

ful mesmeric influence, he is pronounced by one-half of the Catholics a bare-faced impostor, and by the rest a sorcerer, who worked magic in confederacy with the Devil! Neither the she-bear, nor the eagle, nor yet the bull that Pythagoras is said to have persuaded to give up eating beans, were alleged to have answered with human voices; while St. Benedict's "black raven," whom he called "brother," argues with him, and croaks his answers like a born casuist. When the saint offers him one-half of a poisoned loaf, the raven grows indignant and reproaches him in Latin as though he had just graduated at the Propaganda!

If it be objected that the *Golden Legend* is now but half supported by the Church; and that it is known to have been compiled by the writer from a collection of the lives of the saints, for the most part unauthenticated, we can show that, at least in one instance, the biography is no legendary compilation, but the history of one man, by another one who was his contemporary. Jortin and Gibbons demonstrated years ago, that the early fathers used to select narratives, wherewith to ornament the lives of their apocryphal saints, from Ovid, Homer, Livy, and even from the unwritten popular legends of Pagan nations. But such is not the case in the above instances. St. Bernard lived in the twelfth century, and St. Dominick was nearly contemporaneous with the author of the *Golden Legend.* De Veragine died in 1298, and Dominick, whose exorcisms and life he describes so minutely, instituted his order in the first quarter of the thirteenth century. Moreover, de Veragine was Vicar-General of the Dominicans himself, in the middle of the same century, and therefore described the miracles wrought by his hero and patron but a few years after they were alleged to have happened. He wrote them in the same convent; and while narrating these wonders he had probably fifty persons at hand who had been eye-witnesses to the saint's mode of living. What must we think, in such a case, of a biographer who seriously describes the following: One day, as the blessed saint was occupied in his study, the Devil began pestering him, in the shape of a flea. He frisked and jumped about the pages of his book until the harassed saint, unwilling as he was to act unkindly, even toward a devil, felt compelled to punish him by fixing the troublesome devil on the very sentence on which he stopped, by clasping the book. At another time the same devil appeared under the shape of a monkey. He grinned so horribly that Dominick, in order to get rid of him, ordered the devil-monkey to take the candle and hold it for him until he had done reading. The poor imp did so, and held it until it was consumed to the very end of the wick; and, notwithstanding his pitiful cries for mercy, the saint compelled him to hold it till his fingers were burned to the bones!

Enough! The approbation with which this book was received by the

Church, and the peculiar sanctity attributed to it, is sufficient to show the estimation in which veracity was held by its patrons. We may add, in conclusion, that the finest quintessence of Boccaccio's *Decameron* appears prudery itself by comparison with the filthy realism of the *Golden Legend.*

We cannot regard with too much astonishment the pretensions of the Catholic Church in seeking to convert Hindus and Buddhists to Christianity. While the "heathen" keeps to the faith of his fathers, he has at least the one redeeming quality—that of not having apostatized for the mere pleasure of exchanging one set of idols for another. There may be for him some novelty in his embracing Protestantism; for in that he gains the advantage, at least, of limiting his religious views to their simplest expression. But when a Buddhist has been enticed into exchanging his Shoe Dagoon for the Slipper of the Vatican, or the eight hairs from the head of Gautama and Buddha's tooth, which work miracles, for the locks of a Christian saint, and a tooth of Jesus, which work far less clever miracles, he has no cause to boast of his choice. In his address to the Literary Society of Java, Sir T. S. Raffles is said to have narrated the following characteristic anecdote: "On visiting the great temple on the hills of Nangasaki, the English commissioner was received with marked regard and respect by the venerable patriarch of the northern provinces, a man eighty years of age, who entertained him most sumptuously. On showing him round the courts of the temple, one of the English officers present heedlessly exclaimed, in surprise, 'Jesus Christus!' The patriarch turning half round, with a placid smile, bowed significantly, with the expression: 'We know your Jasus Christus! Well, don't obtrude him upon us in our temples, and we remain friends.' And so, with a hearty shake of the hands, these two opposites parted." *

There is scarcely a report sent by the missionaries from India, Thibet, and China, but laments the diabolical "obscenity" of the heathen rites, their lamentable impudicity; all of which "are so strongly suggestive of devil-worship," as des Mousseaux tells us. We can scarcely be assured that the morality of the Pagans would be in the least improved were they allowed a free inquiry into the life of say the psalmist-king, the author of those sweet *Psalms* which are so rapturously repeated by Christians. The difference between David performing a phallic dance before the holy ark—emblem of the female principle—and a Hindu Vishnavite bearing the same emblem on his forehead, favors the former only in the eyes of those who have studied neither the ancient faith nor their own. When a religion which compelled David to cut off and deliver two hundred foreskins of his enemies before he could become the king's son-in-law (1 *Sam.*

* "The Mythology of the Hindus," by Charles Coleman. Japan.

xviii.) is accepted as a standard by Christians, they would do well not to cast into the teeth of heathen the impudicities of their faiths. Remembering the suggestive parable of Jesus, they ought to cast the beam out of their own eye before plucking at the mote in their neighbor's. The sexual element is as marked in Christianity as in any one of the "heathen religions." Certainly, nowhere in the *Vedas* can be found the coarseness and downright immodesty of language, that Hebraists now discover throughout the Mosaic *Bible*.

It would profit little were we to dwell much upon subjects which have been disposed of in such a masterly way by an anonymous author whose work electrified England and Germany last year;* while as regards the particular topic under notice, we cannot do better than recommend the scholarly writings of Dr. Inman. Albeit one-sided, and in many instances unjust to the ancient heathen, Pagan, and Jewish religions, the *facts* treated in the *Ancient and Pagan Christian Symbolism*, are unimpeachable. Neither can we agree with some English critics who charge him with an intent to destroy Christianity. If by *Christianity* is meant the external religious forms of worship, then he certainly seeks to destroy it, for in his eyes, as well as in those of every truly religious man, who has studied ancient exoteric faiths, and their symbology, Christianity is pure heathenism, and Catholicism, with its fetish-worshipping, is far worse and more pernicious than Hinduism in its most idolatrous aspect. But while denouncing the exoteric forms and unmasking the symbols, it is not the religion of Christ that the author attacks, but the artificial system of theology. We will allow him to illustrate the position in his own language, and quote from his preface:

"When vampires were discovered by the acumen of any observer," he says, "they were, we are told, ignominiously killed, by a stake being driven through the body; but experience showed them to have such tenacity of life that they rose, again and again, notwithstanding renewed impalement, and were not ultimately laid to rest till wholly burned. In like manner, the regenerated heathendom, which dominates over the followers of Jesus of Nazareth, has risen again and again, after being transfixed. Still cherished by the many, it is denounced by the few. Amongst other accusers, I raise my voice against the Paganism which exists so extensively in ecclesiastical Christianity, and will do my utmost to expose the imposture. . . . In a vampire story told in *Thalaba*, by Southey, the resuscitated being takes the form of a dearly-beloved maiden, and the hero is obliged to kill her with his own hand. He does so; but, whilst he strikes the form of the loved one, he feels sure that he slays

* "Supernatural Religion."

only a demon. In like manner, when I endeavor to destroy the current heathenism, which has assumed the garb of Christianity, *I do not attack real religion.** Few would accuse a workman of malignancy, who cleanses from filth the surface of a noble statue. There may be some who are too nice to touch a nasty subject, yet even they will rejoice when some one else removes the dirt. Such a scavenger is wanted." †

But is it merely Pagans and heathen that the Catholics persecute, and about whom, like Augustine, they cry to the Deity, "Oh, my God! *so do I wish Thy enemies to be slain?*" Oh, no! their aspirations are more Mosaic and Cain-like than that. It is against their next of kin in faith, against their schismatic brothers that they are now intriguing within the walls which sheltered the murderous Borgias. The *larvæ* of the infanticidal, parricidal, and fratricidal Popes have proved themselves fit counsellors for the Cains of Castelfidardo and Mentana. It is now the turn of the Slavonian Christians, the Oriental Schismatics—the Philistines of the Greek Church!

His Holiness the Pope, after exhausting, in a metaphor of self-laudation, every point of assimilation between the great biblical prophets and himself, has finally and truly compared himself with the Patriarch Jacob "wrestling against his God." He now crowns the edifice of Catholic piety by openly sympathizing with the Turks! The vicegerent of God inaugurates his infallibility by encouraging, in a true Christian spirit, the acts of that Moslem David, the modern Bashi-Bazuk; and it seems as if nothing would more please his Holiness than to be presented by the latter with several thousands of the Bulgarian or Servian "foreskins." True to her policy to be all things to all men to promote her own interests, the Romish Church is, at this writing (1876), benevolently viewing the Bulgarian and Servian atrocities, and, probably, manœuvring with Turkey against Russia. Better Islam, and the hitherto-hated Crescent over the sepulchre of the Christian god, than the Greek Church established at Constantinople and Jerusalem as the state religion. Like a decrepit and toothless ex-tyrant in exile, the Vatican is eager for any alliance that promises, if not a restoration of its own power, at least the weakening of its rival. The axe its inquisitors once swung, it now toys

* Neither do we, if by *true religion* the world shall at last understand the adoration of one Supreme, Invisible, and Unknown Deity, by works and acts, not by the profession of vain human dogmas. But our intention is to go farther. We desire to demonstrate that if we exclude ceremonial and fetish worship from being regarded as essential parts of religion, then the true Christ-like principles have been exemplified, and true Christianity practiced since the days of the apostles, exclusively among Buddhists and "heathen."

† "Ancient Pagan and Modern Christian Symbolism," p. xvi.

with in secret, feeling its edge, and waiting, and hoping against hope. In her time, the Popish Church has lain with strange bedfellows, but never before now sunk to the degradation of giving her moral support to those who for over 1200 years spat in her face, called her adherents "infidel dogs," repudiated her teachings, and denied godhood to her God!

The press of even Catholic France is fairly aroused at this indignity, and openly accuses the Ultramontane portion of the Catholic Church and the Vatican of siding, during the present Eastern struggle, with the Mahometan against the Christian. "When the Minister of Foreign Affairs in the French Legislature spoke some mild words in favor of the Greek Christians, he was only applauded by the liberal Catholics, and received coldly by the Ultramontane party," says the French correspondent of a New York paper.

"So pronounced was this, that M. Lemoinne, the well-known editor of the great liberal Catholic journal, the *Débats*, was moved to say that the Roman Church felt more sympathy for the Moslem than the schismatic, just as they preferred an infidel to the Protestant. 'There is at bottom,' says this writer, 'a great affinity between the *Syllabus* and the *Koran*, and between the two heads of the faithful. The two systems are of the same nature, and are united on the common ground of a one and unchangeable theory.' In Italy, in like manner, the King and Liberal Catholics are in warm sympathy with the unfortunate Christians, while the Pope and Ultramontane faction are believed to be inclining to the Mahometans."

The civilized world may yet expect the apparition of the materialized Virgin Mary within the walls of the Vatican. The so often-repeated "miracle" of the Immaculate Visitor in the mediæval ages has recently been enacted at Lourdes, and why not once more, as a *coup de grâce* to all heretics, schismatics, and infidels? The miraculous wax taper is yet seen at Arras, the chief city of Artois; and at every new calamity threatening her beloved Church, the "Blessed Lady" appears personally, and lights it with her own fair hands, in view of a whole "biologized" congregation. This sort of "miracle," says E. Worsley, wrought by the Roman Catholic Church, "being most certain, and never doubted of by any." * Neither has the private correspondence with which the most "Gracious Lady" honors her friends been doubted. There are two precious missives from her in the archives of the Church. The first purports to be a letter in answer to one addressed to her by Ignatius. She confirms all things learned by her correspondent from "her friend"—

* "Discourses of Miracles wrought in the Roman Catholic Church; or a full Refutation of Dr. Stillingfleet's unjust Exceptions against Miracles." Octavo, 1676, p. 64.

meaning the Apostle John. She bids him hold fast to his vows, and adds as an inducement: "*I and John will come together and pay you a visit.*" *

Nothing was known of this unblushing fraud till the letters were published at Paris, in 1495. By a curious accident it appeared at a time when threatening inquiries began to be made as to the genuineness of the fourth Synoptic. Who could doubt, after such a confirmation from headquarters! But the climax of effrontery was capped in 1534, when another letter was received from the "Mediatrix," which sounds more like the report of a lobby-agent to a brother-politician. It was written in excellent Latin, and was found in the Cathedral of Messina, together with the image to which it alludes. Its contents run as follows:

"Mary Virgin, Mother of the Redeemer of the world, to the Bishop, Clergy, and the other faithful of Messina, sendeth health and benediction from *herself* and son:†

"Whereas ye have been mindful of establishing the worship of me; now this is to let you know that by so doing ye have found great favor in my sight. I have a long time reflected with pain upon your city, which is exposed to much danger from its contiguity to the fire of Etna, and I have often had words about it with my son, for he was vexed with you because of your guilty neglect of my worship, so that he would not care a pin about my intercession. Now, however, that you have come to your senses, and have happily begun to worship me, he has conferred upon me the right to become your everlasting protectress; but, at the same time, I warn you to mind what you are about, and give me no cause of repenting of my kindness to you. The prayers and festivals instituted in my honor please me tremendously (*vehementer*), and if you faithfully persevere in these things, and provided you oppose to the utmost of your power, the heretics which now-a-days are spreading through the world, by which both my worship and that of the other saints, male and female, are so endangered, you shall enjoy my perpetual protection.

"In sign of this compact, I send you down from Heaven the image of myself, cast by celestial hands, and if ye hold it in the honor to which it is entitled, it will be an evidence to me of your obedience and your faith. Farewell. Dated in Heaven, whilst sitting near the throne of my son, in the month of December, of the 1534th year from his incarnation.

"MARY VIRGIN."

The reader should understand that this document is no anti-Catholic forgery. The author from whom it is taken, ‡ says that the authenticity of the missive "is attested by the Bishop himself, his Vicar-General,

* After this, why should the Roman Catholics object to the claims of the Spiritualists? If, without proof, they believe in the "materialization" of Mary and John, for Ignatius, how can they logically deny the materialization of Katie and John (King), when it is attested by the careful experiments of Mr. Crookes, the English chemist, and the cumulative testimony of a large number of witnesses?

† The "Mother of God" takes precedence therefore of God?

‡ See the "New Era" for July, 1875. N. Y.

Secretary, and six Canons of the Cathedral Church of Messina, all of whom have signed that attestation with their names, and confirmed it upon oath.

"Both the epistle and image were found upon the high altar, where they had been placed by angels from heaven."

A Church must have reached the last stages of degradation, when such sacrilegious trickery as this could be resorted to by its clergy, and accepted with or without question by the people.

No! far from the man who feels the workings of an immortal spirit within him, be such a religion! There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought. Gautama-Buddha is mirrored in the precepts of Christ; Paul and Philo Judæus are faithful echoes of Plato; and Ammonius Saccas and Plotinus won their immortal fame by combining the teachings of all these grand masters of true philosophy. "Prove all things; hold fast that which is good," ought to be the motto of all brothers on earth. Not so is it with the interpreters of the *Bible*. The seed of the Reformation was sown on the day that the second chapter of *The Catholic Epistle of James*, jostled the eleventh chapter of the *Epistle to the Hebrews* in the same *New Testament*. One who believes in Paul cannot believe in James, Peter, and John. The Paulists, to remain Christians with their apostle, must withstand Peter "to the face;" and if Peter "was to be blamed" and *was wrong*, then he was not infallible. How then can his successor (?) boast of his infallibility? Every kingdom divided against itself is brought to desolation; and every house divided against itself must fall. A plurality of masters has proved as fatal in religions as in politics. What Paul preached, was preached by every other mystic philosopher. "Stand *fast therefore in the liberty* wherewith Christ hath made us free, and *be not entangled again with the yoke of bondage!*" exclaims the honest apostle-philosopher; and adds, as if prophetically inspired: "But if ye bite and devour one another, take heed that ye be not consumed one of another."

That the Neo-platonists were not always despised or accused of demonolatry is evidenced in the adoption by the Roman Church of their very rites and theurgy. The identical evocations and incantations of the Pagan and Jewish Kabalist, are now repeated by the Christian exorcist, and the theurgy of Iamblichus was adopted word for word. "Distinct as were the Platonists and Pauline Christians of the earlier centuries," writes Professor A. Wilder, "many of the more distinguished teachers of the new faith were deeply tinctured with the philosophical leaven. Synesius, the Bishop of Cyrene, was the disciple of Hypatia. *St. Anthony reiterated the theurgy of Iamblichus.* The *Logos*, or word of the *Gospel*

according to John, was a Gnostic personification. Clement of Alexandria, Origen, and others of the fathers drank deeply from the fountains of philosophy. The ascetic idea which carried away the Church was like that which was practiced by Plotinus . . . all through the middle ages there rose up men who accepted the interior doctrines which were promulgated by the renowned teacher of the Academy." *

To substantiate our accusation that the Latin Church first despoiled the kabalists and theurgists of their magical rites and ceremonies, before hurling anathemas upon their devoted heads, we will now translate for the reader fragments from the forms of *exorcism* employed by kabalists and Christians. The identity in phraseology, may, perhaps, disclose one of the reasons why the Romish Church has always desired to keep the faithful in ignorance of the meaning of her Latin prayers and ritual. Only those directly interested in the deception have had the opportunity to compare the rituals of the Church and the magicians. The best Latin scholars were, until a comparatively recent date, either churchmen, or dependent upon the Church. Common people could not read Latin, and even if they could, the reading of the books on magic was prohibited, under the penalty of anathema and excommunication. The cunning device of the confessional made it almost impossible to consult, even surreptitiously, what the priests call a *grimoire* (a devil's scrawl), or *Ritual of Magic*. To make assurance doubly sure, the Church began destroying or concealing everything of the kind she could lay her hands upon.

The following are translated from the *Kabalistic Ritual*, and that generally known as the *Roman Ritual*. The latter was promulgated in 1851 and 1852, under the sanction of Cardinal Engelbert, Archbishop of Malines, and of the Archbishop of Paris. Speaking of it, the demonologist des Mousseaux says: "It is the ritual of Paul V., revised by the most learned of modern Popes, by the contemporary of Voltaire, Benedict XIV." †

KABALISTIC. (Jewish and Pagan.)	ROMAN CATHOLIC.
Exorcism of Salt.	*Exorcism of Salt.* §
The Priest-Magician blesses the Salt, and says: "*Creature of Salt*, ‡ in thee may remain the WISDOM (of God); and may it preserve from all corruption *our minds and*	The Priest blesses the *Salt* and says: "*Creature of Salt*, I exorcise thee in the name of the living God . . . *become the health of the soul and of the body!* Every-

* "Paul and Plato."

† See "La Magie au XIXme Siècle," p. 168.

‡ *Creature* of salt, air, water, or of any object to be *enchanted* or *blessed*, is a technical word in magic, adopted by the Christian clergy.

§ "Rom. Rit.," edit. of 1851, pp. 291–296, etc., etc.

bodies. Through Hochmael (חכמאל, God of wisdom), and the power of *Ruach* Hochmael (Spirit of the Holy Ghost) may the Spirits of matter (bad spirits) before it recede. . . . *Amen.*"

Exorcism of Water (and Ashes).

"Creature of the Water, I exorcise thee . . . by *the three names* which are Netsah, Hod, and Jerod (kabalistic trinity), in the beginning and in the end, by Alpha and Omega, which are in the Spirit Azoth (Holy Ghost, or the '*Universal Soul*'), I exorcise and adjure thee. . . . Wandering eagle, may the Lord command thee by the *wings of the bull and his flaming sword.*" (The cherub placed at the east gate of Eden.)

Exorcism of an Elemental Spirit.

"Serpent, in the name of the Tetragrammaton, the Lord; He commands thee, by the angel and the lion.

"Angel of darkness, obey, and run away with this holy (exorcised) water. Eagle in chains, obey this sign, and retreat before the breath. Moving serpent, crawl at my feet, or be tortured by *this sacred fire*, and evaporate before this holy incense. Let water return to water (the elemental spirit of water); let the fire burn, and the air circulate; let the earth return to earth by the virtue of the Pentagram, which is the Morning Star, and in the name of the tetragrammaton which is traced in the centre of *the Cross of Light. Amen.*"

where where thou art thrown *may the unclean spirit be put to flight. . . . Amen.*"

Exorcism of Water.

"Creature of the water, in the name of the Almighty God, the Father, the Son, and the Holy Ghost . . . *be exorcised.* . . . I adjure thee in the name of the Lamb . . . (the magician says *bull* or ox—*per alas Tauri*) of the Lamb that trod upon the basilisk and the aspic, and who crushes under his foot the lion and the dragon."

Exorcism of the Devil.

. . . . . .

"O Lord, let him who carries along with him the terror, flee, struck in his turn by terror and defeated. O thou, who art the Ancient Serpent . . . tremble before the hand of him who, having triumphed of the tortures of hell (?) *devictis gemitibus inferni*, recalled the souls to light. . . . The more whilst thou decay, the more terrible will be thy torture . . . by Him who reigns over the living and the dead . . . and who will judge the century by fire, *sæculum per ignem*, etc. In the name of the Father, Son, and the Holy Ghost. *Amen.*" *

It is unnecessary to try the patience of the reader any longer, although we might multiply examples. It must not be forgotten that we have quoted from the latest revision of the *Ritual*, that of 1851–2. If we were to go back to the former one we would find a far more striking identity, not merely of phraseology but of ceremonial form. For the purpose of comparison we have not even availed ourselves of the ritual of ceremonial magic of the *Christian* kabalists of the middle ages, wherein the language modelled upon a belief in the divinity of Christ is, with the exception of a stray expression here and there, identical with the Catholic

* "Rom. Rit.," pp. 421–435.

Ritual. * The latter, however, makes one improvement, for the originality of which the Church should be allowed all credit. Certainly nothing so fantastical could be found in a ritual of magic. "Give place," apostrophizing the "Demon," it says, "give place to Jesus Christ . . . thou *filthy, stinking, and ferocious beast* . . . dost thou rebel? Listen and tremble, Satan; enemy of the faith, enemy of the human race, introducer of death . . . root of all evil, promoter of vice, soul of envy, origin of avarice, cause of discord, prince of homicide, whom God curses; author of incest and sacrilege, inventor of all obscenity, *professor* of the most detestable actions, *and Grand Master of Heretics* (*!!*) (*Doctor Hæreticorum!*) What! . . . dost thou still stand? Dost dare to resist, and thou knowest that Christ, our Lord, is coming? . . . Give place to Jesus Christ, give place to the Holy Ghost, which, by His blessed Apostle Peter, has flung thee down before the public, in the person of Simon the Magician" (*te manifeste stravit in Simone mago*).†

After such a shower of abuse, no devil having the slightest feeling of self-respect could remain in such company; unless, indeed, he should chance to be an Italian Liberal, or King Victor Emmanuel himself; both of whom, thanks to Pius IX., have become anathema-proof.

It really seems too bad to strip Rome of all her symbols at once; but justice must be done to the despoiled hierophants. Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among neophytes and adepts. Says Levi: "The sign of the Cross adopted by the Christians does not belong exclusively to them. It is kabalistic, and represents the oppositions and quaternary equilibrium of the elements. We see by the occult verse of the *Pater*, to which we have called attention in another work, that there were originally two ways of making it, or, at least, two very different formulas to express its meaning—one reserved for priests and initiates; the other given to neophytes and the profane. Thus, for example, the *initiate*, carrying his hand to his forehead, said: *To thee;* then he added, *belong;* and continued, while carrying his hand to the breast—*the kingdom;* then, to the left shoulder—*justice;* to the right shoulder—*and mercy.* Then he joined the two hands, adding: *throughout the generating cycles:* '*Tibi sunt Malchut, et Geburah et Chassed per Æonas*'—a sign of the Cross, *absolutely* and magnificently kabalistic, which the profanations of Gnosticism made the militant and official Church completely *lose.*" ‡

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* See "Art-Magic," art. Peter d'Abano.

† "Ritual," pp. 429–433; see "La Magie au XIXme Siècle," pp. 171, 172.

‡ "Dogme et Rituel de la Haute Magie," vol. ii., p. 88.

How fantastical, therefore, is the assertion of Father Ventura, that, while Augustine was a Manichean, a philosopher, ignorant of and refusing to humble himself before the sublimity of the "grand Christian revelation," he knew nothing, understood naught of God, man, or universe; ". . . he remained poor, small, obscure, sterile, and wrote nothing, did nothing really grand or useful." But, hardly had he become a Christian ". . . when his reasoning powers and intellect, enlightened at the *luminary of faith*, elevated him to the most sublime heights of philosophy and theology." And his other proposition that Augustine's genius, as a consequence, "developed itself in all its grandeur and prodigious fecundity . . . his intellect radiated with that immense splendor which, reflecting itself in his immortal writings, has never ceased for one moment during fourteen centuries to illuminate the Church and the world!" *

Whatever Augustine was as a Manichean, we leave Father Ventura to discover; but that his accession to Christianity established an everlasting enmity between theology and science is beyond doubt. While forced to confess that "the Gentiles had possibly something *divine* and true in their doctrines," he, nevertheless, declared that for their superstition, idolatry, and pride, they had "to be detested, and, unless they improved, to be punished by divine judgment." This furnishes the clew to the subsequent policy of the Christian Church, even to our day. If the Gentiles did not choose to come into the Church, all that was divine in their philosophy should go for naught, and the divine wrath of God should be visited upon their heads. What effect this produced is succinctly stated by Draper: "No one did more than this Father to bring science and religion into antagonism; it was mainly he who diverted the *Bible* from its true office—a guide to purity of life—and placed it in the perilous position of being the arbiter of human knowledge, an audacious tyranny over the mind of man. The example once set, there was no want of followers; the works of the Greek philosophers were stigmatized as profane; the transcendently glorious achievements of the Museum of Alexandria were hidden from sight by a cloud of ignorance, mysticism, and unintelligible jargon, out of which there too often flashed the destroying lightnings of ecclesiastical vengeance." †

Augustine and Cyprian ‡ admit that Hermes and Hostanes believed in one true god; the first two maintaining, as well as the two Pagans, that he is invisible and incomprehensible, except spiritually. Moreover we invite any man of intelligence—provided he be not a religious fanatic—after reading fragments chosen at random from the works of Hermes

* "Conferences," by Le Père Ventura, vol. ii., part i., p. lvi., Preface.

† "Conflict between Religion and Science," p. 62.

‡ "De Baptismo Contra Donatistas," lib. vi., ch. xliv.

and Augustine on the Deity, to decide which of the two gives a more philosophical definition of the "unseen Father." We have at least one writer of fame who is of our opinion. Draper calls the Augustinian productions a "rhapsodical conversation" with God; an "incoherent dream."*

Father Ventura depicts the saint as attitudinizing before an astonished world upon "the most sublime heights of philosophy." But here steps in again the same unprejudiced critic, who passes the following remarks on this colossus of Patristic philosophy. "Was it for this preposterous scheme," he asks, "this product of ignorance and audacity, that the works of the Greek philosophers were to be given up? It was none too soon that the great critics who appeared at the Reformation, by comparing the works of these writers with one another, brought them to their proper level, and taught us to look upon them all with contempt." †

For such men as Plotinus, Porphyry, Iamblichus, Apollonius, and even Simon Magus, to be accused of having formed a pact with the Devil, whether the latter personage exist or not, is so absurd as to need but little refutation. If Simon Magus—the most problematical of all in an historical sense—ever existed otherwise than in the overheated fancy of Peter and the other apostles, he was evidently no worse than any of his adversaries. A difference in religious views, however great, is insufficient *per se* to send one person to heaven and the other to hell. Such uncharitable and peremptory doctrines might have been taught in the middle ages; but it is too late now for even the Church to put forward this traditional scarecrow. Research begins to suggest that which, if ever verified, will bring eternal disgrace on the Church of the Apostle Peter, whose very imposition of herself upon that disciple must be regarded as the most unverified and unverifiable of the assumptions of the Catholic clergy.

The erudite author of *Supernatural Religion* assiduously endeavors to prove that by *Simon Magus* we must understand the apostle Paul, whose Epistles were secretly as well as openly calumniated by Peter, and charged with containing "*dysnoëtic* learning." The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, *insincere*, and very ignorant. That Paul had been, partially, at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the initiates, are so many sure ear-marks to that supposition. Our suspicion has been strengthened by an able article in one of the New York peri-

* "Conflict, etc.," p. 37. † Ibid.

odicals, entitled *Paul and Plato*,* in which the author puts forward one remarkable and, for us, very precious observation. In his *Epistles to the Corinthians* he shows Paul abounding with "expressions suggested by the initiations of Sabazius and Eleusis, and the lectures of the (Greek) philosophers. He (Paul) designates himself an *idiotes*—a person unskilful in the Word, but not in the *gnosis* or philosophical learning. 'We speak wisdom among the perfect or initiated,' he writes; 'not the wisdom of this world, nor of the archons of this world, but divine wisdom in a mystery, secret—which *none of the Archons of this world knew*.' " †

What else can the apostle mean by these unequivocal words, but that he himself, as belonging to the *mystæ* (initiated), spoke of things shown and explained only in the Mysteries? The "divine wisdom in a mystery which none of the *archons of this world knew*," has evidently some direct reference to the *basileus* of the Eleusinian initiation who *did know*. The *basileus* belonged to the staff of the great hierophant, and was an *archon* of Athens; and as such was one of the chief *mystæ*, belonging to the *interior* Mysteries, to which a very select and small number obtained an entrance. ‡ The magistrates supervising the Eleusinians were called archons.

Another proof that Paul belonged to the circle of the "Initiates" lies in the following fact. The apostle had his head shorn at Cenchrea (where Lucius, *Apuleius*, was initiated) because "he had a vow." The *nazars*—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the nazars were a class of Chaldean theurgists. We will show further that Jesus belonged to this class.

Paul declares that: "According to the grace of God which is given unto me, as a wise *master-builder*, I have laid the foundation." §

This expression, master-builder, used only *once* in the whole *Bible*, and by Paul, may be considered as a whole revelation. In the Mysteries, the third part of the sacred rites was called *Epopteia*, or revelation, reception into the secrets. In substance it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God. But the real significance of the word is "overseeing," from οπτομαι—*I see myself*. In Sanscrit the word *evâpto* has the same meaning,

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* "Paul and Plato," by A. Wilder, editor of "The Eleusinian and Bacchic Mysteries," of Thomas Taylor.

† "Paul and Plato." ‡ See Taylor's "Eleus. and Bacchic Myst."

§ 1 Corin., iii. 10.

as well as *to obtain.* * The word *epopteia* is a compound one, from Επὶ —upon, and ὀπτομαι—to look, or an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this, in the sense used in the Mysteries. Therefore, when Paul entitles himself a "master-builder," he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept*, having the right to *initiate* others.

If we search in this direction, with those sure guides, the Grecian Mysteries and the *Kabala*, before us, it will be easy to find the secret reason why Paul was so persecuted and hated by Peter, John, and James. The author of the *Revelation* was a Jewish kabalist *pur sang*, with all the hatred inherited by him from his forefathers toward the Mysteries.† His jealousy during the life of Jesus extended even to Peter; and it is but after the death of their common master that we see the two apostles—the former of whom wore the Mitre and the Petaloon of the Jewish Rabbis—preach so zealously the rite of circumcision. In the eyes of Peter, Paul, who had humiliated him, and whom he felt so much his superior in "Greek learning" and philosophy, must have naturally appeared as a magician, a man polluted with the "*Gnosis*," with the "wisdom" of the Greek Mysteries—hence, perhaps, "Simon‡ the Magician."

As to Peter, biblical criticism has shown before now that he had probably no more to do with the foundation of the Latin Church at Rome, than to furnish the pretext so readily seized upon by the cunning Irenæus to benefit this Church with the new name of the apostle—*Petra* or *Kiffa*, a name which allowed so readily, by an easy play upon words, to connect it with *Petroma*, the double set of stone tablets used

* In its most extensive meaning, the Sanscrit word has the same literal sense as the Greek term; both imply "revelation," by no human agent, but through the "receiving of the sacred drink." In India the initiated received the "Soma," sacred drink, which helped to liberate his soul from the body; and in the Eleusinian Mysteries it was the sacred drink offered at the Epopteia. The Grecian Mysteries are wholly derived from the Brahmanical Vedic rites, and the latter from the ante-vedic religious Mysteries—primitive Buddhist philosophy.

† It is needless to state that *the Gospel according to John* was not written by John but by a Platonist or a Gnostic belonging to the Neo-platonic school.

‡ The fact that Peter persecuted the "Apostle to the Gentiles," under that name, does not necessarily imply that there was no Simon Magus individually distinct from Paul. It may have become a generic name of abuse. Theodoret and Chrysostom, the earliest and most prolific commentators on the Gnosticism of those days, seem actually to make of Simon a rival of Paul, and to state that between them passed frequent messages. The former, as a diligent propagandist of what Paul terms the "antitheses of the Gnosis" (1st Epistle to Timothy), must have been a sore thorn in the side of the apostle. There are sufficient proofs of the actual existence of Simon Magus.

by the hierophant at the initiations, during the final Mystery. In this, perhaps, lies concealed the whole secret of the claims of the Vatican. As Professor Wilder happily suggests: "In the Oriental countries the designation פתר, Peter (in Phœnician and Chaldaic, an interpreter) appears to have been the title of this personage (the hierophant). . . . There is in these facts some reminder of the peculiar circumstances of the Mosaic Law . . . and also of the claim of the Pope to be the successor of Peter, the hierophant or interpreter of the Christian religion." *

As such, we must concede to him, to some extent, the right to be such an interpreter. The Latin Church has faithfully preserved in symbols, rites, ceremonies, architecture, and even in the very dress of her clergy, the tradition of the Pagan worship—of the public or exoteric ceremonies, we should add; otherwise her dogmas would embody more sense and contain less blasphemy against the majesty of the Supreme and Invisible God.

An inscription found on the coffin of Queen Mentuhept, of the eleventh dynasty (2250 B.C.), now proved to have been transcribed from the seventeenth chapter of the *Book of the Dead* (dating not later than 4500 B.C.), is more than suggestive. This monumental text contains a group of hieroglyphics, which, when interpreted, read thus:

PTR.	RF.	SU.
Peter-	ref-	su.

Baron Bunsen shows this sacred formulary mixed up with a whole series of glosses and various interpretations on a monument forty centuries old. "This is identical with saying that the record (the true interpretation) was at that time no longer intelligible. . . . We beg our readers to understand," he adds, "that a sacred text, a hymn, containing the words of a departed spirit, existed in such a state about 4,000 years ago . . . as to be all but unintelligible to royal scribes." †

That it was unintelligible to the unitiated among the latter is as well proved by the confused and contradictory glossaries, as that it was a "mystery"-word, known to the hierophants of the sanctuaries, and, moreover, a word chosen by Jesus, to designate the office assigned by him to one of his apostles. This word, PTR, was partially interpreted, owing to another word similarly written in another group of hieroglyphics, on a

* "Introd. to Eleus. and Bacchic Mysteries," p. x. Had we not trustworthy kabalistic tradition to rely upon, we might be, perhaps, forced to question whether the authorship of the Revelation is to be ascribed to the apostle of that name. He seems to be termed John the Theologist.

† Bunsen: "Egypt's Place in Universal History," vol. v., p. 90.

stele, the sign used for it being an opened eye. * Bunsen mentions as another explanation of PTR—"to show." "It appears to me," he remarks, "that our PTR is literally the old Aramaic and Hebrew 'Patar,' which occurs in the history of Joseph as the specific word for *interpreting;* whence also *Pitrum* is the term for interpretation of a text, a dream." † In a manuscript of the first century, a combination of the Demotic and Greek texts,‡ and most probably one of the few which miraculously escaped the Christian vandalism of the second and third centuries, when all such precious manuscripts were burned as magical, we find occurring in several places a phrase, which, perhaps, may throw some light upon this question. One of the principal heroes of the manuscript, who is constantly referred to as "the Judean Illuminator" or Initiate, Τελειωτὴς, is made to communicate but with his *Patar;* the latter being written in Chaldaic characters. Once the latter word is coupled with the name *Shimeon.* Several times, the "Illuminator," who rarely breaks his contemplative solitude, is shown inhabiting a Κρύπτη (cave), and teaching the multitudes of eager scholars standing outside, not orally, but through this *Patar.* The latter receives the words of wisdom by applying his ear to a circular hole in a partition which conceals the teacher from the listeners, and then conveys them, with explanations and glossaries, to the crowd. This, with a slight change, was the method used by Pythagoras, who, as we know, never allowed his neophytes to see him during the years of probation, but instructed them from behind a curtain in his cave.

But, whether the "Illuminator" of the Græco-Demotic manuscript is identical with Jesus or not, the fact remains, that we find him selecting a "mystery"-appellation for one who is made to appear later by the Catholic Church as the janitor of the Kingdom of Heaven and the interpreter of Christ's will. The word Patar or Peter locates both master and disciple in the circle of initiation, and connects them with the "Secret Doctrine." The great hierophant of the ancient Mysteries never allowed the candidates to see or hear him personally. He was the Deus-ex-Machina, the presiding but invisible Deity, uttering his will and instructions through a second party; and 2,000 years later, we discover that the Dalaï-Lamas of Thibet had been following for centuries the same traditional programme during the most important religious mysteries of lamaism.

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* See de Rougé: "Stele," p. 44; PTAR (videus) is interpreted on it "to appear," with a sign of interrogation after it—the usual mark of scientific perplexity. In Bunsen's fifth volume of "Egypte," the interpretation following is "Illuminator," which is more correct.

† Bunsen's "Egypt," vol. v., p. 90.

‡ It is the property of a mystic whom we met in Syria.

If Jesus knew the secret meaning of the title bestowed by him on Simon, then he must have been initiated; otherwise he could not have learned it; and if he was an initiate of either the Pythagorean Essenes, the Chaldean Magi, or the Egyptian Priests, then the doctrine taught by him was but a portion of the 'Secret Doctrine" taught by the Pagan hierophants to the few select adepts admitted within the sacred adyta.

But we will discuss this question further on. For the present we will endeavor to briefly indicate the extraordinary similarity—or rather identity, we should say—of rites and ceremonial dress of the Christian clergy with that of the old Babylonians, Assyrians, Phœnicians, Egyptians, and other Pagans of the hoary antiquity.

If we would find the model of the Papal tiara, we must search the annals of the ancient Assyrian tablets. We invite the reader to give his attention to Dr. Inman's illustrated work, *Ancient Pagan and Modern Christian Symbolism.* On page sixty-four, he will readily recognize the head-gear of the successor of St. Peter in the coiffure worn by gods or angels in ancient Assyria, "where it appears crowned by an emblem of the *male* trinity" (the Christian Cross). "We may mention, in passing," adds Dr. Inman, "that, as the Romanists adopted the mitre and the tiara from 'the cursed brood of Ham,' so they adopted the Episcopalian crook from the augurs of Etruria, and the artistic form with which they clothe their angels from the painters and urn-makers of Magna Grecia and Central Italy."

Would we push our inquiries farther, and seek to ascertain as much in relation to the nimbus and the tonsure of the Catholic priest and monk? * We shall find undeniable proofs that they are solar emblems. Knight, in his *Old England Pictorially Illustrated,* gives a drawing by St. Augustine, representing an ancient Christian bishop, in a dress probably identical with that worn by the great "saint" himself. The *pallium,* or the ancient stole of the bishop, is the feminine sign when worn by a priest in worship. On St. Augustine's picture it is bedecked with Buddhistic crosses, and in its whole appearance it is a representation of the Egyptian ☥ (tau), assuming slightly the figure of the letter Y. "Its lower end is the mark of the masculine triad," says Inman; "the right hand (of the figure) has the forefinger extended, like the Assyrian priests while doing homage *to the grove.* . . . When a male dons the pallium in worship, he becomes the representative of the trinity in the unity, the *arba,* or mystic four." †

"Immaculate is our Lady Isis," is the legend around an engraving

* The Priests of Isis were tonsured.

† See "Ancient Faiths," vol. ii., pp. 915–918.

of Serapis and Isis, described by King, in *The Gnostics and their Remains*, 'H KYPIA ICIC AΓNH ". . . the very terms applied afterwards to that personage (the Virgin Mary) who succeeded to her form, titles, symbols, rites, and ceremonies. . . . Thus, her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure, and the surplice, omitting, unfortunately, the frequent ablutions prescribed by the ancient creed." "The 'Black Virgins,' so highly reverenced in certain French cathedrals . . . proved, when at last critically examined, basalt figures of Isis!" *

Before the shrine of Jupiter Ammon were suspended tinkling bells, from the sound of whose chiming the priests gathered the auguries; "A golden bell and a pomegranate . . . round about the hem of the robe," was the result with the Mosaic Jews. But in the Buddhistic system, during the religious services, the gods of the Deva Loka are always invoked, and invited to descend upon the altars by the ringing of bells suspended in the pagodas. The bell of the sacred table of Siva at Kuhama is described in Kailasa, and every Buddhist vihara and lamasery has its bells.

We thus see that the bells used by Christians come to them directly from the Buddhist Thibetans and Chinese. The beads and rosaries have the same origin, and have been used by Buddhist monks for over 2,300 years. The *Linghams* in the Hindu temples are ornamented upon certain days with large berries, from a tree sacred to Mahadeva, which are strung into rosaries. The title of "nun" is an Egyptian word, and had with them the actual meaning; the Christians did not even take the trouble of translating the word *Nonna*. The aureole of the saints was used by the antediluvian artists of Babylonia, whenever they desired to honor or deify a mortal's head. In a celebrated picture in Moore's *Hindoo Pantheon*, entitled, "Christna nursed by Devaki, from a highly-finished picture," the Hindu Virgin is represented as seated on a lounge and nursing Christna. The hair brushed back, the long veil, and the golden aureole around the Virgin's head, as well as around that of the Hindu Saviour, are striking. No Catholic, well versed as he might be in the mysterious symbolism of iconology, would hesitate for a moment to worship at that shrine the Virgin Mary, the mother of his God!" † In Indur Subba, the south entrance of the Caves of Ellora, may be seen to this day the figure of Indra's wife, Indranee, sitting with her infant son-god, pointing the finger to heaven with the same gesture as the Italian Madonna and child. In *Pagan and Christian Symbolism*, the author gives a figure from a

* "The Gnostics and their Remains," p. 71.

† See illustration in Inman's "Ancient Pagan and Modern Christian Symbolism," p. 27.

mediæval woodcut—the like of which we have seen by dozens in old psalters—in which the Virgin Mary, with her infant, is represented as the Queen of Heaven, on the crescent moon, emblem of virginity. "Being before the sun, she almost eclipses its light. Than this, nothing could more completely identify the Christian mother and child with Isis and Horus, Ishtar, Venus, Juno, and a host of other Pagan goddesses, who have been called 'Queen of Heaven,' 'Queen of the Universe,' 'Mother of God, 'Spouse of God,' 'the Celestial Virgin,' 'the Heavenly Peace-Maker,' etc." *

Such pictures are not purely astronomical. They represent the male god and the female goddess, as the sun and moon in conjunction, "the union of the triad with the unit." The horns of the cow on the head of Isis have the same significance.

And so above, below, outside, and inside, the Christian Church, in the priestly garments, and the religious rites, we recognize the stamp of exoteric heathenism. On no subject within the wide range of human knowledge, has the world been more blinded or deceived with such persistent misrepresentation as on that of antiquity. Its hoary past and its religious faiths have been misrepresented and trampled under the feet of its successors. Its hierophants and prophets, mystæ and epoptæ, † of the once sacred adyta of the temple shown as demoniacs and devil-worshippers. Donned in the despoiled garments of the victim, the Christian priest now anathematizes the latter with rites and ceremonies which he has learned from the theurgists themselves. The Mosaic *Bible* is used as a weapon against the people who furnished it. The heathen philosopher is cursed under the very roof which has witnessed his initiation; and the "monkey of God" (*i. e.*, the devil of Tertullian), "the originator and founder of magical theurgy, the science of illusions and lies, whose father and author is the demon," is exorcised with holy water by the hand which holds the identical *lituus* ‡ with which the ancient augur, after a solemn prayer, used to determine the regions of heaven, and evoke, in the name of the HIGHEST, the minor god (now termed the Devil), who unveiled to his eyes futurity, and enabled him to prophesy! On the part of the Christians and the clergy it is nothing but shameful ignorance, prejudice, and that contemptible pride so boldly denounced by one of their own reverend ministers, T. Gross, § which rails against all investigation "as a useless or a criminal labor, when it must be feared that they will result in the overthrow of preëstablished systems of faith." On the part of the scholars it is the same apprehension of the possible necessity of having to

* Ibid., p. 76.

† Initiates and seers.

‡ The augur's, and now bishop's, pastoral crook.

§ "The Heathen Religion."

modify some of their erroneously-established theories of science. "Nothing but such pitiable prejudice," says Gross, "can have thus misrepresented the theology of heathenism, and distorted—nay, caricatured—its forms of religious worship. It is time that posterity should raise its voice in vindication of violated truth, and that the present age should learn a little of that common sense of which it boasts with as much self-complacency as if the prerogative of reason was the birthright only of modern times."

All this gives a sure clew to the real cause of the hatred felt by the early and mediæval Christian toward his Pagan brother and dangerous rival. We hate but what we fear. The Christian thaumaturgist once having broken all association with the Mysteries of the temples and with "these schools so renowned for magic," described by St. Hilarion,* could certainly expect but little to rival the Pagan wonder-workers. No apostle, with the exception perhaps of healing by mesmeric power, has ever equalled Apollonius of Tyana; and the scandal created among the apostles by the miracle-doing Simon Magus, is too notorious to be repeated here again. "How is it," asks Justin Martyr, in evident dismay, "how is it that the talismans of Apollonius (the τελέσματα) have power in certain members of creation, for they prevent, *as we see*, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord's miracles are preserved by tradition alone, those of Apollonius *are most numerous*, and actually manifested in present facts, so as to lead astray all beholders?" † This perplexed martyr solves the problem by attributing very correctly the efficacy and potency of the charms used by Apollonius to his profound knowledge of the sympathies and antipathies (or repugnances) of nature.

Unable to deny the evident superiority of their enemies' powers, the fathers had recourse to the old but ever successful method—that of slander. They honored the theurgists with the same insinuating calumny that had been resorted to by the Pharisees against Jesus. "Thou hast a dæmon," the elders of the Jewish Synagogue had said to him. "Thou hast the Devil," repeated the cunning fathers, with equal truth, addressing the Pagan thaumaturgist; and the widely-bruited charge, erected later into an article of faith, won the day.

But the modern heirs of these ecclesiastical falsifiers, who charge magic, spiritualism, and even magnetism with being produced by a demon, forget or perhaps never read the classics. None of our bigots has ever looked with more scorn on the *abuses* of magic than did the true initiate

* "Pères du Desert d'Orient," vol. ii., p. 283.

† Justin Martyr: "Quæst.," xxiv.

of old. No modern or even mediæval law could be more severe than that of the hierophant. True, he had more discrimination, charity, and justice, than the Christian clergy; for while banishing the "unconscious" sorcerer, the person troubled with a demon, from within the sacred precincts of the adyta, the priests, instead of mercilessly burning him, took care of the unfortunate "possessed one." Having hospitals expressly for that purpose in the neighborhood of temples, the ancient "medium," if obsessed, was taken care of and restored to health. But with one who had, by conscious *witchcraft*, acquired powers dangerous to his fellow-creatures, the priests of old were as severe as justice herself. "Any person *accidentally* guilty of homicide, or of any crime, or convicted of *witchcraft*, was excluded from the Eleusinian Mysteries."* And so were they from all others. This law, mentioned by all writers on the ancient initiation, speaks for itself. The claim of Augustine, that all the explanations given by the Neo-platonists were invented by themselves is absurd. For nearly every ceremony in their true and successive order is given by Plato himself, in a more or less covered way. The Mysteries are as old as the world, and one well versed in the esoteric mythologies of various nations can trace them back to the days of the ante-Vedic period in India. A condition of the strictest virtue and purity is required from the *Vatou*, or candidate in India before he can become an initiate, whether he aims to be a simple fakir, a *Purohita* (public priest) or a *Sannyâsi*, a saint of the second degree of initiation, the most holy as the most revered of them all. After having conquered, in the terrible trials preliminary to admittance to the inner temple in the subterranean crypts of his pagoda, the sannyâsi passes the rest of his life in the temple, practicing the eighty-four rules and ten virtues prescribed to the Yogis.

"No one who has not practiced, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council," say the Hindu books of initiation.

These virtues are: "Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the *Superior* soul (spirit); worship of truth; abstinence from anger." These virtues must alone direct the life of a true Yogi. "No unworthy adept ought to defile the ranks of the holy initiates by his presence for twenty-four hours." The adept becomes guilty after having once broken any one of these vows. Surely the exercise of such virtues is inconsistent with the idea one has of *devil*-worship and lasciviousness of purpose!

And now we will try to give a clear insight into one of the chief ob-

* See Taylor's "Eleusinian and Bacchic Mysteries;" Porphyry and others.

jects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial. We are left in no doubt upon this point; for the *Agrushada Parikshai* says explicitly, "Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death."

Naturally enough, this same extreme penalty was prescribed in all the multifarious sects and brotherhoods which at different periods have sprung from the ancient stock. We find it with the early Essenes, Gnostics, theurgic Neo-platonists, and mediæval philosophers; and in our day, even the Masons perpetuate the memory of the old obligations in the penalties of throat-cutting, dismemberment, and disemboweling, with which the candidate is threatened. As the Masonic "master's word" is communicated only at "low breath," so the selfsame precaution is prescribed in the Chaldean *Book of Numbers* and the Jewish *Mercaba.* When initiated, the neophyte was led by an *ancient* to a secluded spot, and there the latter whispered *in his ear* the great secret.* The Mason swears, under the most frightful penalties, that he will not communicate the secrets of

* Franck: "Die Kabbala."

any degree "to a brother of an *inferior degree;*" and the *Agrushada Parikshai* says: "Any initiate of the third degree who reveals before the prescribed time, to the initiates of the second degree, the superior truths, must be put to death." Again, the Masonic apprentice consents to have his "tongue torn out by the roots" if he divulge anything to a profane; and in the Hindu books of initiation, the same *Agrushada Parikshai*, we find that any initiate of the first degree (the lowest) who betrays the secrets of his initiation, to members of other castes, for whom the science should be a closed book, must have "his *tongue cut out*," and suffer other mutilations.

As we proceed, we will point out the evidences of this identity of vows, formulas, rites, and doctrines, between the ancient faiths. We will also show that not only their memory is still preserved in India, but also that the Secret Association is still alive and as active as ever. That, after reading what we have to say, it may be inferred that the chief pontiff and hierophant, the *Brahmâtma*, is still accessible to those "who know," though perhaps recognized by another name; and that the ramifications of his influence extend throughout the world. But we will now return again to the early Christian period.

As though he were not aware that there was any esoteric significance to the exoteric symbols, and that the Mysteries themselves were composed of two parts, the lesser at Agræ, and the higher ones at Eleusinia, Clemens Alexandrinus, with a rancorous bigotry that one might expect from a renegade Neo-platonist, but is astonished to find in this generally honest and learned Father, stigmatized the Mysteries as indecent and diabolical. Whatever were the rites enacted among the neophytes before they passed to a higher form of instruction; however misunderstood were the trials of *Katharsis* or purification, during which they were submitted to every kind of probation; and however much the immaterial or physical aspect might have led to calumny, it is but wicked prejudice which can compel a person to say that under this external meaning there was not a far deeper and spiritual significance.

It is positively absurd to judge the ancients from our own standpoint of propriety and virtue. And most assuredly it is not for the Church —which now stands accused by all the modern symbologists of having adopted precisely these same emblems in their coarsest aspect, and feels herself powerless to refute the accusations—to throw the stone at those who were her models. When men like Pythagoras, Plato, and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behooves our modern critics to judge them so rashly upon their merely external aspect. Iamblichus explains the worst; and his explanation, for an unprejudiced mind, ought to be

perfectly plausible. "Exhibitions of this kind," he says, "in the Mysteries were designed to free us from licentious passions, by gratifying the sight, and at the same time vanquishing all evil thought, through *the awful sanctity* with which these rites were accompanied." * "The wisest and best men in the Pagan world," adds Dr. Warburton, "are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means." †

In these celebrated rites, although persons of both sexes and all classes were allowed to take a part, and a participation in them was even obligatory, very few indeed attained the higher and final initiation. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato.* "The perfective rite τελετη, precedes in order the initiation—*Muesis*—and the initiation, *Epopteia*, or the final apocalypse (revelation)." Theon of Smyrna, in *Mathematica*, also divides the mystic rites into five parts: "the first of which is the previous purification; for *neither are the Mysteries communicated to all* who are willing to receive them; . . . there are certain persons who are prevented by the voice of the crier (κηρυξ) . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications which the reception of the sacred rites succeeds. The third part is denominated *epopteia* or reception. And the fourth, which is the end and design of the revelation, is *the binding of the head and fixing of the crowns* ‡ . . . whether after this he (the initiated person) becomes . . . an hierophant or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, *is friendship and interior communion with God.*" And this was the last and most awful of all the Mysteries.

There are writers who have often wondered at the meaning of this claim to a "friendship and interior communion with God." Christian authors have denied the pretensions of the "Pagans" to such "communion," affirming that only Christian saints were and are capable of enjoying it; materialistic skeptics have altogether scoffed at the idea of both. After long ages of religious materialism and spiritual stagnation, it has most certainly become difficult if not altogether impossible to substantiate the claims of either party. The old Greeks, who had once crowded

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* "Mysteries of the Egyptians, Chaldeans, and Assyrians."

† "Divine Legation of Moses;" The "Eleusinian Mysteries" as quoted by Thos. Taylor.

‡ This expression must not be understood literally; for as in the initiation of certain Brotherhoods it has a secret meaning, hinted at by Pythagoras, when he describes his feelings after the initiation and tells that he was crowned by the gods in whose presence he had drunk "the waters of life"—in Hindu, *â-bi-hayât*, fount of life.

around the Agora of Athens, with its altar to the "Unknown God," are no more; and their descendants firmly believe that they have found the "Unknown" in the Jewish Jehova. The divine ecstasies of the early Christians have made room for visions of a more modern character, in perfect keeping with progress and civilization. The "Son of man" appearing to the rapt vision of the ancient Christian as coming from the seventh heaven, in a cloud of glory, and surrounded with angels and winged seraphim, has made room for a more prosaic and at the same time more business-like Jesus. The latter is now shown as making morning calls upon Mary and Martha in Bethany; as seating himself on "the *ottoman*" with the younger sister, a lover of "ethics," while Martha goes off to the kitchen to cook. Anon the heated fancy of a blasphemous Brooklyn preacher and harlequin, the Reverend Dr. Talmage, makes us see her rushing back "with besweated brow, a pitcher in one hand and the tongs in the other . . . into the presence of Christ," and blowing him up for not caring that her sister hath left her "to serve alone."*

From the birth of the solemn and majestic conception of the unrevealed Deity of the ancient adepts to such caricatured descriptions of him who died on the Cross for his philanthropic devotion to humanity, long centuries have intervened, and their heavy tread seems to have almost entirely obliterated all sense of a spiritual religion from the hearts of his professed followers. No wonder then, that the sentence of Proclus is no longer understood by the Christians, and is rejected as a "vagary" by the materialists, who, in their negation, are less blasphemous and atheistical than many of the reverends and members of the churches. But, although the Greek *epoptai* are no more, we have now, in our own age, a people far more ancient than the oldest Hellenes, who practice the so-called "preterhuman" gifts to the same extent as did their ancestors far earlier than the days of Troy. It is to this people that we draw the attention of the psychologist and philosopher.

One need not go very deep into the literature of the Orientalists to become convinced that in most cases they do not even suspect that in

* This original and very long sermon was preached in a church at Brooklyn, N. Y., on the 15th day of April, 1877. On the following morning, the reverend orator was called in the "Sun" a gibbering charlatan; but this deserved epithet will not prevent other reverend buffoons doing the same and even worse. And this is the religion of Christ! Far better disbelieve in him altogether than caricature one's God in such a manner. We heartily applaud the "Sun" for the following views: "And then when Talmage makes Christ say to Martha in the tantrums: 'Don't worry, but sit down on this ottoman,' he adds the climax to a scene that the inspired writers had nothing to say about. Talmage's buffoonery is going too far. If he were the worst heretic in the land, instead of being straight in his orthodoxy, he would not do so much evil to religion as he does by his familiar blasphemies."

the arcane philosophy of India there are depths which they have not sounded, and *cannot* sound, for they pass on without perceiving them. There is a pervading tone of conscious superiority, a ring of contempt in the treatment of Hindu metaphysics, as though the European mind is alone enlightened enough to polish the rough diamond of the old Sanscrit writers, and separate right from wrong for the benefit of their descendants. We see them disputing over the external forms of expression without a conception of the great vital truths these hide from the profane view.

"As a rule, the Brahmans," says Jacolliot, "rarely go beyond the class of *grihesta* [priests of the vulgar castes] and *purahita* [exorcisers, divines, prophets, and evocators of spirits]. And yet, we shall see . . . once that we have touched upon the question and study of manifestations and phenomena, that these initiates of the *first* degree (the lowest) attribute to themselves, and in appearance possess faculties developed to a degree which has never been equalled in Europe. As to the initiates of the second and especially of the third category, they pretend to be enabled to ignore time, space, and to command life and death." *

Such initiates as these M. Jacolliot *did not meet;* for, as he says himself, they only appear on the most solemn occasions, and when the faith of the multitudes has to be strengthened by phenomena of a superior order. "They are never seen, either in the neighborhood of, or even inside the temples, except at the grand quinquennial festival of the fire. On that occasion, they appear about the middle of the night, on a platform erected in the centre of the sacred lake, like so many phantoms, and by their conjurations they illumine the space. A fiery column of light ascends from around them, rushing from earth to heaven. Unfamiliar sounds vibrate through the air, and five or six hundred thousand Hindus, gathered from every part of India to contemplate these demi-gods, throw themselves with their faces buried in the dust, invoking the souls of their ancestors." †

Let any impartial person read the *Spiritisme dans le Monde*, and he cannot believe that this "implacable rationalist," as Jacolliot takes pride in terming himself, said one word more than is warranted by what he had seen. His statements support and are corroborated by those of other skeptics. As a rule, the missionaries, even after passing half a lifetime in the country of "devil-worship," as they call India, either disingenuously *deny* altogether what they cannot help knowing to be true, or ridiculously attribute phenomena to this power of the Devil, that outrival the "miracles" of the apostolic ages. And what do we see this French

* "Le Spiritisme dans le Monde." p. 68. † Ibid., pp. 78, 79.

author, notwithstanding his incorrigible rationalism, forced to admit, after having narrated the greatest wonders? Watch the fakirs as he would, he is compelled to bear the strongest testimony to their perfect honesty in the matter of their miraculous phenomena. "Never," he says, "have we succeeded in detecting a single one in the act of deceit." One fact should be noted by all who, without having been in India, still fancy they are clever enough to expose the fraud of *pretended* magicians. This skilled and cool observer, this redoubtable materialist, after his long sojourn in India, affirms, "We unhesitatingly avow that we have not met, either in India or in Ceylon, a single European, even among the oldest residents, who has been able to indicate the means employed by these devotees for the production of these phenomena!"

And how should they? Does not this zealous Orientalist confess to us that even he, who had every available means at hand to learn many of their rites and doctrines at first hand, failed in his attempts to make the Brahmans explain to him their secrets. "All that our most diligent inquiries of the Pourohitas could elicit from them respecting the acts of their superiors (the invisible initiates of the temples), amounts to very little." And again, speaking of one of the books, he confesses that, while purporting to reveal all that is desirable to know, it "falls back into mysterious formulas, in combinations of magical and occult letters, the secret of which it has been impossible for us to penetrate," etc.

The fakirs, although they can never reach beyond the first degree of initiation, are, notwithstanding, the only agents between the living world and the "silent brothers," or those initiates who never cross the thresholds of their sacred dwellings. The Fūkara-Yogis belong to the temples, and who knows but these cenobites of the sanctuary have far more to do with the psychological phenomena which attend the fakirs, and have been so graphically described by Jacolliot, than the *Pitris* themselves? Who can tell but that the fluidic spectre of the ancient Brahman seen by Jacolliot was the Scin-lecca, the spiritual *double*, of one of these mysterious sannyâsi?

Although the story has been translated and commented upon by Professor Perty, of Geneva, still we will venture to give it in Jacolliot's own words: "A moment after the disappearance of the hands, the fakir continuing his evocations (*mantras*) more earnestly than ever, a cloud like the first, but more opalescent and more opaque, began to hover near the small brasier, which, by request of the Hindu, I had constantly fed with live coals. Little by little it assumed a form entire human, and I distinguished the spectre—for I cannot call it otherwise—of an old Brahman sacrificator, kneeling near the little brasier.

"He bore on his forehead the signs sacred to Vishnu, and around his

body the triple cord, sign of the initiates of the priestly caste. He joined his hands above his head, as during the sacrifices, and his lips moved as if they were reciting prayers. At a given moment, he took a pinch of perfumed powder, and threw it upon the coals; it must have been a strong compound, for a thick smoke arose on the instant, and filled the two chambers.

"When it was dissipated, I perceived the spectre, which, two steps from me, was extending to me its fleshless hand; I took it in mine, making a salutation, and I was astonished to find it, although bony and hard, warm and living.

"'Art thou, indeed,' said I at this moment, in a loud voice, 'an ancient inhabitant of the earth?'

"I had not finished the question, when the word AM (yes) appeared and then disappeared in letters of fire, on the breast of the old Brahman, with an effect much like that which the word would produce if written in the dark with a stick of phosphorus.

"'Will you leave me nothing in token of your visit?' I continued.

"The spirit broke the triple cord, composed of three strands of cotton, which begirt his loins, gave it to me, and vanished at my feet." *

"Oh Brahma! what is this mystery which takes place every night? . . . When lying on the matting, with eyes closed, the body is lost sight of, and the soul escapes to enter into conversation with the Pitris. . . . Watch over it, O Brahma, when, forsaking the resting body, it goes away to hover over the waters, to wander in the immensity of heaven, and penetrate into the dark and mysterious nooks of the valleys and grand forests of the Hymavat!" (*Agroushada Parikshai.*)

The fakirs, when belonging to some particular temple, never act but under orders. Not one of them, unless he has reached a degree of extraordinary sanctity, is freed from the influence and guidance of his guru, his teacher, who first initiated and instructed him in the mysteries of the *occult* sciences. Like the *subject* of the European mesmerizer, the average fakir can never rid himself entirely of the psychological influence exercised on him by his guru. Having passed two or three hours in the silence and solitude of the inner temple in prayer and meditation, the fakir, when he emerges thence, is mesmerically strengthened and prepared; he produces wonders far more varied and powerful than before he entered. The "master" has *laid his hands upon him*, and the fakir feels strong.

It may be shown, on the authority of many Brahmanical and Buddhist sacred books, that there has ever existed a great difference between

* Louis Jacolliot: "Phénomenes et Manifestations."

adepts of the higher order, and purely psychological subjects—like many of these fakirs, who are mediums in a certain qualified sense. True, the fakir is ever talking of Pitris, and this is natural; for they are his protecting deities. But are the Pitris *disembodied human beings of our race?* This is the question, and we will discuss it in a moment.

We say that the fakir may be regarded in a degree as a medium; for he is—what is not generally known—under the direct mesmeric influence of a living adept, his sannyâsi or guru. When the latter dies, the power of the former, unless he has received the last transfer of spiritual forces, wanes and often even disappears. Why, if it were otherwise, should the fakirs have been excluded from the right of advancing to the second and third degree? The lives of many of them exemplify a degree of self-sacrifice and sanctity unknown and utterly incomprehensible to Europeans, who shudder at the bare thought of such self-inflicted tortures. But however shielded from control by vulgar and earth-bound spirits, however wide the chasm between a debasing influence and their self-controlled souls; and however well protected by the seven-knotted magical bamboo rod which he receives from the guru, still the fakir lives in the outer world of sin and matter, and it is possible that his soul may be tainted, perchance, by the magnetic emanations from profane objects and persons, and thereby open an access to strange spirits and *gods*. To admit one so situated, one not under any and all circumstances sure of the mastery over himself, to a knowledge of the awful mysteries and priceless secrets of initiation, would be impracticable. It would not only imperil the security of that which must, at all hazards, be guarded from profanation, but it would be consenting to admit behind the veil a fellow being, whose mediumistic irresponsibility might at any moment cause him to lose his life through an involuntary indiscretion. The same law which prevailed in the Eleusinian Mysteries before our era, holds good now in India.

Not only must the adept have mastery over himself, but he must be able to control the inferior grades of spiritual beings, nature-spirits, and earthbound souls, in short the very ones by whom, if by any, the fakir is liable to be affected.

For the objector to affirm that the Brahman-adepts and the fakirs admit that of themselves they are powerless, and can only act with the help of disembodied human spirits, is to state that these Hindus are unacquainted with the laws of their sacred books and even the meaning of the word *Pitris*. The *Laws of Manu*, the *Atharva-Veda*, and other books, prove what we now say. "All that exists," says the *Atharva-Veda*, "is in the power of the gods. The gods are under the power of magical conjurations. The magical conjurations are under the control of the Brahmans. Hence

the gods are in the power of the Brahmans." This is logical, albeit seemingly paradoxical, and it is the fact. And this fact will explain to those who have not hitherto had the clew (among whom Jacolliot must be numbered, as will appear on reading his works), why the fakir should be confined to the first, or lowest degree of that course of initiation whose highest adepts, or hierophants, are the *sannyâsis*, or members of the ancient Supreme Council of Seventy.

Moreover, in Book I., of the Hindu *Genesis*, or *Book of Creation* of *Manu*, the *Pitris* are called the *lunar* ancestors of the human race. They belong to a race of beings different from ourselves, and cannot properly be called "human spirits" in the sense in which the spiritualists use this term. This is what is said of them :

"Then they (the gods) created the Jackshas, the Rakshasas, the Pisatshas,* the Gandarbas † and the Apsaras, and the Asuras, the Nagas, the Sarpas and the Suparnas, ‡ and the Pitris—*lunar ancestors of the human race*" (See *Institutes of Manu*, Book I., sloka 37, where the Pitris are termed "progenitors of mankind").

The Pitris are a distinct race of spirits belonging to the mythological hierarchy or rather to the kabalistical nomenclature, and must be included with the good genii, the dæmons of the Greeks, or the inferior gods of the invisible world ; and when a fakir attributes his phenomena to the Pitris, he means only what the ancient philosophers and theurgists meant when they maintained that all the "miracles" were obtained through the intervention of the gods, or the good and bad dæmons, who control the powers of nature, the *elementals*, who are subordinate to the power of him "who knows." A ghost or human phantom would be termed by a fakir *palît*, or *chutnâ*, as that of a female human spirit *pichhalpâi*, not *pitris*. True, *pitara* means (plural) fathers, ancestors ; and pitrâ-i is a kinsman ; but these words are used in quite a different sense from that of the Pitris invoked in the mantras.

To maintain before a devout Brahman or a fakir that any one can converse with the spirits of the dead, would be to shock him with what would appear to him blasphemy. Does not the concluding verse of the *Bagavat* state that this supreme felicity is alone reserved to the holy sannyâsis, the gurus, and yogis ?

"Long before they finally rid themselves of their mortal envelopes, the souls who have practiced only good, such as those of the sannyâsis and the vanaprasthas, acquire the faculty of conversing with the souls which preceded them to the swarga."

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* Pisatshas, dæmons of the race of the gnomes, the giants and the vampires.

† Gandarbas, good dæmons, celestial seraphs, singers.

‡ Asuras and Nagas are the Titanic spirits and the dragon or serpent-headed spirits.

In this case the Pitris instead of genii are the spirits, or rather souls, of the departed ones. But they will freely communicate only with those whose atmosphere is as pure as their own, and to whose prayerful *kalassa* (invocation) they can respond without the risk of defiling their own celestial purity. When the soul of the invocator has reached the *Sayadyam*, or perfect identity of essence with the Universal Soul, when matter is utterly conquered, then the adept can freely enter into daily and hourly communion with those who, though unburdened with their corporeal forms, are still themselves progressing through the endless series of transformations included in the gradual approach to the Paramâtma, or the grand Universal Soul.

Bearing in mind that the Christian fathers have always claimed for themselves and their saints the name of "friends of God," and knowing that they borrowed this expression, with many others, from the technology of the Pagan temples, it is but natural to expect them to show an evil temper whenever alluding to these rites. Ignorant, as a rule, and having had biographers as ignorant as themselves, we could not well expect them to find in the accounts of their beatific visions a descriptive beauty such as we find in the Pagan classics. Whether the visions and objective phenomena claimed by both the fathers of the desert and the hierophants of the sanctuary are to be discredited, or accepted as facts, the splendid imagery employed by Proclus and Apuleius in narrating the small portion of the final initiation that they dared reveal, throws completely into the shade the plagiaristic tales of the Christian ascetics, faithful *copies* though they were intended to be. The story of the temptation of St. Anthony in the desert by the female demon, is a parody upon the preliminary trials of the neophyte during the *Mikra*, or minor Mysteries of Agræ—those rites at the thought of which Clemens railed so bitterly, and which represented the bereaved Demeter in search of her child, and her good-natured hostess Baubo. *

Without entering again into a demonstration that in Christian, and especially Irish Roman Catholic, churches † the same apparently indecent customs as the above prevailed until the end of the last century, we will recur to the untiring labors of that honest and brave defender of the ancient faith, Thomas Taylor, and his works. However much dogmatic Greek scholarship may have found to say against his "mistranslations," his memory must be dear to every true Platonist, who seeks rather to learn the inner thought of the great philosopher than enjoy the mere external mechanism of his writings. Better classical translators may have

* See Arnolius: "Op. Cit.," pp. 249, 250.

† See Inman's "Ancient Pagan and Modern Christian Symbolism."

rendered us, in more correct phraseology, Plato's *words*, but Taylor shows us Plato's *meaning*, and this is more than can be said of Zeller, Jowett, and their predecessors. Yet, as writes Professor A. Wilder, "Taylor's works have met with favor at the hands of men capable of profound and recondite thinking; and it must be conceded that he was endowed with a superior qualification—that of an intuitive perception of the interior meaning of the subjects which he considered. Others may have known more Greek, but he knew more Plato." *

Taylor devoted his whole useful life to the search after such old manuscripts as would enable him to have his own speculations concerning several obscure rites in the Mysteries corroborated by writers who had been initiated themselves. It is with full confidence in the assertions of various classical writers that we say that ridiculous, perhaps licentious in some cases, as may appear ancient worship to the modern critic, it ought not to have so appeared to the Christians. During the mediæval ages, and even later, they accepted pretty nearly the same without understanding the secret import of its rites, and quite satisfied with the obscure and rather fantastic interpretations of their clergy, who accepted the exterior form and distorted the inner meaning. We are ready to concede, in full justice, that centuries have passed since the great majority of the Christian clergy, who *are not allowed to pry into God's mysteries nor seek to explain* that which the Church has once accepted and established, have had the remotest idea of their symbolism, whether in its exoteric or esoteric meaning. Not so with the head of the Church and its highest dignitaries. And if we fully agree with Inman that it is "difficult to believe that the ecclesiastics who sanctioned the publication of such prints † could have been as ignorant as modern ritualists," we are not at all prepared to believe with the same author "that the latter, if they knew the real meaning of the symbols commonly used by the Roman Church, would *not* have adopted them."

To eliminate what is plainly derived from the sex and nature wor-

* Introduction to Taylor's "Eleusinian and Bacchic Mysteries," published by J. W. Bouton.

† Illustrated figures "from an ancient Rosary of the blessed Virgin Mary, printed at Venice, 1524, with a license from the Inquisition." In the illustrations given by Dr. Inman the Virgin is represented in an Assyrian "grove," the *abomination in the eyes of the Lord*, according to the Bible prophets. "The book in question," says the author, "contains numerous figures, all resembling closely the Mesopotamian emblem of *Ishtar*. The presence of the woman *therein* identifies the two as symbolic of Isis, or *la nature;* and a man bowing down in adoration thereof shows the same idea as is depicted in Assyrian sculptures, where males offer to the goddess *symbols* of *themselves*" (See "Ancient Pagan and Modern Christian Symbolism," p. 91. Second edition. J. W. Bouton, publisher, New York).

ship of the ancient heathens, would be equivalent to pulling down the whole Roman Catholic image-worship—the *Madonna* element—and reforming the faith to Protestantism. The enforcement of the late dogma of the Immaculation was prompted by this very secret reason. The science of symbology was making too rapid progress. Blind faith in the Pope's infallibility and in the immaculate nature of the Virgin and *of her ancestral female lineage to a certain remove* could alone save the Church from the indiscreet revelations of science. It was a clever stroke of policy on the part of the vicegerent of God. What matters it if, by "conferring upon her such an honor," as Don Pascale de Franciscis naïvely expresses it, he has made a goddess of the Virgin Mary, an Olympian Deity, who, having been by her very nature placed in the impossibility of sinning, can claim no virtue, no personal merit for her purity, precisely for which, as we were taught to believe in our younger days, she was chosen among all other women. If his Holiness has deprived her of this, perhaps, on the other hand, he thinks that he has endowed her with at least one physical attribute not shared by the other virgin-goddesses. But even this new dogma, which, in company with the new claim to *infallibility*, has quasi-revolutionized the Christian world, is not original with the Church of Rome. It is but a return to a hardly-remembered *heresy* of the early Christian ages, that of the Collyridians, so called from their *sacrificing cakes* to the Virgin, whom they claimed to *be Virgin-born.* * The new sentence, "O, Virgin Mary, *conceived without sin*," is simply a tardy acceptance of that which was at first deemed a "*blasphemous heresie*" by the orthodox fathers.

To think for one moment that any of the popes, cardinals, or other high dignitaries "were not aware" from the first to the last of the external meanings of their symbols, is to do injustice to their great learning and their spirit of Machiavellism. It is to forget that the emissaries of Rome will never be stopped by any difficulty which can be skirted by the employment of Jesuitical artifice. The policy of complaisant conformity was never carried to greater lengths than by the missionaries in Ceylon, who, according to the Abbé Dubois—certainly a learned and competent authority—"conducted the images of the Virgin and Saviour on triumphal cars, imitated from the orgies of Juggernauth, and introduced the dancers from the Brahminical rites into the ceremonial of the church." † Let us at least thank these black-frocked politicians for their consistency in employing the car of Juggernauth, upon which the "wicked heathen"

* See King's "Gnostics," pp. 91, 92; "The Genealogy of the Blessed Virgin Mary," by Faustus, Bishop of Riez.

† Prinseps quotes Dubois, "Edinburgh Review," April, 1851, p. 411.

convey the *lingham* of Siva. To have used *this* car to carry in its turn the Romish representative of the female principle in nature, is to show discrimination and a thorough knowledge of the oldest mythological conceptions. They have blended the two deities, and thus represented, in a Christian procession, the "heathen" Brahma, or Nara (the father), Nari (the mother), and Viradj (the son).

Says Manu: "The Sovereign Master who exists through himself, divides his body into two halves, male and female, and from the union of these two principles is born Viradj, the Son." *

There was not a Christian Father who could have been ignorant of these symbols in their physical meaning; for it is in this latter aspect that they were abandoned to the ignorant rabble. Moreover, they all had as good reasons to suspect the occult symbolism contained in these images; although as none of them—Paul excepted, perhaps—had been initiated they could know nothing whatever about the nature of the final rites. Any person revealing these mysteries was put to death, regardless of sex, nationality, or creed. A Christian father would no more be proof against *an accident* than a Pagan *Mysta* or the Μύστης.

If during the *Aporreta* or preliminary arcanes, there were some practices which might have shocked the pudicity of a Christian convert —though we doubt the sincerity of such statements—their mystical symbolism was all sufficient to relieve the performance of any charge of licentiousness. Even the episode of the Matron Baubo—whose rather eccentric method of consolation was immortalized in the minor Mysteries—is explained by impartial mystagogues quite naturally. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter, "Blessed is he who hath seen those *common concerns* of the underworld; he knows both the end of life and its divine origin from Jupiter," says Pindar. Taylor shows, on the authority of more than one initiate, that the "dramatic performances of the Lesser Mysteries were designed by their founders, to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical

* "Manu," book I., sloka 32: Sir W. Jones, translating from the Northern "Manu," renders this *sloka* as follows: "Having divided his own substance, the mighty Power became half male, half female, or *nature active and passive;* and from that female he produced VIRAJ.

nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body."

The body is the sepulchre, the prison of the soul, and many Christian Fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and of many Brahmanists too. When Plotinus remarks that "when the soul has descended into generation (from its *half*-divine condition) she partakes of evil, and is carried a great way into a state the opposite of her first purity and integrity, to be entirely merged in which is nothing more than to fall into dark mire;" * he only repeats the teachings of Gautama-Buddha. If we have to believe the ancient initiates at all, we must accept their interpretation of the symbols. And if, moreover, we find them perfectly coinciding with the teachings of the greatest philosophers and that which we know symbolizes the same meaning in the modern Mysteries in the East, we must believe them to be right.

If Demeter was considered the intellectual soul, or rather the *Astral* soul, half emanation from the spirit and half tainted with matter through a succession of spiritual evolutions—we may readily understand what is meant by the Matron Baubo, the Enchantress, who before she succeeds in reconciling the soul—Demeter, to its new position, finds herself obliged to assume the sexual forms of an infant. Baubo is *matter*, the physical body; and the intellectual, as yet pure astral soul can be ensnared into its new terrestrial prison but by the display of innocent babyhood. Until then, doomed to her fate, Demeter, or *Magna-mater*, the Soul, wonders and hesitates and suffers; but once having partaken of the magic potion prepared by Baubo, she forgets her sorrows; for a certain time she parts with that consciousness of higher intellect that she was possessed of before entering the body of a child. Thenceforth she must seek to rejoin it again; and when the age of reason arrives for the child, the struggle—forgotten for a few years of infancy—begins again. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of those two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and—if it has begotten abuse—of the dissolution of the earthly body being followed by death of the astral body, which thus is prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystæ; initiated before death of the body into the divine truths of the after life. Demi-gods below, and GODS above.

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* "Enead," i., book viii.

Such was the chief object of the Mysteries represented as diabolical by theology, and ridiculed by modern symbologists. To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest degree, become an hierophant and then impart to others under the same conditions of earthly discipline, is to cast an imputation of falsehood and lunacy upon a number of the best, purest, and most learned men of antiquity and of the middle ages. What the hierophant was allowed to see at the last hour is hardly hinted at by them. And yet Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed their reality.

Whether in the "inner temple," or through the study of theurgy carried on privately, or by the sole exertion of a whole life of spiritual labor, they all obtained the practical proof of such divine possibilities for man fighting his battle with life on earth to win a life in the eternity. What the last *epopteia* was is alluded to by Plato in *Phædrus* (64); ". . . being initiated in those *Mysteries*, which it is lawful to call the most blessed of all mysteries . . . we were freed from the molestations of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation*, we became *spectators* of entire, simple, immovable, and *blessed visions*, resident in a pure light." This sentence shows that they saw *visions*, gods, spirits. As Taylor correctly observes, from all such passages in the works of the initiates it may be inferred, "that the most sublime part of the *epopteia* . . . consisted in beholding the gods themselves invested with a resplendent light," or highest planetary spirits. The statement of Proclus upon this subject is unequivocal: "In all the initiations and mysteries, the gods exhibit many forms of themselves, and appear in *a variety of shapes*, and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according *to a human form*, and sometimes it proceeds into a different shape." *

"Whatever is *on earth is the resemblance and* SHADOW *of something that is in the sphere*, while that resplendent thing (the prototype of the soul-spirit) remaineth in *unchangeable* condition, it is well also with its shadow. But when the *resplendent one* removeth far from its shadow life removeth from the latter to a distance. And yet, that very light is the shadow of something still more resplendent than itself." Thus speaks *Desatir*, the Persian *Book of Shet*,† thereby showing its identity of esoteric doctrines with those of the Greek philosophers.

The second statement of Plato confirms our belief that the Mysteries of the ancients were identical with the Initiations, as practiced now

* "Commentary upon the Republic of Plato," p. 380. † Verses 33–41.

among the Buddhists and the Hindu adepts. The highest visions, the most *truthful*, are produced, not through *natural* ecstatics or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers. The Mystæ were brought into close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says, "we were ourselves pure and immaculate, being liberated from this *surrounding vestment*, which we denominate body, and to which we are now bound like an oyster to its shell." *

So the doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees. Many are the fakirs, who, though pure, and honest, and self-devoted, have yet never seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the guru, and just before the *vatou*-fakir is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation; for it is the supreme mystery of the holy syllable. The AUM contains the evocation of the Vedic triad, the *Trimurti* Brahma, Vishnu, Siva, say the Orientalists; † it contains the evocation of *something more real and objective than this triune abstraction*—we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior, gross body, the husk not even being taken in consideration in this human trinity. ‡ It is, when this trinity, in anticipation of the final

* "Phædrus," p. 64.

† The Supreme Buddha is invoked with two of his acolytes of the theistic triad, Dharma and Sanga. This triad is addressed in Sanscrit in the following terms:

Namo Buddhâya,
Namo Dharmâya,
Namo Sangâya,
Aum!

while the Thibetan Buddhists pronounce their invocations as follows:

Nan-won Fo-tho-ye,
Nan-won Tha-ma-ye,
Nan-won Seng-kia-ye,
Aan!

See also "Journal Asiatique," tome vii., p. 286.

‡ The body of man—his coat of skin—is an inert mass of matter, *per se;* it is but the *sentient* living body within the man that is considered as the man's body proper,

triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of the initiation, to behold his future self. Thus we read in the Persian *Desatir*, of the "Resplendent one;" in the Greek philosopher-initiates, of the Augoeides—the self-shining "blessed vision resident in the pure light;" in Porphyry, that Plotinus was united to his "god" six times during his lifetime; and so on.

"In ancient India, the mystery of the triad, known but to the initiates, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati.

Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss, is in India divided into three categories. Under the spiritual training of a guru or sannyâsi, the vatou (disciple or neophyte) begins *to feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere!

To this subjective consciousness, which is the *first* degree, is, after a time, added that of clairaudience. This is the *second* degree or stage of development. The sensitive—when not naturally made so by psychological training—now audibly hears, but is still unable to discern; and is incapable of verifying his impressions, and one who is unprotected the tricky powers of the air but too often delude with semblances of voices and speech. But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutnâ* into the atmosphere of the vatou, consecrated to the pure, human, and celestial Pitris.

The *third* degree is that when the fakir or any other candidate both feels, hears, and sees; and when he can at will produce the *reflections* of the Pitris on the mirror of astral light. All depends upon his psychological and mesmeric powers, which are always proportionate to the intensity of his *will*. But the fakir will never control the Akasa, the spiritual life-principle, the omnipotent agent of every phenomenon, in the same degree as an adept of the third and highest initiation. And the

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and it is that which, together with the fontal soul or purely astral body, directly connected with the immortal spirit, constitutes the trinity of man.

phenomena produced by the will of the latter do not generally run the market-places for the satisfaction of open-mouthed investigators.

The unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit; such are the principal articles of faith of the Wisdom-religion, and the ground work of Vedaism, Buddhism, Parsism, and such we find to have been even that of the ancient Osirism, when we, after abandoning the popular sun-god to the materialism of the rabble, confine our attention to the *Books of Hermes*, the thrice-great.

"The THOUGHT concealed as yet the world in silence and darkness. . . . Then the Lord who exists through Himself, and *who is not to be divulged to the external senses of man;* dissipated darkness, and manifested the perceptible world."

"He that can be perceived only by the spirit, that escapes the organs of sense, who is without visible parts, eternal, the soul of all beings, that none can comprehend, displayed His own splendor" (*Manu*, book i., slokas, 6–7).

Such is the ideal of the Supreme in the mind of every Hindu philosopher.

"Of all the duties, the principal one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, *for it alone confers on man immortality*" (*Manu*, book xii., sloka 85).

And our scientists talk of the Nirvana of Buddha and the Moksha of Brahma as of a complete annihilation! It is thus that the following verse is interpreted by some materialists.

"The man who recognizes the *Supreme Soul*, in his own soul, as well as in that of all creatures, and who is equally just to all (whether man or animals) obtains the happiest of all fates, that to be finally *absorbed* in the bosom of Brahma" (*Manu*, book xii., sloka 125).

The doctrine of the Moksha and the Nirvana, as understood by the school of Max Müller, can never bear confronting with numerous texts that can be found, if required, as a final refutation. There are sculptures in many pagodas which contradict, point-blank, the imputation. Ask a Brahman to explain Moksha, address yourself to an educated Buddhist and pray him to define for you the meaning of Nirvana. Both will answer you that in every one of these religions Nirvana represents the dogma of the spirit's immortality. That, to reach the Nirvana means absorption into the great universal soul, the latter representing a *state*, not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. That a spirit reaching such a state becomes a *part* of the integral *whole*, but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modi-

fications of form; for form pertains to matter, and the state of *Nirvana* implies a complete purification or a final riddance from even the most sublimated particle of matter.

This word, *absorbed*, when it is proved that the Hindus and Buddhists believe in the *immortality* of the spirit, must necessarily mean intimate union, not annihilation. Let Christians call them idolaters, if they still dare do so, in the face of science and the latest translations of the sacred Sanscrit books; they have no right to present the speculative philosophy of ancient sages as an inconsistency and the philosophers themselves as illogical fools. With far better reason we can accuse the ancient Jews of utter *nihilism*. There is not a word contained in the Books of Moses —or the prophets either—which, taken literally, implies the spirit's immortality. Yet every devout Jew hopes as well to be "gathered into the bosom of A-Braham."

The hierophants and some Brahmans are accused of having administered to their epoptai strong drinks or anæsthetics to produce visions which shall be taken by the latter as realities. They did and do use sacred beverages which, like the Soma-drink, possess the faculty of freeing the astral form from the bonds of matter; but in those visions there is as little to be attributed to hallucination as in the glimpses which the scientist, by the help of his optical instrument, gets into the microscopic world. A man cannot perceive, touch, and converse with pure spirit through any of his bodily senses. Only spirit alone can talk to and see spirit; and even our astral soul, the *Doppelganger*, is too gross, too much tainted yet with earthly matter to trust entirely to its perceptions and insinuations.

How dangerous may often become *untrained* mediumship, and how thoroughly it was understood and provided against by the ancient sages, is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium;" hence, he had never been initiated into the Mysteries; for such was the rigorous law. But he had his "familiar spirit" as they call it, his *daimonion;* and this invisible counsellor became the cause of his death. It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be admitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft* *

* We really think that the word "witchcraft" ought, once for all, to be understood in the sense which properly belongs to it. Witchcraft may be either conscious or unconscious. Certain wicked and dangerous results may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential fluid; or again they may be achieved through an easy access of malicious tricky "spirits" (so much the worse if

but even of those who were known to have "a familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. A medium must be *passive;* and if a firm believer in his "spirit-guide" he will allow himself to be ruled by the latter, not by the rules of the sanctuary. A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him; therefore, he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration," revealed that which he had never learned; and was therefore put to death as an atheist.

How then, with such an instance as that of Socrates, in relation to the visions and spiritual wonders at the epoptai, of the Inner Temple, can any one assert that these seers, theurgists, and thaumaturgists were all "spirit-mediums?" Neither Pythagoras, Plato, nor any of the later more important Neo-platonists; neither Iamblichus, Longinus, Proclus, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. As Taylor proves —"This assertion of divine visions in the Mysteries is clearly confirmed by Plotinus. And in short, that magical evocation formed a part of the sacerdotal office in them, and that this was universally believed by all antiquity long before the era of the later Platonists," shows that apart from natural "mediumship," there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross.

The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his

human) to the atmosphere surrounding a medium. How many thousands of such irresponsible innocent victims have met infamous deaths through the tricks of those Elementaries!

reason. There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The *Talmud* gives the story of the four Tanaïm, who are made, in allegorical terms, to enter into *the garden of delights; i. e.*, to be initiated into the occult and final science.

"According to the teaching of our holy masters the names of the four who entered the garden of delight, are: Ben Asai, Ben Zoma, Acher, and Rabbi Akiba. . . .

"Ben Asai looked and—lost his sight.

"Ben Zoma looked and—lost his reason.

"Acher made depredations in the plantation" (mixed up the whole and failed). "But Akiba, who had entered in peace, came out of it in peace, for the saint whose name be blessed had said, 'This old man is worthy of serving us with glory.'"

"The learned commentators of the *Talmud*, the Rabbis of the synagogue, explain that the *garden of delight*, in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences *for weak intellects, which it leads directly to insanity*," says A. Franck, in his *Kabbala*. It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. *The latter will never withstand the kabalistic evocations of the supreme initiation.*

The licentious performances of the thousand and one early Christian sects, may be criticised by partial commentators as well as the ancient Eleusinian and other rites. But why should they incur the blame of the theologians, the Christians, when their own "Mysteries" of "the divine incarnation with Joseph, Mary, and the angel" in a sacred *trilogue* used to be enacted in more than one country, and were famous at one time in Spain and Southern France? Later, they fell like many other once secret rites into the hands of the populace. It is but a few years since, during every Christmas week, Punch-and Judy-boxes, containing the above named personages, an additional display of the infant Jesus in his manger, were carried about the country in Poland and Southern Russia. They were called *Kaliadovki*, a word the correct etymology of which we are

unable to give unless it is from the verb *Kaliadovât*, a word that we as willingly abandon to learned philologists. We have seen this show in our days of childhood. We remember the three king-Magi represented by three dolls in powdered wigs and colored tights; and it is from recollecting the simple, profound veneration depicted on the faces of the pious audience, that we can the more readily appreciate the honest and just remark by the editor, in the introduction to the *Eleusinian Mysteries*, who says: "It is ignorance which leads to profanation. Men ridicule what they do not properly understand. . . . The undercurrent of this world is set toward one goal; and inside of human credulity—call it human weakness, if you please—is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence."

If that abstract sentiment called *Christian charity* prevailed in the Church, we would be well content to leave all this unsaid. We have no quarrel with Christians whose faith is sincere and whose practice coincides with their profession. But with an arrogant, dogmatic, and dishonest clergy, we have nothing to do except to see the ancient philosophy—antagonized by modern theology in its puny offspring—Spiritualism—defended and righted so far as we are able, so that its grandeur and sufficiency may be thoroughly displayed. It is not alone for the esoteric philosophy that we fight; nor for any modern system of moral philosophy, but for the inalienable right of private judgment, and especially for the ennobling idea of a future life of activity and accountability.

We eagerly applaud such commentators as Godfrey Higgins, Inman, Payne Knight, King, Dunlap, and Dr. Newton, however much they disagree with our own mystical views, for their diligence is constantly being rewarded by fresh discoveries of the Pagan paternity of Christian symbols. But otherwise, all these learned works are useless. Their researches only cover half the ground. Lacking the true key of interpretation they see the symbols only in a physical aspect. They have no password to cause the gates of mystery to swing open; and ancient spiritual philosophy is to them a closed book. Diametrically opposed though they be to the clergy in their ideas respecting it, in the way of interpretation they do little more than their opponents for a questioning public. Their labors tend to strengthen materialism as those of the clergy, especially the Romish clergy, do to cultivate belief in diabolism.

If the study of Hermetic philosophy held out no other hope of reward, it would be more than enough to know that by it we may learn with what perfection of justice the world is governed. A sermon upon this text is preached by every page of history. Among all there is not one that conveys a deeper moral than the case of the Roman Church. The divine law of compensation was never more strikingly exemplified than in the

fact that by her own act she has deprived herself of the only possible key to her own religious mysteries. The assumption of Godfrey Higgins that there are two doctrines maintained in the Roman Church, one for the masses and the other—the esoteric—for the "perfect," or the initiates, as in the ancient Mysteries, appears to us unwarranted and rather fantastic. They have lost the key, we repeat; otherwise no terrestrial power could have prostrated her, and except a superficial knowledge of the means of producing "miracles," her clergy can in no way be compared in their wisdom with the hierophants of old.

In burning the works of the theurgists; in proscribing those who affect their study; in affixing the stigma of demonolatry to magic in general, Rome has left her exoteric worship and *Bible* to be helplessly riddled by every free-thinker, her sexual emblems to be identified with coarseness, and her priests to unwittingly turn magicians and even sorcerers in their exorcisms, which are but necromantic evocations. Thus retribution, by the exquisite adjustment of divine law, is made to overtake this scheme of cruelty, injustice, and bigotry, through her own suicidal acts.

True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy—hence, it must be false. The ancient Mysteries were mysteries to the profane only, whom the hierophant never sought nor would accept as proselytes; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. No mind like that of Pythagoras or Plato would have contented itself with an unfathomable and incomprehensible mystery, like that of the Christian dogma. There can be but one truth, for two small truths on the same subject can but constitute one great error. Among thousands of exoteric or popular conflicting religions which have been propagated since the days when the first men were enabled to interchange their ideas, not a nation, not a people, nor the most abject tribe, but after their own fashion has believed in an Unseen God, the First Cause of unerring and immutable laws, and in the immortality of our spirit. No creed, no false philosophy, no religious exaggerations, could ever destroy that feeling. It must, therefore, be based upon an absolute truth. On the other hand, every one of the numberless religions and religious sects views the Deity after its own fashion; and, fathering on the unknown its own speculations, it enforces these purely human outgrowths of overheated imagination on the ignorant masses, and calls them "revelation." As the dogmas of every religion and sect often differ radically, they cannot be *true*. And if untrue, what are they?

"The greatest curse to a nation," remarks Dr. Inman, "is not *a bad religion*, but a form of faith which prevents manly inquiry. I know of no nation of old that was priest-ridden which did not fall under the swords

of those who did not care for hierarchs. . . . The greatest danger is to be feared from those ecclesiastics who wink at vice, and encourage it as a means whereby they can gain power over their votaries. So long as every man does to other men as he would that they should do to him, and *allows no one to interfere between him and his Maker*, all will go well with the world." *

* "Ancient Pagan and Modern Christian Symbolism," preface, p. 34.

CHAPTER III.

"KING.—Let us from point to point this story know."
—*All's Well That Ends Well.*—ACT V., SCENE 3.

"He is the One, self-proceeding; and from Him all things proceed.
And in them He Himself exerts His activity; no mortal
BEHOLDS HIM, but HE beholds all!"—*Orphic Hymn.*

"And Athens, O Athena, is thy own!
Great Goddess hear! and on my darkened mind
Pour thy pure light in measure unconfined;
That sacred light, O all-proceeding Queen,
Which beams eternal from thy face serene.
My soul, while wand'ring on the earth, inspire
With thy own blessed and impulsive fire!"
—PROCLUS; TAYLOR: *To Minerva.*

"Now *faith* is the substance of things. . . . By faith the harlot Rahab perished not with them that believed not, when she had *received the spies in peace.*"—*Hebrews* xi. 1, 31.

"What doth it profit, my brethren, though a man hath faith, and have not works? *Can* FAITH *save him?* . . . Likewise also was not Rahab the harlot *justified by works*, when she had received the messengers, and had sent them out another way?"—*James* ii. 14, 25.

CLEMENT describes Basilides, the Gnostic, as "a philosopher devoted to the contemplation of divine things." This very appropriate expression may be applied to many of the founders of the more important sects which later were all engulfed in one—that stupendous compound of unintelligible dogmas enforced by Irenæus, Tertullian, and others, which is now termed Christianity. *If these must be called heresies, then early Christianity itself must be included in the number.* Basilides and Valentinus preceded Irenæus and Tertullian; and the two latter Fathers had less facts than the two former Gnostics to show that their *heresy* was plausible. Neither divine right nor truth brought about the triumph of their Christianity; fate alone was propitious. We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedaic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism.

The religion which the primitive teaching of the early few apostles most resembled—a religion preached by Jesus himself—is the elder of these two, Buddhism. The latter as taught in its primitive purity, and carried to perfection by the last of the Buddhas, Gautama, based its

moral ethics on three fundamental principles. It alleged that 1, every thing existing, exists from natural causes; 2, that virtue brings its own reward, and vice and sin their own punishment; and, 3, that the state of man in this world is probationary. We might add that on these three principles rested the universal foundation of every religious creed; God, and individual immortality for every man—if he could but win it. However puzzling the subsequent theological tenets; however seemingly incomprehensible the metaphysical abstractions which have convulsed the theology of every one of the great religions of mankind as soon as it was placed on a sure footing, the above is found to be the essence of every religious philosophy, with the exception of later Christianity. It was that of Zoroaster, of Pythagoras, of Plato, of Jesus, and even of Moses, albeit the teachings of the Jewish law-giver have been so piously tampered with.

We will devote the present chapter mainly to a brief survey of the numerous sects which have recognized themselves as Christians; that is to say, that have believed in a *Christos*, or an ANOINTED ONE. We will also endeavor to explain the latter appellation from the kabalistic standpoint, and show it reappearing in every religious system. It might be profitable, at the same time, to see how much the earliest apostles—Paul and Peter, agreed in their preaching of the new Dispensation. We will begin with Peter.

We must once more return to that greatest of all the Patristic frauds; the one which has undeniably helped the Roman Catholic Church to its unmerited supremacy, viz.: the barefaced assertion, in the teeth of historical evidence, that Peter suffered martyrdom at Rome. It is but too natural that the Latin clergy should cling to it, for, with the exposure of the fraudulent nature of this pretext, the dogma of apostolic succession must fall to the ground.

There have been many able works of late, in refutation of this preposterous claim. Among others we note Mr. G. Reber's, *The Christ of Paul*, which overthrows it quite ingeniously. The author proves, 1, that there was no church established at Rome, until the reign of Antoninus Pius; 2, that as Eusebius and Irenæus both agree that Linus was the second Bishop of Rome, into whose hands "the blessed apostles" Peter and Paul committed the church after building it, it could not have been at any other time than between A.D. 64 and 68; 3, that this interval of years happens during the reign of Nero, for Eusebius states that Linus held this office twelve years (*Ecclesiastical History*, book iii., c. 13), entering upon it A.D. 69, one year after the death of Nero, and dying himself in 81. After that the author maintains, on very solid grounds, that Peter could not be in Rome A.D. 64, for he was then in Babylon;

wherefrom he wrote his first Epistle, the date of which is fixed by Dr. Lardner and other critics at precisely this year. But we believe that his best argument is in proving that it was not in the character of the cowardly Peter to risk himself in such close neighborhood with Nero, who "was feeding the wild beasts of the Amphitheatre with the flesh and bones of Christians" * at that time.

Perhaps the Church of Rome was but consistent in choosing as her titular founder the apostle who thrice denied his master at the moment of danger; and the only one, moreover, except Judas, who provoked Christ in such a way as to be addressed as the "Enemy." "Get thee behind me, SATAN!" exclaims Jesus, rebuking the taunting apostle. †

There is a tradition in the Greek Church which has never found favor at the Vatican. The former traces its origin to one of the Gnostic leaders—Basilides, perhaps, who lived under Trajan and Adrian, at the end of the first and the beginning of the second century. With regard to this particular tradition, if the Gnostic is Basilides, then he must be accepted as a sufficient authority, having claimed to have been a disciple of the Apostle Matthew, and to have had for master Glaucias, a disciple of St. Peter himself. Were the narrative attributed to him authenticated, the London Committee for the Revision of the Bible would have to add a new verse to *Matthew*, *Mark*, and *John*, who tell the story of Peter's denial of Christ.

This tradition, then, of which we have been speaking, affirms that, when frightened at the accusation of the servant of the high priest, the apostle had thrice denied his master, and the cock had crowed, Jesus, who was then passing through the hall in custody of the soldiers, turned, and, looking at Peter, said: "Verily, I say unto thee, Peter, thou shalt deny me throughout the coming ages, and never stop until thou shalt be old, and shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldst not." The latter part of this sentence, say the Greeks, relates to the Church of Rome, and prophesies her constant apostasy from Christ, under the mask of false religion. Later, it was inserted in the twenty-first chapter of *John*, but the whole of this chapter had been pronounced a forgery, even before it was found that this *Gospel* was never written by John the Apostle at all.

The anonymous author of *Supernatural Religion*, a work which in two years passed through several editions, and which is alleged to have been written by an eminent theologian, proves conclusively the spuriousness of the four gospels, or at least their complete transformation in the hands

* "The Christ of Paul," p. 123.

† Gospel according to Mark, viii. 33.

of the too-zealous Irenæus and his champions. The fourth gospel is completely upset by this able author; the extraordinary forgeries of the Fathers of the early centuries are plainly demonstrated, and the relative value of the synoptics is discussed with an unprecedented power of logic. The work carries conviction in its every line. From it we quote the following: "We gain infinitely more than we lose in abandoning belief in the reality of Divine Revelation. Whilst we retain, pure and unimpaired, the treasure of Christian morality, we relinquish nothing but the debasing elements added to it by human superstition. We are no longer bound to believe a theology which outrages reason and moral sense. We are freed from base anthropomorphic views of God and His government of the Universe, and from Jewish Mythology we rise to higher conceptions of an infinitely wise and beneficent Being, hidden from our finite minds, it is true, in the impenetrable glory of Divinity, but whose laws of wondrous comprehensiveness and perfection we ever perceive in operation around us. . . . The argument so often employed by theologians, that Divine revelation is necessary for man, and that certain views contained in that revelation are required for our moral consciousness, is purely imaginary, and derived from the revelation which it seeks to maintain. The only thing absolutely necessary for man is TRUTH, and to that, and that alone, must our moral consciousness adapt itself." *

We will consider farther in what light was regarded the Divine revelation of the Jewish *Bible* by the Gnostics, who yet believed in Christ in their own way, a far better and less blasphemous one than the Roman Catholic. The Fathers have forced on the believers in Christ a *Bible*, the laws prescribed in which he was the first to break; the teachings of which he utterly rejected; and for which crimes he was finally crucified. Of whatever else the Christian world can boast, it can hardly claim logic and consistency as its chief virtues.

The fact alone that Peter remained to the last an "apostle of the circumcision," speaks for itself. *Whosoever else might have built the Church of Rome it was not Peter.* If such were the case, the successors of this apostle would have to submit themselves to circumcision, if it were but for the sake of consistency, and to show that the claims of the popes are not utterly groundless, Dr. Inman asserts that report says that "in our Christian times popes have to be privately perfect," † but we do not know whether it is carried to the extent of the Levitical Jewish law. The first fifteen Christian bishops of Jerusalem, commencing with James and including Judas, were all circumcised Jews. ‡

* "Supernatural Religion," vol. ii., p. 489.

† "Ancient Pagan and Modern Christian Symbolism," p. 28.

‡ See Eusebius, "Ex. H.," bk. iv., ch. v.; "Sulpicius Severus," vol. ii., p. 31.

In the *Sepher Toldos Jeshu*,* a Hebrew manuscript of great antiquity, the version about Peter is different. Simon Peter, it says, was one of their own brethren, though he had somewhat departed from the laws, and the Jewish hatred and persecution of the apostle seems to have existed but in the fecund imagination of the fathers. The author speaks of him with great respect and fairness, calling him "a faithful servant of the living God," who passed his life in austerity and meditation, "living in Babylon at the summit of a tower," composing hymns, and preaching charity. He adds that Peter always recommended to the Christians not to molest the Jews, but as soon as he was dead, behold another preacher went to Rome and pretended that Simon Peter had altered the teachings of his master. He invented a burning hell and threatened every one with it; promised miracles, but worked none.

How much there is in the above of fiction and how much of truth, it is for others to decide; but it certainly bears more the evidence of sincerity and fact on its face, than the fables concocted by the fathers to answer their end.

We may the more readily credit this friendship between Peter and his late co-religionists as we find in *Theodoret* the following assertion: "The Nazarenes are Jews, honoring the ANOINTED (Jesus) as a *just man* and using the *Evangel* according to Peter." † Peter was a Nazarene, according to the *Talmud*. He belonged to the sect of the later Nazarenes, which dissented from the followers of John the Baptist, and became a rival sect; and which—as tradition goes—was instituted by Jesus himself.

History finds the first Christian sects to have been either Nazarenes like John the Baptist; or Ebionites, among whom were many of the relatives of Jesus; or Essenes (Iessaens) the Therapeutæ, healers, of which the Nazaria were a branch. All these sects, which only in the days of Irenæus began to be considered heretical, were more or less kabalistic. They believed in the expulsion of demons by magical incantations, and practiced this method; Jervis terms the Nabatheans and other such sects "wandering Jewish exorcists," ‡ the Arabic word *Nabæ*, meaning to wander, and the Hebrew נבא naba, to prophesy. The *Talmud* indiscrimi-

* It appears that the Jews attribute a very high antiquity to "Sepher Toldos Jeshu." It was mentioned for the first time by Martin, about the beginning of the thirteenth century, for the Talmudists took great care to conceal it from the Christians. Levi says that Porchetus Salvaticus published some portions of it, which were used by Luther (see vol. viii., Jena Ed.). The Hebrew text, which was missing, was at last found by Münster and Buxtorf, and published in 1681, by Christopher Wagenseilius, in Nuremberg, and in Frankfort, in a collection entitled "Tela Ignea Satanæ," or The Burning Darts of Satan ("See Levi's Science des Esprits").

† Theodoret: "Hæretic. Fab.," lib. ii., 11.

‡ Jervis W. Jervis: "Genesis," p. 324.

nately calls all the Christians *Nozari.* * All the Gnostic sects equally believed in magic. Irenæus, in describing the followers of Basilides, says, "They use images, invocations, incantations, and all other things pertaining unto magic." Dunlap, on the authority of Lightfoot, shows that Jesus was called *Nazaraios*, in reference to his humble and mean external condition; "for Nazaraios means separation, alienation from other men." †

The real meaning of the word nazar נזר. signifies to vow or consecrate one's self to the service of God. As a noun it is a *diadem* or emblem of such consecration, a head so consecrated. ‡ Joseph was styled a *nazar.* § "The head of Joseph, the vertex of the nazar among his brethren." Samson and Samuel (שמו־אל שמשון Semes-on and Sem-va-el) are described alike as *nazars.* Porphyry, treating of Pythagoras, says that he was purified and initiated at Babylon by Zar-adas, the head of the sacred college. May it not be surmised, therefore, that the Zoro-Aster was the *nazar* of Ishtar, Zar-adas or Na-Zar-Ad, ‖ being the same with change of idiom? Ezra, or עזרא, was a priest and scribe, a hierophant; and the first Hebrew colonizer of Judea was זרובבל Zeru-Babel or the Zoro or nazar of Babylon.

The Jewish Scriptures indicate two distinct worships and religions among the Israelites; that of Bacchus-worship under the mask of Jehovah, and that of the Chaldean initiates to whom belonged some of the *nazars*, the theurgists, and a few of the prophets. The headquarters of these were always at Babylon and Chaldea, where two rival schools of Magians can be distinctly shown. Those who would doubt the statement will have in such a case to account for the discrepancy between history and Plato, who of all men of his day was certainly one of the best informed? Speaking of the Magians, he shows them as instructing the Persian kings of Zoroaster, as the son or priest of Oromasdes; and yet Darius, in the inscription at Bihistun, boasts of having restored the cultus of Ormazd and put down the Magian rites! Evidently there were two distinct and antagonistic Magian schools. The oldest and the most esoteric of the two being that which, satisfied with its unassailable knowledge and secret power, was content to apparently relinquish her exoteric popularity, and concede her supremacy into the hands of the reforming Darius. The later Gnostics showed the same prudent policy by accommodating themselves in every country to the prevailing religious forms, still secretly adhering to their own essential doctrines.

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* "Lightfoot," 501. † Dunlap: "Sod, the Son of the Man," p. x.

‡ Jeremiah vii. 29: "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places."

§ Genesis xlix. 26. ‖ Nazareth?

There is another hypothesis possible, which is that Zero-Ishtar was the high priest of the Chaldean worship, or Magian hierophant. When the Aryans of Persia, under Darius Hystaspes, overthrew the Magian Gomates, and *restored* the Masdean worship, there ensued an amalgamation by which the Magian Zoro-astar became the Zara-tushra of the *Vendidad*. This was not acceptable to the other Aryans, who adopted the Vedic religion as distinguished from that of *Avesta*. But this is but an hypothesis.

And whatever Moses is now believed to have been, we will demonstrate that he was an initiate. The Mosaic religion was at best a sun-and serpent worship, diluted, perhaps, with some slight monotheistic notions before the latter were forcibly crammed into the so-called "inspired Scriptures" by Ezra, at the time he was alleged to have *re*written the Mosaic books. At all events the *Book of Numbers* was a later book; and there the sun-and-serpent worship is as plainly traceable as in any Pagan story. The tale of the fiery serpents is an allegory in more than one sense. The "serpents" were the *Levites* or *Ophites*, who were Moses' bodyguard (see *Exodus* xxxii. 26); and the command of the "Lord" to Moses to hang the heads of the people "before the Lord against the sun," which is the emblem of this Lord, is unequivocal.

The nazars or prophets, as well as the Nazarenes, were an anti-Bacchus caste, in so far that, in common with all the initiated prophets, they held to the spirit of the symbolical religions and offered a strong opposition to the idolatrous and exoteric practices of the dead letter. Hence, the frequent stoning of the prophets by the populace and under the leadership of those priests who made a profitable living out of the popular superstitions. Otfried Müller shows how much the Orphic Mysteries differed from the *popular* rites of Bacchus,* although the *Orphikoi* are known to have followed the worship of Bacchus. The system of the purest morality and of a severe asceticism promulgated in the teachings of Orpheus, and so strictly adhered to by his votaries, are incompatible with the lasciviousness and gross immorality of the popular rites. The fable of Aristæus pursuing Eurydiké into the woods where a serpent occasions her death, is a very plain allegory, which was in part explained at the earliest times. Aristæus is *brutal power*, pursuing Eurydiké, the esoteric doctrine, into the woods where the serpent (emblem of every sun-god, and worshipped under its grosser aspect even by the Jews) kills her; *i.e.*, forces truth to become still more esoteric, and seek shelter in the Underworld, which is not the hell of our theologians. Moreover, the fate of Orpheus, torn to pieces by the Bacchantes, is

* Otfried Müller: "Historical Greek Literature," pp. 230–240.

another allegory to show that the gross and popular rites are always more welcome than divine but simple truth, and proves the great difference that must have existed between the esoteric and the popular worship. As the poems of both Orpheus and Musæus were said to have been lost since the earliest ages, so that neither Plato nor Aristotle recognized anything authentic in the poems extant in their time, it is difficult to say with precision what constituted their peculiar rites. Still we have the oral tradition, and every inference to draw therefrom; and this tradition points to Orpheus as having brought his doctrines from India. As one whose religion was that of the oldest Magians—hence, that to which belonged the initiates of all countries, beginning with Moses, the "sons of the Prophets," and the ascetic *nazars* (who must not be confounded with those against whom thundered Hosea and other prophets) to the Essenes. This latter sect were Pythagoreans before they rather degenerated, than became perfected in their system by the Buddhist missionaries, whom Pliny tells us established themselves on the shores of the Dead Sea, ages before his time, "*per sæculorum millia.*" But if, on the one hand, these Buddhist monks were the first to establish monastic communities and inculcate the strict observance of dogmatic conventual rule, on the other they were also the first to enforce and popularize those stern virtues so exemplified by Sakya-muni, and which were previously exercised only in isolated cases of well-known philosophers and their followers; virtues preached two or three centuries later by Jesus, practiced by a few Christian ascetics, and gradually abandoned, and even entirely forgotten by the Christian Church.

The *initiated* nazars had ever held to this rule, which had to be followed before them by the adepts of every age; and the disciples of John were but a dissenting branch of the Essenes. Therefore, we cannot well confound them with all the nazars spoken of in the *Old Testament*, and who are accused by Hosea with having separated or consecrated themselves to *Bosheth* בשת (see Hebrew text); which implied the greatest possible abomination. To infer, as some critics and theologians do, that it means to separate one's self to *chastity* or continence, is either to advisedly pervert the true meaning, or to be totally ignorant of the Hebrew language. The eleventh verse of the first chapter of Micah half explains the word in its veiled translation: "Pass ye away, thou inhabitant of Saphir, etc.," and in the original text the word is *Bosheth.* Certainly neither Baal, nor Iahoh Kadosh, with his *Kadeshim*, was a god of ascetic virtue, albeit the *Septuaginta* terms them, as well as the *galli* —the perfected priests—τετελεσμένους, the *initiated* and the *consecrated.**

* See "Movers," p. 683.

The great *Sod* of the *Kadeshim*, translated in *Psalm* lxxxix. 7, by "assembly of the saints," was anything but a mystery of the "*sanctified*" in the sense given to the latter word by Webster.

The Nazireate sect existed long before the laws of Moses, and originated among people most inimical to the "chosen" ones of Israel, viz., the people of Galilee, the ancient *olla-podrida* of idolatrous nations, where was built Nazara, the present Nazareth. It is in Nazara that the ancient Nazoria or Nazireates held their "Mysteries of Life" or "assemblies," as the word now stands in the translation,* which were but the secret mysteries of initiation, † utterly distinct in their practical form from the popular Mysteries which were held at Byblus in honor of Adonis. While the true *initiates* of the ostracised Galilee were worshipping the true God and enjoying transcendent visions, what were the "chosen" ones about? Ezekiel tells it to us (chap. viii) when, in describing what he saw, he says that the *form* of a hand took him by a lock of his head and transported him from Chaldea unto Jerusalem. "And there stood seventy men of the senators of the house of Israel. . . . 'Son of man, hast thou seen what the ancients . . . do in the dark?'" inquires the "Lord." "At the door of the house of the Lord . . . behold there sat women weeping for Tammuz" (Adonis). We really cannot suppose that the Pagans have ever surpassed the "chosen" people in certain shameful *abominations* of which their own prophets accuse them so profusely. To admit this truth, one hardly needs even to be a Hebrew scholar; let him read the *Bible* in English and meditate over the language of the "holy" prophets.

This accounts for the hatred of the later Nazarenes for the orthodox Jews—followers of the *exoteric* Mosaic Law—who are ever taunted by this sect with being the worshippers of Iurbo-Adunai, or Lord Bacchus. Passing under the disguise of *Adoni-Iachoh* (original text, *Isaiah* lxi. 1), Iahoh and Lord Sabaoth, the Baal-Adonis, or Bacchus, worshipped in the groves and *public sods* or Mysteries, under the polishing hand of Ezra becomes finally the later-vowelled Adonai of the Massorah—the One and Supreme God of the Christians!

"Thou shalt not worship the Sun who is named Adunai, says the *Codex* of the Nazarenes; whose name is also *Kadush* ‡ and El-El. This Adunai will elect to himself a nation and congregate *in crowds* (his worship will be exoteric) . . . Jerusalem will become the refuge and city of the *Abortive*, who shall perfect themselves (circumcise) with a sword . . . and shall adore Adunai." §

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* "Codex Nazaræus," ii., 305.

† See Lucian: "De Syria Dea."

‡ See Psalm lxxxix. 18.

§ "Codex Nazaræus," i. 47.

The oldest Nazarenes, who were the descendants of the Scripture *nazars*, and whose last prominent leader was John the Baptist, although never very orthodox in the sight of the scribes and Pharisees of Jerusalem were, nevertheless, respected and left unmolested. Even Herod "feared the multitude" because they regarded John as a prophet (*Matthew* xiv. 5). But the followers of Jesus evidently adhered to a sect which became a still more exasperating thorn in their side. It appeared as a heresy *within* another heresy; for while the nazars of the olden times, the "Sons of the Prophets," were Chaldean kabalists, the adepts of the new dissenting sect showed themselves reformers and innovators from the first. The great similitude traced by some critics between the rites and observances of the earliest Christians and those of the Essenes may be accounted for without the slightest difficulty. The Essenes, as we remarked just now, were the converts of Buddhist missionaries who had overrun Egypt, Greece, and even Judea at one time, since the reign of Asoka the zealous propagandist; and while it is evidently to the Essenes that belongs the honor of having had the Nazarene reformer, Jesus, as a pupil, still the latter is found disagreeing with his early teachers on several questions of formal observance. He cannot strictly be called an Essene, for reasons which we will indicate further on, neither was he a nazar, or Nazaria of the older sect. What Jesus *was*, may be found in the *Codex Nazaræus*, in the unjust accusations of the Bardesanian Gnostics.

"Jesu is *Nebu*, the false Messiah, the destroyer of the old orthodox religion," says the *Codex*.* He is the founder of the sect of the new nazars, and, as the words clearly imply, a follower of the Buddhist doctrine. In Hebrew the word *naba* נבא means to speak of inspiration; and נבו is *nebo*, a god of wisdom. But Nebo is also *Mercury*, and *Mercury is Buddha* in the Hindu monogram of planets. Moreover, we find the Talmudists holding that Jesus was inspired by the genius of Mercury.†

The Nazarene reformer had undoubtedly belonged to one of these sects; though, perhaps, it would be next to impossible to decide absolutely which. But what is self-evident is that he preached the philosophy of Buddha-Sakyamûni. Denounced by the later prophets, cursed by the Sanhedrim, the nazars—they were confounded with others of that name "who separated themselves unto that shame,"‡ they were secretly, if not openly persecuted by the orthodox synagogue. It be-

* Ibid.; Norberg: "Onomasticon," 74.

† Alph. de Spire: "Fortalicium Fidei," ii., 2.

‡ Hosea ix. 10.

comes clear why Jesus was treated with such contempt from the first, and deprecatingly called "the Galilean." Nathaniel inquires—"Can there any good thing come out of Nazareth?" (*John* i. 46) at the very beginning of his career; and merely because he knows him to be a *nazar*. Does not this clearly hint, that even the older nazars were not really Hebrew religionists, but rather a class of Chaldean theurgists? Besides, as the *New Testament* is noted for its mistranslations and transparent falsifications of texts, we may justly suspect that the word Nazareth was substituted for that of *nasaria*, or nozari. That it originally read "Can any good thing come from a nozari, or Nazarene;" a follower of St. John the Baptist, with whom we see him associating from his first appearance on the stage of action, after having been lost sight of for a period of nearly twenty years. The blunders of the *Old Testament* are as nothing to those of the *gospels*. Nothing shows better than these self-evident contradictions the system of pious fraud upon which the superstructure of the Messiahship rests. "This *is Elias* which was for to come," says Matthew of John the Baptist, thus forcing an ancient kabalistic tradition into the frame of evidence (xi. 14). But when addressing the Baptist himself, they ask him (*John* i. 16), "Art thou Elias?" "And he saith *I am not!*" Which knew best—John or his biographer? And which is divine revelation?

The motive of Jesus was evidently like that of Gautama-Buddha, to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts. As Jesus used *oil* and the Essenes never used aught but pure water,* he cannot be called a strict Essene. On the other hand, the Essenes were also "set apart;" they were healers (*assaya*) and dwelt in the desert as all ascetics did.

But although he did not abstain from wine he could have remained a Nazarene all the same. For in chapter vi. of *Numbers*, we see that after the priest has waved a part of the hair of a Nazorite for a wave-offering before the Lord," "after that a Nazarene may drink wine" (v. 20). The bitter denunciation by the reformer of the people who would be satisfied with nothing is worded in the following exclamation: "John came neither eating nor drinking and they say: 'He hath a devil.' . . . The Son of Man came eating and drinking, and they say: 'Behold a man gluttonous and a wine-bibber.'" And yet he was an Essene and Nazarene, for we not only find him sending a message to Herod, to say that he was one of those who cast out demons, and who performed

* "The Essenes considered oil as a defilement," says Josephus: "Wars," ii., p. 7.

cures, but actually calling himself a prophet and declaring himself equal to the other prophets. *

The author of *Sod* shows Matthew trying to connect the appellation of Nazarene with a prophecy, † and inquires "Why then does Matthew state that the prophet said he should be called *Nazaria?*" Simply "because he belonged to that sect, and a prophecy would confirm his claims to the Messiahship. . . . Now it does not appear that the prophets anywhere state that the Messiah will be called a *Nazarene.*"‡ The fact alone that Matthew tries in the last verse of chapter ii. to strengthen his claim that Jesus dwelt in Nazareth *merely to fulfil a prophecy*, does more than weaken the argument, it upsets it entirely; for the first two chapters have sufficiently been proved later forgeries.

Baptism is one of the oldest rites and was practiced by all the nations in their Mysteries, as sacred ablutions. Dunlap seems to derive the name of the *nazars* from nazah, sprinkling; Bahak-Zivo is the genius who called the world into existence § out of the "dark water," say the Nazarenes; and Richardson's *Persian, Arabic, and English Lexicon* asserts that the word *Bahak* means "raining." But the Bahak-Zivo of the Nazarenes cannot be traced so easily to Bacchus, who "was the rain-god," for the nazars were the greatest opponents of Bacchus-worship. "Bacchus is brought up by the Hyades, the rain-nymphs," says Preller; ‖ who shows, furthermore, that ¶ at the conclusion of the religious Mysteries, the priests baptized (washed) their monuments and anointed them with oil. All this is but a very indirect proof. The Jordan baptism need not be shown a substitution for the *exoteric* Bacchic rites and the libations in honor of Adonis or Adoni—whom the Nazarenes abhorred—in order to prove it to have been a sect sprung from the "Mysteries" of the "Secret Doctrine;" and their rites can by no means be confounded with those of the Pagan populace, who had simply fallen into the idolatrous and unreasoning faith of all plebeian multitudes. John was the prophet of these Nazarenes, and in Galilee he was termed "the Saviour," but he was not the founder of that sect which derived its tradition from the remotest Chaldeo-Akkadian theurgy.

"The early plebeian Israelites were Canaanites and Phœnicians, with

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* Luke xiii. 32.

† Matthew ii. We must bear in mind that the Gospel according to Matthew in the New Testament is not the original Gospel of the apostle of that name. The authentic Evangel was for centuries in the possession of the Nazarenes and the Ebionites, as we show further on the admission of St. Jerome himself, who confesses that he had to *ask permission* of the Nazarenes to translate it.

‡ Dunlap: "Sod, the Son of the Man." § "Codex Nazaræus," vol. ii., p. 233.

‖ Preller: vol. i., p. 415. ¶ Ibid., vol. i., p. 490.

the same worship of the Phallic gods—Bacchus, Baal or Adon, Iacchos —Iao or Jehovah;" but even among them there had always been a class of *initiated* adepts. Later, the character of this plebe was modified by Assyrian conquests; and, finally, the Persian colonizations superimposed the Pharisean and Eastern ideas and usages, from which the *Old Testament* and the Mosaic institutes were derived. The Asmonean priest-kings promulgated the canon of the *Old Testament* in contradistinction to the *Apocrypha* or Secret Books of the Alexandrian Jews—kabalists.* Till John Hyrcanus they were Asideans (Chasidim) and Pharisees (Parsees), but then they became Sadducees or Zadokites—asserters of sacerdotal rule as contradistinguished from rabbinical. The Pharisees were lenient and intellectual, the Sadducees, bigoted and cruel.

Says the *Codex:* "John, son of the Aba-Saba-Zacharia, conceived by his mother *Anasabet* in her hundredth year, had baptized for *forty-two years* † when Jesu Messias came to the Jordan to be baptized with John's baptism. . . . But he will *pervert John's doctrine*, changing the baptism of the Jordan, and perverting the sayings of justice." ‡

The baptism was changed from *water* to that of the Holy Ghost, undoubtedly in consequence of the ever-dominant idea of the Fathers to institute a reform, and make the Christians distinct from St. John's Nazarenes, the Nabatheans and Ebionites, in order to make room for new dogmas. Not only do the Synoptics tell us that Jesus was baptizing the same as John, but John's own disciples complained of it, though surely Jesus cannot be accused of following a purely Bacchic rite. The parenthesis in verse 2d of John iv., ". . . though Jesus himself baptized not," is so clumsy as to show upon its face that it is an interpolation. Matthew makes John say that he that should come after him would not baptize them with water "but with *the Holy Ghost* and fire." Mark, Luke, and John corroborate these words. Water, fire, and spirit, or Holy Ghost, have all their origin in India, as we will show.

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* The word Apocrypha was very erroneously adopted as doubtful and spurious. The word means *hidden* and *secret*; but that which is secret may be often more true than that which is revealed.

† The statement, if reliable, would show that Jesus was between fifty and sixty years old when baptized; for the Gospels make him but a few months younger than John. The kabalists say that Jesus was over forty years old when first appearing at the gates of Jerusalem. The present copy of the "Codex Nazaræus" is dated in the year 1042, but Dunlap finds in Irenæus (2d century) quotations from and ample references to this book. "The basis of the material common to Irenæus and the "Codex Nazaræus" must be at least as early as the first century," says the author in his preface to "Sod, the Son of the Man," p. i.

‡ "Codex Nazaræus," vol. i., p. 109; Dunlap: Ibid., xxiv.

Now there is one very strange peculiarity about this sentence. It is flatly denied in *Acts* xix. 2–5. Apollos, a Jew of Alexandria, belonged to the sect of St. John's disciples; he had been baptized, and instructed others in the doctrines of the Baptist. And yet when Paul, cleverly profiting by his absence at Corinth, finds certain disciples of Apollos' at Ephesus, and asks them whether they received *the Holy Ghost*, he is naïvely answered, "We have not so much as heard whether there be any Holy Ghost!" "Unto what then were you baptized?" he inquires. "*Unto John's baptism*," they say. Then Paul is made to repeat the words attributed to John by the Synoptics; and these men "were baptized in the name of the Lord Jesus," exhibiting, moreover, at the same instant, the usual polyglot gift which accompanies the descent of the Holy Ghost.

How then? St. John the Baptist, who is called the "precursor," that "the prophecy might be fulfilled," the great prophet and martyr, whose words ought to have had such an importance in the eyes of his disciples, announces the "Holy Ghost" to his listeners; causes crowds to assemble on the shores of the Jordan, where, at the great ceremony of Christ's baptism, the promised "Holy Ghost" appears within the opened heavens, and the multitude hears the voice, and yet there are disciples of St. John who have "never so much as *heard* whether there be any Holy Ghost!"

Verily the disciples who wrote the *Codex Nazaræus* were right. Only it is not Jesus himself, but those who came after him, and who concocted the *Bible* to suit themselves, that "*perverted* John's doctrine, *changed* the baptism of the Jordan, and perverted the sayings of justice."

It is useless to object that the present *Codex* was written centuries after the direct apostles of John preached. So were our *Gospels*. When this astounding interview of Paul with the "Baptists" took place, Bardesanes had not yet appeared among them, and the sect was not considered a "heresy." Moreover, we are enabled to judge how little St. John's promise of the "Holy Ghost," and the appearance of the "Ghost" himself, had affected his disciples, by the displeasure shown by them toward the disciples of Jesus, and the kind of rivalry manifested from the first. Nay, so little is John himself sure of the identity of Jesus with the expected Messiah, that after the famous scene of the baptism at the Jordan, and the oral assurance by the *Holy Ghost* Himself that "*This is my beloved Son*" (*Matthew* iii. 17), we find "the Precursor," in *Matthew* xi., sending two of his disciples from his prison to inquire of Jesus: "Art thou *he* that should come, or do we look *for another!!*"

This flagrant contradiction alone ought to have long ago satisfied reasonable minds as to the putative divine inspiration of the *New Testa-*

ment. But we may offer another question: If baptism is the sign of regeneration, and an ordinance instituted by Jesus, why do not Christians now baptize as Jesus is here represented as doing, "with the Holy Ghost and with fire," instead of following the custom of the Nazarenes? In making these palpable interpolations, what possible motive could Irenæus have had except to cause people to believe that the appellation of Nazarene, which Jesus bore, came only from his father's residence at Nazareth, and not from his affiliation with the sect of *Nazaria*, the healers?

This expedient of Irenæus was a most unfortunate one, for from time immemorial the prophets of old had been thundering against the baptism of fire as practiced by their neighbors, which imparted the "spirit of prophecy," or the Holy Ghost. But the case was desperate; the Christians were universally called Nazoræns and Iessaens (according to Epiphanius), and Christ simply ranked as a Jewish prophet and healer—so self-styled, so accepted by his own disciples, and so regarded by their followers. In such a state of things there was no room for either a new hierarchy or a new God-head; and since Irenæus had undertaken the business of manufacturing both, he had to put together such materials as were available, and fill the gaps with his own fertile inventions.

To assure ourselves that Jesus was a true Nazarene—albeit with ideas of a new reform—we must not search for the proof in the translated *Gospels*, but in such original versions as are accessible. Tischendorf, in his translation from the Greek of *Luke* iv. 34, has it "Iesou Nazarene;" and in the Syriac it reads "Iasoua, thou *Nazaria*." Thus, if we take in account all that is puzzling and incomprehensible in the four *Gospels*, revised and corrected as they now stand, we shall easily see for ourselves that the true, original Christianity, such as was preached by Jesus, is to be found only in the so-called Syrian heresies. Only from them can we extract any clear notions about what was primitive Christianity. Such was the faith of Paul, when Tertullus the orator accused the apostle before the governor Felix. What he complained of was that they had found "that man a mover of sedition . . . a ringleader of *the sect of the Nazarenes;*" * and, while Paul denies every other accusation, he confesses that "after the way which they call heresy, *so worship I the God of my fathers.*" † This confession is a whole revelation. It shows: 1, that Paul admitted belonging to the sect of the Nazarenes; 2, that he worshipped the *God of his fathers*, not the trinitarian Christian God, of whom he knows nothing, and who was not invented until after his death; and, 3, that this unlucky confession satisfactorily explains why the treatise, *Acts of the Apostles*, together with John's *Revelation*, which at one

* Acts xxiv. 5. † Ibid., 14.

period was utterly rejected, were kept out of the canon of the *New Testament* for such a length of time.

At Byblos, the neophytes as well as the hierophants were, after participating in the Mysteries, obliged to fast and remain in solitude for some time. There was strict fasting and preparation before as well as after the Bacchic, Adonian, and Eleusinian orgies; and Herodotus hints, with fear and veneration about the LAKE of Bacchus, in which "they (the priests) made at night exhibitions of his life and sufferings." * In the Mithraic sacrifices, during the initiation, a preliminary scene of death was simulated by the neophyte, and it preceded the scene showing him himself "being born again by the rite *of baptism*." A portion of this ceremony is still enacted in the present day by the Masons, when the neophyte, as the Grand Master Hiram Abiff, lies dead, and is raised by the strong grip of the lion's paw.

The priests were circumcised. The neophyte could not be initiated without having been present at the solemn Mysteries of the LAKE. The Nazarenes were baptized in the Jordan; and could not be baptized elsewhere; they were also circumcised, and had to fast before as well as after the purification by baptism. Jesus is said to have fasted in the wilderness for forty days, immediately after his baptism. To the present day, there is outside every temple in India, a lake, stream, or a reservoir full of holy water, in which the Brahmans and the Hindu devotees bathe daily. Such places of consecrated water are necessary to every temple. The bathing festivals, or *baptismal* rites, occur twice every year; in October and April. Each lasts ten days; and, as in ancient Egypt and Greece, the statues of their gods, goddesses, and idols are immersed in water by the priests; the object of the ceremony being to wash away from them the sins of their worshippers which they have taken upon themselves, and which pollute them, until washed off by holy water. During the Arâtty, the bathing ceremony, the principal god of every temple is carried in solemn procession to be baptized in the sea. The Brahman priests, carrying the sacred images, are followed generally by the Maharajah—barefoot, and nearly naked. *Three times* the priests enter the sea; the third time they carry with them the whole of the images. Holding them up with prayers repeated by the whole congregation, the Chief Priest plunges the statues of the gods *thrice* in the name of the *mystic trinity*, into the water; after which they are purified.† The Orphic hymn calls *water* the greatest purifier of men and gods.

* "Herodotus," ii., p. 170.

† The Hindu High Pontiff—the Chief of the Namburis, who lives in the Cochin Land, is generally present during these festivals of "Holy Water" immersions. He travels sometimes to very great distances to preside over the ceremony.

Our Nazarene sect is known to have existed some 150 years B.C., and to have lived on the banks of the Jordan, and on the eastern shore of the Dead Sea, according to Pliny and Josephus. * But in King's *Gnostics*, we find quoted another statement by Josephus from verse 13, which says that the Essenes had been established on the shores of the Dead Sea "for thousands of ages" before Pliny's time. †

According to Munk the term "Galilean" is nearly synonymous with that of "Nazarene;" furthermore, he shows the relations of the former with the Gentiles as very intimate. The populace had probably gradually adopted, in their constant intercourse, certain rites and modes of worship of the Pagans; and the scorn with which the Galileans were regarded by the orthodox Jews is attributed by him to the same cause. Their friendly relations had certainly led them, at a later period, to adopt the "Adonia," or the sacred rites over the body of the lamented Adonis, as we find Jerome fairly lamenting this circumstance. "Over Bethlehem," he says, "the grove of Thammuz, that is of Adonis, was casting its shadow! And in the GROTTO where formerly the infant Jesus cried, the lover of Venus was being mourned." ‡

It was after the rebellion of Bar Cochba, that the Roman Emperor established the Mysteries of Adonis at the Sacred Cave in Bethlehem; and who knows but this was the *petra* or rock-temple on which the church was built? The Boar of Adonis was placed above the gate of Jerusalem which looked toward Bethlehem.

Munk says that the "Nazireate was an institution established before the laws of Musah." § This is evident; as we find this sect not only mentioned but minutely described in *Numbers* (chap. vi.). In the commandment given in this chapter to Moses by the "Lord," it is easy to recognize the rites and laws of the Priests of Adonis. ‖ The abstinence and purity strictly prescribed in both sects are identical. Both

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* "Ant. Jud.," xiii., p. 9; xv., p. 10.

† King thinks it a great exaggeration and is inclined to believe that these Essenes, who were most undoubtedly Buddhist monks, were "merely a continuation of the associations known as Sons of the Prophets." "The Gnostics and their Remains," p. 22.

‡ St. Jerome: "Epistles," p. 49 (ad. Poulmam); see Dunlap's "Spirit-History," p. 218.

§ "Munk," p. 169.

‖ Bacchus and Ceres—or the mystical *Wine* and *Bread*, used during the Mysteries become, in the "Adonia," Adonis and Venus. Movers shows that "*Iao* is Bacchus," p. 550; and his authority is *Lydus de Mens* (38–74); "Spir. Hist.," p. 195. *Ia* is a Sun-god and the Jewish Jehovah; the intellectual or Central Sun of the kabalists. See *Julian* in *Proclus*. But this "Iao" is not the Mystery-god.

allowed their hair *to grow long* * as the Hindu cœnobites and fakirs do to this day, while other castes shave their hair and abstain on certain days from wine. The prophet Elijah, a Nazarene, is described in 2 *Kings*, and by Josephus as "a hairy man girt with a girdle of leather." † And John the Baptist and Jesus are both represented as wearing very long hair. ‡ John is "clothed with camel's hair" and wearing a girdle of hide, and Jesus in a long garment "without any seams" . . . "and very white, like snow," says Mark; the very dress worn by the Nazarene Priests and the Pythagorean and Buddhist Essenes, as described by Josephus.

If we carefully trace the terms *nazar*, and *nazaret*, throughout the best known works of ancient writers, we will meet them in connection with "Pagan" as well as Jewish adepts. Thus, Alexander Polyhistor says of Pythagoras that he was a disciple of the Assyrian *Nazaret*, whom some suppose to be Ezekiel. Diogenes Laërtius states most positively that Pythagoras, after being initiated into all the Mysteries of the Greeks and barbarians, "went into Egypt and afterward visited the Chaldeans and Magi;" and Apuleius maintains that it was Zoroaster who instructed Pythagoras.

Were we to suggest that the Hebrew *nazars*, the railing prophets of the "Lord," had been initiated into the so-called Pagan mysteries, and belonged (or at least a majority of them) to the same Lodge or circle of adepts as those who were considered idolaters; that their "circle of prophets" was but a collateral branch of a secret association, which we may well term "international," what a visitation of Christian wrath would we not incur! And still, the case looks strangely suspicious.

Let us first recall to our mind that which Ammianus Marcellinus, and other historians relate of Darius Hystaspes. The latter, penetrating into Upper India (Bactriana), learned pure rites, and stellar and cosmical sciences from Brachmans, and communicated them to the Magi. Now Hystaspes is shown in history to have crushed the Magi; and introduced—or rather forced upon them—the pure religion of Zoroaster, that of Ormazd. How is it, then, that an inscription is found on the tomb

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* Josephus: "Ant. Jud.," iv., p. 4.

† Ibid., ix.; 2 Kings, i. 8.

‡ In relation to the well-known fact of Jesus wearing his hair long, and being always so represented, it becomes quite startling to find how little the unknown Editor of the "Acts" knew about the Apostle Paul, since he makes him say in 1 Corinthians xi. 14, "Doth not Nature itself teach you, that if a *man have long hair, it is a shame unto him?*" Certainly Paul could never have said such a thing! Therefore, if the passage is genuine, Paul knew nothing of the prophet whose doctrines he had embraced and for which he died; and if false—how much more reliable is what remains?

of Darius, stating that he was "teacher and hierophant of magic, or magianism?" Evidently there must be some historical mistake, and history confesses it. In this imbroglio of names, Zoroaster, the teacher and instructor of Pythagoras, can be neither the Zoroaster nor Zarathustra who instituted sun-worship among the Parsees; nor he who appeared at the court of Gushtasp (Hystaspes) the alleged father of Darius; nor, again, the Zoroaster who placed his magi above the kings themselves. The oldest Zoroastrian scripture—the *Avesta*—does not betray the slightest traces of the reformer having ever been acquainted with any of the nations that subsequently adopted his mode of worship. He seems utterly ignorant of the neighbors of Western Iran, the Medes, the Assyrians, the Persians, and others. If we had no other evidences of the great antiquity of the Zoroastrian religion than the discovery of the blunder committed by some scholars in our own century, who regarded King Vistaspa (Gushtasp) as identical with the father of Darius, whereas the Persian tradition points directly to Vistaspa as to the last of the line of Kaianian princes who ruled in Bactriana, it ought to be enough, for the Assyrian conquest of Bactriana took place 1,200 years B.C.*

Therefore, it is but natural that we should see in the appellation of Zoroaster not a name but a generic term, whose significance must be left to philologists to agree upon. *Guru*, in Sanscrit, is a spiritual teacher; and as Zuruastara means in the same language he who worships the sun, why is it impossible, that by some natural change of language, due to the great number of different nations which were converted to the sun worship, the word *guru-astara*, the spiritual teacher of sun-worship, so closely resembling the name of the founder of this religion, became gradually transformed in its primal form of Zuryastara or Zoroaster? The opinion of the kabalists is that there was but one Zarathustra and many *guruastars* or spiritual teachers, and that one such *guru*, or rather *huru*-aster, as he is called in the old manuscripts, was the instructor of Pythagoras. To philology and our readers we leave the explanation for what it is worth. Personally we believe in it, as we credit on this subject kabalistic tradition far more than the explanation of scientists, no two of whom have been able to agree up to the present year.

Aristotle states that Zoroaster lived 6,000 years before Christ; Hermippus of Alexandria, who is said to have read the genuine books of the Zoroastrians, although Alexander the Great is accused of having destroyed

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* Max Müller has sufficiently proved the case in his lecture on the "Zend-Avesta." He calls Gushtasp "the mythical pupil of Zoroaster." Mythical, perhaps, only because the period in which he lived and learned with Zoroaster is too remote to allow our modern science to speculate upon it with any certainty.

them, shows Zoroaster as the pupil of Azonak (Azon-ach, or the Azon-God) and as having lived 5,000 years before the fall of Troy. Er or Eros, whose vision is related by Plato in the *Republic*, is declared by Clement to have been Zordusth. While the Magus who dethroned Cambyses was a Mede, and Darius proclaims that he put down the Magian rites to establish those of Ormazd, Xanthus of Lydia declares Zoroaster to have been the chief of the Magi!

Which of them is wrong? or are they all right, and only the modern interpreters fail to explain the difference between the Reformer and his apostles and followers? This blundering of our commentators reminds us of that of Suetonius, who mistook the Christians for one Christos, or *Crestos*, as he spells it, and assured his readers that Claudius banished him for the disturbance he made among the Jews.

Finally, and to return again to the *nazars*, Zaratus is mentioned by Pliny in the following words: "He was Zoroaster and *Nazaret*." As Zoroaster is called *princeps* of the Magi, and *nazar* signifies separated or consecrated, is it not a Hebrew rendering of *mag*? Volney believes so. The Persian word *Na-zaruan* means millions of years, and refers to the Chaldean "Ancient of Days." Hence the name of the Nazars or Nazarenes, who were consecrated to the service of the Supreme one God, the kabalistic En-Soph, or the Ancient of Days, the "Aged of the aged."

But the word *nazar* may also be found in India. In Hindustani *nazar* is sight, internal or *supernatural* vision; *nazar band-ī* means fascination, a mesmeric or magical spell; and *nazarān* is the word for sight-seeing or vision.

Professor Wilder thinks that as the word *Zeruana* is nowhere to be found in the *Avesta*, but only in the later Parsi books, it came from the Magians, who composed the Persian sacred caste in the Sassan period, but were originally Assyrians. "Turan, of the poets," he says, "I consider to be Aturia, or Assyria; and that Zohak (Az-dahaka, Dei-okes, or Astyages), the Serpent-king, was Assyrian, Median, and Babylonian—when those countries were united."

This opinion does not, however, in the least implicate our statement that the secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars*, were *identical* from the beginning. When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism. The "schism" of Zoroaster, as it is called, is a

direct proof of it. For it was no *schism*, strictly speaking, but merely a partially-public exposition of strictly monotheistic religious truths, hitherto taught only in the sanctuaries, and that he had learned from the Brahmans. Zoroaster, the primeval institutor of sun-worship, cannot be called the founder of the dualistic system; neither was he the first to teach the unity of God, for he taught but what he had learned himself with the Brahmans. And that Zarathustra and his followers, the Zoroastrians, "had been settled in India before they immigrated into Persia," is also proved by Max Müller. "That the Zoroastrians and their ancestors started from India," he says, "during the Vaidik period, can be proved as distinctly as that the inhabitants of Massilia started from Greece. . . . Many of the gods of the Zoroastrians come out . . . as mere reflections and deflections of the primitive and authentic gods of the *Veda*." *

If, now, we can prove—and we can do so on the evidence of the *Kabala* and the oldest traditions of the wisdom-religion, the philosophy of the old sanctuaries—that all these gods, whether of the Zoroastrians or of the *Veda*, are but so many personated *occult powers* of nature, the faithful servants of the adepts of secret wisdom—Magic—we are on secure ground.

Thus, whether we say that Kabalism and Gnosticism proceeded from Masdeanism or Zoroastrianism, it is all the same, unless we meant the *exoteric* worship—which we do not. Likewise, and in this sense, we may echo King, the author of the *Gnostics*, and several other archæologists, and maintain that both the former proceeded from *Buddhism*, at once the simplest and most satisfying of philosophies, and which resulted in one of the purest religions of the world. It is only a matter of chronology to decide which of these religions, differing but in external form, is the oldest, therefore the least adulterated. But even this bears but very indirectly, if at all, on the subject we treat of. Already some time before our era, the adepts, except in India, had ceased to congregate in large communities; but whether among the Essenes, or the Neo-platonists, or, again, among the innumerable struggling sects born but to die, the same doctrines, identical in substance and spirit, if not always in form, are encountered. By *Buddhism*, therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddhârtha Sakyamuni.

After nineteen centuries of enforced eliminations from the canonical books of every sentence which might put the investigator on the true path, it has become very difficult to show, to the satisfaction of exact science, that the "Pagan" worshippers of Adonis, their neighbors, the Naza-

* Max Müller: "Zend Avesta," 83.

renes, and the Pythagorean Essenes, the healing Therapeutes,* the Ebionites, and other sects, were all, with very slight differences, followers of the ancient theurgic Mysteries. And yet by analogy and a close study of the *hidden* sense of their rites and customs, we can trace their kinship.

It was given to a contemporary of Jesus to become the means of pointing out to posterity, by his interpretation of the oldest literature of Israel, how deeply the kabalistic philosophy agreed in its esoterism with that of the profoundest Greek thinkers. This contemporary, an ardent disciple of Plato and Aristotle, was Philo Judæus. While explaining the Mosaic books according to a purely kabalistic method, he is the famous Hebrew writer whom Kingsley calls the Father of New Platonism.

It is evident that Philo's Therapeutes are a branch of the Essenes. Their name indicates it—Ἐσσαῖοι, *Asaya*, physician. Hence, the contradictions, forgeries, and other desperate expedients to reconcile the prophecies of the Jewish canon with the Galilean nativity and godship.

Luke, who was a physician, is designated in the Syriac texts as *Asaia*, the Essaian or Essene. Josephus and Philo Judæus have sufficiently described this sect to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria*, and so separated or *inazarenized* himself from them, thus becoming a travelling Therapeute, a Nazaria, a healer. Every Therapeute, before quitting his community, had to do the same. Both Jesus and St. John the Baptist preached the end of the Age ; † which proves their knowledge of the secret computation of the priests and kabalists, who with the chiefs of the Essene communities alone had the secret of the duration of the cycles. The latter were kabalists and theurgists ; "they had their *mystic* books, and predicted future events," says Munk. ‡

Dunlap, whose personal researches seem to have been quite successful in that direction, traces the Essenes, Nazarenes, Dositheans, and some other sects as having all existed before Christ: "They rejected pleasures, *despised riches*, *loved one another*, and more than other sects, neg-

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* Philo: "De Vita. Contemp."

† The real meaning of the division into *ages* is esoteric and Buddhistic. So little did the uninitiated Christians understand it that they accepted the words of Jesus *literally* and firmly believed that he meant the end of the world. There had been many prophecies about the forthcoming age. Virgil, in the fourth Eclogue, mentions the Metatron—a new offspring, with whom the *iron age* shall end and a *golden one* arise.

‡ "Palestine," p. 525, et seq.

lected wedlock, deeming the conquest of the passions to be virtuous," * he says.

These are all virtues preached by Jesus; and if we are to take the gospels as a standard of truth, Christ was a metempsychosist " or *re-incarnationist*—again like these same Essenes, whom we see were Pythagoreans in all their doctrines and habits. Iamblichus asserts that the Samian philosopher spent a certain time at Carmel with them. † In his discourses and sermons, Jesus always spoke in parables and used metaphors with his audience. This habit was again that of the Essenians and the Nazarenes; the Galileans who dwelt in cities and villages were never known to use such allegorical language. Indeed, some of his disciples being Galileans as well as himself, felt even surprised to find him using with the people such a form of expression. " Why speakest thou unto them in parables?" ‡ they often inquired. " Because, it is given unto you to know the Mysteries of the kingdom of heaven, but to them it is not given," was the reply, which was that of an initiate. " Therefore, I speak unto them in parables; because, they seeing, see not, and hearing, they hear not, neither do they understand." Moreover, we find Jesus expressing his thoughts still clearer—and in sentences which are purely Pythagorean—when, during the *Sermon on the Mount*, he says:

> " Give ye not that which is sacred to the dogs,
> Neither cast ye your pearls before swine;
> For the swine will tread them under their feet
> And the dogs will turn and rend you."

Professor A. Wilder, the editor of Taylor's *Eleusinian Mysteries*, observes " a like disposition on the part of Jesus and Paul to classify their doctrines as esoteric and exoteric, the Mysteries of the Kingdom of God 'for the apostles,' and 'parables' for the multitude. 'We speak wisdom,' says Paul, 'among them that *are perfect*' (or initiated)." §

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect*. The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades. ‖ But it was

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* " Sod," vol. ii., Preface, p. xi.

† " Vit. Pythag." Munk derives the name of the *Iessæns* or Essenes from the Syriac *Asaya*—the healers, or physicians, thus showing their identity with the Egyptian Therapeutæ. " Palestine," p. 515.

‡ Matthew xiii. 10.

§ " Eleusinian Mysteries," p. 15.

‖ This descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself

given only to the "*perfect*" to enjoy and learn the Mysteries of the divine *Elysium*, the celestial abode of the blessed; this Elysium being unquestionably the same as the "Kingdom of Heaven." To contradict or reject the above, would be merely to shut one's eyes to the truth.

The narrative of the Apostle Paul, in his second *Epistle to the Corinthians* (xii. 3, 4), has struck several scholars, well versed in the descriptions of the mystical rites of the initiation given by some classics, as alluding most undoubtedly to the final *Epopteia*.* "I knew a certain man—*whether in body or outside of body*, I know not: God knoweth—who was rapt into Paradise, and heard things ineffable αρρητα ρηματα, *which it is not lawful for a man to repeat*." These words have rarely, so far as we know, been regarded by commentators as an allusion to the beatific visions of an "*initiated*" seer. But the phraseology is unequivocal. These things "*which it is not lawful to repeat*," are hinted at in the same words, and the reason for it assigned, is the same as that which we find repeatedly expressed by Plato, Proclus, Iamblichus, Herodotus, and other classics. "We speak WISDOM only among them who are PERFECT," says Paul; the plain and undeniable translation of the sentence being: "We speak of the profounder (or final) esoteric doctrines of the Mysteries (which were denominated *wisdom*) only among them who are *initiated*." † So in relation to the "man who was rapt into Paradise"—and who was evidently Paul himself ‡—the Christian word Paradise having replaced that of Elysium. To complete the proof, we might recall the words of Plato, given elsewhere, which show that before an initiate could see the gods in their purest light, he had to become *liberated* from his body; *i.e.*, to separate his astral soul from it. § Apuleius also describes his initiation into the Mysteries in the same way: "I approached the confines of death; and, having trodden on the threshold of Proserpina, returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, together with *the infernal and supernal gods*, and to these divinities approaching, I paid the tribute of devout adoration." ‖

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imprisoned within the dark tenement of a body, was considered by all the ancient philosophers and is even by the modern Buddhists, as a punishment.

* "Eleusinian Mysteries," p. 49, foot-note.

† "The profound or esoteric doctrines of the ancients were denominated *wisdom*, and afterward *philosophy*, and also the *gnosis*, or knowledge. They related to the human soul, its divine parentage, its supposed degradation from its high estate by becoming connected with "generation" or the physical world, its onward progress and restoration to God by regenerations or . . . transmigrations." Ibid, p. 2, foot-note.

‡ Cyril of Jerusalem asserts it. See vi. 10.

§ "Phædrus," 64. ‖ "The Golden Ass," xi.

Thus, in common with Pythagoras and other hierophant reformers, Jesus divided his teachings into exoteric and esoteric. Following faithfully the Pythagoreo-Essenean ways, he never sat at a meal without saying "grace." "The priest prays before his meal," says Josephus, describing the Essenes. Jesus also divided his followers into "neophytes," "brethren," and the "perfect," if we may judge by the difference he made between them. But his career at least as a public Rabbi, was of a too short duration to allow him to establish a regular school of his own; and with the exception, perhaps, of John, it does not seem that he had initiated any other apostle. The Gnostic amulets and talismans are mostly the emblems of the apocalyptic allegories. The "seven vowels" are closely related to the "seven seals;" and the mystic title Abraxas, partakes as much of the compositian of *Shem Hamphirosh*, "the holy word" or ineffable name, as the name called: The word of God, that "*no man knew but he himself*," * as John expresses it.

It would be difficult to escape from the well-adduced proofs that the *Apocalypse* is the production of an initiated kabalist, when this *Revelation* presents whole passages taken from the *Books of Enoch* and *Daniel*, which latter is in itself an abridged imitation of the former; and when, furthermore, we ascertain that the Ophite Gnostics who rejected the *Old Testament* entirely, as "emanating from an inferior being (Jehovah)," accepted the most ancient prophets, such as Enoch, and deduced the strongest support from this book for their religious tenets, the demonstration becomes evident. We will show further how closely related are all these doctrines. Besides, there is the history of Domitian's persecutions of magicians and philosophers, which affords as good a proof as any that John was generally considered a kabalist. As the apostle was included among the number, and, moreover, conspicuous, the imperial edict banished him not only from Rome, but even from the continent. It was not the Christians whom—confounding them with the Jews, as some historians will have it—the emperor persecuted, but the astrologers and kabalists. †

The accusations against Jesus of practicing the magic of Egypt were numerous, and at one time universal, in the towns where he was known. The Pharisees, as claimed in the *Bible*, had been the first to fling it in his

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* "Apocalypse," xix. 12.

† See Suet. in "Vita. Eutrop.," 7. It is neither cruelty, nor an insane indulgence in it, which shows this emperor in history as passing his time in catching flies and transpiercing them with a golden bodkin, but religious superstition. The Jewish astrologers had predicted to him that he had provoked the wrath of Beelzebub, the "Lord of the flies," and would perish miserably through the revenge of the dark god of Ekron, and die like King Ahaziah, because he persecuted the Jews.

face, although Rabbi Wise considers Jesus himself a Pharisee. The *Talmud* certainly points to James the Just as one of that sect. * But these partisans are known to have always stoned every prophet who denounced their evil ways, and it is not on this fact that we base our assertion. These accused him of sorcery, and of driving out devils by Beelzebub, their prince, with as much justice as later the Catholic clergy had to accuse of the same more than one innocent martyr. But Justin Martyr states on better authority that the men of his time *who were not Jews* asserted that the miracles of Jesus were performed by magical art—μαγικὴ φαντασία—the very expression used by the skeptics of those days to designate the feats of thaumaturgy accomplished in the Pagan temples. "They even ventured to call him a magician and a deceiver of the people," complains the martyr. † In the *Gospel of Nicodemus* (the *Acta Pilate*), the Jews bring the same accusation before Pilate. "Did we not tell thee he was a magician?" ‡ Celsus speaks of the same charge, and as a Neo-platonist believes in it. § The Talmudic literature is full of the most minute particulars, and their greatest accusation is that "Jesus could fly as easily in the air as others could walk." ‖ St. Austin asserted that it was generally believed that he had been initiated in Egypt, and that he wrote books concerning magic, which he delivered to John. ¶ There was a work called *Magia Jesu Christi*, which was attributed to Jesus ** himself. In the *Clementine Recognitions* the charge is brought against Jesus that he did not perform his miracles as a Jewish prophet, but as a magician, *i.e.*, an initiate of the "heathen" temples. ††

It was usual then, as it is now, among the intolerant clergy of opposing religions, as well as among the lower classes of society, and even among those patricians who, for various reasons had been excluded from any participation of the Mysteries, to accuse, sometimes, the highest hierophants and adepts of sorcery and black magic. So Apuleius, who

* We believe that it was the Sadducees and not the Pharisees who crucified Jesus. They were Zadokites—partisans of the house of Zadok, or the sacerdotal family. In the "Acts" the apostles were said to be persecuted by the Sadducees, but never by the Pharisees. In fact, the latter never persecuted any one. They had the scribes, rabbis, and learned men in their numbers, and were not, like the Sadducees, jealous of their order.

† "Dial.," p. 69.

‡ Fabricius: "Cod. Apoc., N. T.," i., 243; Tischendorf: "Evang. Ap.," p. 214.

§ Origen: "Cont. Cels.," 11.

‖ Rabbi Iochan: "Mag.," 51. ¶ "Origen," 11.

** Cf. "August de Consans. Evang.," i., 9; Fabric.: "Cod. Ap. N. T.," i., p. 305, ff.

†† "Recog.," i. 58; cf., p. 40.

had been initiated, was likewise accused of witchcraft, and of carrying about him the figure of a skeleton—a potent agent, as it is asserted, in the operations of the black art. But one of the best and most unquestionable proofs of our assertion may be found in the so-called *Museo Gregoriano*. On the sarcophagus, which is panelled with bas-reliefs representing the miracles of Christ,* may be seen the full figure of Jesus, who, in the resurrection of Lazarus, appears beardless "and equipped with a wand in the received guise of a *necromancer* (*?*) whilst the corpse of Lazarus is swathed in bandages exactly as an Egyptian mummy."

Had posterity been enabled to have several such representations executed during the first century when the figure, dress, and every-day habits of the Reformer were still fresh in the memory of his contemporaries, perhaps the Christian world would be more Christ-like; the dozens of contradictory, groundless, and utterly meaningless speculations about the "Son of Man" would have been impossible; and humanity would now have but one religion and one God. It is this absence of all proof, the lack of the least positive clew about him whom Christianity has deified, that has caused the present state of perplexity. No pictures of Christ were possible until after the days of Constantine, when the Jewish element was nearly eliminated among the followers of the new religion. The Jews, apostles, and disciples, whom the Zoroastrians and the Parsees had inoculated with a holy horror of any form of images, would have considered it a sacrilegious blasphemy to represent in any way or shape their master. The only authorized image of Jesus, even in the days of Tertullian, was an allegorical representation of the "Good Shepherd," † which was no portrait, but the figure of a man with a jackal-head, like Anubis. ‡ On this gem, as seen in the collection of Gnostic amulets, the Good Shepherd bears upon his shoulders the lost lamb. He seems to have a human head upon his neck; but, as King correctly observes, "it only *seems so* to the uninitiated eye." On closer inspection, he becomes the double-headed Anubis, having one head human, the other a jackal's, whilst his girdle assumes the form of a serpent rearing aloft its crested head. "This figure," adds the author of the *Gnostics*, etc., "had two meanings—one obvious for the vulgar; the other mystical, and recognizable by the *initiated alone*. It was perhaps the signet of some chief

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* King's "Gnostics," p. 145; the author places this sarcophagus among the earliest productions of that art which inundated later the world with mosaics and engravings, representing the events and personages of the "New Testament."

† "De Pudicitia." See "The Gnostics and their Remains," p. 144.

‡ Ibid., plate i., p. 200.

teacher or apostle." * This affords a fresh proof that the Gnostics and early *orthodox* (?) Christians were not so wide apart in their *secret doctrine*. King deduces from a quotation from *Epiphanius*, that even as late as 400 A.D. it was considered an atrocious sin to attempt to represent the bodily appearance of Christ. Epiphanius † brings it as an idolatrous charge against the Carpocratians that "they kept painted portraits, and *even gold and silver images*, and *in other materials*, which they pretended to be portraits of Jesus, and made by Pilate after the likeness of Christ. . . . These they keep in secret, along with Pythagoras, Plato, and Aristotle, and setting them all up together, they worship and offer sacrifices unto them *after the Gentiles' fashion*."

What would the pious Epiphanius say were he to resuscitate and step into St. Peter's Cathedral at Rome! Ambrosius seems also very desperate at the idea—that some persons fully credited the statement of Lampridius that Alexander Severus had in his private chapel an image of Christ among other great philosophers. "That the Pagans should have preserved the likeness of Christ," he exclaims, "but the disciples have neglected to do so, is a notion the mind shudders to entertain, much less to believe."

All this points undeniably to the fact, that except a handful of self-styled Christians who subsequently won the day, all the civilized portion of the Pagans who knew of Jesus honored him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. Whence such a veneration on their part for a man, were he simply, as represented by the Synoptics, a poor, unknown Jewish carpenter from Nazareth? As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one

* This gem is in the collection of the author of "The Gnostics and their Remains." See p. 201.

† "Hœresies," xxvii.

father—the UNKNOWN ONE above—and one brother—the whole of mankind below.

In a pretended letter of Lentulus, a senator and a distinguished historian, to the Roman senate, there is a description of the personal appearance of Jesus. The letter itself, written in horrid Latin, is pronounced a bare-faced forgery; but we find therein an expression which suggests many thoughts. Albeit a forgery it is evident that whosoever invented it has nevertheless tried to follow tradition as closely as possible. The hair of Jesus is represented in it as "wavy and curling . . . flowing down upon his shoulders," and as "*having a parting in the middle of the head after the fashion of the Nazarenes.*" This last sentence shows: 1. That there was such a tradition, based on the biblical description of John the Baptist, the *Nazaria*, and the custom of this sect. 2. Had Lentulus been the author of this letter, it is difficult to believe that Paul should never have heard of it; and had he known its contents, he would never have pronounced it a *shame* for men to wear their hair long,* thus shaming his Lord and Christ-God. 3. If Jesus did wear his hair long and "parted in the middle of the forehead, after the fashion of the Nazarenes (as well as John, the only one of his apostles who followed it), then we have one good reason more to say that Jesus must have belonged to the sect of the Nazarenes, and been called NASARIA for this reason and not because he was an inhabitant of Nazareth; for they never wore their hair long. The Nazarite, who *separated* himself unto the Lord, allowed "no razor to come upon his head." "He shall be holy, and shall let the locks of the hair of his head grow," says *Numbers* (vi. 5). Samson was a Nazarite, *i.e.*, vowed to the service of God, and in his hair was his strength. "No razor shall come upon his head; the child shall be a Nazarite unto God from the womb" (*Judges* xiii. 5). But the final and most reasonable conclusion to be inferred from this is that Jesus, who was so opposed to all the orthodox Jewish practices, would *not* have allowed his hair to grow had he not belonged to this sect, which in the days of John the Baptist had already become a heresy in the eyes of the Sanhedrim. The *Talmud*, speaking of the Nazaria, or the Nazarenes (who had abandoned the world like Hindu yogis or hermits) calls them a sect of physicians, of wandering exorcists; as also does Jervis. "They went about the country, living on alms and performing cures." † Epiphanius says that the Nazarenes come next in heresy to the Corinthians whether having existed "before them or after them, nevertheless *synchronous*," and then adds that "all Christians at that time were equally called *Nazarenes!*" ‡

* 1 Cor. xi. 14. † See the "Israelite Indeed," vol. ii., p. 238; "Treatise Nazir."
‡ "Epiph. ed. Petar," vol. i., p 117.

In the very first remark made by Jesus about John the Baptist, we find him stating that he is "Elias, which was for to come." This assertion, if it is not a later interpolation for the sake of having a prophecy fulfilled, means again that Jesus was a kabalist; unless indeed we have to adopt the doctrine of the French spiritists and suspect him of believing in reïncarnation. Except the kabalistic sects of the Essenes, the Nazarenes, the disciples of Simeon Ben Iochaï, and Hillel, neither the orthodox Jews, nor the Galileans, believed or knew anything about the doctrine of *permutation*. And the Sadducees rejected even that of the resurrection.

"But the author of this *restitutionis* was Mosah, our master, upon whom be peace! Who was the *revolutio* (transmigration) of Seth and Hebel, that he might cover the nudity of his Father Adam—*Primus*," says the *Kabala*.* Thus, Jesus hinting that John was the *revolutio*, or transmigration of Elias, seems to prove beyond any doubt the school to which he belonged.

Until the present day uninitiated Kabalists and Masons believe permutation to be synonymous with transmigration and metempsychosis. But they are as much mistaken in regard to the doctrine of the true Kabalists as to that of the Buddhists. True, the *Sohar* says in one place, "All souls are subject to transmigration . . . men do not know the ways of the Holy One, blessed be He; they do not know that they are brought before the tribunal, both before they enter this world and after they quit it," and the Pharisees also held this doctrine, as Josephus shows (*Antiquities*, xviii. 13). Also the doctrine of Gilgul, held to the strange theory of the "Whirling of the Soul," which taught that the bodies of Jews buried far away from the Holy Land, still preserve a particle of soul which can neither rest nor quit them, until it reaches the soil of the "Promised Land." And this "whirling" process was thought to be accomplished by the soul being conveyed back through an actual evolution of species; transmigrating from the minutest insect up to the largest animal. But this was an *exoteric* doctrine. We refer the reader to the *Kabbala Denudata* of Henry Khunrath; his language, however obscure, may yet throw some light upon the subject.

But this doctrine of permutation, or *revolutio*, must not be understood as a belief in reïncarnation. That Moses was considered the transmigration of Abel and Seth, does not imply that the kabalists—those who were *initiated* at least—believed that the identical spirit of either of Adam's sons reappeared under the corporeal form of Moses. It only shows what was the mode of expression they used when hinting at one of the profoundest mysteries of the Oriental Gnosis, one of the most majestic arti-

* "Kabbala Denudata," ii., 155; "Vallis Regia," Paris edition.

cles of faith of the Secret Wisdom. It was purposely veiled so as to half conceal and half reveal the truth. It implied that Moses, like certain other god-like men, was believed to have reached the highest of all states on earth:—the rarest of all psychological phenomena, the perfect union of the immortal spirit with the terrestrial *duad* had occurred. The trinity was complete. A *god* was incarnate. But how rare such incarnations!

That expression, "Ye are gods," which, to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only he may have "dominion" * over all the works of creation by employing the "excellence" of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, "a little lower than the angels." †

The ancients never entertained the sacrilegious thought that such perfected entities were incarnations of the One Supreme and for ever invisible God. No such profanation of the awful Majesty entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their *gods* (divine spirits) had entered unto their hallowed tabernacles, the purified physical bodies. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.

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* Psalms viii.

† This contradiction, which is attributed to Paul in Hebrews, by making him say of Jesus in chapter i., 4: "Being made *so much better* than the angels," and then immediately stating in chapter ii. 9, "But we see Jesus, who was made *a little lower* than the angels," shows how unscrupulously the writings of the apostles, if they ever wrote any, were tampered with.

The real and hidden sense of this doctrine was known to all the initiates. The Tanaïm imparted it to their elect ones, the Isarim, in the solemn solitudes of crypts and deserted places. It was one of the most esoteric and jealously guarded, for human nature was the same then as it is now, and the sacerdotal caste as confident as now in the supremacy of its knowledge, and ambitious of ascendency over the weaker masses; with the difference perhaps that its hierophants could prove the legitimacy of their claims and the plausibility of their doctrines, whereas now, *believers* must be content with blind faith.

While the kabalists called this mysterious and rare occurrence of the union of spirit with the mortal charge entrusted to its care, the "descent of the Angel Gabriel" (the latter being a kind of generic name for it), the *Messenger of Life*, and the angel Metatron; and while the Nazarenes termed the same Abel-Zivo,* the *Delegatus* sent by the Lord of Celsitude, it was universally known as the "Anointed Spirit."

Thus it is the acceptation of this doctrine which caused the Gnostics to maintain that Jesus was a man overshadowed by the Christos or Messenger of Life, and that his despairing cry from the cross "Eloi, Eloi, Lama Sabachthani," was wrung from him at the instant when he felt that this inspiring Presence had finally abandoned him, for—as some affirmed—his faith *had* also abandoned him when on the cross.

The early Nazarenes, who must be numbered among the Gnostic sects, believing that Jesus was a prophet, held, nevertheless, in relation to him the same doctrine of the divine "overshadowing," of certain "men of God," sent for the salvation of nations, and to recall them to the path of righteousness. "The Divine mind is eternal," says the *Codex*,† "And it is pure light, and poured out through splendid *and immense space* (pleroma). It is Genetrix of the Æons. But one of them went to matter (chaos) stirring up confused (turbulentos) movements; and by a certain portion of *heavenly* light fashioned it, properly constituted for use and appearance, but the beginning of every evil. The Demiurg (of matter) claimed divine honor.‡ Therefore Christus ("the anointed"), the prince of the Æons (powers), was sent (expeditus), who *taking on the person* of a most devout Jew, Iesu, *was to conquer him;* but who having *laid it* (the body) *aside*, departed on high." We will explain further on the full significance of the name Christos and its mystic meaning.

And now, in order to make such passages as the above more intelligible, we will endeavor to define, as briefly as possible, the dogmas in

* "Codex Nazaræus," i. 23.

† Ibid., preface, p. v., translated from Norberg.

‡ "According to the Nazarenes and Gnostics, the Demiurg, the creator of the material world, is not the highest God." (See Dunlap: "Sod, the Son of the Man.")

which, with very trifling differences, nearly all the Gnostic sects believed. It is in Ephesus that flourished in those days the greatest college, wherein the abstruse Oriental speculations and the Platonic philosophy were taught in conjunction. It was a focus of the universal "secret" doctrines; the weird laboratory whence, fashioned in elegant Grecian phraseology, sprang the quintessence of Buddhistic, Zoroastrian, and Chaldean philosophy. Artemis, the gigantic concrete symbol of theosophico-pantheistic abstractions, the great mother Multimamma, androgyne and patroness of the "Ephesian writings," was conquered by Paul; but although the zealous converts of the apostles pretended to burn all their books on "curious arts," τα περιεργα, enough of these remained for them to study when their first zeal had cooled off. It is from Ephesus that spread nearly all the *Gnosis* which antagonized so fiercely with the Irenæan dogmas; and still it was Ephesus, with her numerous collateral branches of the great college of the Essenes, which proved to be the hot-bed of all the kabalistic speculations brought by the Tanaïm from the captivity. "In Ephesus," says Matter, "the notions of the Jewish-Egyptian school, and the semi-Persian speculations of the kabalists had then recently come to swell the vast conflux of Grecian and Asiatic doctrines, so there is no wonder that teachers should have sprung up there who strove to combine the religion newly preached by the apostle with the ideas there so long established."

Had not the Christians burdened themselves with the *Revelations* of a little nation, and accepted the Jehovah of Moses, the Gnostic ideas would never have been termed *heresies;* once relieved of their dogmatic exaggerations the world would have had a religious system based on pure Platonic philosophy, and surely something would then have been gained.

Now let us see what are the greatest *heresies* of the Gnostics. We will select Basilides as the standard for our comparisons, for all the founders of other Gnostic sects group round him, like a cluster of stars borrowing light from their sun.

Basilides maintained that he had had all his doctrines from the Apostle Matthew, and from Peter through Glaucus, the disciple of the latter.* According to Eusebius, † he published twenty-four volumes of *Interpretations upon the Gospels*, ‡ all of which were burned, a fact which makes us suppose that they contained more truthful matter than the school of Irenæus was prepared to deny. He asserted that the unknown,

* Clemens: "Al. Strom." vii., 7, § 106.

† H. E., iv. 7.

‡ The gospels interpreted by Basilides were not our present gospels, which, as it is proved by the greatest authorities, were not in his days in existence. See "Supernatural Religion," vol. ii., chap. Basilides.

eternal, and uncreated Father having first brought forth *Nous*, or Mind, the latter emanated from itself—the *Logos*. The Logos (the Word of John) emanated in its turn *Phronesis*, or the Intelligences (Divine-human spirits). From Phronesis sprung *Sophia*, or feminine wisdom, and *Dynamis*—strength. These were the personified attributes of the Mysterious godhead, the Gnostic quinternion, typifying the five spiritual, but intelligible substances, personal virtues or beings external to the unknown godhead. This is preëminently a kabalistic idea. It is still more Buddhistic. The earliest system of the Buddhistic philosophy—which preceded by far Gautama-Buddha—is based upon the uncreated substance of the "Unknown," the A'di Buddha.* This eternal, infinite Monad possesses, as proper to his own essence, five acts of wisdom. From these it, by five separate acts of Dhyân, emitted five Dhyani Buddhas; these, like A'di Buddha, are quiescent in their system (passive). Neither A'di, nor either of the five Dhyani Buddhas, were ever incarnated, but seven of their emanations became Avatars, *i.e.*, were incarnated on this earth.

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* The five make mystically ten. They are androgynes. "Having divided his body in two parts, the Supreme Wisdom became male and female" ("Manu," book i., sloka 32). There are many early Buddhistic ideas to be found in Brahmanism.

The prevalent idea that the last of the Buddhas, Gautama, is the ninth incarnation of Vishnu, or the *ninth* Avatar, is disclaimed partially by the Brahmans, and wholly rejected by the learned Buddhist theologians. The latter insist that the worship of Buddha possesses a far higher claim to antiquity than any of the Brahmanical deities of the *Vedas*, which they call secular literature. The Brahmans, they show, came from other countries, and established their heresy on the already accepted popular *deities*. They conquered the land by the sword, and succeeded in burying truth, by building a theology of their own on the ruins of the more ancient one of Buddha, which had prevailed for ages. They admit the divinity and spiritual existence of some of the Vedantic gods; but as in the case of the Christian angel-hierarchy they believe that all these deities are greatly subordinate, even to the incarnated Buddhas. They do not even acknowledge the creation of the physical universe. Spiritually and *invisibly* it has existed from all eternity, and thus it was made merely visible to the human senses. When it first appeared it was called forth from the realm of the invisible into the visible by the impulse of A'di Buddha—the "Essence." They reckon twenty-two such visible appearances of the universe governed by Buddhas, and as many destructions of it, by fire and water in regular successions. After the last destruction by the flood, at the end of the precedent cycle—(the exact calculation, embracing several millions of years, is a secret cycle) the world, during the present age of the Kali Yug—Maha Bhadda Calpa—has been ruled successively by four Buddhas, the last of whom was Gautama, the "Holy One." The fifth, Maitree-Buddha, is yet to come. This latter is the expected kabalistic King Messiah, the Messenger of Light, and Sosiosh, the Persian Saviour, who will come on a *white* horse. It is also the Christian Second Advent. See "Apocalypse" of St. John.

Describing the Basilidean system, Irenæus, quoting the Gnostics, declares as follows:

"When the uncreated, *unnamed* Father saw the corruption of mankind, he sent his first-born *Nous*, into the world, in the form of Christ, for the redemption of all who believe in him, out of the power of those who fabricated the world (the Demiurgus, and his six sons, the planetary genii). He appeared amongst men as the man, Jesus, and wrought miracles. This Christ did *not die* in person, but Simon the Cyrenian suffered in his stead, *to whom he lent his bodily form;* for the Divine Power, the Nous of the Eternal Father, *is not corporeal*, and *cannot die.* Whoso, therefore, maintains that Christ has died, is still the bondsman of ignorance; whoso denies the same, he is free, and hath understood the purpose of the Father." *

So far, and taken in its abstract sense, we do not see anything blasphemous in this system. It may be a *heresy* against the theology of Irenæus and Tertullian, † but there is certainly nothing sacrilegious against the religious idea itself, and it will seem to every impartial thinker far more consistent with divine reverence than the anthropomorphism of actual Christianity. The Gnostics were called by the orthodox Christians, *Docetæ*, or Illusionists, for believing that Christ did not, nor could, suffer death actually—in physical body. The later Brahmanical books contain, likewise, much that is repugnant to the reverential feeling and idea of the Divinity; and as well as the Gnostics, the Brahmans explain such legends as may shock the divine dignity of the Spiritual beings called gods by attributing them to *Maya* or illusion.

A people brought up and nurtured for countless ages among all the psychological phenomena of which the civilized (!) nations read, but reject as incredible and worthless, cannot well expect to have its religious system even understood—let alone appreciated. The profoundest and most transcendental speculations of the ancient metaphysicians of India and other countries, are all based on that great Buddhistic and Brahmanical principle underlying the whole of their religious metaphysics—*illusion* of the senses. Everything that is finite is illusion, all that which is eternal and infinite is reality. Form, color, that which we hear and feel, or see with our mortal eyes, exists only so far as it can be conveyed to each of us through our senses. The universe for a man born blind does not exist in either form or color, but it exists in its *privation* (in the Aristotelean sense), and is a reality for the spiritual senses

* "Irenæus," i. 23.

† Tertullian reversed the table himself by rejecting, later in life, the doctrines for which he fought with such an acerbity and by becoming a Montanist.

of the blind man. We all live under the powerful dominion of phantasy. Alone the highest and invisible *originals* emanated from the thought of the Unknown are real and permanent beings, forms, and ideas; on earth, we see but their reflections; more or less correct, and ever dependent on the physical and mental organization of the person who beholds them.

Ages untold before our era, the Hindu Mystic Kapila, who is considered by many scientists as a skeptic, because they judge him with their habitual superficiality, magnificently expressed this idea in the following terms:

"Man (physical man) counts for so little, that hardly anything can demonstrate to him his proper existence and that of nature. Perhaps, that which we regard as the universe, and the divers beings which seem to compose it, have nothing real, and are but the product of continued illusion—*maya*—of our senses."

And the modern Schopenhauer, repeating this philosophical idea, 10,000 years old now, says: "Nature is non-existent, *per se*. . . . Nature is the infinite illusion of our senses." Kant, Schelling, and other metaphysicians have said the same, and their school maintains the idea. The objects of sense being ever delusive and fluctuating, cannot be a reality. Spirit alone is unchangeable, hence—alone is no illusion. This is pure Buddhist doctrine. The religion of the *Gnosis* (knowledge), the most evident offshoot of Buddhism, was utterly based on this metaphysical tenet. Christos suffered *spiritually* for us, and far more acutely than did the illusionary Jesus while his body was being tortured on the Cross.

In the ideas of the Christians, Christ is but another name for Jesus. The philosophy of the Gnostics, the initiates, and hierophants understood it otherwise. The word Christos, Χριστος, like all Greek words, must be sought in its philological origin—the Sanscrit. In this latter language *Kris* means sacred,* and the Hindu deity was named Chris-na (the pure or the sacred) from that. On the other hand, the Greek *Christos* bears several meanings, as anointed (pure oil, *chrism*) and others. In all languages, though the synonym of the word means pure or sacred essence, it is the first emanation of the invisible Godhead, manifesting itself tangibly in spirit. The Greek Logos, the Hebrew Messiah, the

* In his debate with Jacolliot upon the right spelling of the Hindu Christna, Mr. Textor de Ravisi, an ultramontane Catholic, tries to prove that the name of Christna ought to be written Krishna, for, as the latter means black, and the statues of this deity are generally black, the word is derived from the color. We refer the reader to Jacolliot's answer in his recent work, "Christna et le Christ," for the conclusive evidence that the name is not derived from the color.

Latin Verbum, and the Hindu Viradj (the son) are identically the same; they represent an idea of collective entities—of flames detached from the one eternal centre of light.

"The man who accomplishes pious but interested acts (with the sole object of his salvation) may reach the ranks of the *devas* (saints); * but he who accomplishes, disinterestedly, the same pious acts, finds himself ridden forever of the five elements" (of matter). "Perceiving the Supreme Soul in all beings and all beings in the Supreme Soul, in offering his own soul in sacrifice, he identifies himself with the Being who shines in his own splendor" (*Manu*, book xii., slokas 90, 91).

Thus, Christos, as a unity, is but an abstraction: a general idea representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible FIRST CAUSE—the individual spirits of men, erroneously called the souls. They are the divine sons of God, of which some only overshadow mortal men—but this the majority—some remain forever planetary spirits, and some—the smaller and rare minority—unite themselves during life with some men. Such God-like beings as Gautama-Buddha, Jesus, Tissoo, Christna, and a few others had united themselves with their spirits permanently—hence, they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind. When unburthened of their terrestrial tabernacles, their freed souls, henceforth united forever with their spirits, rejoin the whole shining host, which is bound together in one spiritual solidarity of thought and deed, and called "the anointed." Hence, the meaning of the Gnostics, who, by saying that "Christos" suffered spiritually for humanity, implied that his Divine Spirit suffered mostly.

Such, and far more elevating were the ideas of Marcion, the great "Heresiarch" of the second century, as he is termed by his opponents. He came to Rome toward the latter part of the half-century, from A.D. 139–142, according to Tertullian, Irenæus, Clemens, and most of his modern commentators, such as Bunsen, Tischendorf, Westcott, and many others. Credner and Schleiermacher † agree as to his high and irreproachable personal character, his pure religious aspirations and elevated views. His influence must have been powerful, as we find

* There is no equivalent for the word "miracle," in the Christian sense, among the Brahmans or Buddhists. The only correct translation would be *meipo*, a wonder, something remarkable; but not a violation of natural law. The "saints" only produce *meipo*.

† "Beiträge," vol. i., p. 40; Schleiermacher: "Sämmtl. Werke," viii.; "Einl. N. T.," p. 64.

Epiphanius writing more than two centuries later that in his time the followers of Marcion were to be found throughout the whole world. *

The danger must have been pressing and great indeed, if we are to judge it to have been proportioned with the opprobrious epithets and vituperation heaped upon Marcion by the "Great African," that Patristic Cerberus, whom we find ever barking at the door of the Irenæan dogmas.† We have but to open his celebrated refutation of Marcion's *Antitheses*, to acquaint ourselves with the *fine fleur* of monkish abuse of the Christian school; an abuse so faithfully carried through the middle ages, to be renewed again in our present day—at the Vatican. "Now, then, ye hounds, yelping at the God of Truth, whom the apostles cast out, to all your questions. These are the bones of contention which ye gnaw," etc. ‡ "The poverty of the Great African's arguments keeps pace with his abuse," remarks the author of *Supernatural Religion*. § "Their (the Father's) religious controversy bristles with misstatements, and is turbid with pious abuse. Tertullian was a master of his style, and the vehement vituperation with which he opens and often interlards his work against 'the impious and sacrilegious Marcion,' offers anything but a guarantee of fair and legitimate criticism."

How firm these two Fathers—Tertullian and Epiphanius—were on their theological ground, may be inferred from the curious fact that they intemperately both vehemently reproach "the beast" (Marcion) "with erasing passages from the *Gospel of Luke* which never were in *Luke* at all." ‖ "The lightness and inaccuracy," adds the critic, "with which Tertullian proceeds, are all the better illustrated by the fact that not only does he accuse Marcion falsely, but *he actually defines the motives* for which he expunged a passage *which never existed;* in the same chapter he also similarly accuses Marcion of erasing (from *Luke*) the saying that Christ had not come to destroy the law and the prophets, but to fulfill them, and he actually repeats the charge on two other occasions. ¶ Epiphanius also commits the mistake of reproaching Marcion with omitting from *Luke* what is only found in *Matthew*." **

Having so far shown the amount of reliance to be placed in the Patristic literature, and it being unanimously conceded by the great majority of biblical critics that what the Fathers fought for was not *truth*, but their own interpretations and unwarranted assertions, †† we will now

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* "Epiph. Hæra.," xlii., p. 1. † Tertullian: "Adv. Marc.," ii. 5; cf. 9.
‡ Ibid., ii. 5. § vol. ii., p. 105. ‖ Ibid., vol. ii., p. 100.
¶ "Adv. Marc.," iv., 9, 36.
** "Supernatural Religion," p. 101; Matthew v. 17.
†† This author, vol. ii., p. 103, remarks with great justice of the "Heresiarch" Marcion, "whose high personal character exerted so powerful an influence upon his own

proceed to state what were the views of Marcion, whom Tertullian desired to annihilate as the most dangerous *heretic* of his day. If we are to believe Hilgenfeld, one of the greatest German biblical critics, then "From the critical standing-point one must . . . consider the statements of the Fathers of the Church only as expressions of their *subjective view*, which itself requires proof." *

We can do no better nor make a more correct statement of facts concerning Marcion than by quoting what our space permits from *Supernatural Religion*, the author of which bases his assertions on the evidence of the greatest critics, as well as on his own researches. He shows in the days of Marcion "two broad parties in the primitive Church"—one considering Christianity "a mere continuation of the law, and dwarfing it into an Israelitish institution, a narrow sect of Judaism;" the other representing the glad tidings "as the introduction of a new system, applicable to all, and supplanting the Mosaic dispensation of the law by a universal dispensation of grace." These two parties, he adds, "were popularly represented in the early Church, by the two apostles Peter and Paul, and their antagonism is faintly revealed in the *Epistle to the Galatians*." †

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time," that "it was the misfortune of Marcion to live in an age when Christianity had passed out of the pure morality of its infancy; when, untroubled by complicated questions of dogma, simple faith and pious enthusiasm had been the one great bond of Christian brotherhood, into a phase of ecclesiastical development in which religion was fast degenerating into theology, and complicated doctrines were rapidly assuming the rampant attitude which led to so much bitterness, persecution, and schism. In later times Marcion might have been honored as a reformer, in his own he was denounced as a heretic. Austere and ascetic in his opinions, he aimed at superhuman purity, and, although his clerical adversaries might scoff at his impracticable doctrines regarding marriage and the subjugation of the flesh, they have had their parallels amongst those whom the Church has since most delighted to honor, and, at least, the whole tendency of his system was markedly towards the side of virtue." These statements are based upon Credner's "Beitrage," i., p. 40; cf. Neander: "Allg. K. G.," ii., p. 792, f.; Schleiermacher, Milman, etc., etc.

* Justin's "Die Evv.," p. 446, sup. B.

† But, on the other hand, this antagonism is very *strongly* marked in the "Clementine Homilies," in which Peter unequivocally denies that Paul, whom he calls Simon the Magician, has ever had a *vision* of Christ, and calls him "an enemy." Canon Westcott says: "There can be no doubt that St. Paul is referred to as 'the enemy'" ("On the Canon," p. 252, note 2; "Supernatural Religion," vol. ii., p. 35). But this antagonism, which rages unto the present day, we find even in St. Paul's "Epistles." What can be more energetic than such like sentences: "Such are *false* apostles, deceitful workers, transforming themselves into the apostles of Christ. . . . I suppose I was not a whit behind the very chiefest apostle" (2 Corinthians, xi.). "Paul, an apostle *not of men*, neither by man, but by Jesus Christ *and* God the Father, who raised him from the dead . . . but there be some that trouble you, and *would pervert* the Gospel

Marcion, who recognized no other *Gospels* than a few *Epistles of Paul*, who rejected totally the anthropomorphism of the *Old Testament*, and drew a distinct line of demarcation between the old Judaism and Christianity, viewed Jesus neither as a King, Messiah of the Jews, nor the son of David, who was in any way connected with the law or prophets, "but a divine being sent to reveal to man a spiritual religion, wholly new, and a God of goodness and grace hitherto unknown." The

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of Christ . . . *false brethren*. . . . When Peter came to Antioch I withstood him to his face, because he was to be blamed. For before that certain came from James, *he did eat* with the Gentiles, but when they were come he withdrew, fearing them which were of the circumcision. And the other Jews dissembled . . . insomuch that Barnabas also was carried away with their *dissimulation*," etc., etc. (Galat. i. and ii.). On the other hand, we find Peter in the "Homilies," indulging in various complaints which, although alleged to be addressed to Simon Magus, are evidently all direct answers to the above-quoted sentences from the Pauline Epistles, and *cannot* have anything to do with Simon. So, for instance, Peter said: "For some among the Gentiles have rejected my lawful preaching, and accepted certain *lawless* and *foolish* teaching of the hostile men (enemy)"—Epist. of Peter to James, § 2. He says further: "Simon (Paul) . . . who came before me to the Gentiles . . . and I have followed him as light upon darkness, as knowledge upon ignorance, as health upon disease" ("Homil.," ii. 17). Still further, he calls him *Death* and a *deceiver* (Ibid., ii. 18). He warns the Gentiles that "our Lord and *Prophet* (*?*) (*Jesus*) announced that he would send from among his followers, apostles to *deceive*. "Therefore, above all, remember to avoid every apostle, or teacher, or prophet, who first does not accurately compare his teaching with that of James, called the brother of our Lord" (see the difference between Paul and James on *faith*, Epist. to Hebrews, xi., xii., and Epist. of James, ii.). "Lest the Evil One should send a false preacher . . . as he has sent to us Simon (*?*) preaching a counterfeit of truth in the name of our Lord, and disseminating error" ("Hom." xi., 35; see above quotation from Gal. i, 5). He then denies Paul's assertion, in the following words: "If, therefore, our Jesus indeed appeared in a vision to you, it was only as an irritated adversary. . . . But how can any one through visions become wise in teaching? And if you say, 'it is possible,' then I ask, wherefore did the Teacher remain for a whole year and discourse to those who were attentive? And how can *we believe your story that he appeared to you?* And in what manner did he appear to you, when you hold opinions contrary to his teaching? . . . For you now set yourself up against me, who am a *firm rock, the foundation of the Church*. If you were not an opponent, you would not calumniate me, you would not revile my teaching . . . (circumcision?) in order that, in declaring what I have myself heard from the Lord, I may not be believed, as though *I were condemned*. . . . But if you say that I am condemned, you blame God who revealed Christ to me." "This last phrase," observes the author of "Supernatural Religion," "'if you say that I am condemned,' is an evident allusion to Galat. ii., 11, 'I withstood him to the face, because he was condemned'" ("Supernatural Religion," p. 37). "There cannot be a doubt," adds the just-quoted author, "that the Apostle Paul is attacked in this religious romance as the great enemy of the true faith, under the hated name of Simon the Magician, whom Peter follows everywhere for the purpose of unmasking and confuting him" (p. 34). And if so, then we must believe that it was St. Paul who broke both his legs in Rome when flying in the air.

"Lord God" of the Jews in his eyes, the Creator (Demiurgos), was totally different and distinct from the Deity who sent Jesus to reveal the divine truth and preach the glad tidings, to bring reconciliation and salvation to all. The mission of Jesus—according to Marcion—was to abrogate the Jewish "Lord," who "was opposed to the God and Father of Jesus Christ as *matter is to spirit, impurity to purity.*"

Was Marcion so far wrong? Was it blasphemy, or was it intuition, divine inspiration in him to express that which every honest heart yearning for truth, more or less feels and acknowledges? If in his sincere desire to establish a purely spiritual religion, a universal faith based on unadulterated truth, he found it necessary to make of Christianity an entirely new and separate system from that of Judaism, did not Marcion have the very words of Christ for his authority? "No man putteth a piece of new cloth into an old garment . . . for the rent is made worse. . . . Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but *they put new wine into new bottles*, and both are preserved." In what particular does the jealous, wrathful, revengeful God of Israel resemble the unknown deity, the God of mercy preached by Jesus;—*his* Father who is in Heaven, and the Father of all humanity? This Father alone is the God of spirit and purity, and, to compare Him with the subordinate and capricious Sinaitic Deity is an error. Did Jesus ever pronounce the name of Jehovah? Did he ever place *his* Father in contrast with this severe and cruel Judge; his God of mercy, love, and justice, with the Jewish genius of retaliation? Never! From that memorable day when he preached his Sermon on the Mount, an immeasurable void opened between his God and that other deity who fulminated his commands from that other mount—Sinai. The language of Jesus is unequivocal; it implies not only rebellion but defiance of the Mosaic "Lord God." "Ye have heard," he tells us, "that it hath been said, an eye for an eye, and a tooth for a tooth: but *I say* unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said [by the same "Lord God" on Sinai]: Thou shalt love thy neighbor, and hate thine enemy. But *I say* unto you; Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (*Matthew* v.).

And now, open *Manu* and read:

"Resignation, *the action of rendering good for evil*, temperance, probity, purity, repression of the senses, the knowledge of the *Sastras* (the holy books), that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty. . . . Those who

study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the supreme condition" (*Manu*, book vi., sloka 92).

If *Manu* did not trace these words many thousands of years before the era of Christianity, at least no voice in the whole world will dare deny them a less antiquity than several centuries B.C. The same in the case of the precepts of Buddhism.

If we turn to the *Prâtimoksha Sûtra* and other religious tracts of the Buddhists, we read the ten following commandments:

1. Thou shalt not kill any living creature.
2. Thou shalt not steal.
3. Thou shalt not break thy vow of chastity.
4. Thou shalt not lie.
5. Thou shalt not betray the secrets of others.
6. Thou shalt not wish for the death of thy enemies.
7. Thou shalt not desire the wealth of others.
8. Thou shalt not pronounce injurious and foul words.
9. Thou shalt not indulge in luxury (sleep on soft beds or be lazy).
10. Thou shalt not accept gold or silver. *

"Good master, what shall I do that I may have eternal life?" asks a man of Jesus. "Keep the commandments." "Which?" "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," † is the answer.

"What shall I do to obtain possession of Bhodi? (knowledge of eternal truth)" asks a disciple of his Buddhist master. "What way is there to become an Upasaka?" "Keep the commandments." "What are they?" "Thou shalt abstain all thy life from murder, theft, adultery, and lying," answers the master. ‡

Identical injunctions are they not? Divine injunctions, the living up to which would purify and exalt humanity. But are they more divine when uttered through one mouth than another? If it is god-like to return good for evil, does the enunciation of the precept by a Nazarene give it any greater force than its enunciation by an Indian, or Thibetan philosopher? We see that the Golden Rule was not original with Jesus; that its birth-place was India. Do what we may, we cannot deny Sakya-Muni Buddha a less remote antiquity than several centuries before the birth of Jesus. In seeking a model for his system of ethics why should Jesus have gone to the foot of the Himalayas rather than to the foot of

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* "Prâtimoksha Sûtra," Pali-Burmese copy; see also "Lotus de la Bonne Loi," translated by Burnouf, p. 444.

† Matthew xix. 16–18.

‡ "Pittakatayan," book iii., Pali Version.

Sinai, but that the doctrines of Manu and Gautama harmonized exactly with his own philosophy, while those of Jehovah were to him abhorrent and terrifying? The Hindus taught to return *good for evil*, but the Jehovistic command was: "An eye for an eye" and "a tooth for a tooth."

Would Christians still maintain the identity of the "Father" of Jesus and Jehovah, if evidence sufficiently clear could be adduced that the "Lord God" was no other than the Pagan Bacchus, Dionysos? Well, this identity of the Jehovah at Mount Sinai with the god Bacchus is hardly disputable. The name יהוה is Yava or Iao, according to Theodoret, which is the *secret* name of the Phœnician Mystery-god; * and it was actually adopted from the Chaldeans with whom it also was the secret name of the creator. Wherever Bacchus was worshipped there was a tradition of Nysa and a cave where he was reared. Beth-San or Scythopolis in Palestine had that designation; so had a spot on Mount Parnassus. But Diodorus declares that Nysa was between Phœnicia and Egypt; Euripides states that Dionysos came to Greece from India; and Diodorus adds his testimony: "Osiris was brought up in Nysa, in Arabia the Happy; he was the son of Zeus, and was named from his father (nominative Zeus, genitive *Dios*) and the place Dio-Nysos"—the Zeus or Jove of Nysa. This identity of name or title is very significant. In Greece Dionysos was second only to Zeus, and Pindar says:

"So Father Zeus governs all things, and Bacchus he governs also."

But outside of Greece Bacchus was the all-powerful "Zagreus, the highest of gods." Moses seems to have worshipped him personally and together with the populace at Mount Sinai; unless we admit that he was an *initiated* priest, an adept, who knew how to lift the veil which hangs behind all such exoteric worship, but kept the secret. "*And Moses built an altar, and called the name of it Jehovah*-NISSI!" or *Iao-Nisi*. What better evidence is required to show that the Sinaitic god was indifferently Bacchus, Osiris, and Jehovah? Mr. Sharpe appends also his testimony that the place where Osiris was born "was Mount Sinai, called by the Egyptians Mount Nissa." The Brazen Serpent was a *nis*, נחש, and the month of the Jewish Passover *nisan*.

If the Mosaic "Lord God" was the only living God, and Jesus His only Son, how account for the rebellious language of the latter? Without hesitation or qualification he sweeps away the Jewish *lex talionis* and substitutes for it the law of charity and self-denial. If the *Old Tes-*

* See Judges xiii. 18, "And the angel of the Lord said unto him: Why askest thou after my name, seeing it is SECRET?"

tament is a divine revelation, how can the *New Testament* be? Are we required to believe and worship a Deity who contradicts himself every few hundred years? Was Moses inspired, or was Jesus *not* the son of God? This is a dilemma from which the theologians are bound to rescue us. It is from this very dilemma that the Gnostics endeavored to snatch the budding Christianity.

Justice has been waiting nineteen centuries for intelligent commentators to appreciate this difference between the orthodox Tertullian and the Gnostic Marcion. The brutal violence, unfairness, and bigotry of the "great African" repulse all who accept his Christianity. "How can a god," inquired Marcion, "break his own commandments? How could he consistently prohibit idolatry and image-worship, and still cause Moses to set up the brazen serpent? How command: Thou shalt not steal, and then order the Israelites to *spoil* the Egyptians of their gold and silver?" Anticipating the results of modern criticism, Marcion denies the applicability to Jesus of the so-called Messianic prophecies. Writes the author of *Supernatural Religion*:* "The Emmanuel of Isaiah is not Christ; the 'Virgin,' his mother, is simply a 'young woman,' an alma of the temple; and the sufferings of the servant of God (*Isaiah* lii. 13–liii. 3) are not predictions of the death of Jesus." †

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* Vol. ii., p. 106.

† Emmanuel was doubtless the son of the prophet himself, as described in the sixth chapter; what was predicted, can only be interpreted on that hypothesis. The prophet had also announced to Ahaz the extinction of his line. "If ye will not believe, surely ye shall not be established." Next comes the prediction of the placing of a new prince on the throne—Hezekiah of Bethlehem, said to have been Isaiah's son-in-law, under whom the captives should return from the uttermost parts of the earth. Assyria should be humbled, and peace overspread the Israelitish country, compare Isaiah vii. 14–16; viii. 3, 4; ix. 6, 7; x. 12, 20, 21; xi.; Micah v., 2–7. The popular party, the party of the prophets, always opposed to the Zadokite priesthood, had resolved to set aside Ahaz and his time-serving policy, which had let in Assyria upon Palestine, and to set up Hezekiah, a man of their own, who should rebel against Assyria and overthrow the Assur-worship and Baalim (2 Kings xv. 11). Though only the prophets hint this, it being cut out from the historical books, it is noticeable that Ahaz offered his own child to Moloch, also that he died at the age of thirty-six, and Hezekiah took the throne at twenty-five, in full adult age.

CHAPTER IV.

"Nothing better than those MYSTERIES, by which, from a rough and fierce life, we are polished to gentleness (humanity, kindness), and softened."—CICERO: *de Legibus*, ii., 14.

"Descend, O Soma, with that stream with which thou lightest up the Sun. . . . Soma, a Life Ocean spread through All, thou fillest creative the Sun with beams."—*Rig-Veda*, ii., 143.

" . . . the beautiful Virgin ascends, with long hair, and she holds two ears in her hand, and sits on a seat and feeds a BOY as yet little, and suckles him and gives him food."—AVENAR.

IT is alleged that the *Pentateuch* was written by Moses, and yet it contains the account of his own death (*Deuteronomy* xxxiv. 6); and in *Genesis* (xiv. 14), the name Dan is given to a city, which *Judges* (xviii. 29), tells us was only called by that name at that late day, it having previously been known as Laish. Well might Josiah have rent his clothes when he had heard the words of the Book of the Law; for there was no more of Moses in it than there is of Jesus in the *Gospel according to John.*

We have one fair alternative to offer our theologians, leaving them to choose for themselves, and promising to abide by their decision. Only they will have to admit, either that Moses was an impostor, or that his books are forgeries, written at different times and by different persons; or, again, that they are full of fraudulent interpolations. In either case the work loses all claims to be considered divine *Revelation.* Here is the problem, which we quote from the *Bible*—the word of the God of Truth:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name of JEHOVAH was I not known to them" (*Exodus* vi. 3), spake God unto Moses.

A very startling bit of information that, when, before arriving at the book of *Exodus*, we are told in *Genesis* (xxii. 14) that "Abraham called the name of that place"—where the patriarch had been preparing to cut the throat of his only-begotten son—"JEHOVAH-jireh!" (Jehovah sees.) Which is the inspired text?—both cannot be—which the forgery?

Now, if both Abraham and Moses had not belonged to the same holy group, we might, perhaps, help theologians by suggesting to them a convenient means of escape out of this dilemma. They ought to call the reverend Jesuit Fathers—especially those who have been missionaries in India—to their rescue. The latter would not be for a moment disconcerted. They would coolly tell us that beyond doubt Abraham had heard the name of Jehovah and *borrowed* it from Moses. Do they not maintain that it was they who invented the *Sanscrit*, edited *Manu*, and composed the greater portion of the *Vedas?*

Marcion maintained, with the other Gnostics, the fallaciousness of the idea of an incarnate God, and therefore denied the corporeal reality of the living body of Christ. His entity was a mere *illusion;* it was not made of human flesh and blood, neither was it born of a human mother, for his divine nature could not be polluted with any contact with sinful flesh. * He accepted Paul as the only apostle preaching the pure gospel of truth, and accused the other disciples of "depraving the pure form of the gospel doctrines delivered to them by Jesus, mixing up matters of the Law with the words of the Saviour." †

Finally we may add that modern biblical criticism, which unfortunately became really active and serious only toward the end of the last century, now generally admits that Marcion's text of the only gospel he knew anything about—that of Luke, is far superior and by far more correct than that of our present Synoptics. We find in *Supernatural Religion* the following (for every Christian) startling sentence: "We are, therefore, *indebted to Marcion* for *the correct version even* of '*the Lord's Prayer.*'" ‡

If, leaving for the present the prominent founders of Christian sects, we now turn to that of the Ophites, which assumed a definite form about the time of Marcion and the Basilideans, we may find in it the reason for the *heresies* of all others. Like all other Gnostics, they rejected the Mosaic *Bible* entirely. Nevertheless, their philosophy, apart from some deductions original with several of the most important founders of the various branches of Gnosticism was not new. Passing through the Chaldean kabalistic tradition, it gathered its materials in the Hermetic books, and pursuing its flight still farther back for its metaphysical speculations, we find it floundering among the tenets of Manu, and the earliest Hindu ante-sacerdotal genesis. Many of our eminent antiquarians trace the Gnostic philosophies right back to Buddhism, which does not impair in

* Tertullian: "Adv. Marci," iii. 8 ff.

† "Sup. Rel.," vol. ii., p. 107; "Adv. Marci," iii. 2, § 2; cf. iii. 12, § 12.

‡ "Sup. Relig.," vol. ii., p. 126.

the least either their or our arguments. We repeat again, *Buddhism is but the primitive source of Brahmanism.* It is not against the primitive *Vedas* that Gautama protests. It is against the sacerdotal and official state religion of his country; and the Brahmans, who in order to make room for and give authority to the castes, at a later period crammed the ancient manuscripts with interpolated slokas, intended to prove that the castes were predetermined by the Creator by the very fact that each class of men was issued from a more or less noble limb of Brahma. Gautama-Buddha's philosophy was that taught from the beginning of time in the impenetrable secresy of the inner sanctuaries of the pagodas. We need not be surprised, therefore, to find again, in all the fundamental dogmas of the Gnostics, the metaphysical tenets of both Brahmanism and Buddhism. They held that the *Old Testament* was the revelation of an inferior being, a subordinate divinity, and did not contain a single sentence of their *Sophia*, the Divine Wisdom. As to the *New Testament*, it had lost its purity when the compilers became guilty of interpolations. The revelation of divine truth was sacrificed by them to promote selfish ends and maintain quarrels. The accusation does not seem so very improbable to one who is well aware of the constant strife between the champions of circumcision and the "Law," and the apostles who had given up Judaism.

The Gnostic Ophites taught the doctrine of Emanations, so hateful to the defenders of the unity in the trinity, and *vice versa.* The Unknown Deity with them had *no name;* but his first female emanation was called Bythos or Depth.* It answered to the Shekinah of the kabalists, the "Veil" which conceals the "Wisdom" in the *cranium* of the highest of the *three* heads. As the Pythagorean Monad, this *nameless* Wisdom was the *Source* of Light, and *Ennoia* or Mind, is Light itself. The latter was also called the "Primitive Man," like the Adam Kadmon, or ancient Adam of the *Kabala.* Indeed, if man was created after his likeness and in the image of God, then this God was like his creature in shape and figure—hence, he is the "Primitive man." The first Manu, the one evolved from Swayambhuva, "he who exists unrevealed in his own glory," is also, in one sense, the primitive man, with the Hindus.

Thus the "nameless and the unrevealed," Bythos, his female reflection, and Ennoia, the revealed Mind proceeding from both, or their Son are the counterparts of the Chaldean first triad as well as those of the Brahmanic Trimurti. We will compare: in all the three systems we see

* We give the systems according to an old diagram preserved among some Kopts and the Druses of Mount Lebanon. Irenæus had perhaps some good reasons to disfigure their doctrines.

THE GREAT FIRST CAUSE as the ONE, the primordial germ, the unrevealed and grand ALL, existing through himself. In the

INDIAN PANTHEON.	THE CHALDEAN.	IN THE OPHITE.
Brahma-Zyaus.	Ilu, Kabalistic En-Soph.	The Nameless, or Secret Name.

Whenever the Eternal awakes from its slumber and desires to manifest itself, it divides itself into male and female. It then becomes in every system

THE DOUBLE-SEXED DEITY, The universal Father and Mother.

IN INDIA.	IN CHALDEA.	IN THE OPHITE SYSTEM.
Brahma.	Eikon or En-Soph.	Nameless Spirit.
Nara (male), Nari (female).	Anu (male), Anata (female).	Abrasax (male), Bythos (female).

From the union of the two emanates a third, or creative Principle—the SON, or the manifested Logos, the product of the Divine Mind.

IN INDIA.	IN CHALDEA.	OPHITE SYSTEM.
Viradj, the Son.	Bel, the Son.	Ophis (another name for Ennoia), the Son.

Moreover, each of these systems has a triple male trinity, each proceeding separately through itself from one female Deity. So, for instance:

IN INDIA.	IN CHALDEA.	IN THE OPHITE SYSTEM.
The Trinity—Brahma, Vishnu, Siva, are blended into ONE, who is *Brahmä* (neuter gender), creating and being created through the Virgin Nari (the mother of perpetual fecundity).	The trinity—Anu, Bel, Hoa (or Sin, Samas, Bin), blend into ONE who is Anu (double-sexed) through the Virgin Mylitta.	The trinity consisted of the Mystery named Sigè, Bythos, Ennoia. These become ONE who is *Abrasax*, from the Virgin *Sophia* (or *Pneuma*), who herself is an emanation of Bythos and the Mystery-god and emanates through them, Christos.

To place it still clearer, the Babylonian System recognizes first—the ONE (Ad, or Ad-ad), who is never named, but only acknowledged in thought as the Hindu Swayambhuva. From this he becomes manifest as Anu or Ana—the one above all—Monas. Next comes the Demiurge called Bel or Elu, who is the active power of the Godhead. The third is the principle of Wisdom, Hea or Hoa, who also rules the sea and the underworld. Each of these has his divine consort, giving us Anata, Belta,

and Davkina. These, however, are only like the *Saktis*, and not especially remarked by theologists. But the female principle is denoted by Mylitta, the Great Mother, called also Ishtar. So with the three male gods, we have the Triad or Trimurti, and with Mylitta added, the *Arba* or Four (Tetraktys of Pythagoras), which perfects and potentializes all. Hence, the above-given modes of expression. The following Chaldean diagram may serve as an illustration for all others :

Triad { Anu, Bel, Hoa, } Mylitta—Arba-il, or Four-fold God,

become, with the Christians,

Trinity { God the Father, God the Son, God the Holy Ghost, } Mary, or mother of these three Gods since they are one, or, the Christian Heavenly Tetraktys.

Hence, Hebron, the city of the Kabeiri was called Kirjath-Arba, city of the Four. The Kabeiri were Axieros—the noble Eros, Axiokersos, the worthy horned one, Axiokersa, Demeter and Kadmiel, Hoa, etc.

The Pythagorean ten denoted the Arba-Il or Divine Four, emblematized by the Hindu Lingham : Anu, 1 ; Bel, 2 ; Hoa, 3, which makes 6. The triad and Mylitta as 4 make the ten.

Though he is termed the "Primitive Man," Ennoia, who is like the Egyptian Pimander, the "Power of the Thought Divine," the first intelligible manifestation of the Divine Spirit in material form, he is like the "Only-Begotten" Son of the "Unknown Father," of all other nations. He is the emblem of the first appearance of the divine Presence in his own works of creation, tangible and visible, and therefore comprehensible. The mystery-God, or the ever-unrevealed Deity fecundates through His will Bythos, the unfathomable and infinite depth that exists in silence (Sigè) and darkness (for our intellect), and that represents the abstract idea of all nature, the ever-producing Cosmos. As neither the male nor female principle, blended into the idea of a double-sexed Deity in ancient conceptions, could be comprehended by an ordinary human intellect, the theology of every people had to create for its religion a Logos, or manifested word, in some shape or other. With the Ophites and other Gnostics who took their models direct from more ancient originals, the unrevealed Bythos and her male counterpart produce Ennoia, and the three in their turn produce Sophia,* thus completing the Tetraktys, which will emanate Christos, the very essence of the Father

* Sophia is the highest prototype of woman—the first *spiritual* Eve. In the Bible the system is reversed and the intervening emanation being omitted, Eve is degraded to simple humanity.

Spirit. As the unrevealed One, or concealed Logos in its latent state, he has existed from all eternity in the Arba-Il, the metaphysical abstraction; therefore, he is ONE with all others as a unity, the latter (including all) being indifferently termed Ennoia, Sigè (silence), Bythos, etc. As the revealed one, he is Androgyne, Christos, and Sophia (Divine Wisdom), who descend into the man Jesus. Both Father and Son are shown by Irenæus to have loved the beauty (*formam*) of the primitive woman,* who is Bythos—Depth—as well as Sophia, and as having produced conjointly Ophis and Sophia (double-sexed unity again), male and female wisdom, one being considered as the unrevealed Holy Spirit, or elder Sophia—the *Pneuma*—the intellectual "Mother of all things;" the other the revealed one, or *Ophis*, typifying divine wisdom fallen into matter, or God-man—Jesus, whom the Gnostic Ophites represented by the serpent (Ophis).

Fecundated by the Divine Light of the Father and Son, the highest spirit and Ennoia, Sophia produces in her turn two other emanations—one perfect Christos, the second imperfect Sophia-Achamoth,† from חכמה hakhamoth (simple wisdom), who becomes the mediatrix between the intellectual and material worlds.

Christos was the mediator and guide between God (the Higher), and everything spiritual in man; Achamoth—the younger Sophia—held the same duty between the "Primitive man," Ennoia and matter. What was mysteriously meant by the general term, *Christos*, we have just explained.

Delivering a sermon on the "Month of Mary," we find the Rev. Dr. Preston, of New York City, expressing the Christian idea of the female principle of the trinity better and more clearly than we could, and substantially in the spirit of an ancient "heathen" philosopher. He says that the "plan of the redemption made it necessary that a mother should be found, and Mary stands pre-eminently alone as the only instance when a creature was necessary to the consummation of God's work." We will beg the right to contradict the reverend gentleman. As shown above, thousands of years before our era it was found necessary by all the "heathen" theogonies to find a female principle, a "mother" for the triune male principle. Hence, Christianity does not present the "only instance" of such a consummation of God's work—albeit, as this work shows, there was more philosophy and less materialism, or rather anthropomorphism, in it. But hear the reverend Doctor express "heathen" thought in

* See "Irenæus," book i., chap. 31–33.

† In King's "Gnostics," we find the system a little incorrect. The author tells us that he followed Bellermann's "Drei Programmen uber die Abraxas gemmen."

Christian ideas. "He" (God), he says, "prepared her (Mary's) virginal and celestial purity, for a mother defiled could not become the mother of the Most High. The holy virgin, even in her childhood, was more pleasing than all the Cherubim and Seraphim, and from infancy to the maturing maidenhood and womanhood she grew more and more pure. By her very sanctity she reigned over the heart of God. *When the hour came, the whole court of heaven was hushed, and the trinity listened for the answer of Mary, for without her consent the world could not have been redeemed.*"

Does it not seem as if we were reading Irenæus explaining the Gnostic "*Heresy*, which taught that the Father and Son loved the beauty (*formam*) of the celestial Virgin?" or the Egyptian system, of Isis being both wife, sister, and mother of Osiris—Horus? With the Gnostic philosophy there were but *two*, but the Christians have improved and perfected the system by making it completely "heathen," for it is the Chaldean Anu—Bel—Hoa, merging into Mylitta. "Then while this month (of Mary)," adds Dr. Preston, "begins in the paschal season—the month when nature decks herself with fruits and flowers, the harbingers of a bright harvest—let us, too, begin for a golden harvest. In this month the dead comes up out of the earth, figuring the resurrection; so, when we are kneeling before the altar of the holy and immaculate Mary, let us remember that there should come forth from us the bud of promise, the flower of hope, and the imperishable fruit of sanctity."

This is precisely the substratum of the Pagan thought, which, among other meanings, emblematized by the rites of the resurrection of Osiris, Adonis, Bacchus, and other slaughtered sun-gods, the resurrection of all nature in spring, the germination of seeds that had been dead and sleeping during winter, and so were allegorically said to be kept in the underworld (Hades). They are typified by the three days passed in hell before his resurrection by Hercules, by Christ, and others.

This derivation, or rather *heresy*, as it is called in Christianity, is simply the Brahmanic doctrine in all its archaic purity. Vishnu, the second personage of the Hindu trinity, is also the Logos, for he is made subsequently to incarnate himself in Christna. And Lakmy (or Lakshmy) who, as in the case of Osiris, and Isis, of En-Soph and Sephira, and of Bythos and Ennoia, is both his wife, sister, and daughter, through this endless correlation of male and female creative powers in the abstruse metaphysics of the ancient philosophies—is Sophia-Achamoth. Christna is the mediator promised by Brahma to mankind, and represents the same idea as the Gnostic Christos. And Lakmy, Vishnu's spiritual half, is the emblem of physical nature, the universal mother of all the material and revealed forms; the mediatrix and protector of nature, like Sophia-Achamoth, who is made by the Gnostics the mediatrix between the Great

Cause and Matter, as Christos is the mediator between him and spiritual humanity.

This Brahmano-Gnostic tenet is more logical, and more consistent with the allegory of *Genesis* and the fall of man. When God curses the first couple, He is made to curse also the earth and everything that is on it. The *New Testament* gives us a Redeemer for the first sin of mankind, which was punished for having sinned; but there is not a word said about a Saviour who would take off the unmerited curse from the earth and the animals, which had never sinned at all. Thus the Gnostic allegory shows a greater sense of both justice and logic than the Christian.

In the Ophite system, Sophia, the Androgyne Wisdom, is also the female spirit, or the Hindu female Nari (Narayana), moving on the face of the waters—chaos, or future matter. She vivifies it from afar, but not touching the abyss of darkness. She is unable to do so, for Wisdom is purely intellectual, and cannot act directly on matter. Therefore, Sophia is obliged to address herself to her Supreme Parent; but although life proceeds primally from the Unseen Cause, and his Ennoia, neither of them can, any more than herself, have anything to do with the lower chaos in which matter assumes its definite shape. Thus, Sophia is obliged to employ on the task her *imperfect* emanation, Sophia-Achamoth, the latter being of a mixed nature, half spiritual and half material.

The only difference between the Ophite cosmogony and that of the St. John Nazarenes is a change of names. We find equally an identical system in the *Kabala*, the *Book of Mystery* (*Liber Mysterii*).* All the three systems, especially that of the kabalists and the Nazarenes, which were the *models* for the Ophite Cosmogony, belong to the pure Oriental Gnosticism. The *Codex Nazaræus* opens with: "The Supreme King of Light, Mano, the great first one," † etc., the latter being the emanation of Ferho—the unknown, formless LIFE. He is the chief of the Æons, from whom proceed (or shoot forth) five refulgent rays of Divine light. Mano is *Rex Lucis*, the Bythos-Ennoia of the Ophites. "*Unus est Rex Lucis in suo regno, nec ullus qui eo altior, nullus qui ejus similitudinem retulerit, nullus qui sublatis oculis, viderit Coronam quæ in ejus capite est.*" He is the Manifested Light around the highest of the three kabalistic heads, the concealed wisdom; from him emanate the three *Lives*. Æbel Zivo is the revealed Logos, Christos the "Apostle Gabriel," and the first Legate or messenger of light. If Bythos and Ennoia are the Nazarene Mano, then the dual-natured, the semi-spiritual, semi-material Achamoth must be Fetahil when viewed from her spiritual aspect; and if regarded in her grosser nature, she is the Nazarene "Spiritus."

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* See "Idra Magna."

† "Codex Nazaræns," part i., p. 9.

Fetahil,* who is the reflection of his father, Lord Abatur, the *third* life—as the elder Sophia is also the third emanation—is the "newest-man." Perceiving his fruitless attempts to create a perfect material world, the "Spiritus" calls to one of her progeny, the Karabtanos—Ilda-Baoth—who is without sense or judgment ("blind matter"), to unite himself with her to create something definite out of this confused (*turbulentos*) matter, which task she is enabled to achieve only after having produced from this union with Karabtanos the seven stellars. Like the six sons or genii of the Gnostic Ilda-Baoth, they then frame the material world. The same story is repeated over again in Sophia-Achamoth. Delegated by her purely spiritual parent, the elder Sophia, to create the world of *visible forms*, she descended into chaos, and, overpowered by the emanation of matter, lost her way. Still ambitious to create a world of matter of her own, she busied herself hovering to and fro about the dark abyss, and imparted life and motion to the inert elements, until she became so hopelessly entangled in matter that, like Fetahil, she is represented sitting immersed in mud, and unable to extricate herself from it; until, by the contact of matter itself, she produces the *Creator* of the material world. He is the Demiurgus, called by the Ophites Ilda-Baoth, and, as we will directly show, the parent of the Jewish God in the opinion of some sects, and held by others to be the "Lord God" Himself. It is at this point of the kabalistic-gnostic cosmogony that begins the Mosaic *Bible*. Having accepted the Jewish *Old Testament* as their standard, no wonder that the Christians were forced by the exceptional position in which they were placed through their own ignorance, to make the best of it.

The first groups of Christians, whom Renan shows numbering but from seven to twelve men in *each church*, belonged unquestionably to the poorest and most ignorant classes. They had and could have no idea of the highly philosophical doctrines of the Platonists and Gnostics, and evidently knew as little about their own newly-made-up religion. To these, who if Jews, had been crushed under the tyrannical dominion of the "law," as enforced by the elders of the synagogues, and if Pagans had been always excluded, as the lower castes are until now in India, from the religious mysteries, the God of the Jews and the "Father" preached by Jesus were all one. The contention which reigned from the first years following the death of Jesus, between the two parties, the Pauline and the Petrine—were deplorable. What one did, the other deemed

* See "Codex Nazaræns," i., 181. Fetahil, sent to frame the world, finds himself immersed in the abyss of mud, and soliloquizes in dismay until the *Spiritus* (Sophia-Achamoth) unites herself completely with matter, and so creates the material world.

a sacred duty to undo. If the *Homilies* are considered apocryphal, and cannot very well be accepted as an infallible standard by which to measure the animosity which raged between the two apostles, we have the *Bible*, and the proofs afforded therein are plentiful.

So hopelessly entangled seems Irenæus in his fruitless endeavors to describe, to all outward appearance at least, the true doctrines of the many Gnostic sects of which he treats and to present them at the same time as abominable "heresies," that he either deliberately, or through ignorance, confounds all of them in such a way that few metaphysicians would be able to disentangle them, without the *Kabala* and the *Codex* as the true keys. Thus, for instance, he cannot even tell the difference between the Sethianites and the Ophites, and tells us that they called the "God of all," "*Hominem*," a MAN, and his mind the SECOND man, or the "*Son of man*." So does Theodoret, who lived more than two centuries after Irenæus, and who makes a sad mess of the chronological order in which the various sects succeeded each other.* Neither the Sethianites, (a branch of the Jewish Nazarenes) nor the Ophites, a purely Greek sect, have ever held anything of the kind. Irenæus contradicts his own words by describing in another place the doctrines of Cerinthus, the direct disciple of Simon Magus. He says that Cerinthus taught that the world was not created by the FIRST GOD, but by a virtue (virtus) or power, an Æon so distant from the First Cause that he was even ignorant of HIM who *is above all things*. This Æon subjected Jesus, he begot him physically through Joseph from one who was not a virgin, but simply the wife of that Joseph, and Jesus was born like all other men. Viewed from this physical aspect of his nature, Jesus was called the "son of man." It is only after his *baptism*, that *Christos*, the anointed, descended from the Princeliness of above, in the figure of a dove, and then announced the UNKNOWN Father through Jesus. †

If, therefore, Jesus was physically considered as a son of man, and spiritually as the Christos, who overshadowed him, how then could the "GOD OF ALL," the "*Unknown* Father," be called by the Gnostics *Homo*, a MAN, and his Mind, Ennoia, the SECOND man, or *Son of man?* Neither in the Oriental *Kabala*, nor in Gnosticism, was the "God of all" ever anthropomorphized. It is but the first, or rather the second emanations, for Shekinah, Sephira, Depth, and other first-manifested female virtues are also emanations, that are termed "primitive men." Thus Adam Kadmon, Ennoia (or Sigè), the *logoi* in short, are the "only-begotten" ones but not the *Sons* of man, which appellation properly be-

* "Irenæus," 37, and Theodoret, quoted in the same page.

† Ibid., i. xxv.

longs to Christos the son of Sophia (the elder) and of the primitive man who produces him through his own vivifying light, which emanates from the source or *cause* of all, hence the *cause* of his light also, the "Unknown Father." There is a great difference made in the Gnostic metaphysics between the first unrevealed Logos and the "anointed," who is Christos. Ennoia may be termed, as Philo understands it, the *Second* God, but he alone is the "Primitive and First man," and by no means the Second one, as Theodoret and Irenæus have it. It is but the inveterate desire of the latter to connect Jesus in every possible way, even in the *Hæresies*, with the *Highest* God, that led him into so many falsifications.

Such an identification with the *Unknown* God, even of Christos, the anointed—the Æon who overshadowed him—let alone of the man Jesus, never entered the head of the Gnostics nor even of the direct apostles and of Paul, whatever later forgeries may have added.

How daring and desperate were many such deliberate falsifications was shown in the first attempts to compare the original manuscripts with later ones. In Bishop Horseley's edition of Sir Isaac Newton's works, several manuscripts on theological subjects were cautiously withheld from publication. The article known as *Christ's Descent into Hell*, which is found in the later Apostles' Creed, is not to be found in the manuscripts of either the fourth or sixth centuries. It was an evident interpolation copied from the fables of Bacchus and Hercules and enforced upon Christendom as an article of faith. Concerning it the author of the preface to the *Catalogue of the Manuscripts of the King's Library* (preface, p. xxi.) remarks: "I wish that the insertion of the article of *Christ's Descent into Hell* into the Apostles' Creed could be as well accounted for as the *insertion* of the *said* verse" (*First Epistle of John*, v. 7). *

Now, this verse reads: "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost; and these three are one." This verse, which has been "appointed to be read in churches," is now known to be spurious. It is not to be found in any Greek manuscript, "save one at Berlin, which was transcribed from some interpolated paraphrase between the lines. In the first and second editions of Erasmus, printed in 1516 and 1519, this allusion to these three heavenly witnesses is *omitted;* and the text is not contained in any Greek manuscript which was written earlier than the fifteenth century. † It was not

* See preface to the "Apocryphal New Testament," London, printed for W. Hone, Ludgate Hill, 1820.

† "It is first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged."

mentioned by either of the Greek ecclesiastical writers nor by the early Latin fathers, so anxious to get at every proof in support of their trinity; and it was omitted by Luther in his German version. Edward Gibbon was early in pointing out its spurious character. Archbishop Newcome rejected it, and the Bishop of Lincoln expresses his conviction that it is spurious. * There are twenty-eight Greek authors—Irenæus, Clemens, and Athanasius included, who neither quote nor mention it; and seventeen Latin writers, numbering among them Augustine, Jerome, Ambrosius, Cyprian, and Pope Eusebius, who appear utterly ignorant of it. "It is evident that if the text of the heavenly witnesses had been known from the beginning of Christianity the ancients would have eagerly seized it, inserted it in their creeds, quoted it repeatedly against the heretics, and selected it for the brightest ornament of every book that they wrote upon the subject of the Trinity." †

Thus falls to the ground the strongest trinitarian pillar. Another not less obvious forgery is quoted from Sir Isaac Newton's words by the editor of the *Apocryphal New Testament.* Newton observes "that what the Latins have done to this text (*First Epistle of John*, v.), the Greeks have done to that of St. Paul (*Timothy* iii. 16). For, by changing ΟΣ into ΘΣ, the abbreviation of Θεος (God), in the Alexandrian manuscript, from which their subsequent copies were made, they now read, "*Great is the mystery of godliness*, GOD *manifested in the flesh;*" whereas all the churches, for the first four or five centuries, and the authors of all the ancient versions, Jerome, as well as the rest, read: "Great is the mystery of godliness WHICH WAS *manifested in the flesh.*" Newton adds, that now that the disputes over this forgery are over, they that read GOD made manifest in the flesh, instead of the *godliness which was* manifested in the flesh, think this passage "one of the most obvious and pertinent texts for the business."

And now we ask again the question: Who were the first Christians? Those who were readily converted by the eloquent simplicity of Paul, who promised them, with the name of Jesus, *freedom* from the narrow bonds of ecclesiasticism. They understood but one thing; they were the "children of promise" (*Galatians* iv. 28). The "allegory" of the Mosaic *Bible* was unveiled to them; the covenant "from the Mount Sinai which gendereth *to bondage*" was Agar (Ibid., 24), the old Jewish synagogue, and she was "in bondage with her children" to Jerusalem, the new and the free, "the mother of us all." On the one hand the synagogue and the law which persecuted every one who dared to step across the narrow

* "Elements of Theology," vol. ii., p. 90, note.

† Parson's "Letters to Travis," 8vo., p. 402.

path of bigotry and dogmatism; on the other, Paganism * with its grand philosophical truths concealed from sight; unveiling itself but to the few, and leaving the masses hopelessly seeking to discover who was *the* god, among this overcrowded pantheon of deities and sub-deities. To others, the apostle of circumcision, supported by all his followers, was promising, if they obeyed the "law," a life hereafter, and a resurrection of which they had no previous idea. At the same time he never lost an occasion to contradict Paul without naming him, but indicating him so clearly that it is next to impossible to doubt whom Peter meant. While he may have converted some men, who whether they had believed in the Mosaic resurrection promised by the Pharisees, or had fallen into the nihilistic doctrines of the Sadducees, or had belonged to the polytheistic heathenism of the Pagan rabble, had no future after death, nothing but a mournful blank, we do not think that the work of contradiction, carried on so systematically by the two apostles, had helped much their work of proselytism. With the educated thinking classes they sucoeeded very little, as ecclesiastical history clearly shows. Where was the truth; where the inspired word of God? On the one hand, as we have seen, they heard the apostle Paul explaining that of the two covenants, "which things are an allegory," the old one from Mount Sinai, "which gendereth unto bondage," was *Agar* the bondwoman; and Mount Sinai itself answered to "Jerusalem," which now is "in bondage" with her circumcised children; and the new covenant meant Jesus Christ—the "Jerusalem which is above and free;" and on the other Peter, who was contradicting and even abusing him." Paul vehemently exclaims, "Cast out the bondwoman and her son" (the old *law* and the synagogue). "The son of the bondwoman shall not be heir with the son of

* The term "Paganism" is properly used by many modern writers with hesitation. Professor Alexander Wilder, in his edition of Payne Knight's "Symbolical Language of Ancient Art and Mythology," says: "It ('Paganism') has degenerated into slang, and is generally employed with more or less of an opprobrious meaning. The correcter expression would have been 'the ancient ethnical worships,' but it would be hardly understood in its true sense, and we accordingly have adopted the term in popular use, but not disrespectfully. A religion which can develop a Plato, an Epictetus, and an Anaxagoras, is not gross, superficial, or totally unworthy of candid attention. Besides, many of the rites and doctrines included in the Christian as well as in the Jewish Institute, appeared first in the other systems. Zoroastrianism anticipated far more than has been imagined. The cross, the priestly robes and symbols, the sacraments, the Sabbath the festivals and anniversaries, are all anterior to the Christian era by thousands of years. The ancient worship, after it had been excluded from its former shrines, and from the metropolitan towns, was maintained for a long time by the inhabitants of humble localities. To this fact it owes its later designation. From being kept up in the *Pagi*, or rural districts, its votaries were denominated *Pagans*, or provincials."

the freewoman." "Stand fast, therefore, in the liberty wherewith Christ hath made us free; be not entangled again with the yoke of bondage. . . . Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing!" (*Gal.* v. 2). What do we find Peter writing? Whom does he mean by saying, "These who speak great swelling words of vanity. . . . While they promise them *liberty*, they themselves are servants of corruption, for of whom a man is overcome, of the same is he brought in bondage. . . . For if *they have escaped* the pollution of the world through the knowledge of the Lord and Saviour, they are again entangled therein, and overcome . . . it had *been better for them not to have known the way of righteousness*, than after they have known it to turn from the holy *commandment delivered unto them*" (*Second Epistle*).

Peter certainly cannot have meant the Gnostics, for they had never seen "the holy commandment delivered unto them;" Paul had. They never promised any one "liberty" from bondage, but Paul had done so repeatedly. Moreover the latter rejects the "old covenant," Agar the bondwoman; and Peter holds fast to it. Paul warns the people against the *powers* and *dignities* (the lower angels of the kabalists); and Peter, as will be shown further, respects them and *denounces those who do not.* Peter preaches circumcision, and Paul forbids it.

Later, when all these extraordinary blunders, contradictions, dissensions and inventions were forcibly crammed into a frame elaborately executed by the episcopal caste of the new religion, and called Christianity; and the chaotic picture itself cunningly preserved from too close scrutiny by a whole array of formidable Church penances and anathemas, which kept the curious back under the false pretense of sacrilege and profanation of divine mysteries; and millions of people had been butchered in the name of the God of mercy—then came the Reformation. It certainly deserves its name in its fullest parodoxical sense. It abandoned Peter and alleges to have chosen Paul for its only leader. And the apostle who thundered against the old law of bondage; who left full liberty to Christians to either observe the Sabbath or set it aside; who rejects everything anterior to John the Baptist, is now the professed standard-bearer of Protestantism, which holds to the *old* law more than the Jews, imprisons those who view the Sabbath as Jesus and Paul did, and outvies the synagogue of the first century in dogmatic intolerance!

But who then *were* the first Christians, may still be asked? Doubtless the Ebionites; and in this we follow the authority of the best critics. "There can be little doubt that the author (of the *Clementine Homilies*) was a representative of Ebionitic Gnosticism, which *had once been the*

purest form of primitive Christianity. . . . "* And who were the Ebionites? The pupils and followers of the early Nazarenes, the kabalistic Gnostics. In the preface to the *Codex Nazaræus*, the translator says: "That also the Nazarenes did not reject . . . the Æons is natural. For of the Ebionites who acknowledged them (the Æons), these were the instructors." †

We find, moreover, Epiphanius, the Christian Homer of *The Heresies*, telling us that "Ebion had the opinion of the Nazarenes, the form of the Cerinthians (who fable that the world was put together by angels), and the appellation of Christians." ‡ An appellation certainly more correctly applied to them than to the orthodox (so-called) Christians of the school of Irenæus and the later Vatican. Renan shows the Ebionites numbering among their sect all the surviving relatives of Jesus. John the Baptist, his cousin and *precursor*, was the accepted Saviour of the Nazarenes, and their prophet. His disciples dwelt on the other side of the Jordan, and the scene of the baptism of the Jordan is clearly and beyond any question proved by the author of *Sod, the Son of the Man*, to have been the site of the Adonis-worship. § "Over the Jordan and beyond the lake dwelt the Nazarenes, a sect said to have existed already at the birth of Jesus, and to have counted him among its number. They must have extended along the east of the Jordan, and southeasterly among the Arabians (*Galat.* i. 17, 21; ii. 11), and Sabæans in the direction of Bosra; and again, they must have gone far north over the Lebanon to Antioch, also to the northeast to the Nazarian settlement in Berœa, where St. Jerome found them. In the desert the Mysteries of Adonis may have still prevailed; in the mountains Aiai Adonai was still a cry." ‖

"Having been united (conjunctus) to the Nazarenes, each (Ebionite) imparted to the other out of his own wickedness, and decided that Christ *was of the seed of a man*," writes Epiphanius.

And if they did, we must suppose they knew more about their contemporary prophet than Epiphanius 400 years later. Theodoret, as shown elsewhere, describes the Nazarenes as Jews who "honor the Anointed as a just man," and use the *evangel* called "*According to Peter.*" Jerome finds the authentic and original *evangel*, written in Hebrew, by Matthew the apostle-publican, in the library collected at Cæsarea, by the martyr Pamphilius. "*I received permission from the Nazaræans*, who at Berœa of Syria used this (gospel) to translate it," he

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* "Super. Relig.," vol. ii., p. 5.
† Norberg: Preface to "Cod. Naz.," p. v.
‡ Epiph.: "Contra Ebionitas."
§ See preface, from page 1 to 34.
‖ Ibid., p. 7, preface.

writes toward the end of the fourth century. * "In the *evangel* which the *Nazarenes* and *Ebionites* use," adds Jerome, "which recently I translated from Hebrew into Greek, † and which is called by most persons the *genuine Gospel of Matthew*," etc.

That the apostles had received a "secret doctrine" from Jesus, and that he himself taught one, is evident from the following words of Jerome, who confessed it in an unguarded moment. Writing to the Bishops Chromatius and Heliodorus, he complains that "a difficult work is enjoined, since this translation has been commanded me by your Felicities, which *St. Matthew himself, the Apostle and Evangelist*, DID NOT WISH TO BE OPENLY WRITTEN. For if it had not been SECRET, he (Matthew) would have added to the *evangel* that which he gave forth was his; but he made up this book sealed up in the Hebrew characters, which he put forth *even in such a way* that the book, written in Hebrew letters and *by the hand of himself*, might be possessed *by the men most religious*, who also, in the course of time, received it from those who preceded them. But this very book they never gave to any one to be transcribed, and its *text* they related some one way and some another." ‡ And he adds further on the same page: "And it happened that this book, having been published by a disciple of Manichæus, named Seleucus, who also wrote falsely *The Acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this book was approved in a synod which the ears of the Church properly refused to listen to." §

He admits, himself, that the book which he authenticates as being written "*by the hand of Matthew;*" a book which, notwithstanding that he

* Hieronymus: "De Virus.," illust., cap. 3. "It is remarkable that, while all church fathers say that Matthew wrote in *Hebrew*, the whole of them use the Greek text as the genuine apostolic writing, without mentioning what relation the *Hebrew* Matthew has to our Greek one! It had many *peculiar additions* which are wanting in our evangel." (Olshausen: "Nachweis der Echtheit der sämmtlichen Schriften des Neuen Test.," p. 32; Dunlap: "Sod, the Son of the Man," p. 44.)

† Hieronymus: "Commen. to Matthew," book ii., ch. xii., 13. Jerome adds that it was written in the Chaldaic language, but with Hebrew letters.

‡ "St. Jerome," v., 445; "Sod, the Son of the Man," p. 46.

§ This accounts also for the rejection of the works of Justin Martyr, who used only this "Gospel according to the Hebrews," as also did most probably Titian, his disciple. At what late period was fully established the *divinity* of Christ we can judge by the mere fact that even in the fourth century Eusebius did not denounce this book as spurious, but only classed it with such as the Apocalypse of John; and Credner ("Zur Gesch. Des Kan.," p. 120) shows Nicephorus inserting it, together with the Revelation, in his "Stichometry," among the Antilegomena. The Ebionites, the *genuine* primitive Christians, rejecting the rest of the apostolic writings, made use only of this Gospel ("Adv. Hœr." i., 26), and the Ebionites, as Epiphanius declares, firmly believed, with the Nazarenes, that Jesus was but a man "of the seed of a man."

translated it twice, was nearly unintelligible to him, for it was arcane or *a secret*. Nevertheless, Jerome coolly sets down every commentary upon it, except his own, as *heretical*. More than that, Jerome knew that this *original Gospel of Matthew* was the expounder of the only true doctrine of Christ; and that it was the work of an evangelist who had been the friend and companion of Jesus. He knew that if of the two *Gospels*, the Hebrew in question and the Greek belonging to our present Scripture, one was spurious, hence heretical, it was not that of the Nazarenes; and yet, knowing all this, Jerome becomes more zealous than ever in his persecutions of the "Hæretics." Why? Because to accept it was equivalent to reading the death-sentence of the established Church. The *Gospel according to the Hebrews* was but too well known to have been the only one accepted for four centuries by the Jewish Christians, the Nazarenes and the Ebionites. And neither of the latter accepted the *divinity* of Christ.

If the commentaries of Jerome on the Prophets, his famous *Vulgate*, and numerous polemical treatises are all as trustworthy as this version of the *Gospel according to Matthew*, then we have a divine revelation indeed.

Why wonder at the unfathomable mysteries of the Christian religion, since it is perfectly *human*? Have we not a letter written by one of the most respected Fathers of the Church to this same Jerome, which shows better than whole volumes their traditionary policy? This is what *Saint* Gregory of Nazianzen wrote to his friend and confidant *Saint* Jerome: "Nothing can impose better on a people than *verbiage*; the less they understand the more they admire. Our fathers and doctors have often said, not what they thought, but what circumstances and necessity forced them to."

But to return to our Sophia-Achamoth and the belief of the genuine, primitive Christians.

After having produced Ilda-Baoth, Ilda from ילד, a child, and Baoth from בויץ, the egg, or בחוח, *Baoth*, a waste, a desolation, Sophia-Achamoth suffered so much from the contact with matter, that after extraordinary struggles she escapes at last out of the muddy chaos. Although unacquainted with the pleroma, the region of her mother, she reached the middle space and succeeded in shaking off the material parts which have stuck to her spiritual nature; after which she immediately built a strong barrier between the world of intelligences (spirits) and the world of matter. Ilda-Baoth, is thus the "son of darkness," the creator of our sinful world (the physical portion of it). He follows the example of Bythos and produces from himself six stellar spirits (sons). They are all in his own image, and reflections one of the other. which become darker

as they successively recede from their father. With the latter, they all inhabit seven regions disposed like a ladder, beginning under the middle space, the region of their mother, Sophia-Achamoth, and ending with our earth, the *seventh* region. Thus they are the genii of the seven planetary spheres of which the lowest is the region of our earth (the sphere which surrounds it, our æther). The respective names of these genii of the spheres are *Iòve* (Jehovah), *Sabaoth, Adonai, Eloi, Ouraios, Astaphaios.** The first four, as every one knows, are the mystic names of the Jewish "Lord God," † he being, as C. W. King expresses it, "thus degraded by the Ophites into the appellations of the subordinates of the Creator; "the two last names are those of the genii of fire and water."

Ilda-Baoth, whom several sects regarded as the God of Moses, was not a pure spirit; he was ambitious and proud, and rejecting the spiritual light of the middle space offered him by his mother Sophia-Achamoth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man, but this one proved a failure. It was a monster; soulless, ignorant, and crawling on all fours on the ground like a material beast. Ilda-Baoth was forced to implore the help of his spiritual mother. She communicated to him a ray of her divine light, and so animated man and endowed him with a soul. And now began the animosity of Ilda-Baoth toward his own creature. Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his Creator Ilda-Baoth but rather that of the Supreme Being, the "primitive man," Ennoia. Then the Demiurgus was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly reflected in it as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos—"the embodiment of envy and of cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence." ‡

After that, always in spite at the perfection of man, Ilda-Baoth created the three kingdoms of nature, the mineral, vegetable, and animal, with all evil instincts and properties. Impotent to annihilate the Tree of Knowledge, which grows in his sphere as in every one of the planetary regions, but bent upon detaching "man" from his spiritual protectress, Ilda-Baoth forbade him to eat of its fruit, for fear it should reveal to mankind the

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* See King's "Gnostics," p. 31.

† This Iove, Iao, or Jehovah is quite distinct from the God of the Mysteries, IAO, held sacred by all the nations of antiquity. We will show the difference presently.

‡ King's "Gnostics."

mysteries of the superior world. But Sophia-Achamoth, who loved and protected the man whom she had animated, sent her own genius Ophis, in the form of a serpent to induce man to transgress the selfish and unjust command. And "man" suddenly became capable of comprehending the mysteries of creation.

Ilda-Baoth revenged himself by punishing the first pair, for man, through his *knowledge*, had already provided for himself a companion out of his spiritual and material half. He imprisoned man and woman in a dungeon of matter, in the body so unworthy of his nature, wherein man is still enthralled. But Achamoth protected him still. She established between her celestial region and "man," a current of divine light, and kept constantly supplying him with this *spiritual* illumination.

Then follow allegories embodying the idea of dualism, or the struggle between good and evil, spirit and matter, which is found in every cosmogony, and the source of which is again to be sought in India. The types and antitypes represent the heroes of this Gnostic Pantheon, borrowed from the most ancient mythopœic ages. But, in these personages, Ophis and Ophiomorphos, Sophia and Sophia-Achamoth, Adam-Kadmon, and Adam, the planetary genii and the divine Æons, we can also recognize very easily the models of our biblical copies—the euhemerized patriarchs. The archangels, angels, virtues and powers, are all found, under other names, in the *Vedas* and the Buddhistic system. The Avestic Supreme Being, Zero-ana, or "Boundless Time," is the type of all these Gnostic and kabalistic "Depths," "Crowns," and even of the Chaldean En-Soph. The six Amshaspands, created through the "Word" of Ormazd, the "First-Born," have their reflections in Bythos and his emanations, and the antitype of Ormazd—Ahriman and his devs also enter into the composition of Ilda-Baoth and his six *material*, though not wholly evil, planetary genii.

Achamoth, afflicted with the evils which befall humanity, notwithstanding her protection, beseeches the celestial mother Sophia—her antitype—to prevail on the unknown DEPTH to send down Christos (the son and emanation of the "Celestial Virgin") to the help of perishing humanity. Ilda-Baoth and his six sons of matter are shutting out the divine light from mankind. Man must be saved. Ilda-Baoth had already sent his own agent, John the Baptist, from the race of Seth, whom he protects—as a prophet to his people; but only a small portion listened to him—the Nazarenes, the opponents of the Jews, on account of their worshipping Iurbo-Adunai.* Achamoth had assured her son, Ilda-Baoth, that the

* Iurbo and Adunai, according to the Ophites, are names of Iao-Jehovah, one of the emanations of Ilda-Baoth. "Iurbo is called by the Abortions (the Jews) Adunai" ("Codex Nazaræus," vol. iii., p. 73).

reign of Christos would be only temporal, and thus induced him to send the forerunner, or precursor. Besides that, she made *him cause* the birth of the *man* Jesus from the Virgin Mary, her own type on earth, "for the creation of a material personage could only be the work of the Demiurgus, not falling within the province of a higher power. As soon as Jesus was born, Christos, the perfect, uniting himself with Sophia (wisdom and spirituality), descended through the seven planetary regions, assuming in each an analogous form, and concealing his true nature from their genii, while he attracted into himself the sparks of divine light which they retained in their essence. Thus, Christos entered into the *man* Jesus at the moment of his baptism in the Jordan. From that time Jesus began to work miracles; before that, he had been completely ignorant of his mission." *

Ilda-Baoth, discovering that Christos was bringing to an end his own kingdom of matter, stirred up the Jews against him, and Jesus was put to death. † When on the Cross, Christos and Sophia left his body and returned to their own sphere. The material body of the man Jesus was abandoned to the earth, but he himself was given a body made up of *æther* (astral soul). "Thenceforward he consisted of merely *soul* and *spirit*, which was the reason why the disciples did not recognize him after the resurrection. In this spiritual state of a *simulacrum*, Jesus remained on earth for eighteen months after he had risen. During this last sojourn, "he received from Sophia that perfect knowledge, that true Gnosis, *which he communicated to the very few among the apostles* who were capable of receiving the same."

"Thence, ascending up into the middle space, he sits on the right hand of Ilda-Baoth, but unperceived by him, and there collects all the souls which shall have been purified by the knowledge of Christ. When he has collected all the spiritual light that exists in matter, out of Ilda-Baoth's empire, the redemption will be accomplished and the world will be destroyed. Such is the meaning of the re-absorption of all the spiritual light into the pleroma or fulness, whence it originally descended."

* King: "The Gnostics and their Remains," p. 31.

† In the "Gospel of Nicodemus," Ilda-Baoth is called *Satan* by the pious and anonymous author;—evidently, one of the final flings at the half-crushed enemy. "As for me," says Satan, excusing himself to the prince of hell, "I tempted him (Jesus), and stirred up my old people, the Jews, against him" (chap. xv. 9). Of all examples of Christian ingratitude this seems almost the most conspicuous. The poor Jews are first robbed of their sacred books, and then, in a spurious "Gospel," are insulted by the representation of Satan claiming them as his "old people." If they were his people, and at the same time are "God's chosen people," then the name of this God must be written Satan and not Jehovah. This is logic, but we doubt if it can be regarded as complimentary to the "Lord God of Israel."

The foregoing is from the description given by Theodoret and adopted by King in his *Gnostics*, with additions from Epiphanius and Irenæus. But the former gives a very imperfect version, concocted partly from the descriptions of Irenæus, and partly from his own knowledge of the later Ophites, who, toward the end of the third century, had blended already with several other sects. Irenæus also confounds them very frequently, and the real theogony of the Ophites is given by none of them correctly. With the exception of a change in names, the above-given theogony is that of all the Gnostics, and also of the Nazarenes. Ophis is but the successor of the Egyptian *Chnuphis*, the Good Serpent with a lion's radiating head, and was held from days of the highest antiquity as an emblem of wisdom, or Thauth, the instructor and Saviour of humanity, the "Son of God." "Oh men, live soberly . . . win your immortality!" exclaims Hermes, the thrice-great Trismegistus. "Instructor and guide of humanity, I will lead you on to salvation." Thus the oldest sectarians regarded Ophis, the Agathodæmon, as identical with Christos; the serpent being the emblem of celestial wisdom and eternity, and, in the present case, the antitype of the Egyptian Chnuphis-serpent. These Gnostics, the earliest of our Christian era, held: "That the supreme Æon, having emitted other Æons out of himself, one of them, a female, *Prunnikos* (concupiscence), descended into the chaos, whence, unable to escape, she remained suspended in the mid-space, being too clogged by matter to return above, and not falling lower where there was nothing in affinity with her nature. She then produced her son Ilda-Baoth, the God of the Jews, who, in his turn, produced seven Æons, or angels,* who created the seven heavens."

In this plurality of heavens the Christians believed from the first, for we find Paul teaching of their existence, and speaking of a man "caught up to the *third* heaven" (2 *Corin.*, xiii.). "From these seven angels Ilda Baoth shut up all that was above him, lest they should know of anything superior to himself.† They then created man in the image of their Father,‡ but prone and crawling on the earth like a worm. But the heavenly mother, Prunnikos, wishing to deprive Ilda-Baoth of the power

* This is the Nazarene system; the Spiritus, after uniting herself with Karabtanos (*matter*, turbulent and senseless), brings forth *seven badly-disposed stellars*, in the Orcus; "Seven Figures," which she bore "witless" ("Codex Nazaræus," i., p. 118). Justin Martyr evidently adopts this idea, for he tells us of "the sacred prophets, who say that one and the same *spirit* is divided into *seven* spirits (pneumata). "Justin ad Græcos;" "Sod," vol. ii., p. 52. In the Apocalypse the Holy Spirit is subdivided into "*seven* spirits before the throne," from the Persian Mithraic mode of classifying.

† This certainly looks like the "*jealous* God" of the Jews.

‡ It is the *Elohim* (plural) who create Adam, and do not wish man to become "as one of us."

with which she had unwittingly endowed him, infused into man a celestial spark—the spirit. Immediately man rose upon his feet, soared in mind beyond the limits of the seven spheres, and glorified the Supreme Father, *Him that is above Ilda-Baoth.* Hence, the latter, full of jealousy, cast down his eyes upon the lowest stratum of matter, and begot a potency in the form of a serpent, whom they (the Ophites) call his son. Eve, obeying him as the son of God, was persuaded to eat of the Tree of Knowledge.*

It is a self-evident fact that the serpent of the *Genesis*, who appears suddenly and without any preliminary introduction, must have been the antitype of the Persian Arch-Devs, whose head is Ash-Mogh, the "two-footed serpent of lies." If the *Bible*-serpent had been deprived of his limbs before he had tempted woman unto sin, why should God specify as a punishment that he should go "upon his belly?" Nobody supposes that he walked upon the extremity of his tail.

This controversy about the supremacy of Jehovah, between the Presbyters and Fathers on the one hand, and the Gnostics, the Nazarenes, and all the sects declared heterodox, as a last resort, on the other, lasted till the days of Constantine, and later. That the peculiar ideas of the Gnostics about the *genealogy* of Jehovah, or the proper place that had to be assigned, in the Christian-Gnostic Pantheon, to the God of the Jews, were at first deemed neither blasphemous nor heterodox is evident in the difference of opinions held on this question by Clemens of Alexandria, for instance, and Tertullian. The former, who seems to have known of Basilides better than anybody else, saw nothing heterodox or blamable in the mystical and transcendental views of the new Reformer. "In his eyes," remarks the author of *The Gnostics*, speaking of Clemens, "Basilides was not a heretic, *i.e.*, an innovator as regards the doctrines of the Christian Church, but a mere theosophic philosopher, who sought to express *ancient truths* under new forms, and perhaps to combine them with the new faith, the truth of which he could admit without necessarily renouncing the old, exactly as is the case with the learned Hindus of our day." †

Not so with Irenæus and Tertullian.‡ The principal works of the latter *against the Heretics*, were written after his separation from the Catholic Church, when he had ranged himself among the zealous followers of Montanus; and teem with unfairness and bigoted prejudice. §

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* Theodoret: "Hæret.;" King's "Gnostics."

† "Gnostics and their Remains," p. 78.

‡ Some persons hold that he was Bishop of Rome; others, of Carthage.

§ His polemical work addressed against the so-called orthodox Church—the Catholic—notwithstanding its bitterness and usual style of vituperation, is far more fair, considering that the "great African" is said to have been expelled from the Church of

He has exaggerated every Gnostic opinion to a monstrous absurdity, and his arguments are not based on coercive reasoning but simply on the blind stubbornness of a partisan fanatic. Discussing Basilides, the "pious, god-like, theosophic philosopher," as Clemens of Alexandria thought him, Tertullian exclaims: "After this, Basilides, the *heretic*, broke loose. * He asserted that there is a Supreme God, by name Abraxas, by whom Mind was created, whom the Greeks call *Nous*. From her emanated the Word; from the Word, Providence; from Providence, Virtue and Wisdom; from these two again, Virtues, *Principalities*, † *and Powers* were made; thence infinite productions and emissions of angels. Among the lowest angels, indeed, and those that made this world, he sets *last of all* the god of the Jews, whom he denies to be God himself, affirming that he is but one of the angels." ‡

It would be equally useless to refer to the direct apostles of Christ, and show them as holding in their controversies that Jesus never made any difference between his "Father" and the "Lord-God" of Moses. For the *Clementine Homilies*, in which occur the greatest argumentations upon the subject, as shown in the disputations alleged to have taken place between Peter and Simon the Magician, are now also proved to have been falsely attributed to Clement the Roman. This work, if written by an Ebionite—as the author of *Supernatural Religion* declares in common with some other commentators §—must have been written either far later than the Pauline period, generally assigned to it, or the dispute

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Rome. If we believe St. Jerome, it is but the envy and the unmerited calumnies of the early Roman clergy against Tertullian which forced him to renounce the Catholic Church and become a Montanist. However, were the unlimited admiration of St. Cyprian, who terms Tertullian "The Master," and his estimate of him merited, we would see less error and paganism in the Church of Rome. The expression of Vincent of Lerius, "that every word of Tertullian was a sentence, and every sentence a triumph *over error*," does not seem very happy when we think of the respect paid to Tertullian by the Church of Rome, notwithstanding his partial apostasy and the *errors* in which the latter still abides and has even enforced upon the world as *infallible* dogmas.

* Were not the views of the Phrygian Bishop Montanus, also deemed a HERESY by the Church of Rome? It is quite extraordinary to see how easily the Vatican encourages the abuse of one *heretic* Tertullian, against another *heretic* Basilides, when the abuse happens to further her own object.

† Does not Paul himself speak of "*Principalities* and *Powers* in heavenly places" (Ephesians iii. 10; i. 21), and confess that there be *gods* many and *Lords* many (Kurioi)? And angels, powers (Dunameis), and *Principalities?* (See 1 Corinthians, viii. 5; and Epistle to Romans, viii. 38.)

‡ Tertullian: "Præscript"

§ Baur; Credner; Hilgenfeld; Kirchhofer; Lechler; Nicolas; Ritschl; Schwegler; Westcott, and Zeller; see "Supernatural Religion," vol. ii., p. 2.

about the identity of Jehovah with God, the "Father of Jesus," have been distorted by later interpolations. This disputation is in its very essence antagonistic to the early doctrines of the Ebionites. The latter, as demonstrated by Epiphanius and Theodoret, were the direct followers of the Nazarene sect * (the Sabians), the "Disciples of John." He says, unequivocally, that the Ebionites believed in the *Æons* (emanations), that the Nazarenes were *their instructors*, and that "each imparted to the other out of his own wickedness." Therefore, holding the same beliefs as the Nazarenes did, an Ebionite would not have given even so much chance to the doctrine supported by Peter in the *Homilies*. The old Nazarenes, as well as the later ones, whose views are embodied in the *Codex Nazaræus*, never called Jehovah otherwise than *Adonai*, *Iurbo*, the God of the *Abortive* † (the orthodox Jews). They kept their beliefs and religious tenets so *secret* that even Epiphanius, writing as early as the end of the fourth century, ‡ confesses his ignorance as to their real doctrine. "Dropping the name of Jesus," says the Bishop of Salamis, "they neither call themselves *Iessaens*, nor continue to hold the name of the Jews, nor name themselves Christians, but *Nazarenes* . . . The resurrection of the dead is confessed by them . . . but concerning Christ, *I cannot say* whether they think him a *mere man*, or as the *truth is*, confess that he was born through the *Holy Pneuma* from the Virgin."§

While Simon Magus argues in the *Homilies* from the standpoint of every Gnostic (Nazarenes and Ebionites included), Peter, as a true apostle of circumcision, holds to the old Law and, as a matter of course, seeks to blend his belief in the divinity of Christ with his old Faith in the "Lord God" and ex-protector of the "chosen people." As the author of *Supernatural Religion* shows, the Epitome, ‖ "a blending of the other two, probably intended to purge them from heretical doctrine" ¶ and, together with a great majority of critics, assigns to the *Homilies*, a date not earlier than the end of the third century, we may well infer that they must differ widely with their original, if there ever was one. Simon the Magician proves throughout the whole work that

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* See Epiphanius: "Contra Ebionitas."

† The Ophites, for instance, made of Adonai the third son of Ilda-Baoth, a malignant genius, and, like his other five brothers, a constant enemy and adversary of man, whose divine and immortal spirit gave man the means of becoming the rival of these genii.

‡ The Bishop of Salamis died A.D. 403. § "Epiphanius," i., 122, 123.

‖ The "Clementines" are composed of three parts—to wit: the Homilies, the Recognitions, and an Epitome.

¶ "Supernatural Religion," vol. ii., p. 2.

the Demiurgus, the Architect of the World, is not the highest Deity; and he bases his assertions upon the words of Jesus himself, who states repeatedly that "no man knew the Father." Peter is made in the *Homilies* to repudiate, with a great show of indignation, the assertion that the Patriarchs were not deemed worthy to know the Father; to which Simon objects again by quoting the words of Jesus, who thanks the "Lord of Heaven and earth that what was concealed from the wise" he has "revealed to babes," proving very logically that according to these very words the Patriarchs could not have known the "Father." Then Peter argues, in his turn, that the expression, "what is *concealed* from the wise," etc., referred to the concealed *mysteries* of the creation.*

This argumentation of Peter, therefore, had it even emanated from the apostle himself, instead of being a "religious romance," as the author of *Supernatural Religion* calls it, would prove nothing whatever in favor of the identity of the God of the Jews, with the "Father" of Jesus. At best it would only demonstrate that Peter had remained from first to last "an apostle of circumcision," a Jew faithful to his old law, and a defender of the *Old Testament.* This conversation proves, moreover, the weakness of the cause he defends, for we see in the apostle a man who, although in most intimate relations with Jesus, can furnish us nothing in the way of direct proof that he ever thought of teaching that the all-wise and all-good Paternity he preached was the morose and revengeful thunderer of Mount Sinai. But what the *Homilies* do prove, is again our assertion that there was a secret doctrine preached by Jesus to the few who were deemed worthy to become its recipients and custodians. "And Peter said: 'We remember that our Lord and teacher, as commanding, said to us, guard the mysteries for me, and the sons of my house. Wherefore also he explained to his disciples, *privately*, the *mysteries of the kingdoms of the heavens.*' "†

If we now recall the fact that a portion of the Mysteries of the "Pagans" consisted of the απορρήτα, *aporrheta,* or secret discourses; that the secret *Logia* or discourses of Jesus contained in the original *Gospel according to Matthew,* the meaning and interpretation of which St. Jerome confessed to be "a difficult task" for him to achieve, were of the same nature; and if we remember, further, that to some of the interior or final Mysteries only a very select few were admitted; and that finally it was from the number of the latter that were taken all the ministers of the holy "Pagan" rites, we will then clearly understand this expression of Jesus quoted by Peter: "Guard *the Mysteries for me and the sons of my*

* "Homilies," xviii., 1–15.

† "Clementine Homilies;" "Supernatural Religion," vol. ii.

house," *i.e.*, of my doctrine. And, if we understand it rightly, we cannot avoid thinking that this "secret" doctrine of Jesus, even the technical expressions of which are but so many duplications of the Gnostic and Neo-platonic mystic phraseology—that this doctrine, we say, was based on the same transcendental philosophy of Oriental *Gnosis* as the rest of the religions of those and earliest days. That none of the later Christian sects, despite their boasting, were the inheritors of it, is evident from the contradictions, blunders, and clumsy repatching of the mistakes of every preceding century by the discoveries of the succeeding one. These mistakes, in a number of manuscripts claimed to be authentic, are sometimes so ridiculous as to bear on their face the evidence of being pious forgeries. Thus, for instance, the utter ignorance of some patristic champions of the very gospels they claimed to defend. We have mentioned the accusation against Marcion by Tertullian and Epiphanius of mutilating the *Gospel* ascribed to Luke, and erasing from it that which is now proved to have never been in that Gospel at all. Finally, the method adopted by Jesus of speaking in parables, in which he only followed the example of his sect, is attributed in the *Homilies* to a prophecy of *Isaiah!* Peter is made to remark: "For Isaiah said: 'I will open my mouth in parables, and I will utter things that have been kept secret from the foundation of the world.'" This erroneous reference to Isaiah of a sentence given in *Psalms* lxxviii. 2, is found not only in the apocryphal *Homilies*, but also in the Sinaitic *Codex*. Commenting on the fact in the *Supernatural Religion*, the author states that "Porphyry, in the third century, twitted Christians with this erroneous ascription by their inspired evangelist to Isaiah of a passage from a *Psalm*, and reduced the Fathers to great straits." * Eusebius and Jerome tried to get out of the difficulty by ascribing the mistake to an "ignorant scribe;" and Jerome even went to the length of asserting that the name of Isaiah never stood after the above sentence in any of the old codices, but that the name of Asaph was found in its place, only "*ignorant* men had removed it." † To this, the author again observes that "the fact is that the reading 'Asaph' for 'Isaiah' is not found in any manuscript extant; and, although 'Isaiah' has *disappeared* from all but a few obscure codices, it cannot be denied that the name anciently stood in the text. In the Sinaitic *Codex*, which is probably the earliest manuscript extant . . . and which is assigned to the fourth century," he adds, "the prophet *Isaiah* stands in the text by the first hand, *but is erased* by the second." ‡

It is a most suggestive fact that there is not a word in the so-called

* "Supernatural Religion," p. 11.

† Hieron.: "Opp.," vii., p. 270, ff.; "Supernatural Religion," p. 11.

‡ Ibid.

sacred *Scriptures* to show that Jesus was actually regarded as a God by his disciples. Neither before nor after his death did they pay him divine honors. Their relation to him was only that of disciples and "master;" by which name they addressed him, as the followers of Pythagoras and Plato addressed their respective masters before them. Whatever words may have been put into the mouths of Jesus, Peter, John, Paul, and others, there is not a single act of adoration recorded on their part, nor did Jesus himself ever declare his identity with *his Father*. He accused the Pharisees of *stoning* their prophets, not of deicide. He termed himself the son of God, but took care to assert repeatedly that they were all the children of God, who was the Heavenly Father of all. In preaching this, he but repeated a doctrine taught ages earlier by Hermes, Plato, and other philosophers. Strange contradiction! Jesus, whom we are asked to worship as the one living God, is found, immediately after his Resurrection, saying to Mary Magdalene: "I am not yet ascended *to my Father;* but go to my brethren, and say unto them, I ascend unto *my Father* and *your* Father, and to *my* God and *your* God!" (*John* xx. 17.)

Does this look like identifying himself with his Father? "*My* Father and *your* Father, *my* God and *your* God," implies, on his part, a desire to be considered on a perfect equality with his brethren—nothing more. Theodoret writes: "The hæretics agree with us respecting the beginning of all things. . . . But they say there is not one Christ (God), but one above, and the other below. And this last *formerly dwelt in many;* but *the Jesus*, they at one time say is *from* God, at another they call him a SPIRIT." * This spirit is the Christos, the *messenger* of life, who is sometimes called the Angel *Gabriel* (in Hebrew, the mighty one of God), and who took with the Gnostics the place of the Logos, while the Holy Spirit was considered *Life*. † With the sect of the Nazarenes, though, the Spiritus, or Holy Ghost, had less honor. While nearly every Gnostic sect considered it a Female Power, whether they called it *Binah*, בינה, *Sophia*, the Divine Intellect, with the Nazarene sect it was the *Female Spiritus*, the astral light, the genetrix of all things of *matter*, the chaos in its evil aspect, made *turbido* by the Demiurge. At the creation of man, "it was light on the side of the FATHER, and it was light (material light) on the side of the MOTHER. And this is the '*two-fold* man,'" ‡ says the *Sohar*. "That day (the last one) will perish the seven badly-disposed stellars, also the sons of man, who have confessed the *Spiritus*, the Messias (false), the Deus, and the MOTHER of the SPIRITUS shall perish." §

* Theodoret: "Hæret. Fab.," ii., vii.

† See "Irenæus," I., xii., p. 86.

‡ "Auszüge aus dem Sohar," p. 18.

§ "Cod. Naz.," vol. ii., p. 149.

Jesus enforced and illustrated his doctrines with signs and wonders; and if we lay aside the claims advanced on his behalf by his deifiers, he did but what other kabalists did; and only *they* at that epoch, when, for two centuries the sources of prophecy had been completely dried up, and from this stagnation of public "miracles" had originated the skepticism of the unbelieving sect of the Sadducees. Describing the "heresies" of those days, Theodoret, who has no idea of the hidden meaning of the word Christos, the *anointed* messenger, complains that they (the Gnostics) assert *that this Messenger or Delegatus changes his body from time to time, "and goes into other bodies, and at each time is differently manifested.* And these (the overshadowed prophets) use incantations and invocations of various demons and baptisms in the confession of their principles. . . . They embrace astrology and magic, and the mathematical error," (?) he says. *

This "mathematical error," of which the pious writer complains, led subsequently to the rediscovery of the heliocentric system, erroneous as it may still be, and forgotten since the days of another "magician" who taught it—Pythagoras. Thus, the wonders of healing and the thaums of Jesus, which he imparted to his followers, show that they were learning, in their daily communication with him, the theory and practice of the new ethics, day by day, and in the familiar intercourse of intimate friendship. Their faith was progressively developed, like that of all neophytes, simultaneously with the increase of knowledge. We must bear in mind that Josephus, who certainly must have been well-informed on the subject, calls the skill of expelling demons "a science." This growth of faith is conspicuously shown in the case of Peter, who, from having lacked enough faith to support him while he could walk on the water from the boat to his Master, at last became so expert a thaumaturgist, that Simon Magus is said to have offered him money to teach him the secret of healing, and other wonders. And Philip is shown to have become an Æthrobat as good as Abaris of Pythagorean memory, but less expert than Simon Magus.

Neither in the *Homilies* nor any other early work of the apostles, is there anything to show that either of his friends and followers regarded Jesus as anything more than a prophet. The idea is as clearly established in the *Clementines*. Except that too much room is afforded to Peter to establish the identity of the Mosaic God with the Father of Jesus, the whole work is devoted to Monotheism. The author seems as bitter against Polytheism as against the claim to the divinity of Christ.† He seems

* Theodoret: "Hæret. Fab.," ii., vii.

† "Homilies," xvi., 15 ff.; ii., 12; iii., 57–59; x., 19. Schliemann: "Die Clementinem," p. 134 ff; "Supernatural Religion," vol. ii., p. 349.

to be utterly ignorant of the Logos, and his speculation is confined to Sophia, the Gnostic wisdom. There is no trace in it of a hypostatic trinity, but the same overshadowing of the Gnostic "wisdom (Christos and Sophia) is attributed in the case of Jesus as it is in those of Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Moses.* These personages are all placed on one level, and called 'true prophets,' and the seven pillars of the world." More than that, Peter vehemently denies the fall of Adam, and with him, the doctrine of atonement, as taught by Christian theology, utterly falls to the ground, *for he combats it as a blasphemy.* † Peter's theory of sin is that of the Jewish kabalists, and even, in a certain way, Platonic. Adam not only never sinned, but, "as a true prophet, possessed of the Spirit of God, which afterwards was in Jesus, *could not* sin." ‡ In short, the whole of the work exhibits the belief of the author in the kabalistic doctrine of permutation. The *Kabala* teaches the doctrine of transmigration of the spirit. § "Mosah is the *revolutio* of Seth and Hebel." ‖

"Tell me who it is who brings about the *re-birth* (the revolutio)?" is asked of the wise Hermes. "God's Son, the *only man*, through the will of God," is the answer of the "heathen." ¶

"God's son" is the immortal spirit assigned to every human being. It is this divine entity which is the "*only man*," for the casket which contains our soul, and the soul itself, are but half-entities, and without its overshadowing both body and astral soul, the two are but an animal *duad.* It requires a trinity to form the complete "man," and allow him to remain immortal at every "re-birth," or *revolutio*, throughout the subsequent and ascending spheres, every one of which brings him nearer to the refulgent realm of eternal and *absolute* light.

"God's FIRST-BORN, who is the 'holy Veil,' the 'Light of Lights,' it is he who sends the revolutio of the Delegatus, for he is the *First Power*," says the kabalist. **

"The pneuma (spirit) and the dunamis (power), which is from the God, it is right to consider nothing else than the *Logos*, who is *also* (?) First-begotten to the God," argues a Christian. ††

"Angels and powers are in heaven!" says Justin, thus bringing forth a purely kabalistic doctrine. The Christians adopted it from the

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* "Homilies," iii., 20 f; ii., 16–18, etc. † Ibid., iii., 20 ff.

‡ Schliemann: "Die Clementinem," pp. 130–176; quoted also in "Supernatural Religion," p. 342.

§ We will speak of this doctrine further on.

‖ "Kabbala Denudata," vol. ii., p. 155; "Vallis Regia."

¶ "Hermes," X., iv., 21–23. ** Idra Magna: "Kabbala Denudata."

†† Justin Martyr: "Apol.," vol. ii., p. 74.

Sohar and the hæretical sects, and if Jesus mentioned them, it was not in the official synagogues that he learned the theory, but directly in the kabalistic teachings. In the Mosaic books, very little mention is made of them, and Moses, who holds direct communications with the "Lord God," troubles himself very little about them. The doctrine was a secret one, and deemed by the orthodox synagogue heretical. Josephus calls the Essenes heretics, saying: "Those admitted among the Essenes must swear to communicate their doctrines to no one any otherwise *than as he received them himself*, and equally to preserve the books *belonging to their sect*, and the *names of the angels*.* The Sadducees did not believe in angels, neither did the uninitiated Gentiles, who limited their Olympus to gods and demi-gods, or "spirits." Alone, the kabalists and theurgists hold to that doctrine from time immemorial, and, as a consequence, Plato, and Philo Judæus after him, followed first by the Gnostics, and then by the Christians.

Thus, if Josephus never wrote the famous interpolation forged by Eusebius, concerning Jesus, on the other hand, he has described in the Essenes all the principal features that we find prominent in the Nazarene. When praying, they sought solitude.† "When thou prayest, enter into thy closet . . . and pray to thy Father which is in secret" (*Matthew* vi. 6). "Everything spoken by them (Essenes) is stronger than an oath. Swearing is shunned by them" (*Josephus* II., viii., 6). "But I say unto you, swear not at all . . . but let your communication be yea, yea; nay, nay" (*Matthew* v. 34–37).

The Nazarenes, as well as the Essenes and the Therapeutæ, believed more in their own interpretations of the "hidden sense" of the more ancient Scriptures, than in the later laws of Moses. Jesus, as we have shown before, felt but little veneration for the commandments of his predecessor, with whom Irenæus is so anxious to connect him.

The Essenes "enter into the houses of *those whom they never saw previously*, as if they were their intimate friends" (*Josephus* II., viii., 4). Such was undeniably the custom of Jesus and his disciples.

Epiphanius, who places the Ebionite "heresy" on one level with that of the Nazarenes, also remarks that the Nazaraioi come next to the Cerinthians,‡ so much vituperated against by Irenæus. §

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* Josephus: "Wars," II., chap. 8, sec. 7.

† See Josephus; Philo; Munk (35). Eusebius mentions their semneion, where they perform the mysteries of a retired life ("Ecclesiastic History," lib. ii., ch. 17).

‡ "Epiphanius," ed. Petau, i., p. 117.

§ Cerinthus is the same Gnostic—a contemporary of John the Evangelist—of whom Irenæus invented the following anecdote: "There are those who heard him (Polycarp) say that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving

Munk, in his work on *Palestine*, affirms that there were 4,000 Essenes living in the desert; that they had their mystical books, and predicted the future. * The Nabatheans, with very little difference indeed, adhered to the same belief as the Nazarenes and the Sabeans, and all of them honored John the Baptist more than his successor Jesus. The Persian Iezidi say that they originally came to Syria from Busrah. They use baptism, and believe in seven archangels, though paying at the same time reverence to Satan. Their prophet Iezed, who flourished long prior to Mahomet, † taught that God will send a messenger, and that the latter would reveal to him a book which is already written in heaven from the eternity. ‡ The Nabatheans inhabited the Lebanon, as their descendants do to the present day, and their religion was from its origin purely kabalistic. Maimonides speaks of them as if he identified them with the Sabeans. "I will mention to thee the writings . . . respecting the belief and institutions of the *Sabeans*," he says. "The most famous is the book *The Agriculture of the Nabathæans*, which has been translated by Ibn Wahohijah. This book is full of heathenish foolishness. . . . It speaks of the preparations of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert." §

There are traditions among the tribes living scattered about *beyond* the Jordan, as there are many such also among the descendants of the Samaritans at Damascus, Gaza, and at Naplosa (the ancient Shechem). Many of these tribes have, notwithstanding the persecutions of eighteen centuries, retained the faith of their fathers in its primitive simplicity. It is there that we have to go for traditions based on *historical* truths, however disfigured by exaggeration and inaccuracy, and compare them with the religious legends of the Fathers, which they call revelation. Eusebius states that before the siege of Jerusalem the small Christian community—comprising members of whom many, if not all, knew Jesus and his apostles personally—took refuge in the little town of Pella, on the opposite shore of the Jordan. Surely these simple people, separated for centuries from the rest of the world, ought to have preserved their traditions fresher than any other nations! It is in Palestine that we have to search for the *clearest* waters of Christianity, let alone its source. The first Christians, after the death of Jesus, all joined together for a time, whether

Cerinthus within, rushed forth from the bath-house . . . crying out, 'Let us fly, lest the bath-house fall down, Cerinthus, the enemy of the truth, being within it'" (Irenæus: "Adv. Hœr.," iii., 3, § 4).

* Munk: "Palestine," p. 525; "Sod, the Son of the Man."

† "Haxthausen," p. 229.

‡ "Shahrastâni;" Dr. D. Chwolsohn: "Die Ssabier und der Ssabismus," ii., p. 625.

§ Maimonides, quoted in Dr. D. Chwolsohn: "Die Ssabier und der Ssabismus," ii., p. 458.

they were Ebionites, Nazarenes, Gnostics, or others. They had no Christian dogmas in those days, and their Christianity consisted in believing Jesus to be a prophet, this belief varying from seeing in him simply a "just man," * or a holy, inspired prophet, a vehicle used by Christos and Sophia to manifest themselves through. These all united together in opposition to the synagogue and the tyrannical technicalities of the Pharisees, until the primitive group separated in two distinct branches—which, we may correctly term the Christian kabalists of the Jewish Tanaïm school, and the Christian kabalists of the Platonic Gnosis. † The former were represented by the party composed of the followers of Peter, and John, the author of the *Apocalypse;* the latter ranged with the Pauline Christianity, blending itself, at the end of the second century, with the Platonic philosophy, and engulfing, still later, the Gnostic sects, whose symbols and misunderstood mysticism overflowed the Church of Rome.

Amid this jumble of contradictions, what Christian is secure in confessing himself such? In the old Syriac *Gospel according to Luke* (iii. 22), the Holy Spirit is said to have descended in the likeness of a dove. "Jesua, full of the sacred Spirit, returned from Jordan, and the Spirit led him into the desert" (old Syriac, *Luke* iv. 1, *Tremellius*). "The difficulty," says Dunlap, "was that the Gospels declared that John the Baptist saw the Spirit (the Power of God) descend upon Jesus after he had reached manhood, and if the Spirit then first descended upon him, there was some ground for the opinion of the Ebionites and Nazarenes who denied his *preceding* existence, and refused him the attributes of the LOGOS. The Gnostics, on the other hand, objected to the flesh, but conceded the Logos." ‡

John's *Apocalypsis*, and the explanations of sincere Christian bishops, like Synesius, who, to the last, adhered to the Platonic doctrines, make us think that the wisest and safest way is to hold to that sincere primitive faith which seems to have actuated the above-named bishop. This best, sincerest, and most unfortunate of Christians, addressing the "Unknown," exclaims: "Oh Father of the Worlds . . . Father of the Æons . . . *Artificer of the Gods*, it is holy to praise!" But Synesius had Hypatia for instructor, and this is why we find him confessing in all sincerity his opinions and profession of faith. "The rabble desires

* "Ye have condemned and killed the just," says James in his epistle to the twelve tribes.

† Porphyry makes a distinction between what he calls "the *Antique* or *Oriental philosophy*," and the properly Grecian system, that of the Neo-platonists. King says that all these religions and systems are branches of one antique and common religion, the Asiatic or Buddhistic ("Gnostics and their Remains," p. 1).

‡ "Sod, the Son of the Man."

nothing better than to be deceived. . . . As regards myself, therefore, *I will always be a philosopher with myself*, but I *must be priest* with the people."

"Holy is God the Father of all being, holy is God, whose wisdom is carried out into execution by his own Powers! . . . Holy art Thou, who through the Word had created all! Therefore, I believe in Thee, and bear testimony, and go into the LIFE and LIGHT." * Thus speaks Hermes Trismegistus, the heathen divine. What Christian bishop could have said better than that?

The apparent discrepancy of the four gospels as a whole, does not prevent every narrative given in the *New Testament*—however much disfigured—having a ground-work of truth. To this, are cunningly adapted details made to fit the later exigencies of the Church. So, propped up partially by indirect evidence, still more by blind faith, they have become, with time, articles of faith. Even the fictitious massacre of the "Innocents" by King Herod has a certain foundation to it, in its allegorical sense. Apart from the now-discovered fact that the whole story of such a massacre of the Innocents is bodily taken from the Hindu *Bagaved-gitta*, and Brahmanical traditions, the legend refers, moreover, allegorically, to an historical fact. King Herod is the type of Kansa, the tyrant of Madura, the maternal uncle of Christna, to whom astrologers predicted that a son of his niece Devaki would deprive him of his throne. Therefore he gives orders to kill the male child that is born to her; but Christna escapes his fury through the protection of Mahadeva (the great God) who causes the child to be carried away to another city, out of Kansa's reach. After that, in order to be sure and kill the right boy, on whom he failed to lay his murderous hands, Kansa has all the male newborn infants within his kingdom killed. Christna is also worshipped by the gopas (the shepherds) of the land.

Though this ancient Indian legend bears a very suspicious resemblance to the more modern biblical romance, Gaffarel and others attribute the origin of the latter to the persecutions during the Herodian reign of the kabalists and the *Wise men*, who had not remained strictly orthodox. The latter, as well as the prophets, were nicknamed the "Innocents," and the "Babes," on account of their holiness. As in the case of certain degrees of modern Masonry, the adepts reckoned their grade of initiation by a *symbolic* age. Thus Saul who, when chosen king, was "a choice and goodly man," and "from his shoulders upward was higher than any of the people," is described in Catholic versions, as "child of *one year* when he began to reign," which, in its literal sense, is a palpa-

* "Hermes Trismegistus," pp. 86, 87, 90.

ble absurdity. But in 1 *Samuel* x., his anointing by Samuel and initiation are described; and at verse 6th, Samuel uses this significant language: "... the Spirit of the Lord will come upon thee and thou shalt prophesy with them, *and shalt be turned into another man.*" The phrase above quoted is thus made plain—he had received one degree of initiation and was symbolically described as "a child one year old." The Catholic *Bible*, from which the text is quoted, with charming candor says in a foot-note: "It is extremely difficult to explain" (meaning that Saul was a child of one year). But undaunted by any difficulty the Editor, nevertheless, does take upon himself to explain it, and adds: "*A child of one year.* That is, *he was good and like an innocent child.*" An interpretation as ingenious as it is pious; and which if it does no good can certainly do no harm. *

If the explanation of the kabalists is rejected, then the whole subject falls into confusion; worse still—for it becomes a direct plagiarism from the Hindu legend. All the commentators have agreed that a literal massacre of young children is nowhere mentioned in history; and that, moreover, an occurrence like that would have made such a bloody page in Roman annals that the record of it would have been preserved for us by every author of the day. Herod himself was subject to the Roman law; and undoubtedly he would have paid the penalty of such a monstrous crime, with his own life. But if, on the one hand, we have not the slightest trace of this fable in history, on the other, we find in the

* It is the correct interpretation of the Bible allegories that makes the Catholic clergy so wrathful with the Protestants who freely scrutinize the Bible. How bitter this feeling has become, we can judge by the following words of the Reverend Father Parker of Hyde Park, New York, who, lecturing in St. Teresa's Catholic Church, on the 10th of December, 1876, said: "To whom does the Protestant Church owe its possession of the Bible, *which they wish to place in the hands of every ignorant person and child?* To monkish hands, that laboriously transcribed it before the age of printing. Protestantism has produced dissension in Church, rebellions and outbreaks in State, unsoundness in social life, and will never be satisfied short of the downfall of the Bible! Protestants must admit that the Roman Church has done more to scatter Christianity and extirpate idolatry than all their sects. From one pulpit it is said that there is no hell, and from another that there is immediate and unmitigated damnation. One says that Jesus Christ was only a man; another that you must be plunged bodily into water to be baptized, and refuses the rites to infants. Most of them have no prescribed form of worship, no sacred vestments, and their doctrines are as undefined as their service is informal. The founder of Protestantism, Martin Luther, was the worst man in Europe. The advent of the Reformation was the signal for civil war, and from that time to this the world has been in a restless state, uneasy in regard to Governments, and every day becoming more skeptical. The ultimate tendency of Protestantism is clearly nothing less than the destruction of all respect for the Bible, and the disruption of government and society." Very plain talk this. The Protestants might easily return the compliment.

official complaints of the Synagogue abundant evidence of the persecution of the initiates. The *Talmud* also corroborates it.

The Jewish version of the birth of Jesus is recorded in the *Sepher-Toldos Jeshu* in the following words:

"Mary having become the mother of a Son, named Jehosuah, and the boy growing up, she entrusted him to the care of the Rabbi Elhanan, and the child progressed in knowledge, for he was well gifted with spirit and understanding.

"Rabbi Jehosuah, son of Perachiah, continued the education of Jehosuah (Jesus) after Elhanan, and *initiated* him in the *secret* knowledge;" but the King, Janneus, having given orders to slay all the initiates, Jeho suah Ben Perachiah, fled to Alexandria, in Egypt, taking the boy with him.

While in Alexandria, continues the story, they were received in the house of a rich and learned lady (personified Egypt). Young Jesus found her beautiful, notwithstanding "*a defect in her eyes*," and declared so to his master. Upon hearing this, the latter became so angry that his pupil should find in the land of bondage anything good, that "he cursed him and drove the young man from his presence." Then follow a series of adventures told in allegorical language, which show that Jesus supplemented his initiation in the Jewish *Kabala* with an additional acquisition of the secret wisdom of Egypt. When the persecution ceased, they both returned to Judea.*

The real grievances against Jesus are stated by the learned author of *Tela Ignea Satanæ* (the fiery darts of Satan) to be two in number: 1st, that he had discovered the great Mysteries of their Temple, by having been initiated in Egypt; and 2d, that he had profaned them by exposing them to the vulgar, who misunderstood and disfigured them. This is what they say:†

"There exists, in the sanctuary of the living God, a cubical stone, on which are sculptured the holy characters, the combination of which gives the explanation of the attributes and powers of the incommunicable name. This explanation is the secret key of all the occult sciences and forces in nature. It is what the Hebrews call the *Scham hamphorash.* This stone is watched by two lions of gold, who roar as soon as it is approached.‡ The gates of the temple were never lost sight of, and the

* Eliphas Levi ascribes this narrative to the Talmudist authors of "Sota" and "Sanhedrin," p. 19, book of "Jechiel."

† This fragment is translated from the original Hebrew by Eliphas Levi in his "La Science des Esprits."

‡ Those who know anything of the rites of the Hebrews must recognize in these lions the gigantic figures of the Cherubim, whose symbolical monstrosity was well calculated to frighten and put to flight the profane.

door of the sanctuary opened but once a year, to admit the High Priest alone. But Jesus, who had learned in Egypt the 'great secrets' at the initiation, forged for himself invisible keys, and thus was enabled to penetrate into the sanctuary unseen. . . . He copied the characters on the cubical stone, and hid them in his thigh; * after which, emerging from the temple, he went abroad and began astounding people with his miracles. The dead were raised at his command, the leprous and the obsessed were healed. He forced the stones which lay buried for ages at the bottom of the sea to rise to the surface until they formed a mountain, from the top of which he preached." The *Sepher Toldos* states further that, *unable to displace* the cubical stone of the sanctuary, Jesus fabricated one of clay, which he showed to the nations and passed it off for the true cubical stone of Israel.

This allegory, like the rest of them in such books, is written "*inside and outside*"—it has its secret meaning, and ought to be read two ways. The kabalistic books explain its mystical meaning. Further, the same Talmudist says, in substance, the following: Jesus was thrown in prison, † and kept there forty days; then flogged as a seditious rebel; then stoned as a blasphemer in a place called Lud, and finally allowed to expire upon a cross. "All this," explains Levi, "because he revealed to the people the truths which they (the Pharisees) wished to bury for their own use. He had divined the occult theology of Israel, had compared it with the wisdom of Egypt, and found thereby the reason for a universal religious synthesis." ‡

However cautious one ought to be in accepting anything about Jesus from Jewish sources, it must be confessed that in some things they seem to be more correct in their statements (whenever their direct interest in stating facts is not concerned) than our good but too jealous Fathers. One thing is certain, James, the "Brother of the Lord," is silent about the *resurrection*. He terms Jesus nowhere "Son of God," nor even Christ-God. Once only, speaking of Jesus, he calls him the "Lord of Glory," but so do the Nazarenes when writing about their prophet *Iohanan bar Zacharia*, or John, son of Zacharias (St. John Baptist). Their favorite expressions about their prophet are the same as those used by James when speaking of Jesus. A man "of the seed of a man," "Messenger of Life," of light, "my Lord Apostle," "King sprung of Light," and so on. "Have not the faith of our *Lord* JESUS Christ, *the Lord of Glory*," etc.,

* Arnobius tells the same story of Jesus, and narrates how he was accused of having robbed the sanctuary of the secret names of the Holy One, by means of which knowledge he performed all the miracles.

† This is a translation of Eliphas Levi. ‡ "La Science des Esprits," p. 37.

says James in his epistle (ii. 1), presumably addressing Christ as GOD. "Peace to thee, my *Lord*, JOHN Abo Sabo, Lord of Glory!" says the *Codex Nazaræus* (ii., 19), known to address but a prophet. "Ye have condemned and killed the *Just*," says James (v. 6). "Iohanan (John) is the *Just* one, he comes in the way of *justice*," says Matthew (xxi. 32, Syriac text).

James does not even call Jesus *Messiah*, in the sense given to the title by the Christians, but alludes to the kabalistic "King Messiah," who is Lord of Sabaoth* (v. 4), and repeats several times that the "Lord" will come, but identifies the latter nowhere with Jesus. "Be patient, therefore, brethren, unto the coming of the Lord . . . be patient, for the coming of the Lord *draweth nigh*" (v. 7, 8). And he adds: "Take, my brethren, the prophet (Jesus) *who has spoken in the name of the Lord* for an example of suffering, affliction, and of patience." Though in the present version the word "prophet" stands in the plural, yet this is a deliberate falsification of the original, the purpose of which is too evident. James, immediately after having cited the "prophets" as an example, adds: "Behold . . . ye have *heard* of the patience of Job, and *have seen the end* of the Lord"—thus combining the examples of these two admirable characters, and placing them on a perfect equality. But we have more to adduce in support of our argument. Did not Jesus himself glorify the prophet of the Jordan? "What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily, I say unto you, among them that are born *of women* there hath not risen a greater than John the Baptist."

And of whom was he who spoke thus born? It is but the Roman Catholics who have changed Mary, the mother of Jesus, into a *goddess*. In the eyes of all other Christians she was a woman, whether his own birth was immaculate or otherwise. According to strict logic, then, Jesus confessed John *greater* than himself. Note how completely this matter is disposed of by the language employed by the Angel Gabriel when addressing Mary: "Blessed art thou among *women*." These words are unequivocal. He does not adore her as the Mother of God, nor does he call her *goddess;* he does not even address her as "Virgin," but he calls her *woman*, and only distinguishes her above other women as having had better fortune, through her purity.

The Nazarenes were known as Baptists, Sabians, and John's Christians. Their belief was that the Messiah was not the Son of God, but simply a prophet who would follow John. "Johanan, the Son of the Abo Sabo Zachariah, shall say to himself, 'Whoever will believe in my *justice*

* "Israelite Indeed," vol. iii., p. 61.

and my BAPTISM shall be joined to my association; he shall share with me the seat which is the abode of life, of the supreme Mano, and of living fire" (*Codex Nazaræus*, ii., p. 115). Origen remarks "there are some who said of John (the Baptist) that he was the *anointed* (Christus). * The Angel Rasiel of the kabalists is the Angel *Gabriel* of the Nazarenes, and it is the latter who is chosen of all the celestial hierarchy by the Christians to become the messenger of the 'annunciation.' The genius sent by the 'Lord of Celsitude' is Æbel Zivo, whose name is also called GABRIEL Legatus." † Paul must have had the sect of the Nazarenes in mind when he said: "And last of all he (Jesus) was seen of me also, as *of one born out of due time*" (1 *Corinth.*, xv. 8), thus reminding his listeners of the expression usual to the Nazarenes, who termed the Jews "the abortions, or born out of time." Paul prides himself of belonging to a hæresy.‡

When the metaphysical conceptions of the Gnostics, who saw in Jesus the Logos and the anointed, began to gain ground, the earliest Christians separated from the Nazarenes, who accused Jesus of perverting the doctrines of John, and changing the baptism of the Jordan. § "Directly," says Milman, "as it (the Gospel) got *beyond* the borders of Palestine, and the name of 'Christ' had acquired sanctity and veneration in the Eastern cities, he became a kind of *metaphysical impersonation*, while the religion lost its purely moral cast and assumed the character of a *speculative theogony*." ‖ The only half-original document that has reached us from the primitive apostolic days, is the *Logia* of Matthew. The real, genuine doctrine has remained in the hands of the Nazarenes, in this *Gospel of Matthew* containing the "secret doctrine," the "Sayings of Jesus," mentioned by Papias. These sayings were, no doubt, of the same nature as the small manuscripts placed in the hands of the neophytes, who were candidates for the Initiations into the Mysteries, and which contained the *Aporrheta*, the revelations of some important rites and symbols. For why should Matthew take such precautions to make them "*secret*" were it otherwise?

Primitive Christianity had its grip, pass-words, and degrees of initiation. The innumerable Gnostic gems and amulets are weighty proofs of it. It is a whole symbolical science. The kabalists were the first to embellish the universal Logos, ¶ with such terms as "Light of Light," the

* "Origen," vol. ii., p. 150.
† "Codex Nazaræus," vol. i., p. 23.
‡ "In the way these call heresy I worship" (Acts xxiv. 14).
§ "Codex Nazaræus," vol. ii., p. 109.
‖ "Milman," p. 200.
¶ Dunlap says in "Sod, the Son of the Man:" "Mr. Hall, of India, informs us that he has seen Sanscrit philosophical treatises in which the *Logos* continually occur," p. 39, foot-note.

Messenger of LIFE and LIGHT, * and we find these expressions adopted *in toto* by the Christians, with the addition of nearly all the Gnostic terms such as Pleroma (fulness), Archons, Æons, etc. As to the "First-Born," the First, and the "Only-Begotten," these are as old as the world. Origen shows the word "Logos" as existing among the Brachmanes. "The *Brachmanes* say that the God is *Light*, not such as one sees, nor such as the sun and fire; but they have the *God* LOGOS, not the articulate, the Logos of the Gnosis, through whom the highest MYSTERIES of the Gnosis are seen by the wise." † The *Acts* and the fourth *Gospel* teem with Gnostic expressions. The kabalistic: "God's first-born emanated from the Most High," together with *that which is the "Spirit of the Anointing;"* and again "they called him the anointed of the Highest," ‡ are reproduced in Spirit and substance by the author of the *Gospel according to John.* "That was *the true light*," and "the light shineth in darkness." "And the WORD *was made flesh.*" "And his *fulness* (pleroma) have all we received," etc. (*John* i. et seq.).

The "Christ," then, and the "Logos" existed ages before Christianity; the Oriental Gnosis was studied long before the days of Moses, and we have to seek for the origin of all these in the archaic periods of the primeval Asiatic philosophy. Peter's second *Epistle* and Jude's fragment, preserved in the *New Testament*, show by their phraseology that they belong to the kabalistic Oriental Gnosis, for they use the same expressions as did the Christian Gnostics who built a part of their system from the Oriental *Kabala.* "Presumptuous are they (the Ophites), self-willed, they are not afraid to speak evil of DIGNITIES," says Peter (2d Epistle ii. 10), the original model for the later abusive Tertullian and Irenæus. § "Likewise (even as Sodom and Gomorrah) also these *filthy* dreamers defile the flesh, despise DOMINION and speak evil of DIGNITIES," says Jude, repeating the very words of Peter, and thereby expressions consecrated in the *Kabala.* *Dominion* is the "Empire," the *tenth* of the kabalistic sephiroth. ‖ The *Powers* and Dignities are the subordinate

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* See John i. † Origen: "Philosophumena," xxiv.

‡ Kleuker: "Natur und Ursprung der Emanationslehre bei den Kabbalisten," pp. 10, 11; see "Libri Mysterii."

§ "These as natural *brute beasts.*" "The dog has turned to its own vomit again; and *the sow* that was washed to her wallowing in the mire" (22).

‖ The types of the creation, or the attributes of the Supreme Being, are through the emanations of Adam Kadmon; these are: "The *Crown*, *Wisdom*, *Prudence*, *Magnificence*, *Severity*, *Beauty*, *Victory*, *Glory*, *Foundation*, *Empire.* Wisdom is called *Jeh;* Prudence, *Jehovah;* Severity, *Elohim;* Magnificence, *El;* Victory and Glory, SABAOTH; Empire or Dominion, ADONAI." Thus when the Nazarenes and other Gnostics of the more Platonic tendency twitted the Jews as "abortions who worship

genii of the Archangels and Angels of the *Sohar.* * These emanations are the very life and soul of the *Kabala* and Zoroastranism; and the *Talmud* itself, in its present state, is all borrowed from the *Zend-avesta.* Therefore, by adopting the views of Peter, Jude, and other Jewish apostles, the Christians have become but a dissenting sect of the Persians, for they do not even interpret the meaning of all such *Powers* as the true kabalists do. Paul's warning his converts against the worshipping of angels, shows how well he appreciated, even so early as his period, the dangers of borrowing from a metaphysical doctrine the philosophy of which could be rightly interpreted but by its well-learned adherents, the Magi and the Jewish Tanaïm. "Let no man beguile you of your reward in a voluntary humility and *worshipping of angels*, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," † is a sentence laid right at the door of Peter and his champions. In the *Talmud*, Michael is Prince of Water, who has *seven* inferior spirits subordinate to him. He is the patron, the guardian angel of the Jews, as Daniel informs us (v. 21), and the Greek Ophites, who identified him with their Ophiomorphos, the personified creation of the envy and malice of Ilda-Baoth, the Demiurgus (Creator of the *material* world), and undertook to prove that he was also Samuel, the Hebrew prince of the evil spirits, or Persian devs, were naturally regarded by the Jews as blasphemers. But did Jesus ever sanction this belief in angels except in so far as hinting that they were the messengers and subordinates of God? And here the origin of the later splits between Christian beliefs is directly traceable to these two early contradictory views.

Paul, believing in all such occult powers in the world "unseen," but ever "present," says: "Ye walked according to the ÆON of this world, according to the *Archon* (Ilda-Baoth, the *Demiurg*) that has the domination of the air," and "We wrestle not against flesh and blood, but against the *dominations*, the *powers*; the lords of darkness, the mischievousness of spirits in the upper regions." This sentence, "Ye were dead in sin and error," for "ye walked according to the *Archon*," or Ilda-Baoth, the God and creator of matter of the Ophites, shows unequivocally that: 1st, Paul, notwithstanding some dissensions with the more important doctrines of the Gnostics, shared more or less their cosmogonical views on the emanations; and 2d, that he was fully aware that this Demiurge,

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their god Iurbo, *Adunai*," we need not wonder at the wrath of those who had accepted the old Mosaic system, but at that of Peter and Jude who claim to be followers of Jesus and dissent from the views of him who was also a Nazarene.

* According to the "Kabala," *Empire* or *Dominion* is "the consuming fire, and his wife is the Temple or the Church."

† Colossians ii. 18.

whose Jewish name was Jehovah, was *not* the God preached by Jesus. And now, if we compare the doctrine of Paul with the religious views of Peter and Jude, we find that, not only did they worship Michael, the Archangel, but that also they *reverenced* SATAN, because the latter was also, before his fall, an angel! This they do quite openly, and abuse the Gnostics * for speaking "evil" of him. No one can deny the following: Peter, when denouncing those who are not afraid to speak evil of *"dignities,"* adds immediately, "Whereas angels, which are greater in power and might, *bring not railing accusations* against them (the dignities) before the Lord" (ii. 11). Who are the dignities? Jude, in his general epistle, makes the word as clear as day. The *dignities* are the DEVILS!! Complaining of the disrespect shown by the Gnostics to the *powers* and *dominions*, Jude argues in the very words of Peter: "And yet, Michael, the Archangel, when contending *with the devil*, he disputed about the body of Moses, *durst not bring against him a railing accusation*, but said, The Lord rebuke thee" (i. 9). Is this plain enough? If not, then we have the *Kabala* to prove who were the *dignities*.

Considering that *Deuteronomy* tells us that the "*Lord*" Himself buried Moses in a valley of Moab (xxxiv. 6), "and no man knoweth of his sepulchre unto this day," this biblical *lapsus linguæ* of Jude gives a strong coloring to the assertions of some of the Gnostics. They claimed but what was secretly taught by the Jewish kabalists themselves; to wit: that the highest supreme God was unknown and invisible; "the King of Light is a closed eye;" that Ilda-Baoth, the Jewish second Adam, was the real Demiurge; and that Iao, Adonai, Sabaoth, and Eloi were the quaternary emanation which formed the unity of the God of the Hebrews—Jehovah. Moreover, the latter was also called Michael and Samael by them, and regarded but as an angel, several removes from the Godhead. In holding to such a belief, the Gnostics countenanced the teachings of the greatest of the Jewish doctors, Hillel, and other Babylonian divines. Josephus shows the great deference of the official Synagogue in Jerusalem to the wisdom of the schools of Central Asia. The colleges of Sora, Pumbiditha, and Nahaidea were considered the headquarters of esoteric and theological learning by all the schools of Palestine. The Chaldean version of the *Pentateuch*, made by the well-known Babylonian divine, Onkelos, was regarded as the most authoritative of all; and it is according to this learned Rabbi that Hillel and other Tanaïm after him held that the Being who appeared to Moses in the burning bush, on Mount Sinai, and who finally buried him, was the *angel* of the Lord,

* It is more likely that both abused Paul, who preached against this belief; and that the Gnostics were only a pretext. (See Peter's second Epistle.)

Memro, and not the Lord Himself; and that he whom the Hebrews of the *Old Testament* mistook for *Iahoh* was but His messenger, one of His sons, or emanations. All this establishes but one logical conclusion—namely, that the Gnostics were by far the superiors of the disciples, in point of education and general information; even in a knowledge of the religious tenets of the Jews themselves. While they were perfectly well-versed in the Chaldean wisdom, the well-meaning, pious, but fanatical as well as ignorant disciples, unable to fully understand or grasp the religious spirit of their own system, were driven in their disputations to such convincing logic as the use of "brute beasts," "sows," "dogs," and other epithets so freely bestowed by Peter.

Since then, the epidemic has reached the apex of the sacerdotal hierarchy. From the day when the founder of Christianity uttered the warning, that he who shall say to his brother, "Thou fool, shall be in danger of hell-fire," all who have passed as its leaders, beginning with the ragged fishermen of Galilee, and ending with the jewelled pontiffs, have seemed to vie with each other in the invention of opprobrious epithets for their opponents. So we find Luther passing a final sentence on the Catholics, and exclaiming that "The Papists are all asses, put them in whatever form you like; whether they are boiled, roasted, baked, fried, skinned, hashed, they will be always the same asses." Calvin called the victims he persecuted, and occasionally burned, "malicious barking dogs, full of bestiality and insolence, base corrupters of the sacred writings," etc. Dr. Warburton terms the Popish religion "an impious farce," and Monseigneur Dupanloup asserts that the Protestant Sabbath service is the "Devil's mass," and all clergymen are "thieves and ministers of the Devil."

The same spirit of incomplete inquiry and ignorance has led the Christian Church to bestow on its most holy apostles, titles assumed by their most desperate opponents, the "Hæretics" and Gnostics. So we find, for instance, Paul termed the vase of election "*Vas Electionis*," a title chosen by *Manes*, * the greatest heretic of his day in the eyes of the Church, Manes meaning, in the Babylonian language, the chosen vessel or receptacle. †

So with the Virgin Mary. They were so little gifted with originality, that they copied from the Egyptian and Hindu religions their several

* The true name of Manes—who was a Persian by birth—was *Cubricus*. (See Epiph. "Life of Manes," Hæret. lxv.) He was flayed alive at the instance of the Magi, by the Persian King Varanes I. Plutarch says that Manes or Manis means Masses or ANOINTED. The vessel, or vase of election, is, therefore, the vessel full of that light of God, which he pours on one he has selected for his interpreter.

† See King's "Gnostics," p. 38.

apostrophes to their respective Virgin-mothers. The juxtaposition of a few examples will make this clear.

HINDU. *Litany of our Lady Nari: Virgin.* (*Also Devanaki.*)	EGYPTIAN. *Litany of our Lady Isis: Virgin.*	ROMAN CATHOLIC. *Litany of our Lady of Loretto: Virgin.*
1. Holy Nari—Mariâma, Mother of perpetual fecundity.	1. Holy Isis, universal mother—Muth.	1. Holy Mary, mother of divine grace.
2. Mother of an incarnated God—Vishnu (Devanaki).	2. Mother of Gods—Athyr.	2. Mother of God.
3. Mother of Christna.	3. Mother of Horus.	3. Mother of Christ.
4. Eternal Virginity—Kanyabâva.	4. Virgo generatrix—Neith.	4. Virgin of Virgins.
5. Mother—Pure Essence, Akasa.	5. Mother-soul of the universe—Anouké.	5. Mother of Divine Grace.
6. Virgin most chaste—Kanya.	6. Virgin sacred earth—Isis.	6. Virgin most chaste.
7. Mother Taumatra, of the *five* virtues or elements.	7. Mother of all the virtues—Thmei, with the same qualities.	7. Mother most pure. Mother undefiled. Mother inviolate. Mother most amiable. Mother most admirable.
8. Virgin Trigana (of the three elements, power or richness, love, and mercy).	8. Illustrious Isis, most powerful, merciful, just. (*Book of the Dead.*)	8. Virgin most powerful. Virgin most merciful. Virgin most faithful.
9. Mirror of Supreme Conscience—Ahancara.	9. Mirror of Justice and Truth—Thmei.	9. Mirror of Justice.
10. Wise Mother—Saraswati.	10. Mysterious mother of the world—*Buto* (secret wisdom).	10. Seat of Wisdom.
11. Virgin of the white Lotos, Pedma or Kamala.	11. Sacred Lotos.	11. Mystical Rose.
12. Womb of Gold—Hyrania.	12. Sistrum of Gold.	12. House of Gold.
13. Celestial Light—Lakshmi.	13. Astarté (Syrian), Astaroth (Jewish).	13. Morning Star.
14. Ditto.	14. Argua of the Moon.	14. Ark of the Covenant.
15. Queen of Heaven, and of the universe—Sakti.	15. Queen of Heaven, and of the universe—Sati.	15. Queen of Heaven.
16. Mother soul of all beings—Paramatma.	16. Model of all mothers—Athor.	16. Mater Dolorosa.
17. Devanaki is conceived without sin, and immaculate herself. (According to the Brahmanic fancy.)	17. Isis is a Virgin Mother.	17. Mary conceived without sin. (In accordance with later orders.)

If the Virgin Mary has her nuns, who are consecrated to her and bound to live in chastity, so had Isis her nuns in Egypt, as Vesta had hers at Rome, and the Hindu Nari, "mother of the world hers." The virgins consecrated to her cultus—the Devadasi of the temples, who were the nuns of the days of old—lived in great chastity, and were objects of the most extraordinary veneration, as the holy women of the goddess. Would the missionaries and some travellers reproachfully point to the modern Devadasis, or Nautch-girls? For all response, we would beg them to consult the official reports of the last quarter century, cited in chapter II., as to certain discoveries made at the razing of convents, in Austria and Italy. Thousands of infants' skulls were exhumed from ponds, subterranean vaults, and gardens of convents. Nothing to match *this* was ever found in heathen lands.

Christian theology, getting the doctrine of the archangels and angels directly from the Oriental *Kabala*, of which the Mosaic *Bible* is but an allegorical screen, ought at least to remember the hierarchy invented by the former for these personified emanations. The hosts of the Cherubim and Seraphim, with which we generally see the Catholic Madonnas surrounded in their pictures, belong, together with the Elohim and Beni Elohim of the Hebrews, to the *third* kabalistic world, *Jezirah*. This world is but one remove higher than *Asiah*, the fourth and lowest world, in which dwell the grossest and most material beings—the *klippoth*, who delight in evil and mischief, and whose chief is *Belial!*

Explaining, in his way, of course, the various "heresies" of the first two centuries, Irenæus says: "Our Hæretics hold . . . that PROPATOR is known but to the *only-begotten* son, that is to the *mind*" (the nous). It was the Valentinians, the followers of the "profoundest doctor of the Gnosis," Valentinus, who held that "there was a perfect AIÔN, who existed before Bythos, or Buthon (the Depth), called Propator. This is again kabalistic, for in the *Sohar* of Simon Ben Iochaï, we read the following: "*Senior occultatus est et absconditus; Microprosopus manifestus est, et non manifestus*" (Rosenroth: *The Sohar Liber Mysteries*, iv., 1).

In the religious metaphysics of the Hebrews, the Highest One is an abstraction; he is "without form or being," "with no likeness with anything else." * And even Philo calls the Creator, the *Logos* who stands next God, "the SECOND God." "The *second* God who is his WISDOM." † God is NOTHING, he is nameless, and therefore called *Ain-Soph*—the word *Ain* meaning *nothing*. ‡ But if, according to the older Jews, Jehovah is *the* God, and He manifested Himself several times to Moses and the

* Franck: "Die Kabbala," p. 126.
† Philo: "Quæst. et Solut."
‡ See Franck: "Die Kabbala," p. 153 ff.

prophets, and the Christian Church anathematized the Gnostics who denied the fact—how comes it, then, that we read in the fourth gospel that "*No man hath seen God* AT ANY TIME, but the *only-begotten* Son . . . he hath declared him?" The very words of the Gnostics, in spirit and substance. This sentence of St. John—or rather whoever wrote the gospel now bearing his name—floors all the Petrine arguments against Simon Magus, without appeal. The words are repeated and emphasized in chapter vi.: "*Not that any man hath seen the Father,* save he which is of God, he (Jesus) hath seen the Father" (46)—the very objection brought forward by Simon in the *Homilies.* These words prove that either the author of the fourth evangel had no idea of the existence of the *Homilies,* or that he was *not* John, the friend and companion of Peter, whom he contradicts point-blank with this emphatic assertion. Be it as it may, this sentence, like many more that might be profitably cited, blends Christianity completely with the Oriental Gnosis, and hence with the KABALA.

While the doctrines, ethical code, and observances of the Christian religion were all appropriated from Brahmanism and Buddhism, its ceremonials, vestments, and pageantry were taken bodily from Lamaism. The Romish monastery and nunnery are almost servile copies of similar religious houses in Thibet and Mongolia, and interested explorers of Buddhist lands, when obliged to mention the unwelcome fact, have had no other alternative left them but, with an anachronism unsurpassed in recklessness, to charge the offense of plagiarism upon the religious system their own mother Church had despoiled. This makeshift has served its purpose and had its day. The time has at last come when this page of history must be written.

CHAPTER V.

"Learn to know all, but keep thyself unknown."—GNOSTIC MAXIM.

"There is one God supreme over all gods, diviner than mortals,
Whose form is not like unto man's, and as unlike his nature;
But vain mortals imagine that gods *like themselves are begotten*
With human sensations, and voice, and corporeal members."
—XENOPHANES: *Clem. Al. Strom.*, v. 14, § 110.

"TYCHIADES.—Can you tell me the reason, Philocles, why most men desire to lye, and delight not only to speak fictions themselves, but give busie attention to others who do?

"PHILOCLES.—There be many reasons, Tychiades, which compell some to speak lyes, because they see 'tis profitable."—*A Dialogue of Lucian.*

"SPARTAN.—Is it to thee, or to God, that I must confess?

"PRIEST.—To God.

"SPARTAN.—Then, MAN, stand back!"—PLUTARCH: *Remarkable Lacedemonian Sayings.*

WE will now give attention to some of the most important Mysteries of the *Kabala*, and trace their relations to the philosophical myths of various nations.

In the oldest Oriental *Kabala*, the Deity is represented as three circles in one, shrouded in a certain smoke or chaotic exhalation. In the preface to the *Sohar*, which transforms the three primordial circles into THREE HEADS, over these is described an exhalation or smoke, neither black nor white, but colorless, and circumscribed within a circle. This is the unknown Essence.* The origin of the Jewish image may, perhaps, be traced to Hermes' *Pimander*, the Egyptian *Logos*, who appears within a cloud of a humid nature, with a smoke escaping from it. † In the *Sohar* the highest God is, as we have shown in the preceding chapter, and as in the case of the Hindu and Buddhist philosophies, a pure abstraction, whose objective existence is denied by the latter. It is Hakama, the "SUPREME WISDOM, that cannot be understood by reflection," and that lies within and without the CRANIUM of LONG FACE ‡ (Sephira), the uppermost of the three "Heads." It is the "boundless and the infinite En-Soph," the No-Thing.

The "three Heads," superposed above each other, are evidently taken from the three mystic triangles of the Hindus, which also superpose each other. The highest "head" contains the *Trinity in Chaos*, out of which springs the manifested trinity. En-Soph, the unrevealed forever, who is

* "Kabbala Denudata;" preface to the "Sohar," ii., p. 242.

† See Champollion's "Egypte."

‡ "Idra Rabba," vi., p. 58.

boundless and unconditioned, cannot create, and therefore it seems to us a great error to attribute to him a "creative thought," as is commonly done by the interpreters. In every cosmogony this supreme Essence is *passive;* if boundless, infinite, and unconditioned, it can have no *thought* nor *idea.* It acts not as the result of volition, but in obedience to its own nature, and *according to the fatality of the law of which it is itself the embodiment.* Thus, with the Hebrew kabalists, En-Soph is non-existent אין, for it is incomprehensible to our finite intellects, and therefore cannot exist to our minds. Its first emanation was Sephira, the crown בחר. When the time for an active period had come, then was produced a natural expansion of this Divine essence from within outwardly, obedient to eternal and immutable law; and from this eternal and infinite light (which to us is darkness) was emitted a spiritual substance.* This was the First Sephiroth, containing in herself the other nine ספירות Sephiroth, or intelligences. In their totality and unity they represent the archetypal man, Adam Kadmon, the πρωτόγονος, who in his individuality or unity is yet dual, or bisexual, the Greek *Didumos,* for he is the prototype of all humanity. Thus we obtain three trinities, each contained in a "head." In the first head, or face (the three-faced Hindu Trimurti), we find *Sephira,* the first androgyne, at the apex of the upper triangle, emitting *Hackama,* or Wisdom, a masculine and active potency—also called Jah, יה—and *Binah,* בינה, or Intelligence, a female and passive potency, also represented by the name Jehovah יהוה. These three form the first trinity or "face" of the Sephiroth. This triad emanated *Hesed,* חסד, or Mercy, a masculine active potency, also called *El,* from which emanated *Geburah* דין, or Justice, also called Eloha, a feminine passive potency; from the union of these two was produced Tiphereth תפארת, Beauty, Clemency, the Spiritual Sun, known by the divine name *Elohim;* and the second triad, "face," or "head," was formed. These emanating, in their turn, the masculine potency *Netzah,* נצח, Firmness, or Jehovah Sabaoth, who issued the feminine passive potency *Hod,* הוד, Splendor, or Elohim Sabaoth; the two produced *Jesod,* יסוד, Foundation, who is the mighty living one *El-Chai,* thus yielding the third trinity or "head." The tenth Sephiroth is rather a duad, and is represented on the diagrams as the lowest circle. It is Malchuth or Kingdom, מלכות, and Shekinah שבינה, also called Adonai, and *Cherubim* among the angelic hosts. The first "Head" is called the Intellectual world; the second "Head" is the Sensuous, or the world of Perception, and the third is the Material or Physical world.

"Before he gave any shape to the universe," says the *Kabala,* "before

* Idra Suta: "Sohar," ii.

he produced any form, he was alone without any form and resemblance to anything else. Who, then, can comprehend him, how he was before the creation, since he was formless? Hence, it is forbidden to represent him by any form, similitude, or even by his sacred name, by a single letter, or a single point. . . . The Aged of the Aged, the Unknown of the Unknown, has a form, and yet no form. He has a form whereby the universe is preserved, and yet has no form, because he cannot be comprehended. When he first assumed a form (in Sephira, his first emanation), he caused nine splendid lights to emanate from it." *

And now we will turn to the Hindu esoteric Cosmogony and definition of "Him who is, and yet is not."

"From him who is, † from this immortal Principle which exists in our minds but cannot be perceived by the senses, is born Purusha, the Divine male and female, who became *Narayana*, or the Divine Spirit moving on the water."

Swayambhuva, the unknown essence of the Brahmans, is identical with En-Soph, the unknown essence of the kabalists. As with the latter, the ineffable name could not be pronounced by the Hindus, under the penalty of death. In the ancient primitive trinity of India, that which may be certainly considered as pre-Vedic, the *germ* which fecundates the *mother-principle*, the mundane egg, or the universal womb, is called *Nara*, the Spirit, or the Holy Ghost, which emanates from the primordial essence. It is like Sephira, the oldest emanation, called the *primordial point*, and the *White Head*, for it is the point of divine light appearing from within the fathomless and boundless darkness. In *Manu* it is "NARA, or the Spirit of God, which moves on Ayana (Chaos, or place of motion), and is called NARAYANA, or moving on the waters." ‡ In Hermes, the Egyptian, we read: "In the beginning of the time there was naught in the chaos." But when the "*verbum*," issuing from the void like a "colorless smoke," makes its appearance, then "this verbum moved on the humid principle." § And in *Genesis* we find: "And darkness was upon the face of the deep (chaos). And the Spirit of God moved upon the face of the waters." In the *Kabala*, the emanation of the primordial passive principle (Sephira), by dividing itself into two parts, active and passive, emits Chochma-Wisdom and Binah-Jehovah, and in conjunction with these two acolytes, which complete the trinity, becomes the Creator of the abstract Universe; the physical world being the production of later and still more material powers. ‖ In the Hindu Cosmogony, Swayambhuva emits

* Idra Suta: "Sohar," iii., p. 288 a. † *Ego sum qui sum* (see "Bible").
‡ See "Institutes of Manu," translated by Sir William Jones. § Champollion.
‖ We are fully aware that some Christian kabalists term En-Soph the "Crown,"

Nara and Nari, its bisexual emanation, and dividing its parts into two halves, male and female, these fecundate the mundane egg, within which develops Brahma, or rather Viradj, the Creator. "The starting-point of the Egyptian mythology," says Champollion, "is a triad . . . namely, Kneph, Neith, and Phtah; and Ammon, the male, the father; Muth, the female and mother; and Khons, the son.

The ten Sephiroth are copies taken from the ten Prâdjapatis created by Viradj, called the "Lords of all beings," and answering to the biblical Patriarchs.

Justin Martyr explains some of the "heresies" of the day, but in a very unsatisfactory manner. *He shows, however, the identity of all the world-religions at their starting-points.* The first *beginning* opens invariably with the *unknown* and passive deity, producing from himself a cer-

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identify him with Sephira; call En-Soph "an emanation from God," and make the ten Sephiroth comprise "En-Soph" as a unity. They also very erroneously reverse the first two emanations of Sephira—Chochma and Binah. The greatest kabalists have always held Chochma (Wisdom) as a male and active intelligence, Jah יה, and placed it under the No. 2 on the right side of the triangle, whose apex is the crown, while Binah (Intelligence) or בינה, is under No. 3 on the left hand. But the latter, being represented by its divine name as Jehovah יהוה, very naturally showed the God of Israel as only a third emanation, as well as a feminine, passive principle. Hence when the time came for the Talmudists to transform their multifarious deities into one living God, they resorted to their Masoretic points and combined to transform Jehovah into Adonai, "the Lord." This, under the persecution of the Mediæval kabalists by the Church, also forced some of the former to change their female Sephiroth into male, and *vice versa*, so as to avoid being accused of disrespect and blasphemy to Jehovah; whose name, moreover, by mutual and secret agreement they accepted as a *substitute* for Jah, or the mystery name IAO. Alone the *initiated* knew of it, but later it gave rise to a great confusion among the *uninitiated*. It would be worth while—were it not for lack of space—to quote a few of the many passages in the oldest Jewish authorities, such as Rabbi Akiba, and the "Sohar," which corroborate our assertion. Chochma-Wisdom is a male principle everywhere, and Binah-Jehovah, a female potency. The writings of Irenæus, Theodoret, and Epiphanius, teeming with accusations against the Gnostics and "Hæresies," repeatedly show Simon Magus and Cerenthus making of Binah the feminine divine Spirit which inspired Simon. Binah is Sophia, and the Sophia of the Gnostics is surely not a male potency, but simply the feminine Wisdom, or Intelligence. (See any ancient "Arbor Kabbalistica," or Tree of the Sephiroth.) Eliphas Levi, in the "Rituel de la Haute Magie," vol. i., pp. 223 and 231, places Chochma as No. 2 and as a male Sephiroth on the right hand of the Tree. In the "Kabala" the three male Sephiroth—Chochma, Chesed, Netsah—are known as the Pillar of Mercy; and the three feminine on the left, namely, Binah, Geburah, Hod, are named the Pillar of Judgment; while the four Sephiroth of the centre—Kether, Tiphereth, Jesod, and Malchuth—are called the Middle Pillar. And, as Mackenzie, in the "Royal Masonic Cyclopædia," shows, "there is an analogy in these three pillars to the three Pillars of Wisdom, Strength, and Beauty in a Craft Lodge of Masonry, while the En-Soph forms the mysterious blazing star, or mystic light of the East" (p. 407).

tain active power or virtue, "Rational," which is sometimes called WISDOM, sometimes the SON, very often God, Angel, Lord, and LOGOS.* The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts this wisdom as male and female. But though its first manifestation had a beginning, for it proceeded from *Oulom* † (Aiôn, time), the highest of the Æons, when emitted from the Fathers, it had remained with him *before all creations*, for it is part of him. ‡ Therefore, Philo Judæus calls Adam Kadmon "*mind*" (the Ennoia of *Bythos* in the Gnostic system). "The, mind, let it be named Adam." §

Strictly speaking, it is difficult to view the Jewish *Book of Genesis* otherwise than as a chip from the trunk of the mundane tree of universal Cosmogony, rendered in Oriental allegories. As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." The Israelitish *Scriptures* are no exception. Their national history—if they can claim any autonomy before the return from Babylon, and were anything more than migratory septs of Hindu pariahs, cannot be carried back a day beyond Moses; and if this ex-Egyptian priest must, from theological necessity, be transformed into a Hebrew patriarch, we must insist that the Jewish nation was lifted with that smiling infant out of the bulrushes of Lake Moeris. Abraham, their alleged father, belongs to the universal mythology. Most likely he is but one of the numerous aliases of *Zeruan* (Saturn), the king of the golden age, who is also called the old man (emblem of time). ‖

It is now demonstrated by Assyriologists that in the old Chaldean books Abraham is called Zeru-an, or Zerb-an—meaning one very rich in gold and silver, and a mighty prince.¶ He is also called Zarouan and Zarman—a decrepit old man. **

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*Justin: "Cum. Trypho," p. 284. † A division indicative of time.

‡ Sanchoniathon calls time the oldest Æon, *Protogonos*, the "*first-born*."

§ Philo Judæus: "Cain and his Birth," p. xvii.

‖ Azrael, angel of death, is also Israel. *Ab-ram* means father of elevation, high-placed father, for Saturn is the highest or outmost planet.

¶ See Genesis xiii. 2.

** Saturn is generally represented as a very old man, with a sickle in his hand.

The ancient Babylonian legend is that Xisuthrus (Hasisadra of the Tablets, or Xisuthrus) sailed with his ark to Armenia, and his son Sim became supreme king. Pliny says that Sim was called Zeruan; and Sim is Shem. In Hebrew, his name writes שם, *Shem*—a sign. Assyria is held by the ethnologists to be the land of Shem, and Egypt called that of Ham. Shem, in the tenth chapter of *Genesis* is made the father of all the children of Eber, of Elam (Oulam or Eilam), and Ashur (Assur or Assyria). The "*nephelim*," or fallen men, *Gebers*, mighty men spoken of in *Genesis* (vi. 4), come from *Oulam*, "men of *Shem*." Even Ophir, which is evidently to be sought for in the India of the days of Hiram, is made a descendant of Shem. The records are purposely mixed up to make them fit into the frame of the Mosaic *Bible*. But *Genesis*, from its first verse down to the last, has naught to do with the "chosen people;" it belongs to the world's history. Its appropriation by the Jewish authors in the days of the so-called *restoration* of the destroyed books of the Israelites, by Ezra, proves nothing, and, until now, has been self-propped on an alleged divine revelation. It is simply a compilation of the universal legends of the universal humanity. Bunsen says that in the "Chaldean tribe immediately connected with Abraham, we find reminiscences of dates disfigured and misunderstood, as genealogies of single men, or indications of epochs. The Abrahamic recollections go back at least three millenia beyond the grandfather of Jacob." *

Alexander Polyhistor says that Abraham was born at Kamarina or *Uria*, a city of soothsayers, and *invented astronomy*. Josephus claims the same for Terah, Abraham's father. The tower of Babel was built as much by the direct descendants of Shem as by those of the "accursed" Ham and Canaan, for the people in those days were "one," and the "whole earth was of one language;" and Babel was simply an astrological tower, and its builders were astrologers and adepts of the primitive Wisdom-Religion, or, again, what we term Secret Doctrine.

The Berosian Sybil says: Before the Tower, Zeru-an, Titan, and Yapetosthe governed the earth, Zeru-an wished to be supreme, but his two brothers resisted, when their sister, Astlik, intervened and appeased them. It was agreed that Zeru-an should rule, but his male children should be put to death; and strong Titans were appointed to carry this into effect.

Sar (circle, saros) is the Babylonian god of the sky. He is also Assaros or Asshur (the son of Shem), and Zero—Zero-ana, the chakkra, or wheel, boundless time. Hence, as the first step taken by Zoroaster, while founding his new religion, was to change the most sacred deities

* Bunsen: "Egypt's Place in Universal History," vol. v., p. 85.

of the Sanscrit *Veda* into names of evil spirits, in his Zend *Scriptures*, and even to reject a number of them, we find no traces in the *Avesta* of Chakkra—the symbolic circle of the sky.

Elam, another of the sons of Shem, is *Oulam* עולם and refers to an order or cycle of events. In *Ecclesiastes* iii. 11, it is termed "world." In *Ezekiel* xxvi. 20, "of old time." In *Genesis* iii. 22, the word stands as "forever;" and in chapter ix. 16, "eternal." Finally, the term is completely defined in *Genesis* vi. 4, in the following words: "There were *nephelim* (giants, fallen men, or Titans) on the earth." The word is synonymous with Æon, αιων. In *Proverbs* viii. 23, it reads: "I was effused from *Oulam*, from *Ras*" (wisdom). By this sentence, the wise king-kabalist refers to one of the mysteries of the human spirit—the immortal crown of the man-trinity. While it ought to read as above, and be interpreted kabalistically to mean that the *I* (or my eternal, immortal *Ego*), the spiritual entity, was effused from the boundless and nameless eternity, through the creative wisdom of the unknown God, it reads in the canonical translation: "The Lord possessed me in the beginning of his way, before his works of old!" which is unintelligible nonsense, without the kabalistic interpretation. When Solomon is made to say that *I* was "from the beginning . . . while, as yet, he (the Supreme Deity) had not made the earth nor the highest part of the dust of the world . . . I was there," and "when he appointed the foundations of the earth . . . then I was by him, *as one brought up with him*," what can the kabalist mean by the "*I*," but his own divine spirit, a drop effused from that eternal fountain of light and wisdom—the universal spirit of the Deity?

The thread of glory emitted by En-Soph from the highest of the three kabalistic heads, through which "all things shine with light," the thread which makes its exit through Adam *Primus*, is the individual spirit of every man. "I was daily his (En-Soph's) delight, rejoicing always before him . . . and my delights were *with the sons of men*," adds Solomon, in the same chapter of the *Proverbs*. The immortal spirit delights in the *sons of men*, who, without this spirit, are but dualities (physical body and astral soul, or that *life-principle* which animates even the lowest of the animal kingdom). But, we have seen that the doctrine teaches that this spirit cannot unite itself with that man in whom matter and the grossest propensities of his animal soul will be ever crowding it out. Therefore, Solomon, who is made to speak under the inspiration of his own spirit, that possesses him for the time being, utters the following words of wisdom: "Hearken unto me, my son" (the dual man), "blessed are they who keep my ways. . . . Blessed is the man that heareth me, watching daily at my gates. . . . For whoso *findeth me, findeth life*, and shall obtain favor of the Lord. . . . But he that

sinneth *against me* wrongeth his *own soul* . . . and loves *death*" (*Proverbs* vii. 1–36).

This chapter, as interpreted, is made by some theologians, like everything else, to apply to Christ, the "Son of God," who states repeatedly, that he who follows him obtains eternal life, and conquers death. But even in its distorted translation it can be demonstrated that it referred to anything but to the alleged Saviour. Were we to accept it in this sense, then, the Christian theology would have to return, *nolens volens*, to Averroism and Buddhism; to the doctrine of emanation, in short; for Solomon says: "I was effused" from Oulam and Rasit, both of which are a part of the Deity; and thus Christ would not be as their doctrine claims, God himself, but only an *emanation* of Him, like the Christos of the Gnostics. Hence, the meaning of the personified Gnostic Æon, the word signifying cycles or determined periods in the eternity and at the same time, representing a hierarchy of celestial beings—spirits. Thus Christ is sometimes termed the "Eternal Æon." But the word "eternal" is erroneous in relation to the Æons. Eternal is that which has neither beginning nor end; but the "Emanations" or Æons, although having lived as absorbed in the divine essence from the eternity, when once individually emanated, must be said to have a beginning. They may be therefore *endless* in this spiritual life, never eternal.

These endless emanations of the one First Cause, all of which were gradually transformed by the popular fancy into distinct gods, spirits, angels, and demons, were so little considered immortal, that all were assigned a limited existence. And this belief, common to all the peoples of antiquity, to the Chaldean Magi as well as to the Egyptians, and even in our day held by the Brahmanists and Buddhists, most triumphantly evidences the monotheism of the ancient religious systems. This doctrine calls the life-period of all the inferior divinities, "one day of Parabrahma." After a cycle of fourteen milliards, three hundred and twenty-millions of human years—the tradition says—the trinity itself, with all the lesser divinities, will be annihilated, together with the universe, and cease to exist. Then another universe will gradually emerge from the pralaya (dissolution), and men on earth will be enabled to comprehend SWAYAMBHUVA as he is. Alone, this primal cause will exist forever, in all his glory, filling the infinite space. What better proof could be adduced of the deep reverential feeling with which the "heathen" regard the one Supreme eternal cause of all things visible and invisible.

This is again the source from which the ancient kabalists derived identical doctrines. If the Christians understood *Genesis* in their own way, and, if accepting the texts literally, they enforced upon the uneducated masses the belief in a creation of our world out of nothing; and

moreover assigned to it a *beginning*, it is surely not the Tanaïm, the sole expounders of the hidden meaning contained in the *Bible*, who are to be blamed. No more than any other philosophers had they ever believed either in spontaneous, limited, or *ex nihilo* creations. The *Kabala* has survived to show that their philosophy was precisely that of the modern Nepäl Buddhists, the Svâbhâvikas. They believed *in the eternity and the indestructibility of matter*, and hence in many prior creations and destructions of worlds, before our own. "There were old worlds which perished." * "From this we see that the Holy One, blessed be His name, had successively created and destroyed sundry worlds, before he created the present world; and when he created this world he said: 'This pleases me; the previous ones did not please me.'" † Moreover, they believed, again like the Svâbhâvikas, now termed Atheists, that every thing proceeds (is created) from its own nature and that once that the first impulse is given by that Creative Force inherent in the "Self-created substance," or Sephira, everything evolves out of itself, following its pattern, the more spiritual prototype which precedes it in the scale of infinite creation. "The indivisible point which has no limit, and cannot be comprehended (for it is absolute), expanded from within, and formed a brightness which served as a garment (a veil) to the indivisible points. . . . It, too, expanded from within. . . . Thus, *everything originated through* a constant upheaving agitation, and thus finally the world originated." ‡

In the later Zoroastrian books, after that Darius had restored both the worship of Ormazd and added to it the purer magianism of the primitive *Secret Wisdom*—חכמות־נסתרת, of which, as the inscription tells us, he was himself a hierophant, we see again reappearing the Zeru-ana, or boundless time, represented by the Brahmans in the *chakkra*, or a circle; that we see figuring on the uplifted finger of the principal deities. Further on, we will show the relation in which it stands to the Pythagorean, mystical numbers—the first and the last—which is a *zero* (O), and to the greatest of the Mystery-Gods IAO. The identity of this symbol alone, in all the old religions, is sufficient to show their common descent from one primitive Faith. § This term of "boundless time," which can be applied but to the ONE who has neither beginning nor end, is

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* Idra Suta: "Sohar," iii., p. 292 b. † Bereshith Rabba: "Parsha," ix.

‡ "Sohar," i., p. 20 a.

§ "The Sanscrit *s*," says Max Müller, "is represented by the *s* and *h*. Thus the geographical name 'hapta hendu,' which occurs in the 'Avesta,' becomes intelligible, if we retranslate the *s* and *h* into the Sanscrit *s*. For 'Sapta Sindhu,' or the seven rivers, is the old Vaidic name for India itself" ("Chips," vol. i., p. 81). The "Avesta" is the spirit of the "Vedas"—the esoteric meaning made partially known.

called by the Zoroastrians Zeruana-Akarene, because he has always existed. "His glory," they say, is too exalted, his light too resplendent for either human intellect or mortal eyes to grasp and see. His primal emanation is eternal light which, from having been previously concealed in darkness, was called out to manifest itself, and thus was formed Ormazd, "the King of Life." He is the first-born of boundless time, but like his own antitype, or preëxisting spiritual idea, has lived within primitive darkness from all eternity. His *Logos* created the pure intellectual world. After the lapse of three grand cycles * he created the material world in six periods. The six Amshaspands, or *primitive* spiritual men, whom Ormazd created in his own image, are the mediators between this world and himself. Mithras is an emanation of the Logos and the chief of the twenty eight *izeds*, who are the tutelary angels over the spiritual portion of mankind—the souls of men. The *Ferouers* are infinite in number. They are the ideas or rather the ideal conceptions of things which formed themselves in the mind of Ormazd or Ahuramazda before he willed them to assume a concrete form. They are what Aristotle terms "privations" of forms and substances. The religion of Zarathustra, as he is always called in the *Avesta*, is one from which the ancient Jews have the most borrowed. In one of the Yashts, Ahuramazda, the Supreme, gives to the seer as one of his sacred names, *Ahmi*, "I am;" and in another place, *ahmi yat ahmi*, "I am that I am," as Jehovah is alleged to have given it to Moses.

This Cosmogony, adopted with a change of names in the Rabbinical *Kabala*, found its way, later, with some additional speculations of Manes, the half-Magus, half-Platonist, into the great body of Gnosticism. The real doctrines of the Basilideans, Valentinians, and the Marcionites cannot be correctly ascertained in the prejudiced and calumnious writings of the Fathers of the Church; but rather in what remains of the works of the Bardesanesians, known as the Nazarenes. It is next to impossible, now that all their manuscripts and books are destroyed, to assign to any of these sects its due part in dissenting views. But there are a few men still living who have preserved books and direct traditions about the Ophites, although they care little to impart them to the world. Among the unknown sects of Mount Lebanon and Palestine the truth has been concealed for more than a thousand years. And their *diagram* of the Ophite scheme differs with the description of it given by Origen and hence with the *diagram* of Matter. †

* What is generally understood in the "Avesta" system as a *thousand* years, means, in the esoteric doctrine, a cycle of a duration known but to the initiates and which has an allegorical sense.

† Matter: "Histoire Critique du Gnosticisme," pl. x.

The kabalistic trinity is one of the models of the Christian one. "The ANCIENT whose name be sanctified, is with three heads, but which make only one." * *Tria capita exsculpa sunt, unum intra alterum, et alterum supra alterum.* Three heads are inserted in one another, and one over the other. The first head is the Concealed Wisdom (*Sapientia Abscondita*). Under this head is the ANCIENT (Pythagorean *Monad*), the most hidden of mysteries; a head which is no head (*caput quod non est caput*); no one can know what that is in this head. No intellect is able to comprehend this wisdom. † This *Senior Sanctissimus* is surrounded by the three heads. He is the eternal LIGHT of the wisdom; and the wisdom is the source from which all the manifestations have begun. These three heads, included in ONE HEAD (which is no head); and these three are bent down (overshadow) SHORT-FACE (the son) and through them all things shine with light." ‡ "En-Soph emits a thread from El or *Al* (the highest God of the Trinity), and the light follows the thread and enters, and passing through makes its exit through Adam *Primus* (Kadmon), who is *concealed* until the plan for arranging (*statum dispositionis*) is ready; it threads through him from his head to his feet; and in him (in the concealed Adam) is the figure of A MAN." §

"Whoso wishes to have an insight into the sacred unity, let him consider a flame rising from a burning coal or a burning lamp. He will see first a two-fold light—a bright white, and a black or blue light; the white light is *above*, and ascends in a direct light, while the blue, or dark light, is *below*, and seems as the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the blue or dark light, is again connected with the burning matter which is *under* it again. The white light never changes its color, it always remains white; but various shades are observed in the lower light, whilst the lowest light, moreover, takes two directions; *above*, it is connected with the white light, and *below* with the burning matter. Now, this is constantly consuming itself, and perpetually ascends to the upper light, and thus everything merges into a single unity." ‖

Such were the ancient ideas of the trinity in the unity, as an abstraction. Man, who is the microcosmos of the macrocosmos, or of the

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* Idra Suta: "Sohar," iii., p. 288.

† Ibid., sect. ii. ‡ Ibid., vii.

§ Jam vero quoniam hoc in loco recondita est illa plane non utuntur, et tantum de parte lucis ejus participant quæ demittitur et ingreditur intra filum Ain Soph protensum e Persona אל (*Al*-God) deorsum: intratque et perrumpit et transit per Adam primum occultum usque in statum dispositionis transitque per eum a capite usque ad pedes ejus: *et in eo est figura hominis* ("Kabbala Denudata," ii., p. 246).

‖ "Sohar," i., p. 51 a.

archetypal heavenly man, Adam Kadmon, is likewise a trinity; for he is *body*, *soul*, and *spirit*.

"All that is created by the 'Ancient of the Ancients' can live and exist only by a male and a female," says the Sohar. * He alone, to whom no one can say, "Thou," for he is the spirit of the WHITE-HEAD in whom the "THREE HEADS" are united, is uncreated. Out of the subtile fire, on one side of the White Head, and of the "subtile air," on the other, emanates Shekinah, his veil (the femininized Holy Ghost). "This air," says Idra Rabba, "is the most occult (occultissimus) attribute of the Ancient of the Days. † The Ancienter of the Ancienter is the *Concealed* of the Concealed. ‡ All things are Himself, and Himself is concealed on every way. § The *cranium* of the WHITE-HEAD has no beginning, but its end has a shining reflection and a *roundness* which is our universe."

"They regard," says Klenker, "the first-born as man and wife, in so far as his light includes in itself all other lights, and in so far as his spirit of life or breath of life includes all other life spirits in itself." ‖ The kabalistic Shekinah answers to the Ophite Sophia. Properly speaking, Adam Kadmon is the Bythos, but in this emanation-system, where everything is calculated to perplex and place an obstacle to inquiry, he is the *Source* of Light, the first "primitive man," and at the same time *Ennoia*, the Thought of Bythos, the Depth, for he is Pimander.

The Gnostics, as well as the Nazarenes, allegorizing on the personification, said that the *First* and *Second* man loved the beauty of Sophia, (Sephira) the first woman, and thus the Father and the Son fecundated the heavenly "Woman" and, from primal darkness procreated the visible light (Sephira is the Invisible, or Spiritual Light), "whom they called the ANOINTED CHRISTUM, or King Messiah." ¶ This Christus is the *Adam of Dust* before his fall, with the spirit of the Adonai, his Father, and Shekinah Adonai, his mother, upon him; for Adam Primus is Adon, Adonai, or Adonis. The primal existence manifests itself by its wisdom, and produces the *Intelligible* LOGOS (all visible creation). This wisdom was venerated by the Ophites under the form of a serpent. So far we see that the first and second life are the two Adams, or the first and the second man. In the former lies *Eva*, or the yet unborn spiritual Eve, and she is within Adam *Primus*, for she is a part of himself, who is androgyne. The Eva of dust, she who will be called in

* Book iii., p. 290.
† "Idra Rabba," §§ 541, 542.
‡ Ibid., iii., p. 36.
§ Ibid., p. 171.
‖ "Nat. und Urspr. d. Emanationslehre b.d. Kabbalisten," p. ii.
¶ "Irenæus," p. 637.

Genesis "the mother of all that live," is *within* Adam the Second. And now, from the moment of its first manifestation, the LORD MANO, the Unintelligible Wisdom, disappears from the scene of action. It will manifest itself only as Shekinah, the GRACE; for the CORONA is "the innermost Light of all Lights," and hence it is darkness's own substance. *

In the *Kabala*, Shekinah is the ninth emanation of Sephira, which contains the whole of the ten Sephiroth within herself. She belongs to the third triad and is produced together with *Malchuth* or "Kingdom," of which she is the female counterpart. Otherwise she is held to be higher than any of these; for she is the "Divine Glory," the "veil," or "garment," of En-Soph. The Jews, whenever she is mentioned in the *Targum*, say that she is the glory of Jehovah, which dwelt in the tabernacle, manifesting herself like a visible cloud; the "Glory" rested over the Mercy-Seat in the *Sanctum Sanctorum*.

In the Nazarene or Bardesanian System, which may be termed the Kabala within the Kabala, the Ancient of Days—*Antiquus Altus*, who is the Father of the Demiurgus of the universe, is called the *Third* Life, or *Abatur;* and he is the Father of Fetahil, who is the architect of the visible universe, which he calls into existence by the powers of his genii, at the order of the "Greatest;" the Abatur answering to the "Father" of Jesus in the later Christian theology. These two superior *Lives* then, are the crown within which dwells the greatest *Ferho*. "Before any creature came into existence the Lord Ferho existed." † This one is the First Life, formless and invisible; in whom the living Spirit of LIFE exists, the Highest GRACE. The two are ONE from eternity, for they are the Light and the CAUSE of the Light. Therefore, they answer to the kabalistic concealed *wisdom*, and to the concealed Shekinah—the Holy Ghost. "This light, which is manifested, is the garment of the Heavenly Concealed," says Idra Suta. And the "heavenly man" is the superior Adam. "No one knows his paths except *Macroprosopus*" (Long-face)—the Superior *active* god. ‡ Not as I am *written* will I be read; in this world my name will be written Jehovah and read Adonai," § say the Rabbins, very correctly. Adonai is the Adam Kadmon; he is FATHER and MOTHER both. By this double mediatorship the Spirit of the "Ancient of the Ancient" descends upon the *Microprosopus* (Short-face) or the Adam of Eden. And the "Lord God breathes into his nostrils the breath of life."

When the woman separates herself from her androgyne, and becomes

* "Idra Suta," ix.; "Kabbala Denudata;" see Pythagoras: "Monad."

† "Codex Nazaræus," i., p. 145.

‡ "Idra Rabba," viii., pp. 107–109. § "Auszüge aus dem Sohar," p. 11.

a distinct individuality, the first story is repeated over again. Both the Father and Son, the two Adams, love her beauty; and then follows the allegory of the temptation and fall. It is in the *Kabala*, as in the Ophite system, in which both the Ophis and the Ophiomorphos are emanations emblematized as serpents, the former representing Eternity, Wisdom, and Spirit (as in the Chaldean Magism of Aspic-worship and Wisdom-Doctrine in the olden times), and the latter Cunning, Envy, and Matter. Both spirit and matter are serpents; and Adam Kadmon becomes the Ophis who tempts himself—man and woman—to taste of the "Tree of Good and Evil," in order to teach them the mysteries of spiritual wisdom. Light tempts Darkness, and Darkness attracts Light, for Darkness is *matter*, and "the *Highest* Light shines not in its *Tenebræ*." With knowledge comes the temptation of the Ophiomorphos, and he prevails. The dualism of every existing religion is shown forth by the fall. "I have gotten a man from *the Lord*," exclaims Eve, when the Dualism, Cain and Abel—evil and good—is born. "And the Adam knew Hua, his woman (*astu*), and she became pregnant and bore *Kin*, and she said: קיניתי איש את־יהוה; *Kiniti ais* Yava.—I have gained or obtained a husband, even *Yava*—Is, Ais—man." "*Cum arbore peccati Deus creavit seculum.*"

And now we will compare this system with that of the Jewish Gnostics—the Nazarenes, as well as with other philosophies.

The ISH AMON, the pleroma, or the boundless circle within which lie "all forms," is the THOUGHT of the power divine; it works in SILENCE, and suddenly light is begotten by darkness; it is called the SECOND life; and this one produces, or generates the THIRD. This third light is "the FATHER of all things that live," as EUA is the "mother of all that live." He is the Creator who calls inert matter into life, through his vivifying spirit, and, therefore, is called the ancient of the world. Abatur is the Father who creates the first Adam, who creates in his turn the second. Abatur opens a gate and walks to the dark water (chaos), and looking down into it, the darkness reflects the image of Himself . . . and lo! a SON is formed—the Logos or Demiurge; Fetahil, who is the builder of the *material* world, is called into existence. According to the Gnostic dogma, this was the *Metatron*, the Archangel Gabriel, or messenger of life; or, as the biblical allegory has it, the androgynous Adam-Kadmon again, the SON, who, with his Father's spirit, produces the ANOINTED, or Adam before his fall.

When Swayambhuva, the "Lord who exists through himself," feels impelled to manifest himself, he is thus described in the Hindu sacred books.

Having been impelled to produce various beings from his own divine

substance, he first manifested the waters which developed within themselves a productive seed.

The seed became a germ bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of BRAHMA, the great principle of all the beings (*Manu*, book i., slokas 8, 9).

The Egyptian Kneph, or Chnuphis, Divine Wisdom, represented by a serpent, produces an egg from his mouth, from which issues Phtha. In this case Phtha represents the universal germ, as well as Brahmā, who is of the neuter gender, when the final *a* has a diaresis on it;* otherwise it becomes simply one of the names of the Deity. The former was the model of the THREE LIVES of the Nazarenes, as that of the kabalistic "Faces," PHARAZUPHA, which, in its turn, furnished the model for the Christian Trinity of Irenæus and his followers. The egg was the primitive matter which served as a material for the building of the visible universe; it contained, as well as the Gnostic Pleroma, the kabalistic Shekinah, the man and wife, the spirit and life, "whose light includes all other lights" or life-spirits. This first manifestation was symbolized by a serpent, which is at first *divine* wisdom, but, *falling into generation*, becomes polluted. Phtha is the heavenly man, the Egyptian Adam-Kadmon, or Christ, who, in conjunction with the female Holy Ghost, the ZOE, produces the five elements, air, water, fire, earth, and ether; the latter being a servile copy from the Buddhist A'd, and his five Dhyana Buddhas, as we have shown in the preceding chapter. The Hindu Swayambhuva-Nara, develops from himself the *mother-principle*, enclosed within his own divine essence—Nari, the immortal Virgin, who, when impregnated by his spirit, becomes Taumâtra, the mother of the five elements—air, water, fire, earth, and ether. Thus may be shown how from the Hindu cosmogony all others proceed.

Knorr von Rosenroth, busying himself with the interpretation of the *Kabala*, argues that, "In this first state (of secret wisdom), the infinite God Himself can be understood as 'Father' (of the new covenant). But the *Light* being let down by the Infinite through a canal into the 'primal Adam,' or *Messiah*, and joined with him, can be applied to the name SON. And the influx emitted down from him (the Son) to the lower parts (of the universe), can be applied to the character of the Holy Ghost." † Sophia-Achamoth, the half-spiritual, half-material LIFE, which vivifies the inert matter in the depths of chaos, is the Holy Ghost of the Gnostics, and the *Spiritus* (female) of the Nazarenes. She is—be it re-

* He is the universal and spiritual germ of *all* things.

† "Ad. Kabb. Chr.," p. 6.

membered—the *sister* of *Christos*, the perfect emanation, and both are children or emanations of Sophia, the purely spiritual and intellectual daughter of Bythos, the Depth. For the elder Sophia is Shekinah, the Face of God, "God's Shekinah, which is his image." *

"The *Son* Zeus-Belus, or Sol-Mithra is an image of the Father, an emanation from the *Supreme Light*," says Movers. "He passed for Creator." †

"Philosophers say the first air is *anima mundi*. But the garment (Shekinah) is higher than the first air, since it is joined closer to the En-Soph, the Boundless." ‡ Thus *Sophia* is Shekinah, and Sophia-Achamoth the *anima mundi*, the astral light of the kabalists, which contains the spiritual and material germs of all *that is*. For the Sophia-Achamoth, like *Eve*, of whom she is the prototype, is "the mother of all that live."

There are three trinities in the Nazarene system as well as in the Hindu philosophy of the ante and early Vedic period. While we see the few translators of the *Kabala*, the Nazarene *Codex*, and other abstruse works, hopelessly floundering amid the interminable pantheon of names, unable to agree as to a system in which to classify them, for the one hypothesis contradicts and overturns the other, we can but wonder at all this trouble, which could be so easily overcome. But even now, when the translation, and even the perusal of the ancient Sanscrit has become so easy as a point of comparison, they would never think it possible that every philosophy—whether Semitic, Hamitic, or Turanian, as they call it, has its key in the Hindu sacred works. Still facts are there, and facts are not easily destroyed. Thus, while we find the Hindu trimurti triply manifested as

Nara (or Para-Pouroucha),	Agni,	Brahma,	the Father,
Nari (Mariama),	Vaya,	Vishnu,	the Mother,
Viradj (Brahmä),	Surya,	Siva,	the Son,

and the Egyptian trinity as follows:

Kneph (or Amon),	Osiris,	Ra (Horus),	the Father,
Maut (or Mut),	Isis,	Isis,	the Mother,
Khons,	Horus,	Malouli,	the Son; §

the Nazarene System runs,

Ferho (Ish-Amon),	Mano,	Abatur,	the Father,
Chaos (dark water),	Spiritus (female),	Netubto,	the Mother,
Fetahil,	Ledhaio,	Lord Jordan,	the Son.

The first is the concealed or non-manifested trinity—a pure abstraction. The other the active or the one revealed in the results of creation,

* "Sohar," p. 93.
† "Movers," p. 265.
‡ "Kabbala Denudata," vol. ii., p. 236.
§ Champollion, Junior: "Lettres."

proceeding out of the former—its spiritual prototype. The third is the mutilated image of both the others, crystallized in the form of human dogmas, which vary according to the exuberance of the national materialistic fancy.

The Supreme Lord of splendor and of light, luminous and refulgent, before which no other existed, is called Corona (the crown); Lord Ferho, the unrevealed life which existed in the former from eternity; and Lord Jordan—the spirit, the living water of grace.* He is the one through whom alone we can be saved; and thus he answers to the Shekinah, the spiritual garment of En-Soph, or the Holy Ghost. These three constitute the trinity in *abscondito*. The second trinity is composed of the three lives. The first is the similitude of Lord Ferho, through whom he has proceeded forth; and the second Ferho is the King of Light—MANO (*Rex Lucis*). He is the heavenly life and light, and older than the Architect of heaven and earth.† The second life is *Ish Amon* (Pleroma), the vase of election, containing the visible thought of the *Iordanus Maximus*—the *type* (or its intelligible reflection), the prototype of the living water, who is the "spiritual Jordan." ‡ Third life, which is produced by the other two, is ABATUR (*Ab*, the Parent or Father). This is the mysterious and decrepit "Aged of the Aged," the "Ancient *Senem sui obtegentem et grandævum mundi.*" This latter third Life is the Father of the Demiurge Fetahil, the Creator of the world, whom the Ophites call Ilda-Baoth, § though Fetahil is the *only-begotten one*, the reflection of the Father, Abatur, who begets him by looking into the "dark water;" ‖ but the Lord Mano, "the Lord of loftiness, the Lord of all genii," is higher than the Father, in this kabalistic *Codex*—one is purely spiritual, the other material. So, or instance, while Abatur's "only begotten" one is the genius Fetahil, the Creator of the physical world, Lord Mano, the "Lord of Celsitude," who is the son of Him, who is "the Father of all who preach the Gospel," produces also an "only-begotten" one, the Lord Lehdaio, "a just Lord." He is the Christos, the anointed, who pours out the "grace" of the Invisible Jordan, the Spirit of the *Highest Crown*.

In the Arcanum, "in the assembly of splendor, lighted by MANO, to whom the scintillas of splendor owe their origin," the genii who live in light "rose, they went to the visible Jordan, and flowing water . . . they assembled for a counsel . . . and called forth the Only-Begotten Son

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* "Codex Nazaræus," vol. ii., pp. 47–57. † Ibid., vol. i., p. 145.
‡ Ibid., vol. ii., p. 211. § Ibid., vol. i., p. 308.
‖ Sophia-Achamoth also begets her son Ilda-Baoth, the *Demiurge*, by looking into chaos or matter, and by coming in contact with it.

of an imperishable image, and who cannot be conceived by reflection, Lehdaio the just Lord, and sprung from Lehdaio, the just lord, whom the life had produced by his word." *

Mano is the chief of the seven Æons, who are Mano (*Rex Lucis*) Aiar Zivo, Ignis Vivus, Lux, Vita, Aqua Viva (the living water of baptism, the genius of the Jordan), and Ipsa Vita, the chief of the six genii, which form with him the mystic *seven*. The Nazarene Mano is simply the copy of the Hindu first Manu—the emanation of Manu Swayambhuva—from whom evolve in succession the six other Manus, types of the subsequent races of men. We find them all represented by the apostle-kabalist John in the "seven lamps of fire" burning before the throne, which are the seven spirits of God," † and in the seven angels bearing the seven vials. Again in Fetahil we recognize the original of the Christian doctrine.

In the *Revelation* of Joannes Theologos it is said: "I turned and saw in the midst of the *seven* candlesticks one like unto the Son of man . . . his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire . . . and his feet like unto fine brass, as if they burned in a furnace" (i. 13, 14, 15). *John* here repeats, as is well known, the words of Daniel and Ezekiel. "The Ancient of Days . . . whose hair was white as pure wool . . . etc." And "the appearance of a *man* . . . above the throne . . . and the appearance of fire, and it had brightness round about." ‡ The fire being "the glory of the Lord." Fetahil is son of the man, the Third Life, and his upper part is represented as white as snow, while standing near the throne of the living fire he has the appearance of a flame.

All these "apocalyptic" visions are based on the description of the "white head" of the Sohar, in whom the kabalistic trinity is united. The white head, "which conceals in its cranium the spirit," and which is environed by subtile fire. The "appearance of a man" is that of Adam Kadmon, through which passes the thread of light represented by the fire. Fetahil is the *Vir Novissimis* (the newest man), the son of Abatur, § the latter being the "man," or the *third* life, ‖ now the third personage of the trinity. *John* sees "one like unto the son of man," holding in his right hand seven stars, and standing between "seven golden candlesticks" (*Revelation* i.). Fetahil takes his "stand on high," according to the will of his father, "the highest Æon who has seven sceptres," and

* "Codex Nazaræus," vol. ii., p. 109. See "Sod, the Son of the Man," for translation.

† Revelation iv. 5. ‡ Ezekiel. § "Codex Nazaræus," vol. ii., p. 127.

‖ The first androgyne duad being considered a *unit* in all the secret computations, is, therefore, the Holy Ghost.

seven genii, who astronomically represent the seven planets or stars. He stands "shining in the garment of the Lord's, resplendent by the agency of the genii," * He is the Son of his Father, Life, and his mother, Spirit, or Light.† The Logos is represented in the *Gospel according to John* as one in whom was "*Life*, and the life was the *light* of men" (i. 4). Fetahil is the Demiurge, and his father created the visible universe of matter through him. ‡ In the *Epistle of Paul to the Ephesians* (iii. 9), God is said to have "*created all things* by Jesus." In the *Codex* the Parent-LIFE says: "Arise, go, our son first-begotten, ordained for all creatures." § "As the living father hath sent me," says Christ, "God sent his only-begotten son that we might live." ‖ Finally, having performed his work on earth, Fetahil reascends to his father Abatur. "*Et qui, relicto quem procreavit mundo, ad Abatur suum patrem contendit.*" ¶ "My father sent me . . . I go to the Father," repeats Jesus.

Laying aside the theological disputes of Christianity which try to blend together the Jewish Creator of the first chapter of *Genesis* with the "Father" of the *New Testament*, Jesus states repeatedly of his Father that "He is *in secret*." Surely he would not have so termed the ever-present "Lord God" of the Mosaic books, who showed Himself to Moses and the Patriarchs, and finally allowed all the elders of Israel to look on Himself. ** When Jesus is made to speak of the temple at Jerusalem as of his "Father's house," he does not mean the physical building, which he maintains he can destroy and then again rebuild in three days, but of the temple of Solomon; the wise kabalist, who indicates in his *Proverbs* that every man is the temple of God, or of his own divine spirit. This term of the "Father who is in secret," we find used as much in the *Kabala* as in the *Codex Nazaræus*, and elsewhere. No one has ever seen the wisdom concealed in the "Cranium," and no one has beheld the "Depth" (Bythos). Simon, the *Magician*, preached "one Father unknown to all." ††

We can trace this appellation of a "secret" God still farther back. In the *Kabala* the "Son" of the *concealed* Father who dwells in light and glory, is the "Anointed," the *Seir-Anpin*, who unites in himself all the Sephiroth, he is Christos, or the Heavenly man. It is through Christ that the Pneuma, or the Holy Ghost, creates "all things"

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* "Codex Nazaræus," vol. iii., p. 59. † Ibid., vol. i., p. 285.

‡ Ibid., vol. i., p. 309.

§ Ibid., vol. i., p. 287. See "Sod, the Son of the Man," p. 101.

‖ John iv. 9. ¶ "Codex Nazaræus," vol. ii., p. 123.

** "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. *And they saw the God of Israel*," Exodus xxiv. 9, 10.

†† Irenæus: "Clementine Homilies," I., xxii., p. 118.

(*Ephesians* iii. 9), and produces the four elements, air, water, fire, and earth. This assertion is unquestionable, for we find Irenæus basing on this fact his best argument for the necessity of there being four gospels. There can be neither more nor fewer than four—he argues. "For as there are four quarters of the world, and four general winds (καθολικὰ πνεύματα) . . . it is right that she (the Church) should have four pillars. From which it is manifest that the Word, *the maker of all*, he *who sitteth upon the Cherubim* . . . as David says, supplicating his advent, 'Thou that sittest between the Cherubim, shine forth!' For the Cherubim also are *four-faced* and their faces are symbols of the working of the Son of God." *

We will not stop to discuss at length the special holiness of the four-faced Cherubim, although we might, perhaps, show their origin in all the ancient pagodas of India, in the *vehans* (or vehicles) of their chief gods; as likewise we might easily attribute the respect paid to them to the kabalistic wisdom, which, nevertheless, the Church rejects with great horror. But, we cannot resist the temptation to remind the reader that he may easily ascertain the several significances attributed to these Cherubs by reading the *Kabala*. "When the souls are to leave their abode," says the *Sohar*, holding to the doctrine of the pre-existence of souls in the world of emanations, "each soul separately appears before the Holy King, dressed in a sublime form, with the features in which it is to appear in this world. It is from this sublime form that the image proceeds" (*Sohar*, iii., p. 104 ab). Then it goes on to say that the types or forms of these faces are four in number—those of the angel or man, of the lion, the bull, and the eagle." Furthermore, we may well express our wonder that Irenæus should not have re-enforced his argument for the four gospels—by citing the whole Pantheon of the four-armed Hindu gods?

Ezekiel in representing his four animals, now called Cherubim, as types of the four symbolical beings, which, in his visions support the throne of Jehovah, had not far to go for his models. The Chaldeo-Babylonian protecting genii were familiar to him; the Sed, Alap or *Kirub* (Cherubim), the bull, with the human face; the Nirgal, human-headed lion; Oustour the Sphinx-man; and the Nathga, with its eagle's head. The religion of the masters—the idolatrous Babylonians and Assyrians—was transferred almost bodily into the revealed Scripture of the Captives, and from thence came into Christianity.

Already, we find Ezekiel addressed by the likeness of the glory of the Lord, "as Son of man." This peculiar title is used repeatedly

* "Adv. Hæs.," III., ii., 18.

throughout the whole book of this prophet, which is as kabalistic as the "roll of a book" which the "Glory" causes him to eat. It is written *within* and *without;* and its real meaning is identical with that of the *Apocalypse.* It appears strange that so much stress should be laid on this peculiar appellation, said to have been applied by Jesus to himself, when, in the symbolical or kabalistic language, a prophet is so addressed. It is as extraordinary to see Irenæus indulging in such graphic descriptions of Jesus as to show him, "the maker of all, sitting upon a Cherubim," unless he identifies him with Shekinah, whose usual place was among the Charoubs of the Mercy Seat. We also know that the Cherubim and Seraphim are titles of the "Old Serpent" (the orthodox Devil) the Seraphs being the burning or fiery serpents, in kabalistic symbolism. The ten emanations of Adam Kadmon, called the Sephiroth, have all emblems and titles corresponding to each. So, for instance, the last two are Victory, or Jehovah-Sabaoth, whose symbol is the right column of Solomon, the Pillar *Jachin;* while GLORY is the left Pillar, or Boaz, and its name is "the Old Serpent," and also "Seraphim and Cherubim." *

The "Son of man" is an appellation which could not be assumed by any one but a kabalist. Except, as shown above, in the *Old Testament,* it is used but by one prophet—Ezekiel, the kabalist. In their mysterious and mutual relations, the Æons or Sephiroth are represented in the *Kabala* by a great number of circles, and sometimes by the figure of a MAN, which is symbolically formed out of such circles. This man is Seir-Anpin, and the 243 numbers of which his figure consists relate to the different orders of the celestial hierarchy. The original idea of this figure, or rather the model, may have been taken from the Hindu Brahma, and the various castes typified by the several parts of his body, as King suggests in his *Gnostics.* In one of the grandest and most beautiful cave-temples at Ellora, Nasak, dedicated to Vishvakarma, son of Brahma, is a representation of this God and his attributes. To one acquainted with Ezekiel's description of the "likeness of four living creatures," every one of which had four faces and the hands of a man under its wings, etc., † this figure at Ellora must certainly appear absolutely *biblical.* Brahma is called the father of "man," as well as Jupiter and other highest gods.

It is in the Buddhistic representations of Mount Meru, called by the Burmese *Myé-nmo,* and by the Siamese *Sineru,* that we find one of the originals of the Adam Kadmon, Seir-Anpin, the "heavenly man," and of all the Æons, Sephiroth, Powers, Dominions, Thrones, Virtues, and

* See King's "Gnostics." † Ezekiel i.–ii.

Dignities of the *Kabala*. Between two pillars, which are connected by an arch, the key-stone of the latter is represented by a *crescent*. This is the domain in which dwells the Supreme Wisdom of A'di Buddha, the Supreme and invisible Deity. Beneath this highest central point comes the circle of the direct emanation of the Unknown—the circle of Brahma with some Hindus, of the first *avatar* of Buddha, according to others. This answers to Adam Kadmon and the ten Sephiroth. Nine of the emanations are encircled by the tenth, and occasionally represented by pagodas, each of which bears a name which expresses one of the chief attributes of the manifested Deity. Then below come the seven stages, or heavenly spheres, each sphere being encircled by a sea. These are the celestial mansions of the *devatas*, or gods, each losing somewhat in holiness and purity as it approaches the earth. Then comes Meru itself, formed of numberless circles within three large ones, typifying the trinity of man ; and for one acquainted with the numerical value of the letters in biblical names, like that of the "Great Beast," or that of Mithra μειθρας αβραξας, and others, it is an easy matter to establish the identity of the Meru-gods with the emanations or Sephiroth of the kabalists. Also the genii of the Nazarenes, with their special missions, are all found on this most ancient mythos, a most perfect representation of the symbolism of the "secret doctrine," as taught in archaic ages.

King gives a few hints—though doubtless too insufficient to teach anything important, for they are based upon the calculations of Bishop Newton *—as to this mode of finding out mysteries in the value of letters. However, we find this great archæologist, who has devoted so much time and labor to the study of Gnostic gems, corroborating our assertion. He shows that the entire theory is Hindu, and points out that the durga, or female counterpart of each Asiatic god, is what the kabalists term active *Virtue* † in the celestial hierarchy, a term which the Christian Fathers adopted and repeated, without fully appreciating, and the meaning of which the later theology has utterly disfigured. But to return to Meru.

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* "Gnostics and their Remains."

† "Although this science is commonly supposed to be peculiar to the Jewish Talmudists, there is no doubt that they borrowed the idea from a foreign source, and that from the Chaldeans, the *founders of magic art*," says King, in the "Gnostics." The titles *Iao* and *Abraxas*, etc., instead of being recent Gnostic figments, were indeed holy names, borrowed from the most ancient formulæ of the East. Pliny must allude to them when he mentions the virtues ascribed by the Magi to amethysts engraved with the names of the sun and moon, names not expressed in either the Greek or Latin tongues. In the "*Eternal Sun*," the "*Abraxas*," the "*Adonai*," of these gems, we recognize the very amulets ridiculed by the philosophic Pliny ("Gnostics," pp. 79, 80); *Virtutes* (miracles) as employed by Irenæus.

The whole is surrounded by the Maha Samut, or the great sea—the astral light and ether of the kabalists and scientists; and within the central circles appears "the likeness of a man." He is the Achadoth of the Nazarenes, the twofold unity, or the androgyne man; the heavenly incarnation, and a perfect representation of Seir-Anpin (short-face), the son of *Arich Anpin* (long-face). * This likeness is now represented in many lamaseries by Gautama-Buddha, the last of the incarnated avatars. Still lower, under the Meru, is the dwelling of the great Naga, who is called *Rajah Naga*, the king-serpent—the serpent of *Genesis*, the Gnostic Ophis—and the goddess of the earth, Bhumây Nari, or Yâma, who waits upon the great dragon, for she is Eve, the mother of all that live." Still lower is the eighth sphere, the infernal regions. The uppermost regions of Brahma are surrounded by the sun, moon, and planets, the seven stellars of the Nazarenes, and just as they are described in the *Codex*.

"The seven impostor-Dæmons who deceive the sons of Adam. The name of one is *Sol;* of another *Spiritus Venereus*, Astro; of the third *Nebu*, Mercurius *a false Messiah;* . . . the name of a fourth is Sin *Luna;* the fifth is *Kiun*, Saturnus; the sixth, Bel-Zeus; the seventh, Nerig-*Mars*." † Then there are "*Seven Lives* procreated," seven good Stellars, "which are from Cabar Zio, and are those bright ones who shine in their own form and splendor that pours from on high. . . . At the gate of the HOUSE OF LIFE the throne is fitly placed for the Lord of Splendor, and there are THREE habitations." ‡ The habitations of the *Trimurti*, the Hindu trinity, are placed beneath the key-stone—the golden crescent, in the representation of Meru. "And there was under his feet (of the God of Israel) as it were a paved work of a sapphire-stone" (*Exodus* xxiv. 10). Under the crescent is the heaven of Brahma, all paved with sapphires. The paradise of Indra is resplendent with a thousand suns; that of Siva (Saturn), is in the northeast; his throne is formed of lapis-lazuli and the floor of heaven is of fervid gold. "When he sits on the throne he blazes with fire up to *the loins*." At Hurdwar, during the fair, in which he is more than ever Mahadeva, the highest god, the attributes and emblems sacred to the Jewish "Lord God," may be recognized one by one in those of Siva. The Binlang stone, § sacred to this Hindu deity, is an unhewn stone like the Beth-el, consecrated by the Patriarch Jacob, and set up by him "for a pillar," and like the latter

* So called to distinguish the short-face, who *is exterior*, "from the venerable sacred ancient" (the "Idra Rabba," iii., 36; v 54). Seir-Anpin is the "image of the Father." "He that hath seen me hath seen my Father" (John xiv. 9).

† "Codex Nazaræus," vol. iii., p. 57. ‡ Ibid., vol. iii., p. 61.

§ This stone, of a sponge-like surface, is found in Narmada and seldom to be seen in other places.

Binlang is *anointed.* We need hardly remind the student that the *linga,* the emblem sacred to Siva and whose temples are modelled after this form, is identical in shape, meaning, and purpose with the "pillars" set up by the several patriarchs to mark their adoration of the Lord God. In fact, one of these patriarchal lithoï might even now be carried in the Sivaitic processions of Calcutta, without its Hebrew derivation being suspected. The four arms of Siva are often represented with appendages like wings; he has *three* eyes and a *fourth* in the crescent, obtained by him at the churning of the ocean, as Pâncha Mukhti Siva has four heads.

In this god we recognize the description given by Ezekiel, in the first chapter of his book, of his vision, in which he beholds the "likeness of a man" in the four living creatures, who had "four faces, four wings," who had one pair of "straight feet . . . which sparkled like the color *of burnished* brass . . . and their rings were full of eyes round about them four." It is the throne and heaven of Siva that the prophet describes in saying ". . . and there was the likeness of a throne as the appearance of a sapphire stone . . . and I saw as the color of amber (gold) as the appearance of fire around about . . . from his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire" (*Ezekiel* i. 27). "And his feet like unto fine brass, as if they burned in a furnace" (*Revelation* i. 15). "As for their faces . . . one had the face of a cherub, and the face of a lion . . . they also had the face of *an ox* and the face of an eagle" (*Ezekiel* i. 10, x. 14). This *fourfold* appearance which we find in the two *cherubims* of gold on the two ends of the ark; these symbolic four *faces* being adopted, moreover, later, one by each evangelist, as may be easily ascertained from the pictures of Matthew, Mark, Luke, and John,* prefixed to their respective gospels in the Roman Vulgate and Greek *Bibles.*

"Taaut, the great god of the Phœnicians," says Sanchoniathon, "to express the character of Saturn or Kronos, made his image having four eyes . . . two before, two behind, open and closed, and four wings, two expanded, two folded. The eyes denote that the god sees in sleep, and sleeps in waking; the position of the wings that he flies in rest, and rests in flying."

The identity of Saturn with Siva is corroborated still more when we consider the emblem of the latter, the *damara,* which is an hour-glass, to show the progress of time, represented by this god in his capacity of a destroyer. The bull Nardi, the *vehan* of Siva and the most sacred em-

* John has an eagle near him; Luke, a bull; Mark, a lion; and Matthew, an angel—the kabalistic quaternary of the Egyptian Tarot.

blem of this god, is reproduced in the Egyptian Apis; and in the bull created by Ormazd and killed by Ahriman. The religion of Zoroaster, all based upon the "secret doctrine," is found held by the people of Eritene; it was the religion of the Persians when they conquered the Assyrians. From thence it is easy to trace the introduction of this emblem of LIFE represented by the Bull, in every religious system. The college of the Magians had accepted it with the change of dynasty;* Daniel is described as a Rabbi, the chief of the Babylonian astrologers and Magi;† therefore we see the Assyrian little bulls and the attributes of Siva reappearing under a hardly modified form in the cherubs of the Talmudistic Jews, as we have traced the bull Apis in the sphinxes or cherubs of the Mosaic Ark; and as we find it several thousand years later in the company of one of the Christian evangelists, Luke.

Whoever has lived in India long enough to acquaint himself even superficially with the native deities, must detect the similarity between Jehovah and other gods besides Siva. As Saturn, the latter was always held in great respect by the Talmudists. He was held in reverence by the Alexandrian kabalists as the direct inspirer of the law and the prophets; one of the names of Saturn was Israel, and we will show, in time, his identity in a certain way with Abram, which Movers and others hinted at long since. Thus it cannot be wondered at if Valentinus, Basilides, and the Ophite Gnostics placed the dwelling of their Ilda-Baoth, also a destroyer as well as a creator, in the planet Saturn; for it was he who gave the law in the wilderness and spoke through the prophets. If more proof should be required we will show it in the testimony of the canonical *Bible* itself. In *Amos* the "Lord" pours vials of wrath upon the people of Israel. He rejects their burnt-offerings and will not listen to their prayers, but inquires of Amos, "have ye offered unto *me* sacrifices and offerings in the wilderness forty years, O house of Israel?" "But ye have borne the tabernacles of your Moloch and *Chiun* your images, the *star of your god*" (v. 25, 26). Who are Moloch and *Chiun* but Baal—Saturn—Siva, and *Chiun*, Kivan, the same Saturn whose star the Israelites had made to themselves? There seems no escape in this case; all these deities are identical.

The same in the case of the numerous Logoï. While the Zoroastrian Sosiosh is framed on that of the tenth Brahmanical Avatar, and the fifth Buddha of the followers of Gautama; and we find the former, after having passed part and parcel into the kabalistic system of king Messiah, reflected in the Apostle Gabriel of the Nazarenes, and Æbel-Zivo, the Legatus, sent on earth by the Lord of Celsitude and Light; all of these—

* See Matter, upon the subject.

† Consult Book of Daniel, iv., v.

Hindu and Persian, Buddhist and Jewish, the Christos of the Gnostics and the Philonean Logos—are found combined in "the Word made flesh" of the fourth *Gospel*. Christianity includes all these systems, patched and arranged to meet the occasion. Do we take up the *Avesta* —we find there the dual system so prevalent in the Christian scheme. The struggle between Ahriman, * Darkness, and Ormazd, Light, has been going on in the world continually since the beginning of time. When the worst arrives and Ahriman will seem to have conquered the world and corrupted all mankind, *then will appear the Saviour* of mankind, Sosiosh. He will come seated upon a white horse and followed by an army of good genii equally mounted on milk-white steeds.† And this we find faithfully copied in the *Revelation*: "I saw heaven opened, and beheld a *white horse;* and he that sat upon him was called faithful and true. . . . And the armies which were in heaven followed him upon white horses" (*Revelation* xix. 11, 14). Sosiosh himself is but a later Persian *permutation* of the Hindu Vishnu. The figure of this god may be found unto this day representing him as the Saviour, the "Preserver" (the preserving spirit of God), in the temple of Rama. The picture shows him in his tenth incarnation—the *Kalki avatar*, which is yet to come—as an armed warrior mounted upon a white horse. Waving over his head the sword destruction, he holds in his other hand a discus, made up of rings encircled in one another, an emblem of the revolving cycles or great ages,‡ for Vishnu will thus appear but at the end of the *Kaliyug*, answering to the end of the world expected by our Adventists. "And out of his mouth goeth a sharp sword . . . on his head were many crowns" (*Revelation* xix. 12). Vishnu is often represented with several crowns superposed on his head. "And I saw an angel standing on the Sun" (17). The *white horse is the horse of the Sun.*§ Sosiosh, the Persian Saviour, is also born of a virgin, ‖ and at the end of days he will come as a Redeemer to regenerate the world, but he will be preceded by two prophets, who will come to announce him. ¶ Hence the Jews who had Moses and Elias, are now waiting for the Messiah. "Then comes the

* Ahriman, the production of Zoroaster, is so called in hatred of the Arias or Aryas, the Brahmans against whose dominion the Zoroastrians had revolted. Although an Arya (a noble, a sage) himself, Zoroaster, as in the case of the Devas whom he disgraced from gods to the position of *devils*, hesitated not to designate this type of the spirit of evil under the name of his enemies, the Brahman-Aryas. The whole struggle of Ahura-mazd and Ahriman is but the allegory of the great religious and political war between Brahmanism and Zoroastrianism.

† "Nork," ii., 146. ‡ Rev. Mr. Maurice takes it at ♪ to mean the cycles.

§ "Duncker," ii., 363; Spiegel's "Avesta," i., 32, 34.

‖ See the "Book of Dehesh," 47.

¶ See King's translation of the "Zend Avesta," in his "Gnostics," p. 9.

general *resurrection*, when the good will immediately enter into this happy abode—the regenerated earth; and Ahriman and his angels (the devils),* and the wicked, be purified by immersion in a lake of molten metal. . . . Henceforward, all will enjoy unchangeable happiness, and, headed by Sosiosh, ever sing the praises of the Eternal One."† The above is a perfect repetition of Vishnu in his tenth avatar, for he will then throw the wicked into the infernal abodes in which, after purifying themselves, they will be pardoned—even those devils which rebelled against Brahma, and were hurled into the bottomless pit by Siva, ‡ as also the "blessed ones" will go to dwell with the gods, over the Mount Meru.

Having thus traced the similarity of views respecting the Logos, Metatron, and Mediator, as found in the *Kabala* and the *Codex* of the Christian Nazarenes and Gnostics, the reader is prepared to appreciate the audacity of the Patristic scheme to reduce a purely metaphysical figure into concrete form, and make it appear as if the finger of prophecy had from time immemorial been pointing down the vista of ages to Jesus as the coming Messiah. A theomythos intended to symbolize the coming day, near the close of the great cycle, when the "glad tidings" from heaven should proclaim the universal brotherhood and common faith of humanity, the day of regeneration—was violently distorted into an accomplished fact.

"Why callest thou me good? there is none good but *one, that is God*," says Jesus. Is this the language of a God? of the second person in the Trinity, who is identical with the First? And if this Messiah, or Holy Ghost of the Gnostic and Pagan Trinities, had come in his person, what did he mean by distinguishing between himself the "Son of man," and the Holy Ghost? "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven," he says.§ And how account for the marvellous identity of this very language, with the precepts enunciated, centuries before, by the Kabalists and the "Pagan" initiates? The following are a few instances out of many.

"No one of the gods, no man or Lord, can be good, but *only God alone*," says Hermes.‖

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* The dævas or devils of the Iranians contrast with the devas or deities of India.

† "Nork," ii., 146.

‡ The Bishop of Ephesus, 218 A.D.; Eusebius: "H. E." iii., 31. Origen stoutly maintained the doctrine of eternal punishment to be erroneous. He held that at the second advent of Christ even the devils among the damned would be forgiven. The eternal damnation is a later *Christian* thought.

§ Luke xii. 10.

‖ "Hermes Trismegistus," vi. 55.

"To be a good man is impossible, God alone possesses this privilege," repeats Plato, with a slight variation. *

Six centuries before Christ, the Chinese philosopher Confucius said that his doctrine was simple and easy to comprehend (*Lûn-yù*, chap. 5, § 15). To which one of his disciples added: "The doctrine of our Master consists in having an invariable correctness of heart, and in doing toward others as we would that they should do to us." †

"Jesus of Nazareth, a man approved of God among you by miracles," ‡ exclaims Peter, long after the scene of Calvary. "There was a *man* sent from God, whose name was John," § says the fourth *Gospel*, thus placing the Baptist on an equality with Jesus. John the Baptist, in one of the most solemn acts of his life, that of baptizing Christ, thinks not that he is going to baptize *a God*, but uses the word man. "This is he of whom I said, after me cometh *a man*." ‖ Speaking of himself, Jesus says, "You seek to kill *me*, *a man* that hath told you the truth, which *I have heard of God*." ¶ Even the blind man of Jerusalem, healed by the great thaumaturgist, full of gratitude and admiration for his benefactor, in narrating the miracle does not call Jesus God, but simply says, ". . . *a man* that is called Jesus, made clay." **

We do not close the list for lack of other instances and proofs, but simply because what we now say has been repeated and demonstrated by others, many times before us. But there is no more incurable evil than blind and unreasoning fanaticism. Few are the men who, like Dr. Priestley, have the courage to write, "We find nothing like divinity ascribed to Christ before Justin Martyr (A.D. 141), who, from being a philosopher, became a Christian." ††

Mahomet appeared nearly six hundred years ‡‡ after the presumed deicide. The Græco-Roman world was still convulsed with religious dissensions, withstanding all the past imperial edicts and forcible Christianization. While the Council of Trent was disputing about the *Vulgate*, the unity of God quietly superseded the trinity, and soon the Mahometans outnumbered the Christians. Why? Because their prophet never sought to identify himself with Allah. Otherwise, it is safe to say, he would not have lived to see his religion flourish. Till the present day Mahometanism has made and is now making more proselytes than Christianity. Buddha Siddhârtha came as a simple mortal, centuries before Christ. The religious ethics of this faith are now found to far exceed

* Plato Protogoras; "Cory," p. 274.

† Panthier: "La Chine," ii., 375; "Sod, the Son of the Man," p. 97.

‡ Acts ii. 22. § John i. 6. ‖ Ibid., 30. ¶ John viii. 40. ** Ibid., ix. 11.

†† Priestley: "History of Early Christianity," p. 2, sect. 2.

‡‡ Mahomet was born in 571 A.D.

in moral beauty anything ever dreamed of by the Tertullians and Augustines.

The true spirit of Christianity can alone be fully found in Buddhism; partially, it shows itself in other "heathen" religions. Buddha never made of himself a god, nor was he deified by his followers. The Buddhists are now known to far outnumber Christians; they are enumerated at nearly 500,000,000. While cases of conversion among Buddhists, Brahmanists, Mahometans, and Jews become so rare as to show how sterile are the attempts of our missionaries, atheism and materialism spread their gangrenous ulcers and gnaw every day deeper at the very heart of Christianity. There are no atheists among heathen populations, and those few among the Buddhists and Brahmans who have become infected with materialism may always be found to belong to large cities densely thronged with Europeans, and only among educated classes. Truly says Bishop Kidder: "Were a wise man to choose his religion from those who profess it, perhaps Christianity would be the last religion he would choose!"

In an able little pamphlet from the pen of the popular lecturer, J. M. Peebles, M.D., the author quotes, from the London *Athenæum*, an article in which are described the welfare and civilization of the inhabitants of Yarkand and Kashgar, "who seem virtuous and happy." "Gracious Heavens!" fervently exclaims the honest author, who himself was once a Universalist clergyman, "Grant to keep Christian missionaries *away* from 'happy' and heathen Tartary!" *

From the earliest days of Christianity, when Paul upbraided the *Church* of Corinth for a crime "as is not so much as named among the Gentiles—that one should have his father's wife;" and for their making a pretext of the "Lord's Supper" for *debauch* and drunkenness (1 *Corinthians*, v. 1), the profession of the name of Christ has ever been more a pretext than the evidence of holy feeling. However, a correct form of this verse is: "Everywhere the lewd practice among you is heard about, such a lewd practice as is nowhere among the heathen nations—even the having or marrying of the father's wife." The Persian influence would seem to be indicated in this language. The practice existed "nowhere among the nations," except in Persia, where it was esteemed especially meritorious. Hence, too, the Jewish stories of Abraham marrying his sister, Nahor, his niece, Amram his father's sister, and Judah his son's widow, whose children appear to have been legitimate. The Aryan tribes esteemed endogamic marriages, while the Tartars and all barbarous nations required all alliances to be exagamous.

* J. M. Peebles: "Jesus—Man, Myth, or God?"

There was but one apostle of Jesus worthy of that name, and that was Paul. However disfigured were his *Epistles* by dogmatic hands before being admitted into the Canon, his conception of the great and divine figure of the philosopher who died for his idea can still be traced in his addresses to the various Gentile nations. Only, he who would understand him better yet must study the Philonean *Logos* reflecting now and then the Hindu *Sabda* (logos) of the Mimansa school.

As to the other apostles, those whose names are prefixed to the *Gospels*—we cannot well believe in their veracity when we find them attributing to their Master miracles surrounded by circumstances, recorded, if not in the oldest books of India, at least in such as antedated Christianity, and in the very phraseology of the traditions. Who, in his days of simple and blind credulity, but marvelled at the touching narrative given in the *Gospels according to Mark* and *Luke* of the resurrection of the daughter of Jairus? Who has ever doubted its originality? And yet the story is copied entirely from the *Hari-Purana*, and is recorded among the miracles attributed to Christna. We translate it from the French version:

"The King Angashuna caused the betrothal of his daughter, the beautiful Kalavatti, with the young son of Vamadeva, the powerful King of Antarvédi, named Govinda, to be celebrated with great pomp.

"But as Kalavatti was amusing herself in the groves with her companions, she was stung by a serpent and died. Angashuna tore his clothes. covered himself with ashes, and cursed the day when he was born.

"Suddenly, a great rumor spread through the palace, and the following cries were heard, a thousand times repeated: '*Pacya pitaram; pacya gurum!*' 'The Father, the Master!' Then Christna approached, smiling, leaning on the arm of Arḍjuna. . . . 'Master!' cried Angashuna, casting himself at his feet, and sprinkling them with his tears, 'See my poor daughter!' and he showed him the body of Kalavatti, stretched upon a mat. . . .

"'Why do you weep?' replied Christna, in a gentle voice. '*Do you not see that she is sleeping?* Listen to the sound of her breathing, like the sigh of the night wind which rustles the leaves of the trees. See, her cheeks resuming their color, her eyes, whose lids tremble as if they were about to open; her lips quiver as if about to speak; she is sleeping, I tell you; and hold! see, she moves, *Kalavatti! Rise and walk!*'

"Hardly had Christna spoken, when the breathing, warmth, movement, and life returned little by little, into the corpse, and the young girl, obeying the injunction of the demi-god, rose from her couch and

rejoined her companions. But the crowd marvelled and cried out: 'This is a god, since death is no more for him than sleep?'" *

All such parables are enforced upon Christians, with the addition of dogmas which, in their extraordinary character, leave far behind them the wildest conceptions of heathenism. The Christians, in order to believe in a Deity, have found it necessary to kill their God, that they themselves should live!

And now, the Supreme, unknown one, the Father of grace and mercy, and his celestial hierarchy are managed by the Church as though they were so many theatrical stars and supernumeraries under salary! Six centuries before the Christian era, Xenophones had disposed of such anthropomorphism by an immortal satire, recorded and preserved by Clement of Alexandria:

> "There is one God Supreme. . . . . .
> Whose form is not like unto man's, and as unlike his nature;
> But vain mortals imagine that gods like themselves are begotten
> With human sensations, and voice, and corporeal members;
> So if oxen or lions had hands and could work in man's fashion,
> And trace out with chisel or brush their conception of Godhead
> Then would horses depict gods like horses, and oxen like oxen,
> Each kind the Divine with its own form and nature endowing." †

And hear Vyasa—the poet-pantheist of India, who, for all the scientists can prove, may have lived, as Jacolliot has it, some fifteen thousand years ago—discoursing on Maya, the illusion of the senses:

"All religious dogmas only serve to obscure the intelligence of man. . . . Worship of divinities, under the allegories of which is hidden respect for natural laws, drives away truth to the profit of the basest superstitions" (*Vyasa Maya*).

It was given to Christianity to paint us God Almighty after the model of the kabalistic abstraction of the "Ancient of Days." From old frescos on cathedral ceilings; Catholic missals, and other icons and images, we now find him depicted by the poetic brush of Gustave Doré. The awful, unknown majesty of Him, whom no "heathen" dared to reproduce in concrete form, is figuring in our own century in *Doré's Illustrated Bible.* Treading upon clouds that float in mid-air, darkness and chaos behind him and the world beneath his feet, a majestic old man stands, his left hand gathering his flowing robes about him, and his right raised in the gesture of command. He has spoken the Word, and

* Translated from the "Hari-Purana," by Jacolliot: "Christna, et le Christ."

† Clement: "Al. Strom.," v. 14, § 110; translation given in "Supernatural Religion," vol. i, p. 77.

from his towering person streams an effulgence of Light—the Shekinah. As a poetic conception, the composition does honor to the artist, but does it honor God? Better, the chaos behind Him, than the figure itself; for there, at least, we have a solemn mystery. For our part, we prefer the silence of the ancient heathens. With such a gross, anthropomorphic, and, as we conceive, blasphemous representation of the First Cause, who can feel surprised at any iconographic extravagance in the representation of the Christian Christ, the apostles, and the putative Saints? With the Catholics St. Peter becomes quite naturally the janitor of Heaven, and sits at the door of the celestial kingdom—a ticket-taker to the Trinity!

In a religious disturbance which recently occurred in one of the Spanish-American provinces, there were found upon the bodies of some of the killed, passports signed by the Bishop of the Diocese and addressed to St. Peter; bidding him "*admit the bearer as a true son of the Church.*" It was subsequently ascertained that these unique documents were issued by the Catholic prelate just before his deluded parishioners went into the fight at the instigation of their priests.

In their immoderate desire to find evidence for the authenticity of the *New Testament*, the best men, the most erudite scholars even among Protestant divines, but too often fall into deplorable traps. We cannot believe that such a learned commentator as Canon Westcott could have left himself in ignorance as to Talmudistic and purely kabalistic writings. How then is it that we find him quoting, with such serene assurance as presenting "striking analogies to the *Gospel of St. John*," passages from the work of *The Pastor of Hermas*, which are complete sentences from the kabalistic literature? "The view which Hermas gives of Christ's nature and work is no less harmonious with apostolic doctrine, and it offers striking analogies to the *Gospel of St. John*. . . . He (Jesus) is a rock higher than the mountains, able to hold the whole world, ancient, and yet having a new gate! . . . He is older than creation, so that he took counsel with the Father about the creation which he made. . . . No one shall enter in unto him otherwise than by his Son." *

Now while—as the author of *Supernatural Religion* well proves—there

* This work, "The Pastor of Hermas," is no longer extant, but appears only in the "Stichometry" of Nicephorus; it is now considered an apocrypha. But, in the days of Irenæus, it was quoted as Holy Scripture (see "Sup. Religion," vol. i., p. 257) by the Fathers, held to be divinely inspired, and publicly read in the churches (Irenæus: "Adv. Hær.," iv., 20). When Tertullian became a Montanist he rejected it, after having *asserted* its divinity (Tertullian: "De Orat.," p. 12).

is nothing in this which looks like a corroboration of the doctrine taught in the fourth gospel, he omits to state that nearly everything expressed by the pseudo-Hermas in relation to his parabolic conversation with the "Lord" is a plain quotation, with repeated variations, from the *Sohar* and other kabalistic books. We may as well compare, so as to leave the reader in no difficulty to judge for himself.

"God," says Hermas, "planted the vineyard, that is, He created the people and gave them to His Son; and the Son . . . himself cleansed their sins, etc.;" *i. e.*, the Son washed them in his blood, in commemoration of which Christians drink wine at the communion. In the *Kabala* it is shown that the Aged of the Aged, or "*Long-Face*," plants a vineyard, the latter typifying mankind; and a vine, meaning Life. The Spirit of "*King* Messiah" is, therefore, shown as washing his garments in *the wine* from above, from the creation of the world.* Adam, or A-Dam is "blood." The life of the flesh is in the blood (nephesh—soul), *Leviticus* xvii. And Adam Kadmon is the Only-Begotten. Noah also plants a vineyard—the allegorical hot-bed of future humanity. As a consequence of the adoption of the same allegory, we find it reproduced in the Nazarene *Codex*. Seven vines are procreated, which spring from Iukabar Ziva, and Ferho (or Parcha) Raba waters them.† When the blessed will ascend among the creatures of Light, they shall see Iavar-Zivo, *Lord of* LIFE, and the First VINE!‡ These kabalistic metaphora are thus naturally repeated in the *Gospel according to John* (xv. 1): "I am the true vine, and my Father is the husbandman." In *Genesis* (xlix.), the dying Jacob is made to say, "The sceptre shall not depart from Judah (the lion's whelp), nor a lawgiver from between his feet, until Shiloh (Siloh) comes. . . . Binding his colt unto *the vine*, and his ass's colt unto the choice vine, he washed his garments *in wine*, and his clothes *in the blood of grapes*." Shiloh is "King Messiah," as well as the Shiloh in Ephraim, which was to be made the capital and the place of the sanctuary. In *The Targum of Onkelos*, the Babylonian, the words of Jacob read: "Until the *King Messiah* shall come." The prophecy has failed in the Christian as well as in the kabalistico-Jewish sense. The sceptre has departed from Judah, whether the Messiah has already or will come, unless we believe, with the kabalists, that Moses was the first Messiah, who transferred his soul to Joshua—Jesus.§

Says Hermas: "And, in the middle of the plain, he showed me a great *white* rock, which had risen out of the plain, and the rock was

* "Sohar," xl., p. 10. † "Codex Nazaræus," vol. iii., pp. 60, 61.

‡ Ibid., vol. ii., p. 281; vol. iii., p. 59.

§ We must remind the reader, in this connection, that Joshua and Jesus are one and the same name. In the Slavonian Bibles Joshua reads—*Iessus* (or Jesus), *Navin*.

higher than the mountains, rectangular, so as to be able to hold the whole world; but that rock was old, having a gate hewn out of it, and the hewing out of the gate seemed to me to be recent." In the *Sohar*, we find: "To 40,000 superior worlds the *white* of the skull of His Head (of the most Sacred Ancient *in absconditus*) is extended. * . . . When *Seir* (the first reflection and image of his Father, the Ancient of the Ancient) will, through the mystery of the seventy names of Metatron, descend into Iezirah (the third world), he will open a new gate. . . . The Spiritus Decisorius will cut and divide the garment (Shekinah) into two parts. † . . . At the coming of King Messiah, from the sacred cubical stone of the Temple a *white light* will be arising during forty days. This will expand, until *it encloses the whole world*. . . . At that time King Messiah will allow himself to be revealed, and will be seen coming out of the gate of the garden of Odan (Eden). 'He will be revealed in the land Galil.' ‡ . . . When 'he has made satisfaction for the sins of Israel, he will lead them on through a *new gate* to the seat of judgment.' § At the *Gate of the House of Life*, the throne is prepared for the Lord of Splendor." ‖

Further on, the commentator introduces the following quotation: "This *rock* and this *gate* are the Son of God. 'How, Lord,' I said, 'is the rock old and the gate new?' 'Listen,' He said, 'and understand, thou ignorant man. The *Son of God is older than all of his creation*, so that he was a Councillor with the Father in His works of creation; and for this is he old.'" ¶

Now, these two assertions are not only purely kabalistic, without even so much as a change of expression, but Brahmanical and Pagan likewise. "*Vidi virum excellentem cœli terræque conditore natu majorem*. . . . I have seen the most excellent (superior) MAN, who is older by birth than the maker of heaven and earth," says the kabalistic *Codex*. ** The Eleusinian Dionysus, whose particular name was *Iacchos* (Iaccho, Iahoh) †† —the God from whom the liberation of souls was expected—was considered older than the Demiurge. At the mysteries of the Anthesteria at the lakes (the Limnæ), after the usual baptism by purification of water, the *Mystæ* were made to pass through to another door (gate), and one

* "Idra Rabba," vol. iii., § 41; the "Sohar."

† "Kabbala Denudata," vol. ii., p. 230; the "Book of the Babylonian Companions," p. 35.

‡ "Sohar Ex.," p. 11.

§ "Midrash Hashirim;" "Rabbi Akaba;" "Midrash Koheleth," vol. ii., p. 45.

‖ "Codex Nazaræus," vol. iii., p. 60. ¶ "On the Canon," p. 178 ff.

** Vol. ii., p. 57; Norberg's "Onomasticon;" "Sod, the Son of the Man," p. 103.

†† "Preller," vol. i., p. 484; K. O. Muller. "History of Greek Literature," p. 238; "Movers," p. 553.

particularly for that purpose, which was called "the gate of Dionysus," and that of "the *purified.*"

In the *Sohar*, the kabalists are told that the work-master, the Demiurge, said to the Lord: "Let us make man after our image." * In the original texts of the first chapter of *Genesis*, it stands: "And the *Elohim* (translated as the Supreme God), who are the highest gods or powers, said: Let us make man in *our* (?) image, after *our* likeness." In the *Vedas*, Brahma holds counsel with Parabrahma, as to the best mode to proceed to create the world.

Canon Westcott, quoting Hermas, shows him asking: "And why is the gate *new*, Lord? I said. 'Because,' he replied, 'he was manifested at the last of the days of the dispensation; for this cause the gate was made new, in order that they who shall be saved might enter by it into the Kingdom of God.'" † There are two peculiarities worthy of note in this passage. To begin with, it attributes to "the Lord" a false statement of the same character as that so emphasized by the Apostle John, and which brought, at a later period, the whole of the orthodox Christians, who accepted the apostolic allegories as literal, to such inconvenient straits. Jesus, as Messiah, was *not* manifested at the last of the days; for the latter are yet to come, notwithstanding a number of divinely-inspired prophecies, followed by disappointed hopes, as a result, to testify to his immediate coming. The belief that the "last times" had come, was natural, when once the coming of King Messiah had been acknowledged. The second peculiarity is found in the fact that the *prophecy* could have been accepted at all, when even its approximate determination is a direct contradiction of Mark, who makes Jesus distinctly state that neither the angels, nor the Son himself, know of that day or that hour. ‡ We might add that, as the belief undeniably originated with the *Apocalypse*, it ought to be a self-evident proof that it belonged to the calculations peculiar to the kabalists and the Pagan sanctuaries. It was the secret computation of a cycle, which, according to their reckoning, was ending toward the latter part of the first century. It may also be held as a corroborative proof, that the *Gospel according to Mark*, as well as that ascribed to *John*, and the *Apocalypse*, were written by men, of whom neither was sufficiently acquainted with the other. The Logos was first definitely called *petra* (rock) by Philo; the word, moreover, as we have shown elsewhere, means, in Chaldaic and Phœnician, "interpreter." Justin Martyr calls him, throughout his works, "angel," and makes a clear distinction between the Logos and God the Creator.

* "Sohar," vol. i., fol. 25.

† "Simil.," vol. ix., p. 12; "Supernatural Religion," vol. i., p. 257.

‡ Mark xiii. 32.

"The Word of God is His Son . . . and he is also called Angel and Apostle, for he declares whatever we ought to know (interprets), and is sent to declare whatever is disclosed." *

" Adan Inferior is distributed into its own paths, into thirty-two sides of paths, yet it is not known to any one but *Seir*. But no one knows the SUPERIOR ADAN nor His paths, except that Long Face"—the Supreme God. † Seir is the Nazarene "genius," who is called Æbel Zivo ; and Gabriel Legatus—also " Apostle Gabriel." ‡ The Nazarenes held with the kabalists that even the Messiah who was to come did not know the " *Superior* Adan," the concealed Deity ; no one except the *Supreme* God ; thus showing that above the Supreme Intelligible Deity, there is one still more secret and unrevealed. Seir-Anpin is the third God, while " Logos," according to Philo Judæus, is the second one. § This is distinctly shown in the *Codex*. "The false Messiah shall say : " I am Deus, son of Deus ; my Father sent me here. . . . I am the first *Legate*, I am Æbel Zivo, I am come from on high ! But distrust him ; for he will not be Æbel Zivo. Æbel Zivo will not permit himself to be seen in this age." ‖ Hence the belief of some Gnostics that it was not Æbel Zivo (Archangel Gabriel) who "*overshadowed*" Mary, but Ilda-Baoth, who formed the *material body* of Jesus ; *Christos* uniting himself with him only at the moment of baptism in the Jordan.

Can we doubt Nork's assertion that " the Bereshith Rabba, the oldest part of the Midrash Rabboth, *was known to the Church Fathers in a Greek translation ?* " ¶

But if, on the one hand, they were sufficiently acquainted with the different religious systems of their neighbors to have enabled them to build a new religion alleged to be distinct from all others, their ignorance of the *Old Testament* itself, let alone the more complicated questions of Grecian metaphysics, is now found to have been deplorable. "So, for instance, in *Matthew* xxvii. 9 f., the passage from *Zechariah* xi. 12, 13, is attributed to Jeremiah," says the author of *Supernatural Religion*. " In *Mark* i. 2, a quotation from *Malachi* iii. 1, is as-

* " Apolog.," vol. i., p. 63.

† " Idra Rabba," x., p. 177.

‡ "Codex Nazaræus," vol. i., p. 23.

§ Philo says that the *Logos* is the *interpreter* of the highest God, and argues, "that he must be the God of us imperfect beings" (" Leg. Alleg.," iii., § 73). According to his opinion man was not made in the likeness of the *most High* God, the Father of all, but in that of the *second* God who is his word—Logos" (Philo : " Fragments," 1 ; ex. Euseb. "Præpar. Evang.," vii., 13).

‖ " Codex Nazaræus," p. 57 ; " Sod, the Son of the Man," p. 59.

¶ " Hundert und ein Frage," p. xvii.; Dunlap: " Sod, the Son of the Man," p. 87 ; the author, who quotes Nork, says that parts of the " Midrashim " and the " Tar-gum " of Onkelos antedate the " New Testament."

cribed to Isaiah. In 1 *Corinthians*, ii. 9, a passage is quoted as *Holy Scripture*, which is not found in the *Old Testament* at all, but which is taken, as Origen and Jerome state, from an apocryphal work, *The Revelation of Elias* (Origen: *Tract.* xxxv.), and the passage is similarly quoted by the so-called *Epistle of Clement to the Corinthians* (xxxiv.). How reliable are the pious Fathers in their explanations of divers heresies may be illustrated in the case of Epiphanius, who mistook the Pythagorean sacred Tetrad, called in the Valentinian *Gnosis*, Kol-Arbas, for a *heretic leader*.* What with the involuntary blunders, and deliberate falsifications of the teachings of those who differed in views with them; the canonization of the mythological Aura Placida (gentle breeze), into a pair of Christian martyrs—St. Aura and St. Placida;† the deification of a *spear* and a *cloak*, under the names of SS. Longinus and Amphibolus;‡ and the Patristic quotations from prophets, of what was never in those prophets at all; one may well ask in blank amazement whether the so-called religion of Christ has ever been other than an incoherent dream, since the death of the Great Master.

So malicious do we find the holy Fathers in their unrelenting persecution of pretended "*hæresies*," § that we see them telling, without hesitation the most preposterous untruths, and inventing entire narratives, the better to impress their own otherwise unsupported arguments upon ignorance. If the mistake in relation to the tetrad had at first originated as a simple consequence of an unpremeditated blunder of Hippolytus, the explanations of Epiphanius and others who fell into the same absurd error‖ have a less innocent look. When Hippolytus gravely denounces the great heresy of the Tetrad, Kol-Arbas, and states that the imaginary Gnostic leader is, "Kalorbasus, who endeavors to explain

* Writing upon Ptolemæus and Heracleon, the author of "Supernatural Religion" (vol. ii., p. 217) says that "the inaccuracy of the Fathers keeps pace with their want of critical judgment," and then proceeds to illustrate this particularly ridiculous blunder committed by Epiphanius, in common with Hippolytus, Tertullian, and Philostrius. "Mistaking a passage of Irenæus, 'Adv. Hær.,' i., p. 14, regarding the Sacred Tetrad (Kol-Arbas), Hippolytus supposes Irenæus to refer to another heretic leader." He at once treats the Tetrad as such a leader named "Colarbasus," and after dealing (vi., 4) with the doctrines of Secundus, and Ptolemæus, and Heracleon, he proposes, § 5, to show, "what are the opinions held by Marcus and *Colarbasus*," these two being, according to him, the successors of the school of Valentinus (cf. Bunsen: "Hippolytus, U. S. Zeit.," p. 54 f.; "Ref. Omn. Hær.," iv., § 13).

† See Godf. Higgins: "Anacalypsis."

‡ Inman: "Ancient Pagan and Modern Christian Symbolism," p. 84.

§ Meaning—holding up of *different views*.

‖ "This absurd mistake," remarks the author of "Supernatural Religion," vol. ii., p 218, "shows how little these writers knew of the Gnostics of whom they wrote, and how the one ignorantly follows the other."

religion by measures and numbers," * we may simply smile. But when Epiphanius, with abundant indignation, elaborates upon the theme, "which is Heresy XV.," and pretending to be thoroughly acquainted with the subject, adds: "A certain Heracleon follows after Colorbasus, which is Heresy XVI.," † then he lays himself open to the charge of deliberate falsification.

If this zealous *Christian* can boast so unblushingly of having caused "*by his information* seventy women, even of rank, to be sent into exile, *through the seductions of some* in whose number he had himself been drawn into joining their sect," he has left us a fair standard by which to judge him. C. W. King remarks, very aptly, on this point, that "it may reasonably be suspected that this worthy renegade had in this case saved himself from the fate of his fellow-religionists by turning evidence against them, on the opening of the persecution." ‡

And thus, one by one, perished the Gnostics, the only heirs to whose share had fallen a few stray crumbs of the unadulterated truth of primitive Christianity. All was confusion and turmoil during these first centuries, till the moment when all these contradictory dogmas were finally forced upon the Christian world, and examination was forbidden. For long ages it was made a sacrilege, punishable with severe penalties, often death, to seek to comprehend that which the Church had so conveniently elevated to the rank of *divine* mystery. But since biblical critics have taken upon themselves to "set the house in order," the cases have become reversed. Pagan creditors now come from every part of the globe to claim their own, and Christian theology begins to be suspected of complete bankruptcy. Such is the sad result of the fanaticism of the "orthodox" sects, who, to borrow an expression of the author of "The Decline and Fall of the Roman Empire," never were, like the Gnostics, "the most polite, the most learned, and most wealthy of the Christian name." And, if not all of them "smelt garlic," as Renan will have it, on the other hand, none of these Christian saints have ever shrunk from spilling their neighbor's blood, if the views of the latter did not agree with their own.

And so all our philosophers were swept away by the ignorant and superstitious masses. The Philaletheians, the lovers of truth, and their eclectic school, perished; and there, where the young Hypatia had taught the highest philosophical doctrines; and where Ammonius Saccas had explained that "the *whole which Christ had in view* was to reinstate and restore to its primitive integrity the wisdom of the ancients—to reduce

* "Ref. Omn. Hær.," iv., § 13.

† Epiph.: "Hær.," xxxvi., § 1, p. 262 (quoted in "Supernatural Religion"). See Volkmar's "Die Colorabasus-gnosis" in Niedner's "Zeitschr. Hist. Theol."

‡ "Gnostics and their Remains," p. 182 f., note 3.

within bounds the universally prevailing dominion of superstition . . . and to exterminate the various errors that had found their way into the different popular religions" *—there, we say, freely raved the οι πολλοι of Christianity. No more precepts from the mouth of the "God-taught philosopher," but others expounded by the incarnation of a most cruel, fiendish superstition.

"If thy father," wrote St. Jerome, "lies down across thy threshold, if thy mother uncovers to thine eyes the bosom which suckled thee, trample on thy father's lifeless body, trample on thy mother's bosom, and, with eyes unmoistened and dry, fly to the Lord who calleth thee ! !"

This sentence is equalled, if not outrivalled, by this other, pronounced in a like spirit. It emanates from another father of the early Church, the eloquent Tertullian, who hopes to see all the "philosophers" in the gehenna fire of Hell. "What shall be the magnitude of that scene ! . . . How shall I laugh ! How shall I rejoice ! How shall I triumph when I see so many illustrious kings who were said to have mounted into heaven, groaning with Jupiter, their god, in the lowest darkness of hell ! Then shall the soldiers who have persecuted the name of Christ burn in more cruel fire than any they had kindled for the saints !" †

These murderous expressions illustrate the spirit of Christianity till this day. But do they illustrate the teachings of Christ? By no means. As Eliphas Levi says, "The God in the name of whom we would trample on our mother's bosom we must see in the hereafter, a hell gaping widely at his feet, and an exterminating sword in his hand. . . . Moloch burned children but a few seconds ; it was reserved to the disciples of a god who is alleged to have died to redeem humanity on the cross, to create a new Moloch whose burning stake is eternal !" ‡

That this spirit of true Christian love has safely crossed nineteen centuries and rages now in America, is fully instanced in the case of the rabid Moody, the revivalist, who exclaims: "I have a son, and no one but God knows how I love him ; but I would see those beautiful eyes dug out of his head to-night, rather than see him grow up to manhood and go down to the grave without Christ and without hope ! !"

To this an American paper, of Chicago, very justly responds: "This is the spirit of the inquisition, which we are told is dead. If Moody in his zeal would 'dig out' the eyes of his darling son, to what lengths may he not go with the sons of others, whom he may love less? It is the spirit of Loyola, gibbering in the nineteenth century, and prevented from lighting the fagot flame and heating red-hot the instruments of torture only by the arm of law."

* Mosheim. † Tertullian: "Despectæ," ch. xxx.
‡ Mosheim: "Eccles. Hist.," c. v., § 5.

CHAPTER VI.

"The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both *are*."—*Sartor Resartus:* Natural Supernaturalism.

"May we not then be permitted to examine the authenticity of the Bible? which since the second century has been put forth as the criterion of scientific truth? To maintain itself in a position so exalted, it must challenge human criticism."—*Conflict between Religion and Science.*

"One kiss of Nara upon the lips of Nari and all Nature wakes."—VINA SNATI (A Hindu Poet).

WE must not forget that the Christian Church owes its present canonical *Gospels*, and hence its whole religious dogmatism, to the *Sortes Sanctorum*. Unable to agree as to which were the most divinely-inspired of the numerous gospels extant in its time, the mysterious Council of Nicea concluded to leave the decision of the puzzling question to miraculous intervention. This Nicean Council may well be called mysterious. There was a mystery, first, in the mystical number of its 318 bishops, on which Barnabas (viii. 11, 12, 13) lays such a stress; added to this, there is no agreement among ancient writers as to the time and place of its assembly, nor even as to the bishop who presided. Notwithstanding the grandiloquent eulogium of Constantine,* Sabinus, the Bishop of Heraclea, affirms that "except Constantine, the emperor, and Eusebius Pamphilus, these bishops were a set of *illiterate, simple* creatures, that understood nothing;" which is equivalent to saying that they were a set of fools. Such was apparently the opinion entertained of them by Pappus, who tells us of the bit of magic resorted to to decide which were the *true* gospels. In his *Synodicon* to that Council Pappus says, having "promiscuously put all the books that were referred to the Council for determination under a communion-table in a church, they (the bishops) besought the Lord that the *inspired* writings might get upon the table, while the spurious ones remained underneath, and *it happened accordingly.*" But we are not told who kept the keys of the council chamber over night!

On the authority of ecclesiastical eye-witnesses, therefore, we are at liberty to say that the Christian world owes its "Word of God" to a

* Socrates; "Scol. Eccl. Hist.," b. I., c. ix.

method of divination, for resorting to which the Church subsequently condemned unfortunate victims as conjurers, enchanters, magicians, witches, and vaticinators, and burnt them by thousands! In treating of this truly divine phenomenon of the self-sorting manuscripts, the Fathers of the Church say that God himself presides over the *Sortes*. As we have shown elsewhere, Augustine confesses that he himself used this sort of divination. But opinions, like revealed religions, are liable to change. That which for nearly fifteen hundred years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which not a syllable, nor a comma could be changed without sacrilege, is now being retranslated, revised, corrected, and clipped of whole verses, in some cases of entire chapters. And yet, as soon as the new edition is out, its doctors would have us accept it as a new "Revelation" of the nineteenth century, with the alternative of being held as an infidel. Thus, we see that, no more *within* than *without* its precincts, is the infallible Church to be trusted more than would be reasonably convenient. The forefathers of our modern divines found authority for the *Sortes* in the verse where it is said: "The lot is cast into the lap, but the whole disposing thereof is of the Lord;" * and now, their direct heirs hold that "the whole disposing thereof is of the Devil." Perhaps, they are unconsciously beginning to endorse the doctrine of the Syrian Bardesanes, that the actions of God, as well as of man, *are subject to necessity!*

It was no doubt, also, according to strict "necessity" that the Neo-platonists were so summarily dealt with by the Christian mob. In those days, the doctrines of the Hindu naturalists and antediluvian Pyrrhonists were forgotten, if they ever had been known at all, to any but a few philosophers; and Mr. Darwin, with his modern *discoveries*, had not even been mentioned in the prophecies. In this case the law of the survival of the fittest was reversed; the *Neo-platonists were doomed to destruction from the day when they openly sided with Aristotle.*

At the beginning of the fourth century crowds began gathering at the door of the academy where the learned and unfortunate Hypatia expounded the doctrines of the divine Plato and Plotinus, and thereby impeded the progress of Christian proselytism. She too successfully dispelled the mist hanging over the religious "mysteries" invented by the Fathers, not to be considered dangerous. This alone would have been sufficient to imperil both herself and her followers. It was precisely the teachings

* "Proverbs," chap. xvi., p. 33. In ancient Egypt and Greece, and among Israelites, small sticks and balls called the "sacred divining lots" were used for this kind of oracle in the temples. According to the figures which were formed by the accidental juxtaposition of the latter, the priest interpreted the will of the gods.

of this Pagan philosopher, which had been so freely borrowed by the Christians to give a finishing touch to their otherwise incomprehensible scheme, that had seduced so many into joining the new religion; and now the Platonic light began shining so inconveniently bright upon the pious patchwork, as to allow every one to see whence the "revealed" doctrines were derived. But there was a still greater peril. Hypatia had studied under Plutarch, the head of the Athenian school, and had learned all the secrets of theurgy. While she lived to instruct the multitude, no *divine* miracles could be produced before one who could divulge the natural causes by which they took place. Her doom was sealed by Cyril, whose eloquence she eclipsed, and whose authority, built on degrading superstitions, had to yield before hers, which was erected on the rock of immutable natural law. It is more than curious that Cave, the author of the *Lives of the Fathers*, should find it incredible that Cyril sanctioned her murder on account of his "general character." A saint who will sell the gold and silver vessels of his church, and then, after spending the money, lie at his trial, as he did, may well be suspected of anything. Besides, in this case, the Church had to fight for her life, to say nothing of her future supremacy. Alone, the hated and erudite Pagan scholars, and the no less learned Gnostics, held in their doctrines the hitherto concealed wires of all these theological marionettes. Once the curtain should be lifted, the connection between the old Pagan and the new Christian religions would be exposed; and then, what would have become of the Mysteries into which it is sin and blasphemy to pry? With such a coincidence of the astronomical allegories of various Pagan myths with the dates adopted by Christianity for the nativity, crucifixion, and resurrection, and such an identity of rites and ceremonies, what would have been the fate of the new religion, had not the Church, under the pretext of serving Christ, got rid of the too-well-informed philosophers? To guess what, if the *coup d'état* had then failed, might have been the prevailing religion in our own century would indeed, be a hard task. But, in all probability, the state of things which made of the middle ages a period of intellectual darkness, which degraded the nations of the Occident, and lowered the European of those days almost to the level of a Papuan savage—could not have occurred.

The fears of the Christians were but too well founded, and their pious zeal and prophetic insight was rewarded from the very first. In the demolition of the Serapeum, after the bloody riot between the Christian mob and the Pagan worshippers had ended with the interference of the emperor, a Latin cross, of a perfect Christian shape, was discovered hewn upon the granite slabs of the adytum. This was a lucky discovery, indeed; and the monks did not fail to claim that the cross had

been hallowed by the Pagans in a "spirit of prophecy." At least, Sozomen, with an air of triumph, records the fact.* But, archæology and symbolism, those tireless and implacable enemies of clerical false pretences, have found in the hieroglyphics of the legend running around the design, at least a partial interpretation of its meaning.

According to King and other numismatists and archæologists, the cross was placed there as the symbol of eternal life. Such a Tau, or Egyptian cross, was used in the Bacchic and Eleusinian Mysteries. Symbol of the dual generative power, it was laid upon the breast of the initiate, after his "new birth" was accomplished, and the Mystæ had returned from their baptism in the sea. It was a mystic sign that his spiritual birth had regenerated and united his astral soul with his divine spirit, and that he was ready to ascend in spirit to the blessed abodes of light and glory—the Eleusinia. The Tau was a magic talisman at the same time as a religious emblem. It was adopted by the Christians through the Gnostics and kabalists, who used it largely, as their numerous gems testify, and who had the Tau (or handled cross) from the Egyptians, and the Latin cross from the Buddhist missionaries, who brought it from India, where it can be found until now, two or three centuries B.C. The Assyrians, Egyptians, ancient Americans, Hindus, and Romans had it in various, but very slight modifications of shape. Till very late in the mediæval ages, it was considered a potent spell against epilepsy and demoniacal possession; and the "signet of the living God," brought down in St. John's vision by the angel ascending from the east to "seal the servants of our God in their foreheads," was but the same mystic Tau—the Egyptian cross. In the painted glass of St. Dionysus (France), this angel is represented as stamping this sign on the forehead of the elect; the legend reads, SIGNVM TAY. In King's *Gnostics*, the author reminds us that "this mark is commonly born by St. Anthony, an *Egyptian* recluse." † What the real meaning of the Tau was, is explained to us by the Christian St. John, the Egyptian Hermes, and the Hindu Brahmans. It is but too evident that, with the apostle, at least, it meant the "Ineffable Name," as he calls this "signet of the living God," a few chapters further on, ‡ the "*Father's name written in their foreheads.*"

The Brahmâtma, the chief of the Hindu initiates, had on his head-gear two keys, symbol of the revealed mystery of life and death, placed cross-

* Another untrustworthy, untruthful, and ignorant writer, and ecclesiastical historian of the fifth century. His alleged history of the strife between the Pagans, Neoplatonics, and the Christians of Alexandria and Constantinople, which extends from the year 324 to 439, dedicated by him to Theodosius, the younger, is full of deliberate falsifications. Edition of "Reading," Cantab, 1720, fol. Translated. Plon frères, Paris.

† "Gems of the Orthodox Christians," vol. i., p. 135. ‡ Revelation xiv. 1.

like; and, in some Buddhist pagodas of Tartary and Mongolia, the entrance of a chamber within the temple, generally containing the staircase which leads to the inner daghôba, * and the porticos of some *Prachida* † are ornamented with a cross formed of two fishes, and as found on some of the zodiacs of the Buddhists. We should not wonder at all at learning that the sacred device in the tombs in the Catacombs, at Rome, the "Vesica piscis," was derived from the said Buddhist zodiacal sign. How general must have been that geometrical figure in the world-symbols, may be inferred from the fact that there is a Masonic tradition that Solomon's temple was built on three foundations, forming the "triple Tau," or three crosses.

In its mystical sense, the Egyptian cross owes its origin, as an emblem, to the realization by the earliest philosophy of an androgynous dualism of every manifestation in nature, which proceeds from the abstract ideal of a likewise androgynous deity, while the Christian emblem is simply due to chance. Had the Mosaic law prevailed, Jesus should have been lapidated. ‡ The crucifix was an instrument of torture, and utterly common among Romans as it was unknown among Semitic nations. It was called the "Tree of Infamy." It is but later that it was adopted as a Christian symbol; but, during the first two decades, the apostles looked upon it with horror. § It is certainly not the Christian Cross that John had in mind when speaking of the "signet of the living God," but the *mystic* Tau—the Tetragrammaton, or mighty name, which, on the most ancient kabalistic talismans, was represented by the four Hebrew letters composing the Holy Word.

The famous Lady Ellenborough, known among the Arabs of Damascus, and in the desert, after her last marriage, as *Hanoum Medjouyé*, had a talisman in her possession, presented to her by a Druze from Mount Lebanon. It was recognized by a certain sign on its left corner, to belong to that class of gems which is known in Palestine as a "*Messianic*" amulet, of the second or third century, B.C. It is a green stone of a pentagonal form; at the bottom is engraved a fish; higher, Solomon's seal; ‖

* Daghôba is a small temple of globular form, in which are preserved the relics of Gautama.

† Prachidas are buildings of all sizes and forms, like our mausoleums, and are sacred to votive offerings to the dead.

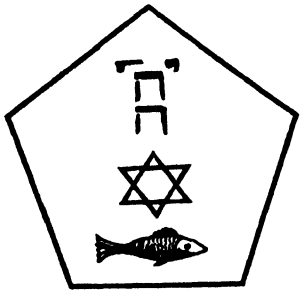
‡ The Talmudistic records claim that, after having been hung, he was lapidated and buried under the water at the junction of two streams. "Mishna Sanhedrin," vol. vi., p. 4; "Talmud," of Babylon, same article, 43 a, 67 a.

§ "Coptic Legends of the Crucifixion," MSS. xi.

‖ The engraving represents the talisman as of twice the natural size. We are at a loss to understand why King, in his "Gnostic Gems," represents Solomon's seal as a five-pointed star, whereas it is six-pointed, and is the signet of Vishnu, in India.

and still higher, the four Chaldaic letters—Jod, He, Vau, He, IAHO, which form the name of the Deity. These are arranged in quite an unusual way, running from below upward, in reversed order, and forming the Egyptian Tau. Around these there is a legend which, as the gem is not our property, we are not at liberty to give. The Tau, in its mystical sense, as well as the *crux ansata*, is the *Tree of Life*.

It is well known, that the earliest Christian emblems—before it was ever attempted to represent the bodily appearance of Jesus—were the Lamb, the Good Shepherd, and *the Fish*. The origin of the latter emblem, which has so puzzled the archæologists, thus becomes comprehensible. The whole secret lies in the easily-ascertained fact that, while in the *Kabala*, the King Messiah is called "Interpreter," or Revealer of the mystery, and shown to be the *fifth* emanation, in the *Talmud* —for reasons we will now explain — the Messiah is very often designated as "DAG," or the Fish. This is an inheritance from the Chaldees, and relates — as the very name indicates — to the Babylonian Dagon, the man-fish, who was the instructor and interpreter of the people, to whom he appeared. Abarbanel explains the name, by stating that the sign of his (Messiah's) coming "is the conjunction of Saturn and Jupiter in the sign *Pisces*." * Therefore, as the Christians were intent upon identifying their Christos with the Messiah of the *Old Testament*, they adopted it so readily as to forget that its true origin might be traced still farther back than the Babylonian Dagon. How eagerly and closely the ideal of Jesus was united, by the early Christians, with every imaginable kabalistic and Pagan tenet, may be inferred from the language of Clemens, of Alexandria, addressed to his brother co-religionists.



When they were debating upon the choice of the most appropriate symbol to remind them of Jesus, Clemens advised them in the following words: "Let the engraving upon the gem of your ring be either *a dove*, or *a ship running before the wind* (the Argha), or *a fish*." Was the good father, when writing this sentence, laboring under the recollection of Joshua, son of Nun (called *Jesus* in the Greek and Slavonian versions); or had he forgotten the real interpretation of these Pagan symbols?

* King ("Gnostics") gives the figure of a Christian symbol, very common during the middle ages, of three fishes interlaced into a triangle, and having the FIVE letters (a most sacred Pythagorean number) I. X. ΘΥΣ engraved on it. The number five relates to the same kabalistic computation.

Joshua, son of Nun, or Nave (*Navis*), could have with perfect propriety adopted the image of a *ship*, or even of a fish, for Joshua means Jesus, son of the fish-god; but it was really too hazardous to connect the emblems of Venus, Astarte, and all the Hindu goddesses—the *argha*, *dove*, and *fish*—with the "immaculate" birth of their god! This looks very much as if in the early days of Christianity but little difference was made between Christ, Bacchus, Apollo, and the Hindu Christna, the incarnation of Vishnu, with whose first avatar this symbol of the fish originated.

In the *Hari-purana*, in the *Bagaved-gitta*, as well as in several other books, the god Vishnu is shown as having assumed the form of a fish with a human head, in order to reclaim the *Vedas* lost during the deluge. Having enabled Visvamitra to escape with all his tribe in the ark, Vishnu, pitying weak and ignorant humanity, remained with them for some time. It was this god who taught them to build houses, cultivate the land, and to thank the unknown Deity whom he represented, by building temples and instituting a regular worship; and, as he remained half-fish, half-man, all the time, at every sunset he used to return to the ocean, wherein he passed the night.

"It is he," says the sacred book, "who taught men, after the diluvium, all that was necessary for their happiness.

"One day he plunged into the water and returned no more, for the earth had covered itself again with vegetation, fruit, and cattle.

"But he had taught the Brahmas the secret of all things" (*Hari-purana*).

So far, we see in this narrative the *double* of the story given by the Babylonian Berosus about Oannes, the fish-man, who is no other than Vishnu—unless, indeed, we have to believe that it was Chaldea which civilized India!

We say again, we desire to give nothing on our sole authority. Therefore we cite Jacolliot, who, however criticised and contradicted on other points, and however loose he may be in the matter of chronology (though even in this he is nearer right than those scientists who would have all Hindu books written since the Council of Nicea), at least cannot be denied the reputation of a good Sanscrit scholar. And he says, while analyzing the word *Oan*, or Oannes, that *O* in Sanscrit is an interjection expressing an invocation, as O, Swayambhuva! O, God! etc; and *An* is a radical, signifying in Sanscrit a spirit, a being; and, we presume, what the Greeks meant by the word *Dæmon*, a semi-god.

"What an extraordinary antiquity," he remarks, "this fable of Vishnu, disguised as a fish, gives to the sacred books of the Hindus; especially in presence of the fact that the *Vedas* and *Manu* reckon more *than twenty-five thousand years of existence*, as proved by the most serious as the most

authentic documents. Few peoples, says the learned Halhed, have their annals more authentic or serious than the Hindus." *

We may, perhaps, throw additional light upon the puzzling question of the fish-symbol by reminding the reader that according to *Genesis* the first created of living beings, the first type of animal life, was the fish. "And the Elohim said: 'Let the waters bring forth abundantly the moving creature that *hath life*' . . . and God created great whales . . . and the morning and the evening were the *fifth day*." Jonah is swallowed by a big fish, and is cast out again three days later. This the Christians regard as a premonition of the three days' sepulture of Jesus which preceded his resurrection—though the statement of the three days is as fanciful as much of the rest, and adopted to fit the well-known threat to destroy the temple and rebuild it again in *three* days. Between his burial and alleged resurrection there intervened but *one day*—the Jewish Sabbath—as he was buried on Friday evening and rose to life at dawn on Sunday. However, whatever other circumstance may be regarded as a prophecy, the story of Jonah cannot be made to answer the purpose.

"Big Fish" is Cetus, the latinized form of Keto-κητω and keto is Dagon, Poseidon, the female gender of it being Keton Atar-gatis—the Syrian goddess, and Venus, of Askalon. The figure or bust of Der-Keto or Astarte was generally represented on the prow of the ships. Jonah (the Greek Iona, or *dove* sacred to Venus) fled to Jaffa, where the god Dagon, the man-fish, was worshipped, and dared not go to Nineveh, *where the dove was revered.* Hence, some commentators believe that when Jonah was thrown overboard and was swallowed by a fish, we must understand that he was picked up by one of these vessels, on the prow of which was the figure of *Keto.* But the kabalists have another legend, to this effect: They say that Jonah was a run-away priest from the temple of the goddess where the dove was worshipped, and desired to abolish idolatry and institute monotheistic worship. That, caught near Jaffa, he was held prisoner by the devotees of Dagon in one of the prison-cells of the temple, and that it is the strange form of the cell which gave rise to the allegory. In the collection of Mose de Garcia, a Portuguese kabalist, there is a drawing representing the interior of the temple of Dagon. In the middle stands an immense idol, the upper portion of whose body is human, and the lower fish-like. Between the belly and the tail is an aperture which can be closed like the door of a closet. In it the transgressors against the local deity were shut up until further disposal. The drawing in question was made from an old tablet covered with curious drawings and inscriptions in old Phœnician characters, describing this Venetian

* "La Genèse de l'Humanité," p. 9.

oubliette of biblical days. The tablet itself was found in an excavation a few miles from Jaffa. Considering the extraordinary tendency of Oriental nations for puns and allegories, is it not barely possible that the "big fish" by which Jonah was swallowed was simply the cell within the belly of Dagon?

It is significant that this double appellation of "Messiah" and "Dag" (fish), of the Talmudists, should so well apply to the Hindu Vishnu, the "Preserving" Spirit, and the second personage of the Brahmanic trinity. This deity, having already manifested itself, is still regarded as the future Saviour of humanity, and is the selected Redeemer, who will appear at its tenth incarnation or *avatar*, like the Messiah of the Jews, to lead the blessed onward, and restore to them the primitive *Vedas*. At his first avatar, Vishnu is alleged to have appeared to humanity, in form like a fish. In the temple of Rama, there is a representation of this god which answers perfectly to that of Dagon, as given by Berosus. He has the body of a man issuing from the mouth of a fish, and holds in his hands the lost *Veda*. Vishnu, moreover, is the water-god, in one sense, the Logos of the Parabrahm, for as the three persons of the manifested god-head constantly interchange their attributes, we see him in the same temple represented as reclining on the seven-headed serpent, Ananta (eternity), and moving, like the *Spirit* of God, on the face of the primeval waters.

Vishnu is evidently the Adam Kadmon of the kabalists, for Adam is the Logos or the first Anointed, as Adam Second is the King Messiah.

Lakmy, or Lakshmi, the passive or feminine counterpart of Vishnu, the creator and the preserver, is also called Ada Maya. She is the "Mother of the World," Damatri, the Venus Aphrodite of the Greeks; also Isis and Eve. While Venus is born from the sea-foam, Lakmy springs out from the water at the churning of the sea; when born, she is so beautiful that all the gods fall in love with her. The Jews, borrowing their types wherever they could get them, made their first woman after the pattern of Lakmy. It is curious that Viracocha, the Supreme Being in Peru, means, literally translated, "foam of the sea."

Eugene Burnouf, the great authority of the French school, announces his opinion in the same spirit: "We must learn one day," he observes, "that all ancient traditions disfigured by emigration and legend, belong to the history of India." Such is the opinion of Colebrooke, Inman, King, Jacolliot, and many other Orientalists.

We have said above, that, according to the secret computation peculiar to the students of the hidden science, Messiah is the fifth emanation, or potency. In the Jewish *Kabala*, where the ten Sephiroth emanate from Adam Kadmon (placed below the crown), he comes fifth. So in

the Gnostic system; so in the Buddhistic, in which the fifth Buddha—Maitree, will appear at his last advent to save mankind before the final destruction of the world. If Vishnu is represented in his forthcoming and last appearance as the *tenth* avatar or incarnation, it is only because every unit held as an androgyne manifests itself doubly. The Buddhists who reject this dual-sexed incarnation reckon but five. Thus, while Vishnu is to make his last appearance in his tenth, Buddha is said to do the same in his fifth incarnation. *

The better to illustrate the idea, and show how completely the real meaning of the avatars, known only to the students of the secret doctrine was misunderstood by the ignorant masses, we elsewhere give the diagrams of the Hindu and Chaldeo-Kabalistic avatars and emanations. † This basic and true fundamental stone of the secret cycles, shows on its very face, that far from taking their revealed *Vedas* and *Bible* literally, the Brahman-pundits, and the Tanaïm—the scientists and philosophers of the pre-Christian epochs—speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection of species, gradual development, and transformation.

We advise every one tempted to enter an indignant protest against this affirmation to read more carefully the books of Manu, even in the incomplete translation of Sir William Jones, and the more or less careless one of Jacolliot. If we compare the Sanchoniathon Phœnician Cosmogony, and the record of Berosus with the *Bhagavatta* and *Manu*, we will find enunciated exactly the same principles as those now offered as the latest developments of modern science. We have quoted from the Chaldean and Phœnician records in our first volume; we will now glance at the Hindu books.

"When this world had issued out of darkness, the subtile elementary principles produced the vegetal seed which animated first the plants; from the plants, life passed into fastastical bodies which were born *in the ilus of the waters;* then, through a series of forms and various animals, it reached MAN." ‡

"He (man, before becoming such) will pass successively through plants, worms, insects, fish, serpents, tortoises, cattle, and wild animals; such is the inferior degree."

"Such, from Brahma down to the vegetables, are declared the transmigrations which take place in this world." §

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* The kabalistic Sephiroth are also ten in number, or five pairs.

† An avatar is a descent from on high upon earth of the Deity in some manifest shape.

‡ "Bhagavatta." § "Manu," books i. and xii.

In the Sanchoniathonian Cosmogony, men are also evolved out of the ilus of the chaos, * and the same evolution and transformation of species are shown.

And now we will leave the rostrum to Mr. Darwin: "I believe that animals have descended from at most only four or five progenitors." †

Again: "I should infer from analogy that probably all the organic beings which have ever lived on this earth, have descended from some one primordial form. ‡ . . . I view all beings, not as special creations, but as the lineal descendants of some few beings which lived long *before the first bed of the Silurian system was deposited.*" §

In short, they lived in the Sanchoniathonian chaos, and in the *ilus* of Manu. Vyasa and Kapila go still farther than Darwin and Manu. "They see in Brahma but the name of the universal germ; *they deny the existence of a First Cause;* and pretend that everything in nature found itself developed only in consequence of material and fatal forces," says Jacolliot. ‖

Correct as may be this latter quotation from Kapila, it demands a few words of explanation. Jacolliot repeatedly compares Kapila and Veda Vyasa with Pyrrho and Littré. We have nothing against such a comparison with the Greek philosopher, but we must decidedly object to any with the French Comtist; we find it an unmerited fling at the memory of the great Aryan sage. Nowhere does this prolific writer state the repudiation by either ancient or modern Brahmans of God—the "unknown," universal Spirit; nor does any other Orientalist accuse the Hindus of the same, however perverted the general deductions of our savants about Buddhistic atheism. On the contrary, Jacolliot states more than once that the learned Pundits and educated Brahmans have never shared the popular superstitions; and affirms their unshaken belief in the unity of God and the soul's immortality, although most assuredly neither Kapila, nor the initiated Brahmans, nor the followers of the Vedanta school would ever admit the existence of an anthropomorphic creator, a "First Cause" in the Christian sense. Jacolliot, in his *Indo-European and African Traditions*, is the first to make an onslaught on Professor Müller, for remarking that the Hindu gods were "masks without actors . . . names without being, and not beings without names." ¶ Quoting, in support of his argument, numerous verses from the sacred Hindu books, he adds: "Is it possible to refuse to the author of these stanzas a definite and clear conception of the divine

* See Cory's "Ancient Fragments."

† "Origin of Species," first edition, p. 484. ‡ Ibid., p. 484.

§ Ibid., pp. 488, 489. ‖ "La Genèse de l'Humanité," p. 339.

¶ "Traditions Indo-Européennes et Africaines," p. 291.

force, of the Unique Being, master and Sovereign of the Universe? . . . Were the altars then built to a metaphor?" *

The latter argument is perfectly just, so far as Max Müller's negation is concerned. But we doubt whether the French rationalist understands Kapila's and Vyasa's philosophy better than the German philologist does the "theological twaddle," as the latter terms the *Atharva-Veda*. Professor Müller and Jacolliot may have ever so great claims to erudition, and be ever so familiar with Sanscrit and other ancient Oriental languages, but both lack the key to the thousand and one mysteries of the old secret doctrine and its philosophy. Only, while the German philologist does not even take the trouble to look into this magical and "theological twaddle," we find the French Indianist never losing an opportunity to investigate. Moreover, he honestly admits his incompetency to ever fathom this ocean of mystical learning. In its existence he not only firmly believes, but throughout his works he incessantly calls the attention of science to its unmistakable traces at every step in India. Still, though the learned Pundits and Brahmans—his "revered masters" of the pagodas of Villenoor and Chélambrum in the Carnatic, † as it seems, positively refused to reveal to him the mysteries of the magical part of the *Agrouchada-Parikshaï*, ‡ and of Brahmâtma's triangle, § he persists in the honest declaration that everything is possible in Hindu metaphysics, even to the Kapila and Vyasa systems having been hitherto misunderstood.

M. Jacolliot weakens his assertion immediately afterward with the following contradiction:

"We were one day inquiring of a Brahman of the pagoda of Chélambrum, who belonged to the *skeptical school of the naturalists of Vyasa*, whether he believed in the existence of God. He answered us, smiling: '*Aham eva param Brahma*'—I am myself a god.

"'What do you mean by that?'

"'I mean that every being on earth, however humble, is an immortal portion of the immortal matter.'" ‖

The answer is one which would suggest itself to every ancient philosopher, Kabalist and Gnostic, of the early days. It contains the very spirit of the delphic and kabalistic commandment, for esoteric philosophy solved, ages ago, the problem of what man was, is, and will be. If persons

* "Traditions Indo-Européennes et Africaines," pp. 294, 295.

† "Les Fils de Dieu," p. 32. ‡ "Le Spiritisme dans le Monde," p. 78 and others.

§ "Les Fils de Dieu," p. 272. While not at all astonished that Brahmans should have refused to satisfy M. Jacolliot's curiosity, we must add that the meaning of this sign is known to the superiors of every Buddhist lamasery, not alone to the Brahmans.

‖ "La Genèse de l'Humanité," p. 339.

believing the *Bible* verse which teaches that the "Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," reject at the same time the idea that every atom of this dust, as every particle of this "living soul," contains "God" within itself, then we pity the logic of that Christian. He forgets the verses which precede the one in question. God blesses equally every beast of the field and every living creature, in the water as in the air, and He endows them all with *life*, which is a breath of His own Spirit, and the *soul* of the animal. Humanity is the Adam Kadmon of the "Unknown," His microcosm, and His only representative on earth, and every man is a god on earth.

We would ask this French scholar, who seems so familiar with every sloka of the books of Manu, and other Vedic writers, the meaning of this sentence so well known to him:

"Plants and vegetation reveal a multitude of forms because of their precedent actions; they are surrounded by darkness, but are nevertheless endowed with an interior soul, and feel equally pleasure and pain" (*Manu*, book i.).

If the Hindu philosophy teach the presence of a degree of *soul* in the lowest forms of vegetable life, and even in every atom in space, how is it possible that it should deny the same immortal principle to man? And if it once admit the immortal spirit in man, how can it logically deny the existence of the parent source—I will not say the first, but the eternal Cause? Neither rationalists nor sensualists, who do not compre hend Indian metaphysics, should estimate the ignorance of Hindu metaphysicians by their own.

The grand cycle, as we have heretofore remarked, includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach—each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor—and ends with the Flood. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes, as we see the earth's inhabitants subdivided to-day into Mongols, Caucasians, Indians, etc.

Before proceeding to show by diagrams the close resemblance between the esoteric philosophies of all the ancient peoples, however geographically remote from each other, it will be useful to briefly explain the real ideas which underlie all those symbols and allegorical representations and have hitherto so puzzled the uninitiated commentators. Better than anything, it may show that religion and science were closer knit than twins

in days of old; that they were one in two and two in one from the very moment of their conception. With mutually convertible attributes, science was spiritual and religion was scientific. Like the androgyne man of the first chapter of *Genesis*—"male and female," passive and active; created in the image of the Elohim. Omniscience developed omnipotency, the latter called for the exercise of the former, and thus the giant had dominion given him over all the four kingdoms of the world. But, like the second Adam, these androgynes were doomed to "fall and lose their powers" as soon as the two halves of the duality separated. The fruit of the Tree of Knowledge gives death without the fruit of the Tree of Life. Man must know *himself* before he can hope to know the ultimate genesis even of beings and powers less developed in their inner nature than himself. So with religion and science; united two in one they were infallible, for the spiritual intuition was there to supply the limitations of physical senses. Separated, exact science rejects the help of the inner voice, while religion becomes merely dogmatic theology—each is but a corpse without a soul.

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala*, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the "day" and the "night" of Brahma. The latter is either "awake" or "asleep." The Svâbhâvikas, or philosophers of the oldest school of Buddhism (which still exists in Nepaul), speculate but upon the active condition of this "Essence," which they call Svabhâvât, and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified *secondary* powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians—the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svâbhâvikas as the "positivists" of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintain that there is *no* Creator but an infinitude of *creative powers*, which collectively form the one eternal substance, the *essence* of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the

Secret Doctrine, an expansion of this Divine essence, *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness," solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*

Thus we are enabled to build our theories solely on the visible manifestations of the Deity, on its objective natural phenomena. To apply to these creative principles the term God is puerile and absurd. One might as well call by the name of Benvenuto Cellini the fire which fuses the metal, or the air that cools it when it is run in the mould. If the inner and ever-concealed spiritual, and to our minds abstract, Essence within these forces can ever be connected with the creation of the physical universe, it is but in the sense given to it by Plato. IT may be termed, at best, the framer of the abstract universe which developed gradually in the Divine Thought within which it had lain dormant.

In Chapter VIII. we will attempt to show the esoteric meaning of *Genesis*, and its complete agreement with the ideas of other nations. The six days of creation will be found to have a meaning little suspected by the multitude of commentators, who have exercised their abilities to the full extent in attempting to reconcile them by turns with Christian theology and un-Christian geology. Disfigured as the *Old Testament* is, yet in its symbolism are preserved enough of the original in its principal features to show the family likeness to the cosmogonies of older nations than the Jews.

We here give the diagrams of the Hindu and the Chaldeo-Jewish cosmogonies. The antiquity of the diagram of the former may be inferred from the fact that many of the Brahmanical pagodas are designed and built on this figure, called the "Sri-Iantara" * And yet we find the highest honors paid to it by the Jewish and mediæval kabalists, who call it "Solomon's seal." It will be quite an easy matter to trace it to its origin, once we are reminded of the history of the king-kabalist and his transactions with King Hiram and Ophir—the country of peacocks, gold, and ivory—for which land we have to search in old India.

* See "Journal of the Royal Asiatic Society," vol. xiii., p. 79.

EXPLANATION OF THE TWO DIAGRAMS

REPRESENTING THE

CHAOTIC AND THE FORMATIVE PERIODS, BEFORE AND AFTER OUR UNIVERSE BEGAN TO BE EVOLVED.

FROM THE ESOTERIC BRAHMANICAL, BUDDHISTIC, AND CHALDEAN STANDPOINTS, WHICH AGREE IN EVERY RESPECT WITH THE EVOLUTIONARY THEORY OF MODERN SCIENCE.

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the AUM—to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think*, *will*, and *plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vâch*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

THE CHALDEAN DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is אין non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

"Whosoever acquaints himself with ה"ר the Mercaba and the *lahgash* (secret speech or incantation),* will learn the secret of secrets."

* *Lahgash* is nearly identical in meaning with *Vâch*, the hidden power of the Mantras.

Both "THIS" and En-Soph, in their first manifestation of Light, emerging from within Darkness, may be summarized in the Svabhâvât, the Eternal and the uncreated Self-existing Substance which produces all; while everything which is of its essence produces itself out of its own nature.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could

androgyne. It is Aditi, the "Infinite," * the Boundless, or rather the "Unbounded." Aditi is the "mother" of all the gods, and Aditi is the Father and the Son.† "Who will give us back to the great Aditi, that I may see father and mother?" ‡ It is in conjunction with the latter female, Force, that the Divine but latent Thought produces the great "Deep"—water. "Water is born from a transformation of light . . . and from a *modification* of the water is born the earth," says Manu (book i.).

"Ye are born of Aditi from the water, you who are born of the earth, hear ye all my call." §

In this water (or primeval chaos) the "Infinite" androgyne, which, with the Eternal Cause, forms the first abstract Triad, rendered by AUM, deposited the germ of universal life. It is the Mundane Egg, in which took place the gestation of Pūrūsha, or the manifested Brahma. The germ which fecundated the *Mother* Principle (the water) is called Nara, the Divine Spirit or Holy Ghost, ‖ and the waters themselves, are an emanation of the former, Nari, while the Spirit which brooded over it is called Narayana.¶

"In that egg, the great Power sat inactive a whole *year of the Creator*, at the close of which, by his thought alone, he caused the egg to divide itself." ** The upper half became heaven, the lower, the give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life עצחירמ the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth.* "*It requires earth and water to make a living soul,*" says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony.

* In "Rig-Veda Sanhita" the meaning is given by Max Müller as the Absolute, "for it is derived from '*diti*,' bond, and the negative particle *A*."

† "Hymns to the Maruts" I., 89, 10.

‡ Ibid., I., 24, 1.

§ Ibid., X., 63, 2.

‖ Thus is it that we find in all the philosophical theogonies, the Holy Ghost female. The numerous sects of the Gnostics had Sophia; the Jewish kabalists and Talmudists, Shekinah (the garment of the Highest), which descended between the two cherubim upon the Mercy Seat; and we find even Jesus made to say, in an old text, "My *Mother*, the Holy Ghost, took me."

"The waters are called *nara*, because they were the production of Nara, the Spirit of God" ("Institutes of Manu," i. 10).

¶ Narayana, or that which moves on the waters.

** "Manu," sloka 12.

* George Smith gives the first verses of the Akkadian *Genesis* as found in the Cuneiform Texts on the "Lateres Coctiles." There, also, we find *Anu*, the passive deity or En-Soph, *Bel*, the Creator, the Spirit of God (Sephira) moving on the face of the waters, hence water itself, and *Hea* the Universal Soul or wisdom of the three combined.

The first eight verses read thus:

1. When above, were not raised the heavens;
2. and below on the earth a plant had not grown up.
3. The abyss had not broken its boundaries.
4. The chaos (or water) Tiamat (the sea) was the producing mother of the whole of them. (This is the Cosmical Aditi and Sephira.)
5. Those waters at the beginning were ordained but
6. a tree had not grown, a flower had not unfolded.
7. When the gods had not sprung up, any one of them;
8. a plant had not grown, and order did not exist.

This was the chaotic or ante-genesis period.

earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

Nara,	Father-Heaven,
Nari,	Mother-Earth,
Viradj,	the Son—or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, * which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation—matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)—the correlation of cosmic forces—fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. (See corresponding column.) According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter.† Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be

* See Haug's "Aytareya Brahmanam," of the Rig-Veda.

† The same transformations are found in the cosmogony of every important nation. Thus, we see in the Egyptian mythology, Isis and Osiris, sister and brother, man and wife; and Horus, the Son of both, becoming the husband of his mother, Isis, and producing a son, *Malouli*.

After brooding over the "Deep," the "Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual.* In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by יה, jah, or the Wheels of Creation, אפניים, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, יהוה, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or Jehovah is Eve; the first

* When a female power, she is Sephira; when male, he is Adam Kadmon, for, as the former contains in herself the other nine Sephiroth, so, in their totality, the latter, including Sephira, is embodied in the Archetypal Kadmon, the πρωτογονος.

the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*.* The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad—as the highest one is a pure abstraction—is the intellectual world. The Vâch which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantrâm, Vâch is personified as the active powêr of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean;* and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I.*"† Literally, Vâch is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, ‡ corresponding powers in the invisible world. In the sacrificial Mysteries Vâch stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vâch (the active power). It is the key to the "Traiv-Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, יהוה, Jehovah, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so Jehovah, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping Jehovah, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of IAO, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vâch, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En Soph, and the "garment" of Jehovah. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking Jehovah, the exoteric deity, made the Christians accept him as the "father" of the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vâch, and call it the "secret wisdom," חכמה־נסתרת.

The triangle played a prominent part in

* Mandala I., Sûkta 166, Max Müller.

† "Asiatic Researches," vol. viii., pp. 402, 403; Colebrooke's translation.

‡ As in the Pythagorean numerical system every number on earth, or the world of the effects, corresponds to its invisible prototype in the world of causes.

idyâ," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries). *

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe—the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.'"

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvântara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine* Spirit, *which itself* rests from all eternity

* See initial chap., vol i., word Yajna.

the religious symbolism of every great nation; for everywhere it represented the three great principles—spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic "four," * the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. † But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

*Eve is the trinity of nature, and Adam the unity of spirit; the former the created material principle, the latter the ideal organ of the creative principle, or, in other words, this androgyne is both the principle and the Logos, for א is the male, and ב the female; and, as Levi expresses it, this first letter of the holy language, Aleph, represents a man pointing with one hand toward the sky, and with the other toward the ground. It is the macrocosm and the microcosm at the same time, and explains the double triangle of the Masons and the five-pointed star. While the male is active the female principle is passive, for it is SPIRIT and MATTER, the latter word meaning *mother* in nearly every language. The columns of Solomon's temple, Jachin and Boaz, are the emblems of the androgyne; they are also respectively male and female, white and black, square and round; the male a unity, the female a binary. In the later kabalistic treatises, the active principle is pictured by the sword זכר, the passive by the sheath נקבה. See "Dogme et Rituel de la Haute Magie," vol. i.

† The vertical line being the male principle, and the horizontal the female, out of the union of the two at the intersection point is formed the CROSS; the oldest symbol in the Egyptian history of gods. It is the key of Heaven in the rosy fingers of Neith, the celestial virgin, who opens the gate at dawn for the exit of her first-begotten, the radiant sun. It is the Stauros of the Gnostics, and the philosophical cross of the high-grade Masons. We find this symbol ornamenting the *ter* of the umbrella-shaped oldest pagodas in Thibet, China, and India, as we find it in the hand of Isis, in the shape of the "handled cross." In one of the Chaitya caves, at Ajunta, it surmounts the three umbrellas in stone, and forms the centre of the vault.

within Swayambhuva, the 'Self-Existent'" (*Institutes of Manu*, book i.).

As we have shown, neither the Svâbhâvikas, Buddhist philosophers—nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20). *

This, we believe, is the veritable theory of the modern evolutionists.

"Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man אדמעלאח, he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see Idra Suta: *Sohar*, iii., p. 292 b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218 b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"—Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance." *

* "When this world had emerged from obscurity, the subtile elementary principles produced the vegetable germ which at first animated the plants; from the plants, life passed through the fantastic organisms which were born in the ilus (*boue*) of the waters; then through a series of forms and different animals, it at length reached man" ("Manu," book i.; and "Bhagavatta").

Manu is a convertible type, which can by no means be explained as a personage. Manu means sometimes humanity, sometimes man. The Manu who emanated from the uncreated Swayambhuva is, without doubt, the type of Adam Kadmon. The Manu who is progenitor of the other six Manus is evidently identical with the Rishis, or seven primeval sages who are the forefathers of the post-diluvian races. He is—as we shall show in Chapter VIII.—Noah, and his six sons, or subsequent generations are the originals of the post-diluvian and mythical patriarchs of the Bible.

* Cory's "Ancient Fragments."

In the first book of Manu, we read: "Know that the sum of 1,000 divine ages, composes the totality of one day of Brahma; and that one night is equal to that day." One thousand divine ages is equal to 4,320,000,000 of human years, in the Brahmanical calculations.

"At the expiration of each night, Brahma, who has been asleep, awakes, and through the sole energy of the motion causes to emanate from himself the spirit, which in its essence *is*, and yet is not."

"Prompted by the desire to create, the Spirit (first of the emanations) operates the creation and gives birth to ether, which the sages consider as having the faculty of transmitting sound.

"Ether begets air whose property is tangible, and which is necessary to life.

"Through a transformation of the air, light is produced.

"From air and light, which begets heat, water is formed, and the water is the womb of all the living germs."

Throughout the whole immense period of progressive creation, covering 4,320,000,000 years, ether, air, water and fire (heat), are constantly forming matter under the never-ceasing impulse of the Spirit, or the *unrevealed* God who fills up the whole creation, for he is in all, and all is in him. This computation, which was secret and which is hardly hinted at even now, led Higgins into the error of dividing every ten ages into 6,000 years. Had he added a few more ciphers to his sums he might have come nearer to a correct explanation of the neroses, or secret cycles.*

In the *Sepher Jezireh*, the kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and emitted from itself the Spirit. "One is the Spirit of the living God, blessed be His Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit;" † and this is the kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Cosmos. First from ONE emanated number TWO, or Air, the creative element; and then number THREE, *Water*, proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il. ‡ "When the Concealed of the Concealed wanted to reveal Himself, he first made a point (primordial point, or the first Sephira, air or Holy Ghost), shaped it into a sacred form (the ten Sephiroth, or the Heavenly man), and covered it with a rich and splendid garment, *that is the world.*" § "He maketh the wind His messengers, flaming Fire his

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* See Vol. I., chap. i., pp. 33, 34, of this work.

† "Sepher Jezireh," chap. i., Mishna ixth.

‡ Ibid.

§ "Sohar," i., 2 a.

servants," says the *Jezireh*, showing the cosmical character of the later euhemerized angels, * and that the Spirit permeates every minutest atom of the Cosmos.†

When the cycle of creation is run down, the energy of the manifested word is weakening. He alone, the Unconceivable, is unchangeable (ever latent), but the Creative Force, though also eternal, as it has been in the former from "no beginning," yet must be subject to periodical cycles of activity and rest; as it had a *beginning* in one of its aspects, when it first emanated, therefore must also have an end. Thus, the evening succeeds the day, and the night of the deity approaches. Brahma is gradually falling asleep. In one of the books of *Sohar*, we read the following:

"As Moses was keeping a vigil on Mount Sinai, in company with the Deity, who was concealed from his sight by a cloud, he felt a great fear overcome him and suddenly asked: 'Lord, where art Thou . . . sleepest thou, O Lord?' And the *Spirit* answered him: "I never sleep; were I to fall asleep for a moment *before my time*, all the Creation would crumble into dissolution in one instant.'" And Vamadeva-Modĕly describes the "Night of Brahma," or the second period of the Divine Unknown existence, thus:

"Strange noises are heard, proceeding from every point. . . . These are the precursors of the Night of Brahma; *dusk rises at the horizon* and the Sun passes away behind the thirtieth degree of Macara (sign of the zodiac), and will reach no more the sign of the *Minas* (zodiacal *pisces*, or fish). The gurus of the pagodas appointed to watch the rās-chakr (Zodiac), may now break their circle and instruments, for they are henceforth useless.

"Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the chokra (servant) neglects to replenish. Sourya (the Sun) flickers and goes out, matter falls into dissolution (pralaya), and Brahma merges back into Dyäus, the Unrevealed God, and his task being accomplished, he falls asleep. Another day is passed, night sets in and continues until the future dawn.

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* "Sepher Jezireh," Mishna ix., 10.

† It is interesting to recall Hebrews i. 7, in connection with this passage. "Who maketh his angels (messengers) spirits, and his ministers (servants, those who minister) a flame of fire." The resemblance is too striking for us to avoid the conclusion that the author of "Hebrews" was as familiar with the "Kabala" as adepts usually are.

"And now again re-enter into the golden egg of His Thought, the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (manas) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose, till the day when it resumes its form, and awakes again from its primitive darkness." *

If we now examine the ten mythical avatars of Vishnu, we find them recorded in the following progression:

1. Matsya-Avatar: as a fish. It will also be his tenth and last avatar, at the end of the Kali-yug.
2. Kurm-Avatar: as a tortoise.
3. Varaha: as a boar.
4. Nara-Sing: as a *man-lion;* last animal stage.
5. Vamuna: as a dwarf; first step toward the human form.
6. Parasu-Rama: as a hero, but yet an imperfect man.
7. Rama-Chandra: as the hero of Ramayâna. Physically a perfect man; his next of kin, friend and ally Hanoumā, the monkey-god. *The monkey endowed with speech.* †
8. Christna-Avatar: the Son of the Virgin Devanaguy (or Devaki) one formed by God, or rather by the manifested Deity Vishnu, who is identical with Adam Kadmon. ‡ Christna is also called Kaneya, the Son of the Virgin.
9. Gautama-Buddha, Siddhârtha, or Sakya-muni. (The Buddhists reject this doctrine of their Buddha being an incarnation of Vishnu.)
10. This avatar has not yet occurred. It is expected in the future, like the Christian Advent, the idea of which was undoubtedly copied from the Hindu. When Vishnu appears for the last time he will come as a "Saviour." According to the opinion of some Brahmans he will appear himself under the form of the horse Kalki. Others maintain that he will be mounting it. This horse is the envelope of the spirit of evil, and Vishnu will mount it, invisible to all, till he has conquered it for the last time. The "Kalki-Avataram," or the last incarnation, divides

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* "The Sons of God;" "The India of the Brahmans," p. 230.

† May it not be that Hanoumā is the representative of that link of beings half-man, half-monkeys, which, according to the theories of Messrs. Hovelacque and Schleicher, were arrested in their development, and fell, so to say, into a retrogressive evolution?

‡ The Primal or Ultimate Essence has *no name* in India. It is indicated sometimes as "That" and "This." "This (universe) was not originally anything. There was neither heaven, nor earth, nor atmosphere. That being non-existent resolved 'Let me be.'" (Original Sanscrit Text.) Dr. Muir, vol. v., p. 366.

Brahmanism into two sects. That of the Vaĭhnâva refuses to recognize the incarnations of their god Vishnu in animal forms literally. They claim that these must be understood as allegorical.

In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time, corresponding to the *ilus* in which Brahma implants the creative germ, we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf—the first attempt of nature at the creation of man. In this diagram we should follow the main-idea, not judge the degree of knowledge of the ancient philosophers by the literal acceptance of the popular form in which it is presented to us in the grand epical poem of *Maha-Bharata* and its chapter the *Bagaved-gitta*.

Even the four ages of the Hindu chronology contain a far more philosophical idea than appears on the surface. It defines them according to both the psychological or mental and the physical states of man during their period. Crita-yug, the golden age, the "age of joy," or spiritual innocence of man; Treta-yug, the age of silver, or that of fire—the period of supremacy of man and of giants and of the sons of God; Dwapara-yug, the age of bronze—a mixture already of purity and impurity (spirit and matter) the age of doubt; and at last our own, the Kali-yug, or age of iron, of darkness, misery, and sorrow. In this age, Vishnu had to incarnate himself in Christna, in order to save humanity from the goddess Kali, consort of Siva, the all-annihilating—the goddess of death, destruction, and human misery. Kali is the best emblem to represent the "fall of man;" the falling of spirit into the degradation of matter, with all its terrific results. We have to rid ourselves of Kali before we can ever reach "Moksha," or Nirvana, the abode of blessed Peace and Spirit.

With the Buddhists the last incarnation is the fifth. When Maitree-Buddha comes, then our present world will be destroyed; and a new and a better one will replace it. The four arms of every Hindu Deity are the emblems of the four preceding manifestations of our earth from its invisible state, while its head typifies the fifth and last *Kalki*-Avatar, when this would be destroyed, and the power of Budh—Wisdom (with the Hindus, of Brahma), will be again called into requisition to manifest itself—as a *Logos*—to create the future world.

In this diagram, the male gods typify Spirit in its deific attributes,

while their female counterparts—the *Sakti*, represent the active energies of these attributes. The *Durga* (active virtue), is a subtile, invisible force, which answers to Shekinah—the garment of En-Soph. She is the Sakti through which the passive "Eternal" calls forth the visible universe from its first ideal conception. Every one of the three personages of the exoteric Trimurti are shown as using their *Sakti* as a *Vehan* (vehicle). Each of them is for the time being the form which sits upon the mysterious wagon of Ezekiel.

Nor do we see less clearly carried out in this succession of avatars, the truly philosophical idea of a simultaneous spiritual and physical evolution of creatures and man. From a fish the progress of this dual transformation carries on the physical form through the shape of a tortoise, a boar, and a man-lion; and then, appearing in the dwarf of humanity, it shows Parasu Rama physically, a perfect, spiritually, an undeveloped entity, until it carries mankind personified by one god-like man, to the apex of physical and spiritual perfection—a god on earth. In Christna and the other Saviours of the world we see the philosophical idea of the progressive dual development understood and as clearly expressed in the *Sohar*. The "Heavenly man," who is the Protogonos, Tikkun, the first-born of God, or the universal Form and Idea, engenders Adam. Hence the latter is god-born in humanity, and endowed with the attributes of all the ten Sephiroth. These are: Wisdom, Intelligence, Justice, Love, Beauty, Splendor, Firmness, etc. They make him the Foundation or basis, "*the mighty living one*," אלהי, and the crown of creation, thus placing him as the Alpha and Omega to reign over the "kingdom"—Malchuth. "Man is both the import and the highest degree of creation," says the *Sohar*. "As soon as man was created, everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites in himself all forms" (iii., p. 48 a).

But this does not relate to our degenerated mankind; it is only occasionally that men are born who are the types of what man should be, and yet is not. The first races of men were spiritual, and their protoplastic bodies were not composed of the gross and material substances of which we see them composed now-a-day. The first men were created with all the faculties of the Deity, and powers far transcending those of the angelic host; for they were the direct emanations of Adam Kadmon, the primitive man, the Macrocosm; while the present humanity is several degrees removed even from the earthly Adam, who was the Microcosm, or "the little world." Seir Anpin, the mystical figure of the Man, consists of 243 numbers, and we see in the circles which follow each other that it is the angels which emanated from the "Primi-

tive Man," not the Sephiroth from angels. Hence, man was intended from the first to be a being of both a progressive and retrogressive nature. Beginning at the apex of the divine cycle, he gradually began receding from the centre of Light, acquiring at every new and lower sphere of being (worlds each inhabited by a different race of human beings) a more solid physical form and losing a portion of his *divine* faculties.

In the "fall of Adam" we must see, not the personal transgression of man, but simply the law of the dual evolution. Adam, or "Man," begins his career of existences by dwelling in the garden of Eden, "dressed in the celestial garment, which *is a garment of heavenly light*" (*Sohar*, ii., 229 b); but when expelled he is "clothed" by God, or the eternal law of Evolution or necessarianism, with coats of skin. But even on this earth of material degradation—in which the divine spark (Soul, a corruscation of the Spirit) was to begin its physical progression in a series of imprisonments from a stone up to a man's body—if he but exercise his WILL and call his deity to his help, man can transcend the powers of the angel. "Know ye not that we shall judge angels?" asks Paul (1 *Corinthians*, vi. 3). The real man is the Soul (Spirit), teaches the *Sohar*. "The mystery of the earthly man is after the mystery of the heavenly man . . . the wise can read the mysteries in the human face" (ii., 76 a).

This is still another of the many sentences by which Paul must be recognized as an initiate. For reasons fully explained, we give far more credit for genuineness to certain Epistles of the apostles, now dismissed as apocryphal, than to many suspicious portions of the *Acts*. And we find corroboration of this view in the *Epistle of Paul to Seneca*. In this message Paul styles Seneca "my respected master," while Seneca terms the apostle simply "brother."

No more than the true religion of Judaic philosophy can be judged by the absurdities of the exoteric *Bible*, have we any right to form an opinion of Brahmanism and Buddhism by their nonsensical and sometimes disgusting popular forms. If we only search for the true essence of the philosophy of both *Manu* and the *Kabala*, we will find that Vishnu is, as well as Adam Kadmon, the expression of the universe itself; and that his incarnations are but concrete and various embodiments of the manifestations of this "Stupendous Whole." "I am the Soul, O, Arjuna. I am the Soul which exists in the heart of all beings; and I am the beginning and the middle, and also the end of existing things," says Vishnu to his disciple, in *Bagaved-gitta* (ch. x., p. 71).

"I am Alpha and Omega, the beginning and the end. . . . I am the first and the last," says Jesus to John (*Rev.* i. 6, 17).

Brahma, Vishnu, and Siva are a trinity in a unity, and, like the

Christian trinity, they are mutually convertible. In the esoteric doctrine they are one and the same manifestation of him "whose name is too sacred to be pronounced, and whose power is too majestic and infinite to be imagined." Thus by describing the avatars of one, all others are included in the allegory, with a change of form but not of substance. It is out of such manifestations that emanated the many worlds that were, and that will emanate the one—which is to come.

Coleman, followed in it by other Orientalists, presents the seventh avatar of Vishnu in the most caricatured way.* Apart from the fact that the *Ramayana* is one of the grandest epic poems in the world—the source and origin of Homer's inspiration—this avatar conceals one of the most scientific problems of our modern day. The learned Brahmans of India never understood the allegory of the famous war between men, giants, and monkeys, otherwise than in the light of the transformation of species. It is our firm belief that were European academicians to seek for information from some learned native Brahmans, instead of unanimously and incontinently rejecting their authority, and were they, like Jacolliot—against whom they have nearly all arrayed themselves—to seek for light in the oldest documents scattered about the country in pagodas, they might learn strange but not useless lessons. Let any one inquire of an *educated* Brahman the reason for the respect shown to monkeys—the origin of which feeling is indicated in the story of the valorous feats of Hanoumā, the generalissimo and faithful ally of the hero of Ramayana,† and he would soon be disabused of the erroneous idea that the Hindus accord deific honors to a monkey-*god*. He would, perhaps, learn —were the Brahman to judge him worthy of an explanation—that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family—a bastard branch engrafted on their own stock before the final perfection of the latter.‡ He might learn, further, that in the eyes of the educated

* Coleman's "Hindu Mythology."

† The siege and subsequent surrender of Lanca (Isle of Ceylon) to Rama is placed by the Hindu chronology—based upon the Zodiac—at 7,500 to 8,000 years B.C., and the following or eighth incarnation of Vishnu at 4,800 B.C. (from the book of the Historical Zodiacs of the Brahmans).

‡ A Hanoverian scientist has recently published a work entitled *Ueber die Auflösung der Arten dinck Natürliche Jucht Wahl*, in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which has evolved from man. That, in the beginning, mankind were, morally and physically, the types and prototypes of our present race and of human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conceptions. This is a purely Brahmanic, Buddhistic, and kabalistic philosophy. His book is copiously illus-

"heathen" the spiritual or *inner* man is one thing, and his terrestrial, physical casket another. That *physical* nature, the great combination of physical correlations of forces ever creeping on toward perfection, has to avail herself of the material at hand; she models and remodels as she proceeds, and finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the Divine spirit. But the latter circumstance does not give man the right of life and death over the animals lower than himself in the scale of *nature*, or the right to torture them. Quite the reverse. Besides being endowed with a soul—of which every animal, and even plant, is more or less possessed—man has his immortal *rational* soul, or *nous*, which ought to make him at least equal in magnanimity to the elephant, who treads so carefully, lest he should crush weaker creatures than himself. It is this feeling which prompts Brahman and Buddhist alike to construct hospitals for sick animals, and even insects, and to prepare refuges wherein they may finish their days. It is this same feeling, again, which causes the Jaïn sectarian to sacrifice one-half of his life-time to brushing away from his path the helpless, crawling insects, rather than recklessly deprive the smallest of life; and it is again from this sense of highest benevolence and charity toward the weaker, however abject the creature may be, that they honor one of the natural modifications of their own dual nature, and that later the popular belief in metempsychosis arose. No trace of the latter is to be found in the *Vedas;* and the true interpretation of the doctrine, discussed at length in *Manu* and the Buddhistic sacred books, having been confined from the first to the learned sacerdotal castes, the false and foolish popular ideas concerning it need occasion no surprise.

Upon those who, in the remains of antiquity, see evidence that modern times can lay small claim to originality, it is common to charge a disposition to exaggerate and distort facts. But the candid reader will scarcely aver that the above is an example in point. There were evolutionists before the day when the mythical Noah is made, in the *Bible*, to float in his ark; and the ancient scientists were better informed, and had their theories more logically defined than the modern evolutionists.

Plato, Anaxagoras, Pythagoras, the Eleatic schools of Greece, as well as the old Chaldean sacerdotal colleges, all taught the doctrine of the

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trated with diagrams, tables, etc. He says that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout the ethnological transformations down to our times. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual present, it certainly does seem possible that so unspiritual and materialistic a body as our physical scientists should end as *simia* rather than as seraphs.

dual evolution; the doctrine of the transmigration of souls referring only to the progress of man from world to world, after death here. Every philosophy worthy of the name, taught that the *spirit* of man, if not the *soul*, was preëxistent. "The Essenes," says Josephus, "believed that the souls were immortal, and that they descended from the ethereal spaces to be chained to bodies." * In his turn, Philo Judæus says, the "air is full of them (of souls); those which are nearest the earth, descending to be tied to mortal bodies, παλινδρομοῦσι αὖθις, return to other bodies, being desirous to live in them." † In the *Sohar*, the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions." ‡ The doctrine of fatal necessity, the everlasting immutable Law, is asserted in the answer of the Deity: "Against thy will thou becomest an embryo, and against thy will thou art born." § Light would be incomprehensible without darkness, to make it manifest by contrast; good would be no good without evil, to show the priceless nature of the boon; and so, personal virtue could claim no merit, unless it had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the Concealed Deity. Nothing that is finite—whether because it had a beginning, or must have an end—can remain stationary. It must either progress or recede; and a soul which thirsts after a reünion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations, onward toward the only Land of Bliss and Eternal Rest, called in the *Sohar*, "The Palace of Love," היכל אהבה; in the Hindu religion, "Moksha;" among the Gnostics, the "Pleroma of eternal Light;" and by the Buddhists, Nirvana. The Christian calls it the "Kingdom of Heaven," and claims to have alone found the truth, whereas he has but invented a new name for a doctrine which is coëval with man.

The proof that the transmigration of the soul does not relate to man's condition on this earth *after* death, is found in the *Sohar*, notwithstanding the many incorrect renderings of its translators. "All souls which have alienated themselves in heaven from the Holy One—blessed be His Name—have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend on earth.‖ . . .

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* "De Bel. Jud.," vol. ii., p. 12.

† "De Somniio," p. 455 d.

‡ "Sohar," vol. ii., p. 96.

§ "Mishna;" "Aboth," vol. iv., p. 29; Mackenzie's "Royal Masonic Cyclopædia," p. 413.

‖ "Sohar," vol. iii., p. 61 b.

Come and see when the soul reaches the abode of Love. . . . The soul could not bear this light, but for the luminous mantle which she puts on. For, just as the soul, when sent to this earth, puts on an earthly garment to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light." * Moreover, the *Sohar* teaches that the soul cannot reach the abode of bliss, unless she has received the "holy kiss," or the re-union of the soul *with the substance from which she emanated*—spirit. All souls are dual, and, while the latter is a feminine principle, the spirit is masculine. While imprisoned in body, man is a trinity, unless his pollution is such as to have caused his divorce from the spirit. "Woe to the soul which prefers to her divine husband (spirit), the earthly wedlock with her terrestrial body," records a text of the *Book of the Keys*. †

These ideas on the transmigrations and the trinity of man, were held by many of the early Christian Fathers. It is the jumble made by the translators of the *New Testament* and ancient philosophical treatises between soul and spirit, that has occasioned the many misunderstandings. It is also one of the many reasons why Buddha, Plotinus, and so many other initiates are now accused of having longed for the total extinction of their souls—"absorption unto the Deity," or "reunion with the universal soul," meaning, according to modern ideas, annihilation. The animal soul must, of course, be disintegrated of its particles, before it is able to link its purer essence forever with the immortal spirit. But the translators of both the *Acts* and the *Epistles*, who laid the foundation of the *Kingdom of Heaven*, and the modern commentators on the Buddhist *Sutra of the Foundation of the Kingdom of Righteousness*, have muddled the sense of the great apostle of Christianity, as of the great reformer of India. The former have smothered the word ψυχικος, so that no reader imagines it to have any relation with *soul;* and with this confusion of *soul* and *spirit* together, *Bible* readers get only a perverted sense of anything on the subject; and the interpreters of the latter have failed to understand the meaning and object of the Buddhist four degrees of Dhyâna.

In the writings of Paul, the entity of man is divided into a trine—flesh, psychical existence or *soul*, and the overshadowing and at the same time interior entity or SPIRIT. His phraseology is very definite, when he teaches the *anastasis*, or the continuation of life of those who have died. He maintains that there is a *psychical* body which is sown in the corruptible, and a spiritual body that is raised in incorruptible sub-

* Ibid., vol. i., p. 65 b. † Hermetic work.

stance. "The first man is of the earth earthy, the second man from heaven." Even James (iii. 15) identifies the soul by saying that its "wisdom descendeth not from the above but is terrestrial, *psychical, demoniacal*" (see Greek text). Plato, speaking of the Soul (*psuché*), observes that "when she allies herself to the *nous* (divine substance, a god, as psuché is a goddess), she does everything aright and felicitously; but the case is otherwise when she attaches herself to *Annoia*." What Plato calls *nous*, Paul terms the *Spirit;* and Jesus makes the *heart* what Paul says of the *flesh*. The natural condition of mankind was called in Greek αποστασια; the new condition αναστασις. In Adam came the former (death), in Christ the latter (resurrection), for it is he who first publicly taught mankind the "Noble Path" to Eternal life, as Gautama pointed the same Path to Nirvana. To accomplish both ends there was but one way, according to the teachings of both. "Poverty, chastity, contemplation or inner prayer; contempt for wealth and the illusive joys of this world."

"Enter on this Path and put an end to sorrow; verily the Path has been preached by me, who have found out how to quench the darts of grief. You yourselves must make the effort; *the Buddhas are only preachers*. The thoughtful who enter the Path are freed from the bondage of the Deceiver (Marâ). *

"Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction. . . . Follow me. . . . Every one that heareth these sayings and doeth them not, shall be likened unto a foolish man" (*Matthew* vii. and viii.). "*I can of mine own self do nothing*" (*John* v. 30). "The care of this world, and the deceitfulness of riches, choke the word" (*Matthew* xiii. 22), say the Christians; and it is only by shaking off all delusions that the Buddhist enters on the "Path" which will lead him "away from the restless tossing waves of the ocean of life," and take him "to the calm City of Peace, to the real joy and rest of Nirvana."

The Greek philosophers are alike made misty instead of mystic by their too learned translators. The Egyptians revered the Divine Spirit, the One-Only One, as NOUT. It is most evident that it is from that word that Anaxagoras borrowed his denominative *nous*, or, as he calls it, Νοῦς αυτοκρατης—the Mind or Spirit self-potent, the αρχητης κινησεως. "All things," says he, "were in chaos; then came Νοῦς and introduced order." He also denominated this Νοῦς the One that ruled the many. In his idea Νους was God; and the *Logos* was man, the emanation of the former. The external powers perceived *phenomena;* the *nous* alone recog-

* "Dhamma-pada," slokas 276 et seq.

nized *noumena* or subjective things. This is purely Buddhistic and esoteric.

Here Socrates took his clew and followed it, and Plato after him, with the whole world of interior knowledge. Where the old Ionico-Italian world culminated in Anaxagoras, the new world began with Socrates and Plato. Pythagoras made the *Soul* a self-moving unit, with three elements, the *nous*, the *phren* and the *thumos;* the latter two, shared with the brutes; the former only, being his essential *self*. So the charge that he taught transmigration is refuted; he taught no more than Gautama-Buddha ever did, whatever the popular superstition of the Hindu rabble made of it after his death. Whether Pythagoras borrowed from Buddha, or Buddha from somebody else, matters not; the esoteric doctrine is the same.

The Platonic School is even more distinct in enunciating all this.

The real selfhood was at the basis of all. Socrates therefore taught that he had a δαιμόνιον (*daimonion*), a spiritual something which put him in the road to wisdom. He himself knew nothing, but this put him in the way to learn all.

Plato followed him with a full investigation of the principles of being. There was an *Agathon*, Supreme God, who produced in his own mind a *paradeigma* of all things.

He taught that in man was "the immortal principle of the soul," a mortal body, and a "separate mortal kind of soul," which was placed in a separate receptacle of the body from the other; the immortal part was in the head (*Timæus* xix., xx.) the other in the trunk (xliv.).

Nothing is plainer than that Plato regarded the interior man as constituted of two parts—one always the same, formed of the same entity as Deity, and one mortal and corruptible.

"Plato and Pythagoras," says Plutarch, "distribute the soul into two parts, the rational (noëtic) and irrational (*agnoia*); "that that part of the soul of man which is rational, is eternal; for though it be not God, yet it is the product of an eternal deity, but that part of the soul which is divested of reason (*agnoia*) dies."

"Man," says Plutarch, "is compound; and they are mistaken who think him to be compounded of two parts only. For they imagine that the understanding is a part of the soul, but they err in this no less than those who make the soul to be a part of the body, for the understanding (*nous*) as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul (ψυχη) with the understanding (νοῦς) makes reason; and with the body, passion; of which the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. Of these three parts conjoined and compacted together, the earth

has given the body, the moon the soul, and the sun the understanding to the generation of man.

"Now of the deaths we die, *the one makes man two of three*, and the other, *one* of (out of) two. The former is in the region and jurisdiction of Demeter, whence the name given to the Mysteries τελειν resembled that given to death, τελευταν. The Athenians also heretofore called the deceased sacred to Demeter. As for the *other death* it is in the moon or region of Persophonê. And as with the one the terrestrial, so with the other the celestial Hermes doth dwell. This suddenly and with violence plucks the soul from the body; but Proserpina mildly and in a long time disjoins the understanding from the soul. For this reason she is called *Monogenes, only-begotten*, or rather *begetting one alone;* for the better part of man becomes alone when it is separated by her. Now both the one and the other happens thus according to nature. It is ordained by Faith that every soul, whether with or without understanding (νοῦς), when gone out of the body, should wander for a time, though not all for the same, in the region lying between the earth and moon. For those that have been unjust and dissolute suffer there the punishment due to their offences; but the good and virtuous are there detained till they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body, as if from foul health, living in the mildest part of the air, called the Meadows of Hades, where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wandering pilgrimage or long exile into their country, they have a taste of joy, such as they principally receive who are initiated into Sacred Mysteries, mixed with trouble, admiration, and each one's proper and peculiar hope."

The *dæmonium* of Socrates was this νοῦς, mind, spirit, or understanding of the divine in it. "The νοῦς of Socrates," says Plutarch, "was pure and mixed itself with the body no more than necessity required. . . . Every soul hath some portion of νοῦς, reason, a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed and through pain or pleasure becomes irrational. Every soul doth not mix herself after one sort; some plunge themselves into the body, and so, in this life their whole frame is corrupted by appetite and passion; others are mixed as to some part, but the purer part [nous] still remains *without the body.* It is not drawn down into the body, but it swims above and touches (overshadows) the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites of the flesh. The part that is plunged into the body is called *soul.* But the incorruptible part is called the *nous* and *the vulgar think it is within them*, as they

likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a Daëmon" (a god, a spirit).

"The soul, like to a dream, flies quick away, which it does not immediately, as soon as it is separated from the body, but afterward, when it is alone and divided from the understanding (*nous*) . . . The soul being moulded and formed by the understanding (*nous*), and itself moulding and forming the body, by embracing it on every side, receives from it an impression and form; so that although it be separated both from the understanding and the body, it nevertheless so retains still its figure and resemblance for a long time, that it may, with good right, be called its image.

"And of these souls the moon is the element, because souls resolve into her, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; because, being left by the nous, understanding, and no longer using the corporeal passions, they incontinently vanish away."

We find even Irenæus, that untiring and mortal enemy of every Grecian and "heathen" heresy, explain his belief in the trinity of man. The perfect man, according to his views, consists of *flesh*, *soul*, and *spirit*. ". . . carne, anima, spiritu, altero quidem figurante, spiritu, altero quod formatur, carne. Id vero quod inter haec est duo, est anima, quae aliquando subsequens spiritum elevatur ab eo, aliquando autem consentient carni in terrenas concupiscentias" (*Irenæus* v., 1).

And Origen, in his *Sixth Epistle to the Romans*, says: "There is a threefold partition of man, the body or flesh, the lowest part of our nature, on which the old serpent by original sin inscribed the law of sin, and by which we are tempted to vile things, and as oft as we are overcome by temptations are joined fast to the Devil; the spirit, in or by which we express the likeness of the divine nature in which the very Best Creator, from the archetype of his own mind, engraved with his finger (that is, his spirit), the eternal law of honesty; by this we are joined (conglutinated) to God and made one with God. In the third, the soul mediates between these, which, as in a factious republic, cannot but join with one party or the other, is solicited this way and that and is at liberty to choose the side to which it will adhere. If, renouncing the flesh, it betakes itself to the party of the spirit it will itself become spiritual, but if it cast itself down to the cupidities of the flesh it will degenerate itself into body."

Plato (in *Laws* x.) defines *soul* as "the motion that is able to move itself." "Soul is the most ancient of all things, and the commencement

of motion." "Soul was generated prior to body, and body is posterior and secondary, as being, according to nature, ruled over by the ruling soul." "The soul which administers all things that are moved in every way, administers likewise the heavens."

"Soul then leads everything in heaven, and on earth, and in the sea, by its movements—the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, hate, love, together with all such primary movements as are allied to these . . . being a goddess herself, she ever takes as an ally NOUS, a god, and disciplines all things correctly and happily; but when with *Annoia*—not *nous*—it works out everything the contrary."

In this language, as in the Buddhist texts, the negative is treated as essential existence. *Annihilation* comes under a similar exegesis. The positive state, is essential being but no manifestation as such. When the spirit, in Buddhistic parlance, entered *nirvana*, it lost objective existence but retained subjective. To objective minds this is becoming absolute nothing; to subjective, NO-thing, nothing to be displayed to sense.

These rather lengthy quotations are necessary for our purpose. Better than anything else, they show the agreement between the oldest "Pagan" philosophies—not "assisted by the light of divine revelation," to use the curious expression of Laboulaye in relation to Buddha—and the early Christianity of some Fathers. Both Pagan philosophy and Christianity, however, owe their elevated ideas on the soul and spirit of man and the unknown Deity to Buddhism and the Hindu Manu. No wonder that the Manicheans maintained that Jesus was a permutation of Gautama; that Buddha, Christ, and Mani were one and the same person,* for the teachings of the former two were identical. It was the doctrine of old India that Jesus held to when preaching the complete renunciation of the world and its vanities in order to reach the kingdom of Heaven, Nirvana, where "men neither marry nor are given in marriage, but live like the angels."

It is the philosophy of Siddhârtha-Buddha again that Pythagoras expounded, when asserting that the *ego* (νοῦς) was eternal with God, and that the soul only passed through various stages (Hindu *Rupa-locas*) to arrive at the divine excellence; meanwhile the *thumos* returned to the earth, and even the *phren* was eliminated. Thus the *metempsychosis* was only a succession of disciplines through refuge-heavens (called by the Buddhists *Zion*), † to work off the exterior mind, to rid the *nous* of the *phren*, or soul,

* Neander: "History of the Church," vol. i., p. 817.

† It is from the highest *Zion* that Maitree-Buddha, the Saviour to come, will descend on earth; and it is also from Zion that comes the Christian Deliverer (see Romans xi. 26).

the Buddhist "Winyanaskandaya," *that principle that lives* from *Karma* and the Skandhas (groups). It is the latter, the metaphysical personations of the "deeds" of man, whether good or bad, which, after the death of his body, incarnate themselves, so to say, and form their many invisible but never-dying compounds into a new body, or rather into an ethereal being, the *double* of what man was *morally*. It is the astral body of the kabalist and the "incarnated deeds" which form the new sentient self as his *Ahancara* (the ego, self-consciousness), given to him by the sovereign Master (the breath of God) can never perish, for it is immortal *per se* as a spirit; hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire, and passion.

We now see that the "four mysteries" of the Buddhist doctrine have been as little understood and appreciated as the "wisdom" hinted at by Paul, and spoken "among them that are *perfect*" (initiated), the "mystery-wisdom" which "none of the *Archons* of this world knew." * The fourth degree of the Buddhist Dhyâna, the fruit of Samâdhi, which leads to the utmost perfection, to *Viconddham* a term correctly rendered by Burnouf in the verb "*perfected*," † is wholly misunderstood by others, as well as in himself. Defining the condition of Dhyâna, St. Hilaire argues thus:

"Finally, having attained the fourth degree, the ascetic possesses no more this feeling of beatitude, however obscure it may be . . . he has also lost all memory . . . he has reached impassibility, as near a neighbor of Nirvana as can be. . . . However, this absolute impassibility does not hinder the ascetic from acquiring, at this very moment, *omniscience and the magical power; a flagrant contradiction, about which the Buddhists* no more disturb themselves than about so many others." ‡

And why should they, when these contradictions are, in fact, no contradictions at all? It ill behooves us to speak of contradictions in other peoples' religions, when those of our own have bred, besides the three great conflicting bodies of Romanism, Protestantism, and the Eastern Church, a thousand and one most curious smaller sects. However it may be, we have here a term applied to one and the same thing by the Buddhist holy "mendicants" and Paul, the Apostle. When the latter says: "If so be that I might attain the *resurrection* from among the dead [the Nirvana], not as though I had already attained, or were already *perfect*" (initiated), § he uses an expression common among the initiated Buddhists. When a Buddhist ascetic has reached the "fourth degree," he is considered a rahat. He produces every kind of phenomena by the

* 1 Corinth. ii. 6, 7, 8.
† "Lotus de la Bonne Loi," p. 806.
‡ "Du Bouddhisme," 95.
§ Philippians iii. 11–14.

sole power of his freed spirit. A *rahat*, say the Buddhists, is one who has acquired the power of flying in the air, becoming invisible, commanding the elements, and working all manner of wonders, commonly, and as erroneously, called *meipo* (miracles). He is a *perfect* man, a demi-god. A god he will become when he reaches Nirvana; for, like the initiates of both Testaments, the worshippers of Buddha know that they "are gods."

"Genuine Buddhism, overleaping the barrier between finite and infinite mind, urges its followers to aspire, *by their own efforts*, to that divine perfectibility of which it teaches that man is capable, and by attaining which man becomes *a god*," says Brian Houghton Hodgson.*

Dreary and sad were the ways, and blood-covered the tortuous paths by which the world of the Christians was driven to embrace the Irenæan and Eusebian Christianity. And yet, unless we accept the views of the ancient Pagans, what claim has our generation to having solved any of the mysteries of the "kingdom of heaven?" What more does the most pious and learned of Christians know of the future destiny and progress of our immortal spirits than the heathen philosopher of old, or the modern "Pagan" beyond the Himalaya? Can he even boast that he knows as much, although he works in the full blaze of "divine" revelation? We have seen a Buddhist holding to the religion of his fathers, both in theory and practice; and, however blind may be his faith, however absurd his notions on some particular doctrinal points, later engraftings of an ambitious clergy, yet in practical works his Buddhism is far more Christ-like in deed and spirit than the average life of our Christian priests and ministers. The fact alone that his religion commands him to "honor his own faith, but never slander that of other people," † is sufficient. It places the Buddhist lama immeasurably higher than any priest or clergyman who deems it his sacred duty to curse the "heathen" to his face, and sentence him and his religion to "eternal damnation." Christianity becomes every day more a religion of pure emotionalism. The doctrine of Buddha is entirely based on practical works. A general love of all beings, human and animal, is its nucleus. A man who knows that unless he toils for himself he has to starve, and understands that he has no scapegoat to carry the burden of his iniquities for him, is ten times as likely to become a better man than one who is taught that murder, theft, and profligacy can be washed in one instant as white as snow, if he but believes in a God who, to borrow an expression of Volney, "once took food upon earth, and is now himself the food of his people."

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* "The Mahâvansa," vol i., Introduction. † The Five Articles of Faith.

CHAPTER VII.

"Of the tenets of the Druzes, nothing authentic has ever come to light; the popular belief amongst their neighbors is, that they adore an idol in the form of a calf."—KING: *The Gnostics and their Remains.*

"O ye Lords of Truth without fault, who are forever cycling for eternity . . . save me from the annihilation of this Region of the *Two Truths.*"—*Egyptian Ritual of the Dead.*

"Pythagoras correctly regarded the "Ineffable Name" of God . . . as the Key to the Mysteries of the universe."—PANCOAST: *Blue and Red Light.*

IN the next two chapters we shall notice the most important of the Christian secret sects—the so-called "Heresies" which sprang into existence between the first and fourth centuries of our era.

Glancing rapidly at the Ophites and Nazareans, we shall pass to their scions which yet exist in Syria and Palestine, under the name of Druzes of Mount Lebanon; and near Basra or Bassorah, in Persia, under that of Mendæans, or Disciples of St. John. All these sects have an immediate connection with our subject, for they are of kabalistic parentage and have once held to the secret "Wisdom Religion," recognizing as the One Supreme, the Mystery-God of the *Ineffable Name.* Noticing these numerous secret societies of the past, we will bring them into direct comparison with several of the modern. We will conclude with a brief survey of the Jesuits, and of that venerable nightmare of the Roman Catholic Church—modern Freemasonry. All of these modern as well as ancient fraternities—present Freemasonry excepted—were and are more or less connected with magic—practically, as well as theoretically; and, every one of them—Freemasonry *not* excepted—was and still is accused of demonolatry, blasphemy, and licentiousness.

Our object is not to write the history of either of them; but only to compare these sorely-abused communities with the Christian sects, past and present, and then, taking historical facts for our guidance, to defend the secret science as well as the men who are its students and champions against any unjust imputation.

One by one the tide of time engulfed the sects of the early centuries, until of the whole number only one survived in its primitive integrity. That one still exists, still teaches the doctrine of its founder, still exemplifies its faith in works of power. The quicksands which swallowed up

every other outgrowth of the religious agitation of the times of Jesus, with its records, relics, and traditions, proved firm ground for this. Driven from their native land, its members found refuge in Persia, and to day the anxious traveller may converse with the direct descendants of the 'Disciples of John," who listened, on the Jordan's shore, to the "man sent from God," and were baptized and believed. This curious people, numbering 30,000 or more, are miscalled "Christians of St. John," but in fact should be known by their old name of Nazareans, or their new one of Mendæans.

To term them Christians, is wholly unwarranted. They neither believe in Jesus as Christ, nor accept his atonement, nor adhere to his Church, nor revere its "Holy Scriptures." Neither do they worship the Jehovah-God of the Jews and Christians, a circumstance which of course proves that their founder, John the Baptist, did not worship him either. And if not, what right has he to a place in the *Bible*, or in the portrait-gallery of Christian saints? Still further, if Ferho was his God, and he was "a man sent by God," he must have been sent by Lord Ferho, and in his name baptized and preached? Now, if Jesus was baptized by John, the inference is that he was baptized according to his own faith; therefore, Jesus too, was a believer in Ferho, or Faho, as they call him; a conclusion that seems the more warranted by his silence as to the name of his "Father." And why should the hypothesis that *Faho* is but one of the many corruptions of Fho or Fo, as the Thibetans and Chinese call Buddha, appear ridiculous? In the North of Nepaul, Buddha is more often called *Fo* than *Buddha*. The Book of *Mahawānsa* shows how early the work of Buddhistic proselytism began in Nepaul; and history teaches that Buddhist monks crowded into Syria * and Babylon in the

* Not only did the Buddhist missionaries make their way to the Mesopotamian Valley, but they even went so far west as Ireland. The Rev. Dr. Lundy, in his work on "Monumental Christianity," referring to an Irish Round Tower, observes: "Henry O'Brien explains this Round Tower Crucifixion as that of Buddha; the animals as the elephant and the bull, sacred to Buddha, and into which his soul entered after death; the two figures standing beside the cross as Buddha's virgin mother, and Kama his favorite disciple. The whole picture bears a close likeness to the Crucifixion, in the cemetery of Pope Julius, except the animals, which are conclusive proof that it cannot be Christian. It came ultimately from the far East to Ireland, with the Phœnician colonists, who erected the Round Towers as symbols of the life-giving and preserving power of man and nature, and how that universal life is produced through suffering and death."

When a Protestant clergyman is thus forced to confess the pre-Christian existence of the crucifix in Ireland, its Buddhistic character, and the penetration of the missionaries of that faith even to that then remote portion of the earth, we need not wonder that in the minds of the Nazarean contemporaries of Jesus and their descendants, he should

century preceding our era, and that Buddhasp (Bodhisatva) the alleged Chaldean, was the founder of Sabism or *baptism.* *

What the actual Baptists, *el-Mogtasila*, or Nazareans, do believe, is fully set forth in other places, for they are the very Nazarenes of whom we have spoken so much, and from whose *Codex* we have quoted. Persecuted and threatened with annihilation, they took refuge in the Nestorian body, and so allowed themselves to be arbitrarily classed as Christians, but as soon as opportunity offered, they separated, and now, for several centuries have not even nominally deserved the appellation. That they are, nevertheless, so called by ecclesiastical writers, is perhaps not very difficult to comprehend. They know too much of early Christianity to be left outside the pale, to bear witness against it with their traditions, without the stigma of heresy and backsliding being fastened upon them to weaken confidence in what they might say.

But where else can science find so good a field for biblical research as among this too neglected people? No doubt of their inheritance of the Baptist's doctrine; their traditions are without a break. What they teach now, their forefathers taught at every epoch where they appear in history. They are the disciples of that John who is said to have foretold the advent of Jesus, baptized him, and declared that the latchet of his shoe he (John) was not worthy to unloose. As they two—the Messenger and the Messiah—stood in the Jordan, and the elder was consecrating the younger—his own cousin, too, humanly speaking—the heavens opened and God Himself, in the shape of a dove, descended in a glory upon his "Beloved Son!" How then, if this tale be true, can we account for the strange infidelity which we find among these surviving Nazareans? So far from believing Jesus the Only Begotten Son of God, they actually told the Persian missionaries, who, in the seventeenth century, first discovered them to Europeans, that the Christ of the *New Testament* was "a false teacher," and that the Jewish system, as well as that of Jesus (?), came from the realm of darkness! Who knows better than they? Where can more competent living witnesses be found? Christian eccle-

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not have been associated with that universally known emblem in the character of a Redeemer.

In noticing this admission of Dr. Lundy, Mr. Charles Sotheran remarked, in a lecture before the American Philological Society, that both legends and archæological remains unite in proving beyond question "that Ireland, like every other nation, once listened to the propagandists of Siddhârtha-Buddha."

* "The religion of multiplied baptisms, the scion of the still existent sect named the 'Christians of St. John,' or Mendæans, whom the Arabs call *el-Mogtasila* and Baptists. The Aramean verb *seba*, origin of the name *Sabian*, is a synonym of *βαπτιζω*" (Renan: "Vie de Jesus").

siastics would force upon us an anointed Saviour heralded by John, and the disciples of this very Baptist, from the earliest centuries, have stigmatized this ideal personage as an impostor, and his putative Father, Jehovah, "a spurious God," the Ilda-Baoth of the Ophites! Unlucky for Christianity will be the day when some fearless and honest scholar shall persuade their elders to let him translate the contents of their secret books and compile their hoary traditions! It is a strange delusion that makes some writers think that the Nazareans have no other sacred literature, no other literary relics than four doctrinal works, and that curious volume full of astrology and magic which they are bound to peruse at the sunset hour, on every Sol's day (Sunday).

This search after truth leads us, indeed, into devious ways. Many are the obstacles that ecclesiastical cunning has placed in the way of our finding the primal source of religious ideas. Christianity is on trial, and has been, ever since science felt strong enough to act as Public Prosecutor. A portion of the case we are drafting in this book. What of truth is there in this Theology? Through what sects has it been transmitted? *Whence was it primarily derived?* To answer, we must trace the history of the World Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; *for the Secret Doctrine is the Truth*, and that religion is nearest divine that has contained it with least adulteration.

Our search takes us hither and thither, but never aimlessly do we bring sects widely separated in chronological order, into critical juxtaposition. There is one purpose in our work to be kept constantly in view—the analysis of religious beliefs, and the definition of their descent from the past to the present. What has most blocked the way is Roman Catholicism; and not until the secret principles of this religion are uncovered can we comprehend the iron staff upon which it leans to steady its now tottering steps.

We will begin with the Ophites, Nazareans, and the modern Druzes. The personal views of the author, as they will be presented in the diagrams, will be most decidedly at variance with the prejudiced speculations of Irenæus, Theodoret, and Epiphanius (the sainted renegade, who sold his brethren), inasmuch as they will reflect the ideas of certain kabalists in close relations with the mysterious Druzes of Mount Lebanon. The Syrian *okhals*, or Spiritualists, as they are sometimes termed, are in possession of a great many ancient manuscripts and gems, bearing upon our present subject.

The first *scheme*—that of the Ophites—from the very start, as we have shown, varies from the description given by the Fathers, inasmuch as it makes Bythos or depth, a female emanation, and assigns her a place

answering to that of Pleroma, only in a far superior region; whereas, the Fathers assure us that the Gnostics gave the name of Bythos to the First Cause. As in the kabalistic system, it represents the boundless and infinite void within which is concealed in darkness the Unknown Primal motor of all. It envelops HIM like a veil: in short we recognize again the "Shekinah" of the En-Soph. Alone, the name of IAΩ, Iao, marks the upper centre, or rather the presumed spot where the Unknown One may be supposed to dwell. Around the Iao, runs the legend, CEMEC EIAAM ABPAΣAΞ. "The eternal Sun-Abrasax" (the Central Spiritual Sun of all the kabalists, represented in some diagrams of the latter by the circle of Tiphereth).

From this region of unfathomable Depth, issues forth a circle formed of spirals; which, in the language of symbolism, means a grand cycle, κυκλος, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent—emblem of wisdom and eternity—the Dual Androgyne: the cycle representing *Ennoia* or the Divine mind, and the Serpent—the Agathodaimon, Ophis—the Shadow of the Light. Both were the Logoï of the Ophites; or the unity as Logos manifesting itself as a double principle of good and evil; for, according to their views, these two principles are immutable, and existed from all eternity, as they will ever continue to exist.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the Sacramental loaf or a Tau. As a unity, Ennoia and Ophis are the Logos; when separated, one is the Tree of Life (Spiritual); the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple—the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth—to eat of the forbidden fruit, although Ophis represents Divine Wisdom.

The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus, since Vishnu, during one of his incarnations, reposed under its mighty shade, and there taught humanity philosophy and sciences, is called the Tree of Knowledge and the Tree of Life. Under the protective umbrage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them in the mysteries of life and death. The *Java*-ALEIM of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou,* who lives in his Foh-Maëyu, or temple of Buddha, on the

* Foh-Tchou, literally, in Chinese, meaning Buddha's lord, or the teacher of the doctrines of Buddha—Foh.

top of "Kouin-long-sang," * the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shŭ, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assemble in pilgrimage at the holy place.

Ilda-Baoth, the "Son of Darkness," and the creator of the material world, was made to inhabit the planet Saturn, which identifies him still more with the Jewish Jehovah, who was Saturn himself, according to the Ophites, and is by them denied his Sinaitic name. From Ilda-Baoth emanate six spirits, who respectively dwell with their father in the seven planets. These are Saba—or Mars; Adonai—Sol, or the Sun; † Ievo—the Moon; Eloi—Jupiter; Astaphoi—Mercury (spirit of water); and Ouraïos—Venus, spirit of fire. ‡

In their functions and description as given, these seven planets are identical with the Hindu *Sapta-Loca*, the seven places or spheres, or the superior and inferior worlds; for they represent the kabalistic seven spheres. With the Ophites, they belong to the lower spheres. The monograms of these Gnostic planets are also Buddhistic, the latter differing, albeit slightly, from those of the usual astrological "houses." In the explanatory notes which accompany the diagram, the names of Cirenthius (the disciple of Simon Magus), of Menander, and of certain other Gnostics, whose names are not to be met with in the Patristic writings, are often mentioned; such as Parcha (Ferho), for instance. §

The author of the diagram claims, moreover, for his sect, the greatest antiquity, bringing forward, as a proof, that their "forefathers" were the builders of all the "Dracontia" temples, even of those beyond "the great waters." He asserts that the "Just One," who was the mouthpiece of the Eternal Æon (Christos), himself sent his disciples into the world, placing them under the double protection of Sige (Silence, the

* This mountain is situated south-west of China, almost between China and Thibet.

† SOL, being situated, on the diagram, exactly in the centre of the solar system (of which the Ophites appear to have been cognizant)—hence, under the direct vertical ray of the Higher Spiritual Sun—showers his brightness on all other planets.

‡ Speaking of Venus, Placidus, the astrologer, always maintained that "her bluish lustre denotes heat." As to Mercury, it was a strange fancy of the Ophites to represent him as a spirit of water, when astrologically considered he is as "a cold, dry, earthy, and melancholy star."

§ The name which Norberg translates, in his Onomasticon to the "Codex Nazaræus," as Ferho, stands, in the original, *Parcha Rabba*. In the "Life of Manes," given by Epiphanius, in his "Hær.," lxvi., is mentioned a certain priest of Mithras, a friend of the great Hæresiarch Manes, named Parchus.

Logos), and Ophis, the Agathodæmon. The author alludes, no doubt, to the favorite expression of Jesus, "be wise as serpents, and harmless as doves." On the diagram, Ophis is represented as the Egyptian Cnuphis or Kneph, called Dracontiæ. He appears as a serpent standing erect on its tail, with a lion's head, crowned and radiated, and bearing on the point of each ray one of the seven Greek vowels—symbol of the seven celestial spheres. This figure is quite familiar to those who are acquainted with the Gnostic gems,* and is borrowed from the Egyptian *Hermetic books*. The description given in the *Revelation*, of one "like unto the Son of Man," with his seven stars, and who is the Logos, is another form of Ophis.

The Nazarene diagram, except in a change of names, is identical with that of the Gnostics, who evidently borrowed their ideas from it, adding a few appellations from the Basiledean and Valentinian systems. To avoid repetition, we will now simply present the two in parallel.

Thus, we find that, in the Nazarene Cosmogony, the names of their powers and genii stand in the following relations to those of the Gnostics:

NAZARENE.	GNOSTIC-OPHITE.
First Trinity.	*First Unity in a Trinity.*
Lord FERHO—the Life which is no Life—the Supreme God. The *Cause* which produces the Light, or the Logos *in abscondito*. The water of Jordanus Maximus—the water of Life, or Ajar, the feminine principle. Unity in a Trinity, enclosed within the ISH AMON.	IAO—the Ineffable Name of the Unknown Deity—Abraxas, and the "Eternal Spiritual Sun." Unity enclosed within the Depth, Bythos, feminine principle—the boundless circle, within which lie all ideal forms From this Unity emanates the
Second Trinity.	*Second Trinity.*
(The manifestation of the first.)	(Idem.)
1. Lord MANO—the King of Life and Light—*Rex Lucis*. First LIFE, or the primitive man.	1. Ennoia—mind.
2. Lord Jordan—manifestation or emanation of Jordan Maximus—the waters of grace. Second LIFE.	2. Ophis, the Agathodæmon.
3. The Superior Father—Abatur. Third LIFE.	3. Sophia Androgyne—wisdom; who, in her turn—fecundated with the Divine Light—produces
This Trinity produces also a duad—Lord Ledhoio, and Fetahil, the genius (the former, a perfect emanation, the latter, imperfect).	Christos and Sophia-Achamoth (one perfect, the other imperfect), as an emanation.

* Its description is found in one of the magic books of the Egyptian King Nechepsos, and its use prescribed on green jasper stones, as a potent amulet. Galen mentions it in his work, "De Simp. Med.," c. ix.

Lord Jordan—"the Lord of all Jordans," manifests NETUBTO (Faith *without* Works).*	Sophia-Achamoth emanates Ilda-Baoth—the Demiurge, who produces material and soulless creation. "Works *without* Faith" (or grace).*

Moreover, the Ophite seven planetary genii, who emanated one from the other, are found again in the Nazarene religion, under the name of the "seven impostor-dæmons," or stellars, who "will deceive all the sons of Adam." These are *Sol; Spiritus Venereus* (Holy Spirit, in her material aspect), † the mother of the "seven badly-disposed stellars," answering to the Gnostic Achamoth; *Nebu*, or Mercury, "a false Messiah, who will deprave the ancient worship of God;" ‡ SIN (or Luna, or Shuril); KIUN (Kivan, or Saturn); Bel-Jupiter; and the seventh, *Nerig*, Mars (*Codex Nazaræus*, p. 57).

The Christos of the Gnostics is the chief of the seven Æons, St. John's seven spirits of God; the Nazarenes have also their seven genii or good Æons, whose chief is *Rex Lucis*, MANO, their Christos. The *Sapta Rishis*, the seven sages of India, inhabit the *Sapta-Poura*, or the seven celestial cities.

What less or more do we find in the Universal Ecclesia, until the days of the Reformation, and in the Roman Popish Church after the separation? We have compared the relative value of the Hindu Cosmogony; the Chaldeo, Zoroastrian, Jewish *Kabala;* and that of the so-termed Hæretics. A correct diagram of the Judaico-CHRISTIAN religion, to enforce which on the heathen who have furnished it, are expended such great sums every year, would still better prove the identity of the two; but we lack space and are also spared the necessity of proving what is already thoroughly demonstrated.

In the Ophite gems of King (*Gnostics*), we find the name of Iao repeated, and often confounded with that of Ievo, while the latter simply represents one of the genii antagonistic to Abraxas. In order that these names may not be taken as identical with the name of the Jewish Jehovah we will at once explain this word. It seems to us surpassingly strange that so many learned archæologists should have so little insisted that there was more than one Jehovah, and disclaimed that the name origin-

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* Consider those two diametrically-opposed doctrines—the Catholic and the Protestant; the one preached by Paul, the semi-Platonist, and the other by James, the orthodox Talmudist.

† The material, bad side of Sophia-Achamoth, who emanates from herself Ilda-Baoth and his six sons.

‡ See Norberg's translation of "Codex Nazaræus," Preface. This proves once more the identification of Jesus with Gautama-Buddha, in the minds of the Nazarene Gnostics, as *Nebu* or Mercury is the planet sacred to the Buddhas.

ated with Moses. Iao is certainly a title of the Supreme Being, and belongs *partially* to the Ineffable Name; but it neither originated with nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelar "Spirit," the alleged protector and national deity of the "Chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Yaho or Iao was a "mystery name" from the beginning, יהוה and יה never came into use before King David. Anterior to his time, few or no proper names were compounded with *iah* or jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines (2 *Samuel*), brought thence the name of Jehovah. He made Zadok high-priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron חברון, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Fürst: "The very ancient name of God, Yâho, written in the Greek Iαω, appears, apart *from its derivation*, to have been an old mystic name of the Supreme deity of the Shemites. (Hence it was told to Moses when initiated at HOR-EB—the *cave*, under the direction of Jethro, the Kenite or Cainite priest of Midian.) In an old religion of the Chaldeans, whose remains are to be found amongst the Neo-platonists, the highest divinity enthroned above the seven heavens, representing the Spiritual Light-Principle (*nous*) * and also conceived as Demiurgus, † was called Iαω יהוד, who was, like the Hebrew Yâho, mysterious and unmentionable, and whose name was communicated to the initiated. The Phœnicians had a Supreme God whose name was trilateral and *secret*, and he was Iαω." ‡

But while Fürst insists that the name has a Semitic origin, there are other scholars who trace it farther than he does, and look back beyond the classification of the Caucasians.

In Sanscrit we have Jah and Jaya, or Jaa and Ja-ga, and this throws light on the origin of the famous festival of the car of Jaga-nath, commonly called Jaggernâth. Javhe means "he who is," and Dr. Spiegel traces even the Persian name of God, "Ahura," to the root *ah*, § which

* Nous, the designation given by Anaxagoras to the Supreme Deity, was taken from Egypt, where he was styled NOUT.

† By very few though, for the creators of the material universe were always considered as subordinate deities to the Most High God.

‡ Lydus, l.c., Ledrenus, l.c. § "Erân das Land zwischen dem Indus und Tigris."

in Sanscrit is pronounced *as*, to breathe, and *asu*, became, therefore, in time, synonymous with "Spirit." * Rawlinson strongly supports the opinion of an Aryan or Vedic influence on the early Babylonian mythology. We have given, a few pages back, the strongest possible proofs of the identity of Vishnu with Dag-on. The same may be adduced for the title of Iαω, and its Sanscrit root traced in every country. Ju or *Jovis* is the oldest Latin name for God. "As male he is Ju-*piter*, or *Ju*, the father, pitär being Sanscrit for father; as feminine, Ju-*no* or Ju, the comforter—יוה being the Phœnician word for rest and comfort."† Professor Max Müller shows that although "Dyaus," sky, does not occur as a masculine in the ordinary Sanscrit, yet it does occur in the *Veda*, "and thus bears witness to the early Aryan worship of Dyaus, the Greek Zeus" (*The Veda*).

To grasp the real and primitive sense of the term IAΩ, and the reason of its becoming the designation for the most mysterious of all deities, we must search for its origin in the figurative phraseology of all the primitive people. We must first of all go to the most ancient sources for our information. In one of the *Books of Hermes*, for instance, we find him saying that the number TEN is the mother of the soul, and that the *life* and *light* are therein united. For "the number 1 (one) is born from the spirit, and the number 10 (ten) from matter;" ‡ "the unity has made the TEN, the TEN the unity." §

The kabalistic *gemantria*—one of the methods for extracting the hidden meaning from letters, words, and sentences—is arithmetical. It consists in applying to the letters of a word the sense they bear as numbers, in *outward* shape as well as in their individual sense. Moreover, by the *Themura* (another method used by the kabalists) any word could be made to yield its mystery out of its anagram. Thus, we find the author of *Sepher Jezira* saying, one or two centuries before our era: ‖ "ONE, the spirit of the *Alahim* of Lives." ¶ So again, in the oldest kabalistic diagrams, the *ten* Sephiroth are represented as wheels or circles, and Adam Kadmon, the primitive man, as an *upright* pillar. "Wheels and

* *Asi* means, moreover, "Thou art," in Sanscrit, and also "sword," "*Asi*," without the accent on the first vowel.

† Professor A. Wilder. ‡ These sacred anagrams were called "Zeruph."

§ "Book of Numbers, or Book of the Keys."

‖ The "Jezira," or book of the creation, was written by Rabbi Akiba, who was the teacher and instructor of Simeon Ben Iochai, who was called the prince of the kabalists, and wrote the "Sohar." Franck asserts that "Jezira" was written one century B.C. ("Die Kabbala," 65), but other and as competent judges make it far older. At all events, it is now proved that Simeon Ben Iochai lived *before* the second destruction of the temple.

¶ "Jezira," p. 8.

seraphim and the holy creatures" (chioth), says Rabbi Akiba. * In another system of the same branch of the symbolical *Kabala*, called Athbach—which arranges the letters of the alphabet by pairs in three rows—all the couples in the first row bear the numerical value *ten;* and in the system of Simeon Ben-Shetah, † the uppermost couple—the most sacred of all, is preceded by the Pythagorean cipher, one and a nought, or zero—10.

If we can once appreciate the fact that, among all the peoples of the highest antiquity, the most natural conception of the First Cause manifesting itself in its creatures, and that to this they could not but ascribe the creation of all, was that of an androgyne deity; that the male principle was considered the vivifying invisible spirit, and the female, mother nature; we shall be enabled to understand how that mysterious cause came at first to be represented (in the picture-writings, perhaps) as the combination of the Alpha and Omega of numbers, a decimal, then as IAO, a trilateral name, containing in itself a deep allegory.

IAO, in such a case, would—etymologically considered—mean the "Breath of Life," generated or springing forth between an upright male and an egg-shaped female principle of nature; for, in Sanscrit, *as* means "to be," "to live or exist;" and originally it meant "to breathe." "From it," says Max Müller, "in its original sense of breathing, the Hindus formed 'asu,' breath, and 'asura,' the name of God, whether it meant the breathing one or the giver of breath." ‡ It certainly meant the latter. In Hebrew, "Ah" and "Iah" mean life. Cornelius Agrippa, in his treatise on the *Preëminence of Woman*, shows that "the word Eve suggests comparison with the mystic symbols of the kabalists, the name of the woman having affinity with the ineffable Tetragrammaton, the most sacred name of the divinity." Ancient names were always consonant with the things they represented. In relation to the mysterious name of the Deity in question, the hitherto inexplicable hint of the kabalists as to the efficacy of the letter H, "which Abram took away from his wife Sarah" and "put *into the middle of his own name*," becomes clear.

It may perhaps be argued, by way of objection, that it is not ascertained as yet at what period of antiquity the *nought* occurs for the first time in Indian manuscripts or inscriptions. Be that as it may, the case presents circumstantial evidence of too strong a character not to carry a conviction of probability with it. According to Max Müller "the two words 'cipher' and 'zero,' which are in reality but one . . . are sufficient

* Ibid. See the constancy with which Ezekiel sticks in his vision to the "*wheels*" of the "living creatures" (ch. 1., passim).

† He was an Alexandrian Neo-platonic under the first of the Ptolemies.

‡ "Chips," vol. i.

to prove that our figures are borrowed from the Arabs." * Cipher is the Arabic "cifron," and means *empty*, a translation of the Sanscrit name of the nought "synya," he says. The Arabs had their figures from Hindustan, and never claimed the discovery for themselves.† As to the Pythagoreans, we need but turn to the ancient manuscripts of Boëthius's *Geometry*, composed in the sixth century, to find in the Pythagorean numerals ‡ the 1 and the *nought*, as the first and final cipher. And Porphyry, who quotes from the Pythagorean *Moderatus*, § says that the numerals of Pythagoras were "hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things."

Now, if the most ancient Indian manuscripts show as yet no trace of decimal notation in them, Max Müller states very clearly that until now he has found but nine letters (the initials of the Sanscrit numerals) in them—on the other hand we have records as ancient to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as allowing the *Neo*-Pythagoreans to have been the first teachers of "ciphering" among the Greeks and Romans; that "they, at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean abacus" (our figures). This cautious allowance implies that Pythagoras himself was acquainted with but *nine* figures. So that we might reasonably answer that although we possess no certain proof that the decimal notation was known to Pythagoras, who lived on the very close of the archaic ages, ‖ we yet have sufficient evidence to show that the full numbers, as given by Boëthius, were known to the Pythagoreans, even before Alexandria was built. ¶ This evidence we find in Aristotle, who says that "some philosophers hold that ideas and numbers are of the same nature, and amount to TEN in all." ** This, we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries B. C., for Aristotle does not seem to treat the question as an innovation of the "Neo-Pythagoreans."

Besides, as we have remarked above, the representations of the archaic deities, on the walls of the temples, are of themselves quite suggestive enough. So, for instance, Vishnu is represented in the Kurmavatara (his second avatar) as a tortoise sustaining a circular pillar, on which the semblance of himself (Maya, or the illusion) sits with all his attributes.

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* See Max Müller's "Our Figures." † Ibid.
‡ See King's "Gnostics and their Remains," plate xiii. § "Vita Pythagor."
‖ 608 B.C. ¶ This city was built 332 B. C.
** "Metaph.," vii. F.

While one hand holds a flower, another a club, the third a shell, the fourth, generally the upper one, or at the right—holds on his forefinger, extended as the cipher 1, the *chakra*, or discus, which resembles a ring, or a wheel, and might be taken for the nought. In his first avatar, the Matsyavatam, when emerging from the fish's mouth, he is represented in the same position.* The ten-armed Durga of Bengal; the ten-headed Ravana, the giant; Parvati—as Durga, Indra, and Indrani, are found with this attribute, which is a perfect representation of the May-pole. †

The holiest of the temples among the Hindus, are those of Jaggarnâth. This deity is worshipped equally by all the sects of India, and *Jagg*arnâth is named "The Lord of the World." He is the god of the Mysteries, and his temples, which are most numerous in Bengal, are all of a pyramidal form.

There is no other deity which affords such a variety of etymologies as Iaho, nor a name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read "Adonaï"—or Lord. Philo Byblus spells it in Greek letters IEYΩ—IEOV. Theodoret says that the Samaritans pronounced it *Iabè* (*Yahva*) and the Jews Yaho; which would make it as we have shown I–ah–O. Diodorus states that "among the Jews they relate that Moses called the God Iαo." It is on the authority of the *Bible* itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Iaho. The future Deity of the sons of Israel calls out from the burning bush and gives His name as "I am that I am," and specifies carefully that He is the "Lord God of the Hebrews" (*Exod.* iii. 18), not of the other nations. Judging him by his own acts, throughout the Jewish records, we doubt whether Christ himself, had he appeared in the days of the *Exodus*, would have been welcomed by the irascible Sinaitic Deity. However, "The Lord God, who becomes, on His own confession, Jehovah only in the 6th chapter of *Exodus* (verse 3) finds his veracity put to a startling test in *Genesis* xxii. 14, in which *revealed* passage Abraham builds an altar to *Jehovah-jireh*.

It would seem, therefore, but natural to make a difference between the mystery-God Iαω, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics. Once having burdened themselves like the Azazel

* See drawings from the Temple of Rama, Coleman's "Mythology of the Hindus." New York: J. W. Bouton, Publisher.

† See Hargrave Jennings: "Rosicrucians," p. 252.

of the wilderness with the sins and iniquities of the Jewish nation, it now appears hard for the Christians to have to confess that those whom they thought fit to consider the "chosen people" of God—their sole predecessors in monotheism—were, till a very late period, as idolatrous and polytheistic as their neighbors. The shrewd Talmudists have escaped the accusation for long centuries by screening themselves behind the Masoretic invention. But, as in everything else, truth was at last brought to light. We know now that Ihoh יהוה must be read. Iahoh and Iah, not Jehovah. Iah of the Hebrews is plainly the Iacchos (Bacchus) of the Mysteries; the God "from whom the liberation of souls was expected—Dionysus, Iacchos, Iahoh, Iah." * Aristotle then was right when he said: "Jon יהוה was Oromasdes and Ahriman Pluto, for the God of heaven, Ahura-mazda, rides on a chariot which the *Horse of the Sun* follows. † And Dunlap quotes *Psalm* lxviii. 4, which reads:

> "Praise him by his name Iach (יה),
> Who rides upon the heavens, as on a horse,"

and then shows that "the Arabs represented Iauk (Iach) by a horse. The Horse of the Sun (Dionysus)." ‡ Iah is a softening of Iach, "he explains." ח *ch* and ה *h* interchange; so *s* softens to *h*. The Hebrews express the idea of LIFE both by a *ch* and an *h*; as chiach, to be, hiah, to be; Iach, God of Life, Iah, "I *am*." § Well then may we repeat these lines of Ausonius:

> "Ogugiâ calls me Bacchus; Egypt thinks me Osiris;
> The Musians name me Ph'anax; the Indi consider me Dionysus;
> The Roman Mysteries call me Liber; the Arabian race Adonis!"

And the chosen people Adoni and Jehovah—we may add.

How little the philosophy of the old secret doctrine was understood, is illustrated in the atrocious persecutions of the Templars by the Church, and in the accusation of their worshipping the Devil under the shape of the goat—Baphomet! Without going into the old Masonic mysteries, there is not a Mason—of those we mean who *do know something*—but has an idea of the true relation that Baphomet bore to Azâzêl, the scapegoat of the wilderness, ‖ whose character and meaning are entirely per-

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* K. O. Müller: "History of Greek Literature," p. 283; "Movers," pp. 547–553; Dunlap: "Sod, the Mysteries of Adoni," p. 21.

† See "Universal History," vol. v., p. 301.

‡ "Spirit. Hist.," pp. 64, 67, 78. § "Sod, the Mysteries of Adoni," p. 21.

‖ See Leviticus xvi. 8, 10, and other verses relating to the biblical goat in the original texts.

verted in the Christian translations. "This terrible and venerable name of God," says Lanci, * librarian to the Vatican, "through the pen of biblical glossers, has been a *devil*, a mountain, a *wilderness*, and a *he-goat*." In Mackenzie's *Royal Masonic Cyclopædia*, the author very correctly remarks that "this word should be divided into Azaz and El," for "it signifies God of Victory, but is here used in the sense of *author of Death*, in contrast to Jehovah, the *author of Life;* the latter received a dead goat as an offering." † The Hindu Trinity is composed of three personages, which are convertible into one. The *Trimurti* is one, and in its abstraction indivisible, and yet we see a metaphysical division taking place from the first, and while Brahma, though collectively representing the three, remains behind the scenes, Vishnu is the Life-Giver, the Creator, and the Preserver, and Siva is the *Destroyer*, and the *Death-giving* deity. "Death to the *Life-Giver*, life to the *Death-dealer*. The symbolical antithesis is grand and beautiful," says Gliddon. ‡ "*Deus est Dæmon inversus*" of the kabalists now becomes clear. It is but the intense and cruel desire to crush out the last vestige of the old philosophies by perverting their meaning, for fear that their own dogmas should not be rightly fathered on them, which impels the Catholic Church to carry on such a systematic persecution in regard to Gnostics, Kabalists, and even the comparatively innocent Masons.

Alas, alas! How little has the divine seed, scattered broadcast by the hand of the meek Judean philosopher, thrived or brought forth fruit. He, who himself had shunned hypocrisy, warned against public prayer, showing such contempt for any useless exhibition of the same, could he but cast his sorrowful glance on the earth, from the regions of eternal bliss, would see that this seed fell neither on sterile rock nor by the way-side. Nay, it took deep root in the most prolific soil; one enriched even to plethora with lies and human gore!

"For, if the truth of God hath more abounded, *through my lie* unto his glory; why yet am I also judged as a sinner?" naïvely inquires Paul, the best and sincerest of all the apostles. And he then adds: "*Let us do evil*, that good may come!" (*Romans* iii. 7, 8). This is a confession which we are asked to believe as having been a direct inspiration from God! It explains, if it does not excuse, the maxim adopted later by the Church that "it is an act of virtue to deceive and lie, when by such means the interests of *the Church* might be promoted." § A maxim

* "Sagra Scrittura," and "Paralipomeni." † Article "Goat," p. 257.

‡ "Types of Mankind," p. 600; "Royal Masonic Cyclopædia."

§ "Ecclesiastical History," vol. i., pp. 381, 382. Read the whole quotations to appreciate the doctrine in full.

applied in its fullest sense by that accomplished professor in forgery, the Armenian Eusebius; or yet, that innocent-looking bible-kaleidoscopist—Irenæus. And these men were followed by a whole army of pious assassins, who, in the meanwhile, had improved upon the system of deceit, by proclaiming that it was lawful even to kill, when by murder they could enforce the new religion. Theophilus, "that perpetual enemy of peace and virtue," as the famous bishop was called; Cyril, Athanasius, the murderer of Arius, and a host of other canonized "Saints," were all but too worthy successors of *Saint* Constantine, who drowned his wife in boiling water; butchered his little nephew; murdered, with his own pious hand, two of his brothers-in-law; killed his own son Crispus, bled to death several men and women, and smothered in a well an old monk. However, we are told by Eusebius that this Christian Emperor was rewarded by a *vision* of Christ himself, bearing his cross, who instructed him to march to other triumphs, inasmuch as he would always protect him!

It is under the shade of the Imperial standard, with its famous sign, "*In hoc signo vinces*," that "*visionary*" Christianity, which had crept on since the days of Irenæus, arrogantly proclaimed its rights in the full blaze of the sun. The Labarum had most probably furnished the model for the *true* cross, which was "miraculously," and agreeably to the Imperial will, found a few years later. Nothing short of such a remarkable vision, impiously doubted by some severe critics—Dr. Lardner for one—and a fresh miracle to match, could have resulted in the finding of a cross where there had never before been one. Still, we have either to believe the phenomenon or dispute it at the risk of being treated as infidels; and this, notwithstanding that upon a careful computation we would find that the fragments of the "true Cross" had multiplied themselves even more miraculously than the five loaves in the invisible bakery, and the two fishes. In all cases like this, where miracles can be so conveniently called in, there is no room for dull fact. History must step out that fiction may step in.

If the alleged founder of the Christian religion is now, after the lapse of nineteen centuries, preached—more or less unsuccessfully however—in every corner of the globe, we are at liberty to think that the doctrines attributed to him would astonish and dismay him more than any one else. A system of deliberate falsification was adopted from the first. How determined Irenæus was to crush truth and build up a Church of his own on the mangled remains of the seven primitive churches mentioned in the *Revelation*, may be inferred from his quarrel with Ptolemæus. And this is again a case of evidence against which no blind faith can prevail. Ecclesiastical history assures us that Christ's

ministry was but of three years' duration. There is a decided discrepancy on this point between the first three synoptics and the fourth gospel; but it was left for Irenæus to show to Christian posterity that so early as A.D. 180—the probable time when this Father wrote his works against heresies—even such pillars of the Church as himself either knew nothing certain about it, or deliberately lied and falsified dates to support their own views. So anxious was the worthy Father to meet every possible objection against his plans, that no falsehood, no sophistry, was too much for him. How are we to understand the following; and who is the falsifier in this case? The argument of Ptolemæus was that Jesus was too young to have taught anything of much importance; adding that "Christ preached for *one year only*, and then suffered in the twelfth month." In this Ptolemæus was very little at variance with the gospels. But Irenæus, carried by his object far beyond the limits of prudence, from a mere discrepancy between one and three years, makes it *ten* and even twenty years! "Destroying his (Christ's) whole work, and *robbing him of that age* which is *both necessary* and more honorable than any other; that more advanced age, I mean, during which also, as a teacher, he excelled all others." And then, having no certain data to furnish, he throws himself back on *tradition*, and claims that Christ had preached for over TEN years! (book ii., c. 22, pp. 4, 5). In another place he makes Jesus fifty years old.

But we must proceed in our work of showing the various origins of Christianity, as also the sources from which Jesus derived his own ideas of God and humanity.

The Koinobi lived in Egypt, where Jesus passed his early youth. They were usually confounded with the Therapeutæ, who were a branch of this widely-spread society. Such is the opinion of Godfrey Higgins and De Rebold. After the downfall of the principal sanctuaries, which had already begun in the days of Plato, the many different sects, such as the Gymnosophists and the Magi—from whom Clearchus very erroneously derives the former—the Pythagoreans, the Sufis, and the Reshees of Kashmere, instituted a kind of international and universal Freemasonry, among their esoteric societies. "These Rashees," says Higgins, "are the Essenians, Carmelites, or Nazarites of the temple." * "That occult science known by ancient priests under the name of *regenerating fire*," says Father Rebold, " . . . a science that for more than 3,000 years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated; and Jesus among the Essenian priests of Egypt or Judea;

* "Anacalypsis."

and by which these two great reformers, *particularly the latter*, wrought many of the miracles mentioned in the *Scriptures*." *

Plato states that the mystic Magian religion, known under the name of *Machagistia*, is the most uncorrupted form of worship in things divine. Later, the Mysteries of the Chaldean sanctuaries were added to it by one of the Zoroasters and Darius Hystaspes. The latter completed and perfected it still more with the help of the knowledge obtained by him from the learned ascetics of India, whose rites were identical with those of the initiated Magi. † Ammian, in his history of Julian's Persian expedition, gives the story by stating that one day Hystaspes, as he was boldly penetrating into the unknown regions of Upper India, had come upon a certain wooded solitude, the tranquil recesses of which were "occupied by those exalted sages, the Brachmanes (or Shamans). Instructed by their teaching in the science of *the motions of the* world and of the heavenly bodies, and in *pure religious rites* . . . he transfused them into the creed of the Magi. The latter, coupling these doctrines with their *own peculiar science of foretelling the future*, have handed down the whole through their descendants to succeeding ages." ‡ It is from these descendants that the Sufis, chiefly composed of Persians and Syrians, acquired their proficient knowledge in astrology, medicine, and the esoteric doctrine of the ages. "The Sufi doctrine," says C. W. King, "involved the grand idea of one universal creed which could be secretly held under any profession of an outward faith ; and, in fact, took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters." § The mysterious Druzes of Mount Lebanon are the descendants of all these. Solitary Copts, earnest students scattered hither and thither throughout the sandy solitudes of Egypt, Arabia Petræa, Palestine, and the impenetrable forests of Abyssinia, though rarely met with, may sometimes be seen. Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that

* Quoted in the "Seers of the Ages," by J. M. Peebles.

† We hold to the idea—which becomes self-evident when the Zoroastrian imbroglio is considered—that there were, even in the days of Darius, two distinct sacerdotal castes of Magi: the initiated and those who were allowed to officiate in the popular rites only. We see the same in the Eleusinian Mysteries. Belonging to every temple there were attached the "hierophants" of the *inner* sanctuary, and the secular clergy who were not even instructed in the Mysteries. It is against the absurdities and superstitions of the latter that Darius revolted, and "crushed them," for the inscription of his tomb shows that he was a "hierophant" and a Magian himself. It is also but the exoteric rites of this class of Magi which descended to posterity, for the great secresy in which were preserved the "Mysteries" of the true Chaldean Magi was never violated, however much guess-work may have been expended on them.

‡ xxiii., 6.

§ "The Gnostics and their Remains," p. 185.

one primitive stock. The secresy preserved by these sub-lodges, as well as by the one and supreme great lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery. *

But it must not be inferred, on that account, that such a mysterious brotherhood is but a fiction, not even *a name*, though it remains unknown to this day. Whether its affiliates are called by an Egyptian, Hindu, or Persian name, it matters not. Persons belonging to one of these sub-brotherhoods have been met by trustworthy, and not unknown persons, besides the present writer, who states a few facts concerning them, by the special permission of one *who has a right to give it.* In a recent and very valuable work on secret societies, K. R. H. Mackenzie's *Royal Masonic Cyclopædia*, we find the learned author himself, an honorary member of the Canongate Kilwinning Lodge, No. 2 (Scotland), and a Mason not likely to be imposed upon, stating the following, under the head, *Hermetic Brothers of Egypt:*

"An occult fraternity, which has endured from very ancient times, having a hierarchy of officers, secret signs, and passwords, and a peculiar method of instruction in science, religion, and philosophy. . . . If we may believe those who, at the present time, profess to belong to it, *the philosopher's stone, the elixir of life, the art of invisibility*, and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actually members. There was no reason to doubt the good faith of these individuals—apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits.

* These are truths which cannot fail to impress themselves upon the minds of earnest thinkers. While the Ebionites, Nazarites, Hemerobaptists, Lampseans, Sabians, and the many other earliest sects which wavered later between the varying dogmatisms suggested to them by the *esoteric* and misunderstood parables of the Nazarene teacher, whom they justly regarded as a prophet, there were men, for whose names we would vainly search history, who preserved the secret doctrines of Jesus as pure and unadulterated as they had been received. And still, even all these above-mentioned and conflicting sects were far more orthodox in their Christianity, or rather Christism, than the Churches of Constantine and Rome. "It was a strange fate that befell these unfortunate people" (the Ebionites), says Lord Amberley, "when, overwhelmed by the flood of heathenism that had swept into the Church, they were condemned as heretics. Yet, there is no evidence that they had ever swerved from the doctrines of Jesus, or of the disciples who knew him in his lifetime. . . . Jesus himself was circumcised . . . reverenced the temple at Jerusalem as 'a house of prayer for all nations.' . . . But the torrent of progress swept past the Ebionites, and left them stranded on the shore" ("An Analysis of Religious Beliefs," by Viscount Amberley, vol. i., p. 446).

They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition . . . their knowledge of languages not to be doubted. . . . They never remained long in any one country, but passed away without creating notice." *

Another of such sub-brotherhoods is the sect of the Pitris, in India. Known by name, now that Jacolliot has brought it into public notice, it yet is more arcane, perhaps, than the brotherhood that Mr. Mackenzie names the "Hermetic Brothers." What Jacolliot learned of it, was from fragmentary manuscripts delivered to him by Brahmans, who had their reasons for doing so, we must believe. The *Agrouchada Parikshai* gives certain details about the association, as it was in days of old, and, when explaining mystic rites and magical incantations, explains nothing at all, so that the mystic L'om, L'Rhum, Sh'hrum, and Sho-rim Ramaya-Namaha, remain, for the mystified writer, as much a puzzle as ever. To do him justice, though, he fully admits the fact, and does not enter upon useless speculations.

Whoever desires to assure himself that there now exists a religion which has baffled, for centuries, the impudent inquisitiveness of missionaries, and the persevering inquiry of science, let him violate, if he can, the seclusion of the Syrian Druzes. He will find them numbering over 80,000 warriors, scattered from the plain east of Damascus to the western coast. They covet no proselytes, shun notoriety, keep friendly—as far as possible—with both Christians and Mahometans, respect the religion of every other sect or people, but will never disclose their own secrets. Vainly do the missionaries stigmatize them as infidels, idolaters, brigands, and thieves. Neither threat, bribe, nor any other consideration will induce a Druze to become a convert to dogmatic Christianity. We have heard of two in fifty years, and both have finished their careers in prison, for drunkenness and theft. They proved to be "real *Druzes*," † said one

* What will, perhaps, still more astonish American readers, is the fact that, in the United States, a mystical fraternity now exists, which claims an intimate relationship with one of the oldest and most powerful of Eastern Brotherhoods. It is known as the Brotherhood of Luxor, and its faithful members have the custody of very important secrets of science. Its ramifications extend widely throughout the great Republic of the West. Though this brotherhood has been long and hard at work, the secret of its existence has been jealously guarded. Mackenzie describes it as having "a Rosicrucian basis, and numbering many members" ("Royal Masonic Cyclopædia," p. 461). But, in this, the author is mistaken; it has no Rosicrucian basis. The name Luxor is primarily derived from the ancient Beloochistan city of Looksur, which lies between Bela and Kedgee, and also gave its name to the Egyptian city.

† These people do not accept the name of Druzes, but regard the appellation as an insult. They call themselves the "disciples of Hamsa," their Messiah, who came to them, in the tenth century, from the "Land of the Word of God," and, together with his disciple, Mochtana Boha-eddin, committed this *Word* to writing, and entrusted it

of their chiefs, in discussing the subject. There never was a case of an *initiated* Druze becoming a Christian. As to the uninitiated, they are never allowed to even see the sacred writings, and none of them have the remotest idea where these are kept. There are missionaries in Syria who boast of having in their possession a few copies. The volumes alleged to be the correct expositions from these secret books (such as the translation by Petis de la Croix, in 1701, from the works presented by Nasr-Allah to the French king), are nothing more than a compilation of "secrets," known more or less to every inhabitant of the southern ranges of Lebanon and Anti-Libanus. They were the work of an apostate Dervish, who was expelled from the sect Hanafi, for improper conduct—the embezzlement of the money of widows and orphans. The *Exposé de la Religion des Druzes*, in two volumes, by Sylvestre de Sacy (1828), is another net-work of hypotheses. A copy of this work was to be found, in 1870, on the window-sill of one of their principal *Holowey*, or place of religious meeting. To the inquisitive question of an English traveller, as to their rites, the *Okhal*,* a venerable old man, who spoke English as well as French, opened the volume of de Sacy, and, offering it to his interlocutor, remarked, with a benevolent smile: "Read this instructive and truthful book; I could explain to you neither better nor more correctly the secrets of God and our blessed Hamsa, than it does." The traveller understood the hint.

Mackenzie says they settled at Lebanon about the tenth century, and "seem to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. Their religion is compounded of Judaism, Christianity, and Mahometanism. They have a regular order of priesthood and *a kind of hierarchy* . . . there is a regular system of passwords and signs. . . . Twelve month's probation, to which either sex is admitted, preceded initiation."

We quote the above only to show how little even persons as trustworthy as Mr. Mackenzie really know of these mystics.

Mosheim, who knows as much, or we should rather say as little, as any others, is entitled to the merit of candidly admitting that "their religion is peculiar to themselves, and is involved in some mystery." We should say it was—rather!

That their religion exhibits traces of Magianism and Gnosticism is natural, as the whole of the Ophite esoteric philosophy is at the bottom of it. But the characteristic dogma of the Druzes is the absolute unity

to the care of a few initiates, with the injunction of the greatest secresy. They are usually called Unitarians.

* The Okhal (from the Arabic *akl*—intelligence or wisdom) are the initiated, or wise men of this sect. They hold, in their mysteries, the same position as the hierophant of old, in the Eleusinian and others.

*of God. He is the essence of life, and although incomprehensible and invisible, is to be known through occasional manifestations in human form.** Like the Hindus they hold that he was incarnated more than once on earth. Hamsa was the *precursor* of the last manifestation to be (the tenth *avatar*) † not the inheritor of Hakem, who is yet to come. Hamsa was the personification of the "Universal Wisdom." Bohaeddin in his writings calls him Messiah. The whole number of his disciples, or those who at different ages of the world have imparted wisdom to mankind, which the latter as invariably have forgotten and rejected in course of time, is one hundred and sixty-four (164, the kabalistic *s d k*). Therefore, their stages or degrees of promotion after initiation are five; the first three degrees are typified by the "three feet of the candlestick of the inner Sanctuary, which holds the light of the *five* elements;" the last two degrees, the most important and terrifying in their solemn grandeur belonging to the highest orders; and the whole five degrees emblematically represent the said five mystic Elements. The "three feet are the holy *Application*, the *Opening*, and the *Phantom*," says one of their books; on man's inner and outer soul, and his body, a phantom, a passing shadow. The body, or matter, is also called the "Rival," for "he is the minister of sin, the Devil ever creating dissensions between the Heavenly Intelligence (spirit) and the soul, which he tempts incessantly." Their ideas on transmigration are Pythagorean and kabalistic. The spirit, or Temeami (the divine soul), was in Elijah and John the Baptist; and the soul of Jesus was that of H'amsa; that is to say, of the same degree of purity and sanctity. Until their resurrection, by which they understand the day when the spiritual bodies of men will be absorbed into God's own essence and being (the Nirvana of the Hindus), the souls of men will keep their astral forms, except the few chosen ones who, from the moment of their separation from their bodies, begin to exist as pure spirits. The life of man they divide into soul, body, and intelligence, or mind. It is the latter which imparts and communicates to the soul the divine spark from its H'amsa (Christos).

They have seven great commandments which are imparted equally to all the uninitiated; and yet, even these well-known articles of faith have been so mixed up in the accounts of outside writers, that, in one of the best Cyclopædias of America (Appleton's), they are garbled after the fashion that may be seen in the comparative tabulation below; the spurious and the true order parallel:

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* This is the doctrine of the Gnostics who held Christos to be the personal immortal Spirit of man.

† The ten Messiahs or avatars remind again of the five Buddhistic and ten Brahmanical avatars of Buddha and Christna.

CORRECT VERSION OF THE COMMANDMENTS AS IMPARTED ORALLY BY THE TEACHERS. *	GARBLED VERSION REPORTED BY THE CHRISTIAN MISSIONARIES AND GIVEN IN PRETENDED EXPOSITIONS. †
1. *The unity of God*, or the infinite oneness of Deity.	1. (2) "'Truth in words,' meaning in practice, *only truth to the religion and to the initiated; it is lawful to act and to speak falsehood to men of another creed.*" ‡
2. *The essential excellence of Truth.*	2. (7) "Mutual help, watchfulness, and protection."
3. Toleration; right given to all men and women to freely express their opinions on religious matters, and make the latter subservient to reason.	3. (?) "To renounce all other religions." §
4. Respect to all men and women according to their character and conduct.	4. (?) "To be separate from infidels of every kind, not externally but only in heart." ‖
5. Entire submission to God's decrees.	5. (1) "Recognize God's eternal unity."
6. Chastity of body, mind, and soul.	6. (5) "Satisfied with God's acts."
7. Mutual help under all conditions.	7. (5) "Resigned to God's will."

As will be seen, the only exposé in the above is that of the great ignorance, perhaps malice, of the writers who, like Sylvestre de Sacy, undertake to enlighten the world upon matters concerning which they know nothing.

"Chastity, honesty, meekness, and mercy," are thus the four theological virtues of all Druzes, besides several others demanded from the initiates: "murder, theft, cruelty, covetousness, slander," the five sins, to which several other sins are added in the sacred tablets, but which we must abstain from giving. The morality of the Druzes is strict and

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* See, farther on, a letter from an "Initiate."

† In this column the first numbers are those given in the article on the *Druzes* in the "New American Cyclopædia" (Appleton's), vol. vi., p. 631. The numbers in parentheses show the sequence in which the commandments would stand were they given correctly.

‡ This pernicious doctrine belongs to the old policy of the Catholic Church, but is certainly false as regards the Druzes. They maintain that it is right and lawful to *withhold the truth* about their own tenets, no one outside their own sect having a right to pry into their religion. The *okhals* never countenance deliberate falsehood in any form, although the laymen have many a time got rid of the spies sent by the Christians to discover their secrets, by deceiving them with sham initiations. (See the letter of Prof. Rawson to the author, p. 313.)

§ This commandment does not exist in the Lebanon teaching.

‖ There is no such commandment, but the practice thereof exists by mutual agreement, as in the days of the Gnostic persecution.

uncompromising. Nothing can tempt one of these Lebanon Unitarians to go astray from what he is taught to consider his duty. *Their ritual being unknown to outsiders*, their would-be historians have hitherto denied them one. Their "Thursday meetings" are open to all, but no interloper has ever participated in the rites of initiation which take place occasionally on Fridays in the greatest secresy. Women are admitted to them as well as men, and they play a part of great importance at the initiation of men. The probation, unless some extraordinary exception is made, is long and severe. Once, in a certain period of time, a solemn ceremony takes place, during which all the elders and the initiates of the highest two degrees start out for a pilgrimage of several days to a certain place in the mountains. They meet within the safe precincts of a monastery said to have been erected during the earliest times of the Christian era. Outwardly one sees but old ruins of a once grand edifice, used, says the legend, by some Gnostic sects as a place of worship during the religious persecutions. The ruins above ground, however, are but a convenient mask; the subterranean chapel, halls, and cells, covering an area of ground far greater than the upper building; while the richness of ornamentation, the beauty of the ancient sculptures, and the gold and silver vessels in this sacred resort, appear like "a dream of glory," according to the expression of an initiate. As the lamaseries of Mongolia and Thibet are visited upon grand occasions by the holy shadow of "Lord Buddha," so here, during the ceremonial, appears the resplendent ethereal form of Hamsa, the Blessed, which instructs the faithful. The most extraordinary feats of what would be termed magic take place during the several nights that the convocation lasts; and one of the greatest mysteries—faithful copy of the past—is accomplished within the discreet bosom of our mother earth; not an echo, nor the faintest sound, not a glimmer of light betrays without the grand secret of the initiates.

Hamsa, like Jesus, was a mortal man, and yet "Hamsa" and "Christos" are synonymous terms as to their inner and hidden meaning. Both are symbols of the *Nous*, the divine and higher soul of man—his spirit. The doctrine taught by the Druzes on that particular question of the duality of spiritual man, consisting of one soul mortal, and another immortal, is identical with that of the Gnostics, the older Greek philosophers, and other initiates.

Outside the East we have met one initiate (and only one), who, for some reasons best known to himself, does not make a secret of his initiation into the Brotherhood of Lebanon. It is the learned traveller and artist, Professor A. L. Rawson, of New York City. This gentleman has passed many years in the East, four times visited Palestine, and has trav-

elled to Mecca. It is safe to say that he has a priceless store of facts about the beginnings of the Christian Church, which none but one who had had free access to repositories closed against the ordinary traveller could have collected. Professor Rawson, with the true devotion of a man of science, noted down every important discovery he made in the Palestinian libraries, and every precious fact orally communicated to him by the mystics he encountered, and some day they will see the light. He has most obligingly sent us the following communication, which, as the reader will perceive, fully corroborates what is above written from our personal experience about the strange fraternity incorrectly styled the Druzes:

"34 BOND ST., NEW YORK, June 6, 1877.

". . . Your note, asking me to give you an account of my initiation into a secret order among the people commonly known as Druzes, in Mount Lebanon, was received this morning. I took, as you are fully aware, an obligation at that time to conceal within my own memory the greater part of the 'mysteries,' with the most interesting parts of the 'instructions;' so that what is left may not be of any service to the public. Such information as I can rightfully give, you are welcome to have and use as you may have occasion.

"The probation in my case was, by *special dispensation*, made one month, during which time I was 'shadowed' by a priest, who served as my cook, guide, interpreter, and general servant, that he might be able to testify to the fact of my having strictly conformed to the rules in diet, ablutions, and other matters. He was also my instructor in the text of the ritual, which we recited from time to time for practice, in dialogue or in song, as it may have been. Whenever we happened to be near a Druze village, on a Thursday, we attended the 'open' meetings, where men and women assembled for instruction and worship, and to expose to the world generally their religious practices. I was never present at a Friday 'close' meeting before my initiation, nor do I believe any one else, man or woman, ever was, except by collusion with a priest, and that is not probable, for a false priest forfeits his life. The practical jokers among them sometimes 'fool' a too curious 'Frank' by a sham initiation, especially if such a one is suspected of having some connection with the missionaries at Beirut or elsewhere.

"The initiates include both women and men, and the ceremonies are of so peculiar a nature that both sexes are required to assist in the ritual and 'work.' The 'furniture' of the 'prayer-house' and of the 'vision-chamber' is simple, and except for convenience may consist of but a strip of carpet. In the 'Gray Hall' (the place is never named, and is underground, *not far* from Bayt-ed-Deen) there are some rich decorations and valuable pieces of ancient furniture, the work of Arab silversmiths five or six centuries ago, inscribed and dated. The day of initiation must be a continual fast from daylight to sunset in winter, or six o'clock in summer, and the ceremony is from beginning to end a series of trials and temptations, calculated to test the endurance of the candidate under physical and mental pressure. It is seldom that any but the young man or woman succeeds in 'winning' all the 'prizes,' since *nature will sometimes exert itself* in spite of the most stubborn will, and the neophyte fail of passing some of the tests. In such a case the probation is extended another year, when another trial is had.

"Among other tests of the neophyte's self-control are the following: Choice pieces

of cooked meat, savory soup, pilau, and other appetizing dishes, with sherbet, coffee, wine, and water, are set, as if accidentally, in his way, and he is left alone for a time with the tempting things. To a hungry and fainting soul the trial is severe. But a more difficult ordeal is when the seven priestesses retire, all but one, the youngest and prettiest, and the door is closed and barred on the outside, after warning the candidate that he will be left to his 'reflections,' for half an hour. Wearied by the long-continued ceremonial, weak with hunger, parched with thirst, and a sweet reaction coming after the tremendous strain to keep his animal nature in subjection, this moment of privacy and of temptation is brimful of peril. The beautiful young vestal, timidly approaching, and with glances which lend a double magnetic allurement to her words, begs him in low tones to 'bless her.' Woe to him if he does! A hundred eyes see him from secret peep-holes, and only to the ignorant neophyte is there the appearance of concealment and opportunity.

"There is no infidelity, idolatry, or other really bad feature in the system. They have the relics of what was once a grand form of nature-worship, which has been contracted under a despotism into a secret order, hidden from the light of day, and exposed only in the smoky glare of a few burning lamps, in some damp cave or chapel under ground. The chief tenets of their religious teachings are comprised in seven 'tablets,' which are these, to state them in general terms:

"1. The unity of God, or the infinite oneness of deity.

"2. The essential excellence of truth.

"3. The law of toleration as to all men and women in opinion.

"4. Respect for all men and women as to character and conduct.

"5. Entire submission to God's decrees as to fate.

"6. Chastity of body and mind and soul.

"7. Mutual help under all conditions.

"These tenets are not printed or written. Another set is printed or written to mislead the unwary, but with these we are not concerned.

"The chief results of the initiation seemed to be a kind of mental illusion or sleep-waking, in which the neophyte saw, or thought he saw, the images of people who were known to be absent, and in some cases thousands of miles away. I thought (or perhaps it was my mind at work) I saw friends and relatives that I knew at the time were in New York State, while I was then in Lebanon. How these results were produced I cannot say. They appeared in a dark room, when the 'guide' was talking, the 'company' singing in the next 'chamber,' and near the close of the day, when I was tired out with fasting, walking, talking, singing, robing, unrobing, seeing a great many people in various conditions as to dress and undress, and with great mental strain in resisting certain physical manifestations that result from the appetites when they overcome the will, and in paying close attention to the passing scenes, hoping to remember them—so that I may have been unfit to judge of any new and surprising phenomena, and more especially of those apparently magical appearances which have always excited my suspicion and distrust. I know the various uses of the magic-lantern, and other apparatus, and took care to examine the room where the 'visions' appeared to me the same evening, and the next day, and several times afterwards, and knew that, in my case, there was no use made of any machinery or other means besides the voice of the 'guide and instructor.' On several occasions afterward, when at a great distance from the 'chamber,' the same or similar visions were produced, as, for instance, in Hornstein's Hotel at Jerusalem. A daughter-in-law of a well-known Jewish merchant in Jerusalem is an initiated 'sister,' and can produce the visions almost at will on any one who will live

strictly according to the rules of the Order for a few weeks, more or less, according to their nature, as gross or refined, etc.

"I am quite safe in saying that the initiation is so peculiar that it could not be printed so as to instruct one who had not been 'worked' through the 'chamber.' So it would be even more impossible to make an exposé of them than of the Freemasons. The real secrets are acted and not spoken, and require several initiated persons to assist in the work.

"It is not necessary for me to say how some of the notions of that people seem to perpetuate certain beliefs of the ancient Greeks—as, for instance, the idea that a man has two souls, and many others—for you probably were made familiar with them in your passage through the 'upper' and 'lower chamber.' If I am mistaken in supposing you an 'initiate,' please excuse me. I am aware that the closest friends often conceal that 'sacred secret' from each other; and even husband and wife may live—as I was informed in Dayr-el-Kamar was the fact in one family there—for twenty years together and yet neither know anything of the initiation of the other. You, undoubtedly, have good reasons for keeping your own counsel.

"Yours truly,
"A. L. RAWSON."

Before we close the subject we may add that if a stranger ask for admission to a "Thursday" meeting he will never be refused. Only, if he is a Christian, the *okhal* will open a *Bible* and read from it; and if a Mahometan, he will hear a few chapters of the *Koran*, and the ceremony will end with this. They will wait until he is gone, and then, shutting well the doors of their convent, take to their own rites and books, passing for this purpose into their subterranean sanctuaries. "The Druzes remain, even more than the Jews, a peculiar people," says Colonel Churchill,* one of the few fair and strictly impartial writers. "They marry within their own race; they are rarely if ever converted; they adhere tenaciously to their traditions, and they baffle all efforts to discover their cherished secrets. . . . The bad name of that caliph whom they claim as their founder is fairly compensated by the pure lives of many whom they honor as saints, and by the heroism of their feudal leaders."

And yet the Druzes may be said to belong to one of the least esoteric of secret societies. There are others far more powerful and learned, the existence of which is not even suspected in Europe. There are many branches belonging to the great "Mother Lodge" which, mixed up with certain communities, may be termed secret sects within other sects. One of them is the sect commonly known as that of Laghana-Sastra. It reckons several thousand adepts who are scattered about in small groups in the south of the Dekkan, India. In the popular superstition, this sect is dreaded on account of its great reputation for magic and sorcery. The Brahmans accuse its members of atheism and sacrilege, for none of them

* "Mount Lebanon," vol. 3. London, 1853.

will consent to recognize the authority of either the *Vedas* or *Manu*, except so far as they conform to the versions in their possession, and which they maintain are professedly the only original texts; the Laghana-Sastra have neither temples nor priests, but, twice a month, every member of the community has to absent himself from home for three days. Popular rumor, originated among their women, ascribes such absences to pilgrimages performed to their places of fortnightly resort. In some secluded mountainous spots, unknown and inaccessible to other sects, hidden far from sight among the luxurious vegetation of India, they keep their bungalows, which look like small fortresses, encircled as they are by lofty and thick walls. These, in their turn, are surrounded by the sacred trees called *assonata*, and in Tamül *arassa maram*. These are the "sacred groves," the originals of those of Egypt and Greece, whose initiates also built their temples within such "groves" inaccessible to the profane.*

It will not be found without interest to see what Mr. John Yarker, Jr., has to say on some modern secret societies among the Orientals. "The nearest resemblance to the Brahmanical Mysteries, is probably found in the very ancient '*Paths*' of the Dervishes, which are usually governed by twelve officers, the oldest 'Court' superintending the others by right of seniority. Here the master of the 'Court' is called '*Sheik*,' and has his deputies, 'Caliphs,' or successors, of which there may be many (as, for instance, in the brevet degree of a Master Mason). The order is divided into at least four columns, pillars, or degrees. The first step is that of 'Humanity,' which supposes attention to the written law, and 'annihilation in the *Sheik*.' The second is that of the 'Path,' in which the '*Murid*,' or disciple, attains spiritual powers and 'self annihilation' into the 'Peer' or founder of the 'Path.' The third stage is called 'Knowledge,' and the '*Murid*' is supposed to become inspired, called 'annihilation into the Prophet.' The fourth stage leads him even to God, when he becomes a part of the Deity and sees Him in all things. The first and second stages have received modern subdivisions, as 'Integrity,' 'Virtue,' 'Temperance,' 'Benevolence.' After this the Sheik confers upon him the grade of 'Caliph,' or Honorary Master, for in their mystical language, 'the man must die before the saint can be born.' It will be seen that this kind of mysticism is applicable to Christ as founder of a 'Path.'"

To this statement, the author adds the following on the Bektash Dervishes, who "often initiated the Janizaries. They wear *a small marble cube spotted with blood*. Their ceremony is as follows: Before reception a year's probation is required, during which false secrets are

* Every temple in India is surrounded by such belts of sacred trees. And like the Koum-boum of Kansu (Mongolia) no one but an initiate has a right to approach them.

given to test the candidate; he has two godfathers *and is divested of all metals and even clothing;* from the wool of a sheep a cord is made for his neck, and a girdle for his loins; he is led into the centre of a square room, presented as a slave, and seated upon a large stone with twelve escallops; his arms are crossed upon his breast, his body inclined forward, his right toes extended over his left foot; after various prayers he is placed in a particular manner, with his hand in a peculiar way in that of the Sheik, who repeats a verse from the *Koran:* 'Those who on giving thee their hand swear to thee an oath, swear it to God, the hand of God is placed in their hand; whoever violates this oath, will do so to his hurt, and to whoever remains faithful God will give a magnificent reward.' Placing the hand below the chin is their sign, perhaps in memory of their vow. All use the double triangles. The Brahmans inscribe the angles with their trinity, and they possess also the Masonic sign of distress as used in France." *

From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being within himself. The "Âtman," the Self, † the

* John Yarker, Jr.: "Notes on the Scientific and Religious Mysteries of Antiquity," etc.

† This "Self," which the Greek philosophers called *Augœides*, the "Shining One," is impressively and beautifully described in Max Müller's "Veda." Showing the "Veda" to be the first book of the Aryan nations, the professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the "Veda" we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is 'Brahman;' for *brahman* meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it 'Âtman,' for Âtman, originally breath or spirit, comes to mean Self,

mighty Lord and Protector, once that man knew him as the "*I am*," the "*Ego Sum*," the "*Ahmi*," showed his full power to him who could recognize the "*still small voice*." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself, as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself. "Ye are gods," the king-psalmist tells us, and we find Jesus reminding the scribes that the expression, "Ye are gods," was addressed to other mortal men, claiming for himself the same privilege without any blasphemy. * And, as a faithful echo, Paul, while asserting that we are all "the temple of the living God," † cautiously adds, that after all these things are only for the "wise," and it is "unlawful" to speak of them.

Therefore, we must accept the reminder, and simply remark that even in the tortured and barbarous phraseology of the *Codex Nazaræus*, we detect throughout the same idea. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We find it in the *Codex*, as well as in the *Vedas*, in the *Avesta*, as in the *Abhidharma*, and in *Kapila's Sânkhya Sûtras* not less than in the *Fourth Gospel*. We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our *Rex Lucis*, the Lord of Splendor and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves. "The first man is of the earth earthy; the *second* man *is from heaven*. . . . Behold, I show you a *mystery*," says Paul (1 *Corinthians*, xv. 47). In the religion of Sakya-Muni, which learned commentators have delighted so much of late to set down as purely *nihilistic*, the doctrine of immortality is very clearly defined, notwithstanding the European or rather Christian ideas about Nirvana. In the sacred Jaïna books, of Patuna, the dying Gautama-

and Self alone; *Self*, whether Divine or human; Self, whether creating or suffering; Self, whether one or all; but always Self, independent and free. 'Who has seen the first-born,' says the poet, when he who had no bones (*i. e.*, form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any one who knew it?" ("Rig-Veda," i., 164, 4). This idea of a divine Self, once expressed, everything else must acknowledge its supremacy; "*Self* is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all Selves are contained in this Self. Brahman itself is but Self" (Ibid., p. 478; "Khândogya-upanishad," viii., 3, 3, 4); "Chips from a German Workshop," vol. i., p. 69.

* John x. 34, 35. † 2 Corinthians, vi. 16.

Buddha is thus addressed: "Arise into *Nirvi* (Nirvana) from this decrepit body into which thou hast been sent. Ascend into *thy former abode,* O blessed Avatar!" This seems to us the very opposite of Nihilism. If Gautama is invited to reäscend into his "former abode," and this abode is Nirvana, then it is incontestable that Buddhistic philosophy does *not* teach final annihilation. As Jesus is alleged to have appeared to his disciples after death, so to the present day is Gautama believed to descend from Nirvana. And if he has an existence there, then this state cannot be a synonym for *annihilation.*

Gautama, no less than all other great reformers, had a doctrine for his "elect" and another for the outside masses, though the main object of his reform consisted in initiating all, so far as it was permissible and prudent to do, without distinction of castes or wealth, to the great truths hitherto kept so secret by the selfish Brahmanical class. Gautama-Buddha it was whom we see the first in the world's history, moved by that generous feeling which locks the whole humanity within one embrace, inviting the "poor," the "lame," and the "blind" to the King's festival table, from which he excluded those who had hitherto sat alone, in haughty seclusion. It was he, who, with a bold hand, first opened the door of the sanctuary to the pariah, the fallen one, and all those "afflicted by men" clothed in gold and purple, often far less worthy than the outcast to whom their finger was scornfully pointing. All this did Siddhârtha six centuries before another reformer, as noble and as loving, though less favored by opportunity, in another land. If both, aware of the great danger of furnishing an uncultivated populace with the double-edged weapon of *knowledge which gives power*, left the innermost corner of the sanctuary in the profoundest shade, who, that is acquainted with human nature, can blame them for it? But while one was actuated by prudence, the other was forced into such a course. Gautama left the esoteric and most dangerous portion of the "secret knowledge" untouched, and lived to the ripe old age of eighty, with the certainty of having taught the essential truths, and having converted to them one-third of the world; Jesus promised his disciples the knowledge which confers upon man the power *of producing far greater miracles than he ever did himself*, and he died, leaving but a few faithful men, only half way to knowledge, to struggle with the world to which they could impart but what they *half*-knew themselves. Later, their followers disfigured truth still more than they themselves had done.

It is not true that Gautama never taught anything concerning a future life, or that he denied the immortality of the soul. Ask any intelligent Buddhist his ideas on Nirvana, and he will unquestionably express himself, as the well-known Wong-Chin-Fu, the Chinese orator, now

travelling in this country, did in a recent conversation with us about *Niepang* (Nirvana). "This condition," he remarked, "we all understand to mean a final reünion with God, coïncident with the perfection of the human spirit by its ultimate disembarrassment of matter. It is the very opposite of personal annihilation."

Nirvana means the certitude of personal immortality in *Spirit*, not in *Soul*, which, as a finite emanation, must certainly disintegrate its particles a compound of human sensations, passions, and yearning for some objective kind of existence, before the immortal spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadāna*, that state of longing for *life*, more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the "Upādana" or the intense desire which produces WILL, and it is *will* which develops *force*, and the latter generates *matter*, or an object having form. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyāna, the noble "Path of the Four Truths," *i. e.*, that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self the *real and heavenly man* merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth. Thus the Arhat, the holy mendicant, can reach Nirvana while yet on earth; and his spirit, totally freed from the trammels of the "psychical, terrestrial, *devilish* wisdom," as James calls it, and being in its own nature omniscient and omnipotent, can on earth, through the sole power of his *thought*, produce the greatest of phenomena.

"It is the missionaries in China and India, who first started this falsehood about Niepang, or Nïepana (Nirvana)," says Wong-Chin-Fu. Who can deny the truth of this accusation after reading the works of the Abbe Dubois, for instance? A missionary who passes forty years of his life in India, and then writes that the "Buddhists admit of no other God but the body of man, and have no other object but the satisfaction of their senses," utters an untruth which can be proved on the testimony of the laws of the Talapoins of Siam and Birmah; laws, which prevail unto this very day and which sentence a sahân, or *punghi* (a learned man; from the Sanscrit *pundit*), as well as a simple Talapoin, to death by

decapitation, for the crime of unchastity. No foreigner can be admitted into their *Kyums*, or Viharas (monasteries); and yet there are French writers, otherwise impartial and fair, who, speaking of the great severity of the rules to which the Buddhist monks are subjected in these communities, and without possessing one single fact to corroborate their skepticism, bluntly say, that "notwithstanding the great laudations bestowed upon them (Talapoins) by certain travellers, merely on the *strength of appearances*, I do not believe at all in their chastity." *

Fortunately for the Buddhist talapoins, lamas, sahâns, upasampadas, † and even samenaïras, ‡ they have popular records and facts for themselves, which are weightier than the unsupported personal opinion of a Frenchman, born in Catholic lands, whom we can hardly blame for having lost all faith in clerical virtue. When a Buddhist monk becomes guilty (which does not happen once in a century, perhaps) of criminal conversation, he has neither a congregation of tender-hearted members, whom he can move to tears by an eloquent confession of his guilt, nor a Jesus, on whose overburdened, long-suffering bosom are flung, as in a common Christian dust-box, all the impurities of the race. No Buddhist transgressor can comfort himself with visions of a Vatican, within whose sin-encompassing walls black is turned into white, murderers into sinless saints, and golden or silvery lotions can be bought at the confessional to cleanse the tardy penitent of greater or lesser offenses against God and man.

Except a few impartial archæologists, who trace a direct Buddhistic element in Gnosticism, as in all those early short-lived sects we know of very few authors, who, in writing upon primitive Christianity, have accorded to the question its due importance. Have we not facts enough to, at least, suggest some interest in that direction? Do we not learn that, as early as in the days of Plato, there were "Brachmans"—read Buddhist, Samaneans, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages?" After making every necessary allowance for the exaggeration, we still have several centuries B.C. left as a margin. And is it possible that their influence should not have left deeper traces in all these sects than is generally thought? We know that the Jaïna sect claims Buddhism as derived from its tenets—that Buddhism existed before Siddhârtha, better known as Gautama-Buddha. The Hindu Brahmans who, by

* Jacolliot: "Voyage au Pays des Éléphants." † Buddhist chief priests at Ceylon.

‡ Samenaïra is one who studies to obtain the high office of a *Oepasampala*. He is a disciple and is looked upon as a son by the chief priest. We suspect that the Catholic seminarist must look to the Buddhists for the parentage of his title.

the European Orientalists, are denied the right of knowing anything about their own country, or understanding their own language and records better than those who have never been in India, on the same principle as the Jews are forbidden, by the Christian theologians, to interpret their own Scriptures—the Brahmans, we say, have authentic records. And these show the incarnation from the Virgin Avany of the first Buddha—*divine light*—as having taken place more than some thousands of years B.C., on the island of Ceylon. The Brahmans reject the claim that it was an avatar of Vishnu, but admit the appearance of a reformer of Brahmanism at that time. The story of the Virgin Avany and her divine son, Sâkya-muni, is recorded in one of the sacred books of the Cinghalese Buddhists—the *Nirdhasa;* and the Brahmanic chronology fixes the great Buddhistic revolution and religious war, and the subsequent spread of Sâkya-muni's doctrine in Thibet, China, Japan, and other places at 4,620 years B.C. *

It is clear that Gautama-Buddha, the son of the King of Kapilavastu, and the descendant of the first Sakya, through his father, who was of the Kshatriya, or warrior-caste, did not invent his philosophy. Philanthropist by nature, his ideas were developed and matured while under the tuition of Tir-thankara, the famous guru of the Jaïna sect. The latter claim the present Buddhism as a diverging branch of their own philosophy, and themselves, as the only followers of the first Buddha who were allowed to remain in India, after the expulsion of all other Buddhists, probably because they had made a compromise, and admitted some of the Brahmanic notions. It is, to say the least, curious, that three dissenting and inimical religions, like Brahmanism, Buddhism, and Jaïnism, should agree so perfectly in their traditions and chronology, as to Buddhism, and that our scientists should give a hearing but to their own unwarranted speculations and hypotheses. If the birth of Gautama may, with some show of reason, be placed at about 600 B.C., then the preceding Buddhas ought to have some place allowed them in chronology. The Buddhas are not gods, but simply individuals overshadowed by the spirit of Buddha —the divine ray. Or is it because, unable to extricate themselves from the difficulty by the help of their own researches only, our Orientalists prefer to obliterate and deny the whole, rather than accord to the Hindus the right of knowing something of their own religion and history? Strange way of discovering truths!

The common argument adduced against the Jaïna claim, of having been the source of the restoration of ancient Buddhism, that the principal

* Jacolliot declares, in his "Fils de Dieu," that he copied these dates from the "Book of the Historical Zodiacs," preserved in the pagoda of Vilenur.

tenet of the latter religion is opposed to the belief of the Jaïnas, is not a sound one. Buddhists, say our Orientalists, deny the existence of a Supreme Being; the Jaïnas admit one, but protest against the assumption that the "He" can ever interfere in the regulation of the universe. We have shown in the preceding chapter that the Buddhists do not deny any such thing. But if any disinterested scholar could study carefully the Jaïna literature, in their thousands of books preserved—or shall we say hidden—in Rajpootana, Jusselmere, at Patun, and other places; * and especially if he could but gain access to the oldest of their sacred volumes, he would find a perfect identity of philosophical thought, if not of popular rites, between the Jaïnas and the Buddhists. The Adi-Buddha and Adinâtha (or Adiswara) are identical in essence and purpose. And now, if we trace the Jaïnas back, with their claims to the ownership of the oldest cave-temples (those superb specimens of Indian architecture and sculpture), and their records of an almost incredible antiquity, we can hardly refuse to view them in the light which they claim for themselves. We must admit, that in all probability they are the only true descendants of the primitive owners of old India, dispossessed by those conquering and mysterious hordes of white-skinned Brahmans whom, in the twilight of history, we see appearing at the first as wanderers in the valleys of Jumna and Ganges. The books of the Srawaes—the only descendants of the Arhâtas or earliest Jaïnas, the naked forest-hermits of the days of old, might throw some light, perhaps, on many a puzzling question. But will our European scholars, so long as they pursue their own policy, ever have access to the *right* volumes? We have our doubts about this. Ask any trustworthy Hindu how the missionaries have dealt with those manuscripts which unluckily fell into their hands, and then see if we can blame the natives for trying to save from desecration the "gods of their fathers."

To maintain their ground Irenæus and his school had to fight hard with the Gnostics. Such, also, was the lot of Eusebius, who found himself hopelessly perplexed to know how the Essenes should be disposed of. The ways and customs of Jesus and his apostles exhibited too close a resemblance to this sect to allow the fact to pass unexplained. Eusebius tried to make people believe that the Essenes were the first Christians. His efforts were thwarted by Philo Judæus, who wrote his historical account of the Essenes and described them with the minutest care, long before there had appeared a single Christian in Palestine. But, if there were no *Christians*, there were Chrestians long before the era of Christianity; and the Essenes belonged to the latter as well as to all other initiated

* We were told that there were nearly 20,000 of such books.

brotherhoods, without even mentioning the Christnites of India. Lepsius shows that the word *Nofre* means Chrēstos, "good," and that one of the titles of Osiris, "Onnofre," must be translated "the goodness of God made manifest." * "The worship of Christ was not universal at this early date," explains Mackenzie, "by which I mean that Christolatry had not been introduced; but the worship of *Chrēstos*—the Good Principle—had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. . . . Again, we have an inscription which is pre-Christian on an epitaphial tablet (Spon. *Misc. Erud.*, Ant., x. xviii. 2). Υαχινθε Λαρισαιων Δημοσιε Ηρως Χρηστε Χαιρε, and de Rossi (*Roma Sotteranea*, tome i., tav. xxi.) gives us another example from the catacombs—"Ælia Chreste, in Pace." † And, *Kris*, as Jacolliot shows, means in Sanscrit "sacred."

The meritorious stratagems of the trustworthy Eusebius thus proved lost labor. He was triumphantly detected by Basnage, who, says Gibbon, "examined with the utmost critical accuracy the curious treatise of Philo, which describes the Therapeutæ," and found that "by proving it was composed as early as the time of Augustus, he has demonstrated, in spite of Eusebius and a crowd of modern Catholics, that the Therapeutæ were neither Christians nor monks."

As a last word, the *Christian* Gnostics sprang into existence toward the beginning of the second century, and just at the time when the Essenes most mysteriously faded away, which indicated that they were the identical Essenes, and moreover pure *Christists*, viz.: they believed and were those who best understood what one of their own brethren had preached. In insisting that the letter Iota, mentioned by Jesus in *Matthew* (v. 18), indicated a secret doctrine in relation to the ten æons, it is sufficient to demonstrate to a kabalist that Jesus belonged to the Freemasonry of those days; for I, which is Iota in Greek, has other names in other languages; and is, as it was among the Gnostics of those days, a pass-word, meaning the SCEPTRE of the FATHER, in Eastern brotherhoods which exist to this very day.

But in the early centuries these facts, if known, were purposely ignored, and not only withheld from public notice as much as possible, but vehemently denied whenever the question was forced upon discussion. The denunciations of the Fathers were rendered bitter in proportion to the truth of the claim which they endeavored to refute.

"It comes to this," writes Irenæus, complaining of the Gnostics,

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* Lepsius: "Königsbuch," b. 11, *tal. i. dyn.* 5, h. p. In 1 Peter ii. 3, Jesus is called "the Lord Crestos."

† Mackenzie: "Royal Masonic Cyclopædia," p. 207.

"they neither consent to Scripture nor tradition." * And why should we wonder at that, when even the commentators of the nineteenth century, with nothing but fragments of the Gnostic manuscripts to compare with the voluminous writings of their calumniators, have been enabled to detect fraud on nearly every page? How much more must the polished and learned Gnostics, with all their advantages of personal observation and knowledge of fact, have realized the stupendous scheme of fraud that was being consummated before their very eyes! Why should they accuse Celsus of maintaining that their religion was all based on the speculations of Plato, with the difference that his doctrines were far more pure and rational than theirs, when we find Sprengel, seventeen centuries later, writing the following?—"Not only did they (the Christians) think to discover the dogmas of Plato in the books of Moses, but, moreover, they fancied that, by introducing Platonism into Christianity, they would *elevate the dignity of this religion and make it more popular among the nations.*" †

They introduced it so well, that not only was the Platonic philosophy selected as a basis for the trinity, but even the legends and mythical stories which had been current among the admirers of the great philosopher—as a time-honored custom required in the eyes of his posterity such an allegorical homage to every hero worthy of deification—were revamped and used by the Christians. Without going so far as India, did they not have a ready model for the "miraculous conception," in the legend about Periktionè, Plato's mother? In her case it was also maintained by popular tradition that she had immaculately conceived him, and that the god Apollo was his father. Even the annunciation by an angel to Joseph "in a dream," the Christians copied from the message of Apollo to Ariston, Periktionè's husband, that the child to be born from her was the offspring of that god. So, too, Romulus was said to be the son of Mars, by the virgin Rhea Sylvia.

It is generally held by all the symbolical writers that the Ophites were found guilty of practicing the most licentious rites during their religious meetings. The same accusation was brought against the Manichæans, the Carpocratians, the Paulicians, the Albigenses—in short, against every Gnostic sect which had the temerity to claim the right to think for itself. In our modern days, the 160 American sects and the 125 sects of England are not so often troubled with such accusations; times are changed, and even the once all-powerful clergy have to either bridle their tongues or prove their slanderous accusations.

We have carefully looked over the works of such authors as Payne

* "Adv. Hær.," iii., 2, § 2. † Sprengel: "Histoire de la Médecine."

Knight, C. W. King, and Olshausen, which treat of our subject; we have reviewed the bulky volumes of Irenæus, Tertullian, Sozomen, Theodoret; and in none but those of Epiphanius have we found any accusation based upon direct evidence of an eye-witness. "They say;" "*Some* say;" "We have heard"—such are the general and indefinite terms used by the patristic accusers. Alone Epiphanius, whose works are invariably referred to in all such cases, seems to chuckle with delight whenever he couches a lance. We do not mean to take upon ourselves to defend the sects which inundated Europe at the eleventh century, and which brought to light the most wonderful creeds; we limit our defense merely to those Christian sects whose theories were usually grouped under the generic name of *Gnosticism.* These are those which appeared immediately after the alleged crucifixion, and lasted till they were nearly exterminated under the rigorous execution of the Constantinian law. The greatest guilt of these were their syncretistic views, for at no other period of the world's history had truth a poorer prospect of triumph than in those days of forgery, lying, and deliberate falsification of facts.

But before we are forced to believe the accusations, may we not be permitted to inquire into the historical characters of their accusers? Let us begin by asking, upon what ground does the Church of Rome build her claim of supremacy for her doctrines over those of the Gnostics? Apostolic succession, undoubtedly. The succession *traditionally* instituted by the direct Apostle Peter. But what if this prove a fiction? Clearly, the whole superstructure supported upon this one imaginary stilt would fall in a tremendous crash. And when we do inquire carefully, we find that we must take the word of Irenæus *alone* for it—of Irenæus, who did not furnish one single valid proof of the claim which he so audaciously advanced, and who resorted for that to endless forgeries. He gives authority neither for his dates nor his assertions. This Smyrniote worthy has not even the brutal but sincere faith of Tertullian, for he contradicts himself at every step, and supports his claims solely on acute sophistry. Though he was undoubtedly a man of the shrewdest intellect and great learning, he fears not, in some of his assertions and arguments, to even appear an idiot in the eyes of posterity, so long as he can "carry the situation." Twitted and cornered at every step by his not less acute and learned adversaries, the Gnostics, he boldly shields himself behind blind faith, and in answer to their merciless logic falls upon imaginary tradition invented by himself. Reber wittily remarks: "As we read his misapplications of words and sentences, we would conclude that he was a lunatic if we did not know that he was something else." *

* "Christ of Paul," p. 188.

So boldly mendacious does this "holy Father" prove himself in many instances, that he is even contradicted by Eusebius, more cautious if not more truthful than himself. He is driven to that necessity in the face of unimpeachable evidence. So, for instance, Irenæus asserts that Papias, Bishop of Hierapolis, was a direct hearer of St. John;* and Eusebius is compelled to show that Papias never pretended to such a claim, but simply stated that he had received his *doctrine from those who had known John.* †

In one point, the Gnostics had the best of Irenæus. They drove him, through mere fear of inconsistency, to the recognition of their kabalistic doctrine of atonement; unable to grasp it in its allegorical meaning, Irenæus presented, with Christian theology as we find it in its present state of "original sin *versus* Adam," a doctrine which would have filled Peter with pious horror if he had been still alive.

The next champion for the propagation of Apostolic Succession, is Eusebius himself. Is the word of this Armenian Father any better than that of Irenæus? Let us see what the most competent critics say of him. And before we turn to modern critics at all, we might remind the reader of the scurrilous terms in which Eusebius is attacked by George Syncellus, the Vice-Patriarch of Constantinople (eighth century), for his audacious falsification of the Egyptian Chronology. The opinion of Socrates, an historian of the fifth century, is no more flattering. He fearlessly charges Eusebius with perverting historical dates, in order to please the Emperor Constantine. In his chronographic work, before proceeding to falsify the synchronistic tables *himself*, in order to impart to Scriptural chronology a more trustworthy appearance, Syncellus covers Eusebius with the choicest of monkish Billingsgate. *Baron Bunsen has verified the justness if not justified the politeness of this abusive reprehension.* His elaborate researches in the rectification of the *Egyptian List of Chronology*, by Manetho, led him to confess that throughout his work, the Bishop of Cæsarea "had undertaken, in a very *unscrupulous* and arbitrary spirit, to mutilate history." "Eusebius," he says, "is the originator of that systematic theory of synchronisms which has so often subsequently maimed and mutilated history in its procrustean bed." ‡ To this the author of the *Intellectual Development of Europe* adds: "Among those who have been the most guilty of this offense, the name of the celebrated Eusebius, the Bishop of Cæsarea . . . should be designated!" §

It will not be amiss to remind the reader that it is the same Eusebius who is charged with the interpolation of the famous paragraph concerning

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* "Adv. Hær.," v. 33, § 4. † Eusebius: "Hist. Eccles.," iii., p. 39.
‡ Bunsen: "Egypt," vol. i., p. 200. § "Internal Development of Europe," p. 147.

Jesus,* which was so miraculously found, in his time, in the writings of Josephus, the sentence in question having till that time remained perfectly unknown. Renan, in his *Life of Jesus*, expresses a contrary opinion. "I believe," says he, "the passage respecting Jesus to be authentic. *It is perfectly in the style of Josephus;* and, *if* this historian had made mention of Jesus, it is *thus* that he must have spoken of him."

Begging this eminent scholar's pardon, we must again contradict him. Laying aside his cautious "*if*," we will merely show that though the short paragraph may possibly be genuine, and "perfectly in the style of Josephus," its several parentheses are most palpably later forgeries; and "*if*" Josephus had made any mention of Christ at all, it is *not* thus that he would "have spoken of him." The whole paragraph consists of but a few lines, and reads: "At this time was *Iasous*, a 'WISE MAN,'† if, at least, *it is right to call him a man!* (ἄνδρα) for he was a doer of surprising works, and a teacher of such men as receive "the truths" with pleasure. . . . *This was the* ANOINTED (!!). And, on an accusation by the first men among us, having been condemned by Pilate to the cross, they did not stop loving him who loved them. For *he appeared to them on the third day alive*, and the divine prophets having said these and many other wonderful things concerning him."

This paragraph (of sixteen lines in the original) has two unequivocal assertions and one qualification. The latter is expressed in the following sentence: "If, at least, it is right to call him a man." The unequivocal assertions are contained in "This is the ANOINTED," and in that Jesus "appeared to them *on the third day alive.*" History shows us Josephus as a thorough, uncompromising, stiff-necked, orthodox Jew, though he wrote for "the Pagans." It is well to observe the false position in which these sentences would have placed a true-born Jew, if they had really emanated from him. Their "Messiah" was then and is still expected. The Messiah is the *Anointed*, and *vice versa*. And Josephus is made to admit that the "first men" among them have accused and crucified *their* Messiah and Anointed!! No need to comment any further upon such a preposterous incongruity,‡ even though supported by so ripe a scholar as Renan.

As to that patristic fire-brand, Tertullian, whom des Mousseaux apotheosizes in company with his other demi-gods, he is regarded by Reuss, Baur, and Schweigler, in quite a different light. The untrustworthiness of statement and inaccuracy of Tertullian, says the author

* "Antiquities," lib. xviii., cap. 3.

† Wise man always meant with the ancients a kabalist. It means astrologer and magician. "Israelite Indeed," vol. iii., p. 206. Hakim is a physician.

‡ Dr. Lardner rejects it as spurious, and gives *nine* reasons for rejecting it.

of *Supernatural Religion*, are often apparent. Reuss characterizes his Christianism as "*âpre, insolent, brutal, ferrailleur.*" It is without unction and without charity, sometimes even *without loyalty*, when he finds himself confronted with opposition. "If," remarks this author, "in the second century all parties except certain Gnostics were intolerant, Tertullian was the most intolerant of all!"

The work begun by the early Fathers was achieved by the sophomorical Augustine. His supra-transcendental speculations on the Trinity; his imaginary dialogues with the Father, Son, and the Holy Spirit, and the *disclosures* and covert allusions about his ex-brethren, the Manicheans, have led the world to load Gnosticism with opprobrium, and have thrown into a deep shadow the insulted majesty of the one God, worshipped in reverential silence by every "heathen."

And thus is it that the whole pyramid of Roman Catholic dogmas rests not upon proof, but upon assumption. The Gnostics had cornered the Fathers too cleverly, and *the only salvation of the latter was a resort to forgery.* For nearly four centuries, the great historians nearly cotemporary with Jesus had not taken the slightest notice either of his life or death. Christians wondered at such an unaccountable omission of what the Church considered the greatest events in the world's history. Eusebius saved the battle of the day. Such are the men who have slandered the Gnostics.

The first and most unimportant sect we hear of is that of the *Nicolaïtans*, of whom John, in the *Apocalypse*, makes the voice in his vision say that he hates their doctrine.* These Nicolaïtans were the followers, however, of Nicolas of Antioch, one of the "seven" chosen by the "twelve" to make distribution from the common fund to the proselytes at Jerusalem (*Acts* ii. 44, 45, vi. 1–5), hardly more than a few weeks, or perhaps months, after the Crucifixion; † and a man "of honest report, *full of the Holy Ghost and wisdom*" (verse 3). Thus it would appear that the "Holy Ghost and wisdom" from on high, were no more a shield against the accusation of "hæresy" than though they had never overshadowed the "chosen ones" of the apostles.

It would be but too easy to detect what kind of heresy it was that offended, even had we not other and more authentic sources of information in the kabalistic writings. The accusation and the precise nature of the "abomination" are stated in the second chapter of the book of *Revelation*, verses 14, 15. The sin was merely—*marriage*. John was a

* Revelation i. and ii.

† Philip, the first martyr, was one of the seven, and he was stoned about the year A.D. 34.

"virgin;" several of the Fathers assert the fact on the authority of tradition. Even Paul, the most liberal and high-minded of them all, finds it difficult to reconcile the position of a married man with that of a faithful servant of God. There is also "a difference between a wife and a virgin." * The latter cares "for the things of the Lord," and the former only for "how she may please her husband." "If any man think that he behaveth uncomely towards his virgin . . . let them marry. Nevertheless, he that standeth steadfast in his heart, and hath power over his own will, and hath so decreed . . . that he will keep *his virgin*, doeth well." So that he who marries "doeth well . . . but he that giveth her not in marriage *doeth better*." "Art thou loosed from a wife?" he asks, "seek not a wife" (27). And remarking that according to his judgment, both will be happier if they do not marry, he adds, as a weighty conclusion: "And I think also that I have the spirit of God" (40). Far from this spirit of tolerance are the words of John. According to his vision there are "but the hundred and forty and four thousand, which were *redeemed* from the earth," and "these are they which were not defiled with women; for *they were virgins*." † This seems conclusive; for except Paul there is not one of these primitive *Nazari*, there "set apart" and vowed to God, who seemed to make a great difference between "sin" within the relationship of legal marriage, and the "abomination" of adultery.

With such views and such narrow-mindedness, it was but natural that these fanatics should have begun by casting this *iniquity* as a slur in the faces of brethren, and then "bearing on progressively" with their accusations. As we have already shown, it is only Epiphanius whom we find giving such minute details as to the Masonic "grips" and other signs of recognition among the Gnostics. He had once belonged to their number, and therefore it was easy for him to furnish particulars. Only how far the worthy Bishop is to be relied upon is a very grave question. One need fathom human nature but very superficially to find that there seldom was yet a traitor, a renegade, who, in a moment of danger turned "State's evidence," who would not lie as remorselessly as he betrayed. Men never forgive or relent toward those whom they injure. We hate our victims in proportion to the harm we do them. This is a truth as old as the world. On the other hand, it is preposterous to believe that such persons as the Gnostics, who, according to Gibbon, were the wealthiest, proudest, most polite, as well as the most learned "of the Christian name," were guilty of the disgusting, libidinous actions of which Epiphanius delights to accuse them. Were they even like that "set of tatterde-

* 1 Corinthians, vii. 34. † Revelation xiv. 3, 4.

malions, almost naked, with fierce looks," that Lucian describes as Paul's followers, * we would hesitate to believe such an infamous story. How much less probable then that men who were Platonists, as well as Christians, should have ever been guilty of such preposterous rites.

Payne Knight seems never to suspect the testimony of Epiphanius. He argues that "if we make allowance for the willing exaggerations of religious hatred, and consequent popular prejudice, the general conviction that these sectarians had rites and practices of a licentious character appears too strong to be entirely disregarded." If he draws an honest line of demarcation between the Gnostics of the first three centuries and those mediæval sects whose doctrines "rather closely resembled modern communism," we have nothing to say. Only, we would beg every critic to remember that if the Templars were accused of that most "abominable crime" of applying the "holy kiss" to the root of Baphomet's tail, † St. Augustine is also suspected, and on very good grounds, too, of having allowed his community to go somewhat astray from the primitive way of administering the "holy kiss" at the feast of the Eucharist. The holy Bishop seems quite too anxious as to certain details of the ladies' toilet for the "kiss" to be of a strictly orthodox nature. ‡ Wherever there lurks a true and sincere religious feeling, there is no room for worldly details.

Considering the extraordinary dislike exhibited from the first by Christians to all manner of cleanliness, we cannot enough wonder at such a strange solicitude on the part of the holy Bishop for his female parishioners, unless, indeed, we have to excuse it on the ground of a lingering reminiscence of Manichean rites!

It would be hard, indeed, to blame any writer for entertaining such suspicions of immorality as those above noticed, when the records of many historians are at hand to help us to make an impartial investigation. "Hæretics" are accused of crimes in which the Church has more or less openly indulged even down to the beginning of our century. In 1233 Pope Gregory IX. issued two bulls against the Stedingers "for various *heathen* and magical practices," § and the latter, as a matter of course, were exterminated in the name of Christ and his Holy Mother. In 1282 a parish priest of Inverkeithing, named John, performed rites on Easter day by far worse than "magical." Collecting a crowd of young girls, he forced them to enter into "divine ecstasies" and Bacchanalian fury, dancing the

* Philopatris, in Taylor's "Diegesis," p. 376.

† King's "Gnostics and their Remains."

‡ "Aug. Serm.," clii. See Payne Knight's "Mystic Theology of the Ancients," p. 107.

§ Baronius: "Annales Ecclesiastici," t. xxi., p. 89.

old Amazonian circle-dance around the figure of the heathen "god of the gardens." Notwithstanding that upon the complaint of some of his parishioners he was cited before his bishop, he retained his benefice because he proved that *such was the common usage of the country.* * The Waldenses, those "earliest Protestants," were accused of the most unnatural horrors; burned, butchered, and exterminated for calumnies heaped upon them by their accusers. Meanwhile the latter, in open triumph, forming their heathen processions of "Corpus Christi," with emblems modelled on those of Baal-Peor and "Osiris," and every city in Southern France carrying, in yearly processions on Easter days, loaves and cakes fashioned like the so-much-decried emblems of the Hindu Sivites and Vishnites, as late as 1825! †

Deprived of their old means for slandering Christian sects whose religious views differ from their own, it is now the turn of the "heathen," Hindus, Chinese, and Japanese, to share with the ancient religions the honor of having cast in their teeth denunciations of their "libidinous religions."

Without going far for proofs of equal if not surpassing immorality, we would remind Roman Catholic writers of certain *bas-reliefs* on the doors of St. Peter's Cathedral. They are as brazen-faced as the door itself; but less so than any author, who, knowing all this, feigns to ignore historical facts. A long succession of Popes have reposed their pastoral eyes upon these brazen pictures of the vilest obscenity, through those many centuries, without ever finding the slightest necessity for removing them. Quite the contrary; for we might name certain Popes and Cardinals who made it a life-long study to copy these heathen suggestions of "nature-gods," in practice as well as in theory.

In Polish Podolia there was some years ago, in a Roman Catholic Church, a statue of Christ, in black marble. It was reputed to perform miracles on certain days, such as having its hair and beard grow in the sight of the public, and indulging in other *less* innocent wonders. This show was finally prohibited by the Russian Government. When in 1585 the Protestants took Embrun (Department of the Upper Alps), they found in the churches of this town relics of such a character, that, as the Chronicle expresses it, "old Huguenot soldiers were seen to blush, several weeks after, at the bare mention of the discovery." In a corner of the Church of St. Fiacre, near Monceaux, in France, there was—and it still is there, if we mistake not—a seat called "the chair of St. Fiacre,"

* "Chron. de Lanercost," ed. Stevenson, p. 109.

† Dulaure: "Histoire Abregée des Différens Cultes," vol. ii., p. 285; Martezzi "Pagani é Christiani," p. 78.

which had the reputation of conferring fecundity upon barren women. A rock in the vicinity of Athens, not far from the so-called "Tomb of Socrates," is said to be possessed of the same virtue. When, some twenty years since, the Queen Amelia, perhaps in a merry moment, was said to have tried the experiment, there was no end of most insulting abuse heaped upon her, by a Catholic Padre, on his way through Syra to some mission. The Queen, he declared, was a "superstitious heretic!" "an abominable witch!" "Jezebel using magic arts." Much more the zealous missionary would doubtless have added, had he not found himself, right in the middle of his vituperations, landed in a pool of mud, outside the window. The virtuous elocutionist was forced to this unusual transit by the strong arm of a Greek officer, who happened to enter the room at the right moment.

There never was a great religious reform that was not pure at the beginning. The first followers of Buddha, as well as the disciples of Jesus, were all men of the highest morality. The aversion felt by the reformers of all ages to vice under any shape, is proved in the cases of Sâkya-muni, Pythagoras, Plato, Jesus, St. Paul, Ammonius Sakkas. The great Gnostic leaders—if less successful—were not less virtuous in practice nor less morally pure. Marcion, Basilides,* Valentinus, were renowned for their ascetic lives. The Nicolaïtans, who, if they did not belong to the great body of the Ophites, were numbered among the small sects which were absorbed in it at the beginning of the second century, owe their origin, as we have shown, to Nicolas of Antioch, "a man of honest report, full of the Holy Ghost and wisdom." How absurd the idea that such men would have instituted "libidinous rites." As well accuse Jesus of having promoted the similar rites which we find practiced so extensively by the mediæval *orthodox* Christians behind the secure shelter of monastic walls.

If, however, we are asked to credit such an accusation against the Gnostics, an accusation transferred with tenfold acrimony, centuries later, to the unfortunate heads of the Templars, why should we not believe the same of the orthodox Christians? Minucius Felix states that "the first Christians were accused by the world of inducing, during the ceremony of the "Perfect Passover," each neophyte, on his admission, to plunge a knife into an infant concealed under a heap of flour; the body then serving for a banquet to the whole congregation. After they had become the dominant party, they (the Christians) transferred this charge to their own dissenters." †

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* Basilides is termed by Tertullian a Platonist.

† C. W. King: "The Gnostics and their Remains," p. 197, foot-note 1.

The real crime of heterodoxy is plainly stated by John in his *Epistles* and *Gospel.* "He that confesseth not that Jesus Christ is come in the flesh . . . is a deceiver and *an antichrist*" (*2 Epistle* 7). In his previous *Epistle*, he teaches his flock that there are *two* trinities (7, 8)—in short, the Nazarene system.

The inference to be drawn from all this is, that the made-up and dogmatic Christianity of the Constantinian period is simply an offspring of the numerous conflicting sects, half-castes themselves, born of Pagan parents. Each of these could claim representatives converted to the so-called *orthodox* body of Christians. And, as every newly-born dogma had to be carried out by the majority of votes, every sect colored the main substance with its own hue, till the moment when the emperor enforced this *revealed* olla-podrida, of which he evidently did not himself understand a word, upon an unwilling world as the *religion of Christ.* Wearied in the vain attempt to sound this fathomless bog of international speculations, unable to appreciate a religion based on the pure spirituality of an ideal conception, Christendom gave itself up to the adoration of brutal force as represented by a Church backed up by Constantine. Since then, among the thousand rites, dogmas, and ceremonies copied from Paganism, the Church can claim but one invention as thoroughly original with her—namely, the doctrine of eternal damnation, and one custom, that of the anathema. The Pagans rejected both with horror. "An execration is a fearful and grievous thing," says Plutarch. "Wherefore, the priestess at Athens was commended for refusing to curse Alkibiades (for desecration of the Mysteries) when the people required her to do it; *for*, she said, *that she was a priestess of prayers and not of curses.*" *

"Deep researches would show," says Renan, "that nearly everything in Christianity is mere baggage brought from the Pagan Mysteries. The primitive Christian worship is nothing but a mystery. The whole interior police of the Church, the degrees of initiation, the command of silence, and a crowd of phrases in the ecclesiastical language, have no other origin. . . . The revolution which overthrew Paganism *seems* at first glance . . . an absolute rupture with the past . . . but *the popular faith saved its most familiar symbols from shipwreck.* Christianity introduced, at first, so little change into the habits of private and social life, that with great numbers in the fourth and fifth centuries it remains uncertain whether they were Pagans or Christians; many seem even to have pursued an irresolute course between the two worships." Speaking further of *Art*, which formed an essential part of the ancient religion, he says that "*it had to break with scarce one of its traditions.* Primitive Christian art is

* Plutarch: "Roman Questions," p. 44.

really nothing but Pagan art in its decay, or in its lower departments. The Good Shepherd of the catacombs in Rome is a copy from the Aristeus, or from the Apollo Nornius, which figure in the same posture on the Pagan sarcophagi, and still carries the flute of Pan in the midst of the four half-naked seasons. On the Christian tombs of the Cemetery of St. Calixtus, Orpheus charms the animals. Elsewhere, the Christ as Jupiter-Pluto, and Mary as Proserpina, receive the souls that Mercury, wearing the broad-brimmed hat and carrying in his hand the rod of the soul-guide (*psychopompos*), brings to them, in presence of the three fates. Pegasus, the symbol of the apotheosis; Psyche, the symbol of the immortal soul; Heaven, personified by an old man, the river Jordan; and Victory, figure on a host of Christian monuments."

As we have elsewhere shown, the primitive Christian community was composed of small groups scattered about and organized in secret societies, with passwords, grips, and signs. To avoid the relentless persecutions of their enemies, they were obliged to seek safety and hold meetings in deserted catacombs, the fastnesses of mountains, and other safe retreats. Like disabilities were naturally encountered by each religious reform at its inception. From the very first appearance of Jesus and his twelve disciples, we see them congregating apart, having secure refuges in the wilderness, and among friends in Bethany, and elsewhere. Were Christianity not composed of "*secret communities*," from the start, history would have more *facts* to record of its founder and disciples than it has.

How little Jesus had impressed his personality upon his own century, is calculated to astound the inquirer. Renan shows that Philo, who died toward the year 50, and who was born many years earlier than Jesus, living all the while in Palestine while the "glad tidings" were being preached all over the country, according to the *Gospels*, had never heard of him! Josephus, the historian, who was born three or four years after the death of Jesus, mentions his execution in a short sentence, and even those few words were altered "by a *Christian hand*," says the author of the *Life of Jesus*, writing at the close of the first century, when Paul, the learned propagandist, is said to have founded so many churches; and Peter is alleged to have established the apostolic succession, which the Irenæo-Eusebian chronology shows to have already included three bishops of Rome.* Josephus, the painstaking enumerator and careful historian of even the most unimportant sects, entirely ignores the existence of a Christian sect. Suetonius, secretary of Adrian, writing in the first quarter of the second century, knows so little of Jesus or his history as to say that the Emperor Claudius "banished all the Jews, who were continually

* Linus, Anacletus, and Clement.

making disturbances, at the instigation of one *Crestus*," meaning Christ, we must suppose. * The Emperor Adrian himself, writing still later, was so little impressed with the tenets or importance of the new sect, that in a letter to Servianus he shows that he believes the Christians to be worshippers of Serapis. † "In the second century," says C. W. King, "the syncretistic sects that had sprung up in Alexandria, the very hot-bed of Gnosticism, found out in Serapis a prophetic type of Christ as the Lord and Creator of all, and Judge of the living and the dead." ‡ Thus, while the "Pagan" philosophers had never viewed Serapis, or rather the abstract idea which was embodied in him, as otherwise than a representation of the Anima Mundi, the Christians anthropomorphized the "Son of God" and his "Father," finding no better model for him than the idol of a Pagan myth! "There can be no doubt," remarks the same author, "that the head of Serapis, marked, as the face is, by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour." §

In the notes taken by a traveller—whose episode with the monks on Mount Athos we have mentioned elsewhere—we find that, during his early life, Jesus had frequent intercourse with the Essenes belonging to the Pythagorean school, and known as the Koinobi. We believe it rather hazardous on the part of Renan to assert so dogmatically, as he does, that Jesus "ignored the very name of Buddha, of Zoroaster, of Plato;" that he had never read a Greek nor a Buddhistic book, "although he had more than one element in him, which, unawares to himself, proceeded from Buddhism, Parsism, and the Greek wisdom." ‖ This is conceding half a miracle, and allowing as much to chance and coincidence. It is an abuse of privilege, when an author, who claims to write historical facts, draws convenient deductions from hypothetical premises, and then calls it a biography—a *Life* of Jesus. No more than any other compiler of legends concerning the problematical history of the Nazarene prophet, has Renan one inch of secure foothold upon which to maintain himself; nor can any one else assert a claim to the contrary, except on inferential evidence. And yet, while Renan has not one solitary fact to show that Jesus had never studied the metaphysical tenets of Buddhism and Parsism, or heard of the philosophy of Plato, his oppo-

* "Life of Claudius," sect. 25. † "Vita Saturnini Vopiscus."

‡ "The Gnostics and their Remains," p. 68.

§ In Payne Knight's "Ancient Art and Mythology," Serapis is represented as wearing his hair long, "formally turned back and disposed in ringlets falling down upon his breast and shoulders like that of women. His whole person, too, is always enveloped in drapery reaching to his feet" (§ cxlv.). This is the conventional picture of Christ.

‖ "Vie de Jesus," p. 405.

nents have the best reasons in the world to suspect the contrary. When they find that—1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or Magian (for the "Perfect," who spoke the *hidden* wisdom, were of the same school of archaic learning the world over), it is difficult to escape from the logical conclusion that he belonged to that same body of initiates. It is a poor compliment paid the Supreme, this forcing upon Him four gospels, in which, contradictory as they often are, there is not a single narrative, sentence, or peculiar expression, whose parallel may not be found in some older doctrine or philosophy. Surely, the Almighty —were it but to spare future generations their present perplexity—might have brought down with Him, at His *first and only* incarnation on earth, something original—something that would trace a distinct line of demarcation between Himself and the score or so of incarnate Pagan gods, who had been born of virgins, had all been saviours, and were either killed, or otherwise sacrificed themselves for humanity.

Too much has already been conceded to the emotional side of the story. What the world needs is a less exalted, but more faithful view of a personage, in whose favor nearly half of Christendom has dethroned the Almighty. It is not the erudite, world-famous scholar, whom we question for what we find in his *Vie de Jesus*, nor is it one of his *historical* statements. We simply challenge a few unwarranted and untenable assertions that have found their way past the emotional narrator, into the otherwise beautiful pages of the work—a life built altogether on mere probabilities, and yet that of one who, if accepted as an historical personage, has far greater claims upon our love and veneration, fallible as he is with all his greatness, than if we figure him as an omnipotent God. It is but in the latter character that Jesus must be regarded by every reverential mind as a failure.

Notwithstanding the paucity of old philosophical works now extant, we could find no end of instances of perfect identity between Pythagorean, Hindu, and *New Testament* sayings. There is no lack of proofs upon this point. What is needed is a Christian public that will examine what will be offered, and show common honesty in rendering its verdict. Bigotry has had its day, and done its worst. "We need not be frightened," says Professor Müller, "if we discover traces of truth, traces even of Christian truth, among the sages and lawgivers of other nations."

After reading the following philosophical aphorisms, who can believe that Jesus and Paul had never read the Grecian and Indian philosophers?

SENTENCES FROM SEXTUS, THE PYTHAGOREAN, AND OTHER HEATHEN.	VERSES FROM THE NEW TESTAMENT.*
1. "Possess not treasures, but those things which no one can take from you."	1. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (*Matthew* vi. 19).
2. "It is better for a part of the body which contains purulent matter, and threatens to infect the whole, *to be burnt*, than to continue so in *another state* (life)."	2. "And if thy hand offend thee, cut it off; it is better for thee to enter *unto life* maimed, than go to hell," etc. (*Mark* ix. 43).
3. "You have in yourself something *similar to God*, and therefore use yourself *as the temple of God*."	3. "Know ye not ye are *the temple of God*, and that the Spirit of God dwelleth in you?" (1 *Corinthians*, iii. 16).
4. "The greatest honor which can be paid to God, is to know and imitate his *perfection*."	4. "That ye may be the children of your Father, which is in Heaven, be ye perfect even as your *Father is perfect*" (*Matthew* v. 45–48).
5. "What I do not wish men to do to me, I also wish not to do to men" (*Analects of Confucius*, p. 76; see Max Müller's *The Works of Confucius*).	5. "Do ye unto others as ye would that others should do to you."
6. "The moon shines even in the house of the wicked" (*Manu*).	6. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (*Matthew* v. 45).
7. "They who give, have things given to them; those who withhold, have things taken from them" (Ibid.).	7. "Whosoever hath, to him shall be given . . . but whosoever hath not, from him shall be taken away" (*Matthew* xiii. 12).
8. "Purity of mind alone sees God" (Ibid.)—still a popular saying in India.	8. "Blessed are the pure in heart, for they shall see God" (*Matthew* v. 8).

Plato did not conceal the fact that he derived his best philosophical doctrines from Pythagoras, and that himself was merely the first to reduce them to systematic order, occasionally interweaving with them metaphysical speculations of his own. But Pythagoras himself got his recondite doctrines, first from the descendants of Mochus, and later, from the Brahmans of India. He was also initiated into the Mysteries among the hierophants of Thebes, the Persian and Chaldean Magi. Thus, step by step do we trace the origin of most of our Christian doctrines to Middle Asia. Drop out from Christianity the personality of Jesus, so sublime, because of its unparalleled simplicity, and what remains? History and

* See "Pirke Aboth;" a Collection of Proverbs and Sentences of the old Jewish Teachers, in which many New Testament sayings are found.

comparative theology echo back the melancholy answer, "A crumbling skeleton formed of the oldest Pagan myths!"

While the mythical birth and life of Jesus are a faithful copy of those of the Brahmanical Christna, his historical character of a religious reformer in Palestine is the true type of Buddha in India. In more than one respect their great resemblance in philanthropic and spiritual aspirations, as well as external circumstances is truly striking. Though the son of a king, while Jesus was but a carpenter, Buddha was not of the high Brahmanical caste by birth. Like Jesus, he felt dissatisfied with the dogmatic spirit of the religion of his country, the intolerance and hypocrisy of the priesthood, their outward show of devotion, and their useless ceremonials and prayers. As Buddha broke violently through the traditional laws and rules of the Brahmans, so did Jesus declare war against the Pharisees, and the proud Sadducees. What the Nazarene did as a consequence of his humble birth and position, Buddha did as a voluntary penance. He travelled about as a beggar; and—again like Jesus—later in life he sought by preference the companionship of publicans and sinners. Each aimed at a social as well as at a religious reform; and giving a death-blow to the old religions of his countries, each became the founder of a new one.

"The reform of Buddha," says Max Müller, "had originally much more of a social than of a religious character. The most important element of Buddhist reform has always been its social and moral code, not its metaphysical theories. *That moral code is one of the most perfect which the world has ever known* . . . and he whose meditations had been how to deliver the soul of man from misery and the fear of death, had delivered the people of India from a degrading thraldom and from priestly tyranny." Further, the lecturer adds that were it otherwise, "Buddha might have taught whatever philosophy he pleased, and we should hardly have heard his name. The people would not have minded him, and his system would only have been a drop in the ocean of philosophic speculation by which India was deluged at all times." *

The same with Jesus. While Philo, whom Renan calls Jesus's elder brother, Hillel, Shammai, and Gamaliel, are hardly mentioned—Jesus has become a God! And still, pure and divine as was the moral code taught by Christ, it never could have borne comparison with that of Buddha, but for the tragedy of Calvary. That which helped forward the deification of Jesus was his dramatic death, the voluntary sacrifice of his life, alleged to have been made for the sake of mankind, and the later convenient dogma of the atonement, invented by the Christians. In

* "Buddhism," p. 217.

India, where life is valued as of no account, the crucifixion would have produced little effect, if any. In a country where—as all the Indianists are well aware—religious fanatics set themselves to dying by inches, in penances lasting for years; where the most fearful macerations are self-inflicted by fakirs; where young and delicate widows, in a spirit of bravado against the government, as much as out of religious fanaticism, mount the funeral pile with a smile on their face; where, to quote the words of the great lecturer, "Men in the prime of life throw themselves under the car of Juggernâth, to be crushed to death by the idol they believe in; where the plaintiff who cannot get redress starves himself to death at the door of his judge; where the philosopher who thinks he has learned all which this world can teach him, and who longs for absorption into the Deity, quietly steps into the Ganges, in order to arrive at the other shore of existence," * in such a country even a voluntary crucifixion would have passed unnoticed. In Judea, and even among braver nations than the Jews—the Romans and the Greeks—where every one clung more or less to life, and most people would have fought for it with desperation, the tragical end of the great Reformer was calculated to produce a profound impression. The names of even such minor heroes as Mutius Scævola, Horatius Cocles, the mother of the Gracchi, and others, have descended to posterity; and, during our school-days, as well as later in life, their histories have awakened our sympathy and commanded a reverential admiration. But, can we ever forget the scornful smile of certain Hindus, at Benares, when an English lady, the wife of a clergyman, tried to impress them with the greatness of the sacrifice of Jesus, in giving *his* life for us? Then, for the first time the idea struck us how much the pathos of the great drama of Calvary had to do with subsequent events in the foundation of Christianity. Even the imaginative Renan was moved by this feeling to write in the last chapter of his *Vie de Jesus*, a few pages of singular and sympathetic beauty. †

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* Max Müller: "Christ and other Masters;" "Chips," vol. i.

† The "Life of Jesus" by Strauss, which Renan calls "*un livre, commode, exact, spirituel et consciencieux*" (a handy, exact, witty, and conscientious book), rude and iconoclastic as it is, is nevertheless in many ways preferable to the "Vie de Jesus," of the French author. Laying aside the intrinsic and historical value of the two works—with which we have nothing to do, we now simply point to Renan's distorted outline-sketch of Jesus. We cannot think what led Renan into such an erroneous delineation of character. Few of those who, while rejecting the divinity of the Nazarene prophet, still believe that he is no myth, can read the work without experiencing an uneasy, and even angry feeling at such a psychological mutilation. He makes of Jesus a sort of sentimental ninny, a theatrical simpleton, enamored of his own poetical divagations and speeches, wanting every one to adore him, and finally caught in the snares of his enemies. Such was not Jesus, the Jewish philanthropist, the adept and mystic of a

Apollonius, a contemporary of Jesus of Nazareth, was, like him, an enthusiastic founder of a new spiritual school. Perhaps less metaphysical and more practical than Jesus, less tender and perfect in his nature, he nevertheless inculcated the same quintessence of spirituality, and the same high moral truths. His great mistake was to confine them too closely to the higher classes of society. While to the poor and the humble Jesus preached "Peace on earth and good will to men," Apollonius was the friend of kings, and moved with the aristocracy. He was born among the latter, and himself a man of wealth, while the "Son of man," representing the people, "had not where to lay his head;" nevertheless, the two "miracle-workers" exhibited striking similarity of purpose. Still earlier than Apollonius had appeared Simon Magus, called "the great Power of God." His "miracles" are both more wonderful, more varied, and better attested than those either of the apostles or of the Galilean philosopher himself. Materialism denies the fact in both cases, but history affirms. Apollonius followed both; and how great and renowned were his miraculous works in comparison with those of the alleged founder of Christianity as the kabalists claim, we have history again, and Justin Martyr, to corroborate. *

Like Buddha and Jesus, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies and hypocrisy. If, like the Christian Saviour, the sage of Tyana had by preference sought the companionship of the poor and humble; and if instead of dying comfortably, at over one hundred years of age, he had been a voluntary martyr, proclaiming divine Truth from a cross,† his

school now forgotten by the Christians and the Church—if it ever was known to her; the hero, who preferred even to risk death, rather than withhold some truths which he believed would benefit humanity. We prefer Strauss who openly names him an impostor and a pretender, occasionally calling in doubt his very existence; but who at least spares him that ridiculous color of sentimentalism in which Renan paints him.

* See Chap. iii., p. 97.

† In a recent work, called the "World's Sixteen Crucified Saviors" (by Mr. Kersey Graves) which attracted our notice by its title, we were indeed startled as we were forewarned on the title-page we should be by *historical* evidences to be found neither in history nor tradition. Apollonius, who is represented in it as one of these sixteen "saviours," is shown by the author as finally "*crucified* . . . having risen from the dead . . . appearing to his disciples after his resurrection, and"—like Christ again—"convincing a *Tommy* (?) Didymus" by getting him to feel the print of the nails on his hands and feet (see note, p. 268). To begin with, neither Philostratus, the biographer of Apollonius, nor history says any such thing. Though the precise time of his death is unknown, no disciple of Apollonius ever said that he was either crucified, or appeared to them. So much for one "Saviour." After that we are told that Gautama-Buddha, whose life and death have been so minutely described by several authorities, Barthelemy St. Hilaire included—was also "*crucified* by his enemies near the foot of the Nepäl

blood might have proved as efficacious for the subsequent dissemination of spiritual doctrines as that of the Christian Messiah.

The calumnies set afloat against Apollonius, were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. If we study the question with a dispassionate mind, we will soon perceive that the ethics of Gautama-Buddha, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy. That all worshipped one God, whether they considered Him as the "Father" of humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives. Ammonius, speaking of his philosophy, taught that their school dated from the days of Hermes, who brought his wisdom from India. It was the same mystical contemplation throughout, as that of the Yogin: the communion of the Brahman with his own luminous Self—the "Atman." And this Hindu term is again kabalistic, *par excellence.* Who is "Self?" is asked in the *Rig-Veda;* "Self is the Lord of all things . . . all things are contained in this Self; all selves are contained in this Self. Brahmân itself is but Self," * is the answer. Says Idra Rabba: "All things are Himself, and Himself is *concealed* on every side." † The "Adam Kadmon of the kabalists contains in himself all the souls of the Israelites, and he is himself in every soul," says the *Sohar.* ‡ The groundwork of the Eclectic School was thus identical with the doctrines of the Yogin, the Hindu mys-

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mountains" (see p. 107); while the Buddhist books, history, and scientific research tell us, through the lips of Max Müller and a host of Orientalists, that "Gautama-Buddha, (Sâkya-muni) died near the Ganges. . . . He had nearly reached the city of Kusinâgara, when his vital strength began to fail. He halted in a forest, and while sitting under a sâl tree he gave up the ghost" (Max Müller: "Chips from a German Workshop," vol. i., p. 213). The references of Mr. Graves to Higgins and Sir W. Jones, in some of his hazardous speculations, prove nothing. Max Müller shows some antiquated authorities writing elaborate books " . . . in order to prove that Buddha had been in reality the Thoth of the Egyptians; that he was Mercury, or Wodan, or Zoroaster, or Pythagoras. . . . Even Sir W. Jones . . . identified Buddha first with Odin and afterwards with Shishak." We are in the nineteenth century, not in the eighteenth; and though to write books on the authority of the earliest Orientalists may in one sense be viewed as a mark of respect for old age, it is not always safe to try the experiment in our times. Hence this highly instructive volume lacks one important feature which would have made it still more interesting. The author should have added after Prometheus the "Roman," and Alcides the *Egyptian god* (p. 266) a seventeenth "crucified Saviour" to the list, "Venus, god of the war," introduced to an admiring world by Mr. Artemus Ward the "showman!"

* "Khandogya-upanishad," viii., 3, 4; Max Müller: "Veda."

† "Idra Rabba," x., 117. ‡ Introd. in "Sohar," pp. 305-312.

tics, and the earlier Buddhism of the disciples of Gautama. And when Jesus assured his disciples that "the spirit of truth, whom the world cannot receive because *it seeth Him not*, neither knoweth Him," dwells *with* and *in* them, who "are in Him and He in them," * he but expounded the same tenet that we find running through every philosophy worthy of that name.

Laboulaye, the learned and skeptical French savant, does not believe a word of the miraculous portion of Buddha's life; nevertheless, he has the candor to speak of Gautama as being *only second to* Christ in the great purity of his ethics and personal morality. For both of these opinions he is respectfully rebuked by des Mousseaux. Vexed at this scientific contradiction of his accusations of demonolatry against Gautama-Buddha, he assures his readers that "ce savant distingué n'a point etudié cette question." †

"I do not hesitate to say," remarks in his turn Barthelemy St. Hilaire, "that, except Christ alone, there is not among the founders of religions, a figure either more pure or more touching than that of Buddha. His life is spotless. His constant heroism equals his convictions. . . . He is the perfect model of all the virtues he preaches; his abnegation, his charity, his unalterable sweetness of disposition, do not fail him for one instant. He abandoned, at the age of twenty-nine, his father's court to become a monk and a beggar . . . and when he dies in the arms of his disciples, it is with the serenity of a sage who practiced virtue all his life, and who dies convinced of having found the truth." ‡ This deserved panegyric is no stronger than the one which Laboulaye himself pronounced, and which occasioned des Mousseaux's wrath. "It is more than difficult," adds the former, "to understand how men not assisted by revelation could have soared so high and approached so near the truth." § Curious that there should be so many lofty souls "not assisted by revelation!"

And why should any one feel surprised that Gautama could die with philosophical serenity? As the kabalists justly say, "Death does not exist, and man never steps outside of universal life. Those whom we think dead live still in us, as we live in them. . . . The more one lives for his kind, the less need he fear to die." ‖ And, we might add, that he who *lives* for humanity does even more than him who dies for it.

The *Ineffable name*, in the search for which so many kabalists—unacquainted with any Oriental or even European adept—vainly consume their knowledge and lives, dwells latent in the heart of every man. This

* John xiv. † "Les Hauts Phénomènes de la Magie," p. 74.
‡ Barthelemy St. Hilaire: "Le Buddha et sa Religion," Paris, 1860.
§ "Journal des Débats," Avril, 1853.
‖ "Dogme et Rituel de la Haute Magie."

mirific name which, according to the most ancient oracles, "rushes into the infinite worlds αχοιμητω σροφαλιγγι," can be obtained in a twofold way: by regular initiation, and through the "small voice" which Elijah heard in the cave of Horeb, the mount of God. And "when Elijah heard it he wrapped his *face in his mantle* and stood in the entering of the cave. And behold there came *the* voice."

When Apollonius of Tyana desired to hear the "small voice," he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the "name" but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucid or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession of the secret combination of the "name" gave the hierophant supreme power over every being, human or otherwise, inferior to himself in soul-strength. Hence, when Max Müller tells us of the Quichè "Hidden majesty which was never to be opened by human hands," the kabalist perfectly understands what was meant by the expression, and is not at all surprised to hear even this most erudite philologist exclaim: "What it was we do not know!"

We cannot too often repeat that it is only through the doctrines of the more ancient philosophies that the religion preached by Jesus may be understood. It is through Pythagoras, Confucius, and Plato, that we can comprehend the idea which underlies the term "Father" in the *New Testament*. Plato's ideal of the Deity, whom he terms the one everlasting, invisible God, the Fashioner and Father of all things,* is rather the "Father" of Jesus. It is this Divine Being of whom the Grecian sage says that He can neither be envious nor the originator of evil, for He can produce nothing but what is good and just,† is certainly not the Mosaic Jehovah, the "*jealous* God," but the God of Jesus, who "alone is good." He extols His all-embracing, divine power, ‡ and His omnipotence, but at the same time intimates that, as He is unchangeable, He can never desire to change his laws, *i.e.*, to extirpate evil from the world through a miracle. § He is omniscient, and nothing escapes His watchful eye. ‖ His justice, which we find embodied in the law of compensation and retribution, will leave no crime without punishment, no virtue without its reward; ¶ and therefore he declares that the only way to honor God is to cultivate moral purity. He utterly rejects not only the anthropomorphic

* "Timæus;" "Polit.," 269, E.
† "Timæus," 29; "Phædrus," 182, 247; "Repub.," ii., 379, B.
‡ "Laws," iv., 715, E.; x., 901, C. § "Repub.," ii., 381; "Thæt.," 176, A.
‖ "Laws," x., 901, D.
¶ "Laws," iv., 716, A.; "Repub.," x., 613, A.

idea that God could have a material body,* but "rejects with disgust those fables which ascribe passions, quarrels, and crimes of all sorts to the minor gods." † He indignantly denies that God allows Himself to be propitiated, or rather bribed, by prayers and sacrifices. ‡

The *Phædrus* of Plato displays all that man once was, and that which he may yet become again. "Before man's spirit sank into sensuality and was embodied with it through the loss of his wings, he lived among the gods in the airy [spiritual] world where everything is true and pure." In the *Timæus* he says that "there was a time when mankind did not perpetuate itself, but lived as pure spirits." In the future world, says Jesus, "they neither marry nor are given in marriage," but "live as the angels of God in Heaven."

The researches of Laboulaye, Anquetil Duperron, Colebrooke, Barthelemy St. Hilaire, Max Müller, Spiegel, Burnouf, Wilson, and so many other linguists, have brought some of the truth to light. And now that the difficulties of the Sanscrit, the Thibetan, the Singhalese, the Zend, the Pehlevi, the Chinese, and even of the Burmese, are partially conquered, and the *Vedas*, and the *Zend-Avesta*, the Buddhist texts, and even Kapila's *Sûtras* are translated, a door is thrown wide open, which, once passed, must close forever behind any speculative or ignorant calumniators of the old religions. Even till the present time, the clergy have, to use the words of Max Müller—"generally appealed to the deviltries and orgies of heathen worship . . . but they have seldom, if ever, endeavored to discover the true and original character of the strange forms of faith and worship which they call the work of the devil." § When we read the true history of Buddha and Buddhism, by Müller, and the enthusiastic opinions of both expressed by Barthelemy St. Hilaire, and Laboulaye; and when, finally, a Popish missionary, an eye-witness, and one who least of all can be accused of partiality to the Buddhists—the Abbé Huc, we mean—finds occasion for nothing but admiration for the high individual character of these "devil-worshippers;" we must consider Sakyâ-muni's philosophy as something more than the religion of fetishism and atheism, which the Catholics would have us believe it. Huc was a missionary and it was his first duty to regard Buddhism as no better than an outgrowth of the worship of Satan. The poor Abbé was struck off the list of missionaries at Rome, ‖ after his

* "Phædrus," 246, C.
† E. Zeller: "Plato and the Old Academy."
‡ "Laws," x., 905, D.
§ Max Müller: "Buddhism," April, 1862.
‖ Of the Abbé Huc, Max Müller thus wrote in his "Chips from a German Workshop," vol. i., p. 187: "The late Abbé Huc pointed out the similarities between the Buddhist and Roman Catholic ceremonials with such a *naïveté*, that, to his surprise, he found his delightful 'Travels in Thibet' placed on the 'Index.' 'One cannot fail

book of travels was published. This illustrates how little we may expect to learn the truth about the religions of other people, through missionaries, when their accounts are first revised by the superior ecclesiastical authorities, and the former severely punished for telling the truth.

When these men who have been and still are often termed "the obscene ascetics," the devotees of different sects of India in short, generally termed "Yogi," were asked by Marco Polo, "how it comes that they are not ashamed to go stark naked as they do?" they answered the inquirer of the thirteenth century as a missionary of the nineteenth was answered. "We go naked," they say, "because naked we came into the world, and we desire to have nothing about us that is of this world. Moreover, we have no sin of the flesh to be conscious of, and therefore, we are not ashamed of our nakedness any more than you are to show your hand or your face. You who are conscious of the sins of the flesh, do well to have shame, and to cover your nakedness." *

One could make a curious list of the excuses and explanations of the clergy to account for similarities daily discovered between Romanism and heathen religions. Yet the summary would invariably lead to one sweeping claim: The doctrines of Christianity were plagiarized by the Pagans the world over! Plato and his older Academy stole the ideas from the Christian revelation—said the Alexandrian Fathers!! The Brahmans and Manu borrowed from the Jesuit missionaries, and the *Bhagaved-gita* was the production of Father Calmet, who transformed Christ and John into Christna and Arjuna to fit the Hindu mind!! The trifling fact that Buddhism and Platonism both antedated Christianity, and the *Vedas* had already degenerated into Brahmanism before the days of Moses, makes no difference. The same with regard to Apollonius of Tyana. Although his thaumaturgical powers could not be denied in the face of the testimony of emperors, their courts, and the populations of several cities; and although few of these had ever heard of the Nazarene prophet whose "miracles" had been witnessed by a few apostles only, whose very individualities remain to this day a problem in history, yet Apollonius has to be accepted as the "monkey of Christ."

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being struck,' he writes, 'with their great resemblance with the Catholicism. The bishop's crosier, the mitre, the dalmatic, the round hat that the great lamas wear in travel . . . the mass, the double choir, the psalmody, the exorcisms, the censer with five chains to it, opening and shutting at will, the blessings of the lamas, who extend their right hands over the head of the faithful ones, the rosary, the celibacy of the clergy, the penances and retreats, the cultus of the Saints, the fasting, the processions, the litanies, the holy water; such are the similarities of the Buddhists with ourselves. He might have added tonsure, relics, and the confessional."

* "Crawford's Mission to Siam," p. 182.

If of really pious, good, and honest men, many are yet found among the Catholic, Greek, and Protestant clergy, whose sincere faith has the best of their reasoning powers, and who having never been among heathen populations, are unjust only through ignorance, it is not so with the missionaries. The invariable subterfuge of the latter is to attribute to demonolatry the really Christ-like life of the Hindu and Buddhist ascetics and many of the lamas. Years of sojourn among "heathen" nations, in China, Tartary, Thibet, and Hindustan have furnished them with ample evidence how unjustly the so-called idolators have been slandered. The missionaries have not even the excuse of sincere faith to give the world that they mislead; and, with very few exceptions, one may boldly paraphrase the remark made by Garibaldi, and say that: "*A priest knows himself to be an impostor, unless he be a fool, or have been taught to lie from boyhood.*"

CHAPTER VIII.

"Christian and Catholic sons may accuse their fathers of the crime of heresy . . . although they may know that their parents will be burnt with fire and put to death for it. . . . And not only may they refuse them food, *if they attempt to turn them from the Catholic faith*, BUT THEY MAY ALSO JUSTLY KILL THEM."—*Jesuit Precept* (F. STEPHEN FAGUNDEZ, in *Præcepta Decalogi*. Lugduni, 1640).

"*Most Wise.*—What hour is it?

"*Respect. K. S. Warden.*—It is the first hour of the day, the time when the veil of the temple was rent asunder, when darkness and consternation were spread over the earth—when the light was darkened—when the implements of Masonry were broken—when the flaming star disappeared—when the cubic stone was broken—when the 'WORD' was lost."—

Magna est Veritas et Prævalebit.

יהבל יהוש יאו אחז שלהבת—JAH-BUH-LUN.

THE greatest of the kabalistic works of the Hebrews—the *Sohar* זוהר—was compiled by Rabbi Simeon Ben-Iochaï. According to some critics, this was done years before the Christian era; according to others only after the destruction of the temple. However, it was completed only by the son of Simeon, Rabbi Eleazar, and his secretary, Rabbi Abba; for the work is so immense and the subjects treated so abstruse that even the whole life of this Rabbi, called the Prince of kabalists, did not suffice for the task. On account of its being known that he was in possession of this knowledge, and of the *Mercaba*, which insured the reception of the "Word," his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years, surrounded by faithful disciples, and finally died there amid signs and wonders.*

But voluminous as is the work, and containing as it does the main points of the secret and oral tradition, it still does not embrace it all. It is well

* Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave—then only, says Ginsburg, "the disciples of Israel perceived that the lamp of Israel was extinguished." His biographers tell us that there were voices heard from Heaven during the preparation for his funeral and at his interment. When the coffin was lowered down into the deep cave excavated for it, a flame broke out from it, and a voice mighty and majestic pronounced these words in the air: "This is he who caused the earth to quake, and the kingdoms to shake!"

known that this venerable kabalist never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore, without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the *Mercaba* can be taught only in "darkness, in a deserted place, and after many and terrific trials." Since the death of Simeon Ben-Iochai this hidden doctrine has remained an inviolate secret for the outside world. Delivered *only as a mystery*, it was communicated to the candidate orally, "*face to face and mouth to ear.*"

This Masonic commandment, "mouth to ear, and the word at low breath," is an inheritance from the Tanaïm and the old Pagan Mysteries: Its modern use must certainly be due to the indiscretion of some renegade kabalist, though the "word" itself is but a "substitute" for the "lost word," and is a comparatively modern invention, as we will further show. The real sentence has remained forever in the sole possession of the adepts of various countries of the Eastern and Western hemispheres. Only a limited number among the chiefs of the Templars, and some Rosicrucians of the seventeenth century, always in close relations with Arabian alchemists and initiates, could really boast of its possession. From the seventh to the fifteenth centuries there was no one who could claim it in Europe; and although there had been alchemists before the days of Paracelsus, he was the first who had passed through the true initiation, that last ceremony which conferred on the adept the power of travelling toward the "burning bush" over the holy ground, and to "burn the golden calf in the fire, grind it to powder, and strow it upon the water." Verily, then, this magic *water*, and the "lost word," resuscitated more than one of the pre-Mosaic Adonirams, Gedaliahs, and Hiram Abiffs. The real word now substituted by *Mac Benac* and Mah was used ages before its pseudo-magical effect was tried on the "widow's sons" of the last two centuries. Who was, in fact, the first operative Mason of any consequence? Elias Ashmole, *the last of the Rosicrucians and alchemists.* Admitted to the freedom of the Operative Masons' Company in London, in 1646, he died in 1692. At that time Masonry was not what it became later; it was neither a political nor a Christian institution, but a true secret organization, which admitted into the ties of fellowship all men anxious to obtain the priceless boon of liberty of conscience, and avoid clerical persecution.* Not until about thirty years after his death did what is now termed modern Freemasonry see the light. It was born on the 24th day of June, 1717, in the Apple-tree Tavern, Charles Street, Covent Garden, London. And it was then, as we are told in Anderson's

* Plot: "Natural History of Staffordshire." Published in 1666.

Constitutions, that the only four lodges in the south of England elected Anthony Sayer first Grand Master of Masons. Notwithstanding its great youth, this grand lodge has ever claimed the acknowledgment of its supremacy by the whole body of the fraternity throughout the whole world, as the Latin inscription on the plate put beneath the corner-stone of Freemasons' Hall, London, in 1775, would tell to those who could see it. But of this more anon.

In *Die Kabbala*, by Franck, the author, following its "esoteric ravings," as he expresses it, gives us, in addition to the translations, his commentaries. Speaking of his predecessors, he says that Simeon Ben-Iochai mentions repeatedly what the "companions" have taught in the older works. And the author cites one "Ieba, the *old*, and Hamnuna, the *old*." * But what the two "old" ones mean, or who they were, in fact, he tells us not, for he does not know himself.

Among the venerable sect of the Tanaïm, or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final Mystery. But the *Mishna Hagiga*, 2d section, say that the table of contents of the *Mercaba* "must only be delivered to wise old ones." † The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries were not even revealed to all priests. Alone the initiates had them divulged." And so we find the same great secresy prevalent in every ancient religion.

But, as we see, neither the *Sohar* nor any other kabalistic volume contains merely Jewish wisdom. The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the *Sohar* teaches practical occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the *dead letter* as he had received it.‡

The real practical magic contained in the *Sohar* and other kabalistic works, is only of use to those who read it *within*. The Christian apos-

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* "Die Kabbala," 75; "Sod," vol. ii. † "Die Kabbala," 47.

‡ He relates how Rabbi Eleazar, in the presence of Vespasian and his officers, expelled demons from several men by merely applying to the nose of the demoniac one of the number of roots recommended by King Solomon! The distinguished historian assures us that the Rabbi drew out the devils through the nostrils of the patients in the name of Solomon and by the power of the incantations composed by the king-kabalist. Josephus: "Antiquities," VIII., ii., 5.

tles—at least, those who are said to have produced "miracles" *at will** —had to be acquainted with this science. It ill-behooves a Christian to look with horror or derision upon "magic" gems, amulets, and other talismans against the "evil eye," which serve as charms to exercise a mysterious influence, either on the possessor, or the person whom the magician desires to control. There are still extant a number of such charmed amulets in public and private collections of antiquities. Illustrations of convex gems, with mysterious legends—the meaning of which baffles all scientific inquiry—are given by many collectors. King shows several such in his *Gnostics*, and he describes a white carnelian (chalcedony), covered on both sides with interminable legends, to interpret which would ever prove a failure; yes, in every case, perhaps, but that of a Hermetic student or an adept. But we refer the reader to his interesting work, and the talismans described in his plates, to show that even the "Seer of Patmos" himself was well-versed in this kabalistic science of talismans and gems. St. John clearly alludes to the potent "white carnelian"—a gem well-known among adepts, as the "*alba petra*," or the stone of initiation, on which the word "*prize*" is generally found engraved, as it was given to the candidate who had successfully passed through all the preliminary trials of a neophyte. The fact is, that no less than the *Book of Job*, the whole *Revelation*, is simply an allegorical narrative of the Mysteries and initiation therein of a candidate, who is John himself. No high Mason, well versed in the different degrees, can fail to see it. The numbers *seven*, *twelve*, and others are all so many lights thrown over the obscurity of the work. Paracelsus maintained the same some centuries ago. And when we find the "one like unto the Son of man" saying (chap. ii. 17): "*To him that overcometh*, will I give to eat of the *hidden manna*, and will give him a WHITE STONE, and in the stone a new name written"—the word—which *no man knoweth* saving *he that receiveth it*, what Master Masòn can doubt but it refers to the last head-line of this chapter?

In the pre-Christian Mithraïc Mysteries, the candidate who fearlessly overcame the "*twelve* Tortures," which preceded the final initiation, received a small round cake or wafer of unleavened bread, symbolizing, *in one of its meanings*, the solar disk and known as the heavenly bread or "manna," and having figures traced on it. A *lamb*, or a *bull* was killed, and with the blood the candidate had to be sprinkled, as in the case of the Emperor Julian's initiation. The *seven* rules or mysteries

* There are *unconscious* miracles produced sometimes, which, like the phenomena now called "Spiritual," are caused through natural cosmic powers, mesmerism, electricity, and the invisible beings who are always at work around us, whether they be human or elementary spirits.

were then delivered to the "newly-born" that are represented in the *Revelation* as the seven seals which are opened "in order" (see chap. v. and vi.). There can be no doubt that the Seer of Patmos referred to this ceremony.

The origin of the Roman Catholic amulets and "relics" blessed by the Pope, is the same as that of the "Ephesian Spell," or magical characters engraved either on a stone or drawn on a piece of parchment; the Jewish amulets with verses out of the Law, and called *phylacteria*, φυλακτηρια, and the Mahometan charms with verses of the *Koran*. All these were used as protective magic spells; and worn by the believers on their persons. Epiphanius, the worthy ex-Marcosian, who speaks of these charms when used by the Manicheans as amulets, that is to say, things worn round the neck (Periapta), and "incantations and *such-like trickery*," cannot well throw a slur upon the "*trickery*" of the Pagans and Gnostics, without including the Roman Catholic and Popish amulets.

But consistency is a virtue which we fear is losing, under Jesuit influence, the slight hold it may ever have had on the Church. That crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it. For the better exemplification of our theme it will be necessary to contrast the moral principles of the ancient Tanaïm and Theurgists with those professed by the modern Jesuits, who practically control Romanism to-day, and are the hidden enemy that would-be reformers must encounter and overcome. Throughout the whole of antiquity, where, in what land, can we find anything like this Order or anything even approaching it? We owe a place to the Jesuits in this chapter on secret societies, for more than any other they are a secret body, and have a far closer connection with actual Masonry—in France and Germany at least—than people are generally aware of. The cry of an outraged public morality was raised against this Order from its very birth.* Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820.

It was a promising child from its very teens. What it grew up to be every one knows well. The Jesuits have done more moral harm in this world than all the fiendish armies of the mythical Satan. Whatever extravagance may seem to be involved in this remark, will disappear when

* It dates from 1540; and in 1555 a general outcry was raised against them in some parts of Portugal, Spain, and other countries.

our readers in America, who now know little about them, are made acquainted with their principles (principio) and rules as they appear in various works written by the Jesuits themselves. We beg leave to remind the public that every one of the statements which follow in quotation marks are extracted from authenticated manuscripts, or folios printed by this distinguished body. Many are copied from the large Quarto * published by the authority of, and verified and collated by the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrest du Parlement du 5 Mars, 1762," expresses it, "the elder son of the Church might be made aware of the perversity of this doctrine. . . . A doctrine authorizing Theft, Lying, Perjury, Impurity, every Passion and Crime, teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favoring *Sorcery*, Blasphemy, Irreligion, and Idolatry . . . etc." Let us then examine the ideas on *magic* of the Jesuits. Writing on this subject in his secret instructions, Anthony Escobar † says:

"It is lawful . . . to make use of the science acquired *through the assistance of the Devil*, provided the preservation and use of that knowledge do not depend upon the Devil, *for the knowledge is good in itself, and the sin by which it was acquired has gone by.*" ‡ Hence, why should not a Jesuit cheat the Devil as well as he cheats every layman?

"*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.* I own," remarks the *good* Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence *in the diabolic art* which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician . . . is not bound to restore his fee . . . if his patient should die; so neither is the astrologer bound to restore his charge . . . ex-

* Extracts from this "Arrêt" were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Réponse aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "The Principles of the Jesuits," "the libraries of the two universities of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation established."

† "Theologiæ Moralis," Tomus iv., Lugduni, 1663.

‡ Tom. iv., lib. xxviii., sect. 1, de Præcept I., c. 20, n. 184.

cept where he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavors he has not deceived." *

Further, we find the following on astrology: "If any one affirms, through conjecture founded upon the influence of the stars and the character, disposition of a man, that he will be a soldier, an ecclesiastic, or a bishop, *this divination may be devoid of all sin;* because the stars and the disposition of the man may have the power of inclining the human will to a certain lot or rank, but not of constraining it." †

Busembaum and Lacroix, in *Theologia Moralis*, ‡ say, "Palmistry may be considered lawful, if from the lines and divisions of the hands it can ascertain the disposition of the body, and conjecture, with probability, the propensities and affections of the soul." §

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved as such. Their constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them. ‖ *They were never produced to the light until* 1761, *when they were published by order of the French Parliament* in 1761, 1762, in the famous process of Father Lavalette." The degrees of the Order are: I. Novices; II. Lay Brothers, or temporal Coadjutors; III. Scholastics; IV. Spiritual Coadjutors; V. Professed of Three Vows; VI. Professed of Five Vows. "There is also a secret class, known only to the General and a few faithful Jesuits, which, perhaps more than any other, contributed to the dreaded and mysterious power of the Order," says Niccolini. The Jesuits reckon it among the greatest achievements of their Order that Loyola supported, by a special memorial to the Pope, a petition for the reörganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of State, and in the Ministry of Foreign

* Ibid., sect. 2, de Præcept I., Probl. 113, n. 586.

† Richard Arsdekin, "Theologia Tripartita," Coloniæ, 1744, Tom. ii., Pars. ii., Tr. 5, c. 1, § 2, n. 4.

‡ "Theologia Moralis nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu." Coloniæ, 1757 (Ed. Mus. Brit.).

§ Tom. ii., lib. iii., Pars. 1, Fr. 1, c. 1, dub. 2, resol. viii. What a pity that the counsel for the defense had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

‖ Niccolini: "History of the Jesuits."

Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. The Society now numbers 8,584 members. But we must see what are their chief rules. By what is seen above, in becoming acquainted with their mode of action, we may ascertain what the whole Catholic body is likely to be. Says Mackenzie: "The Order has secret signs and passwords, according to the degrees to which the members belong, and as they wear no particular dress, it is very difficult to recognize them, unless they reveal themselves as members of the Order; for they may appear as Protestants or Catholics, democrats or aristocrats, infidels or bigots, according to the special mission with which they are entrusted. Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force on any given point with unerring and fatal accuracy." *

The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the Society follows, *first by his example*, and afterwards by his words." †

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomæ Aquinatis Summæ Theologiæ Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him thus to fulfil his command*" (Ex primâ secundæ, Quæst., 94).

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose*, is free from heinous sin, and does not incur the penalty of excommunication" (Lib. iii., sec. 2., Probl. 44, n. 212). ‡

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* "Royal Masonic Cyclopædia," p. 369.

† Imago: "Primi Sæculi Societatis Jesu," lib. 1., c. 3., p. 64.

‡ Anthony Escobar: "Universæ Theologiæ Moralis receptiore, absque lite sententiæ," etc., Tomus i., Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimittat non solùm ex causâ, turpi, scilicet fornicandi, aut clàm aliquid abripiendi, sed etiam ut incognitus ineat lupanar.*" Probl. 44, n. 213.

John Baptist Taberna (*Synopsis Theologiæ Practicæ*), propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer:* "*If he has received the bribe for passing an unjust sentence, it is probable that he may keep it. . . . This opinion is maintained and defended by fifty-eight doctors*" * (Jesuits).

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language. † We will return to some of the more decent as we proceed, for the sake of comparison. But what are we to think of the future of the Catholic world, if it is to be controlled in word and deed by this villainous society? And that it is to be so, we can hardly doubt, as we find the Cardinal Archbishop of Cambrai loudly proclaiming the same to all the faithful? His pastoral has made a certain noise in France; and yet, as two centuries have rolled away since the *exposé* of these infamous principles, the Jesuits have had ample time to lie so successfully in denying the just charges, that most Catholics will never believe such a thing. The *infallible* Pope, Clement XIV. (Ganganelli), suppressed them on the 23d of July, 1773, and yet they came to life again; and another equally infallible Pope, Pius VII., reëstablished them on the 7th of August, 1814.

But we will hear what Monseigneur of Cambrai is swift to proclaim in 1876. We quote from a secular paper:

"Among other things, he maintains that *Clericalism, Ultramontanism, and Jesuitism are one and the same thing—that is to say, Catholicism* —and that the distinctions between them have been created by the enemies of religion. There was a time, he says, when a certain theological opinion was commonly professed in France concerning the authority of the Pope. It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who profess these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. To-day the distinction between the two schools is no longer admissible. Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican. One cannot now be Catholic without being Ultramontane—and Jesuit.*" ‡

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* Pars. II, Tra. 2, c. 31.

† See "The Principles of the Jesuits, Developed in a Collection of Extracts from their own Authors." London, 1839.

‡ From the Pastoral of the Archbishop of Cambrai.

This settles the question. We leave inferences for the present, and proceed to compare some of the practices and precepts of the Jesuits, with those of individual mystics and organized castes and societies of the ancient time. Thus the fair-minded reader may be placed in a position to judge between them as to the tendency of their doctrines to benefit or degrade humanity.

Rabbi Jehoshua Ben Chananea, who died about A.D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezireh*, and challenged every skeptic. * Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshoi. †

Simon Magus was doubtless a pupil of the Tanaïm of Samaria, the reputation which he left behind, together with the title given to him of "the Great Power of God," testifies strongly in favor of the ability of his teachers. The calumnies so zealously disseminated against him by the unknown authors and compilers of the *Acts* and other writings, could not cripple the truth to such an extent as to conceal the fact that no Christian could rival him in thaumaturgic deeds. The story told about his falling during an aërial flight, breaking both his legs, and then committing suicide, is ridiculous. Instead of praying mentally that it should so happen, why did not the apostles pray rather that they should be allowed to outdo Simon in wonders and miracles, for then they might have proved their case far more easily than they did, and so converted thousands to Christianity. Posterity has heard but one side of the story. Were the disciples of Simon to have a chance, we might find, perhaps, that it was Peter who broke both his legs, had we not known that this apostle was too prudent ever to venture himself in Rome. On the confession of several ecclesiastical writers, no apostle ever performed such "supernatural wonders." Of course pious people will say this only the more proves that it was the "Devil" who worked through Simon.

Simon was accused of blasphemy against the Holy Ghost, because he introduced it as the "Holy Spiritus, the *Mens* (Intelligence), or the mother of all." But we find the same expression used in the *Book of Enoch*, in which, in contradistinction to the "Son of Man," he says "Son of the Woman." In the *Codex* of the Nazarenes, and in the *Sohar*, as well in the *Books of Hermes*, the expression is usual; and even in the apocryphal *Evangelium* of the Hebrews we read that Jesus himself admitted the sex of the Holy Ghost by using the expression, "*My mother, the Holy Pneuma.*"

But what is the heresy of Simon, or what the blasphemies of all the

* See "Jerusalem Talmud, Synhedrin," c. 7, etc. † "Franck," pp. 55, 56.

heretics, in comparison with that of the same Jesuits who have now so completely mastered the Pope, ecclesiastical Rome, and the entire Catholic world? Listen again to their profession of faith.

"Do what your conscience tells you to be good and commanded: if, through invincible error, you believe lying or blasphemy to be commanded by God, *blaspheme*." *

"Omit to do what your conscience tells you is forbidden: omit the worship of God, if you invincibly believe it to be prohibited by God." †

"There is an implied law . . . obey an invincibly erroneous dictate of conscience. As often as you believe invincibly that a lie is commanded—*lie*." ‡

"Let us suppose a Catholic to believe invincibly that the worship of images is forbidden: in such a case our Lord Jesus Christ will be obliged to say to him, "*Depart from me thou cursed . . . because thou hast worshipped mine image.*" So, neither, is there any absurdity in supposing that Christ may say, "*Come thou blessed . . . because thou hast lied, believing invincibly, that in such a case I commanded the lie.*" §

Does not this—but no! words fail to do justice to the emotions that these astonishing precepts must awaken in the breast of every honest person. Let silence, resulting from *invincible* disgust, be our only adequate tribute to such unparalleled moral obliquity.

The popular feeling in Venice (1606), when the Jesuits were driven out from that city, expressed itself most forcibly. Great crowds had accompanied the exiles to the sea-shore, and the farewell cry which resounded after them over the waves, was, "*Ande in malora!*" (Get away! and woe be to you.) "That cry was echoed throughout the two following centuries;" says Michelet, who gives this statement, "in Bohemia in 1618 . . . in India in 1623 . . . and throughout all Christendom in 1773."

In what particular was then Simon Magus a blasphemer, if he only did that which his conscience invincibly told him was true? And in what particular were ever the "Heretics," or even *infidels* of the worst kind more reprehensible than the Jesuits—those of Caen, ‖ for instance—who say the following:

"The Christian religion is . . . *evidently* credible, but not *evidently true*. It is evidently credible; for it is evident that whoever embraces

* Charles Antony Casnedi: "Crisis Theologica," Ulyssipone, 1711. Tome i., Disp. 6, Sect. 2, § 1, n. 59.

† Ibid. ‡ Ibid., § 2, n. 78. § Ibid., Sect. 5, § 1, n. 165.

‖ "Thesis propugnata in regio Soc. Jes. Collegio celeberrimæ Academiæ Cadomensis, die Veneris, 30 Jan., 1693." Cadomi, 1693.

it is prudent. *It is not evidently true;* for it either teaches obscurely, or the things which it teaches are obscure. And they who affirm that the Christian religion is evidently true, are obliged to confess that it is evidently false."

"Infer from hence—

"1. That it is *not* evident that there is now any true religion in the world.

"2. That it is *not* evident that of all religions existing upon the earth, the Christian religion is the most true; for have you travelled over all countries of the world, or do you know that others have? . . .

. . . . . .

"4. That it is *not* evident that the predictions of the prophets were given by inspiration of God; for what refutation will you bring against me, if I deny that they were true prophecies, or assert that they were only conjectures?

"5. That it is *not* evident that the miracles were real, which are recorded to have been wrought by Christ; although no one can prudently deny them (Position 6).

"Neither is an avowed belief in Jesus Christ, in the Trinity, in all the articles of Faith, and in the Decalogue, necessary to Christians. The only explicit belief which was necessary to the former (Jews) and is necessary to the latter (Christians) is 1, of God; 2, of a rewarding God" (Position 8).

Hence, it is also more than "evident" that there are moments in the life of the greatest liar when he may utter some truths. It is in this case so perfectly exemplified by the "good Fathers," that we can see more clearly than ever whence proceeded the solemn condemnations at the Œcumenical Council of 1870, of certain "heresies," and the enforcement of other articles of faith in which none believed less than those who inspired the Pope to issue them. History has yet perhaps to learn that the octogenarian Pope, intoxicated with the fumes of his newly-enforced infallibility, was but the faithful echo of the Jesuits. "An old man is raised trembling upon the *pavois* of the Vatican;" says Michelet, "every thing becomes absorbed and confined in him. . . . For fifteen centuries Christendom had submitted to the spiritual yoke of the Church. . . . But that yoke was not sufficient for them; they wanted the whole world to bend under the hand of one master. Here my own words are too weak; I shall borrow those of others. They (the Jesuits) wanted (this is the accusation flung in their faces by the Bishop of Paris in the full Council of Trent) *faire de l'épouse de Jesus Christ une prostituée aux volontés d'un homme.*" *

* Michelet and Quinet of the College of France: "The Jesuits."

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? Until the end comes, well may sincere Christians remember the prophetic lamentations of the thrice-great Trismegistus over his own country: "Alas, alas, my son, a day will come when the sacred hieroglyphics will become but idols. *The world will mistake the emblems of science for gods*, and accuse grand Egypt of having worshipped hell-monsters. But those who will calumniate us thus, will themselves worship Death instead of Life, folly in place of wisdom; they will denounce love and fecundity, fill their temples with dead men's bones, as relics, and waste their youth in solitude and tears. Their *virgins will be widows (nuns) before being wives*, and consume themselves in grief; because men will have despised and profaned the sacred mysteries of Isis." *

How correct this prophecy has proved we find in the following Jesuit precept, which again we extract from the Report of the Commissioners to the Parliament of Paris:

"The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped*," says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority for the worship of God, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational." †

"Why may we not adore and worship with God, apart from danger, anything whatsoever of this world; for God is in it according to His essence . . . [This is precisely what the Pantheist and Hindu philosophy maintains.] and preserves it continually by His power; and when we bow down ourselves before it and impress it with a kiss, we present ourselves before God, the author of it, with the whole soul, as unto the prototype of the image [follow instances of relics, etc.]. . . . To this we may add that, since everything of this world is the work of God, and God is always abiding and working in it, we may more readily conceive Him to be in it than a saint in the vesture which belonged to him. And, therefore, *without regarding in any way the dignity of the thing created, to direct our thoughts to God, while we give to the creature the sign and mark of submission by a kiss or prostration, is neither vain nor superstitious, but an act of the purest religion.*" ‡

A precept this, which, whether or not doing honor to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or

* Champollion: "Hermes Trismegistus," xxvii.

† "De Cultu Adorationis Libri Tres.," Lib. iii., Disp. i., c. 2.

‡ Ibid.

other heathen when rebuked for his worship of idols. We purposely quote it for the benefit of our respected "heathen" friends who will see these lines.

The prophecy of Hermes is less equivocal than either of the alleged prophecies of Isaiah, which have furnished a pretext for saying that the gods of all the nations were demons. Only, facts are stronger, sometimes, than the strongest faith. All that the Jews learned, they had from older nations than themselves. The Chaldean Magi were their masters in the secret doctrine, and it was during the Babylonian captivity that they learned its metaphysical as well as practical tenets. Pliny mentions three schools of Magi: one that he shows to have been founded at an unknown antiquity; the other established by Osthanes and Zoroaster; the third by Moses and Jambres. And all the knowledge possessed by these different schools, whether Magian, Egyptian, or Jewish, was derived from India, or rather from both sides of the Himalayas. Many a lost secret lies buried under wastes of sand, in the Gobi Desert of Eastern Turkestan, and the wise men of Khotan have preserved strange traditions and knowledge of alchemy.

Baron Bunsen shows that the origin of the ancient prayers and hymns of the Egyptian *Book of the Dead* is *anterior* to Menes, and belongs, probably, to the pre-Menite Dynasty of Abydos, between 3100 and 4500 B.C. The learned Egyptologist makes the era of Menes, or National Empire, as not later than 3059 B.C., and demonstrates that "the system of Osirian worship and mythology was already formed" * before this era of Menes.

We find in the hymns of this scientifically-established pre-Edenic epoch (for Bunsen carries us back several centuries *beyond* the year of the creation of the world, 4004 B.C., as fixed by biblical chronology) precise essons of morality, identical in substance, and nearly so in form of expression, with those preached by Jesus in his Sermon on the Mount. We give the authority of the most eminent Egyptologists and hierologists for our statement. "The inscriptions of the twelfth Dynasty are filled with ritualistic formulæ," says Bunsen. Extracts from the Hermetic books are found on monuments of the earliest dynasties, and "on those of the twelfth (dynasty) portions of an *earlier* ritual are by no means uncommon. . . . *To feed the* hungry, give drink to the thirsty, clothe the naked, bury the *dead* . . . *formed the first duty of a pious man.* . . . The doctrine of the immortality of the soul is as old as this period" (Tablet, *Brit. Mus.*, 562). †

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* "Egypt's Place in Universal History," vol. v., p. 94.

† Ibid., vol. v., p. 129.

And far older, perhaps. It dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself;* when humanity was a spiritual race and death existed not. Toward the decline of the cycle of life, the ethereal *man-spirit* then fell into the sweet slumber of temporary unconsciousness in one sphere, only to find himself awakening in the still brighter light of a higher one. But while the spiritual man is ever striving to ascend higher and higher toward its source of being, passing through the cycles and spheres of individual life, physical man had to descend with the great cycle of universal creation until it found itself clothed with the terrestrial garments. Thenceforth the soul was too deeply buried under physical clothing to reässert its existence, except in the cases of those more spiritual natures, which, with every cycle, became more rare. And yet none of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies: the spirit alone is immortal—the soul, *per se,* is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind, a simple animal and sentient life-principle, the *nephesh* of the Hebrew *Bible.**

The doctrine of man's *triune* nature is as clearly defined in the Hermetic books as it is in Plato's system, or again in that of the Buddhist and Brahmanical philosophies. And this is one of the most important as well as least understood of the doctrines of Hermetic science. The Egyptian Mysteries, so imperfectly known by the world, and only through

* "And God created . . . every *nephesh* (life) that moveth" (Gen. i. 21), meaning animals; and (Genesis ii. 7) it is said: "And man became a *nephesh*" (living soul); which shows that the word *nephesh* was indifferently applied to *immortal* man and to *mortal* beast. "And surely your blood of your *nepheshim* (lives) will I require; at the hand of every beast will I require it, and at the hand of man" (Gen. ix. 5). "Escape for *nepheshe*" (escape for thy *life* is translated) (Gen. xix. 17). "Let us not kill him," reads the English version (Gen. xxxvii. 21). "Let us not kill his *nephesh*," is the Hebrew text. "*Nephesh* for *nephesh*," says Leviticus (xvii. 8). "He that killeth any man shall surely be put to death." "He that smiteth the *nephesh* of a man" (Levit. xxiv. 17); and from verse 18 and following it reads: "And he that killeth a beast (nephesh) shall make it good. . . . Beast for beast," whereas the original text has it "nephesh for nephesh."

1 Kings i. 12; ii. 23; iii. 11; xix. 2, 3, all have *nephesh* for life and soul. "Then shall thy *nepheshah* for (his) *nepheshu*," explains the prophet in 1 Kings xx. 39.

Truly, unless we read the "Old Testament" kabalistically and comprehend the hidden meaning thereof, it is very little we can learn from it as regards the soul's immortality. The common people among Hebrews had not the slighest idea of soul and spirit, and made no difference between *life*, *blood*, and *soul*, calling the latter the "breath of life." And King James's translators have made such a jumble of it that *no one but a kabalist can restore the Bible to its original form.*

the few brief allusions to them in the *Metamorphosis of Apuleius*, taught the greatest virtues. They unveiled to the aspirant in the "higher" mysteries of initiation that which many of our modern Hermetic students vainly search for in the kabalistic books, and which no obscure teachings of the Church, under the guidance of the Order of Jesuits, will ever be able to unveil. To compare, then, the ancient secret societies of the hierophants with the artificially-produced hallucinations of those few followers of Loyola, who were, perchance, sincere at the beginning of their career, is to insult the former. And yet, in justice to them, we are compelled to do so.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder. One of the greatest titles to admission in the Order of Jesuits is a *murder* in defence of Jesuitism. "*Children may kill their parents if they compel them to abandon the Catholic faith.*"

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . And not only may they refuse them food . . . *but they may also justly kill them.*" *

It is well known that Nero, the Emperor, *had never dared* seek initiation into the Mysteries on account of the murder of Agrippina!

Under Section XIV. of the *Principles of the Jesuits*, we find on *Homicide* the following Christian principles inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis*. Tomus 1, Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: non ridetur irregularis* (Lib. XIV., *de Irregularitæ*, c. 10, § 3).

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV., *on Parricide and Homicide.* †

"It will be lawful for an ecclesiastic, or one of the religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion," ‡ is the rule set forth by the Jesuit Francis Amicus.

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* In "Præcepta Decaloga" (Edit. of Sion Library), Tom. i., lib. iv., c. 2, n. 7, 8.

† Opinion of John de Dicastille, Sect. xv., "De Justitia et Jure," etc., cens. pp. 319, 320.

‡ "Cursûs Theologici," Tomus v., Duaci, 1642, Disp. 36, Sect. 5, n. 118.

So far, good. We are informed by the highest authorities what a man in the Catholic communion may do that the common law and public morality stamp as criminal, and still continue in the odor of Jesuitical sanctity. Now suppose we again turn the medal and see what principles were inculcated by Pagan Egyptian moralists before the world was blessed with these modern improvements in ethics.

In Egypt every city of importance was separated from its burial place by a sacred lake. The same ceremony of judgment which the *Book of the Dead* describes as taking place in the world of Spirit, took place on earth during the burial of the mummy. Forty-two judges or assessors assembled on the shore and judged the departed "soul" according to its actions when in the body, and it was only upon a unanimous approval of this *post-mortem* jury that the boatman, who represented the Spirit of Death, could convey the justified defunct's body to its last resting-place. After that the priests returned within the sacred precincts and instructed the neophytes upon the probable solemn drama which was then taking place in the invisible realm whither the soul had fled. The immortality of the spirit was strongly inculcated by the Al-om-jah. * In the *Crata Nepoa* † the following is described as the *seven* degrees of the initiation.

After a preliminary trial at Thebes, where the neophyte had to pass through many trials, called the "Twelve Tortures," he was commanded to govern his passions and never lose for a moment the idea of his God. Then as a symbol of the wanderings of the unpurified soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. When he had overcome the dreadful trials, he received the degree of *Pastophoris*, the second and third degrees being called the *Neocoris*, and the *Melanephoris*. Brought into a vast subterranean chamber thickly furnished with mummies lying in state, he was placed in presence of the coffin which contained the mutilated body of Osiris covered with blood. This was the hall called "Gates of Death," and it is most certainly to this mystery that the passages in the *Book of Job* (xxxviii. 17) and other portions of the *Bible* allude when these gates are spoken of. ‡ In chapter x., we give the esoteric interpretation of the "Book of Job," which is the poem of initiation *par excellence*.

> "Have the gates of death been opened to thee?
> Hast thou seen the doors of the shadow of death?"

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* Name of the highest Egyptian hierophants.

† "Crata Nepoa, or the Mysteries of the Ancient Egyptian Priests."

‡ See Matthew xvi. 18, where it is mistranslated "the gates of Hell."

asks the "Lord"—*i.e.*, the Al-om-jah, the Initiator—of Job, alluding to this third degree of initiation.

When the neophyte had conquered the terrors of this trial, he was conducted to the "Hall of Spirits," to be judged by them. Among the rules in which he was instructed, he was commanded "*never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to bury every dead body; to honor his parents above all;* respect old age and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection, in a new and imperishable body." * Purity and chastity were highly recommended, and *adultery threatened with death.*

Then the Egyptian neophyte was made a *Kristophores.* In this degree the mystery-name of IAO was communicated to him. The fifth degree was that of *Balahala*, and he was instructed by Horus, in alchemy, the "word" being *chemia.* In the sixth, the priestly dance in the circle was taught him, in which he was instructed in astronomy, for it represented the course of the planets. In the seventh degree, he was initiated into the final Mysteries. After a final probation in a building set apart for it, the *Astronomus*, as he was now called, emerged from these sacred apartments called *Manneras*, and received a cross—the *Tau*, which, at death, had to be laid upon his breast. He was a hierophant.

We have read above the rules of these holy initiates of the *Christian* Society of Jesus. Compare them with those enforced upon the Pagan postulant, and Christian (!) morality with that inculcated in those mysteries of the Pagans upon which all the thunders of an avenging Deity are invoked by the Church. Had the latter no mysteries of its own? Or were they in any wise purer, nobler, or more inciting to a holy, virtuous life? Let us hear what Niccolini has to say, in his able *History of the Jesuits*, of the *modern* mysteries of the Christian cloister.†

"In most monasteries, and more particularly in those of the Capuchins and reformed (reformati), there begins at Christmas a series of feasts, which continues till Lent. All sorts of games are played, the most splendid banquets are given, and in the small towns, above all, the refectory of the convent is the best place of amusement for the greater number of the inhabitants. At carnivals, two or three very magnificent entertainments take place; the board so profusely spread that one might imagine that Copia had here poured forth the whole contents of her horn. It must be remembered that these two orders live by alms.‡ The

* Humberto Malhandrini: "Ritual of Initiations," p. 105. Venice, 1657.

† Pages 43, 44, note f. Niccolini of Rome, author of "The History of the Pontificate of Pius IX.;" "The Life of Father Gavazzi," etc.

‡ And begged in the name of *Him* who had nowhere to lay his head!

sombre silence of the cloister is replaced by a confused sound of merry-making, and its gloomy vaults now echo with other songs than those of the psalmist. A ball enlivens and terminates the feast; and, to render it still more animated, and perhaps to show *how completely their vow of chastity has eradicated all their carnal appetite*, some of the young monks appear coquettishly dressed in the garb of the fair sex, and begin the dance, along with others, transformed into gay cavaliers. *To describe the scandalous scene which ensues would be but to disgust my readers.* I will only say that I have myself often been a spectator at such saturnalia."

The cycle is moving down, and, as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self. * With what disgust may we not turn from this religious farce called modern Christianity, to the noble faiths of old!

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* In "Egypt's Place in Universal History," Bunsen gives the cycle of 21,000 years, which he adopts to facilitate the chronological calculations for the reconstruction of the universal history of mankind. He shows that this cycle "for the nutation of the ecliptic," arrived at its apex in the year 1240 of our era. He says:

"The cycle divides itself into two halves of 10,500 (or twice 5,250) years each.

"The beginning of the first half:

The highest point will be	19,760 B.C.
The lowest	9,260
Consequently the middle of the descending line (beginning of second quarter) will be	14,510
The middle of the ascending line (beginning of fourth quarter)	4,010

"The new cycle, which began in 1240 of our era, will come to the end of its first quarter in 4010 A.D."

The Baron explains that "in round numbers, the most favorable epochs for our hemisphere since the great catastrophe in Middle Asia (Deluge 10,000 years B.C.) are: "the 4,000 years before, and the 4,000 years after Christ; and the beginning of the first epoch, *of which alone we can judge*, as it alone is complete before us, coincides exactly with the beginnings of national history, or (what is identical) with the beginning of *our consciousness* of continuous existence" ("Egypt's Place in Universal History," Key, p. 102).

"Our consciousness" must mean, we suppose, the consciousness *of scientists*, who accept nothing *on faith*, but much on unverified hypotheses. We do not say this with reference to the above-quoted author, earnest scholar and noble champion that he is, of freedom in the Christian Church, but generally. Baron Bunsen has well found for himself that a man cannot remain an honest scientist and please the clerical party. Even the little concessions he made in favor of the antiquity of mankind, brought on him, in 1859, the most insolent denunciations, such as "We lose all faith in the author's judgment . . . he has yet to learn the very first principles of historical criticisms . . . extravagant and *unscientific* exaggeration," and so on—the pious vituperator closing his learned denunciations by assuring the public that Baron Bunsen "*cannot even construct a Greek sentence*" ("Quarterly Review," 1859; see also "Egypt's Place in Universal History," chap. on Egyptological Works and English Reviews). But we do regret that Baron Bunsen had no better opportunity to examine the "Kabala" and the Brahmanical books of the Zodiacs.

In the Egyptian *Funeral Ritual* found among the hymns of the *Book of the Dead*, and which is termed by Bunsen "that precious and mysterious book," we read an address of the deceased, in the character of Horus, detailing all that he has done for his father Osiris. Among other things the deity says:

> "30. I have given thee thy *Spirit*.
> 31. I have given thee thy *Soul*.
> 32. I have given thee thy force (body)," etc.

In another place the entity, addressed as "Father" by the disembodied soul, is shown to mean the "spirit" of man; for the verse says: "I have made my soul come and speak with *his Father*," its *Spirit*.*

The Egyptians regarded their *Ritual* as essentially a Divine inspiration; in short, as modern Hindus do the *Vedas*, and modern Jews their Mosaic books. Bunsen and Lepsius show that the term *Hermetic* means inspired; for it is Thoth, the Deity itself, that speaks and reveals to his elect among men the will of God and the arcana of divine things. Portions of them are expressly stated "to have been written by the very finger of Thoth himself;" to have been the work and composition of the great God. † "At a later period their Hermetic character is still more distinctly recognized, and on a coffin of the 26th Dynasty, Horus announces to the deceased that Thoth himself has brought him the books of his divine words, or Hermetic writings." ‡

Since we are aware that Moses was an Egyptian priest, or at least that he was learned in all their *wisdom*, we need not be astonished that he should write in *Deuteronomy* (ix. 10). "And the *Lord* delivered unto me two tables of stones written with the finger of GOD;" or to find in *Exodus* xxxi., "And he (the Lord) gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God."

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely, as with the Christians, a union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of *kha*—body; *khaba*—astral form, or shadow; *ka*—animal soul or life-principle; *ba*—the higher soul; and *akh*—terrestrial intelligence. They had also a sixth principle named *Sah*—or mummy; but the functions of this one commenced only after the death of the body. After due purification, during which the soul, separated from its body, continued to revisit the latter in its mummified condition, this

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* "The Funeral Ritual of the Deeds of Horus."

† Bunsen: "Egypt's Place in Universal History," vol. v., p. 133.

‡ Lepsius: "Abth.," iii.; Bl., 276; Bunsen, 134.

astral soul "became a God," for it was finally absorbed into "the Soul of the world." It became transformed into one of the creative deities, "the god of Phtah," * the Demiurgos, a generic name for the creators of the world, rendered in the *Bible* as the Elohim. In the *Ritual* the good or purified *soul*, "in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and the infernal mysteries—the *gnosis*, *i. e.*, complete reünion with the spirit, it will triumph over its enemies; if not the soul could not escape its *second death*. It is 'the lake that burneth with fire and brimstone' (elements), into which those that are cast undergo a 'second death'" † (*Apocalypse*). This death is the gradual dissolution of the astral form into its primal elements, alluded to several times already in the course of this work. But this awful fate can be avoided by the knowledge of the "Mysterious Name"—the "Word," ‡ say the kabalists.

And what then was the penalty attached to the neglect of it? When a man leads a naturally pure, virtuous life, there is none whatever; except a delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual "Lord," one of the mighty Host. But if otherwise, the "soul," as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half—the Lord—and in proportion to the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Servian tale, the brain feeds and lives and

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* In the eighty-first chapter of the "Ritual" the soul is called *the germ of lights* and in the seventy-ninth the Demiurgos, or one of the creators.

† "Ritual," vi, 44; Champollion: "Manifestations to the Light;" Lepsius: "Book of the Dead;" Bunsen: "Egypt's Place in Universal History."

‡ We cannot help quoting a remark by Baron Bunsen in relation to the "Word" being identical with the "Ineffable Name" of the Masons and the kabalists. While explaining the "Ritual," some of the details of which "resemble rather the *enchantments of a magician than solemn rites*, although a hidden and mystical meaning must have been attached to them" (the honest admission of this much, at least, is worth something), the author observes: "The mystery of names, the knowledge of which was a sovereign virtue, and which, at a later period, degenerated into the *rank heresy* (?) of the Gnostics and the magic of enchanters, appears to have *existed not only in Egypt but elsewhere*. Traces of it are found in the 'Cabala' . . . it prevailed in the Greek and Asiatic mythology" ("Egypt's Place, etc.," p. 147).

We then see the representatives of Science agreeing upon this one point, at least. The initiates of all countries had the same "mystery name." And now it remains with the scholars to prove that every adept, hierophant, magician, or enchanter (Moses and Aaron included) as well as every kabalist, from the institution of the Mysteries down to the present age, has been either a knave or a fool, for believing in the efficacy of this name.

grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the splendor of its higher spirit, to hear the warning voice of its "guardian Angel," and its "God." It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action, or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated.* Such a catastrophe may often happen long years before the final separation of the *life*-principle from the body. When death arrives, its iron and clammy grasp finds work with *life* as usual; but there is no more a soul to liberate. The whole essence of the latter has been already absorbed by the vital system of the physical man. Grim death frees but a spiritual corpse; at best an idiot. Unable either to soar higher or awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere.

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods," in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss," they have watched the process and warned mankind repeatedly. Skepticism may sneer; *faith*, based on *knowledge* and spiritual science, believes and affirms.

Our present cycle is preëminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of Hegel's and Schelling's last efforts at some metaphysical construction of a system. When facts, palpable and tangible facts of phenomenal Spiritualism happen daily and hourly, and yet are denied by the majority of "civilized" nations, little chance is there for the acceptance of purely abstract metaphysics by the ever-growing crowd of materialists.

In the book called by Champollion *Le Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various "Powers" by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the "Word." The scene is laid in the "Hall of the Two Truths." The "Door," the "Hall of Truth," and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names. What student of the Secret Doctrines can fail to recognize in these names an iden-

tity of meaning and purpose with those to be met with in the *Vedas*, the later works of the Brahmans, and the *Kabala?*

Magicians, Kabalists, Mystics, Neo-platonists and Theurgists of Alexandria, who so surpassed the Christians in their achievements in the secret science; Brahmans or Samaneans (Shamans) of old; and modern Brahmans, Buddhists, and Lamaists, have all claimed that a certain power attaches to these various names, pertaining to one ineffable Word. We have shown from personal experience how deeply the belief is rooted to this day in the popular mind all over Russia,* that the Word works "miracles" and is at the bottom of every magical feat. Kabalists mysteriously connect *Faith* with it. So did the apostles, basing their assertions on the words of Jesus, who is made to say: "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you," and Paul, repeating the words of Moses, tells that "the WORD is nigh thee, even in thy mouth, and in thy heart; that is, the *word of faith*" (*Romans* x. 8). But who, except the initiates, can boast of comprehending its full significance?

In our days it is as it was in olden times, to believe in the biblical "miracles" requires *faith;* but to be enabled to produce them one's self demands a knowledge of the esoteric meaning of the "word." "If Christ," say Dr. Farrar and Canon Westcott, "wrought no miracles, then the *gospels* are untrustworthy." But even supposing that he did work them, would that prove that gospels written by others than himself are any more trustworthy? And if not, to what purpose is the argument? Besides, such a line of reasoning would warrant the analogy that miracles performed by other religionists than Christians ought to make *their* gospels trustworthy. Does not this imply at least an equality between the Christian Scriptures and the Buddhist sacred books? For these equally abound with phenomena of the most astounding character. Moreover, the Christians have no longer *genuine* miracles produced through their priests, for they have *lost the Word.* But many a Buddhist Lama or Siamese Talapoin—unless all travellers have conspired to lie—has been and now is able to duplicate every phenomenon described in the *New Testament*, and even do more, without any pretence of suspension of natural law or divine intervention either. In fact, Christianity proves that it is as dead in faith as it is dead in works, while Buddhism is full of vitality and supported by practical proofs.

The best argument in favor of the genuineness of Buddhist "miracles" lies in the fact that Catholic missionaries, instead of denying them or treating them as simple jugglery—as some Protestant missionaries do,

* See Chap. I., pp. 42, 43, note, of this volume.

have often found themselves in such straits as to be forced to adopt the forlorn alternative of laying the whole on the back of the Devil. And so belittled do the Jesuits feel themselves in the presence of these genuine servants of God, that with an unparalleled cunning, they concluded to act in the case of the Talapoins and Buddhists as Mahomet is said to have acted with the mountain. "And seeing that it would not move toward him, the Prophet moved himself toward the mountain." Finding that they could not catch the Siamese with the birdlime of their pernicious doctrines in Christian garb, they disguised themselves, and for centuries appeared among the poor, ignorant people as Talapoins, until exposed. They have even voted and adopted a resolution forthwith, which has now all the force of an ancient article of faith. "Naaman, the Syrian," say the Jesuits of Caen, "did not dissemble his faith when he bowed the knee with the king in the house of Rimmon; *neither do the Fathers of the Society of Jesus dissemble, when they adopt the institute and the habit of the Talapoins of Siam*" (nec dissimulant Patres S. J. Talapoinorum Siamensium institutum vestemque affectantes."—*Position* 9, 30 Jan., 1693).

The potency contained in the *Mantras* and the *Vâch* of the Brahmans is as much believed in at this day as it was in the early Vedic period. The "Ineffable Name" of every country and religion relates to that which the Masons affirm to be the mysterious characters emblematic of the nine names or attributes by which the Deity was known to the initiates. The Omnific Word traced by Enoch on the two deltas of purest gold, on which he engraved two of the mysterious characters, is perhaps better known to the poor, uneducated "heathen" than to the highly accomplished Grand High Priests and Grand Z.'s of the Supreme Chapters of Europe and America. Only why the companions of the Royal Arch should so bitterly and constantly lament its loss, is more than we can understand. This word of M. M. is, as they will tell themselves, entirely composed of consonants. Hence, we doubt whether any of them could ever have mastered its pronunciation, had it even been "brought to light from the secret vault," instead of its several corruptions. However, it is to the land of Mizraim that the grandson of Ham is credited with having carried the sacred delta of the Patriarch Enoch. Therefore, it is in Egypt, and in the East alone that the mysterious "Word" must be sought.

But now that so many of the most important secrets of Masonry have been divulged by friend and foe, may we not say, without suspicion of malice or ill-feeling, that since the sad catastrophe of the Templars, no "Lodge" in Europe, still less in America, has ever known anything worth concealing. Reluctant to be misunderstood, we say *no* Lodge,

leaving a few *chosen* brethren entirely out of question. The frantic denunciations of the Craft by Catholic and Protestant writers appear simply ridiculous, as also the affirmation of the Abbé Barruel that everything "betrays our Freemasons as the descendants of those proscribed Knights" Templars of 1314. The *Memoirs of Jacobinism* by this Abbé, an eye-witness to the horrors of the first Revolution, is devoted in great measure to the Rosicrucians and other Masonic fraternities. The fact alone that he traces the modern Masons to the Templars, and points them out as secret assassins, trained to political murder, shows how little he knew of them, but how ardently he desired, at the same time, to find in these societies convenient scape-goats for the crimes and sins of another secret society which, since its existence, has harbored more than one dangerous political assassin—the Society of Jesus.

The accusations against Masons have been mostly half guess-work, half-unquenchable malice and predetermined vilification. Nothing conclusive and certain of a criminal character has been directly proven against them. Even their abduction of Morgan has remained a matter of conjecture. The case was used at the time as a political convenience by huckstering politicians. When an unrecognizable corpse was found in Niagara River, one of the chiefs of this unscrupulous class, being informed that the identity was exceedingly questionable, unguardedly exposed the whole plot by saying: "Well, no matter, *he's a good enough Morgan until after the election!*" On the other hand, we find the Order of the Jesuits not only permitting, in certain cases, but actually *teaching and inciting to "High treason and Regicide."* *

* See "The Principles of the Jesuits, Developed in a Collection of Extracts from their own Authors," London: J. G. and F. Rivington, St. Paul's Churchyard, and Waterloo Place, Pall Mall; H. Wix, 41 New Bridge Street, Blackfriars; J. Leslie, Queen Street, etc., 1839 Section xvii., "High Treason and Regicide," containing thirty-four extracts from the same number of authorities (of the Society of Jesus) upon the question, among others the opinion thereof of the famous *Robert Bellarmine.* So Emmanuel Sa says: "The rebellion of an ecclesiastic against a king, *is not a crime of high treason, because he is not subject to the king*" ("Confessarium Aphorismi Verbo Clericus," Ed. Coloniæ, 1615, Ed. Coll. Sion). "*The people,*" says John Bridgewater, "*are not only permitted, but they are required and their duty demands,* that at the mandate of the Vicar of Christ, *who is the sovereign pastor over all nations of the earth,* the faith which they had previously made with such princes should not be kept" ("Concertatio Ecclesiæ Catholicæ in Angliâ adversus Calvino Papistas," Resp. fol. 348).

In "De Rege et Regis Institutione, Libri Tres," 1640 (Edit. Mus. Brit.), John Mariana goes even farther: "If the circumstances will permit," he says, "it will be lawful to destroy with the sword the prince who is declared a public enemy. . . . *I shall never consider that man to have done wrong, who, favouring the public wishes, should attempt to kill him,*" and "*to put them to death is not only lawful, but a laud-*

A series of *Lectures* upon Freemasonry and its dangers, as delivered in 1862, by James Burton Robertson, Professor of Modern History in the Dublin University, are lying before us. In them the lecturer quotes profusely as his authorities the said Abbé (Barruel, a natural enemy of the Masons, *who cannot be caught at the confessional*), and Robison, a well-known apostate-Mason of 1798. As usual with every party, whether belonging to the Masonic or anti-Masonic side, the traitor from the opposing camp is welcomed with praise and encouragement, and great care is taken to whitewash him. However convenient for certain political reasons the celebrated Committee of the Anti-Masonic Convention of 1830 (U. S. of America) may have found it to adopt this most Jesuitical proposition of Puffendorf that "oaths oblige not when they are absurd and impertinent," and that other which teaches that "an oath obliges not if God does not accept it," * yet no truly honest man would accept such sophistry. We sincerely believe that the better portion of humanity will ever bear in mind that there exists a moral code of honor far more binding than an oath, whether on the *Bible*, *Koran*, or *Veda*. The Essenes never swore on anything at all, but their "ayes" and "nays" were as good and far better than an oath. Besides, it seems surpassingly strange to find nations that call themselves Christian instituting customs in civil and ecclesiastical courts diametrically opposed to the command of their God, † who distinctly forbids any swearing at all, "neither by heaven . . .

able and glorious action." Est tamen salutaris cogitatio, ut sit principibus persuasum si rempublicam oppresserint, si vitiis et fæditate intolerandi erunt, *eâ conditione vivere, ut non jure tantum, sed cum laude et gloriâ perimi possint*" (Lib. i., c. 6, p. 61).

But the most delicate piece of Christian teaching is found in the precept of this Jesuit when he argues upon the best and surest way of killing kings and statesmen. "In my own opinion," he says, "deleterious drugs should not be given to an enemy, neither should a deadly poison be mixed with his food or in his cup. . . . Yet *it will indeed be lawful to use this method* in the case in question (that *he who should kill the tyrant would be highly esteemed, both in favor and in praise*," for "*it is a glorious thing to exterminate this pestilent and mischievous race from the community of men*), not to constrain the person who is to be killed to take of himself the poison which, inwardly received, would deprive him of life, *but to cause it to be outwardly applied by another* without his intervention; as, when there is so much strength in the poison, that if spread upon a seat or on the clothes it would be sufficiently powerful to cause death" (Ibid., lib. i., c. f., p. 67). "It was thus that Squire attempted the life of Queen Elizabeth, at the instigation of the Jesuit Walpole."—Pasquier: "Catéchisme des Jésuites" (1677, p. 350, etc.), and "Rapin" (fol., Lond., 1733, vol. ii., book xvii., p. 148).

* Puffendorf: "Droit de la Nat.," book iv., ch. 1.

† "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself. . . . But I say unto you, swear not at all," etc. "But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (Matthew v. 33, 34, 37).

nor by the earth . . . nor by the head." It seems to us that to maintain that "an oath obliges not if God does not accept it," besides being an absurdity—as no man living, whether he be fallible or infallible, can learn anything of God's secret thoughts—is *anti-Christian* in the full sense of the word. * The argument is brought forward only because it is convenient and answers the object. Oaths will never be binding till each man will fully understand that humanity is the highest manifestation on earth of the Unseen Supreme Deity, and each man an incarnation of his God; and when the sense of *personal* responsibility will be so developed in him that he will consider forswearing the greatest possible insult to himself, as well as to humanity. No oath is now binding, unless taken by one who, without any oath at all, would solemnly keep his simple promise of honor. Therefore, to bring forward as authorities such men as Barruel or Robison is simply obtaining the public confidence under false pretenses. It is not the "spirit of *Masonic malice* whose heart coins slanders like a mint," but far more that of the Catholic clergy and their champions; and a man who would reconcile the two ideas of honor and perjury, in any case whatever, is not to be trusted himself.

Loud is the claim of the nineteenth century to preëminence in civilization over the ancients, and still more clamorous that of the churches and their sycophants that Christianity has redeemed the world from barbarism and idolatry. How little both are warranted, we have tried to prove in these two volumes. The light of Christianity has only served to show how much more hypocrisy and vice its teachings have begotten in the world since its advent, and how immensely superior were the ancients over us in every point of honor.† The clergy, by teaching the helplessness of man, his utter dependence on Providence, and the doctrine of atonement, have crushed in their faithful followers every atom of self-reliance and self-respect. So true is this, that it is becoming an axiom that the most honorable men are to be found among atheists and the so-called "infidels." We hear from Hipparchus that in the days of *heathenism* "the shame and disgrace that justly attended the violation of his oath threw the poor wretch into a fit of madness and despair, so that he cut his throat and perished by his own hands, and his memory was so abhorred after his death that his body lay upon the shore of the island of Samos, and had no other burial than the sands of the sea." ‡ But in our own

* Barbeyrac, in his notes on Puffendorf, shows that the Peruvians used no oath, but a simple averment before the Inca, and were never found perjuring themselves.

† We beg the reader to remember that we do not mean by Christianity the *teachings of Christ*, but those of his alleged servants—the clergy.

‡ Dr. Anderson's "Defence," quoted by John Yarker in his "Notes on the Scientific and Religious Mysteries of Antiquity."

century we find ninety-six delegates to the United States Anti-Masonic Convention, every one doubtless a member of some Protestant Church, and claiming the respect due to men of honor and gentlemen, offering the most Jesuitical arguments against the validity of a Masonic oath. The Committee, pretending to quote the authority of "the most distinguished guides in the philosophy of morals, and claiming the most ample support of *the inspired* * . . . who wrote before Freemasonry existed," resolved that, as an oath was "a transaction between man on one part and the Almighty Judge on the other," and the Masons were all infidels and "unfit for civil trust," therefore their oaths had to be considered illegal and not binding. †

But we will return to these *Lectures* of Robertson and his charges against Masonry. The greatest accusation brought against the latter is that Masons reject a *personal* God (this on the authority of Barruel and Robison), and that they claim to be in possession of a "secret to make men better and happier than Christ, his apostles and his Church have made them." Were the latter accusation but half true, it might yet allow the consoling hope that they had really found that secret by breaking off entirely from the mythical Christ of the Church and the official Jehovah. But both the accusations are simply as malicious as they are absurd and untrue; as we shall presently see.

Let it not be imagined that we are influenced by personal feeling in any of our reflections upon Masonry. So far from this being the case we unhesitatingly proclaim our highest respect for the original purposes of the Order and some of our most valued friends are within its membership. We say naught against Masonry as it should be, but denounce it as, thanks to the intriguing clergy, both Catholic and Protestant, it now begins to be. Professedly the most absolute of democracies, it is practically the appanage of aristocracy, wealth, and personal ambition. Professedly the teacher of true ethics, it is debased into a propaganda of anthropomorphic theology. The half-naked apprentice, brought before the master during the initiation of the first degree, is taught that at the door of the lodge every social distinction is laid aside, and the poorest brother is the peer of every other, though a reigning sovereign or an imperial prince. In practice, the Craft turns lickspittle in every monarchical country, to any regal scion who may deign, for the sake of using it as a political tool, to put on the once symbolical lambskin.

How far gone is the Masonic Fraternity in this direction, we can judge

* Epiphanius included, we must think, after that, in violation of his oath, he had sent over seventy persons into exile, who belonged to the secret society he betrayed.

† United States Anti-Masonic Convention: "Obligation of Masonic Oaths," speech delivered by Mr. Hopkins, of New York.

from the words of one of its highest authorities. John Yarker, Junior, of England; Past Grand Warden of the Grand Lodge of Greece; Grand Master of the Rite of Swedenborg; also Grand Master of the Ancient and Primitive Rite of Masonry, and Heaven only knows what else, * says that Masonry could lose nothing by "the adoption of a higher (not pecuniary) standard of membership and morality, with exclusion from the 'purple' of all who *inculcate frauds, sham, historical degrees, and other immoral abuses*" (page 158). And again, on page 157: "As the Masonic Fraternity is now governed, the Craft is fast becoming the paradise of the *bon vivant;* of the 'charitable' hypocrite, who forgets the version of St. Paul, and decorates his breast with the 'charity jewel' (having by this judicious expenditure obtained the 'purple' he metes out judgment to other brethren of greater ability and morality but less means); the manufacturer of paltry Masonic tinsel; the rascally merchant who swindles in hundreds, and even thousands, by appealing to the tender consciences of those few who do regard their O. B.'s; and the Masonic 'Emperors' and other charlatans who make power or money out of the aristocratic pretensions which they have tacked on to our institution—*ad captandum vulgus.*"

We have no wish to make a pretence of exposing secrets long since hawked about the world by perjured Masons. Everything vital, whether in symbolical representations, rites, or passwords, as used in modern Freemasonry, is known in the Eastern fraternities; though there seems to be no intercourse or connection between them. If Medea is described by Ovid as having "arm, breast, and knee made bare, left foot slipshod;" and Virgil, speaking of Dido, shows this "Queen herself . . . now resolute on death, having one foot bare, etc.," † why doubt that there are in the East *real* "Patriarchs of the sacred Vedas," explaining the esotericism of pure Hindu theology and Brahmanism quite as thoroughly as European "Patriarchs?"

But, if there are a few Masons who, from study of kabalistic and other rare works, and coming in personal communication with "Brothers" from the far-away East, have learned something of *esoteric* Masonry, it is not the case with the hundreds of American Lodges. While engaged on this chapter, we have received most unexpectedly, through the kindness of a friend, a copy of Mr. Yarker's volume, from which passages are quoted above. It is brimful of learning and, what is more, of *knowledge,*

* John Yarker, Junr.: "Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages; Modern Rosicrucianism; and the various Rites and Degrees of Free and Accepted Masonry." London, 1872.

† Ibid., p. 151.

as it seems to us. It is especially valuable at this moment, since it corroborates, in many particulars, what we have said in this work. Thus, we read in it the following:

"We think we have sufficiently established the fact of the connection of Freemasonry with other speculative rites of antiquity, as well as the antiquity and purity of the old English Templar-Rite of *seven degrees*, and the spurious derivation of many of the other rites therefrom." *

Such high Masons need not be told, though Craftsmen in general do, that the time has come to remodel Masonry, and restore those ancient landmarks, borrowed from the early sodalities, which the eighteenth century founders of speculative Freemasonry meant to have incorporated in the fraternity. There are no longer any secrets left unpublished; the Order is degenerating into a convenience for selfish men to use, and bad men to debase.

It is but recently that a majority of the Supreme Councils of the Ancient and Accepted Rite assembled at Lausanne, justly revolting against such a blasphemous belief as that in a personal Deity, invested with all human attributes, pronounced the following words: "Freemasonry proclaims, as it has proclaimed from its origin, the existence of a *creative principle*, under the name of the great Architect of the universe." Against this, a small minority has protested, urging that "belief in a *creative principle*" is not *the belief in God, which Freemasonry requires of every candidate* before he can pass its very threshold."

This confession does not sound like the rejection of a personal God. Could we have had the slightest doubt upon the subject, it would be thoroughly dispelled by the words of Genreal Albert Pike, † perhaps the greatest authority of the day, among American Masons, who raises himself most violently against this innovation. We cannot do better than quote his words:

"This *Principe Createur* is no new phrase—it is but an old term revived. *Our adversaries, numerous and formidable*, will say, and will have the right to say, that our *Principe Createur* is identical with the *Principe Generateur* of the Indians and Egyptians, and may fitly be symbolized as it was symbolized anciently, by the Lingæ. . . . To accept this, in lieu of a personal God, is TO ABANDON CHRISTIANITY, and *the worship of Jehovah*, and return to wallow in the styes of Paganism."

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* John Yarker: "Notes, etc.," p. 150.

† "Proceedings of the Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and Last Degree, etc., etc. Held at the city of New York, August 15, 1876," pp. 54, 55.

And are those of *Jesuitism*, then, so much cleaner? "Our adversaries, numerous and formidable." That sentence says all. Who these so formidable enemies are, is useless to inquire. They are the Roman Catholics, and some of the Reformed Presbyterians. To read what the two factions respectively write, we may well ask which adversary is the more afraid of the other. But, what shall it profit any one to organize against a fraternity that does not even dare to have a belief of its own for fear of giving offense? And pray, how, if Masonic oaths mean anything, and Masonic penalties are regarded as more than burlesque, can any adversaries, numerous or few, feeble or strong, know what goes on inside the lodge, or penetrate beyond that "brother terrible, or the tiler, who guards, with a drawn sword, the portals of the lodge?" Is, then, this "brother terrible" no more formidable than Offenbach's *General Boum*, with his smoking pistol, jingling spurs, and towering *panache?* Of what use the millions of men that make up this great fraternity, the world over, if they cannot be so cemented together as to bid defiance to all adversaries? Can it be that the "mystic tie" is but a rope of sand, and Masonry but a toy to feed the vanity of a few leaders who rejoice in ribbons and regalia? Is its authority as false as its antiquity? It seems so, indeed; and yet, as "even the fleas have smaller fleas to bite 'em," there are Catholic alarmists, even here, who pretend to fear Masonry!

And yet, these same Catholics, in all the serenity of their traditional impudence, publicly threaten America, with its 500,000 Masons, and 34,000,000 Protestants, with a union of Church and State under the direction of Rome! The danger which threatens the free institutions of this republic, we are told, will come from "the principles of Protestantism logically developed." The present Secretary of the Navy—the Hon. R. W. Thompson, of Indiana, having actually dared, in his own free Protestant country, to publish a book recently on *Papacy and the Civil Power*, in which his language is as moderate as it is gentlemanly and fair, a Roman Catholic priest, at Washington, D. C.—the very seat of Government—denounces him with violence. What is better, a representative member of the Society of Jesus, Father F. X. Weninger, D.D., pours upon his devoted head a vial of wrath that seems to have been brought direct from the Vatican cellars. "The assertions," he says, "which Mr. Thompson makes on the necessary antagonism between the Catholic Church and free institutions, are characterized by pitiful ignorance and blind audacity. He is reckless of logic, of history, of common sense, of charity; and presents himself before the loyal American people as a narrow-minded bigot. No scholar would venture to repeat the stale calumnies which have so often been refuted. . . . In answer to his accu-

sations against the Church as the enemy of liberty, I tell him that, if ever this country should become a Catholic country, that is, if Catholics should ever be in the majority, and *have the control of political power*, then he would see the principles of our Constitution carried out to the fullest extent; he would see that these States would be in very deed *United*. He would behold a people living in peace and harmony; joined in the bonds of one faith, their hearts beating in unison with love of their fatherland, with charity and forbearance toward all, and respecting the rights and consciences even of their slanderers."

In behalf of this "Society of Jesus," he advises Mr. Thompson to send his book to the Czar, Alexander II., and to Frederick William, Emperor of Germany. He may expect from them, as a token of their sympathy, the orders of St. Andrew and of the Black Eagle. "From clear-minded, self-thinking, patriotic Americans, he cannot expect anything but the *decoration* of their contempt. As long as American hearts *will* beat in American bosoms, and the blood of their fathers *shall* flow in their veins, such efforts as Thompson's *shall* not succeed. True, genuine Americans will protect the Catholic Church in this country and *will finally join it*." After that, having thus, as he seems to think, left the corpse of his impious antagonist upon the field, he marches off emptying the dregs of his exhausted bottle after the following fashion: "We leave the volume, whose argument we have killed, as a carcass to be devoured by those Texan buzzards—those stinking birds—we mean that kind of men who love to feed on corruption, calumnies, and lies, and are attracted by the stench of them."

This last sentence is worthy to be added as an appendix to the *Discorsi del Somma Pontifice Pio IX.*, by Don Pasquale di Franciscis, immortalized in the contempt of Mr. Gladstone.—*Tel maître tel Valet!*

Moral: This will teach fair-minded, sober, and gentlemanly writers that even so well-bred an antagonist as Mr. Thompson has shown himself in his book, cannot hope to escape the only available weapon in the Catholic armory—Billingsgate. The whole argument of the author shows that while forcible, he intends to be fair; but he might as well have attacked with a Tertullianistic violence, for his treatment would not have been worse. It will doubtless afford him some consolation to be placed in the same category with schismatic and infidel emperors and kings.

While Americans, including Masons, are now warned to prepare themselves to join the Holy Apostolic and Roman Catholic Church, we are glad to know that there are some as loyal and respected as any in Masonry who support our views. Conspicuous among them is our venerable friend, Mr. Leon Hyneman, P. M., and a member of the Grand Lodge of Pennsylvania. For eight or nine years he was editor of the *Masonic*

Mirror and Keystone, and is an author of repute. He assures us personally that for over thirty years he has combated the design to erect into a Masonic dogma, belief in a *personal* God. In his work, *Ancient York and London Grand Lodges*, he says (p. 169): "Masonry, instead of unfolding professionally with the intellectual advancement of scientific knowledge and general intelligence, has departed from the original aims of the fraternity, and is apparently inclining towards a sectarian society. That is plainly to be seen . . . in the persistent determination not to expunge the sectarian innovations interpolated in the Ritual. . . . It would appear that the Masonic fraternity of this country are as indifferent to ancient landmarks and usages of Masonry, as the Masons of the past century, under the London Grand Lodge were." It was this conviction which prompted him, in 1856, when Jacques Etienne Marconis de Nègre, Grand Hierophant of the Rite of Memphis, came to America and tendered him the Grand Mastership of the Rite in the United States, and the Ancient and Accepted Rite offered him an Honorary 33d—to refuse both.

The Temple was the last European secret organization which, as a body, had in its possession some of the mysteries of the East. True, there were in the past century (and perhaps still are) isolated "Brothers" faithfully and secretly working under the direction of Eastern Brotherhoods. But these, when they did belong to European societies, invariably joined them for objects unknown to the Fraternity, though at the same time for the benefit of the latter. It is through them that modern Masons have all they know of importance; and the similarity now found between the Speculative Rites of antiquity, the mysteries of the Essenes, Gnostics, and the Hindus, and the highest and oldest of the Masonic degrees well prove the fact. If these mysterious brothers became possessed of the secrets of the societies, they could never reciprocate the confidence, though in their hands these secrets were safer, perhaps, than in the keeping of European Masons. When certain of the latter were found worthy of becoming affiliates of the Orient, they were secretly instructed and initiated, but the others were none the wiser for that.

No one could ever lay hands on the Rosicrucians, and notwithstanding the alleged discoveries of "secret chambers," *vellums* called "T," and of fossil knights with ever-burning lamps, this ancient association and its true aims are to this day a mystery. Pretended Templars and sham Rose-Croix, with a few genuine kabalists, were occasionally burned, and some unlucky Theosophists and alchemists sought and put to the torture; delusive confessions even were wrung from them by the most ferocious means, but yet, the true Society remains to-day as it has ever been, unknown to all, especially to its cruelest enemy—the Church.

As to the modern Knights Templar and those Masonic Lodges which now claim a direct descent from the ancient Templars, their persecution by the Church was a farce from the beginning. They have not, nor have they ever had any secrets, dangerous to the Church. Quite the contrary; for we find J. G. Findel saying that the Scottish degrees, or the Templar system, only dates from 1735–1740, and "*following its Catholic tendency, took up its chief residence in the Jesuit College of Clermont, in Paris*, and hence was called the Clermont system." The present Swedish system has also something of the Templar element in it, but free from Jesuits and interference with politics; however, it asserts that it has Molay's Testament in the original, for a Count Beaujeu, a nephew of Molay, *never heard of elsewhere*—says Findel—transplanted Templarism into Freemasonry, and thus procured for his uncle's ashes a mysterious sepulchre. It is sufficient to prove this a Masonic fable that on this pretended monument the day of Molay's funeral is represented as March 11, 1313, while the day of his death was March 19, 1313. This spurious production, which is neither genuine Templarism, nor genuine Freemasonry, has never taken firm root in Germany. But the case is otherwise in France.

Writing upon this subject, we must hear what Wilcke has to say of these pretensions:

"The present Knight Templars of Paris will have it, that they are direct descendants from the ancient Knights, and endeavor to prove this by documents, interior regulations, and secret doctrines. Foraisse says the Fraternity of Freemasons was founded in Egypt, Moses communicating the secret teaching to the Israelites, Jesus to the Apostles, and thence it found its way to the Knight Templars. Such inventions are necessary . . . to the assertion that the Parisian Templars are the offspring of the ancient order. All these asseverations, unsupported by history, were fabricated *in the High Chapter of Clermont* (Jesuits), and preserved by the Parisian Templars as a legacy left them by those political revolutionists, the Stuarts and the Jesuits." Hence we find the Bishops Gregoire * and Münter † supporting them.

Connecting the modern with the ancient Templars, we can at best, therefore, allow them an adoption of certain rites and ceremonies of purely *ecclesiastical* character after they had been cunningly inoculated into that grand and antique Order by the clergy. Since this desecration, it gradually lost its primitive and simple character, and went fast to its final ruin. Founded in 1118 by the Knights Hugh de Payens and

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* "Histoire des sectes religieuses," vol. ii., pp. 392–428.

† "Notitia codicis græci evangelium Johannis variatum continentis," Havaniæ, 1828.

Geoffrey de St. Omer, nominally for the protection of the pilgrims, its true aim was the restoration of the primitive secret worship. The true version of the history of Jesus, and the early Christianity was imparted to Hugh de Payens, by the Grand-Pontiff of the Order of the Temple (of the Nazarene or Johanite sect), one named Theocletes, after which it was learned by some Knights in Palestine, from the higher and more intellectual members of the St. John sect, who were initiated into its mysteries. * Freedom of intellectual thought and the restoration of one and universal religion was their secret object. Sworn to the vow of obedience, poverty, and chastity, they were at first the true Knights of John the Baptist, crying in the wilderness and living on wild honey and locusts. Such is the tradition and the true kabalistic version.

It is a mistake to state that the Order became only later anti-Catholic. It was so from the beginning, and the red cross on the white mantle, the vestment of the Order, had the same significance as with the initiates in every other country. It pointed to the four quarters of the compass, and was the emblem of the universe. † When, later, the Brotherhood was transformed into a Lodge, the Templars had, in order to avoid persecution, to perform their own ceremonies in the greatest secresy, generally in the hall of the chapter, more frequently in isolated caves or country houses built amidst woods, while the ecclesiastical form of worship was carried on publicly in the chapels belonging to the Order.

Though of the accusations brought against them by order of Philip IV., many were infamously false, the main charges were certainly correct, from the stand-point of what is considered by the Church, *heresy*. The present-day Templars, adhering strictly as they do to the *Bible*, can hardly claim descent from those who did not believe in Christ, as God-man, or as the Saviour of the world; who rejected the miracle of his birth, and those performed by himself; who did not believe in transubstantiation, the saints, holy relics, purgatory, etc. The Christ Jesus was, in their opinion, a false prophet, but the man Jesus a Brother. They regarded John the Baptist as their patron, but never viewed him in the light in which he is presented in the *Bible*. They reverenced the doc-

* This is the reason why unto this day the fanatical and kabalistic members of the Nazarenes of Basra (Persia), have a tradition of the glory, wealth, and power of their "Brothers," agents, or *messengers* as they term them in Malta and Europe. There are some few remaining yet, they say, who will sooner or later restore the doctrine of their Prophet Iohanan (St. John), the son of Lord Jordan, and eliminate from the hearts of humanity every other false teaching.

† The two great pagodas of Madura and Benares, are built in the form of a cross, each wing being equal in extent (See Mauri: "Indian Antiquities," vol. iii., pp. 360–376).

trines of alchemy, astrology, magic, kabalistic talismans, and adhered to the secret teachings of their chiefs in the East. "In the last century," says Findel, "when Freemasonry erroneously supposed herself the daughter of Templarism, great pains were taken to regard the Order of Knights-Templars as innocent. . . . For this purpose not only legends and unrecorded events were fabricated, but pains were taken to repress the truth. The Masonic admirers of the Knights-Templars bought up the whole of the documents of the lawsuit published by Moldenwaher, because they proved the culpability of the Order." *

This culpability consisted in their "heresy" against the Roman Catholic Church. While the real "Brothers" died an ignominious death, the spurious Order which tried to step into their shoes became exclusively a branch of the Jesuits under the immediate tutelage of the latter. True-hearted, honest Masons, ought to reject with horror any connection, let alone descent from these.

"The Knights of St. John of Jerusalem," writes Commander Gourdin, † "sometimes called the Knights Hospitallers, and the Knights of Malta, were not Freemasons. On the contrary, they seem to have been inimical to Freemasonry, for in 1740, the Grand Master of the Order of Malta caused the Bull of Pope Clement XII. to be published in that island, and forbade the meetings of the Freemasons. On this occasion several Knights and many citizens left the island; and in 1741, the Inquisition persecuted the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties, and six Knights were banished from the island in perpetuity for having assisted at a meeting. In fact, unlike the Templars, they had not even a secret form of reception. Reghellini says that he was unable to procure a copy of the secret Ritual of the Knights of Malta. The reason is obvious—there was none!"

And yet American Templarism comprises three degrees. 1, Knight of the Red Cross; 2, Knight Templar; and 3, Knight of Malta. It was introduced from France into the United States, in 1808, and the first *Grand Encampment General* was organized on June 20, 1816, with Governor De Witt Clinton, of New York, as Grand Master.

This inheritance of the Jesuits should hardly be boasted of. If the Knights Templar desire to make good their claims, they must choose between a descent from the "heretical," anti-Christian, kabalistic, primitive Templars, or connect themselves with the Jesuits, and nail

* Findel: "History of Freemasonry," Appendix.

† "A Sketch of the Knight Templars and the Knights of St. John of Jerusalem," by Richard Woof, F.S.A., Commander of the Order of Masonic Knight Templars.

their tesselated carpets directly on the platform of ultra-Catholicism! Otherwise, their claims become a mere pretense.

So impossible does it become for the originators of the *ecclesiastical* pseudo-order of Templars, invented, according to Dupuy, in France, by the adherents of the Stuarts, to avoid being considered a branch of the Order of the Jesuits, that we are not surprised to see an anonymous author, rightly suspected of belonging to the Jesuit Chapter at Clermont, publishing a work in 1751, in Brussels, on the lawsuit of the Knights Templar. In this volume, in sundry mutilated notes, additions, and commentaries, he represents the *innocence* of the Templars of the accusation of "heresy," thus robbing them of the greatest title to respect and admiration that these early free-thinkers and martyrs have won!

This last pseudo-order was constituted at Paris, on the 4th of November, 1804, by virtue of a *forged Constitution*, and ever since it has "contaminated genuine Freemasonry," as the highest Masons themselves tell us. *La Charte de transmission* (tabula aurea Larmenii) presents the outward appearance of such extreme antiquity "that Gregoire confesses that if all the other relics of the Parisian treasury of the Order had not silenced his doubts as to their ancient descent, the sight of this charter would at the very first glance have persuaded him." * The first Grand Master of this spurious Order was a physician of Paris, Dr. Fahre-Palaprat, who assumed the name of Bernard Raymond.

Count Ramsay, a Jesuit, was the first to start the idea of the Templars being joined to the Knights of Malta. Therefore, we read from his pen the following:

"Our forefathers (!!!), the Crusaders, assembled in the Holy Land from all Christendom, wished to unite in a fraternity embracing all nations, that when bound together, heart and soul, for mutual improvement, they might, in the course of time, represent one single intellectual people."

This is why the Templars are made to join the St. John's Knights, and the latter got into the craft of Masonry known as St. John's Masons.

In the *Sceau Rompu*, in 1745, we find, therefore, the following most impudent falsehood, worthy of the Sons of Loyola: "The lodges were dedicated to St. John, because *the Knights*-Masons had in the holy wars in Palestine joined the Knights of St. John."

In 1743, the Kadosh degree was invented at Lyons (so writes Thory, at least), and "it represents the *revenge of the Templars*." And here we find Findel saying that "the Order of Knights Templars had been abolished in 1311, and to that epoch they were obliged to have recourse

* Findel: "History of Freemasonry," Appendix.

when, after the banishment of several Knights from Malta, in 1740, because they were Freemasons, it was no longer possible to keep up a connection with the Order of St. John, or Knights of Malta, then in the plenitude of their power *under the sovereignty of the Pope.*"

Turning to Clavel, one of the best Masonic authorities, we read: "It is clear that the erection of the French Order of the Knight Templars is not more ancient than the year 1804, and that it cannot lay any legitimate claim to being the continuation of the so-called society of 'la petite Resurrection des Templiers,' nor this latter, either, extend back to the ancient Order of the Knights Templars." Therefore, we see these pseudo-Templars, under the guidance of the worthy Father Jesuits, forging in Paris, 1806, the famous charter of Larmenius. Twenty years later, this nefast and subterranean body, guiding the hand of assassins, directed it toward one of the best and greatest princes in Europe, whose mysterious death, unfortunately for the interests of truth and justice, has never been—for political reasons—investigated and proclaimed to the world as it ought to have been. It is this prince, a Freemason himself, who was the last depository of the secrets of the true Knights Templar. For long centuries these had remained unknown and unsuspected. Holding their meetings once every *thirteen* years, at Malta, and their Grand Master advising the European brothers of the place of *rendezvous* but a few hours in advance, these representatives of the once mightiest and most glorious body of Knights assembled on the fixed day, from various points of the earth. *Thirteen* in number, in commemoration of the year of the death of Jacques Molay (1313), the now Eastern brothers, among whom were crowned heads, planned together the future religious and political fate of the nations; while the Popish Knights, their murderous and bastard successors, slept soundly in their beds, without a dream disturbing their guilty consciences.

"And yet," says Rebold, "notwithstanding the confusion they had created (1736-72), the Jesuits had accomplished but one of their designs, viz.: *denaturalyzing and bringing into disrepute the Masonic Institution.* Having succeeded, as they believed, in destroying it in one form, they were determined to use it in another. With this determination, they arranged the systems styled 'Clerkship of the Templars,' an amalgamation of the different histories, events, and characteristics of the crusades mixed with the reveries of the alchemists. *In this combination Catholicism governed all, and the whole fabrication moved upon wheels, representing the great object for which the Society of Jesus was organized.*" *

Hence, the rites and symbols of Masonry which though "Pagan" in

* "General History of Freemasonry," p. 218.

origin, are all applied to and all flavor of Christianity. A Mason has to declare his belief in a *personal* God, Jehovah, and in the Encampment degrees also in Christ, before he can be accepted in the Lodge, while the Johanite Templars believed in the unknown and invisible Principle, whence proceeded the Creative Powers misnamed *gods*, and held to the Nazarene version of Ben-Panther being the sinful father of Jesus, who thus proclaimed himself "the son of god and of humanity." * This also accounts for the fearful oaths of the Masons taken *on the Bible*, and for their lectures servilely agreeing with the Patriarcho-Biblical Chronology. In the American Order of Rose Croix, for instance, when the neophyte approaches the altar, the "Sir Knights are called to order, and the captain of the guard makes his proclamation." "To the glory of the sublime architect of the universe (Jehovah-Binah?), under the auspices of the Sovereign Sanctuary of *Ancient* and *Primitive* Freemasonry," etc., etc. Then the Knight Orator strikes I and tells the neophyte that the antique legends of Masonry date back FORTY centuries; claiming no greater antiquity for the oldest of them than 622 A.M., at which time he says Noah was born. Under the circumstances this will be regarded as a liberal concession to chronological preferences. After that Masons † are apprised that it was about the year 2188 B.C., that Mizraim led colonies into Egypt, and laid the foundation of the Kingdom of Egypt, which kingdom lasted 1,663 years (! ! !). Strange chronology, which, if it piously conforms with that of the *Bible*, disagrees entirely with that of history. The mythical nine names of the Deity, imported into Egypt, according

* See Gaffarel's version; Eliphas Levi's "La Science des Esprits;" Mackenzie's "Royal Masonic Cyclopædia;" "Sepher Toldos Jeshu;" and other kabalistical and Rabbinical works. The story given is this. A virgin named Mariam, betrothed to a young man of the name of Iohanan, was outraged by another man named Ben Panther or Joseph Panther, says "Sepher Toldos Jeshu." "Her betrothed, learning of her misfortune, left her, at the same time forgiving her. The child born was Jesus, named Joshua. Adopted by his uncle Rabbi Jehosuah, he was initiated into the secret doctrine by Rabbi Elhanan, a kabalist, and then by the Egyptian priests, who consecrated him High Pontiff of the Universal Secret Doctrine, on account of his great mystic qualities. Upon his return into Judea his learning and powers excited the jealousy of the Rabbis, and they publicly reproached him with his origin and insulted his mother. Hence the words attributed to Jesus at Cana: 'Woman, what have I to do with thee?' (See John ii. 4.) His disciples having rebuked him with his unkindness to his mother, Jesus repented, and having learned from them the particulars of the sad story, he declared that "My mother has not sinned, she has not lost her innocence; she is immaculate and yet she is a mother. . . . As for myself I have no father, in this world, I am the Son of God and of humanity!" Sublime words of confidence and trust in the unseen Power, but how fatal to the millions upon millions of men murdered because of these very words being so thoroughly misunderstood!

† We speak of the American Chapter of Rose Croix

to the Masons, only in the twenty-second century B. C., are found on monuments reckoned twice as old by the best Egyptologists. Nevertheless we must take at the same time into consideration, that the Masons are themselves ignorant of these names.

The simple truth is that modern Masonry is a sadly different thing from what the once universal secret fraternity was in the days when the Brahma-worshippers of the AUM, exchanged grips and passwords with the devotees of TUM, and the adepts of every country under the sun were "Brothers."

What was then that mysterious name, that mighty "word" through whose potency the Hindu as well as the Chaldean and Egyptian initiate performed his wonders? In chapter cxv. of the Egyptian *Funeral Ritual*, entitled "The chapter of coming out to the Heaven . . . . and of knowing the Spirits of An" (Heliopolis), Horus says: "I knew the Spirits of An. The greatly glorious does not pass over it . . . unless the gods give me the WORD." In another hymn the soul, transformed, exclaims: "Make road for me to Rusta. I am the Great One, dressed as the Great One. I have come! I have come! Delicious to me are the kings of Osiris. I am creating the water (through the power of the *Word*). . . . Have I not seen the hidden secrets . . . I have given truth to the Sun. I am clear. I am adored for my purity" (cxvii.–cxix. The chapters of the going into and coming out from the Rusta). In another place the mummy's roll expresses the following: "I am the Great God (spirit) existing of myself, the creator of *His Name*. . . . I know the name of this Great God that is there."

Jesus is accused by his enemies of having wrought miracles, and shown by his own apostles to have expelled *demons* by the power of the INEFFABLE NAME. The former firmly believed that he had stolen it in the Sanctuary. "And he cast the spirits with his *word* . . . and healed all that were sick" (*Matthew* xviii. 16). When the Jewish rulers ask Peter (*Acts* iv. 7): "By what power, or by what *name*, have ye done this?" Peter replies, "By the NAME of Jesus Christ of Nazareth." But does this mean the name of Christ, as the interpreters would make us believe; or does it signify, "by the NAME which was in the possession of Jesus of Nazareth," the initiate, who was accused by the Jews to have learned it but who had it really through initiation? Besides, he states repeatedly that all that he does he does in "*His Father's Name*," not in his own.

But who of the modern Masons has ever heard it pronounced? In their own *Ritual*, they confess that they never have. The "Sir Orator" tells the "Sir Knight," that the passwords which he received in the preceding degrees are all "so many corruptions" of the true name

of God engraved on the triangle ; and that therefore they have adopted a "substitute" for it. Such also is the case in the Blue Lodge, where the Master, representing King Solomon, agrees with King Hiram that the Word * * * "shall be used as a *substitute* for the Master's word, until wiser ages shall discover the true one. What Senior Deacon, of all the thousands who have assisted in bringing candidates from darkness to light ; or what Master who has whispered this mystic "word" into the ears of supposititious Hiram Abiffs, while holding them on the five points of fellowship, has suspected the real meaning of even this substitute, which they impart "at low breath?" How few new-made Master Masons but go away imagining that it has some occult connection with the "marrow in the bone." What do they know of that mystical personage known to some adepts as the "venerable MAH," or of the mysterious Eastern Brothers who obey him, whose name is abbreviated in the first syllable of the three which compose the Masonic substitute—The MAH, who lives at this very day in a spot unknown to all but initiates, and the approaches to which are through trackless wildernesses, untrodden by Jesuit or missionary foot, for it is beset by dangers fit to appall the most courageous explorers? And yet, for generations this meaningless jingle of vowels and consonants has been repeated in noviciate ears, as though it possessed even so much potency as would deflect from its course a thistle-down floating in the air! Like Christianity, Freemasonry is a corpse from which the spirit long ago fled.

In this connection, place may well be given to a letter from Mr. Charles Sotheran, Corresponding Secretary of the New York Liberal Club, which was received by us on the day after the date it bears. Mr. Sotheran is known as a writer and lecturer on antiquarian, mystical, and other subjects. In Masonry, he has taken so many of the degrees as to be a competent authority as regards the Craft. He is 32 ∴ A. and P. R., 94 ∴ Memphis, K. R✠, K. Kadosh, M. M. 104, Eng., etc. He is also an initiate of the modern English Brotherhood of the Rosie Cross and other secret societies, and Masonic editor of the *New York Advocate*. Following is the letter, which we place before the Masons as we desire that they should see what one of their own number has to say :

"NEW YORK PRESS CLUB, January 11th, 1877.

"In response to your letter, I willingly furnish the information desired with respect to the antiquity and present condition of Freemasonry. This I do the more cheerfully since we belong to the same secret societies, and you can thus better appreciate the necessity for the reserve which at times I shall be obliged to exhibit. You rightly refer to the fact that Freemasonry, no less than the effete theologies of the day, has its fabulous history to narrate. Clogged up as the Order has been by the rubbish and drift of absurd biblical legends, it is no wonder that its usefulness has been impaired and its

work as a civilizer hampered. Fortunately the great anti-Masonic excitement that raged in the United States during a portion of this century, forced a considerable band of workers to delve into the true origin of the Craft, and bring about a healthier state of things. The agitation in America also spread to Europe and the literary efforts of Masonic authors on both sides of the Atlantic, such as Rebold, Findel, Hyneman, Mitchell, Mackenzie, Hughan, Yarker and others well-known to the fraternity, is now a matter of history. One effect of their labors has been, in a great measure, to bring the history of Masonry into an open daylight, where even its teachings, jurisprudence, and ritual are no longer secret from those of the 'profane,' who have the wit to read as they run.

"You are correct in saying that the *Bible* is the 'great light' of European and American Masonry. In consequence of this the theistic conception of God and the biblical cosmogony have been ever considered two of its great corner-stones. Its chronology seems also to have been based upon the same pseudo-revelation. Thus Dr. Dalcho, in one of his treatises asserts that the principles of the Masonic Order were presented at and coëval with the creation. It is therefore not astonishing that such a pundit should go on to state that God was the first Grand Master, Adam the second, and the last named initiated Eve into the Great Mystery, as I suppose many a Priestess of Cybelè and 'Lady' Kadosh were afterward. The Rev. Dr. Oliver, another Masonic authority, gravely records what may be termed the minutes of a Lodge where Moses presided as Grand Master, Joshua as Deputy Grand Master, and Aholiab and Bezaleel as Grand Wardens! The temple at Jerusalem, which recent archæologists have shown to be a structure with nothing like the pretended antiquity of its erection, and incorrectly called after a monarch whose name proves his mystical character, Sol-Om-On (the name of the sun in three languages), plays, as you correctly observe, a considerable share in Masonic mystery. Such fables as these, and the traditional Masonic colonization of ancient Egypt, have given the Craft the credit of an illustrious origin to which it has no right, and before whose forty centuries of legendary history, the mythologies of Greece and Rome fade into insignificance. The Egyptian, Chaldean, and other theories necessary to each fabricator of 'high degrees' have also each had their short period of prominence. The last 'axe to grind' has consecutively been the fruitful mother of unproductiveness.

"We both agree that all the ancient priesthoods had their esoteric doctrines and secret ceremonies. From the Essenic brotherhood, an evolution of the Hindu Gymnosophists, doubtless proceeded the Solidarities of Greece and Rome as described by so-called 'Pagan' writers. Founded on these and copying them in the matter of ritual, signs, grips, passwords, etc., were developed the mediæval guilds. Like the present livery companies of London, the relics of the English trade-guilds, the operative Masons were but a guild of workmen with higher pretensions. From the French name 'Maçon,' derived from 'Mas,' an old Norman noun meaning 'a house,' comes our English 'Mason,' a house builder. As the London companies alluded to present now and again the Freedom of the '*Liveries*' to outsiders, so we find the trade-guilds of Masons doing the same. Thus the founder of the Ashmolean Museum was made free of the Masons at Warrington, in Lancashire, England, on the 16th October, 1646. The entrance of such men as Elias Ashmole into the Operative Fraternity paved the way for the great 'Masonic Revolution of 1717,' when SPECULATIVE Masonry came into existence. The Constitutions of 1723 and 1738, by the Masonic impostor Anderson, were written up for the newly-fledged and first Grand Lodge of 'Free and Accepted Masons' of England, from which body all others over the world hail to-day.

"These bogus constitutions, written by Anderson, were compiled about then, and in order to palm off his miserable rubbish yclept history, on the Craft, he had the audacity to state that nearly all the documents relating to Masonry in England had been destroyed by the 1717 reformers. Happily, in the British Museum, Bodleian Library, and other public institutions, Rebold, Hughan and others have discovered sufficient evidence in the shape of old Operative Masonic charges to disprove this statement.

"The same writers, I think, have conclusively upset the tenability of two other documents palmed upon Masonry, namely, the spurious charter of Cologne of 1535, and the forged questions, supposed to have been written by Leylande, the antiquary, from a MS. of King Henry VI. of England. In the last named, Pythagoras is re-

ferred to as having—'formed a great lodge, at Crotona, and made many Masons, some of whom travelled into France, and there made many, from whence, in process of time, the art passed into England.' Sir Christopher Wren, architect of St. Paul's Cathedral, London, often called the 'Grand Master of Freemasons,' was simply the Master or President of the London Operative Masons Company. If such a tissue of fable could interweave itself into the history of the Grand Lodges which now have charge of the first three symbolical degrees, it is hardly astonishing that the same fate should befall nearly all of the High Masonic Degrees which have been aptly termed 'an incoherent medley of opposite principles.'

"It is curious to note too that most of the bodies which work these, such as the Ancient and Accepted Scottish Rite, the Rite of Avignon, the Order of the Temple, Fessler's Rite, the 'Grand Council of the Emperors of the East and West—Sovereign Prince Masons,' etc., etc., are nearly all the offspring of the sons of Ignatius Loyola. The Baron Hundt, Chevalier Ramsay, Tschoudy, Zinnendorf, and numerous others who founded the grades in these rites, worked under instructions from the General of the Jesuits. The nest where these high degrees were hatched, and no Masonic rite is free from their baleful influence more or less, was the Jesuit College of Clermont at Paris.

"That bastard foundling of Freemasonry, the 'Ancient and Accepted Scottish Rite,' which is unrecognized by the Blue Lodges was the enunciation, primarily, of the brain of the Jesuit Chevalier Ramsay. It was brought by him to England in 1736–38, to aid the cause of the Catholic Stuarts. The rite in its present form of thirty-three degrees was reorganized at the end of the eighteenth century by some half dozen Masonic adventurers at Charleston, South Carolina. Two of these, Pirlet a tailor, and a dancing master named Lacorne, were fitting predecessors for a later resuscitation by a gentleman of the name of Gourgas, employed in the aristocratic occupation of a ship's clerk, on a boat trading between New York and Liverpool. Dr. Crucefix, *alias* Goss, the *inventor* of certain patent medicines of an objectionable character, ran the institution in England. The powers under which these worthies acted was a document claimed to have been signed by Frederick the Great at Berlin, on May 1st, 1786, and by which were revised the Masonic Constitution and Status of the High Degrees of the Ancient and Accepted Rite. This paper was an impudent forgery and necessitated the issuing of a protocol by the Grand Lodges of the Three Globes of Berlin, which conclusively proved the whole arrangement to be false in every particular. On claims supported by this supposititious document, the Ancient and Accepted Rite have swindled their confiding brothers in the Americas and Europe out of thousands of dollars, to the shame and discredit of humanity.

"The modern Templars, whom you refer to in your letter, are but mere magpies in peacock's plumes. The aim of the Masonic Templars is the sectarianization, or rather the Christianizing of Masonry, a fraternity which is supposed to admit the Jew, Parsee, Mahometan, Buddhist, in fact every religionist within its portals who accepts the doctrine of a personal god, and spirit-immortality. According to the belief of a section, if not all the Israelites, belonging to the Craft in America—Templarism is Jesuitism.

"It seems strange, now that the belief in a personal God is becoming extinct, and that even the theologian has transformed his deity into an indescribable nondescript, that there are those who stand in the way of the general acceptation of the sublime pantheism of the primeval Orientals, of Jacob Boehme, of Spinoza. Often in the Grand Lodge and subordinate lodges of this and other jurisdictions, the old doxology is sung, with its 'Praise Father, Son, and Holy Ghost,' to the disgust of Israelites and free-thinking brethren, who are thus unnecessarily insulted. This could never occur in India, where the great light in a lodge may be the *Koran*, the *Zend-Avesta*, or one of the *Vedas*. The sectarian Christian spirit in Masonry must be put down. To-day there are German Grand Lodges which will not allow Jews to be initiated, or Israelites from foreign countries to be accepted as brethren within their jurisdiction. The French Masons have, however, revolted against this tyranny, and the Grand Orient of France does now permit the atheist and materialist to fellowship in the Craft. A standing rebuke upon the claimed universality of Masonry is the fact that the French brethren are now repudiated.

"Notwithstanding its many faults—and speculative Masonry is but human, and therefore fallible—there is no institution that has done so much, and is yet capable of

such great undertakings in the future, for human, religious, and political improvement. In the last century the Illuminati taught, 'peace with the cottage, war with the palace,' throughout the length and breadth of Europe. In the last century the United States was freed from the tyranny of the mother country by the action of the Secret Societies more than is commonly imagined. Washington, Lafayette, Franklin, Jefferson, Hamilton, were Masons. And in the nineteenth century it was Grand Master Garibaldi, 33, who unified Italy, working in accordance with the spirit of the faithful brotherhood, as the Masonic, or rather carbonari, principles of liberty, equality, humanity, independence, unity,' taught for years by brother Joseph Mazzini.

"Speculative Masonry has much, too, within its ranks to do. One is to accept woman as a co-worker of man in the struggle of life, as the Hungarian Masons have done lately by initiating the Countess Haideck. Another important thing is also to recognize practically the brotherhood of all humanity by refusing none on account of color, race, position, or creed. The dark-skinned should not be only theoretically the brother of the light. The colored Masons who have been duly and regularly raised stand at every lodge-door in America craving admission, and they are refused. And there is South America to be conquered to a participation in the duties of humanity.

"If Masonry be, as claimed, a progressive science and a school of pure religion, it should ever be found in the advance guard of civilization, not in the rear. If it be but an empirical effort, a crude attempt of humanity to solve some of the deepest problems of the race, and no more, then it must give place to fitter successors, perchance one of those that you and I know of, one that may have acted the prompter at the side of the chiefs of the Order, during its greatest triumphs, whispering to them as the dæmon did in the ear of Socrates.

"Yours most Sincerely,

"CHARLES SOTHERAN."

Thus falls to ruins the grand epic poem of Masons, sung by so many mysterious Knights as another revealed gospel. As we see, the Temple of Solomon is being undermined and brought to the ground by its own chief "Master Masons," of this century. But if, following the ingenious exoteric description of the *Bible*, there are yet Masons who persist in regarding it as once an actual structure, who, of the students of the esoteric doctrine will ever consider this mythic temple otherwise than an allegory, embodying the secret science? Whether or not there ever was a real temple of that name, we may well leave to archæologists to decide; but that the detailed description thereof in 1 *Kings* is purely allegorical, no serious scholar, proficient in the ancient as well as mediæval jargon of the kabalists and alchemists, can doubt. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself—the light of the real subjective world, shining in the darkness of the objective universe. This is the "Temple" which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."*

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders—for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neophytes are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science. These terms were evidently borrowed at the beginning by the unknown founders of the first Masonic guilds.

In the now popular jargon, "Operative Masons" are understood to be the bricklayers and the handicraftsmen, who composed the Craft down to Sir Christopher Wren's time; and "Speculative Masons," all members of the Order, as now understood. The sentence attributed to Jesus, "Thou art Peter . . . upon this rock I will build my church; and the gates of hell shall not prevail against it" disfigured, as it is, by mistranslation and misinterpretation, plainly indicates its real meaning. We have shown the signification of *Pater* and *Petra*, with the hierophants—the interpretation traced on the tables of stone of the final initiation, was handed by the initiator to the chosen future interpreter. Having acquainted himself with its mysterious contents, which revealed to him the mysteries of creation, the initiated became a *builder* himself, for he was made acquainted with the *dodecahedron*, or the geometrical figure on which the universe was built. To what he had learned in previous initiations of the use of the rule and of architectural principles, was added a cross, the perpendicular and horizontal lines of which were supposed to form the foundation of the spiritual temple, by placing them across the junction, or central primordial point, the element of all existences,* representing the first concrete idea of deity. Henceforth he could, as a Master-builder (see 1 *Corinthians*, iii. 10), erect a temple of wisdom on that rock of *Petra*, for himself; and having laid a sure foundation, let "another build thereon."

The Egyptian hierophant was given a square head-dress, which he had to wear always, and a square (see Mason's marks), without which he could never go abroad. The perfect *Tau* formed of the perpendicular (descending male ray, or spirit) a horizontal line (or matter, female ray), and the mundane circle was an attribute of Isis, and, it is but at his death that the Egyptian cross was laid on the breast of his mummy. These

* Pythagoras.

square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (*Ezekiel* ix. 4), with the *signa Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus but in the original Egyptian hieroglyphics as a perfect Christian cross . In the *Revelation*, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*.

And if our statements are wrong, if Jesus was not an initiate, a Master-builder, or Master-Mason as it is now called, how comes it, that on the most ancient cathedrals we find his figure with Mason's marks about his person? In the Cathedral of Santa Croce, Florence, over the main portal can be seen the figure of Christ holding a perfect square in his hand.

The surviving "Master-builders" of the *operative* craft of the true Temple, may go literally *half-naked* and wander *slipshod* for ever—now not for the sake of a puerile ceremony, but because, like the "Son of man," they have not where to lay their heads—and yet be the only surviving possessors of the "Word." Their "cable-tow" is the sacred triple cord of certain Brahman-Sannyâsi, or the string on which certain lamas hang their *yu-stone;* but with these apparently valueless talismans, not one of them would part for all the wealth of Solomon and Sheba. The seven-knotted bamboo stick of the fakir can become as powerful as the rod of Moses "which was created between the evenings, and on which was engraven and set forth the great and glorious NAME, with which he was to do the wonders in Mizraim."

But these "operative workmen" have no fear that their secrets will be disclosed by treacherous ex-high priests of chapters, though their generation may have received them through others than "Moses, Solomon, and Zerubbabel." Had Moses Michael Hayes, the Israelite Brother who introduced Royal Arch Masonry into this country (in December, 1778),* had a prophetic presentiment of future treasons, he might have instituted more efficacious obligations than he has.

Truly, the grand omnific Royal Arch word, "*long lost but now found*," has fulfilled its prophetic promise. The password of that degree is no more "I AM THAT I AM." It is now simply "I was but am no more!"

𐤍 𐤐𐤊𐤉𐤄 𐤉𐤑𐤅 𐤊𐤉𐤐𐤊𐤅 𐤏𐤊 𐤐𐤊𐤐𐤑𐤄 𐤉𐤊𐤀 𐤏𐤉𐤀𐤋 𐤐𐤑𐤉𐤑𐤐𐤀𐤑𐤅 𐤉𐤊𐤀𐤓 𐤊𐤉𐤅𐤉𐤑𐤓𐤅𐤉 𐤑𐤉 𐤅𐤏𐤉𐤉𐤑 𐤑𐤅𐤓𐤉 𐤊𐤅𐤓 𐤉𐤅𐤅 𐤉𐤅𐤅!

* The first *Grand Chapter* was instituted at Philadelphia, in 1797.

That we may not be accused of vain boasting, we shall give the keys to several of the secret ciphers of the most exclusive and important of the so-called higher Masonic degrees. If we mistake not, these have never before been revealed to the outside world (except that of the Royal Arch Masons, in 1830), but have been most jealously guarded within the various Orders. We are under neither promise, obligation, nor oath, and therefore violate no confidence. Our purpose is not to gratify an idle curiosity; we wish merely to show Masons and the affiliates of all other Western societies—the Company of Jesus included—that it is impossible for them to be secure in the possession of any secrets that it is worth an Eastern Brotherhood's while to discover. Inferentially, it may also show them that if the latter can lift the masks of European societies, they are nevertheless successful in wearing their own visors; for, if any one thing is universally acknowledged, it is that the real secrets of not a single surviving ancient brotherhood are in possession of the profane.

Some of these ciphers were used by the Jesuits in their secret correspondence at the time of the Jacobin conspiracy, and when Masonry (the alleged successor to the Temple) was employed by the Church for political purposes.

Findel says (see his *History of Freemasonry*, p. 253) that in the eighteenth century, "besides the modern Knights Templar, we see the Jesuits . . . disfiguring the fair face of Freemasonry. Many Masonic authors, who were fully cognizant of the period, and knew exactly all the incidents occurring, positively assert that then and still later the Jesuits exercised a pernicious influence, or at least endeavored to do so, upon the fraternity." Of the Rosicrucian Order he remarks, upon the authority of Prof. Woog, that its "aim at first . . . was nothing less than the support and advancement of Catholicism. *When this religion manifested a determination entirely to repress liberty of thought* . . . the Rosicrucians enlarged their designs likewise to check, if possible, the progress of this widely-spreading enlightenment."

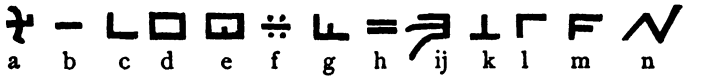
In the *Sincerus Renatus* (the truly converted) of S. Richter, of Berlin (1714), we note that laws were communicated for the government of the "Golden Rosicrucians," which "bear unmistakable evidences of Jesuitical intervention."

We will begin with the cryptographs of the "Sovereign Princes Rose Croix," also styled *Knights of St. Andrew, Knights of the Eagle and Pelican, Heredom, Rosæ Crucis, Rosy Cross, Triple Cross, Perfect Brother, Prince Mason, and so on.* The "Heredom Rosy Cross" also claims a Templar origin, in 1314.*

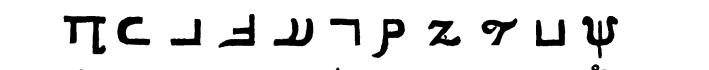
* See Yarker's "Notes on the Mysteries of Antiquity," p. 153

CIPHER OF THE

S.·. P.·. R.·. C.·.



a b c d e f g h ij k l m n



o p q r s t uv x y z &.

CIPHER OF THE KNIGHT ROSE CROIX OF HEREDOM
(of Kilwining).

0	*1*	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*	*10*	*11*	*12*	*13*	*14*	*15*	*16*	*17*
a	b	c	d	e	f	g	h	i	j	ba (or)	k	kb	kc	kd	ke	kf	kg	kh

18	*19*	*20*	*30*	*40*	*50*	*60*	*70*	*80*	*90*	*100*	*200*	*300*	*400*	*500*
ki	kj	ck	dk	ek	fk	gk	hk	ik	jk	l	cl	dl	el	fl

600	*700*	*800*	*900*	*1000*
gl	hl	il	jl	m

CIPHER OF THE KNIGHTS KADOSH.

(Also White and Black Eagle and Grand Elected Knight Templar.)

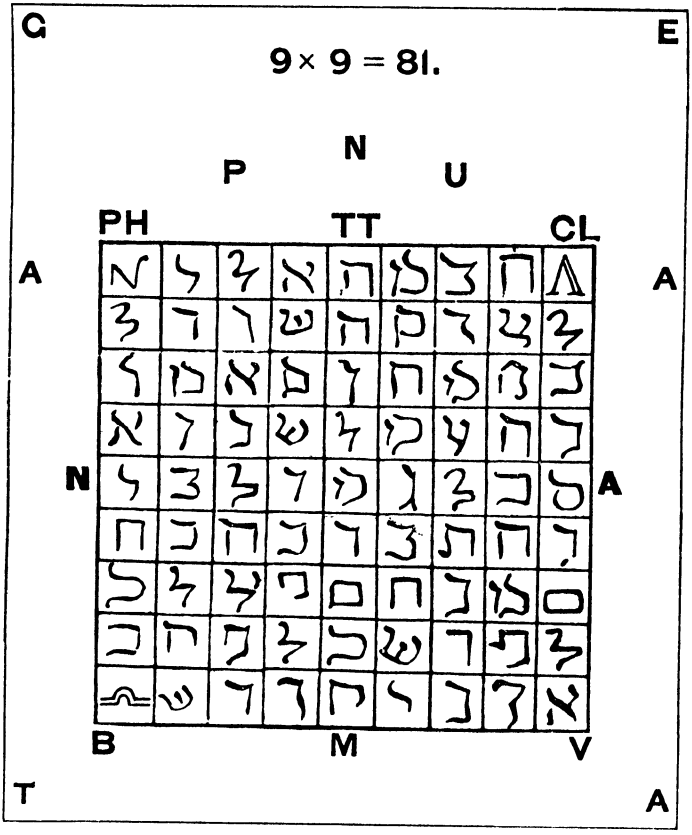
70	*2*	*3*	*12*	*15*	*20*	*30*	*33*	*38*	*9*	*10*	*40*
a	b	c	d	e	f	g	h	i	k	l	m

60	*80*	*81*	*82*	*83*	*84*	*85*	*86*	*90*	*91*	*94*	*95*
n	o	p	q	r	s	t	u	v	x	y	z

The Knights Kadosh have another cipher—or rather hieroglyph—which, in this case, is taken from the Hebrew, possibly to be the more in keeping with the *Bible* Kadeshim of the Temple.*

* See 2 Kings, xxiii. 7, Hebrew text, and English, the former especially. In the degree of Kadosh, a lecture is given upon the descent of Masonry through Moses, Solomon, the Essenes, and the Templars. Christian K. K.'s may get some light as to the kind of "Temple" their ancestors would, in such a genealogical descent, have been attached to, by consulting verse 13 of the same chapter as above quoted.

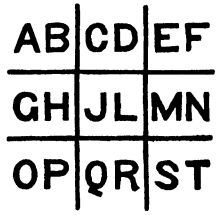
HIEROGLYPH OF THE K .·. KAD .·.

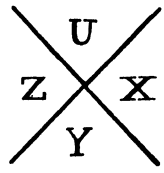


As for the Royal Arch cipher, it has been exposed before now, but we may as well present it slightly amplified.

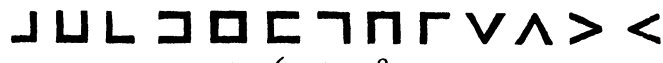
This cipher consists of certain combinations of right angles, with or without points or dots. Following is the basis of its

Formation.





Now, the alphabet consists of twenty-six letters, and these two signs being dissected, form thirteen distinct characters, thus :



1 2 3 4 5 6 7 8 9 10 11 12 13

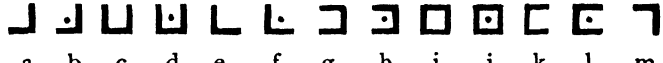
A point placed within each gives thirteen more, thus :

1 2 3 4 5 6 7 8 9 10 11 12 13

Making a total of twenty-six, equal to the number of letters in the English alphabet.

There are two ways, at least, of combining and using these characters for the purposes of secret correspondence. One method is to call the first sign, ⌟ a; the same, with a point, ⌟ b, etc. Another is to apply them, in their regular course, to the first half of the alphabet, ⌟ a, ⊓ b, and so on, to m; after which, repeat them with a dot, beginning with ⌟ n, ⌟ o, etc., to ≺ z.

The alphabet, according to the first method, stands thus :



a b c d e f g h i j k l m

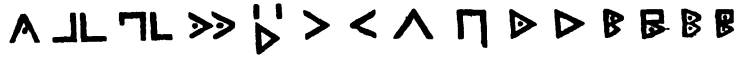
n o p q r s t u v w x y z

According to the second method, thus :

a b c d e f g h i j k l m

n o p q r s t u v w x y z

Besides these signs, the French Masons, evidently under the tuition of their accomplished masters—the Jesuits, have perfected this cipher in all its details. So they have signs even for commas, diphthongs, accents, dots, etc., and these are

 etc.

&c æ œ w ç ' ` ^ - . , ; : ∴ ?

Let this suffice. We might, if we chose, give the cipher alphabets with their keys, of another method of the Royal Arch Masons, strongly resembling a certain Hindu character; of the G .·. El .·. of the Mystic City; of a well-known form of the Devanagari script of the (French) Sages of the Pyramids; and of the Sublime Master of the Great Work, and others. But we refrain; only, be it understood, for the reason that some of these alone of all the side branches of the original Blue Lodge Freemasonry, contain the promise of a useful future. As for the rest, they may and will go to the ash-heap of time. High Masons will understand what we mean.

We must now give some proofs of what we have stated, and demonstrate that the word Jehovah, if Masonry adheres to it, will ever remain as a substitute, never be identical with the lost mirific name. This is so well known to the kabalists, that in their careful etymology of the יהוה they show it beyond doubt to be only one of the many substitutes for the real name, and composed of the two-fold name of the first androgyne—Adam and Eve, Jod (or Yodh), Vau and He-Va—the female serpent as a symbol of Divine Intelligence proceeding from the ONE-Generative or *Creative* Spirit.* Thus, Jehovah is not the sacred name at all. Had Moses given to Pharaoh the *true* "name," the latter would not have answered as he did, for the Egyptian King-Initiates knew it as well as Moses, who had learned it with them. *The* "name" was at that time the common property of the adepts of all the nations in the world, and Pharaoh knew certainly the "name" of the Highest God mentioned in the *Book of the Dead.* But instead of that, Moses (if we accept the allegory of *Exodus* literally), gives Pharaoh the name of *Yeva*, the expression or form of the Divine name used by all the *Targums* as passed by Moses. Hence Pharaoh's reply: "And who is that *Yeva* † that I should obey his voice?"

"Jehovah" dates only from the Masoretic innovation. When the Rabbis, for fear that they should lose the keys to their own doctrines, then written exclusively in consonants, began to insert their vowel-points in their manuscripts, they were utterly ignorant of the true pronunciation of the NAME. Hence, they gave it the sound of *Adonah*, and made it read *Ja-ho-vah.* Thus the latter is simply a fancy, a perversion of the Holy Name. And how could they know it? Alone, out of all their nation the high priests had it in their possession, and respectively passed it to their successors, as the Hindu Brahmaâtma does before his death. Once a year only, on the day of atonement, the high priest was

* See Eliphas Levi's "Dogme et Rituel," vol. i.

† Yeva is *Heva*, the feminine counterpart of Jehovah-Binah.

allowed to pronounce it in a whisper. Passing behind the veil into the inner chamber of the sanctuary, the Holy of Holies, with trembling lips and downcast eyes he called upon the dreaded NAME. The bitter persecution of the kabalists, who received the precious syllables after deserving the favor by a whole life of sanctity, was due to a suspicion that they misused it. At the opening of this chapter we have told the story of Simeon Ben-Iochaï, one of the victims to this priceless knowledge, and see how little he deserved his cruel treatment.

The *Book of Jasher*, a work—as we are told by a very learned Hebrew divine, of New York—composed in Spain in the twelfth century as "a popular tale," and that had not "the sanction of the Rabbinical College of Venice," is full of kabalistical, alchemical, and magical allegories. Admitting so much, it must still be said that there are few popular tales but are based on historical truths. The *Norsemen in Iceland*, by Dr. G. W. Dasent, is also a collection of popular tales, but they contain the key to the primitive religious worship of that people. So with the *Book of Jasher*. It contains the whole of the *Old Testament* in a condensed form, and as the Samaritans held, *i. e.*, the five *Books of Moses*, without the Prophets. Although rejected by the orthodox Rabbis, we cannot help thinking that, as in the case of the apocryphal *Gospels*, which were written earlier than the canonical ones, the *Book of Jasher* is the true original from which the subsequent *Bible* was in part composed. Both the apocryphal *Gospels* and *Jasher*, are a series of religious tales, in which miracle is heaped upon miracle, and which narrate the popular legends as they first originated, without any regard to either chronology or dogma. Still both are corner-stones of the Mosaic and Christian religions. That there was a *Book of Jasher* prior to the Mosaic *Pentateuch* is clear, for it is mentioned in *Joshua*, *Isaiah*, and 2 *Samuel*.

Nowhere is the difference between the Elohists and Jehovists so clearly shown as in *Jasher*. Jehovah is here spoken of as the Ophites held him to be, a Son of Ilda-Baoth, or Saturn. In this Book, the Egyptian Magi, when asked by Pharaoh "Who is he, of whom Moses speaks as the *I am?*" reply that the God of Moses "we have learned, is the Son of the Wise, the Son of ancient kings" (ch. lxxix. 45).* Now, those who assert that *Jasher* is a forgery of the twelfth century—and we readily believe it—should nevertheless explain the curious fact that, while the above text is *not* to be found in the *Bible*, the answer to it *is*, and is,

* We find a very suggestive point in connection with this appellation of Jehovah, "Son of ancient Kings," in the Jaïna sect of Hindustan, known as the Sauryas. They admit that Brahma is a Devatâ, but deny his creative power, and call him the "Son of a King." See "Asiatic Researches," vol. ix., p. 279.

moreover, couched in unequivocal terms. At *Isaiah* xix. 11, the "Lord God" complains of it very wrathfully to the prophet, and says: "Surely the princes of Zoan *are fools*, the counsel of the wise counsellors of Pharaoh is become brutish; how say ye unto Pharaoh, I am the Son of the Wise, the Son of ancient kings?" which is evidently a reply to the above. At *Joshua* x. 13, *Jasher* is referred to in corroboration of the outrageous assertion that the sun stood still, and the moon stayed until the people had avenged themselves. "Is not this written in the *Book of Jasher?*" says the text. And at 2 *Samuel*, i. 19, the same book is again quoted. "Behold," it says, "it is written in the *Book of Jasher.*" Clearly, *Jasher* must have existed; it must have been regarded as authority; must have been older than Joshua; and, since the verse in *Isaiah* unerringly points to the passage above quoted, we have at least as much reason to accept the current edition of *Jasher* as a transcription, excerpt, or compilation of the original work, as we have to revere the Septuagint *Pentateuch*, as the primitive Hebraic sacred records.

At all events, Jehovah is not the ancient of the ancient, or "aged of the aged," of the *Sohar;* for we find him, in this book, counselling with God the Father as to the creation of the world. "The work-master spoke to the Lord. Let us make man after our image" (*Sohar* i., fol. 25). Jehovah is but the Metatron, and perhaps, not even the highest, but only one of the Æons; for he whom Onkelos calls *Memro*, the "Word," is not the *exoteric* Jehovah of the *Bible*, nor is he Jahve יְהוִה the Existing One.

It was the secresy of the early kabalists, who were anxious to screen the real Mystery name of the "Eternal" from profanation, and later the prudence which the mediæval alchemists and occultists were compelled to adopt to save their lives, that caused the inextricable confusion of divine names. This is what led the people to accept the Jehovah of the *Bible* as the name of the "One living God." Every Jewish elder, prophet, and other man of any importance knew the difference; but as the difference lay in the vocalization of the "name," and its right pronunciation led to death, the common people were ignorant of it, for no initiate would risk his life by teaching it to them. Thus the Sinaitic deity came gradually to be regarded as identical with "Him whose name is known but to the wise." When Capellus translates: "Whosoever shall pronounce the name of Jehovah, shall suffer death," he makes two mistakes. The first is in adding the final letter *h* to the name, if he wants this deity to be considered either male or androgynous, for the letter makes the name feminine, as it really should be, considering it is one of the names of Binah, the third emanation; his second error is in asserting that the word *nokeb* means only to pronounce *distinctly*. It means to pronounce *cor-*

rectly. Therefore, the biblical name Jehovah may be considered simply a *substitute*, which, as belonging to one of the "powers" got to be viewed as that of the "Eternal." There is an evident mistake (one of the very many), in one of the texts in *Leviticus*, which has been corrected by Cahen, and which proves that the interdiction did not at all concern the name of the exoteric Jehovah, whose numerous other names could also be pronounced without any penalty being incurred.* In the vicious English version, the translation runs thus: "And he that blasphemeth the name of the Lord, shall surely be put to death," *Levit.* xxiv. 16. Cahen renders it far more correctly, thus: "And he that blasphemeth the name of the *Eternal* shall die," etc. The "Eternal" being something higher than the exoteric and personal "Lord." †

As with the Gentile nations, the symbols of the Israelites were ever bearing, directly or indirectly, upon sun-worship. The exoteric Jehovah of the *Bible* is a *dual* god, like all the other gods; and the fact that David —who is entirely ignorant of Moses—praises his "Lord," and assures him that the "Lord *is* a great God, and a great King above all gods," may be of a very great importance to the descendants of Jacob and David, but their national God concerns us in no wise. We are quite ready to show the "Lord God" of Israel the same respect as we do to Brahma, Zeus, or any other secondary deity. But we decline, most emphatically, to recognize in him either the Deity worshipped by Moses, or the "Father" of Jesus, or yet the "Ineffable Name" of the kabalists. Jehovah is, perhaps, one of the *Elohim*, who was concerned in the *formation* (which is not creation) of the universe, one of the architects who built from pre-existing matter, but he never was the "Unknowable" Cause that created "bara," in the night of the Eternity. These Elohim first form and bless; then they *curse* and *destroy;* as one of these Powers, Jehovah is therefore by turns beneficent and malevolent; at one moment he punishes and then repents. He is the antitype of several of the patriarchs—of Esau and of Jacob, the allegorical twins, emblems of the ever manifest dual principle in nature. So Jacob, who is Israel, is the left pillar—the feminine principle of Esau, who is the right pillar and the male principle. When he wrestles with Malach-Iho, the Lord, it is the latter who becomes the *right* pillar, and Jacob-Israel names God; although the *Bible*-interpreters have endeavored to transform him into a mere "angel of the Lord" (*Genesis* xxxii.), Jacob conquers him—as matter will but too often conquer spirit—but his *thigh* is put out of joint in the fight.

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* As, for instance, Shaddai, Elohim, Sabaoth, etc.

† Cahen's "Hebrew Bible," iii., p. 117.

The name of Israel has its derivation from Isaral or Asar, the Sun-God, who is known as Suryal, Surya, and Sur. Isra-el means "striving with God." The "sun rising upon Jacob-Israel," is the *Sun*-God Isaral, fecundating *matter* or earth, represented by the *female*-Jacob. As usual, the allegory has more than one hidden meaning in the *Kabala*. Esau, Æsaou, Asu, is also the sun. Like the "Lord," Esau fights with Jacob and prevails not. The God-*Sun* first strives against, and then rises on him in covenant.

"And as he passed over Penuel, *the sun rose upon him*, and he (Jacob) *halted upon his thigh*" (*Genesis* xxxii. 31). *Israel* Jacob, opposed by his brother Esau. is *Samael*, and "the names of Samael are Azazel and *Satan*" (the opposer).

If it will be argued that Moses was unacquainted with the Hindu philosophy and, therefore, could not have taken Siva, the regenerator and the destroyer, as his model for Jehovah, then we must admit that there was some miraculous international intuition which prompted every nation to choose for its exoteric national deity the dual type we find in the "Lord God" of Israel. All these fables speak for themselves. Siva, Jehovah, Osiris, are all the symbols of the active principle in nature *par excellence*. They are the forces which preside at the formation or *regeneration* of matter and its destruction. They are the types of Life and Death, ever fecundating and decomposing under the never-ceasing influx of the *anima mundi*, the Universal intellectual Soul, the invisible but ever-present spirit which is behind the correlation of the blind forces. This spirit alone is immutable, and therefore the forces of the universe, cause and effect, are ever in perfect harmony with this one great Immutable Law. Spiritual Life is the one primordial principle *above;* Physical Life is the primordial principle *below*, but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be re-united with its CAUSE, it may—and yet who can tell whether it really will—have a glimpse of the Eternal Truth. Till then, let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

The greatest mistake of the age was to attempt a comparison of the relative merits of all the ancient religions, and scoff at the doctrines of the *Kabala* and other superstitions.

But truth is stranger than fiction; and this world-old adage finds its application in the case in hand. The "wisdom" of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala*, of which, as we have said, the Rabbinical is but an abridgment, did not die out with the Philoletheans of the last Eclectic school. The *Gnosis* lingers still on earth, and its votaries are many, albeit unknown. Such secret

brotherhoods have been mentioned before Mackenzie's time, by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years, laughed at and denied by unsuspecting skeptics to their very faces. Some of these brothers belong to the small groups of "travellers." Until the close of the happy Louis-Philippian reign, they were pompously termed by the Parisian garçon and trader, the *nobles étrangers*, and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves," who had gathered at the capital of the civilized world to admire its monuments and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93, and the earlier explosion of the South Sea Bubble, soon after the appearance of "noble foreigners," who had convulsed all Paris for more or less longer periods, by either their mystical doctrines or "supernatural gifts." The St. Germains and Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. Had the keys to the hieratic writings and the secret of Egyptian and Hindu symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated. And yet, if we are well informed—and we think we are—there was not one such in all Egypt, but the secret records of its hieroglyphics were carefully registered by the sacerdotal caste. These records still exist, though "not extant" for the general public, though perhaps the monuments may have passed away for ever out of human sight.

Of forty-seven tombs of the kings, near Gornore, recorded by the Egyptian priests on their sacred registers, only seventeen were known to the public, according to Diodorus Siculus, who visited the place about sixty years B.C. Notwithstanding this *historical* evidence, we assert that the whole number exist to this day, and the royal tomb discovered by

Belzoni among the sandstone mountains of Biban-el-Melook (Melech?) is but a feeble specimen of the rest. We will add, furthermore, that the Arab-Christians, the monks, scattered around in their poor, desolate convents on the borderland of the great Lybian Desert, know of the existence of such unbetrayed relics. But they are Copts, sole remnants of the true Egyptian race, and the Copt predominating over the Christian monk in their natures, they keep silent; for what reason it is not for us to tell. There are some who believe that their monkish attire is but a blind, and that they have chosen these desolate homes among arid deserts and surrounded by Mahometan tribes, for some ulterior purposes of their own. Be it as it may, they are held in great esteem by the Greek monks of Palestine; and there is a rumor current among the Christian pilgrims of Jerusalem, who throng the Holy Sepulchre at every Easter, that the holy fire from heaven will never descend so *miraculously* as when these monks of the desert are present to draw it down by their prayers.*

"The kingdom of Heaven suffereth violence, and the violent take it by force." Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted, more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all true secret societies: "the Rosy-Crux becomes and is not *made*," is more than the generality of men can bear to have applied to them. But let no one suppose that of the candidates who fail, any will divulge to the world even the trifle they may have learned, as some Masons do. None know better than themselves how unlikely it is that a neophyte should ever talk of what was imparted to him. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation.

* The Greek monks have this "miracle" performed for the "faithful" every year on Easter night. Thousands of pilgrims are there waiting with their tapers to light them at this sacred fire, which at the precise hour and when needed, descends from the chapel-vault and hovers about the sepulchre in tongues of fire until every one of the thousand pilgrims has lighted his wax taper at it.

CHAPTER IX.

"All things are governed in the bosom of this triad."—LYDUS: *De Mensibus*, 20.

"Thrice let the heaven be turned on its perpetual axis."—OVID: *Fast* iv.

"And Balaam said unto Balak, Build me here *seven* altars, and prepare me here *seven* oxen and *seven* rams."—*Numbers* xxiii. 1, 2.

"In *seven* days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a vessel miraculously formed; take, therefore . . . and with *seven* holy men, your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered."—*Bagavedgitta.*

"And the Lord said, I will destroy man . . . from the face of the earth. . . . But with thee will I establish my covenant. . . . Come thou and all thy house into the ark. . . . For yet *seven* days and I will cause it to rain upon the earth."—*Genesis* vi., vii.

"The Tetraktys was not only principally honored because all symphonies are found to exist within it, but also because it appears to contain the nature of all things."—THEOS. OF SMYRNA: *Mathem.*, p. 147.

OUR task will have been ill-performed if the preceding chapters have not demonstrated that Judaism, earlier and later Gnosticism, Christianity, and even Christian Masonry, have all been erected upon identical cosmical myths, symbols, and allegories, whose full comprehension is possible only to those who have inherited the key from their inventors.

In the following pages we will endeavor to show how much these have been misinterpreted by the widely-different, yet intimately-related systems enumerated above, in fitting them to their individual needs. Thus not only will a benefit be conferred upon the student, but a long-deferred, and now much-needed act of justice will be done to those earlier generations whose genius has laid the whole human race under obligation. Let us begin by once more comparing the myths of the *Bible* with those of the sacred books of other nations, to see which is the original, which copies.

There are but two methods which, correctly explained, can help us to this result. They are—the *Vedas*, Brahmanical literature and the Jewish *Kabala.* The former has, in a most philosophical spirit, conceived these grandiose myths; the latter borrowing them from the Chaldeans and Persians, shaped them into a history of the Jewish nation, in which their spirit of philosophy was buried beyond the recognition of all but

the elect, and under a far more absurd form than the Aryan had given them. The *Bible* of the Christian Church is the latest receptacle of this scheme of disfigured allegories which have been erected into an edifice of superstition, such as never entered into the conceptions of those from whom the Church obtained her knowledge. The abstract fictions of antiquity, which for ages had filled the popular fancy with but flickering shadows and uncertain images, have in Christianity assumed the shapes of real personages, and become accomplished facts. Allegory, metamorphosed, becomes sacred history, and Pagan myth is taught to the people as a revealed narrative of God's intercourse with His chosen people.

"The myths," says Horace in his *Ars Poetica*, "have been invented by wise men to strengthen the laws and teach moral truths." While Horace endeavored to make clear the very spirit and essence of the ancient myths, Euhemerus pretended, on the contrary, that "myths were the legendary history of kings and heroes, transformed into gods by the admiration of the nations." It is the latter method which was inferentially followed by Christians when they agreed upon the acceptation of euhemerized patriarchs, and mistook them for men who had really lived.

But, in opposition to this pernicious theory, which has brought forth such bitter fruit, we have a long series of the greatest philosophers the world has produced: Plato, Epicharmus, Socrates, Empedocles, Plotinus, and Porphyry, Proclus, Damascenus, Origen, and even Aristotle. The latter plainly stated this verity, by saying that a tradition of the highest antiquity, transmitted to posterity under the form of various myths, teaches us that the first principles of nature may be considered as "gods," for the *divine* permeates all nature. All the rest, details and personages, were added later for the clearer comprehension of the vulgar, and but too often with the object of supporting laws invented in the common interest.

Fairy tales do not exclusively belong to nurseries; all mankind—except those few who in all ages have comprehended their hidden meaning and tried to open the eyes of the superstitious—have listened to such tales in one shape or the other and, after transforming them into sacred symbols, called the product RELIGION!

We will try to systematize our subject as much as the ever-recurring necessity to draw parallels between the conflicting opinions that have been based on the same myths will permit. We will begin by the book of *Genesis*, and seek for its hidden meaning in the Brahmanical traditions and the Chaldeo-Judaïc *Kabala*.

The first Scripture lesson taught us in our infancy is that God created the world in six days, and rested on the *seventh*. Hence, a peculiar sol-

emnity is supposed to attach to the seventh day, and the Christians, adopting the rigid observances of the Jewish sabbath, have enforced it upon us with the substitution of the first, instead of the seventh day of the week.

All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary or Arba-il (the mystic *four*), compose the number seven. The sacredness of numbers begins with the great First —the ONE, and ends only with the nought or zero—symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature. They are a key to the ancient views on cosmogony, in its broad sense, including man and beings, and the evolution of the human race, spiritually as well as physically.

The number *seven* is the most sacred of all, and is, undoubtedly, of Hindu origin. Everything of importance was calculated by and fitted into this number by the Aryan philosophers—ideas as well as localities. Thus they have the

Sapta-Rishi, or seven sages, typifying the seven diluvian primitive races (post-diluvian as some say).

Sapta-Loka, the seven inferior and superior worlds, whence each of these Rishis proceeded, and whither he returned in glory before reaching the final bliss of Moksha. *

Sapta-Kula, or seven castes—the Brahmans assuming to represent the direct descendants of the highest of them. †

Then, again, the Sapta-Pura (seven holy cities); Sapta-Duipa (seven holy islands); Sapta-Samudra (the seven holy seas); Sapta-Parvata (the seven holy mountains); Sapta-Arania (the seven deserts); Sapta-Vruksha (the seven sacred trees); and so on.

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* The *Rishi* are identical with *Manu*. The ten Pragâpati, sons of Viradj, called Maritchi, Atri, Angira, Pôlastya, Poulaha, Kratu, Pratcheta, Vasishta, Brighu, and Narada, are euhemerized *Powers*, the Hindu Sephiroth. These emanate the seven Rishi, or Manus, the chief of whom issued himself from the "uncreated." He is the Adam of earth, and signifies man. His "sons," the following six Manus, represent each a new race of men, and in the total they are *humanity* passing gradually through the primitive seven stages of evolution.

† In days of old, when the Brahmans studied more than they do now the hidden sense of their philosophy, they explained that each of these six distinct races which preceded ours had disappeared. But now they pretend that a specimen was preserved which was not destroyed with the rest, but reached the present *seventh* stage. Thus they, the Brahmans are the specimens of the heavenly Manu, and issued from the mouth of Brahma; while the Sudra was created from his foot.

In the Chaldeo-Babylonian incantation, this number reappears again as prominently as among the Hindus. The number is *dual* in its attributes, *i. e.*, holy in one of its aspects it becomes nefast under other conditions. Thus the following incantation we find traced on the Assyrian tablets, now so correctly interpreted.

"The evening of evil omen, the region of the sky, which produces misfortune. . . .

"Message of pest.

"Deprecators of Nin-Ki-gal.

"The seven gods of the vast sky.

"The seven gods of the vast earth.

"The seven gods of blazing spheres.

"The seven gods of celestial legion.

"The seven gods maleficent.

"The seven phantoms—bad.

"The seven phantoms of maleficent flames. . . .

"Bad demon, bad *alal*, bad *gigim*, bad *telal*. . . . bad god, bad *maskim*.

"Spirit of seven heavens remember . . . Spirit of seven earths remember . . . etc."

This number reappears likewise on almost every page of *Genesis*, and throughout the Mosaic books, and we find it conspicuous (see following chapter) in the *Book of Job* and the Oriental *Kabala*. If the Hebrew Semitics adopted it so readily, we must infer that it was not blindly, but with a thorough knowledge of its secret meaning; hence, that they must have adopted the doctrines of their "heathen" neighbors as well. It is but natural. therefore, that we should seek in *heathen* philosophy for the interpretation of this number, which again reappeared in Christianity with its *seven* sacraments, *seven* churches in Asia Minor, *seven* capital sins, *seven* virtues (four cardinal and three theological), etc.

Have the *seven* prismatic colors of the rainbow seen by Noah no other meaning than that of a covenant between God and man to refresh the memory of the former? To the kabalist, at least, they have a significance inseparable from the seven labors of magic, the seven upper spheres, the seven notes of the musical scale, the seven numerals of Pythagoras, the seven wonders of the world, the seven ages, and even the seven steps of the Masons, which lead to the Holy of Holies, after passing the flights of *three* and *five*.

Whence the identity then of these enigmatical, ever-recurring numerals that are found in every page of the Jewish Scriptures, as in every ola and sloka of Buddhistic and Brahmanical books? Whence these numerals that are the soul of the Pythagorean and Platonic thought, and that no unilluminated Orientalist nor biblical student has ever been able to fathom?

And yet they have a key ready in their hand, did they but know how to use it. Nowhere is the mystical value of human language and its effects on human action so perfectly understood as in India, nor any better explained than by the authors of the oldest *Brahmanas*. Ancient as their epoch is now found to be, they only try to express, in a more concrete form, the abstract metaphysical speculations of their own ancestors.

Such is the respect of the Brahmans for the sacrificial mysteries, that they hold that the world itself sprang into creation as a consequence of a "sacrificial word" pronounced by the First Cause. This word is the "Ineffable name" of the kabalists, fully discussed in the last chapter.

The secret of the *Vedas*, "Sacred Knowledge" though they may be, is impenetrable without the help of the *Brahmanas*. Properly speaking, the *Vedas* (which are written in verse and comprised in four books) constitute that portion called the *Mantra*, or magical prayer, and the *Brahmanas* (which are in prose) contain their key. While the Mantra part is alone holy, the Brahmana portion contains all the theological exegesis, and the speculations and explanations of the sacerdotal. Our Orientalists, we repeat, will make no substantial progress toward a comprehension of Vedic literature until they place a proper valuation upon works now despised by them; as, for instance, the *Aitareya* and *Kaushitaki Brâhmanas*, which belong to the *Rig-Veda*.

Zoroaster was called a *Manthran*, or speaker of Mantras, and, according to Haug, one of the earliest names for the Sacred Scriptures of the Parsis was *Mânthra-speñta*. The power and significance of the Brahman who acts as the Hotri-priest at the Soma-Sacrifice, consists in his possession and full knowledge of the uses of the sacred word or speech—*Vâch*. The latter is personified in Sara-isvati, the wife of Brahma, who is the goddess of the sacred or "Secret Knowledge." She is usually depicted as riding upon a peacock with its tail all spread. The eyes upon the feathers of the bird's tail, symbolize the sleepless eyes that see all things. To one who has the ambition of becoming an adept of the "Secret doctrines," they are a reminder that he must have the hundred eyes of Argus to see and comprehend all things.

And this is why we say that it is not possible to solve fully the deep problems underlying the Brahmanical and Buddhistic sacred books without having a perfect comprehension of the esoteric meaning of the Pythagorean numerals. The greatest power of this Vâch, or Sacred Speech, is developed according to the form which is given to the Mantra by the officiating Hotri, and this form consists wholly in the numbers and syllables of the sacred metre. If pronounced slowly and in a certain rhythm, one effect is produced; if quickly and with another rhythm, there is a different result. "Each metre," says Haug, "is the invisible master of some-

thing visible in this world; it is, as it were, its exponent and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists, for each thing has (just as in the Pythagorean system) a certain numerical proportion. All these things, metres (chhandas), stomas, and prishthas, are liable to be as eternal and divine as the words themselves they contain. The earliest Hindu divines did not only believe in a primitive revelation of the words of the sacred texts, but even in that of the various forms. These forms, along with their contents, the everlasting *Veda*-words, are symbols expressive of things of the invisible world, and in several respects comparable to the Platonic ideas."

This testimony from an unwilling witness shows again the identity between the ancient religions as to their secret doctrine. The Gâyatri metre, for example, consists of *thrice eight* syllables, and is considered the most sacred of metres. It is the metre of Agni, the fire-god, and becomes at times the emblem of Brahma himself, the chief creator, and "fashioner of man" in his own image. Now Pythagoras says that "The number eight, or the Octad, is the first cube, that is to say, squared in all senses, as a die, proceeding from its base two, or even number; *so is man four-square or perfect.*" Of course few, except the Pythagoreans and kabalists, can fully comprehend this idea; but the illustration will assist in pointing out the close kinship of the numerals with the Vedic *Mantras*. The chief problems of every theology lie concealed beneath this imagery of fire and the varying rhythm of its flames. The burning bush of the *Bible*, the Zoroastrian and other sacred fires, Plato's universal soul, and the Rosicrucian doctrines of both soul and body of man being evolved out of fire, the reasoning and immortal element which permeates all things, and which, according to Herakleitus, Hippocrates, and Parmenides, is God, have all the same meaning.

Each metre in the *Brahmanas* corresponds to a number, and as shown by Haug, as it stands in the sacred volumes, is a prototype of some visible form on earth, and its effects are either good or evil. The "sacred speech" can save, but it can kill as well; its many meanings and faculties are well known but to the *Dikshita* (the adept), who has been initiated into many mysteries, and whose "spiritual birth" is completely achieved; the Vâch of the *mantra* is a spoken power, which awakes another corresponding and still more occult power, each allegorically personified by some god in the world of spirits, and, according as it is used, responded to either by the gods or the *Rakshasas* (bad spirits). In the Brahmanical and Buddhist ideas, a curse, a blessing, a vow, a desire, an idle thought, can each assume a visible shape and so manifest itself *objectively* to the eyes of its author, or to him that it concerns.

Every sin becomes incarnated, so to say, and like an avenging fiend persecutes its perpetrator.

There are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. Harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses.

So with the numerals. Turn wherever we will, from the Prophets to the Apocalypse, and we will see the biblical writers constantly using the numbers *three*, *four*, *seven*, and *twelve*.

And yet we have known some partisans of the *Bible* who maintained that the *Vedas* were copied from the Mosaic books! * The *Vedas*, which are written in Sanscrit, a language whose grammatical rules and forms, as Max Müller and other scholars confess, were *completely established* long before the days when the great wave of emigration bore it from Asia all over the Occident, are there to proclaim their parentage of every philosophy, and every religious institution developed later among Semitic peoples. And which of the numerals most frequently occur in the Sanscrit chants, those sublime hymns to creation, to the unity of God, and the countless manifestations of His power? ONE, THREE, and SEVEN. Read the hymn by Dirghatamas.

"TO HIM WHO REPRESENTS ALL THE GODS."

"The *God* here present, our blessed patron, our sacrificer, has a brother who spreads himself in mid-air. There exists a *third* Brother whom we sprinkle with our libations. . . . It is he whom I have seen master of men and armed with *seven* rays." †

And again:

"*Seven* Bridles aid in guiding a car which has but ONE wheel, and which is drawn by a single horse that shines with *seven* rays. The wheel has *three* limbs, an immortal wheel, never-wearying, whence hang all the worlds."

"Sometimes *seven* horses drag a car of *seven* wheels, and *seven* personages mount it, accompanied by *seven* fecund nymphs of the water."

And the following again, in honor of the fire-god—*Agni*, who is so clearly shown but a spirit subordinate to the ONE God.

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* To avoid discussion we adopt the palæographical conclusions arrived at by Martin Haug and some other cautious scholars. Personally we credit the statements of the Brahmans and those of Halhed, the translator of the "Sastras."

† The god Heptaktis.

"Ever ONE, although having *three* forms of double nature (androgynous)—he rises! and the priests offer to *God*, in the act of sacrifice, their prayers which reach the heavens, borne aloft by Agni."

Is this a coincidence, or, rather, as reason tells us, the result of the derivation of many national cults from one primitive, universal religion? A *mystery* for the uninitiated, the *unveiling* of the most sublime (because correct and true) psychological and physiological problems for the initiate. Revelations of the personal spirit of man which is divine because that spirit is not only the emanation of the ONE Supreme God, but is the only God man is able, in his weakness and helplessness, to comprehend—to feel *within* himself. This truth the Vedic poet clearly confesses, when saying:

"The Lord, Master of the universe and full of wisdom, has entered with me (into me)—weak and ignorant—and has formed me of *himself* in that place * where the spirits obtain, by the help of *Science*, the peaceful enjoyment of the *fruit*, as sweet as ambrosia."

Whether we call this fruit "an apple" from the Tree of Knowledge, or the *pippala* of the Hindu poet, it matters not. It is the fruit of esoteric wisdom. Our object is to show the existence of a religious system in India for many thousands of years before the exoteric fables of the Garden of Eden and the Deluge had been invented. Hence the identity of doctrines. Instructed in them, each of the initiates of other countries became, in his turn, the founder of some great school of philosophy in the West.

Who of our Sanscrit scholars has ever felt interested in discovering the real sense of the following hymns, palpable as it is: "*Pippala*, the sweet fruit of that tree upon which come *spirits* who love the *science* (?) and where *the gods produce all marvels*. This is a mystery for him *who knows not the Father* of the world."

Or this one again:

"These stanzas bear at their head a title which announces that they are consecrated to the *Viswadêvas* (that is to say, to all the gods). He who knows not the Being whom I sing *in all his manifestations*, will comprehend nothing of my verses; those who do know HIM are not strangers to this reünion."

This refers to the reünion and parting of the immortal and mortal parts of man. "The immortal Being," says the preceding stanza, "is in the cradle of the mortal Being. The two eternal spirits go and come everywhere; only some men know the one without knowing the other" (*Dirghatamas*).

Who can give a correct idea of Him of whom the *Rig-Veda* says:

* The sanctuary of the initiation.

"That which is One the wise call it in divers manners." That One is sung by the Vedic poets in all its manifestations in nature; and the books considered "childish and foolish" teach how at will to call the beings of wisdom for our instruction. They teach, as Porphyry says: "a liberation from all terrene concerns . . . a flight of the *alone* to the ALONE."

Professor Max Müller, whose every word is accepted by his school as philological gospel, is undoubtedly right in one sense when in determining the nature of the Hindu gods, he calls them "masks without an actor . . . names without being, not beings without names." * For he but proves thereby the monotheism of the ancient Vedic religion. But it seems to us more than dubious whether he or any scientist of his school needed hope to fathom the old Aryan † thought, without an accurate study of those very "masks." To the materialist, as to the scientist, who for various reasons endeavors to work out the difficult problem of compelling facts to agree with either their own hobbies or those of the *Bible*, they may seem but the empty shells of phantoms. Yet such authorities will ever be, as in the past, the unsafest of guides, except in matters of exact science. The *Bible* patriarchs are as much "masks without actors," as the pragâpatis, and yet, if the living personage behind these masks is but an abstract shadow there is an idea embodied in every one of them which belongs to the philosophical and scientific theories of ancient wisdom. ‡ And who can render better service in this work than the native Brahmans themselves, or the kabalists?

To deny, point-blank, any sound philosophy in the later Brahmanical speculations upon the *Rig-Veda*, is equivalent to refusing to ever correctly understand the mother-religion itself, which gave rise to them, and which is the expression of the inner thought of the direct ancestors of these later authors of the *Brahmanas*. If learned Europeans can so

* "Comparative Mythology."

† While having no intention to enter at present upon a discussion as to the nomadic races of the "Rhematic period," we reserve the right to question the full propriety of terming that portion of the primitive people from whose traditions the "Vedas" sprang into existence, Aryans. Some scientists find the existence of these Aryans not only unproved by science, but the traditions of Hindustan protesting against such an assumption.

‡ Without the esoteric explanation, the "Old Testament" becomes an absurd jumble of meaningless tales—nay, worse than that, it must rank high with *immoral* books. It is curious that Professor Max Müller, such a profound scholar in Comparative Mythology, should be found saying of the pragâpatis and Hindu gods that they are masks *without actors;* and of Abraham and other mythical patriarchs that they were real living men; of Abraham especially, we are told (see "Semitic Monotheism") that he "stands before us as a figure second only to one in the whole history of the world."

readily show that all the Vedic gods are but empty masks, they must also be ready to demonstrate that the Brahmanical authors were as incapable as themselves to discover these "actors" anywhere. This done, not only the three other sacred books which Max Muller says "do not deserve the name of *Vedas*," but the *Rig-Veda* itself becomes a meaningless jumble of words; for what the world-renowned and subtile intellect of the ancient Hindu sages failed to understand, no modern scientist, however learned, can hope to fathom. Poor Thomas Taylor was right in saying that "philology is not philosophy."

It is, to say the least, illogical to admit that there is a hidden thought in the literary work of a race perhaps ethnologically different from our own; and then, because it is utterly unintelligible to us whose spiritual development during the several thousand intervening years has bifurcated into quite a contrary direction—deny that it has any sense in it at all. But this is precisely what, with all due respect for erudition, Professor Max Müller and his school do in this instance, at least. First of all, we are told that, albeit cautiously and with some effort, yet we may still walk in the footsteps of these authors of the *Vedas*. "We shall feel that we are brought face to face and mind to mind with men yet intelligible to us *after we have freed ourselves from our modern conceits*. We shall not succeed always; words, verses, nay whole hymns in the *Rig-Veda*, will and must remain to us a dead letter. . . . For, with a few exceptions . . . the whole world of the Vedic ideas is so entirely beyond our own intellectual horizon, that instead of translating, we can as yet only guess and combine." *

And yet, to leave us in no possible doubt as to the true value of his words, the learned scholar, in another passage, expresses his opinion on these same Vedas (with one exception) thus: "The only important, the only real Veda, is the *Rig-Veda*—the other so-called *Vedas* deserve the name of *Veda* no more than the *Talmud* deserves the name of *Bible*. Professor Müller rejects them as unworthy of the attention of any one, and, as we understand it, on the ground that they contain chiefly "sacrificial formulas, charms, and incantations." †

And now, a very natural question: Are any of our scholars prepared to demonstrate that, so far, they are intimately acquainted with the hidden sense of these perfectly absurd "sacrificial formulas, charms, and incantations" and magic nonsense of *Atharva-Veda*? We believe not, and our doubt is based on the confession of Professor Müller himself, just quoted. If "the whole world of the Vedic ideas [the *Rig-Veda* cannot be included

* The italics are our own. "The Vedas," lecture by Max Müller, p. 75.

† "Chips," vol. i., p. 8.

alone in this *world*, we suppose] is so entirely beyond our own [the scientists'] intellectual horizon that, instead of translating, we can as yet only guess and combine;" and the *Yagur-Veda*, *Sama-Veda*, and *Atharva-Veda* are "childish and foolish;" * and the *Brahmanas*, the *Sûtras Yâska*, and *Sâyana*, "though *nearest in time* to the hymns of the *Rig-Veda*, indulge in the most frivolous and ill-judged interpretations," how can either himself or any other scholar form any adequate opinion of either of them? If, again, the authors of the *Brahmanas*, the nearest in time to the Vedic hymns, were already incompetent to offer anything better than "ill-judged interpretations," then at what period of history, where, and by whom, were written these grandiose poems, whose mystical sense has died with their generations? Are we, then, so wrong in affirming that if sacred texts are found in Egypt to have become—even to the priestly scribes of 4,000 years ago—wholly unintelligible,† and the *Brahmanas* offer but "childish and foolish" interpretations of the *Rig-Veda*, at least as far back as that, then, 1st, both the Egyptian and Hindu religious philosophies are of an untold antiquity, far antedating ages cautiously assigned them by our students of comparative mythology; and, 2d, the claims of ancient priests of Egypt and modern Brahmans, as to their age, are, after all, correct.

We can never admit that the three other *Vedas* are less worthy of their name than the Rig-hymns, or that the *Talmud* and the *Kabala* are so inferior to the *Bible*. The very name of the *Vedas* (the literal meaning of which is *knowledge* or *wisdom*) shows them to belong to the literature of those men who, in every country, language, and age, have been spoken of as "those who know." In Sanscrit the third person singular is *véda* (he knows), and the plural is *vidá* (they know). This word is synonymous with the Greek θεοσέβεια, which Plato uses when speaking of the *wise*—the magicians; and with the Hebrew Hakamin. חכמים (wise men). Reject the *Talmud* and its old predecessor the *Kabala*, and it will be simply impossible ever to render correctly one word of that *Bible* so much extolled at their expense. But then it is, perhaps, just what its partisans are working for. To banish the *Brahmanas* is to fling away the key that unlocks the door of the *Rig-Veda*. The *literal* interpretation of the *Bible* has already borne its fruits; with the *Vedas* and the Sanscrit sacred books in general it will be just the same, with this difference, that the absurd interpretation of the *Bible* has received a time-honored right of eminent domain in the department of the ridiculous; and will find its

* We believe that we have elsewhere given the contrary opinion, on the subject of "Atharva-Veda," of Prof. Whitney, of Yale College.

† See Baron Bunsen's "Egypt," vol. v.

supporters, against light and against proof. As to the "heathen" literature, after a few more years of unsuccessful attempts at interpretation, its religious meaning will be relegated to the limbo of exploded superstitions, and people will hear no more of it.

We beg to be clearly understood before we are blamed and criticised for the above remarks. The vast learning of the celebrated Oxford professor can hardly be questioned by his very enemies, yet we have a right to regret his precipitancy to condemn that which he himself confesses "entirely beyond our own intellectual horizon." Even in what he considers a ridiculous blunder on the part of the author of the *Brahmanas*, other more spiritually-disposed persons may see quite the reverse. "*Who* is the greatest of the gods? Who shall first be praised by our songs?" says an ancient Rishi of the *Rig-Veda;* mistaking (as Prof. M. imagines) the interrogative pronoun "Who" for some divine name. Says the Professor: "A place is allotted in the sacrificial invocations to a god 'Who,' and hymns addressed to him are called 'Whoish hymns.'" And is a god "Who" less natural as a term than a god "I am?" or "Whoish" hymns less reverential than "I-amish" psalms? And who can prove that this is really a blunder, and not a premeditated expression? Is it so impossible to believe that the strange term was precisely due to a reverential awe which made the poet hesitate before giving a name, as form to that which is justly considered as the highest abstraction of metaphysical ideals—God? Or that the same feeling made the commentator who came after him to pause and so leave the work of anthropomorphizing the "Unknown," the "WHO," to future human conception? "These early poets thought more for themselves—than for others," remarks Max Müller himself. "They sought rather, in their language, to be true to their own thought than to please the imagination of their hearers."* Unfortunately it is this very thought which awakes no responsive echo in the minds of our philologists.

Farther, we read the sound advice to students of the *Rig-Veda* hymns, to collect, collate, sift, and reject. "Let him study the commentaries, the *Sûtras*, the *Brahmanas*, and even later works, in order to exhaust all the sources from which information can be derived. He [the scholar] *must not despise the traditions of the Brahmans*, even where their misconceptions . . . are palpable. . . . Not a corner in the *Brahmanas*, the *Sûtras*, *Yâska*, and *Sâyana*, should be left unexplored *before we propose a rendering of our own.* . . . When the scholar has done his work, the poet and philosopher must take it up and finish it." †

Poor chance for a "philosopher" to step into the shoes of a learned

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* "Chips," vol. i.; "The Vedas."

† Max Müller: Lecture on "The Vedas."

philologist and presume to correct *his* errors! We would like to see what sort of a reception the most learned Hindu scholar in India would have from the educated public of Europe and America, if he should undertake to correct a savant, after he had sifted, accepted, rejected, explained, and declared what was good, and what "absurd and childish" in the sacred books of his forefathers. That which would finally be declared "Brahmanic misconceptions," by the conclave of European and especially German savants, would be as little likely to be reconsidered at the appeal of the most erudite pundit of Benares or Ceylon, as the interpretation of Jewish Scripture by Maimonides and Philo-Judæus, by Christians after the Councils of the Church had accepted the mistranslations and explanations of Irenæus and Eusebius. What pundit, or native philosopher of India should know his ancestral language, religion, or philosophy as well as an Englishman or a German? Or why should a Hindu be more suffered to expound Brahmanism, than a Rabbinical scholar to interpret Judaism or the Isaïan prophecies? Safer, and far more trustworthy translators can be had nearer home. Nevertheless, let us still hope that we may find at last, even though it be in the dim future, a European philosopher to sift the sacred books of the wisdom-religion, and not be contradicted by every other of his class.

Meanwhile, unmindful of any alleged authorities, let us try to sift for ourselves a few of these myths of old. We will search for an explanation within the popular interpretation, and feel our way with the help of the magic lamp of Trismegistus—the mysterious number *seven*. There must have been some reason why this figure was universally accepted as a mystic calculation. With every ancient people, the Creator, or Demiurge, was placed over the seventh heaven. "And were I to touch upon the initiation into our sacred Mysteries," says Emperor Julian, the kabalist, "which the Chaldean bacchised respecting the *seven-rayed God, lifting up the souls through Him*, I should say things unknown, and *very unknown to the rabble*, but well known to the *blessed Theurgists*." * In *Lydus* it is said that "The Chaldeans call the God IAO, and SABAOTH he is often called, *as He* who is over the seven orbits (heavens, or spheres), that is the Demiurge." †

One must consult the Pythagoreans and Kabalists to learn the potentiality of this number. Exoterically the seven rays of the solar spectrum are represented concretely in the seven-rayed god Heptaktis. These seven rays epitomized into THREE primary rays, namely, the red, blue, and yellow, form the solar trinity, and typify respectively spirit-

* Julian: "In Matrem," p. 173; Julian: "Oratio," v., 172.

† Lyd.: "De Mensibus," iv., 38–74; "Movers," p. 550; Dunlap: "Saba," p. 3.

matter and spirit-essence. Science has also reduced of late the seven rays to three primary ones, thus corroborating the scientific conception of the ancients of at least one of the visible manifestations of the invisible deity, and the seven divided into a quaternary and a trinity.

The Pythagoreans called the number seven the vehicle of life, as it contained body and soul. They explained it by saying, that the human body consisted of four principal elements, and that the soul is triple, comprising reason, passion, and desire. The ineffable WORD was considered the *Seventh* and highest of all, for there are six minor substitutes, each belonging to a degree of initiation. The Jews borrowed their Sabbath from the ancients, who called it *Saturn's* day and deemed it unlucky, and not the latter from the Israelites when Christianized. The people of India, Arabia, Syria, and Egypt observed weeks of seven days; and the Romans learned the hebdomadal method from these foreign countries when they became subject to the Empire. Still it was not until the fourth century that the Roman kalends, nones, and ides were abandoned, and weeks substituted in their place; and the astronomical names of the days, such as *dies Solis* (day of the Sun), *dies Lunæ* (day of the Moon), *dies Martis* (day of Mars); *dies Mercurii* (day of Mercury), *dies Jovis* (day of Jupiter), *dies Veneris* (day of Venus), and *dies Saturni* (day of Saturn), prove that it was not from the Jews that the week of seven days was adopted. Before we examine this number kabalistically, we propose to analyse it from the standpoint of the Judaico-Christian Sabbath.

When Moses instituted the *yom shaba*, or *Shebang* (Shabbath), the allegory of the Lord God resting from his work of creation on the seventh day was but a *cloak*, or, as the *Sohar* expresses it, a screen, to hide the true meaning.

The Jews reckoned then, as they do now, their days by number, as, day the *first*; day the second; and so on; *yom ahad; yom sheni; yom shelisho; yom rebis; yom shamishi; yom shishehi;* yom SHABA.

"The Hebrew *seven* שבע, consisting of three letters, S. B. O., has more than one meaning. First of all, it means *age* or cycle, Shab-ang; Sabbath שבת can be translated *old age*, as well as *rest*, and in the old Coptic. *Sabe* means *wisdom*, learning. Modern archæologists have found that as in Hebrew *Sab* שב also means *gray-headed*, and that therefore the *Saba*-day was the day on which the "gray-headed men, or 'aged fathers' of a tribe, were in the habit of assembling for councils or sacrifices." *

"Thus, the week of six days and the seventh, the *Saba* or *Sapta*-day period, is of the highest antiquity. The observance of the lunar festivals in India, shows that that nation held hebdomadal meetings as well. With

* "Westminster Review:" Septenary Institutions; "Stone Him to Death."

every new quarter the moon brings changes in the atmosphere, hence certain changes are also produced throughout the whole of our universe, of which the meteorological ones are the most insignificant. On this day of the *seventh* and most powerful of the prismatic days, the adepts of the "Secret Science" meet as they met thousands of years ago, to become the agents of the occult powers of nature (emanations of the working God), and commune with the invisible worlds. It is in this observance of the seventh day by the old sages—not as the resting day of the Deity, but because they had penetrated into its occult power, that lies the profound veneration of all the heathen philosophers for the number *scven* which they term the "venerable," the sacred number. The Pythagorean *Tetraktis*, revered by the Platonists, was the *square* placed below the *triangle;* the latter, or the Trinity embodying the invisible *Monad*—the unity, and deemed too sacred to be pronounced except within the walls of a Sanctuary.

The ascetic observance of the Christian Sabbath by Protestants is pure religious tyranny, and does more harm, we fear, than good. It really dates only from the enactment (in 1678) of the 29th of Charles II., which prohibited any "tradesman, artificer, workman, laborer, or other person," to "do or exercise any worldly labor, etc., etc., upon the Lord's day." The Puritans carried this thing to extremes, apparently to mark their hatred of Catholicism, both Roman and Episcopal. That it was no part of the plan of Jesus that such a day should be set apart, is evident not only from his words but acts. It was not observed by the early Christians.

When Trypho, *the Jew*, reproached the Christians *for not having a Sabbath*, what does the martyr answer him? "The new law will have you keep a perpetual Sabbath. You, when *you have passed a day in idleness, think you are religious.* The Lord is not pleased with such things as these. If any be guilty of *perjury or fraud*, let him reform; *if he be an adulterer*, let him repent; and *he will then have kept the kind of Sabbath truly pleasing to God.* . . . The elements are never idle, and keep no Sabbath. There was no need of the observance of Sabbaths before Moses, neither now is there any need of them after Jesus Christ."

The *Heptaktis* is not the Supreme Cause, but simply an emanation from *Him*—the first visible manifestation of the Unrevealed Power. "His Divine *Breath*, which, violently breaking forth, condensed itself, shining with radiance until it evolved into Light, and so became cognizant to external sense," says John Reuchlin. * This is the emanation of the Highest, the Demiurge, a multiplicity in a *unity*, the *Elohim*, whom we

* "Di Verbo Mirifico."

see *creating* our world, or rather fashioning it, in six days, and resting on the *seventh.* And who are these *Elohim* but the euhemerized powers of nature, the faithful manifested servants, the laws of Him who is immutable law and harmony Himself?

They remain over the seventh heaven (or spiritual world), for it is they who, according to the kabalists, formed in succession the six material worlds, or rather, attempts at worlds, that preceded our own, which, they say, is the *seventh.* If, in laying aside the metaphysico-spiritual conception, we give our attention but to the religio-scientific problem of creation in "six days," over which our best biblical scholars have vainly pondered so long, we might, perchance, be on the way to the true idea underlying the allegory. The ancients were philosophers, consistent in all things. Hence, they taught that each of these departed worlds, having performed its physical evolution, and reached—through birth, growth, maturity, old age, and death—the end of its cycle, had returned to its primitive subjective form of a *spiritual* earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits. This idea, were it even as incapable of exact demonstration as that of our theologians relating to Paradise, is, at least, a trifle more philosophical.

As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal *thought* under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and *semi*-spiritual, then condensed itself more and more, until its physical development—matter, the tempting demon—compelled it to try its own creative faculty. *Matter* defied SPIRIT, and the earth, too, had its "Fall." The allegorical curse under which it labors, is that it only *procreates*, it does not *create.* Our physical planet is but the handmaiden, or rather the maid-of-all-work, of the spirit, its master. "Cursed be the ground . . thorns and thistles shall it bring," the Elohim are made to say. "In sorrow thou shalt bring forth children." The Elohim say this both to the ground and the woman. And this curse will last until the minutest particle of matter on earth shall have outlived its days, until every grain of dust has, by gradual transformation through evolution, become a constituent part of a "living soul," and, until the latter shall reascend the cyclic arc, and finally stand—its own *Metatron*, or Redeeming Spirit—at the foot of the upper step of the spiritual worlds, as at the first hour of its emanation. Beyond that lies the great "Deep"—A MYSTERY!

It must be remembered that every cosmogony has a *trinity* of workers at its head—Father, spirit; Mother, nature, or matter; and the mani-

fested universe, the Son or result of the two. The universe, also, as well as each planet which it comprehends, passes through *four* ages, like man himself. All have their infancy, youth, maturity, and old age, and these four added to the other three make the sacred seven again.

The introductory chapters of *Genesis* were never meant to present even a remote allegory of the creation of *our* earth. They embrace (chapter i.) a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. This idea is plainly stated in the *Sohar:* "There were old worlds, which perished as soon as they came into existence, were formless, and were .called *sparks.* Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds which could not continue, because the *Sacred Aged* (Sephira) had not as yet assumed its form (of androgyne or opposite sexes) of king and queen (Sephira and Kadmon) and the Master was not yet at his work." *

The six periods or "days" of *Genesis* refer to the same metaphysical belief. Five such ineffectual attempts were made by the *Elohim*, but the sixth resulted in worlds like our own (*i.e.*, all the planets and most of the stars are worlds, and inhabited, though not like our earth). Having formed this world at last in the sixth period, the Elohim rested in the *seventh.* Thus the "Holy One," when he created the present world, said: "This pleases me; the previous ones did not please me." † And the Elohim "saw everything that he had made, and behold *it was* very good. And the evening and the morning were the sixth *day*."—*Genesis* i.

The reader will remember that in Chapter IV. an explanation was given of the "day" and "night" of Brahma. The former represents a certain period of cosmical activity, the latter an equal one of cosmical repose. In the one, worlds are being evolved, and passing through their allotted four ages of existence; in the latter the "inbreathing" of Brahma reverses the tendency of the natural forces; everything visible becomes gradually dispersed; chaos comes; and a long night of repose reinvigorates the cosmos for its next term of evolution. In the morning of one

* Idra Suta: "Sohar," book iii., p. 292 b. The Supreme consulting with the Architect of the world—his Logos—about creation.

† Idra Suta: "Sohar," iii., 135.b. If the chapters of Genesis and the other Mosaic books, as well as the subjects, are muddled up, the fault is the compiler's—not that of oral tradition. Hilkiah and Josiah had to commune with Huldah, the prophetess, hence resort to *magic* to understand the word of the "Lord God of Israel," most conveniently found by Hilkiah (2 Kings, xxiii.); and that it has passed still later through more than one revision and remodelling is but too well proved by its frequent incongruities, repetitions, and contradictions.

of these "days" the formative processes are gradually reaching their climax of activity; in the evening imperceptibly diminishing the same until the *pralaya* arrives, and with it "*night.*" One such morning and evening do, in fact, constitute a cosmic day; and it was a "day of Brahma" that the kabalistic author of *Genesis* had in mind each time when he said: "And the evening and the morning were the first (or fifth or sixth, or any other) *day.*" Six days of gradual evolution, one of repose, and then—evening! Since the first appearance of man on *our* earth there has been an eternal Sabbath or rest for the Demiurge.

The cosmogonical speculations of the first six chapters of *Genesis* are shown in the races of "sons of God," "giants," etc., of chapter vi. Properly speaking, the story of the formation of our earth, or "creation," as it is very improperly called, begins with the rescue of Noah from the deluge. The Chaldeo-Babylonian tablets recently translated by George Smith leave no doubt of that in the minds of those who read the inscriptions esoterically. Ishtar, the great goddess, speaks in column iii. of the destruction of the *sixth* world and the appearance of the seventh, thus:

"Six *days* and *nights* the wind, deluge, and storm overwhelmed.

"On the *seventh* day, in its course was calmed the storm, and all the deluge,

"which had destroyed like an earthquake, *

"quieted. The sea he caused to dry, and the wind and deluge ended. . . .

"I perceived the shore at the boundary of the sea. . . .

"to the country of Nizir went the ship (argha, or the moon).

"the mountain of Nizir stopped the ship. . . .

"the *first* day, and the *second* day, the mountain of Nizir the same.

"the *fifth* and the *sixth*, the mountain of Nizir the same.

"on the *seventh* day, in the course of it

"I sent forth a dove, and it left. The dove went and turned, and . . . the raven went . . . and did not return.

"I built an altar on the peak of the mountain.

"by *seven* herbs I cut, at the bottom of them I placed reeds, pines, and simgar. . . .

"the gods like flies over the sacrifice gathered.

"from of old *also the great God* in his course.

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* This assimilation of the deluge to an earthquake on the Assyrian tablets would go to prove that the antediluvian nations were well acquainted with other geological cataclysms besides the deluge, which is represented in the Bible as the *first* calamity which befel humanity, and a punishment.

"the great brightness (the sun) of Anu had created.* When the glory of those gods the charm round my neck would not repel," etc.

All this has a purely astronomical, magical, and esoteric relation. One who reads these tablets will recognize at a glance the biblical account; and judge, at the same time, how disfigured is the great Babylonian poem by euhemeric personages—degraded from their exalted positions of gods into simple patriarchs. Space prevents our entering fully into this biblical travesty of the Chaldean allegories. We shall therefore but remind the reader that by the confession of the most unwilling witnesses—such as Lenormant, first the inventor and then champion of the Akkadians—the Chaldeo-Babylonian triad placed under Ilon, the *unrevealed* deity, is composed of Anu, Noah, and Bel. Anu is the primordial chaos, the god time and world at once, χρόνος and κόσμος, the uncreated matter issued from the one and fundamental principle of all things. As to *Nuah*, he is, according to the same Orientalist:

". . . the intelligence, we will willingly say the *verbum*, which animates and fecundates matter, which penetrates the universe, directs and makes it live; and at the same time Nuah is the king of the *humid principle; the Spirit moving on the waters*."

Is not this evident? Nuah is Noah, *floating on the waters*, in his ark; the latter being the emblem of the argha, or moon, the feminine principle; Noah is the "spirit" falling into matter. We find him as soon as he descends upon the earth, planting a vineyard, drinking of the wine, and getting drunk on it; *i. e.*, the pure spirit becoming intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of *Genesis* is but another version of the first. Thus, while the latter reads: ". . . and darkness was upon the face of the deep. And the spirit (of God) moved upon the face of the waters," in chapter seventh, it is said: ". . . and the waters prevailed . . . and the ark went (with Noah—the spirit) upon the face of the waters." Thus Noah, if the Chaldean Nuah, is the spirit vivifying *matter*, chaos represented

* George Smith notes in the tablets, first the creation of the moon, and then of the sun: "Its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge and the regulator of the world." Did this story of the deluge relate simply to a cosmogonical cataclysm—even were it universal—why should the goddess Ishtara or Astoreth (the moon) speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountain of *Nizir* (Chaldean version), or Jebel-Djudi (the deluge-mountains of the Arabian legends), or yet Ararat (of the biblical narrative), and even Himalaya of the Hindu tradition, and yet not reach the sun—even the Bible itself stopped short of such a miracle. It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of a *universal* deluge, of which there are no geological traces whatever.

by the deep or waters of the flood. In the Babylonian legend it is Istar (Astoreth, the moon) which is shut up in the ark, and sends out a dove (emblem of Venus and other lunar goddesses) in search of dry land. And whereas in the Semitic tablets it is Xisuthrus or Hasisadra who is "translated to the company of the gods for his piety," in the *Bible* it is Enoch who walks with, and being taken up by God, "was no more."

The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed and taught by all the ancient peoples. The punishment of the Christians for despoiling the Jews of their records and refusing the true key to them began from the earliest centuries. And thus is it that we find the holy Fathers of the Church laboring through an impossible chronology and the absurdities of literal interpretation, while the learned rabbis were perfectly aware of the real significance of their allegories. So not only in the *Sohar*, but also in other kabalistic works accepted by Talmudists, such as *Midrash Berasheth*, or the universal *Genesis*, which, with the *Merkaba* (the chariot of Ezekiel), composes the *Kabala*, may be found the doctrine of a whole series of worlds evolving out of the chaos, and being destroyed in succession.

The Hindu doctrines teach of two *Pralayas* or dissolutions; one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of every minor cycle of our globe. This historical and purely local deluge of Central Asia, the traditions of which can be traced in every country, and which, according to Bunsen, happened about the year 10,000 B. C., had naught to do with the mythical Noah, or Nuah. A partial cataclysm occurs at the close of every "age" of the world, they say, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent ones.

The allegories of the "fall of man" and the "deluge," are the two most important features of the *Pentateuch*. They are, so to say, the Alpha and Omega, the highest and the lowest keys of the scale of harmony on which resounds the majestic hymns of the creation of mankind; for they discover to him who questions the *Zura* (figurative *Gemantria*), the process of man's evolution from the highest spiritual entity unto the lowest physical—the post-diluvian man, as in the Egyptian hieroglyphics, every sign of the picture writing which cannot be made to fit within a certain circumscribed geometrical figure may be rejected as only intended by the sacred hierogrammatist for a premeditated blind—so many of the details in the *Bible* must be treated on the same principle, that por-

tion only being accepted which answers to the numerical methods taught in the *Kabala*.

The deluge appears in the Hindu books only as a tradition. It claims no sacred character, and we find it but in the *Mahâbhârata*, the *Puranas*, and still earlier in the *Satapatha*, one of the latest *Brahmanas*. It is more than probable that Moses, or whoever wrote for him, used these accounts as the basis of his own purposely disfigured allegory, adding to it moreover the Chaldean Berosian narrative. In *Mahâbhârata*, we recognize Nimrod under the name of *King Daytha*. The origin of the Grecian fable of the Titans scaling Olympus, and the other of the builders of the Tower of Babel who seek to reach heaven, is shown in the impious *Daytha*, who sends imprecations against heaven's thunder, and threatens to conquer heaven itself with his mighty warriors, thereby bringing upon humanity the wrath of Brahma. "The Lord then resolved," says the text, "to chastise his creatures with a terrible punishment which should serve as a warning to survivors, and to their descendants."

Vaivasvata (who in the *Bible* becomes Noah) saves a little fish, which turns out to be an *avatar* of Vishnu. The fish warns that just man that the globe is about to be submerged, that all that inhabit it must perish, and orders him to construct a vessel in which he shall embark, with all his family. When the ship is ready, and *Vaivasvata* has shut up in it with his family *the seeds of plants and pairs of all animals*, and the rain begins to fall, a gigantic fish, armed with a horn, places itself at the head of the ark. The holy man, following its orders, attaches a cable to this horn, and the fish guides the ship safely through the raging elements. In the Hindu tradition the number of days during which the deluge lasted *agrees exactly with that of the Mosaic account.* When the elements were calmed, the fish landed the ark on the summit of the Himalayas.

This fable is considered by many orthodox commentators to have been borrowed from the Mosaic *Scriptures*.* But surely if such a *universal* cataclysm had ever taken place within man's memory, some of the monuments of the Egyptians, of which many are of such a tremendous antiquity, would have recorded that occurrence, coupled with that of the

* The "dead letter that killeth," is magnificently illustrated in the case of the Jesuit de Carrière, quoted in the "Bible dans l'Inde." The following dissertation represents the spirit of the whole Catholic world: "So that the creation of the world," writes this faithful son of Loyola, explaining the biblical chronology of Moses, "and all that is recorded in Genesis, might have become known to Moses through *recitals personally made to him by his fathers*. Perhaps, even, the memories yet existed among the Israelites, and from those recollections he may have recorded the dates of births and deaths of the patriarchs, the numbering of their children, and the names of the different countries in which each became established under the guidance *of the holy spirit, which we must always regard as the chief author of the sacred books*" ! ! !

disgrace of Ham, Canaan, and Mizraim, their alleged ancestors. But, till now, there has not been found the remotest allusion to such a calamity, although Mizraim certainly belongs to the first generation after the deluge, if not actually an antediluvian himself. On the other hand the Chaldeans preserved the tradition, as we find Berosus testifying to it, and the ancient Hindus possess the legend as given above. Now, there is but one explanation of the extraordinary fact that of two contemporary and civilized nations like Egypt and Chaldea, one has preserved no tradition of it whatever, although it was the most directly interested in the occurrence—if we credit the *Bible*—and the other has. The deluge noticed in the *Bible*, in one of the *Brahmanas*, and in the Berosus *Fragment*, relates to the partial flood which, about 10,000 years B.C., according to Bunsen, and according to the Brahmanical computations of the Zodiac also changed the whole face of Central Asia.* Thus the Babylonians and the Chaldeans might have learned of it from their mysterious guests, christened by some Assyriologists Akkadians, or what is still more probable they, themselves, perhaps, were the descendants of those who had dwelt in the submerged localities. The Jews had the tale from the latter as they had everything else; the Brahmans may have recorded the traditions of the lands which they first invaded, and had perhaps inhabited before they possessed themselves of the Punjâb. But the Egyptians, whose first settlers had evidently come from Southern India, had less reason to record the cataclysm, since it had perhaps never affected them except indirectly, as the flood was limited to Central Asia.

Burnouf, noticing the fact that the story of the deluge is found only in one of the most modern *Brahmanas*, also thinks that it might have been borrowed by the Hindus from the Semitic nations. Against such an assumption are ranged all the traditions and customs of the Hindus. The Aryans, and especially the Brahmans, never borrowed anything at all from the Semitists, and here we are corroborated by one of those "unwilling witnesses," as Higgins calls the partisans of Jehovah and *Bible*. "I have never seen anything in the history of the Egyptians and Jews," writes Abbé Dubois, forty years a resident of India, "that would induce me to believe that either of these nations, or any other on the face of the earth, have been established earlier than the Hindus, and particularly the Brahmans; so I cannot be induced to believe that the latter have drawn their rites from foreign nations. On the contrary, I infer that they have drawn them from an original source of their own. Whoever knows anything of the spirit and character of the Brahmans, their stateliness, their pride, and extreme vanity, their distance, and sovereign contempt for

* See chapter xv. and last of Part I.

everything that is foreign, and of which they cannot boast to have been the inventors, will agree with me that such a people cannot have consented to draw their customs and rules of conduct from an alien country." *

This fable which mentions the earliest avatar—the Matsya—relates to another yuga than our own, that of the first appearance of animal life; perchance, who knows, to the Devonian age of our geologists? It certainly answers better to the latter than the year 2348 B.C.! Apart from this, the very absence of all mention of the deluge from the oldest books of the Hindus suggests a powerful argument when we are left utterly to inferences as in this case. "The *Vedas* and *Manu*," says Jacolliot, "those monuments of the old Asiatic thought, existed far earlier than the diluvian period; *this is an incontrovertible fact, having all the value of an historical truth*, for, besides the tradition which shows Vishnu himself as saving the *Vedas* from the deluge—a tradition which, notwithstanding its legendary form, must certainly rest upon a real fact—it has been remarked that neither of these sacred books mention the cataclysm, while the *Pûranas* and the *Mahâbhârata*, and a great number of other more recent works, describe it with the minutest detail, *which is a proof of the priority of the former*. The *Vedas* certainly would never have failed to contain a few hymns on the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who witnessed it."

"Neither would Manu, who gives us a complete narrative of the creation, with a chronology from the divine and heroical ages, down to the appearance of man on earth—have passed in silence an event of such importance." *Manu* (book i., sloka 35), gives the names of ten eminent saints whom he calls pradjâpatis (more correctly *pragâpatis*), in whom the Brahman theologians see prophets, ancestors of the human race, and the Pundits simply consider as ten powerful kings who lived in the Krita-yug, or the age of good (the golden age of the Greeks).

The last of these pragâpatis is Brighou.

"Enumerating the succession of these eminent beings who, according to Manu, have governed the world, the old Brahmanical legislator names as descending from Brighou: Swârotchica, Ottami, Tamasa, Raivata, the glorious Tchâkchoucha, and the son of Vivasvat, every one of the six having made himself worthy of the title of Manu (divine legislator), a title which had equally belonged to the Pradjâpatis, and every great personage of primitive India. The genealogy stops at this name.

* "Description, etc., of the People of India," by the Abbé J. A. Dubois, missionary in Mysore, vol. i., p. 186.

"Now, according to the *Pûranas* and the *Mahâbhârata* it was under a descendant of this son of Vivaswata, named Vaivaswata that occurred the great cataclysm, the remembrance of which, as will be seen, has passed into a tradition, and been carried by emigration into all the countries of the East and West which India has colonized since then. . . .

"The genealogy given by Manu stopping, as we have seen, at Vivaswata, it follows that this work (of Manu) knew nothing either of Vivaswata or the deluge." *

The argument is unanswerable; and we commend it to those official scientists, who, to please the clergy, dispute every fact proving the tremendous antiquity of the *Vedas* and *Manu*. Colonel Vans Kennedy has long since declared that Babylonia was, from her origin, the seat of *Sanscrit* literature and Brahman learning. And how or why should the Brahmans have penetrated there, unless it was as the result of intestine wars and emigration from India? The fullest account of the deluge is found in the *Mahâbhârata* of Vedavyasa, a poem in honor of the astrological allegories on the wars between the Solar and the Lunar races. One of the versions states that Vivaswata became the father of all the nations of the earth through his own progeny, and this is the form adopted for the Noachian story; the other states that—like Deukalion and Pyrrha—he had but to throw pebbles into the ilus left by the retiring waves of the flood, to produce men at will. These two versions—one Hebrew, the other Greek—allow us no choice. We must either believe that the Hindus borrowed from pagan Greeks as well as from monotheistic Jews, or—what is far more probable—that the versions of both of these nations are derived from the Vedic literature through the Babylonians.

History tells us of the stream of immigration across the Indus, and later of its overflowing the Occident; and of populations of Hindu origin passing from Asia Minor to colonize Greece. But history says not a single word of the "chosen people," or of Greek colonies having penetrated India earlier than the 5th and 4th centuries B.C., when we first find vague traditions that make some of the problematical *lost* tribes of Israel, take from Babylon the route to India. But even were the story of the ten tribes to find credence, and the tribes themselves be proved to have existed in profane as well as in sacred history, this does not help the solution at all. Colebrooke, Wilson, and other eminent Indianists show the *Mahâbhârata*, if not the *Satapatha*-brâhmana, in which the story is also given, as by far antedating the age of Cyrus, hence, the possible time of the appearance of any of the tribes of Israel in India.†

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* "Fétichisme, Polythéisme, Monothéisme," pp. 170, 171.

† Against the latter assumption derived solely from the accounts of the Bible we have

Orientalists accord the *Mahâbhârata* an antiquity of between twelve and fifteen hundred years B.C.; as to the Greek version it bears as little evidence as the other, and the attempts of the Hellenists in this direction have as signally failed. The story of the conquering army of Alexander penetrating into Northern India, itself becomes more doubted every day. No Hindu national record, not the slightest historical memento, throughout the length and breadth of India offers the slightest trace of such an invasion.

If even such *historical facts* are now found to have been all the while fictions, what are we to think of narratives which bear on their very face the stamp of invention? We cannot help sympathizing at heart with Professor Müller when he remarks that it seems "blasphemy to consider these fables of the heathen world as corrupted and misinterpreted fragments of *divine* Revelation once granted to the whole race of mankind." Only, can this scholar be held perfectly impartial and fair to both parties, unless he includes in the number of these fables those of the *Bible?* And is the language of the *Old Testament* more *pure* or *moral* than the books of the Brahmans? Or any fables of the *heathen* world more blasphemous and ridiculous than Jehovah's interview with Moses (*Exodus* xxxiii. 23)? Are any of the Pagan gods made to appear more fiendish than the same Jehovah in a score of passages? If the feelings of a pious Christian are shocked at the absurdities of Father Kronos eating his children and maiming Uranos : or of Jupiter throwing Vulcan down from heaven and breaking his leg ; on the other hand he cannot feel hurt if a *non*-Christian laughs at the idea of Jacob boxing with the Creator, who "when he saw that *he prevailed not* against him," dislocated Jacob's thigh, the patriarch still holding fast to God and not allowing Him to go His way, notwithstanding His pleading.

Why should the story of Deukalion and Pyrrha, throwing stones behind them, and thus creating the human race, be deemed more ridiculous than that of Lot's wife being changed into a pillar of salt, or of the Almighty creating men *of clay* and then breathing the breath of life into them? The choice between the latter mode of creation and that of the Egyptian ram-horned god fabricating man on a potter's wheel is hardly perceptible. The story of Minerva, goddess of wisdom, ushered into existence after a certain period of gestation in her father's brain, is at least suggestive and poetical, as an allegory. No ancient Greek was ever burned for not accepting it literally ; and, at all events, "heathen" fables

every historical fact. 1st. There are no proofs of these twelve tribes having ever existed ; that of Levi was a priestly caste and all the others imaginary. 2d. Herodotus, the most accurate of historians, who was in Assyria when Ezra flourished, never mentions the Israelites at all? Herodotus was born in 484 B.C.

in general are far less preposterous and blasphemous than those imposed upon Christians, ever since the Church accepted the *Old Testament*, and the Roman Catholic Church opened its register of thaumaturgical saints.

"Many of the natives of India," continues Professor Müller, "confess that their feelings revolt against the impurities attributed to the gods by what they call their sacred writings; yet there are honest Brahmans who will maintain that *these stories have a deeper meaning;* that immorality being incompatible with a divine being, *a mystery* must be supposed to be concealed in these time-hallowed fables, a mystery which an inquiring and reverent mind may hope to fathom."

This is precisely what the Christian clergy maintain in attempting to explain the indecencies and incongruities of the *Old Testament.* Only, instead of allowing the interpretation to those who have the key to these seeming incongruities, they have assumed to themselves the office and right, by *divine* proxy, to interpret these in their own way. They have not only done that but have gradually deprived the Hebrew clergy of the means to interpret their Scriptures as their fathers did; so that to find among the Rabbis in the present century a well-versed kabalist, is quite rare. The Jews have themselves forgotten the key! How could they help it? Where are the original manuscripts? The oldest Hebrew manuscript in existence is said to be the *Bodleian Codex*, which is not older than between eight and nine hundred years.* The break between Ezra and this *Codex* is thus fifteen centuries. In 1490 the Inquisition *caused all the Hebrew Bibles to be burned;* and Torquemada alone destroyed 6,000 volumes at Salamanca. Except a few manuscripts of the *Tora Ketubim* and *Nebiim*, used in the synagogues, and which are of quite a recent date, we do not think there is one old manuscript in existence which is not punctuated, hence—completely misinterpreted and altered by the Masorets. Were it not for this timely invention of the *Masorah*, no copy of the *Old Testament* could possibly be tolerated in our century. It is well known that the Masorets while transcribing the oldest manuscripts put themselves to task to take out, except in a few places which they have probably overlooked, all the *immodest* words and put

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* Dr. Kennicot himself, and Bruns, under his direction, about 1780, collated 692 manuscripts of the Hebrew "Bible." Of all these, only *two* were credited to the tenth century, and three to a period as early as the eleventh and twelfth. The others ranged between the thirteenth and sixteenth centuries.

In his "Introduzione alla Sacra Scrittura," pp. 34–47, De Rossi, of Parma, mentions 1,418 MSS. collated, nd 374 editions. The oldest manuscript "Codex," he asserts—that of Vienna—dates A.D. 1019; the next, Reuchlin's, of Carlsruhe, 1038. "There is," he declares, "nothing in the manuscripts of the Hebrew 'Old Testament' extant of an earlier date than the eleventh century after Christ."

in places sentences of their own, often changing completely the sense of the verse. "It is clear," says Donaldson, "that the Masoretic school at Tiberias were engaged in settling or unsettling the Hebrew text until the final publication of the *Masorah* itself." Therefore, had we but the original texts—judging by the present copies of the *Bible* in our possession—it would be really edifying to compare the *Old Testament* with the *Vedas* and even with the Brahmanical books. We verily believe that no faith, however blind, could stand before such an avalanche of crude impurities and fables. If the latter are not only accepted but enforced upon millions of civilized persons who find it respectable and edifying to believe in them as *divine revelation*, why should we wonder that Brahmans believe their books to be equally a *Sruti*, a revelation?

Let us thank the Masorets by all means, but let us study at the same time both sides of the medal.

Legends, myths, allegories, symbols, if they but belong to the Hindu, Chaldean, or Egyptian tradition, are thrown into the same heap of fiction. Hardly are they honored with a superficial search into their possible relations to astronomy or sexual emblems. The same myths—when and because mutilated—are accepted as Sacred Scriptures, more—the Word of God! Is this impartial history? Is this justice to either the past, the present, or the future? "Ye cannot serve God and Mammon," said the Reformer, nineteen centuries ago. "Ye cannot serve truth and public prejudice," would be more applicable to our own age. Yet our authorities pretend they serve the former.

There are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it, "are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity." *

Bunsen and Champollion have already shown that the Egyptian sacred books are by far older than the oldest parts of the *Book of Genesis*. And now a more careful research seems to warrant the suspicion—which with us amounts to a certainty, that the laws of Moses are copies from the code of the Brahmanic *Manu*. Thus, according to every probability, Egypt owes her civilization, her civil institutions, and her arts, to India. But against the latter assumption we have a whole army of "authorities" arrayed, and what matters if the latter do deny the fact at present? Sooner or later they will have to accept it, whether they belong to the German or French school. Among, but not of those

* "India in Greece," Preface, ix.

who so readily compromise between interest and conscience, there are some fearless scholars, who may bring out to light incontrovertible facts. Some twenty years since, Max Müller, in a letter to the Editor of the London *Times*, April, 1857, maintained most vehemently that Nirvana meant *annihilation*, in the fullest sense of the word. (See *Chips*, etc., vol. i., p. 287, on the meaning of Nirvana.) But in 1869, in a lecture before the general meeting of the Association of German Philologists at Kiel, "he distinctly declares his belief that the nihilism attributed to Buddha's teaching forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvana means annihilation." (Trübner's *American and Oriental Literary Record*, Oct. 16, 1869; also Inman's *Ancient Faiths and Modern*, p. 128.) Yet if we mistake not, Professor Müller was as much of an authority in 1857 as in 1869.

"It will be difficult to settle," says (now) this great scholar, "whether the *Vedas* is the oldest of books, and whether some of the portions of the *Old Testament* may not be traced back to the same or even an earlier date than the oldest hymns of the *Veda*." * But his retraction about the Nirvana allows us a hope that he may yet change his opinion on the question of *Genesis* likewise, so that the public may have simultaneously the benefit of truth, and the sanction of one of Europe's greatest authorities.

It is well known how little the Orientalists have come to anything like an agreement about the age of Zoroaster, and until this question is settled, it would be safer perhaps to trust implicitly in the Brahmanical calculations by the Zodiac, than to the opinions of scientists. Leaving the profane horde of unrecognized scholars, those we mean who yet wait their turn to be chosen for public worship as idols symbolical of scientific leadership, where can we find, among the sanctioned authorities of the day, two that agree as to this age? There's Bunsen, who places Zoroaster at Baktra, and the emigration of Baktrians to the Indus at 3784 B.C., † and the birth of Moses at 1392. ‡ Now it is rather difficult to place Zoroaster anterior to the *Vedas*, considering that the whole of his doctrine is that of the earlier *Vedas*. True, he remained in Afghanistan for a period more or less problematical before crossing into the Punjâb; but the *Vedas* were begun in the latter country. They indicate the progress of the Hindus, as the *Avesta* that of the Iranians. And there is Haug who assigns to the *Aitareya Brahmanam*—a Brahmanical speculation and commentary upon the *Rig-Veda* of a far

* "Chips," vol. i.

† "Egypt's Place in Universal History," vol. v., p. 77

‡ Ibid., p. 78.

later date than the *Veda* itself—between 1400 and 1200 B.C., while th *Vedas* are placed by him between 2,000 and 2,400 years B.C. Ma Müller cautiously suggests certain difficulties in this chronological com putation, but still does not altogether deny it. * Let it, however, be a it may, and supposing that the *Pentateuch* was written by Moses him self—notwithstanding that he would thereby be made to twice recor his own death—still, if Moses was born, as Bunsen finds, in 1392 B.C. the *Pentateuch* could not have been written *before the Vedas.* Espe cially if Zoroaster was born 3784 B.C. If, as Dr. Haug † tells us, some of the hymns of the *Rig-Veda* were written before Zoroaster accom plished his schism, something like thirty-seven centuries B.C., and Max Müller says himself that "the Zoroastrians and their ancestors started from India during the Vaidic period," how can some of the portions of the *Old Testament* be traced back to the same or even "an earlier date than the oldest hymns of the *Veda?*"

It has generally been agreed among Orientalists that the Aryans, 3,000 years B.C., were still in the steppes east of the Caspian, and united. Rawlinson *conjectures* that they "flowed east" from Armenia as a common centre; while two kindred streams began to flow, one northward over the Caucasus, and the other westward over Asia Minor and Europe. He finds the Aryans, at a period anterior to the fifteenth century before our era, "settled in the territory watered by the Upper Indus." Thence Vedic Aryans migrated to the Punjâb, and Zendic Aryans westward, establishing the historical countries. But this, like the rest, is a hypothesis, and only given as such.

Again, Rawlinson, evidently following Max Müller, says: "The early history of the Aryans is for many ages an absolute blank." But many learned Brahmans, however, have declared that they found trace of the existence of the *Vedas* as early as 2100 B.C.; and Sir William Jones, taking for his guide the astronomical data, places the *Yagur-Veda* 1580 B.C. This would be still "before Moses."

It is upon the supposition that the Aryans did not leave Afghanistan for the Punjâb prior to 1500 B.C. that Max Müller and other Oxford savants have supposed that portions of the *Old Testament* may be traced back to the same or even an earlier date than the oldest hymns of the *Veda.* Therefore, until the Orientalists can show us the correct date at which Zoroaster flourished, no authority can be regarded as better for the ages of the *Vedas* than the Brahmans themselves.

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* "Chips;" "Aitareya Brahmanam."

† Dr. M. Haug, Superintendent of the Sanscrit studies in the Poona College, Bombay.

As it is a recognized fact that the Jews borrowed most of their laws from the Egyptians, let us examine who were the Egyptians. In our opinion—which is but a poor authority, of course—they were the ancient Indians, and in our first volume we have quoted passages from the historian Collouca-Batta that support such a theory. What we mean by ancient India is the following:

No region on the map—except it be the ancient Scythia—is more uncertainly defined than that which bore the designation of India. Æthiopia is perhaps the only parallel. It was the home of the Cushite or Hamitic races, and lay to the east of Babylonia. It was once the name of Hindustan, when the dark races, worshippers of Bala-Mahadeva and Bhavani-Mahidevi, were supreme in that country. The India of the early sages appears to have been the region at the sources of the Oxus and Jaxartes. Apollonius of Tyana crossed the Caucasus, or Hindu Kush, where he met with a king who directed him to the abode of the sages—perhaps the descendants of those whom Ammianus terms the "Brahmans of Upper India," and whom Hystaspes, the father of Darius (or more probably Darius Hystaspes himself) visited; and, having been instructed by them, infused their rites and ideas into the Magian observances. This narrative about Apollonius seems to indicate Kashmere as the country which he visited, and the *Nagas*—after their conversion to Buddhism—as his teachers. At this time Aryan India did not extend beyond the Punjâb.

To our notion, the most baffling impediment in the way of ethnological progress has always been the triple progeny of Noah. In the attempt to reconcile postdiluvian races with a genealogical descent from Shem, Ham, and Japhet, the Christianesque Orientalists have set themselves a task impossible of accomplishment. The biblical Noachian ark has been a Procrustean bed to which they had to make everything fit. Attention has therefore been diverted from veritable sources of information as to the origin of man, and a purely local allegory mistaken for a historical record emanating from an inspired source. Strange and unfortunate choice! Out of all the sacred writings of all the branch nations, sprung from the primitive stock of mankind, Christianity must choose for its guidance the national records and scriptures of a people perhaps the least spiritual of the human family—the Semitic. A branch that has never been able to develop out of its numerous tongues a language capable of embodying ideas of a moral and intellectual world; whose form of expression and drift of thought could never soar higher than the purely sensual and terrestrial figures of speech; whose literature has left nothing original, nothing that was not borrowed from the Aryan thought; and whose science and philosophy are utterly wanting in those noble features which

characterize the highly spiritual and metaphysical systems of the Indo-European (Japetic) races.

Bunsen shows Khamism (the language of Egypt) as a very ancient deposit from Western Asia, containing *the germs* of the Semitic, and thus bearing "witness to the primitive cognate unity of the Semitic and Aryan races." We must remember, in this connection, that the peoples of South-western and Western Asia, including the Medes, were all Aryans. It is yet far from being proved who were the original and primitive masters of India. That this period is now beyond the reach of documentary history, does not preclude the probability of our theory that it was the mighty race of builders, whether we call them Eastern Æthiopians, or dark-skinned Aryans (the word meaning simply "noble warrior," a "brave"). They ruled supreme at one time over the whole of ancient India, enumerated later by Manu as the possession of those whom our scientists term the Sanscrit-speaking people.

These Hindus are *supposed* to have entered the country from the northwest; they are *conjectured* by some to have brought with them the Brahmanical religion, and the language of the conquerors was *probably* the Sanscrit. On these three meagre data our philologists have worked ever since the Hindustani and its immense Sanscrit literature was forcibly brought into notice by Sir William Jones—all the time with the three sons of Noah clinging around their necks. This is *exact* science, free from religious prejudices! Verily, ethnology would have been the gainer if this Noachian trio had been washed overboard and drowned before the ark reached land!

The Æthiopians are generally classed in the Semitic group; but we have to see how far they have a claim to such a classification. We will also consider how much they might have had to do with the Egyptian civilization, which, as a writer expresses it, seems referable in the same perfection to the earliest dates, and not to have had a rise and progress, as was the case with that of other peoples. For reasons that we will now adduce, we are prepared to maintain that Egypt owes her civilization, commonwealth and arts—especially the art of building, to pre-Vedic India, and that it was a colony of the dark-skinned Aryans, or those whom Homer and Herodotus term the eastern Æthiopians, *i. e.*, the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls the pre-Menite, but nevertheless epochal history.

In Pococke's *India in Greece*, we find the following suggestive paragraph: "The plain account of the wars carried on between the solar chiefs, Oosras (Osiris) the prince of the Guclas, and 'TU-PHOO' is the simple historical fact of the wars of the Apians, or Sun-tribes of Oude,

with the people of 'TU-PHOO' or THIBET, who were, in fact, the lunar race, mostly Buddhists * and opposed by Rama and the 'AITYO-PIAS' or people of Oude, subsequently the AITH-IO PIANS of Africa."†

We would remind the reader in this connection, that Ravan, the giant, who, in the *Ramayana*, wages such a war with Rama Chandra, is shown as King of Lanka, which was the ancient name for Ceylon; and that Ceylon, in those days, perhaps formed part of the main-land of Southern India, and was peopled by the "Eastern Æthiopians." Conquered by Rama, the son of Dasarata, the Solar King of ancient Oude, a colony of these emigrated to Northern Africa. If, as many suspect, Homer's *Iliad* and much of his account of the Trojan war is plagiarized from the *Ramayana*, then the traditions which served as a basis for the latter must date from a tremendous antiquity. Ample margin is thus left in pre-chronological history for a period, during which the "Eastern Æthiopians" might have established the hypothetical Mizraic colony, with their high Indian civilization and arts.

Science is still in the dark about cuneiform inscriptions. Until these are completely deciphered, especially those cut in rocks found in such abundance within the boundaries of the old Iran, who can tell the secrets they may yet reveal? There are no Sanscrit monumental inscriptions older than Chandragupta (315 B.C.), and the Persepolitan inscriptions are found 220 years older. There are even now some manuscripts in characters utterly unknown to philologists and palæographists, and one of them is, or was, some time since in the library of Cambridge, England. Linguistic writers class the Semitic with the Indo-European language, generally including the Æthiopian and the ancient Egyptian in the classification. But if some of the dialects of the modern Northern Africa, and even the modern Gheez or Æthiopian, are now so degenerated and corrupted as to admit of false conclusions as to the genetical relationship between them and the other Semitic tongues, we are not at all sure that the latter have any claim to such a classification, except in the case of the old Coptic and the ancient Gheez.

That there is more consanguinity between the Æthiopians and the Aryan, dark-skinned races, and between the latter and the Egyptians, is something which yet may be proved. It has been lately found that the ancient Egyptians were of the Caucasian type of mankind, and the

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* Pococke belongs to that class of Orientalists who believe that Buddhism preceded Brahmanism, and was the religion of the earliest Vedas, Gautama having been but the restorer of it in its purest form, which after him degenerated again into dogmatism.

† "India in Greece," p. 200.

shape of their skulls is purely Asiatic.* If they were less copper-colored than the Æthiopians of our modern day, the Æthiopians themselves might have had a lighter complexion in days of old. The fact that, with the Æthiopian kings, the order of succession gave the crown to the nephew of the king, the *son of his sister*, and not to his own son, is extremely suggestive. It is an old custom which prevails until now in Southern India. The Rajah is not succeeded by his own sons, but by *his sister's sons.*†

Of all the dialects and tongues alleged to be Semitic, the Æthiopian alone is written from left to right like the Sanscrit and the Indo-Aryan people.‡

Thus, against the origin of the Egyptians being attributed to an ancient Indian colony, there is no graver impediment than Noah's disrespectful son—Ham—himself a myth. But the earliest form of Egyptian religious worship and government, theocratic and sacerdotal, and her habits and customs all bespeak an Indian origin.

The earliest legends of the history of India mention two dynasties now lost in the night of time; the first was the dynasty of kings, of "the race of the sun," who reigned in Ayodhia (now Oude); the second that of the

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* "The Asiatic origin of the first dwellers in the Nilotic Valley is clearly demonstrated by concurrent and independent testimony. Cuvier and Blumenbach affirm that all the skulls of mummies which they had the opportunity of examining, presented the Caucasian type. A recent American physiologist (Dr. Morton) has also argued for the same conclusion ("Crania Ægyptiaca." Philadelphia, 1844).

† The late Rajah of Travancore was succeeded by the elder son of his sister now reigning, the Maharajah *Rama Vurmah.* The next heirs are the sons of his deceased sister. In case the female line is interrupted by death, the royal family is obliged to adopt the daughter of some other Rajah, and unless daughters are born to this Rana another girl is adopted, and so on.

‡ There are some Orientalists who believe that this custom was introduced only after the early Christian settlements in Æthiopia; but as under the Romans the population of this country was nearly all changed, the element becoming wholly Arabic, we may, without doubting the statement, believe that it was the predominating Arab influence which had altered the earliest mode of writing. Their present method is even more analogous to the Devanāgarī, and other more ancient Indian Alphabets, which read from left to right; and their letters show no resemblance to the Phœnician characters. Moreover, all the ancient authorities corroborate our assertion still more. Philostratus makes the Brahmin Iarchus say (V. A., iii., 6) that the Æthiopians were originally *an Indian race*, compelled to emigrate from the mother-land for sacrilege and regicide (see Pococke's "India," etc., ii., p. 206). An Egyptian is made to remark, that he had heard from his father, that the Indians were the wisest of men, and that the Æthiopians, a colony of the Indians, preserved the wisdom and usages of their fathers, and acknowledged their ancient origin. Julius Africanus (in Eusebius and Syncellus), makes the same statement. And Eusebius writes: "The Æthiopians, emigrating from the river Indus, settled in the vicinity of Egypt" (Lemp., Barker's edition, "Meroë").

"race of the moon," who reigned in Pruyag (Allahabad). Let him who desires information on the religious worship of these early kings read the *Book of the Dead*, of the Egyptians, and all the peculiarities attending this sun-worship and the sun-gods. Neither Osiris nor Horus are ever mentioned without being connected with the sun. They are the "Sons of the *Sun*;" "the Lord and Adorer of the Sun" is his name. "The sun is the creator of the body, the engenderer of the gods who are *the successors of the Son*." Pococke, in his most ingenious work, strongly advocates the same idea, and endeavors to establish still more firmly the identity of the Egyptian, Greek, and Indian mythology. He shows the head of the Rajpoot Solar race—in fact the great Cuclo-pos (Cyclop or builder)—called "The great sun," in the earliest Hindu tradition. This Gok-la Prince, the patriarch of the vast bands of Inachienses, he says, "this *Great Sun* was deified at his death, and according to the Indian doctrine of the metempsychosis, his Soul was supposed to have transmigrated into the bull 'Apis,' the Sera-pis of the Greeks, and the SOORA-PAS, or 'Sun-Chief' of the Egyptians. . . . *Osiris*, properly Oosras, signifies both a 'a bull,' and 'a ray of light.' *Soora-pas* (Serapis) the sun chief," for the Sun in Sanscrit is Sûrya. Champollion's *Manifestation to the Light*, reminds in every chapter of the two Dynasties of the Kings of the Sun and the Moon. Later, these kings became all deified and transformed after death into solar and lunar deities. Their worship was the earliest corruption of the great primitive faith which justly considered the sun and its fiery life-giving rays as the most appropriate symbol to remind us of the universal invisible presence of Him who is master of Life and Death. And now it can be traced all around the globe. It was the religion of the earliest Vedic Brahmans, who call, in the oldest hymns of the *Rig-Veda*, Sûrya (the sun) and Agni (fire) "the ruler of the universe," "the lord of men," and the "wise king." It was the worship of the Magians, the Zoroastrians, the Egyptians and Greeks, whether they called him Mithra, or Ahura-Mazda, or Osiris, or Zêus, keeping in honor of his next of kin, Vesta, the pure celestial fire. And this religion is found again in the Peruvian solar-worship; in the Sabianism and heliolatry of the Chaldees, in the Mosaic "burning bush," the hanging of the heads or chiefs of the people toward the Lord, the "Sun," and even in the Abrahamic building of fire-altars and the sacrifices of the monotheistic Jews, to Astarté the Queen of Heaven.

To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Tchandalas, or Pariahs, of old India, the "bricklayers" mentioned by Vina-Svati, Veda-Vyasa and Manu, as the Phœnicians of Herodotus, or the Hyk-sos of Josephus, or

descendants of Pali shepherds, or a mixture of all these. The *Bible* names the Tyrians as a kindred people, and claims dominion over them.*

There is more than one important character in the *Bible*, whose biography proves him a mythical hero. Samuel is indicated as the personage of the Hebrew Commonwealth. He is the *doppel* of Samson, of the *Book of Judges*, as will be seen—being the son of Anna and EL-KAINA, as Samson was of Manua or Manoah. Both were fictitious characters, as now represented in the revealed book; one was the Hebrew Hercules, and the other Ganesa. Samuel is credited with establishing the republic, as putting down the Canaanite worship of Baal and Astarté, or Adonis and Venus, and setting up that of Jehovah. Then the people demanded a king, and he anointed Saul, and after him David of Bethlehem.

David is the Israelitish King Arthur. He did great achievements and established a government in all Syria and Idumea. His dominion extended from Armenia and Assyria on the north and north-east, the Syrian Desert and Persian Gulf on the East, Arabia on the south, and Egypt and the Levant on the west. Only Phœnicia was excepted.

His friendship with Hiram seems to indicate that he made his first expedition from that country into Judea; and his long residence at Hebron, the city of the Kabeiri (*Arba* or four), would seem likewise to imply that he established a new religion in the country.

After David came Solomon, powerful and luxurious, who sought to consolidate the dominion which David had won. As David was a Jehovah-worshipper, a temple of Jehovah (Tukt Suleima) was built in Jerusalem, while shrines of Moloch-Hercules, Khemosh, and Astarté were erected on Mount Olivet. These shrines remained till Josiah.

There were conspiracies formed. Revolts took place in Idumea and Damascus; and Ahijah the prophet led the popular movement which resulted in deposing the house of David and making Jeroboam king. Ever after the prophets dominated in Israel, where the calf-worship prevailed; the priests ruled over the weak dynasty of David, and the lasci-

* They might have been also, as Pococke thinks, simply the tribes of the "Oxus," a name derived from the "Ookshas," those people whose wealth lay in the "Ox," for he shows *Ookshan* to be a crude form of *Ooksha*, an ox (in Sanscrit *ox* is as in English). He believes that it was they, "the lords of the Oxus," who gave their name to the sea around which they ruled in many a country, the *Euxine* or Ooksh-ine. *Pali* means a shepherd, and *s'than* is a land. "The warlike tribes of the Oxus penetrated into Egypt, then swept onward to Palestine (PALI-STAN), the land of the Palis or shepherds, and there effected more permanent settlements" ("India in Greece"). Yet, if even so, it would only the more confirm our opinion that the Jews are a hybrid race, for the "Bible" shows them freely intermarrying, not alone with the Canaanites, but with every other nation or race they come in contact with.

vious local worship existed over the whole country. After the destruction of the house of Ahab, and the failure of Jehu and his descendants to unite the country under one head, the endeavor was made in Judah. Isaiah had terminated the direct line in the person of Ahaz (*Isaiah* vii. 9), and placed on the throne a prince from Bethlehem (*Micah* v. 2, 5). This was Hezekiah. On ascending the throne, he invited the chiefs of Israel to unite in alliance with him against Assyria (2 *Chronicles*, xxx. 1, 21; xxxi. 1, 5; 2 *Kings*, xviii. 7). He seems to have established a sacred college (*Proverbs* xxv. 1), and to have utterly changed the worship. Aye, even unto breaking into pieces the brazen serpent that Moses had made.

This makes the story of Samuel and David and Solomon mythical. Most of the prophets who were literate seem to have begun about this time to write.

The country was finally overthrown by the Assyrians, who found the same people and institutions as in the Phœnician and other countries.

Hezekiah was not the lineal, but the titular son of Ahaz. Isaiah, the prophet, belonged to the royal family, and Hezekiah was reputed his son-in-law. Ahaz refused to ally himself with the prophet and his party, saying: "I will not *tempt* (depend on) the Lord" (*Isaiah* vii. 12). The prophet had declared: "If you will not believe, surely you shall not be established"—foreshadowing the deposition of his direct language. "Ye weary my God," replied the prophet, and predicted the birth of a child by an *alma*, or temple-woman, and that before it should attain full age (*Hebrews* v. 14; *Isaiah* vii. 16; viii. 4), the king of Assyria should overcome Syria and Israel. This is the prophecy which Irenæus took such pains to connect with Mary and Jesus, and made the reason why the mother of the Nazarene prophet is represented as belonging to the temple, and consecrated to God from her infancy.

In a second song, Isaiah celebrated the new chief, to sit on the throne of David (ix. 6, 7; xi. 1), who should restore to their homes the Jews whom the confederacy had led captive (*Isaiah* viii. 2–12; *Joel* iii. 1–7; *Obadiah* 7, 11, 14). Micah—his contemporary—also announced the same event (iv. 7–13; v. 1–7). The Redeemer was to come out of Bethlehem; in other words, was of the house of David; and was to resist Assyria to whom Ahaz had sworn allegiance, and also to reform religion (2 *Kings*, xviii. 4–8). This Hezekiah did. He was grandson of Zechariah the seer (2 *Chronicles*, xxix. 1; xxvi. 5), the counsellor of Uzziah; and as soon as he ascended the throne he restored the religion of David, and destroyed the last vestiges of that of Moses, *i. e.*, the *esoteric* doctrine, declaring "our fathers have trespassed" (2 *Chron.*, xxix. 6–9). He next attempted a reunion with the northern monarchy,

there being an interregnum in Israel (2 *Chron.*, xxx. 1, 2, 6; xxxi. 1, 6, 7). It was successful, but resulted in an invasion by the king of Assyria. But it was a new *régime;* and all this shows the course of two parallel streams in the religious worship of the Israelites; one belonging to the state religion and adopted to fit political exigencies; the other pure idolatry, resulting from ignorance of the true esoteric doctrine preached by Moses. For the first time since Solomon built them "the high places were taken away."

It was Hezekiah who was the expected Messiah of the exoteric state-religion. He was the scion from the stem of Jesse, who should recall the Jews from a deplorable captivity, about which the Hebrew historians seem to be very silent, carefully avoiding all mention of this particular fact, but which the irascible prophets imprudently disclose. If Hezekiah crushed the exoteric Baal-worship, he also tore violently away the people of Israel from the religion of their fathers, and the secret rites instituted by Moses.

It was Darius Hystaspes who was the first to establish a Persian colony in Judea, Zoro-Babel was perhaps the leader. "The name *Zoro-babel* means 'the seed or son of Babylon'—as Zoro-aster צרו־אשתר is the seed, son, or prince of Ishtar."* The new colonists were doubtless *Judæi.* This is a designation from the East. Even Siam is called Judia, and there was an Ayodia in India. The temples of *Solom* or Peace were numerous. Throughout Persia and Afghanistan the names of Saul and David are very common. The "Law" is ascribed in turn to Hezekiah, Ezra, Simon the Just, and the Asmonean period. Nothing definite; everywhere contradictions. When the Asmonean period began, the chief supporters of the Law were called Asideans or Khasdim (Chaldeans), and afterward Pharisees or Pharsi (Parsis). This indicates that Persian colonies were established in Judea and ruled the country; while all the people that are mentioned in the books of *Genesis* and *Joshua* lived there as a commonalty (see *Ezra* ix. 1).

There is no real history in the *Old Testament,* and the little historical information one can glean is only found in the indiscreet revelations of the prophets. The book, as a whole, must have been written at various times, or rather invented as an authorization of some subsequent worship, the origin of which may be very easily traced partially to the Orphic Mysteries, and partially to the ancient Egyptian rites in familiarity with which Moses was brought up from his infancy.

Since the last century the Church has been gradually forced into concessions of usurped biblical territory to those to whom it of right belonged.

* Prof. A. Wilder: "Notes."

Inch by inch has been yielded, and one personage after another been proved mythical and Pagan. But now, after the recent discovery of George Smith, the much-regretted Assyriologist, one of the securest props of the *Bible* has been pulled down. Sargon and his tablets are about demonstrated to be older than Moses. Like the account of *Exodus*, the birth and story of the lawgiver seem to have been "borrowed" from the Assyrians, as the "jewels of gold and jewels of silver" were said to be from the Egyptians.

On page 224 of *Assyrian Discoveries*, Mr. George Smith says: "In the palace of Sennacherib at Kouyunjik, I found another fragment of the curious history of Sargon, a translation of which I published in the *Transactions of the Society of Biblical Archæology*, vol. i., part i., page 46. This text relates that Sargon, an early Babylonian monarch, was born of royal parents, but concealed by his mother, who placed him on the Euphrates in an ark of rushes, coated with bitumen, like that in which the mother of Moses hid her child (see *Exodus* ii.). Sargon was discovered by a man named Akki, a water-carrier, who adopted him as his son; and he afterward became King of Babylonia. The capital of Sargon was the great city of Agadi—called by the Semites Akkad—mentioned in *Genesis* as a capital of Nimrod (*Genesis* x. 10), and here he reigned *for forty five* years. * Akkad lay near the city of *Sippara*, † on the Euphrates and north of Babylon. "The date of Sargon, who may be termed the Babylonian Moses, was in the sixteenth century and perhaps earlier."

G. Smith adds in his *Chaldean Account* that Sargon I. was a Babylonian monarch who reigned in the city of Akkad about 1600 B. C. The name of Sargon signifies the right, true, or legitimate king. This curious story is found on fragments of tablets from Kouyunjik, and reads as follows:

1. Sargona, the powerful king, the king of Akkad am I.
2. My mother was a princess, my father I did not know, a brother of my father ruled over the country.
3. In the city of Azupirana, which is by the side of the river Euphrates,
4. My mother, the princess, conceived me; in difficulty she brought me forth.
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me in the river which did not drown me.
7. The river carried me to Akki, the water-carrier it brought me.
8. Akki, the water-carrier, in tenderness of bowels, lifted me, etc., etc.

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* Moses reigned over the people of Israel in the wilderness for over *forty* years.

† The name of the wife of Moses was Zipporah (Exodus ii.).

And now *Exodus* (ii.): "And when she (Moses' mother) could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink."

The story, says Mr. G. Smith, "is supposed to have happened about 600 B.C., rather earlier than the supposed age of Moses * as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in *Exodus* ii., for every action, when once performed, has a tendency to be repeated."

The "ages" of the Hindus differ but little from those of the Greeks, Romans, and even the Jews. We include the Mosaic computation advisedly, and with intent to prove our position. The chronology which separates Moses from the creation of the world by *only four generations* seems ridiculous, merely because the Christian clergy would enforce it upon the world literally. † The kabalists know that these generations stand for ages of the world. The allegories which, in the Hindu calculations, embrace the whole stupendous sweep of the four ages, are cunningly made in the Mosaic books, through the obliging help of the *Masorah*, to cram into the small period of two millenniums and a half (2513)!

The exoteric plan of the *Bible* was made to answer also to four ages. Thus, they reckon the Golden Age from Adam to Abraham; the silver, from Abraham to David; copper, from David to the Captivity; thenceforward, the iron. But the secret computation is quite different, and does not vary at all from the zodiacal calculations of the Brahmans. We are in the Iron Age, or Kali-Yug, but it began with Noah, the mythical ancestor of our race.

Noah, or Nuah, like all the euhemerized manifestations of the Unrevealed One—Swayambhuva (or Swayambhu), was androgyne. Thus, in

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* About 1040, the Jewish doctors removed their schools from Babylonia to Spain, and of the four great rabbis that flourished during the next four centuries, their works all show different readings, and abound with mistakes in the manuscripts. The "Masorah" made things still worse. Many things that then existed in the manuscripts are there no longer, and their works teem with interpolations as well as with *lacunæ*. The oldest Hebrew manuscript belongs to this period. Such is the divine revelation we are to credit.

† No chronology was accepted by the rabbis as authoritative till the twelfth century. The 40 and 1,000 are not exact numbers, but have been crammed in to answer monotheism and the exigencies of a religion calculated to appear different from that of the Pagans. ("Chron. Orth.," p. 238). One finds in the "Pentateuch" only events occurring about two years before the fabled "Exodus" and the last year. The rest of the chronology is nowhere, and can be followed only through kabalistic computations, with a key to them in the hand.

some instances, he belonged to the purely feminine triad of the Chaldeans, known as "Nuah, the universal Mother." We have shown, in another chapter, that every male triad had its feminine counterpart, one in three, like the former. It was the passive complement of the active principle, its *reflection*. In India, the male trimurty is reproduced in the Sakti-trimurti, the feminine; and in Chaldea, Ana, Belita and Davkina answered to Anu, Bel, Nuah. The former three resumed in one—Belita, were called:

"Sovereign goddess, lady of the nether abyss, mother of gods, queen of the earth, queen of fecundity."

As the primordial humidity, whence proceeded *all*, Belita is Tamti, or the sea, the mother of *the city of Erech* (the great Chaldean necropolis), therefore, an infernal goddess. In the world of stars and planets she is known as Istar or Astoreth. Hence, she is identical with Venus, and every other queen of heaven, to whom cakes and buns were offered in sacrifice,* and, as all the archæologists know, with *Eve*, the mother of all that live, and with Mary.

The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple —Boaz. The umbilicus is connected with the receptacle in which are fructified the germs of the race.† The Ark is the sacred *Argha* of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astartè, and Venus-Aphroditè, all of whom were goddesses of the generative powers of nature, or of matter—hence, representing symbolically the Ark containing the germs of all living things.

We admit that Pagans had and now have—as in India—strange symbols, which, to the eyes of the hypocrite and Puritan, seem scandalously

* The Gnostics, called Collyridians, had transferred from Astoreth their worship to Mary, also Queen of Heaven. They were persecuted and put to death by the orthodox Christians as heretics. But if these Gnostics had established her worship by offering her sacrifices of cakes, cracknels, or fine wafers, it was because they imagined her to have been born of an immaculate virgin, as Christ is alleged to have been born of his mother. And now, the Pope's *infallibility* having been recognized and accepted, its first practical manifestation is the revival of the Collyridian belief as an article of faith (See "Apocryphal New Testament;" Hone: "The Gospel of Mary attributed to Matthew").

† Hargrave Jennings: "Rosicrucians."

immoral. But did not the ancient Jews copy most of these symbols? We have described elsewhere the identity of the lingham with Jacob's pillar, and we could give a number of instances from the present Christian rites, bearing the same origin, did but space permit, and were not all these noticed fully by Inman and others (See Inman's *Ancient Faiths Embodied in Ancient Names*).

Describing the worship of the Egyptians, Mrs. Lydia Maria Child says: "This reverence for the production of life, introduced into the worship of Osiris, the sexual emblems so common in Hindustan. A colossal image of this kind was presented to his temple in Alexandria, by King Ptolemy Philadelphus. . . . Reverence for the mystery of organized life led to the recognition of a masculine and feminine principle in all things, spiritual or material. . . . The sexual emblems, everywhere conspicuous in the sculptures of their temples, would seem impure in description, but *no clean and thoughtful mind* could so regard them while witnessing the obvious simplicity and solemnity with which the subject is treated."*

Thus speaks this respected lady and admirable writer, and no truly pure man or woman would ever think of blaming her for it. But such a perversion of the ancient thought is but natural in an age of cant and prudery like our own.

The water of the flood when standing in the allegory for the symbolic "sea," Tamti, typifies the turbulent chaos, or matter, called "the great dragon." According to the Gnostic and Rosicrucian mediæval doctrine, the creation of woman was not originally intended. She is the offspring of man's own impure fancy, and, as the Hermetists say, "an obtrusion." Created by an unclean thought she sprang into existence at the *evil* "seventh hour," when the "supernatural" real worlds had passed away and the "natural" or *delusive* worlds began evolving along the "descending Microcosmos," or the arc of the great cycle, in plainer phraseology. First "Virgo," the Çelestial Virgin of the Zodiac, she became "Virgo-Scorpio." But in evolving his second companion, man had unwittingly endowed her with his own share of Spirituality; and the new being whom his "imagination" had called into life became his "Saviour" from the snares of Eve-Lilith, the first Eve, who had a greater share of matter in her composition than the primitive "spiritual" man. †

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* "Progress of Religious Ideas."

† Lilith was Adam's *first* wife "before he *married* Eve," of whom "he begat nothing but devils;" which strikes us as a very novel, if pious, way of explaining a very philosophical allegory.

Thus woman stands in the cosmogony in relation to "matter" or the *great deep*, as the "Virgin of the Sea," who crushes the "Dragon" under her foot. The "Flood" is also very often shown, in symbolical phraseology, as the "great Dragon." For one acquainted with these tenets it becomes more than suggestive to learn that with the Catholics the Virgin Mary is not only the accepted patroness of Christian sailors, but also the "Virgin of the Sea." So was Dido the patroness of the Phœnician mariners;* and together with Venus and other lunar goddesses—the moon having such a strong influence over the tides—was the "Virgin of the Sea." *Mar*, the Sea, is the root of the name Mary. The blue color, which was with the ancients symbolical of the "Great Deep" or the material world, hence—of evil, is made sacred to our "Blessed Lady." It is the color of "Notre Dame de Paris." On account of its relation to the symbolical serpent this color is held in the deepest aversion by the ex-Nazarenes, disciples of John the Baptist, now the Mendæans of Basra.

Among the beautiful plates of Maurice, there is one representing Christna crushing the head of the Serpent. A three-peaked mitre is on his head (typifying the trinity), and the body and tail of the conquered serpent encircles the figure of the Hindu god. This plate shows whence proceeded the inspiration for the "make up" of a later story extracted from an alleged prophecy. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his *heel*."

The Egyptian Orante is also shown with his arms extended as on a crucifix, and treading upon the "Serpent;" and Horus (the Logos) is represented piercing the head of the dragon, Typhon or Aphophis. All this gives us a clew to the biblical allegory of Gain and Abel. Cain was held as the ancestor of the Hivites, the Serpents, and the twins of Adam are an evident copy from the fable of Osiris and Typhon. Apart from the external form of the allegory, however, it embodied the philosophical conception of the eternal struggle of good and evil.

But how strangely elastic, how adaptable to any and every thing this mystical philosophy proved after the Christian era! When were ever facts, irrefutable, irrefragable, and beyond denial, less potential for the reëstablishment of truth than in our century of casuistry and Christian cunning? Is Christna proved to have been known as the "Good Shep-

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*It is in commemoration of the Ark of the Deluge that the Phœnicians, those bold explorers of the "deep," carried, fixed on the prow of their ships, the image of the goddess Astartè, who is Elissa, Venus Erycina of Sicily, and Dido, whose name is the feminine of David.

herd" ages before the year A.D. 1, to have crushed the Serpent Kalinaga, and to have been crucified—all this was but a prophetic foreshadowing of the future! Are the Scandinavian Thor, who bruised the head of the Serpent with his cruciform mace, and Apollo, who killed Python, likewise shown to present the most striking similarities with the heroes of the Christian fables; they become but original conceptions of "heathen" minds, "working upon the old Patriarchal prophecies respecting the Christ, as they were contained in the one universal and primeval Revelation!" *

The flood, then, is the "Old Serpent" or the great deep of matter, Isaiah's "dragon in the sea" (xxvii. 1), over which the ark safely crosses on its way to the mount of Salvation. But, if we have heard of the ark and Noah, and the *Bible* at all, it is because the mythology of the Egyptians was ready at hand for Moses (if Moses ever wrote any of the *Bible*), and that he was acquainted with the story of Horus, standing on his boat of a serpentine form, and killing the Serpent with his spear; and with the hidden meaning of these fables, and their real origin. This is also why we find in *Leviticus*, and other parts of his books, whole pages of laws identical with those of *Manu*.

The animals shut up in the ark are the human passions. They typify certain ordeals of initiation, and the mysteries which were instituted among many nations in commemoration of this allegory. Noah's ark rested on the seventeenth of the *seventh* month. Here we have again the number; as also in the "clean beasts" that he took by *sevens* into the ark. Speaking of the water-mysteries of Byblos, Lucian says: "On the top of one of the two pillars which Bacchus set up, a man remains *seven* days." † He supposes this was done to honor Deukalion. Elijah, when praying on the top of Mount Carmel, sends his servant to look for a cloud toward the sea, and repeats, "go again *seven* times. And it came to pass at the *seventh* time, behold there arose a little cloud out of the sea like a man's hand." ‡

"*Noah* is a *revolutio* of Adam, as Moses is a revolutio of Abel and Seth," says the *Kabala;* that is to say, a repetition or another version of the same story. The greatest proof of it is the distribution of the characters in the *Bible*. For instance, beginning with Cain, the first murderer, every *fifth* man in his line of descent is a murderer. Thus there come Enoch, Irad, Mehujael, Methusejah, and the *fifth* is *Lamech*, the second

* Dr. Lundy: "Monumental Christianity."

† Lucian, iv. 276.

‡ 1 Kings xviii. All this is allegorical, and, what is more, purely magical. For Elijah is bent upon an incantation.

murderer, and he is Noah's father. By drawing the five-pointed star of Lucifer (which has its crown-point downward) and writing the name of Cain beneath the lowest point, and those of his descendants successively at each of the other points, it will be found that each fifth name—which would be written beneath that of Cain—is that of a murderer. In the *Talmud* this genealogy is given complete, and thirteen murderers range themselves in line below the name of Cain. This is *no* coincidence. Siva is the Destroyer, but he is also the *Regenerator*. Cain is a murderer, but he is also the creator of nations, and an inventor. This star of Lucifer is the same one that John sees falling down to earth in his *Apocalypse*.

In Thebes, or Theba, which means ark—TH-ABA being synonymous with Kartha or Tyre, Astŭ or Athens and Urbs or Rome, and meaning also the city—are found the same foliations as described on the pillars of the temple of Solomon. The bi-colored leaf of the olive, the three-lobed fig-leaf, and the lanceolate-shaped laurel-leaf, had all esoteric as well as popular or vulgar meanings with the ancients.

The researches of Egyptologists present another corroboration of the identity of the *Bible*-allegories with those of the lands of the Pharaohs and Chaldeans. The dynastic chronology of the Egyptians, recorded by Herodotus, Manetho, Eratosthenes, Diodorus Siculus, and accepted by our antiquarians, divided the period of Egyptian history under four general heads: the dominion of gods, demi-gods, heroes, and mortal men. By combining the demi-gods and heroes into one class, Bunsen reduces the periods to three: the ruling gods, the demi-gods or heroes—sons of gods, but born of mortal mothers—and the Manes, who were the ancestors of individual tribes. These subdivisions, as any one may perceive, correspond perfectly with the biblical Elohim, sons of God, giants, and mortal Noachian men.

Diodorus of Sicily and Berosus give us the names of the twelve great gods who presided over the twelve months of the year and the twelve signs of the zodiac. These names, which include Nuah,* are too well known to require repetition. The double-faced Janus was also at the head of twelve gods, and in his representations of him he is made to hold the keys to the celestial domains. All these having served as models for the biblical patriarchs, have done still further service—especially Janus—by furnishing copy to St. Peter and his twelve apostles, the

* The Talmud books say that Noah was himself the *dove* (spirit), thus identifying him still more with the Chaldean Nouah. Baal is represented with the wings of a dove, and the Samaritans worshipped on Mount Gerizim the image of a dove. "Talmud, Tract. Chalin.," fol. 6, col. 1.

former also double-faced in his denial, and also represented as holding the keys of Paradise.

This statement that the story of Noah is but another version in its hidden meaning of the story of Adam and his three sons, gathers proof on every page of the book of *Genesis*. Adam is the prototype of Noah. Adam *falls* because he eats of the forbidden fruit of *celestial* knowledge; Noah, because he tastes of the *terrestrial* fruit: the juice of the grape representing the abuse of knowledge in an unbalanced mind. Adam gets stripped of his spiritual envelope; Noah of his terrestrial clothing; and the *nakedness* of both makes them feel ashamed. The wickedness of Cain is repeated in Ham. But the descendants of both are shown as the wisest of races on earth; and they are called on this account "snakes," and the "sons of snakes," meaning the *sons of wisdom*, and not of Satan, as some divines would be pleased to have the world understand the term. Enmity has been placed between the "snake" and the "woman" only in this mortal phenomenal "world of man" as "born of woman." Before the carnal fall, the "snake" was *Ophis*, the divine wisdom, which needed no matter to procreate men, humanity being utterly spiritual. Hence the war between the snake and the woman, or between spirit and matter. If, in its material aspect, the "old serpent" is matter, and represents Ophiomorphos, in its spiritual meaning it becomes Ophis-Christos. In the magic of the old Syro-Chaldeans both are conjoint in the zodiacal sign of the androgyne of Virgo-Scorpio, and may be *divided* or separated whenever needed. Thus as the origin of "good and evil," the meaning of the S.S. and Z.Z. has always been interchangeable; and if upon some occasions the S.S. on sigils and talismans are suggestive of serpentine evil influence and denote a design of *black* magic upon others, the double S.S. are found on the sacramental cups of the Church and mean the presence of the Holy Ghost, or pure wisdom.

The Midianites were known as the *wise* men, or sons of snakes, as well as Canaanites and Hamites; and such was the renown of the Midianites, that we find Moses, *the prophet, led on, and inspired by "the Lord,"* humbling himself before Hobab, the son of Raguel, the *Midianite*, and beseeching him to remain with the people of Israel: "Leave us not, I pray thee; forasmuch *as thou knowest how we are to encamp* IN THE WILDERNESS, *thou mayest be to us instead of eyes.*" * Further, when Moses sends spies to search out the land of Canaan, they bring as a proof of the wisdom (kabalistically speaking) and goodness of the land, a branch with one cluster of *grapes*, which they are compelled to bear between two men on a staff. Moreover, they add: "we saw the children of ANAK there."

* Numbers x. 29, 31.

They are the *giants*, the sons of Anak, "*which come of the giants*," * and we were in our own sight as grasshoppers, and so we were in their sight." †

Anak is Enoch, the patriarch, who *dies not*, and who is the first possessor of the "mirific name," according to the *Kabala*, and the ritual of Freemasonry.

Comparing the biblical patriarchs with the descendants of Vaiswasvata, the Hindu Noah, and the old Sanscrit traditions about the deluge in the Brahmanical *Mahâbhârata*, we find them mirrored in the Vaidic patriarchs who are the primitive types upon which all the others were modelled. But before comparison is possible, the Hindu myths must be comprehended in their true significance. Each of these mythical personages bears, besides an astronomical significance, a spiritual or moral, and an anthropological or physical meaning. The patriarchs are not only euhemerized gods—the prediluvian answering to the *twelve* great gods of Berosus, and to the *ten* Pradjâpati, and the postdiluvian to the seven gods of the famous tablet in the Ninivian Library, but they stand also as the symbols of the Greek Æons, the kabalistic Sephiroth, and the zodiacal signs, as types of a series of human races. ‡ This variation from *ten* to *twelve* will be accounted for presently, and proved on the very authority

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* The Bible contradicts itself as well as the Chaldean account, for in chapter vii. of Genesis it shows "every one of them" perishing in the deluge.

† Numbers xiii.

‡ We do not see why the clergy—especially the Catholic—should object to our statement that the patriarchs are all signs of the zodiac, and the old gods of the "heathen" as well. There was a time, and that less than two centuries ago, when they themselves exhibited the most fervent desire to relapse into sun and star worship. This pious and curious attempt was denounced but a few months since by Camille Flammarion, the French astronomer. He shows two Augsburgian Jesuits, Schiller and Bayer, who felt quite anxious to change the names of the whole Sabean host of the starry heaven, and worship them again under Christian names! Having anathematized the idolatrous sun-worshippers for over fifteen centuries, the Church now seriously proposed to continue heliolatry—*to the letter* this time—as their idea was to substitute for Pagan myths biblical and (in their ideas) real personages. They would have called the sun, Christ; the moon, Virgin Mary; Saturn, Adam; Jupiter, Moses (!); Mars, Joshua; Venus, John the Baptist; and Mercury, Elias. And very proper substitutes too, showing the great familiarity of the Catholic Church with ancient Pagan and kabalistic learning, and its readiness, perhaps, to at last confess the source whence came their own myths. For is not king Messiah the sun, the Demiurge of the heliolaters, under various names? Is he not the Egyptian Osiris and the Grecian Apollo? And what more appropriate name than Virgin Mary for the Pagan Diana-Astarté, "the Queen of Heaven," against which Jeremiah exhausted a whole vocabulary of imprecations? Such an adoption would have been historically as well as religiously correct. Two large plates were prepared, says Flammarion, in a recent number of "La Nature," and represented the

of the *Bible*. Only, they are not the first gods described by Cicero,* which belong to a hierarchy of higher powers, the Elohim—but appertain rather to the second class of the "twelve gods," the *Dii minores*, and who are the terrestrial reflections of the first, among whom Herodotus places Hercules. † Alone, out of the group of twelve, Noah, by reason of his position at the transitional point, belongs to the highest Babylonian triad, Noah, the spirit of the waters. The rest are identical with the inferior gods of Assyria and Babylonia, who represented the lower order of emanations, introduced around Bel, the Demiurge, and help him in his work, as the patriarchs are shown to assist Jehovah—the "Lord God."

Besides these, many of which were *local* gods, the protecting deities of rivers and cities, there were the four classes of genius, we see Ezekiel making them support the throne of Jehovah in his vision. A fact which, if it identifies the Jewish "Lord God" with one of the Babylonian trinity, connects, at the same time, the present Christian God with the same triad, inasmuch as it is these four cherubs, if the reader will remember, on which Irenæus makes Jesus ride, and which are shown as the companions of the evangelists.

The Hindu kabalistic derivation of the books of *Ezekiel* and *Revelation* are shown in nothing more plainly than in this description of the four beasts, which typify the four elementary kingdoms—earth, air, fire, and water. As is well known, they are the Assyrian sphinxes, but these figures are also carved on the walls of nearly every Hindu pagoda.

The author of the *Revelation* copies faithfully in his text (see chap. iv., verse 17) the Pythagorean pentacle, of which Levi's admirable sketch is reproduced on page 452.

The Hindu goddess Adanari (or as it might be more properly written, Adonari, since the second a is pronounced almost like the English o) is represented as surrounded by the same figures. It fits exactly Ezekiel's "wheel of the Adonai," known as "the Cherub of Jeheskiel," and indicates, beyond question, the source from which the Hebrew seer drew his allegories. For convenience of comparison we have placed the figure in the pentacle. (See page 453.)

heavens with Christian constellations instead of Pagan. Apostles, popes, saints, martyrs, and personages of the Old and New Testament completed this Christian Sabeanism. "The disciples of Loyola used every exertion to make this plan succeed." It is curious to find in India among the Mussulmans the name of Terah, Abraham's father, Azar or Azarh, and Âzur, which also means fire, and is, at the same time, the name of the Hindu third solar month (from June to July), during which the sun is in *Gemini*, and the full moon near *Sagittarius*.

* Cicero: "De Nat. Deo," i., 13.

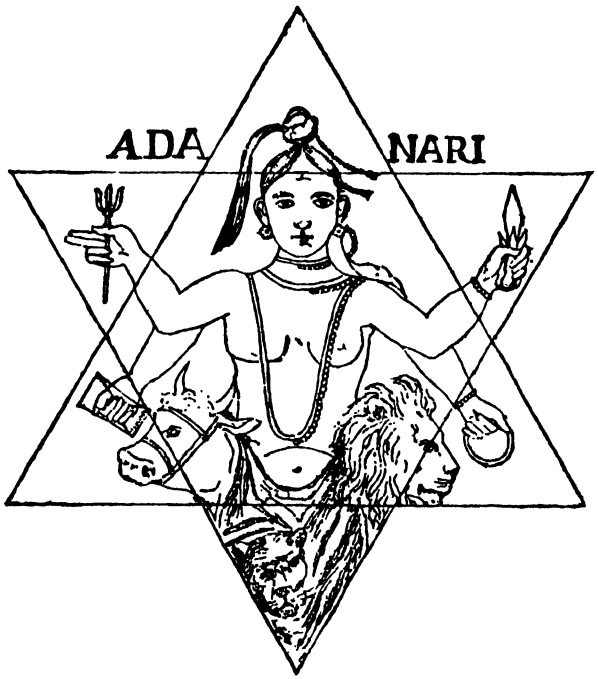
† "Herodotus," ii., 145.

Above these beasts were the angels or spirits, divided in two groups: the Igili, or celestial beings, and the Am-anaki, or terrestrial spirits, the giants, children of Anak, of whom the spies complained to Moses.

The *Kabbala Denudata* gives to the kabalists a very clear, to the profane a very muddled account of permutations or substitutions of one person for another. So, for instance, it says, that "the scintilla" (spiritual spark or soul) of Abraham was taken from Michael, the chief

of the Æons, and highest emanation of the Deity; so high indeed that in the eyes of the Gnostics, Michael was identical with Christ. And yet Michael and Enoch are one and the same person. Both occupy the junction-point of the cross of the Zodiac as "man." The scintilla of Isaac was that of Gabriel, the chief of the angelic host, and the scintilla of Jacob was taken from Uriel, named "the fire of God;" the sharpest sighted spirit in all Heaven. Adam is not the Kadmon but Adam *Primus*, the *Microprosopus*. In one of his aspects the latter is Enoch,

the terrestrial patriarch and father of Methuselah. He that "walked with God" and "did not die" is the spiritual Enoch, who typified humanity, eternal in spirit and as eternal in flesh, though the latter does *die*. Death is but a new birth, and spirit is immortal; thus humanity can never die, for the *Destroyer* has become the *Creator*, Enoch is the type of the dual man, spiritual and terrestrial. Hence his place in the centre of the astronomical cross.



But was this idea original with the Hebrews? We think not. Every nation which had an astronomical system, and especially India, held the cross in the highest reverence, for it was the geometrical basis of the religious symbolism of their *avatars;* the manifestation of the Deity, or of the Creator in his creature MAN; of God in humanity and humanity in God, as spirits. The oldest monuments of Chaldea, Persia, and India disclose the double or eight-pointed cross. This symbol, which very naturally is found, like every other geometrical figure in nature, in plants as well as in the snowflakes, has led Dr. Lundy, in his super-Christian mysticism, to

name such cruciform flowers as form an eight-pointed star by the junction of the two crosses—"the *Prophetic Star of the Incarnation*, which joined heaven and earth, God and man together." * The latter sentence is perfectly expressed; only, the old kabalist axiom, "as above, so below," answers still better, as it discloses to us the same God for all humanity, not alone for the handful of Christians. It is the *Mundane* cross of Heaven repeated on earth by plants and dual man: the physical man superseding the "spiritual," at the junction-point of which stands the mythical Libra-Hermes-Enoch. The gesture of one hand pointing to Heaven, is balanced by the other pointing down to the earth; boundless generations below, boundless regenerations above; the visible but the manifestation of the invisible; the man of dust abandoned to dust, the man of spirit reborn in spirit; thus it is finite humanity which is the Son of the Infinite God. Abba-the Father; Amona-the Mother; the Son, the Universe. This primitive triad is repeated in all the theogonies. Adam Kadmon, Hermes, Enoch, Osiris, Christna, Ormazd, or Christos are all one. They stand as *Metatrons* between body and soul—eternal spirits which redeem flesh by the regeneration of flesh *below*, and soul by the regeneration *above*, where humanity walks once more with God.

We have shown elsewhere that the symbol of the cross or Egyptian *Tau*, **T**, was by many ages earlier than the period assigned to Abraham, the alleged forefather of the Israelites, for otherwise Moses could not have learned it of the priests. And that the Tau was held as sacred by the Jews as by other "Pagan" nations is proved by a fact admitted now by Christian divines as well as by infidel archæologists. Moses, in *Exodus* xii. 22, orders his people to mark their *door-posts and lintels* with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. † And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philœ. ‡ How gratuitous is the idea that all such crosses and symbols were so many unconscious prophecies of Christ, is fully exemplified in the case of the Jews upon whose accusation Jesus was put to death. For instance, the same learned author remarks in *Monumental Christianity* that "the Jews themselves acknowledged this sign of salvation until they rejected

* "Monumental Christianity," p. 3.

† Who but the authors of the "Pentateuch" could have invented a Supreme God or his angel so thoroughly human as to require a smear of blood upon the door-post to prevent his killing one person for another! For gross materialism this exceeds any theistical conception that we have noticed in Pagan literature.

‡ Denon: "Egypt," ii., pl. 40, No. 8, p. 54.

Christ;" and in another place he asserts that the rod of Moses, used in his miracles before Pharaoh, "was, no doubt, this *crux ansata*, or something like it, *also used by the Egyptian priests.*" * Thus the logical inference would be, that 1, if the Jews worshipped the same symbols as the Pagans, then they were no better than they; and 2, if, being so well versed as they were in the hidden symbolism of the cross, in the face of their having waited for centuries for the Messiah, they yet rejected both the Christian Messiah and Christian Cross, then there must have been something wrong about both.

Those who "rejected" Jesus as the "Son of God," were neither the people ignorant of religious symbols, nor the handful of atheistical Sadducees who put him to death; but the very men who were instructed in the secret wisdom, who knew the origin as well as the meaning of the cruciform symbol, and who put aside both the Christian emblem and the Saviour suspended from it, because they could not be parties to such a blasphemous imposition upon the common people.

Nearly all the prophecies about Christ are credited to the patriarchs and prophets. If a few of the latter may have existed as real personages, every one of the former is a myth. We will endeavor to prove it by the hidden interpretation of the Zodiac, and the relations of its signs to these antediluvian men.

If the reader will keep in mind the Hindu ideas of cosmogony, as given in chapter vi., he will better understand the relation between the biblical antediluvian patriarchs, and that puzzle of commentators—"Ezekiel's wheel." Thus, be it remembered 1, that the universe is not a spontaneous creation, but an evolution from pre-existent matter; 2, that it is only one of an endless series of universes; 3, that eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. So that when a new minor period sets in, the earth is so changed, even geologically, as to be practically a new world; 4, that of these twelve transformations, the earth after each of the first six is grosser, and everything on it—man included—more material, than after the preceding one: while after each of the remaining six the contrary is true, both earth and man growing more and more refined and spiritual with each terrestrial change; 5, that when the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also

* Pages 13 and 402.

animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn.

This stupendous conception, the ancients synthesized for the instruction of the common people, into a single pictorial design—the Zodiac, or celestial belt. Instead of the twelve signs now used, there were originally but ten known to the general public, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo-Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces.* These were exoteric. But in addition there were two mystical signs inserted, which none but initiates comprehended, viz.: at the middle or junction-point where now stands *Libra*, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the whole secret of creation, and divulged the origin of "good and evil."

The true Sabean astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the "two-sexed" sublunary state. The twelve signs were therefore divided into two groups. The first six were called the ascending, or the line of Macrocosm (the great spiritual world); the last six, the descending line, or the Microcosm (the little secondary world)—the mere reflection of the former, so to say. This division was called Ezekiel's wheel, and was completed in the following way: First came the ascending five signs (euphemerized into patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning-point, *Libra*. After which, the first half of the sign Virgo-Scorpio, was duplicated and transferred to lead the lower, or descending group of Microcosm which ran down to *Pisces*, or Noah (deluge). To make it clearer, the sign Virgo-Scorpio, which appeared originally thus ♍♏, became simply *Virgo*, and the duplication, ♏, or Scorpio, was placed between Libra, the *seventh* sign (which is Enoch, or the angel Metatron, or *Mediator* between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led *mankind to destruction*, according

* In Volney's "Ruins of Empires" p. 360, it is remarked that as *Aries* was in its fifteenth degree 1447 B.C., it follows that the first degree of "Libra" could not have coincided with the Vernal equinox more lately than 15,194 years B.C., to which, if you add 1790 years since Christ, it appears that 16,984 years have elapsed since the origin of the *Zodiac*.

to exoteric theology; but, according to the true doctrine of the wisdom-religion, it indicated *the degradation of the whole universe in its course of evolution downward from the subjective to the objective.*

The sign of *Libra* is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idèa as the secret name to those "who knew," leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning-point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter.

These additional signs of the Zodiac warrant us in saying that the Book of Genesis as we now find it, must be of later date than the invention of Libra by the Greeks; for we find the chapters of the genealogies remodelled to fit the new Zodiac, instead of the latter being made to correspond with the list of patriarchs. And it is this addition and the necessity of concealing the true key, that led the Rabbinical compilers to repeat the names of Enoch and Lamech twice, as we see them now in the Kenite table. Alone, among all the books of the *Bible*, *Genesis* belongs to an immense antiquity. The others are all later additions, the earliest of which appeared with Hilkiah, who evidently concocted it with the help of Huldah, the prophetess.

As there is more than one meaning attached to the stories of the creation and deluge, we say, therefore, that the biblical account cannot be comprehended apart from the Babylonian story of the same; while neither will be thoroughly clear without the Brahmanical esoteric interpretation of the deluge, as found in the *Mahâbhârata* and the *Satapatha-Brahmâna*. It is the Babylonians who were taught the "mysteries," the sacerdotal language, and their religion by the problematical Akkadians who—according to Rawlinson came from Armenia—not the former who emigrated to India. Here the evidence becomes clear. The Babylonian Xisuthrus is shown by Movers to have represented the "sun" in the Zodiac, in the sign of Aquarius, and *Oannes*, the man-fish, the semi-demon, is Vishnu in his first avatar; thus giving the key to the double source of the biblical revelation.

Oannes is the emblem of priestly, esoteric wisdom; he comes out from the sea, because the "great deep," the water, typifies, as we have shown, the secret doctrine. For this same reason Egyptians deified the Nile, apart from its being regarded, in consequence of its periodical overflows, as the "Saviour" of the country. They even held the crocodiles as sacred, from having their abode in the "deep." The "Hamites," so called, have always preferred to settle near rivers and oceans. Water was the first-created element, according to some old cosmogonies. This name of Oannes is held in the greatest reverence, in the Chaldean records. The Chaldean priests wore a head-gear like a fish's head, and a shad-belly coat, representing the body of a fish.*

"Thales," says Cicero, "assures that *water* is the principle of all things; and that God is that Mind which shaped and created all things from water." †

> "In the Beginning, SPIRIT within strengthens Heaven and Earth,
> The watery fields, and the lucid globe of Luna, and then—
> Titan stars; and mind infused through the limbs
> Agitates the whole mass, and mixes itself with GREAT MATTER." ‡

Thus water represents the duality of both the Macrocosmos and the Microcosmos, in conjunction with the vivifying SPIRIT, and the evolution of the little world from the universal cosmos. The deluge then, in this sense, points to that final struggle between the conflicting elements, which brought the first great cycle of our planet to a close. These periods gradually merged into each other, order being brought out of chaos, or disorder, and the successive types of organism being evolved only as the physical conditions of nature were prepared for their appearance; for our present race could not have breathed on earth, during that intermediate period, not having as yet the allegorical coats of skin. §

In chapters iv. and v. of *Genesis*, we find the so-called generations of Cain and Seth. Let us glance at them in the order in which they stand:

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* See cuts in Inman's "Ancient Faiths."

† Cicero: "De Nat. Deorum," i., 10.

‡ Virgil: "Æneid," vi., 724 ff.

§ The term "coats of skin," is the more suggestive when we learn that the Hebrew word "skin" used in the original text, means *human* skin. The text says: "And *Java Aleim* made for Adam and his wife כתנות עור CHITONUT OUR. The first Hebrew word is the same as the Greek χιτων—chiton—coat. Parkhurst defines it as *the skin of men* or animals עור עיר and ערה, OUR, OR, or ORA. The same word is used at Exodus xxxiv. 30, 35, when the *skin* of Moses "shone" (A. Wilder).

LINES OF GENERATIONS.

Sethite.		*Kenite.*
1. Adam.	Good Principle.	1. Adam.
2. Seth.		2. Cain.
3. Enos.		3. Enoch.
4. Cainan.		4. Irad.
5. Mahalaleel.		5. Mehujael.
6. Jared.		6. Methusael.
7. Enoch.		7. Lamech.
8. Methuselah.		8. Jubal.
9. Lamech.		9. Jabal.
10. Noah.		10. Tubal Cain.

The above are the ten biblical patriarchs, identical with Hindu Pragâpatis (Pradjâpatis), and the Sephiroth of the *Kabala*. We say *ten* patriarchs, not *twenty*, for the Kenite line was devised for no other purpose than, 1, to carry out the idea of dualism, on which is founded the philosophy of every religion; for these two genealogical tables represent simply the opposing powers or principles of good and evil; and 2, as a blind for the uninitiated masses. Suppose we restore them to their primitive form, by erasing these premeditated blinds. These are so transparent as to require but a small amount of perspicacity to select, even though one should use only his unaided judgment, and were not, as we are, enabled to apply the test of the secret doctrine.

By ridding ourselves, therefore, of the Kenite names that are mere duplications of the Sethite, or of each other, we get rid of Adam; of Enoch—who, in one genealogy, is shown the father of Irad, and in the other, the son of Jared; of Lamech, son of Methusael, whereas he, Lamech, is son of Methuselah in the Sethite line; of Irad (Jared),* Jubal and Jabal, who, with Tubal Cain, form a trinity in one, and that one the double of Cain; of Mehujael (who is but Mahalaleel differently spelled), and Methusael (Methuselah). This leaves us in the Kenite genealogy of chapter iv., one only, Cain, who—the first murderer and fra-

* Here, again, the "Masorah," by converting one name into another, has helped to falsify the little that was left original in the primitive Scriptures.

De Rossi, of Parma, says of the Massoretes, in his "Compendis," vol. iv., p. 7: "It is known with what carefulness Esdras, the most excellent critic they have had, had *reformed* [the text] and *corrected* it, and restored it to its primary splendor. Of the many revisions undertaken after him, none are more celebrated than that of the Massoretes, who came after the sixth century . . . and all the most zealous adorers and defenders of the "Masorah," Christians and Jews . . . ingenuously accord and confess that it, such as it exists, is *deficient, imperfect interpolated, full of errors*, and *a most unsafe guide*." The square letter was not invented till after the third century.

tricide—is made to stand in his line as father of Enoch, the most virtuous of men, who does not die, but is translated alive. Turn we now to the Sethite table, and we find that Enos, or Enoch, comes *second* from Adam, and is father to Cain (an). This is no accident. There was an evident reason for this inversion of paternity; a palpable design—that of creating confusion and baffling inquiry.

We say, then, that the patriarchs are simply the signs of the Zodiac, emblems, in their manifold aspects, of the spiritual and physical evolution of human races, of ages, and of divisions of time. In astrology, the first four of the "Houses," in the diagrams of the "Twelve Houses of Heaven"—namely, the first, tenth, seventh, and fourth, or the second inner square placed with its angles upward and downward, are termed *angles*, as being of the greatest strength and power. They answer to Adam, Noah, Cain-an, and Enoch, Alpha, Omega, evil and good, leading the whole. Furthermore, when divided (including the two secret names) into four *trigons* or triads, viz.: fiery, airy, earthy, and watery, we find the latter corresponding to Noah.

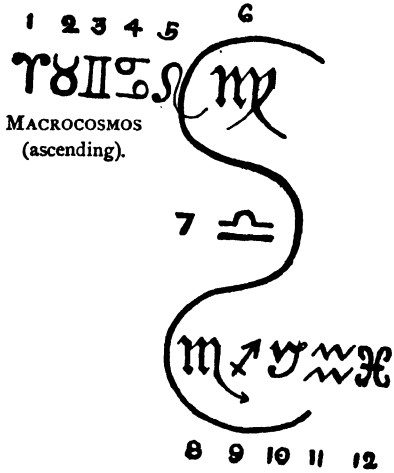
Enoch and Lamech were doubled in the table of Cain, to fill out the required number ten in both "generations" in the *Bible*, instead of employing the "Secret Name;" and, in order that the patriarchs should correspond with the ten kabalistic Sephiroth, and fit at the same time the ten, and, subsequently, *twelve* signs of the Zodiac, in a manner comprehensible only to the kabalists.

And now, Abel having disappeared out of that line of descent, he is replaced by Seth, who was clearly an afterthought suggested by the necessity of not having the human race descend entirely from a murderer. This dilemma being apparently first noticed when the Kenite table had been completed, Adam is made (after all the generations had appeared) to beget this son, Seth. It is a suggestive fact that, whereas the double-sexed Adam of chapter v. is made in the likeness of the Elohim (see *Genesis* chapter i. 27 and v. 1 of the same), Seth (v. 3) is begotten in Adam's "own likeness," thus signifying that there were men of different races. Also, it is most noticeable that neither the age nor a single other particular respecting the patriarchs in the Kenite table is given, whereas the reverse is the case with those in the Sethite line.

Most assuredly, no one could expect to find, in a work open to the public, the final mysteries of that which was preserved for countless ages as the grandest secret of the sanctuary. But, without divulging the key to the profane, or being taxed with undue indiscretion, we may be allowed to lift a corner of the veil which shrouds the majestic doctrines of old. Let us then write down the patriarchs as they ought to stand in their relation to the Zodiac, and see how they correspond with the signs.

The following diagram represents Ezekiel's Wheel, as given in many works, among others, in Hargrave Jenning's *Rosicrucians:*

EZEKIEL'S WHEEL (exoteric).



These signs are (follow numbers):

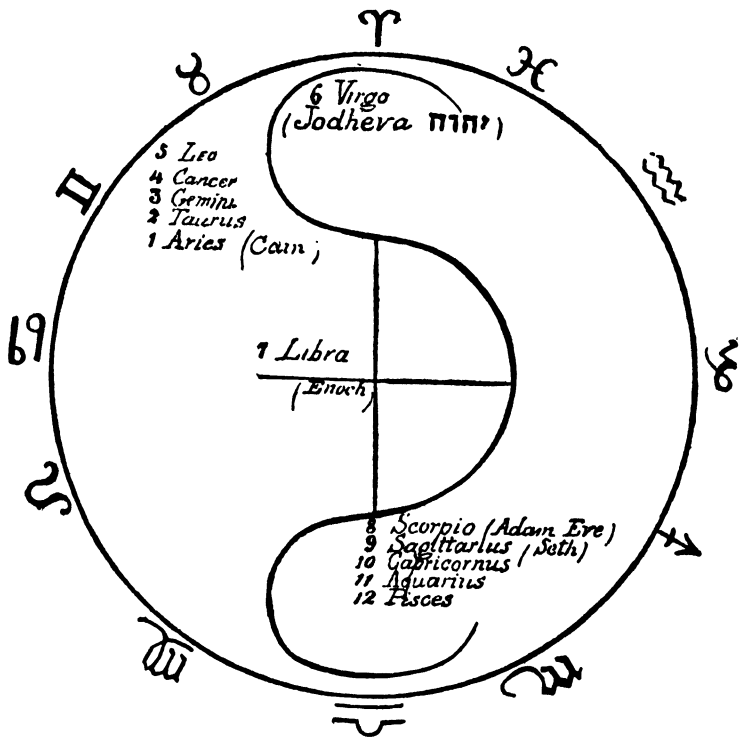
1, Aries; 2, Taurus; 3, Gemini; 4, Cancer; 5, Leo; 6, Virgo, or the *ascending* line of the grand cycle of creation. After this comes 7, *Libra*—"man," which, though it is found right in the middle, or the intersection point, leads down the numbers: 8, Scorpio; 9, Sagittarius; 10, Capricornus; 11, Aquarius; and 12, Pisces.

While discussing the double sign of Virgo-Scorpio and Libra, Hargrave Jennings observes (p. 65):

"All this is incomprehensible, except in the strange mysticism of the Gnostics and the kabalists; and the whole theory requires a key of explanation to render it intelligible; which key is only darkly referred to as possible, but refused absolutely, by these extraordinary men, as not permissible to be disclosed."

The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!

EZEKIEL'S WHEEL (esoteric).



To explain the presence of Jodheva (or Yodheva), or what is generally termed the tetragram יהוה, and of Adam and Eve, it will suffice to remind the reader of the following verses in *Genesis*, with their right meaning inserted in brackets.

1. "And God [Elohim] created man in his [their] own image . . . male and female created he them [him]"—(ch. i. 27).

2. "Male and female created he them [him] . . . and called *their* [his] name ADAM"—(v. 2).

When the ternary is taken in the beginning of the tetragram, it expresses the divine creation *spiritually*, *i.e.*, without any carnal sin: taken at its opposite end it expresses the latter; it is feminine. The name of Eve is composed of three letters, that of the primitive or heavenly

Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehova but *Ieva*, or Eve. The Adam of the first chapter is the spiritual, therefore pure androgyne, Adam Kadmon. When woman issues from the left rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio*, * emblem of sin and matter. While the ascending cycle points at the purely spiritual races, or the ten prediluvian patriarchs (the Pradjâpatis, and Sephiroth) † are led on by the creative Deity itself, who is Adam Kadmon or Yodcheva, the lower one is that of the terrestrial races, led on by Enoch or *Libra*, the *seventh;* who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, or Hermes, or Libra are one. All are the scales of universal harmony; justice and equilibrium are placed at the central point of the Zodiac. The grand circle of the heavens, so well discoursed upon by Plato, in his *Timæus*, symbolizes the unknown as a unity; and the smaller circles which form the cross, by their division on the plane of the Zodiacal ring—typify, at the point of their intersection, life. The centripetal and centrifugal forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer, —Adam and Eve, or God and the Devil, as they say in common parlance. In the subjective, as well as in the objective worlds, they are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. They force the planets to pursue their paths, and keep them in their elliptical orbits, thus tracing the astronomical cross in their revolution through the Zodiac. In their conflict the centripetal force, were it to prevail, would drive the planets and living souls into the sun, type of the invisible Spiritual Sun, the Paraâtma or great universal Soul, their parent; while the centrifugal force would chase both planets and *souls* into the dreary space, far from the luminary of the objective universe, away from the spiritual realm of salvation and eternal life, and into the chaos of final cosmic destruction, and individual annihilation. But the *balance* is there, ever sensitive at the intersection point. It regulates the action of the two combatants, and the combined effort of both, causes planets and "living souls" to pursue a double diagonal line in their revolution through Zodiac and Life; and thus preserving strict harmony, in visible and invisible heaven and earth, the forced unity of the two reconciles spirit and matter, and Enoch is

* Scorpio is the astrological sign of the organs of reproduction.

† The patriarchs are all convertible in their numbers as well as interchangeable. According to what they relate, they become ten, five, seven, twelve, and even fourteen. The whole system is so complicated that it is an utter impossibility in a work like this to do more than hint at certain matters.

said to stand a "Metatron" before God. Reckoning from him down to Noah and his three sons, each of these represent a new "world," *i.e.*, our earth, which is the seventh * after every period of geological transformation, gives birth to another and distinct race of men and beings.

Cain leads the ascending line, or Macrocosm, for he is the Son of the "Lord," not of Adam (*Genesis* iv. 1). The "Lord" is Adam Kadmon, Cain, the Son of sinful thought, not the progeny of flesh and blood, Seth on the other hand is the leader of the races of earth, for he is the Son of Adam, and begotten "in his own likeness, after his image" (*Genesis* v. 3). Cain is *Kenu*, Assyrian, and means eldest, while the Hebrew word קין means a smith, an artificer.

Our science shows that the globe has passed through five distinct geological phases, each characterized by a different stratum, and these are in reverse order, beginning with the last: 1. The Quaternary period, in which man appears as a certainty; 2. The Tertiary period, in which he *may have* appeared; 3. Secondary period, that of gigantic saurians, the megalosaurus, icthyosaurus, and plesiosaurus—*no vestige of man;* 4. The Palæozoic period, that of gigantic crustacea; 5 (or first). The Azoic period, during which science asserts organic life had not yet appeared.

And is there no possibility that there was a period, and several periods, when man *existed*, and yet was not an organic being—therefore could not have left any vestige of himself for exact science? *Spirit* leaves no skeletons or fossils behind, and yet few are the men on earth who doubt that man can live both objectively and subjectively. At all events, the theology of the Brahmans, hoary with antiquity, and which divides the formative periods of the earth into four ages, and places between each of these a lapse of 1,728,000 years, far more agrees with official science and modern discovery than the absurd chronological notions promulgated by the Councils of Nice and Trent.

The names of the patriarchs were not Hebrew, though they may

* See vol. I. of the present work, p. 32. Alone, the Hindu calculation by the Zodiac, can give a key to the Hebrew chronologies and the ages of the patriarchs. If we bear in mind that, according to the former astronomical and chronological calculations, out of the fourteen manwantara (or divine ages), each of which composed of *twelve* thousand years of the devas, multiplied by seventy-one, forms *one period* of creation—not quite *seven* are yet passed, the Hebrew calculation will become more clear. To help, as much as possible, those who will be sure to get a good deal bewildered in this calculation, we will remind the reader that the Zodiac is divided into 360 degrees, and every sign into thirty degrees; that in the Samaritan *Bible the age of Enoch is fixed at* 360 *years;* that in "Manu," the divisions of time are given thus: "The day and the night are composed of thirty *Mouhourta*. A mouhourta contains thirty *kalds*. A month of the mortals is of thirty days, but it is but *one* day of the pitris. . . . A year of the mortals is one day of the Devas."

have been Hebraized later; they are evidently of Assyrian or Aryan origin.

Thus *Adam*, for instance, stands in the explained *Kabala* as a convertible term, and applies nearly to every other patriarch, as every Sephiroth to each Sephira, and *vice versa*. Adam, Cain, and Abel form the first *triad* of the twelve. They correspond in the Sephiral tree to the Crown, Wisdom, and Intelligence; and in astrology to the three trigons—the fiery, the earthy, and the airy; which fact, were we allowed to devote more space than we have to its elucidation, would perhaps show that astrology deserves the name of science as well as any other. Adam (Kadmon) or Aries (ram) is identical with the Egyptian ram-headed god Amun, fabricating man on the potter's wheel. His duplication, therefore—or the Adam of dust—is also Aries, Amon, when standing at the head of his generations, for he fabricates mortals also in "his own likeness." In astrology the planet Jupiter is connected with the "first house" (Aries). The color of Jupiter, as seen in the "stages of the seven spheres," on the tower of Borsippa, or Birs Nimrud, was *red;* * and in Hebrew Adam means אדם "red" as well as "man." The Hindu god Agni, who presides at the sign of Pisces, next to that of Aries in their relation to the twelve months (February and March),† is painted of a deep red color, with *two* faces (male and female), *three* legs, and *seven* arms; the whole forming the number twelve. So, also, Noah (Pisces), who appears in the generations as the twelfth patriarch, counting Cain and Abel, is Adam again under another name, for he is the forefather of a new race of mankind; and with his "three sons," one bad, one good, and one partaking of both qualities, is the terrestrial reflection of the super-terrestrial Adam and his three sons. Agni is represented mounted on a ram, with a tiara surmounted by a cross. ‡

Kain, presiding over the Taurus (Bull) of the Zodiac, is also very suggestive. Taurus belongs to the earthy trigon, and in connection with this sign it will not be amiss to remind the student of an allegory from the Persian *Avesta*. The story goes that Ormazd produced a being—source and type of all the universal beings—called LIFE, or Bull in the *Zend*. Ahriman (Cain) kills this being (Abel), from the seed of which

* See Rawlinson's "Diagrams."

† In the Brahmanical Zodiac the signs are all presided over by and dedicated to one of the twelve great gods. So, 1. Mecha (Aries) is dedicated to Varuna; 2. Vricha (Taurus), to Yama; 3. Mithuna (Gemini), to Pavana; 4. Karcataca (Cancer), to Sûrya; 5. Sinha (Leo), to Soma; 6. Kanya (Virgo), to Kartikeia; 7. Toulha (Libra), to Kouvera; 8. Vristchica (Ṣcorpio), to Kama; 9. Dhanous (Sagittarius), to Ganesa; 10. Makara (Capricornus), to Poulhar; 11. Kumbha (Aquarius), to Indra; and, 12, Minas (Pisces), to Agni.

‡ Moor's "Hindu Pantheon," pp. 295–302.

(Seth) new beings are produced. Abel, in Assyrian, means *son*, but in Hebrew הבל it means something ephemeral, not long-lived, *valueless*, and also a "Pagan idol," * as Kain means a *Hermaic statue* (a pillar, the symbol of generation). Likewise, Abel is the female counterpart of Cain (male), for they are twins and probably androgynous; the latter answering to Wisdom, the former to Intelligence.

So with all other patriarchs. Enos, אנוש, is *Homo* again—a man, or the same Adam, and Enoch in the bargain; and קיון *Kain-an* is identical with Cain. Seth, שת, is Teth, or Thoth, or Hermes; and this is the reason, no doubt, why Josephus, in his first book (ch. 3) shows Seth so proficient in astrology, geometry, and other occult sciences. Foreseeing the flood, he says, he engraved the fundamental principles of his art on two pillars of brick and stone, the latter of which "he saw himself [Josephus] *to remain in Syria in his own time.*" Thus is it that Seth is identified also with Enoch, to whom kabalists and Masons attribute the same feat; and, at the same time, with Hermes, or Kadmus again, for Enoch is identical with the former; חנוך, He-NOCH means a teacher, an initiator, or an initiate; in Grecian mythology, Inachus. We have seen the part he is made to play in the Zodiac.

Mahalaleel, if we divide the word and write מחלח, *ma-ha-la*, means tender, merciful; and therefore is he made to correspond with the fourth Sephira, *Love* or *Mercy*, emanated from the first triad. † *Irad*, ירד, or *Jared*, is (minus the vowels) precisely the same. If from the verb ירד, it means *descent;* if from אור, *arad*, it means offspring, and thus corresponds perfectly with the kabalistic emanations.

Lamech, למך, is not Hebrew, but Greek. Lam-ach means Lam—the father, and Ou-Lom-Ach is the father of the age; or the father of him (Noah) who inaugurates a new era or period of creation after the *pralaya* of the deluge; Noah being the symbol of a new world, the Kingdom (Malchuth) of the Sephiroth; hence his father, corresponding to the ninth Sephiroth, is the Foundation.‡ Furthermore, both father and son answer to Aquarius and Pisces in the Zodiac; and thus the former belonging to the airy and the latter to the *watery* trigons, they close the list of the biblical myths.

But if, as we see, every patriarch represents, in one sense, like each of the Pradjâpatis, a new race of antediluvian human beings; and if, as it may as easily be proved, they are the copies of the Babylonian *Saros*,

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* Apollo was also *Abelius*, or Bel.

† Halal is a name of Apollo. The name of Ma*halal*-Eliel would then be the autumnal sun, of July, and this patriarch presides over *Leo* (July) the zodiacal sign.

‡ See description of the Sephiroth, in chapter iv.

or ages, the latter themselves copies of the Hindu ten dynasties of the "Lords of beings," * yet, however we may regard them, they are among the profoundest allegories ever conceived by philosophical minds.

In the *Nuctemeron*,† the evolution of the universe and its successive periods of formation, together with the gradual development of the human races, are illustrated as fully as possible in the twelve "hours" into which the allegory is divided. Each "hour" typifies the evolution of a new man, and in its turn is divided into four quarters or ages. This work shows how thoroughly was the ancient philosophy imbued with the doctrines of the early Aryans, who were the first to divide the life on our planet into four ages. If one would trace this doctrine from its source in the night of the traditional period down to the Seer of Patmos, he need not go astray among the religious systems of all nations. The Babylonians he would find teaching that in four different periods four Oannes (or suns) appeared; the Hindus asserting their four Yuga; the Greeks, Romans, and others firmly believing in the golden, silver, brazen, and iron ages, each of the epochs being heralded by the appearance of a saviour. The four Buddhas of the Hindus and the three prophets of the Zoroastrians—Oshedar-Cami, Oshedar-mah, and Sosiosh—preceded by Zarotushtra, are the types of these ages.

In the *Bible*, the very opening tells us that *before the sons of God saw the daughters of men*, the latter lived from 365 to 969 years. But when the "Lord God" saw the iniquities of mankind, He concluded to allow them at most 120 years of life (*Genesis* vi. 3). To account for such a violent oscillation in the human mortality-table is only possible by tracing this decision of the "Lord God" to its origin. Such incongruities as we meet at every step in the *Bible* can be only attributed to the facts that the book of *Genesis* and the other books of *Moses* were tampered with and remodelled by more than one author; and, that in their original state they were, with the exception of the external form of the allegories, faithful copies from the Hindu sacred books. In *Manu*, book i., we find the following:

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* How servile was this Chaldean *copy* may be seen in comparing the Hindu chronology with that of the Babylonians. According to Manu, the antediluvian dynasties of the Pradjâpatis reigned 4,320,000 human years, a whole divine age of the devas in short, or that length of time which invariably occurs between life on earth and the dissolution of that life, or pralaya. The Chaldeans, in their turn, give precisely the same figures, minus *one* cipher, to wit: they make their 120 saros yield a total of 432,000 years.

† Eliphas Levi gives it both in the Greek and Hebrew versions, but so condensed and arbitrarily that it is impossible for one who knows less than himself to understand him.

"In the first age, neither sickness nor suffering were known. Men lived four centuries."

This was in the Krita or Satya yug.

"The Krita-yug is the type of justice. The *bull* which stands firm on its four legs is its image; man adheres to truth, and evil does not as yet direct his actions."* But in each of the following ages primitive human life loses one-fourth of its duration, that is to say, in Treta-yug man lives 300, in Dwapara-yug 200, and in Kali-yug, or our own age, but 100 years generally, at the most. Noah, son of Lamech—Oulom-*Ach*, or father of the age—is the distorted copy of Manu, son of Swayambhu, and the six Manus or Rishis issued from the Hindu "first man" are the originals of Terah, Abraham, Isaac, Jacob, Joseph, and Moses, the Hebrew sages, who beginning with Terah were all alleged to have been astrologers, alchemists, inspired prophets, and soothsayers; or in a more profane but plainer language—magicians.

If we consult the Talmudistic *Mishna* we find therein the first emanated divine couple, the androgyne Demiurge Chochmah (or Hachma Achamoth) and Binah building themselves a house with *seven* pillars. They are the architects of God—Wisdom and Intelligence—and His "compass and square." The seven columns are the future *seven* worlds, or the typical *seven* primordial "days" of creation.

"Chochmah immolates her victims." These victims are the numberless forces of nature which must "die" (expend themselves) *in order that they should live;* when one force dies out, it is but to give birth to another force, its progeny. It dies but lives in its children, and resuscitates at every *seventh* generation. The servants of Chochmah, or wisdom, are the souls of H-Adam, for in him are all the souls of Israel.

There are *twelve* hours in the day, says the *Mishna*, and it is during these hours that is accomplished the creation of man. Would this be comprehensible, unless we had Manu to teach us that this "day" embraces the four ages of the world and has a duration of *twelve* thousand divine years of the Devas?

"The Creators (Elohim) outline in the second" hour "the shape of a more corporeal form of man. They separate it into two and prepare the sexes to become distinct from each other. Such is the way the Elohim proceeded in reference to every created thing." † "Every fish, fowl, plant, beast and man was androgyne at the first hour."

Says the commentator, the great Rabbi Simeon:

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* See Rabbi Simeon's dissertation on the primitive Man-Bull and the horns, "Sohar."

† "The Nuctameron of the Hebrews;" see Eliphas Levi, vol. ii.

"O, companions, companions, man as emanation was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words, and Elohim spoke, Let there be Light and it was Light! . . . And this is the 'two-fold man!'" *

A spiritual woman was necessary as a contrast for the spiritual man. Harmony is the universal law. In Taylor's translation, Plato's discourse upon creation is rendered so as to make him say of this universe that "He caused it to move with circular motion. . . . When, therefore, that God who is a perpetually reasoning Divinity, cogitated about that God (man) *who was destined to subsist at some certain period of time*, He produced his body smooth and even, and every way even and whole from the centre, and made it perfect. This perfect circle of the created God, *He decussated in the form of the letter* X."

The italics of both these sentences from *Timæus* belong to Dr. Lundy, the author of that remarkable work mentioned once before, *Monumental Christianity;* and attention is drawn to the words of the Greek philosopher, with the evident purpose of giving them the prophetic character which Justin Martyr applied to the same, when accusing Plato of having borrowed his "physiological discussion in the *Timæus* . . . concerning the Son of God placed crosswise in the universe," from Moses and his serpent of brass. The learned author seems to fully accord an unpremeditated prophecy to these words; although he does not tell us whether he believes that like Plato's created god, Jesus was originally a sphere "smooth and even, and every way even and whole from the centre." Even if Justin Martyr were excusable for his perversion of Plato, Dr. Lundy ought to know that the day for that sort of casuistry is long gone by. What the philosopher meant was *man*, who before being encased in matter had no use for limbs, but was a pure spiritual entity. Hence if the Deity, and his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolizes his prior shape as a spirit, we would have the very figure described by Plato —the X cross within the circle.

All the legends of the creation, the fall of man, and the resultant deluge, belong to universal history, and are no more the property of the Israelites than that of any other nation. What specially belongs to them (kabalists excepted) are the disfigured details of every tradition. The *Genesis* of Enoch is by far anterior to the books of Moses, † and

* "Anszuge aus dem Sohar," p. 13, 15.

† Such is the opinion of the erudite Dr. Jost and Donaldson. "The Old Testa-

Guillaume Postel has presented it to the world, explaining the allegories as far as he dared; but the ground-work is still unexposed. For the Jews, the *Book of Enoch* is as canonical as the Mosaic books; and if the Christians accepted the latter as an authority, we do not see why they should reject the former as an apocrypha. No more can the age of one than that of the other be determined with anything like certainty. At the time of the separation, the Samaritans recognized only the books of Moses and that of Joshua, says Dr. Jost. * In 168 B.C., Jerusalem had its temple plundered, and all the sacred books were destroyed; † therefore, the few MSS. that remained were to be found only among the "teachers of tradition." The kabalistic Tanaïm, and their initiates and prophets had always practised its teachings in common with the Canaanites, the Hamites, Midianites, Chaldeans, and all other nations. The story of Daniel is a proof of it.

There was a sort of Brotherhood, or Freemasonry among the kabalists scattered all over the world, since the memory of man; and, like some societies of the mediæval Masonry of Europe, they called themselves *Companions* ‡ and *Innocents.* § It is a belief (founded on knowledge) among the kabalists, that no more than the Hermetic rolls are the genuine sacred books of the seventy-two elders—books which contained the "*Ancient Word*"—lost, but that they have all been preserved from the remotest times among secret communities. Emanuel Swedenborg says as much, and his words are based, he says, on the information he had from certain *spirits*, who assured him that "they performed their worship according to this Ancient Word." "Seek for it in China," adds the great seer, "peradventure you may find it in Great Tartary!" Other students of occult sciences have had more than the word of "certain spirits" to rely upon in this special case—they have seen the books.

We must choose therefore perforce between two methods—either to accept the *Bible* exoterically or esoterically. Against the former we have the following facts: That, after the first copy of the *Book of God* has been edited and launched on the world by Hilkiah, this copy disappears, and Ezra has to make a *new Bible*, which Judas Maccabeus finishes; that when it was copied from the horned letters into square letters, it was corrupted beyond recognition; that the *Masorah* completed the work of destruction; that, finally, we have a text, not 900 years old, abounding

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ment Books, as we now find them, seem to have been concluded about 150 years B.C. . . . The Jews now sought the other books, which had been dispersed during the wars, and brought them into one collection" (Ghillany: "Menschenopfer der Hebraër," p. 1). "Sod, the Son of the Man." Appendix.

* "Jost," vol. i., p. 51. † Burder's "Josephus," vol. ii., pp. 331–335.

‡ "Die Kabbala," p. 95. § Gaffarel: Introduction to "Book of Enoch."

with omissions, interpolations, and premeditated perversions; and that, consequently, as this Masoretic Hebrew text has fossilized its mistakes, and the key to the "Word of God" is lost, no one has a right to enforce upon so-called "Christians" the divagations of a series of hallucinated and, perhaps, spurious prophets, under the unwarranted and untenable assumption that the author of it was the "Holy Ghost" in *propria personæ*.

Hence, we reject this pretended monotheistic Scripture, made up just when the priests of Jerusalem found their political profit in violently breaking off all connection with the Gentiles. It is at this moment only that we find them persecuting kabalists, and banning the "old wisdom" of both Pagans and Jews. *The real Hebrew Bible was a secret volume, unknown to the masses*, and even the Samaritan *Pentateuch* is far more ancient than the *Septuagint*. As for the former, the Fathers of the Church never even heard of it. We prefer decidedly to take the word of Swedenborg that the "Ancient Word" is *somewhere in China or the Great Tartary*. The more so, as the Swedish seer is declared, at least by one clergymen, namely, the Reverend Dr. R. L. Tafel, of London, to have been in a state of "inspiration from God," while writing his theological works. He is given even the superiority over the penmen of the *Bible*, for, while the latter had the words spoken to them in their ears, Swedenborg was made to understand them rationally and was, therefore, *internally* and not externally illuminated. "When," says the reverend author, "a conscientious member of the New Church hears any charges made against the divinity and the infallibility of either the soul or the body of the doctrines of the New Jerusalem, he must at once place himself on the unequivocal declaration made in those doctrines, that the Lord has effected His second coming in and by means of those writings which were published by Emanuel Swedenborg, as His servant, and that, therefore, those charges are not and cannot be true." And if it is "the Lord" that spoke through Swedenborg, then there is a hope for us that at least one divine will corroborate our assertions, that the ancient "word of God" is nowhere but in the heathen countries, especially *Buddhistic Tartary, Thibet, and China!*

"The primitive history of Greece is the primitive history of India," exclaims Pococke in his *India in Greece*. In view of subsequent fruits of critical research, we may paraphrase the sentence and say: "The primitive history of Judea is a distortion of Indian fable engrafted on that of Egypt. Many scientists, encountering stubborn facts, and being reluctant to contrast the narratives of the "divine" revelation with those of the Brahmanical books, merely present them to the reading public. Meanwhile they limit their conclusions to criticisms and contradictions

of each other. So Max Müller opposes the theories of Spiegel, and some one else; and Professor Whitney those of the Oxford Orientalist; and Dr. Haüg made onslaughts on Spiegel, while Dr. Spiegel chose some other victim; and now even the time-honored Akkadians and Turanians have had their day of glory. The *Proto-Kasdeans, Kasdeo-Scyths, Sumirians*, and what not, have to make room for some other fictions. Alas! for the Akkads, Halevy, the Assyriologist attacks the Akkado-Sumirian language of old Babylon, and Chabas, the Egyptologist, not content with dethroning the Turanian speech, which has rendered such eminent services to Orientalists when perplexed, calls the venerable parent of the Akkadians—François Lenormant—himself, a charlatan. Profiting by the learned turmoil, the Christian clergy take heart for their fantastic theology on the ground that when the jury disagree there is a gain of time at least for the indicted party. And thus is overlooked the vital question whether Christendom would not be the better for adopting Christism in place of Christianity, with its *Bible*, its vicarious atonement and its Devil. But to so important a personage as the latter, we could not do less than devote a special chapter.

CHAPTER X.

"Get thee behind me, SATAN" (Jesus to Peter).—*Matt.* xvi. 23.

"Such a deal of skimble-skamble stuff
As puts me from my faith. I tell you what—
He held me, last night, at least nine hours
In reckoning up the several devils' names."—*King Henry IV.*, Part i., Act iii.

"La force terrible et juste qui tue eternellement les avortons a été nommée par les Égyptiens Typhon, par les Hébreux Samaël; par les orientaux Satan; et par les Latins Lucifer. Le Lucifer de la Cabale n'est pas un ange maudit et foudroyé; c'est l'ange qui éclaire et qui *régénère* en tombant."—ELIPHAS LEVI: *Dogme et Rituel.*

"Bad as he is, the Devil may be abus'd,
Be falsely charg'd, and causelessly accus'd,
When Men, unwilling to be blam'd alone,
Shift off those Crimes on Him which are their Own."—*Defoe*, 1726.

SEVERAL years ago, a distinguished writer and persecuted kabalist suggested a creed for the Protestant and Roman Catholic bodies, which may be thus formulated:

Protevangelium.

"I believe in the Devil, the Father Almighty of Evil, the Destroyer of all things, Perturbator of Heaven and Earth;
And in Anti-Christ, his only Son, our Persecutor,
Who was conceived of the Evil Spirit;
Born of a sacrilegious, foolish Virgin;
Was glorified by mankind, reigned over them,
And ascended to the throne of Almighty God,
From which he crowds Him aside, and from which he insults the living and the dead;
I believe in the Spirit of Evil;
The Synagogue of Satan;
The coalition of the wicked;
The perdition of the body;
And the Death and Hell everlasting. *Amen.*"

Does this offend? Does it seem extravagant, cruel, blasphemous? Listen. In the city of New York, on the ninth day of April, 1877—that is to say, in the last quarter of what is proudly styled the century of discovery and the age of illumination—the following scandalous ideas were broached. We quote from the report in the *Sun* of the following morning:

"The Baptist preachers met yesterday in the Mariners' Chapel, in

Oliver Street. Several foreign missionaries were present. The Rev. John W. Sarles, of Brooklyn, read an essay, in which he maintained the proposition *that all adult heathen, dying without the knowledge of the Gospel, are damned eternally.* Otherwise, the reverend essayist argued, the Gospel is a curse instead of a blessing, the men who crucified Christ served him right, and the whole structure of revealed religion tumbles to the ground.

"Brother Stoddard, a missionary from India, indorsed the views of the Brooklyn pastor. The Hindus were great sinners. One day, after he had preached in the market place, a Brahman got up and said: 'We Hindus beat the world in lying, but this man beats us. How can he say that God loves us? Look at the poisonous serpents, tigers, lions, and all kinds of dangerous animals around us. If God loves us, why doesn't He take them away?'

"The Rev. Mr. Pixley, of Hamilton, N. Y., heartily subscribed to the doctrine of Brother Sarles's essay, and asked for $5,000 to fit out young men for the ministry."

And these men—we will not say teach the doctrine of Jesus, for that would be to insult his memory, but—are *paid* to teach his doctrine! Can we wonder that intelligent persons prefer annihilation to a faith encumbered by such a monstrous doctrine? We doubt whether any respectable Brahman would have confessed to the vice of lying—an art cultivated only in those portions of British India where the most Christians are found.*

* So firmly established seems to have been the reputation of the Brahmans and Buddhists for the highest morality, and that since time immemorial, that we find Colonel Henry Yule, in his admirable edition of "Marco Polo," giving the following testimony: "The high virtues ascribed to the Brahman and Indian merchants were, perhaps, in part, matter of tradition . . . but the eulogy is so constant among mediæval travellers *that it must have had a solid foundation.* In fact, it would not be difficult to trace a chain of similar testimony from ancient times down to our own. Arrian says no Indian was ever accused of falsehood. Hwen T'sang ascribes to the people of India eminent uprightness, honesty, and disinterestedness. Friar Jordanus (*circa* 1330) says the people of Lesser India (Sindh and Western India) were true in speech and eminent in justice; and we may also refer to the high character given to the Hindus by Abul Fazl. But *after 150 years of European trade, indeed, we find a sad deterioration.* . . . Yet Pallas, in the last century, noticing the Bamyan colony at Astrakhan, says its members were notable for an upright dealing that made them greatly preferable to Armenians. And that wise and admirable public servant, the late Sir William Sleeman, in our own time, has said that he knew no class of men in the world more strictly honorable than the mercantile classes of India." [1]

The sad examples of the rapid demoralization of *savage* American Indians, as soon as they are made to live in a close proximity with *Christian* officials and missionaries, are familiar in our modern days.

[1] The "Book of Ser Marco Polo, the Venetian," translated by Colonel Henry Yule, vol. ii., p. 354.

But we challenge any honest man in the wide world to say whether he thinks the Brahman was far from the truth in saying of the missionary Stoddard, "this man beats us all" in lying. What else would he say, if the latter preached to them the doctrine of *eternal damnation*, because, indeed, they had passed their lives without reading a Jewish book of which they never heard, or asked salvation of a Christ whose existence they never suspected! But Baptist clergymen who need a few thousand dollars must devise terrifying sensations to fire the congregational heart.

We abstain, as a rule, from giving our own experience when we can call acceptable witnesses, and so, upon reading missionary Stoddard's outrageous remarks, we requested our acquaintance, Mr. William L. D. O'Grady,* to give a fair opinion upon the missionaries. This gentleman's father and grandfather were British army officers, and he himself was born in India, and enjoyed life-long opportunities to learn what the general opinion among the English is of these religious propagandists. Following is his communication in reply to our letter:

"You ask me for my opinion of the Christian missionaries in India. In all the years I spent there, I never spoke to a single missionary. They were not in society, and, from what I heard of their proceedings and could see for myself, I don't wonder at it. *Their influence on the natives is bad.* Their converts are worthless, and, as a rule, of the lowest class; *nor do they improve by conversion.* No respectable family will employ Christian servants. They lie, they steal, they are unclean—and dirt is certainly not a Hindu vice; they drink—and no decent native of any other belief ever touches intoxicating liquor; they are outcasts from their own people and utterly despicable. Their new teachers set them a poor example of consistency. While holding forth to the Pariah that God makes no distinction of persons, they boast intolerably over the stray Brahmans, who, very much "off color," occasionally, at long intervals, fall into the clutches of these hypocrites.

"The missionaries get very small salaries, as publicly stated in the proceedings of the societies that employ them, but, in some unaccountable way, manage to live as well as officials with ten times their income. When they come home to recover their health, shattered, as they say, by their arduous labors—which they seem to be able to afford to do quite frequently, when supposed richer people cannot—they tell childish stories on platforms, exhibit idols as procured with infinite difficulty, which is quite absurd, and give an account of their imaginary hardships which is perfectly harrowing but untrue from beginning to end. I lived some years in India myself, and nearly all my blood-relations have passed or will pass the best years of their lives there. I know hundreds of British officials, and I never heard from one of them a single word in favor of the missionaries. Natives of any position look on them with the supremest contempt, although suffering chronic exasperation from their arrogant aggressiveness; and the British Government, which continues endowments to Pagodas, granted by the East

* At the present moment Mr. O'Grady is Editor of the "American Builder," of New York, and is well known for his interesting letters, "Indian Sketches—Life in the East," which he contributed under the pseudonym of *Hadji Nicka Bauker Khan*, to the Boston "Commercial Bulletin."

India Company, and which supports unsectarian education, gives them no countenance whatever. Protected from personal violence, they yelp and bark at natives and Europeans alike, after the fashion of ill-conditioned curs. Often recruited from the poorest specimens of theological fanaticism, they are regarded on all sides as mischievous. Their rabid, reckless, vulgar, and offensive propagandism caused the great Mutiny of 1857. They are noisome humbugs.

"WM. L. D. O'GRADY.

"NEW YORK, June 12, 1877."

The new creed therefore, with which we opened this chapter, coarse as it may sound, embodies the very essence of the belief of the Church as inculcated by her missionaries. It is regarded as less impious, less infidel, to doubt the personal existence of the Holy Ghost, or the equal Godhead of Jesus, than to question the personality of the Devil. But a summary of Koheleth is well-nigh forgotten.* Who ever quotes the golden words of the prophet Micah,† or seems to care for the exposition of the Law, as given by Jesus himself? ‡ The "bull's eye" in the target of Modern Christianity is in the simple phrase to "fear the Devil."

The Catholic clergy and some of the lay champions of the Roman Church fight still more for the existence of Satan and his imps. If Des Mousseaux maintains the objective reality of spiritual phenomena with such an unrelenting ardor, it is because, in his opinion, the latter are the most direct evidence of the Devil at work. The Chevalier is more Catholic than the Pope; and his logic and deductions from never-to-be and non-established premises are unique, and prove once more that the creed offered by us is the one which expresses the Catholic belief most eloquently.

"If magic and spiritualism," he says, "were both but chimeras, we would have to bid an eternal farewell to all the rebellious angels, now troubling the world; for thus, we would have *no more demons down here.* . . . And *if we lost our demons, we would* LOSE OUR SAVIOUR likewise. For, from whom did that Saviour come to save us? And then, there would be no more Redeemer; for from whom or what could that Redeemer redeem us? Hence, *there would be no more Christianity!!*" §

Oh, Holy Father of Evil; Sainted Satan! We pray thee do not abandon such pious Christians as the Chevalier des Mousseaux and some Baptist clergymen!!

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* Ecclesiastes xii. 13; see Tayler Lewis's "Metrical Translation."

"The great conclusion here;
Fear God and His commandments keep, for this is all of man."

† See Micah vi., 6–8, "Noyes's Translation."

‡ Matthew xvii. 37–40.

§ "Les Hauts Phénomenes de la Magie," p. 12, preface.

For our part, we would rather remember the wise words of J. C. Colquhoun,* who says that "those persons who, in modern times, adopt the doctrine of the Devil in its strictly literal and personal application, do not appear to be aware that they are in reality polytheists, heathens, idolaters."

Seeking supremacy in everything over the ancient creeds, the Christians claim the discovery of the Devil officially recognized by the Church. Jesus was the first to use the word "legion" when speaking of them; and it is on this ground that M. des Mousseaux thus defends his position in one of his demonological works. "Later," he says, "when the synagogue *expired*, depositing its inheritance in the hands of Christ, were born into the world and *shone*, the Fathers of the Church, who have been accused by certain persons of a rare and precious ignorance, of having borrowed their ideas as to the spirits of darkness from the theurgists."

Three deliberate, palpable. and easily-refuted errors—not to use a harsher word—occur in these few lines. In the first place, the synagogue, far from having *expired*, is flourishing at the present day in nearly every town of Europe, America, and Asia; and of all churches in Christian cities, it is the most firmly established, as well as the best behaved. Further—while no one will deny that many Christian Fathers were born into the world (always, of course, excepting the twelve fictitious Bishops of Rome, who were never born at all), every person who will take the trouble to read the works of the Platonists of the old Academy, who were theurgists before Iamblichus, will recognize therein the origin of Christian Demonology as well as the Angelology, the allegorical meaning of which was completely distorted by the Fathers. Then it could hardly be admitted that the said Fathers ever *shone*, except, perhaps, in the refulgence of their extreme ignorance. The Reverend Dr. Shuckford, who passed the better part of his life trying to reconcile their contradictions and absurdities, was finally driven to abandon the whole thing in despair. The ignorance of the champions of Plato must indeed appear rare and precious by comparison with the fathomless profundity of Augustine, "the giant of learning and erudition," who scouted the sphericity of the earth, for, if true, it would prevent the antipodes from seeing the Lord Christ when he descended from heaven at the second advent; or, of Lactantius, who rejects with pious horror Pliny's identical theory, on the remarkable ground that it would make the trees at the other side of the earth grow and the men walk with their heads downward; or, again, of Cosmas-Indicopleustes, whose orthodox system of geography is embalmed in his "Christian topography;" or, finally, of

* "History of Magic, Witchcraft, and Animal Magnetism."

Bede, who assured the world that the heaven "is tempered with glacial waters, lest it should be set on fire" *—a benign dispensation of Providence, most likely to prevent the radiance of their learning from setting the sky ablaze!

Be this as it may, these resplendent Fathers certainly did borrow their notions of the "spirits of darkness" from the Jewish kabalists and Pagan theurgists, with the difference, however, that they disfigured and outdid in absurdity all that the wildest fancy of the Hindu, Greek, and Roman rabble had ever created. There is not a dev in the Persian Pandaimonion half so preposterous, as a conception, as des Mousseaux's *Incubus* revamped from Augustine. Typhon, symbolized as an *ass*, appears a philosopher in comparison with the devil caught by the Normandy peasant in a key-hole; and it is certainly not Ahriman or the Hindu Vritra who would run away in rage and dismay, when addressed as *St. Satan*, by a native Luther.

The Devil is the patron genius of theological Christianity. So "holy and reverend is his name" in modern conception, that it may not, except occasionally from the pulpit, be uttered in ears polite. In like manner, anciently, it was not lawful to speak the sacred names or repeat the jargon of the Mysteries, except in the sacred cloister. We hardly know the names of the Samothracian gods, but cannot tell precisely the number of the Kabeiri. The Egyptians considered it blasphemous to utter the title of the gods of their secret rites. Even now, the Brahman only pronounces the syllable *Om* in silent thought, and the Rabbi, the Ineffable Name, יהוה. Hence, we who exercise no such veneration, have been led into the blunders of miscalling the names of HISIRIS and YAVA by the mispronunciations, Osiris and Jehovah. A similar glamour bids fair, it will be perceived, to gather round the designation of the dark personage of whom we are treating; and in the familiar handling, we shall be very likely to shock the peculiar sensibilities of many who will consider a free mentioning of the Devil's names as blasphemy—the sin of sins, that "hath never forgiveness." †

Several years ago an acquaintance of the author wrote a newspaper article to demonstrate that the *diabolos* or Satan of the *New Testament* denoted the personification of an abstract idea, and not a personal being. He was answered by a clergyman, who concluded the reply with the deprecatory expression, "I fear that he has denied his Saviour." In his rejoinder he pleaded, "Oh, no! we only denied the Devil." But the

* See Draper's "Conflict between Religion and Science."

† Gospel according to Mark, iii. 29: "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation" (*αμαρτηματος*, error).

clergyman failed to perceive the difference. In his conception of the matter, the denying of the personal objective existence of the Devil was itself "the sin against the Holy Ghost."

This necessary Evil, dignified by the epithet of "Father of Lies," was, according to the clergy, the founder of all the world-religions of ancient time, and of the heresies, or rather heterodoxies, of later periods, as well as the *Deus ex Machina* of modern Spiritualism. In the exceptions which we take to this notion, we protest that we do not attack true religion or sincere piety. We are only carrying on a controversy with human dogmas. Perhaps in doing this we resemble Don Quixote, because these things are only windmills. Nevertheless, let it be remembered that they have been the occasion and pretext for the slaughtering of more than fifty millions of human beings since the words were proclaimed: "LOVE YOUR ENEMIES." *

It is a late day for us to expect the Christian clergy to undo and amend their work. They have too much at stake. If the Christian Church should abandon or even modify the dogma of an anthropomorphic devil, it would be like pulling the bottom card from under a castle of cards. The structure would fall. The clergymen to whom we have alluded perceived that upon the relinquishing of Satan as a personal devil, the dogma of Jesus Christ as the second deity in their trinity must go over in the same catastrophe. Incredible, or even horrifying, as it may seem, the Roman Church bases its doctrine of the godhood of Christ entirely upon the satanism of the fallen archangel. We have the testimony of Father Ventura, who proclaims the vital importance of this dogma to the Catholics.

The Reverend Father Ventura, the illustrious ex-general of the Theatins, certifies that the Chevalier des Mousseaux, by his treatise, *Mœurs et Pratiques des Démons*, has deserved well of mankind, and still more of the most Holy Catholic and Apostolic Church. With this voucher, the noble Chevalier, it will be perceived, "speaks as one having authority." He asserts explicitly, that *to the Devil and his angels we are absolutely indebted for our Saviour;* and that but for them *we would have no Redeemer, no Christianity.*

Many zealous and earnest souls have revolted at the monstrous dogma of John Calvin, the popekin of Geneva, that *sin is the necessary cause of the greatest good.* It was bolstered up, nevertheless, by logic like that of des Mousseaux, and illustrated by the same dogmas. The execution of Jesus, the god-man, on the cross, was the most prodigious crime in the universe, yet it was necessary that mankind—those predestinated to ever-

* Gospel according to Matthew, v. 44.

lasting life—might be saved. D'Aubigné cites the quotation by Martin Luther from the canon, and makes him exclaim, in ecstatic rapture: "*O beata culpa, qui talem meruisti redemptorem!*" O blessed sin, which didst merit such a Redeemer. We now perceive that the dogma which had appeared so monstrous is, after all, the doctrine of Pope, Calvin, and Luther alike—that the three are one.

Mahomet and his disciples, who held Jesus in great respect as a prophet, remarks Eliphas Levi, used to utter, when speaking of Christians, the following remarkable words: "Jesus of Nazareth was verily a true prophet of Allah and a grand man; but lo! his disciples all went insane one day, and made a god of him."

Max Müller kindly adds: "It was a mistake of the early Fathers to treat the heathen gods as demons or evil spirits, and we must take care not to commit the same error with regard to the Hindu gods." *

But we have Satan presented to us as the prop and mainstay of sacerdotism—an Atlas, holding the Christian heaven and cosmos upon his shoulders. If he falls, then, in their conception, all is lost, and chaos must come again.

This dogma of the Devil and redemption seems to be based upon two passages in the *New Testament:* "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." † "And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Let us, then, explore the ancient Theogonies, in order to ascertain what was meant by these remarkable expressions.

The first inquiry is whether the term *Devil*, as here used, actually represents the malignant Deity of the Christians, or an antagonistic, blind force—the dark side of nature. By the latter we are not to understand the manifestation of any evil principle that is *malum in se*, but only the shadow of the Light, so to say. The theories of the kabalists treat of it as a force which is antagonistic, but at the same time essential to the vitality, evolving, and vigor of the good principle. Plants would perish in their first stage of existence, if they were kept exposed to a constant sunlight; the night alternating with the day is essential to their healthy growth and development. Goodness, likewise, would speedily cease to be such, were it not alternated by its opposite. In human nature, evil denotes the antagonism of matter to the spiritual, and each is accordingly purified thereby. In the cosmos, the equilibrium must be preserved; the

* "Comparative Mythology," April, 1856. † 1st Epistle of John, iii. 8.

operation of the two contraries produce harmony, like the centripetal and centrifugal forces, and are necessary to each other. If one is arrested, the action of the other will immediately become destructive.

This personification, denominated *Satan*, is to be contemplated from three different planes: the *Old Testament*, the Christian Fathers, and the ancient Gentile altitude. He is supposed to have been represented by the Serpent in the Garden of Eden; nevertheless, the epithet of Satan is nowhere in the Hebrew sacred writings applied to that or any other variety of ophidian. The Brazen Serpent of Moses was worshipped by the Israelites as a god; * being the symbol of Esmun-Asklepius the Phœnician Iao. Indeed, the character of Satan himself is introduced in the 1st book of *Chronicles* in the act of instigating King David to number the Israelitish people, an act elsewhere declared specifically to have been moved by Jehovah himself. † The inference is unavoidable that the two, Satan and Jehovah, were regarded as identical.

Another mention of Satan is found in the *prophecies of Zechariah.* This book was written at a period subsequent to the Jewish colonization of Palestine, and hence, the Asideans may fairly be supposed to have brought the personification thither from the East. It is well known that this body of sectaries were deeply imbued with the Mazdean notions; and that they represented Ahriman or Anra-manyas by the god-names of Syria. Set or Sat-an, the god of the Hittites and Hyk-sos, and Beel-Zebub the oracle-god, afterward the Grecian Apollo. The prophet began his labors in Judea in the second year of Darius Hystaspes, the restorer of the Mazdean worship. He thus describes the encounter with Satan: "He showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary. And the Lord said unto Satan: 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?'" ‡

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* 2 Kings, xviii. 4. It is probable that the fiery serpents or *Seraphim* mentioned in the twenty-first chapter of the book of Numbers were the same as the Levites, or Ophite tribe. Compare Exodus xxxii. 26–29 with Numbers xxi. 5–9. The names Heva, חוה, *Hivi* or Hivite, חורי, and Levi לוי, all signify a serpent; and it is a curious fact that the Hivites, or serpent-tribe of Palestine, like the Levites or Ophites of Israel, were ministers to the temples. The Gibeonites, whom Joshua assigned to the service of the sanctuary, were Hivites.

† 1 Chronicles, xxi. 1: "And Satan stood up against Israel and moved David to number Israel." 2d Samuel, xxiv. 1; "And again the anger of the Lord was kindled against Israel, and he moved David against them to say: 'Go, number Israel and Judah.'"

‡ Zechariah iii. 1, 2. A pun or play on words is noticeable; "adversary" is associated with "Satan," as if from שטן, to oppose.

We apprehend that this passage which we have quoted is symbolical. There are two allusions in the *New Testament* that indicate that it was so regarded. The *Catholic Epistle of Jude* refers to it in this peculiar language: "Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses, did not venture to utter to him a reviling judgment (κρίσιν ἐπενεγκεῖν βλασφημίας), but said, 'The Lord rebuke thee.'" * The archangel Michael is thus mentioned as identical with the יהוה Lord, or angel of the Lord, of the preceding quotation, and thus is shown that the Hebrew Jehovah had a twofold character, the secret and that manifested as the angel of the Lord, or Michael the archangel. A comparison between these two passages renders it plain that "the body of Moses" over which they contended was Palestine, which as "the land of the Hittites" † was the peculiar domain of Seth, their tutelar god. ‡ Michael, as the champion of the Jehovah-worship, contended with the Devil or Adversary, but left judgment to his superior.

Belial is not entitled to the distinction of either god or devil. The term בליעל, BELIAL, is defined in the Hebrew lexicons to mean a destroying, waste, uselessness; or the phrase איש־בליעל AIS-BELIAL or Belial-man signifies a wasteful, useless man. If Belial must be personified to please our religious friends, we would be obliged to make him perfectly distinct from Satan, and to consider him as a sort of spiritual "Diakka." The demonographers, however, who enumerate nine distinct orders of *daimonia*, make him chief of the third class—a set of hobgoblins, mischievous and good-for-nothing.

Asmodeus is no Jewish spirit at all, his origin being purely Persian. Bréal, the author of *Hercule et Cacus*, shows that he is the Parsi Eshem-Dev, or Aéshma-dev, the evil spirit of concupiscence, whom Max Müller tells us "is mentioned several times in the *Avesta* as one of the Devs, § originally gods, who became evil spirits."

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* Jude 9.

† In the "Assyrian Tablets," Palestine is called "the land of the Hittites;" and the Egyptian Papyri, declaring the same thing, also make Seth, the "pillar-god," their tutelar deity.

‡ *Seth*, *Suteh*, or Sat-an, was the god of the aboriginal nations of Syria. Plutarch makes him the same as Typhon. Hence he was god of Goshen and Palestine, the countries occupied by the Israelites.

§ "Vendidad," fargard x., 23: "I combat the dæva Æshma, the very evil." "The Yaçnas," x. 18, speaks likewise of Æshma-Dæva, or Khasm: "All other sciences depend upon Æshma, the cunning." "Serv.," lvi. 12: "To smite the wicked Auramanyas (Ahriman, the evil power), to smite Æshma with the terrible weapon, to smite the Mazanian dævas, to smite all devas."

In the same fargard of the "Vendidad" the Brahman divinities are involved in the same denunciation with Æshma-dæva: "I combat India, I combat Sauru, I com-

Samael is Satan; but Bryan and a good many other authorities show it to be the name of the "Simoun"—the wind of the desert,* and the Simoun is called Atabul-os or Diabolos.

Plutarch remarks that by Typhon was understood anything violent, unruly, and disorderly. The overflowing of the Nile was called by the Egyptians Typhon. Lower Egypt is very flat, and any mounds built along the river to prevent the frequent inundations, were called Typhonian or *Taphos;* hence, the origin of Typhon. Plutarch, who was a rigid, orthodox Greek, and never known to much compliment the Egyptians, testifies in his *Isis and Osiris,* to the fact that, far from worshipping the Devil (of which Christians accused them), they despised more than they dreaded Typhon. In his symbol of the opposing, obstinate power of nature, they believed him to be a poor, struggling, half-dead divinity. Thus, even at that remote age, we see the ancients already *too enlightened to believe in a personal devil.* As Typhon was represented in one of his symbols under the figure of an ass at the festival of the sun's sacrifices, the Egyptian priests exhorted the faithful worshippers not to carry gold ornaments upon their bodies for fear of giving food to the *ass!* †

Three and a half centuries before Christ, Plato expressed his opinion of evil by saying that "there is in matter a blind, refractory force, which resists the will of the Great Artificer." This blind force, under Christian influx, was made to see and become responsible; it was transformed into Satan!

His identity with Typhon can scarcely be doubted upon reading the account in *Job* of his appearance with the sons of God, before the Lord. He accuses Job of a readiness to curse the Lord to his face upon sufficient provocation. So Typhon, in the Egyptian *Book of the Dead,* figures as the accuser. The resemblance extends even to the names, for one of Typhon's appellations was *Seth,* or *Seph;* as Sâtân, in Hebrew, means an adversary. In Arabic the word is *Shâtana*—to be adverse, to persecute, and Manetho says he had treacherously murdered Osiris and allied himself with the Shemites (the Israelites). This may possibly have originated the fable told by Plutarch, that, from the fight between Horus and Typhon, Typhon, overcome with fright at the mis-

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bat the Dæva Naonhaiti." The annotator explains them to be the Vedic gods, Indus, Gaurea, or Siva, and the two Aswins. There must be some mistake, however, for Siva, at the time the "Vedas" were completed, was an aboriginal or Æthiopian God, the Bala or Bel of Western Asia. He was not an Aryan or Vedic deity. Perhaps Sûrya was the divinity intended.

* Jacob Bryant: "Analysis of Ancient Mythology."

† Plutarch: "de Iside," xxx., xxxi.

chief he had caused, "fled seven days on an ass, and escaping, begat the boys Ierosolumos and Ioudaios (Jerusalem and Judea)."

Referring to an invocation of Typhon-Seth, Professor Reuvens says that the Egyptians worshipped Typhon under the form of an ass; and according to him Seth "appears gradually among the Semites as the background of their religious consciousness." * The name of the ass in Coptic, AO, is a phonetic of IAO, and hence the animal became a pun-symbol. Thus Satan is a later creation, sprung from the overheated fancy of the Fathers of the Church. By some reverse of fortune, to which the gods are subjected in common with mortals, Typhon-Seth tumbled down from the eminence of the deified son of Adam Kadmon, to the degrading position of a subaltern spirit, a mythical demon—ass. Religious schisms are as little free from the frail pettiness and spiteful feelings of humanity as the partisan quarrels of laymen. We find a strong instance of the above in the case of the Zoroastrian reform, when Magianism separated from the old faith of the Brahmans. The bright Devas of the *Veda* became, under the religious reform of Zoroaster, daêvas, or evil spirits, of the *Avesta*. Even Indra, the luminous god, was thrust far back into the dark shadow † in order to show off, in a brighter light, Ahura-mazda, the Wise and Supreme Deity.

The strange veneration in which the Ophites held the serpent which represented Christos may become less perplexing if the students would but remember that at all ages the serpent was the symbol of divine wisdom, which kills in order to resurrect, destroys but to rebuild the better. Moses is made a descendant of Levi, a serpent-tribe. Gautama-Buddha is of a serpent-lineage, through the Naga (serpent) race of kings who reigned in Magadha. Hermes, or the god Taaut (Thoth), in his snake-symbol is Têt; and, according to the Ophite legends, Jesus or Christos is born from a snake (divine wisdom, or Holy Ghost), *i. e.*, he became a Son of God through his initiation into the "Serpent Science." Vishnu, identical with the Egyptian Kneph, rests on the heavenly *seven*-headed serpent.

The red or fiery dragon of the ancient time was the military ensign of the Assyrians. Cyrus adopted it from them when Persia became dominant. The Romans and Byzantines next assumed it; and so the "great red dragon," from being the symbol of Babylon and Nineveh, became that of Rome. ‡

The temptation, or probation, § of Jesus is, however, the most dramatic

* Wilkinson's "Ancient Egyptians," p. 434.

† See "Vendidad," fargand x.

‡ Salverte: "Des Sciences Occultes," appendix, note A.

§ The term πειρασμος signifies a trial, or probation.

occasion in which Satan appears. As if to prove the designation of Apollo, Æsculapius, and Bacchus, *Diobolos*, or son of Zeus, he is also styled *Diabolos*, or accuser. The scene of the probation was the wilderness. In the desert about the Jordan and Dead Sea were the abodes of the "sons of the prophets," and the Essenes.* These ascetics used to subject their neophytes to probations, analogous to the *tortures* of the Mithraic rites; and the temptation of Jesus was evidently a scene of this character. Hence, in the *Gospel according to Luke*, it is stated that "the Diabolos, having completed the probation, left him for a specific time, *αχρι καιροῦ*; and Jesus returned in the power of the Spirit into Galilee." But the διαβολος, or Devil, in this instance is evidently no malignant principle, but one exercising discipline. In this sense the terms Devil and Satan are repeatedly employed.† Thus, when Paul was liable to undue elation by reason of the abundance of revelations or epoptic disclosures, there was given him "a thorn in the flesh, an angel of Satanas," to check him.‡

The story of Satan in the *Book of Job* is of a similar character. He is introduced among the "Sons of God," presenting themselves before the Lord, as in a Mystic initiation. Micaiah the prophet describes a similar scene, where he "saw the Lord sitting on His throne, and all the host of Heaven standing by Him," with whom He took counsel, which resulted in putting "a lying spirit into the mouth of the prophets of Ahab." § The Lord counsels with Satan, and gives him *carte blanche* to test the fidelity of Job. He is stripped of his wealth and family, and smitten with a loathsome disease. In his extremity, his wife doubts his integrity, and exhorts him to worship God, as he is about to die. His friends all beset him with accusations, and finally the Lord, the chief hierophant Himself, taxes him with the uttering of words in which there is no wisdom, and with contending with the Almighty. To this rebuke Job yielded, making this appeal: "I will demand of thee, and thou shalt declare unto me: wherefore do I abhor myself and mourn in dust and ashes?" Immediately he was vindicated. "The Lord said unto Eliphaz . . . ye have not spoken of me the thing that is right, as my servant Job hath." His integrity had been asserted, and his prediction verified: "I know that my Champion liveth, and that he will stand up for me at a later time on the earth; and though after my skin my body itself be corroded away, yet even then without my flesh shall I see God." The pre-

* 2 Samuel, ii. 5, 15; vi. 1–4. Pliny.

† See 1 Corinthians, v. 5; 2 Corinthians, xi. 14; 1 Timothy, i. 20.

‡ 2d Epistle of Paul to the Corinthians, xii. In Numbers xxii. 22 the angel of the Lord is described as acting the part of a Satan to Balaam.

§ 1 Kings, xxii. 19–23.

diction was accomplished: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. . . . And the Lord turned the captivity of Job."

In all these scenes there is manifested no such malignant diabolism as is supposed to characterize "the adversary of souls."

It is an opinion of certain writers of merit and learning, that the Satan of the book of *Job* is a Jewish myth, containing the Mazdean doctrine of the Evil Principle. Dr. Haug remarks that "the Zoroastrian religion exhibits a close affinity, or rather identity with the Mosaic religion and Christianity, such as the personality and attributes of the Devil, and the resurrection of the dead." * The war of the *Apocalypse* between Michael and the Dragon, can be traced with equal facility to one of the oldest myths of the Aryans. In the *Avesta* we read of war between Thrætaona and Azhi-Dahaka, the destroying serpent. Burnouf has endeavored to show that the Vedic myth of Ahi, or the serpent, fighting against the gods, has been gradually euhemerized into "the battle of a pious man against the power of evil," in the Mazdean religion. By these interpretations Satan would be made identical with Zohak or Azhi-Dahaka, who is a three-headed serpent, with one of the heads a human one.†

Beel-Zebub is generally distinguished from Satan. He seems, in the *Apocryphal New Testament*, to be regarded as the potentate of the underworld. The name is usually rendered "Baal of the Flies," which may be a designation of the Scarabæi or sacred beetles.‡ More correctly it shall be read, as it is always given in the Greek text of the *Gospels*, Beelzebul, or lord of the household, as is indeed intimated in *Matthew*

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* Haug: "Essays on the Sacred Language, Writings, and Religion of the Parsees."

† The "Avesta." describes the serpent Dahaka, as of the region of Bauri or Babylonia. In the Median history are two kings of the name Déiokes or Dahaka, and Astyages or Az-dahaka. There were children of Zohak seated on various Eastern thrones, after Feridun. It is apparent, therefore, that by Zohak is meant the Assyrian dynasty, whose symbol was the *purpureum signum draconis*—the purple sign of the Dragon. From a very remote antiquity (Genesis xiv.) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia, Bactria, and Afghanistan. It was finally overthrown by Cyrus and Darius Hystaspes, after "1,000 years'" rule. Yima and Thrætaona, or Jemshid and Feridun, are doubtless personifications. Zohak probably imposed the Assyrian or Magian worship of fire upon the Persians. Darius was the vicegerent of Ahura-Mazda.

‡ The name in the Gospels is βεελζεβουλ, or Baal of the Dwelling. It is pretty certain that Apollo, the Delphian God, was not Hellenian originally, but Phœnician. He was the Paian or physician, as well as the god of oracles. It is no great stretch of imagination to identify him with Baal-*Zebul*, the god of Ekron, or Acheron, doubtless changed to *Zebub*, or flies, by the Jews in derision.

x. 25: "If they have called the master of the house Beelzebul, how much more shall they call them of his household." He was also styled the prince or archon of dæmons.

Typhon figures in the *Book of the Dead*, as the Accuser of souls when they appear for judgment; as Satan stood up to accuse Joshua, the high-priest, before the angel, and as the Devil came to Jesus to tempt or test him during his great fast in the wilderness. He was also the deity denominated Baal-Tsephon, or god of the crypt, in the book of *Exodus*, and *Seth*, or the pillar. During this period, the ancient or archaic worship was more or less under the ban of the government; in figurative language, Osiris had been treacherously slain and cut in fourteen (twice *seven*) pieces, and coffined by his brother Typhon, and Isis had gone to Byblos in quest of his body.

We must not forget in this relation that Saba or Sabazios, of Phrygia and Greece, was torn by the Titans into *seven* pieces, and that he was, like Heptaktis of the Chaldeans, the *seven*-rayed god. Siva, the Hindu, is represented crowned with seven serpents, and he is the god of war and destruction. The Hebrew Jehovah the Sabaoth is also called the Lord of hosts, Seba or Saba, Bacchus or Dionysus Sabazios; so that all these may easily be proved identical.

Finally the princes of the older *règime*, the gods who had, on the assault of the giants, taken the forms of animals and hidden in Æthiopia, returned and expelled the shepherds.

According to Josephus, the Hyk-sos were the ancestors of the Israelites.* This is doubtless substantially true. The Hebrew *Scriptures*, which tell a somewhat different story, were written at a later period, and underwent several revisions, before they were promulgated with any degree of publicity. Typhon became odious in Egypt, and shepherds "an abomination." "In the course of the twentieth dynasty he was suddenly treated as an evil demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached." †

In all ages the gods have been liable to be euhemerized into men. There are tombs of Zeus, Apollo, Hercules, and Bacchus, which are often mentioned to show that originally they were only mortals. Shem, Ham, and Japhet, are traced in the divinities Shamas of Assyria, Kham of

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* "Against Apion," i. 25. "The Egyptians took many occasions to hate and envy us: in the first place because our ancestors (the Ḥyk-sos, or shepherds) had had the dominion over their country, and when they were delivered from them and gone to their own country, they lived there in prosperity."

† Bunsen. The name *Seth* with the syllable *an* from the Chaldean *ana* or Heaven, makes the term *Satan*. The punners seem now to have pounced upon it, as was their wont, and so made it *Satan* from the verb שטן *Sitan*, to oppose.

Egypt, and Iapetos the Titan. Seth was god of the Hyk-sos, Enoch, or Inachus, of the Argives; and Abraham, Isaac, and Judah have been compared with Brahma, Ikshwaka, and Yadu of the Hindu pantheon. Typhon tumbled down from godhead to devilship, both in his own character as brother of Osiris, and as the Seth, or Satan of Asia. Apollo, the god of day, became, in his older Phœnician garb, no more Baal Zebul, the Oracle-god, but prince of demons, and finally the lord of the underworld. The separation of Mazdeanism from Vedism, transformed the *devas* or gods into evil potencies. Indra, also, in the *Vendidad* is set forth as the subaltern of Ahriman,* created by him out of the materials of darkness,† together with Siva (Surya) and the two Aswins. Even Jahi is the demon of Lust—probably identical with Indra.

The several tribes and nations had their tutelar gods, and vilified those of inimical peoples. The transformation of Typhon, Satan and Beelzebub are of this character. Indeed, Tertullian speaks of Mithra, the god of the Mysteries, as a devil.

In the twelfth chapter of the *Apocalypse*, Michael and his angels overcame the Dragon and his angels: "and the Great Dragon was cast out, that Archaic Ophis, called Diabolos and Satan, that deceiveth the whole world." It is added: "They overcame him by the blood of the Lamb." The Lamb, or Christ, had to descend himself to hell, the world of the dead, and remain there three days before he subjugated the enemy, according to the myth.

Michael was denominated by the kabalists and the Gnostics, "the Saviour," the angel of the Sun, and angel of Light. (מיכאל, probably, from יבה to manifest and אל God.) He was the first of the Æons, and was well-known to antiquarians as the "unknown angel" represented on the Gnostic amulets.

The writer of the *Apocalypse*, if not a kabalist, must have been a Gnostic. Michael was not a personage originally exhibited to him in his vision (epopteia) but the Saviour and Dragon-slayer. Archæological explorations have indicated him as identical with Anubis, whose effigy was lately discovered upon an Egyptian monument, with a cuirass and holding a spear, like St. Michael and St. George. He is also represented as slaying a Dragon, that has the head and tail of a serpent.‡

The student of Lepsius, Champollion, and other Egyptologists will

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* "Vendidad," fargard x. The name *Vendidad* is a contraction of *Vidæva-data*, ordinances against the Dævas.

† *Bundahest*, "Ahriman created out of the materials of darkness Akuman and Ander, then Sauru and Nakit."

‡ See Lenoir's "Du Dragon de Metz," in "Mémoires de l'Académie Celtique," i., 11, 12.

quickly recognize Isis as the "woman with child," "clothed with the Sun and with the Moon under her feet," whom the "great fiery Dragon" persecuted, and to whom "were given two wings of the Great Eagle that she might fly into the wilderness." Typhon was red-skinned.*

The Two Brothers, the Good and Evil Principles, appear in the Myths of the *Bible* as well as those of the Gentiles, and Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, etc., Esau or Osu, is represented, when born, as "red all over like as hairy garment." He is the Typhon or Satan, opposing his brother.

From the remotest antiquity the serpent was held by every people in the greatest veneration, as the embodiment of Divine wisdom and the symbol of spirit, and we know from Sanchoniathon that it was Hermes or Thoth who was the first to regard the serpent as "the most spirit-like of all the reptiles;" and the Gnostic serpent with the seven vowels over the head is but the copy of Ananta, the seven-headed serpent on which rests the god Vishnu.

We have experienced no little surprise to find upon reading the latest European treatises upon serpent-worship, that the writers confess that the public is "still almost in the dark as to the origin of the superstition in question." Mr. C. Staniland Wake, M.A.I., from whom we now quote, says: "The student of mythology knows that certain ideas were associated by the peoples of antiquity with the serpent, and that it was the favorite symbol of particular deities; but why that animal rather than any other was chosen for the purpose is yet uncertain." †

Mr. James Fergusson, F.R.S., who has gathered together such an abundance of material upon this ancient cult, seems to have no more suspicion of the truth than the rest. ‡

Our explanation of the myth may be of little value to students of symbology, and yet we believe that the interpretation of the primitive serpent-worship as given by the initiates is the correct one. In Vol. i., p. 10, we quote from the serpent Mantra, in the *Aytareya-Brahmana*, a passage which speaks of the earth as the *Sarpa Râjni*, the Queen of the Serpents, and "the mother of all that moves." These expressions refer to the fact that before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. This, say the explanations, was the Spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—emblem of eternity

* Plutarch: "Isis and Osiris."

† "The Origin of Serpent Worship," by C. Staniland Wake, M.A.I. New York: J. W. Bouton, 1877.

‡ "Tree and Serpent Worship," etc.

in its spiritual and of our world in its physical sense. According to the notions of the oldest philosophers, as we have shown in the preceding chapter, the earth, serpent-like, casts off its skin and appears after every minor pralaya in a rejuvenated state, and after the great pralaya resurrects or evolves again from its subjective into objective existence. Like the serpent, it not only "puts off its old age," says Sanchoniathon, "but increases in size and strength." This is why not only Serapis, and later, Jesus, were represented by a great serpent, but even why, in our own century, big snakes are kept with sacred care in Moslem mosques; for instance, in that of Cairo. In Upper Egypt a famous saint is said to appear under the form of a large serpent; and in India in some children's cradles a pair of serpents, male and female, are reared with the infant, and snakes are often kept in houses, as they are thought to bring (a magnetic aura of) wisdom, health, and good luck. They are the progeny of Sarpa Râjni, the earth, and endowed with all her virtues.

In the Hindu mythology Vasaki, the Great Dragon, pours forth upon Durga, from his mouth, a poisonous fluid which overspreads the ground, but her consort Siva caused the earth to open her mouth and swallow it.

Thus the mystic drama of the celestial virgin pursued by the dragon seeking to devour her child, was not only depicted in the constellations of heaven, as has been mentioned, but was represented in the secret worship of the temples. It was the mystery of the god Sol, and inscribed on a black image of Isis.* The Divine Boy was chased by the cruel Typhon. † In an Egyptian legend the Dragon is said to pursue Thuesis (Isis) while she is endeavoring to protect her son. ‡ Ovid describes Dioné (the consort of the original Pelasgian Zeus, and mother of Venus) as flying from Typhon to the Euphrates, § thus identifying the myth as belonging to all the countries where the Mysteries were celebrated. Virgil sings the victory:

> "Hail, dear child of gods, great son of Jove!
> Receive the honors great; the time is at hand;
> The Serpent will die!" ‖

Albertus Magnus, himself an alchemist and student of occult science, as well as a bishop of the Roman Catholic Church, in his enthusiasm for astrology, declared that the zodiacal sign of the celestial virgin rises above the horizon on the twenty-fifth of December, at the moment assigned by the Church for the birth of the Saviour. ¶

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* Godfrey Higgins: "Anacalypsis;" Dupuis: "Origines des Cultes," iii., 51.
† Martianus Capella: "Hymn to the Sun," i., ii.; Movers: "Phiniza," 266.
‡ Plutarch: "Isis and Osiris." ‖ Virgil: "Eclogues," iv.
§ Ovid: "Fasti," ii., 451. ¶ Knorring: "Terra et Cœlum," 53.

The sign and myth of the mother and child were known thousands of years before the Christian era. The drama of the Mysteries of Demeter represents Persephoneia, her daughter, as carried away by Pluto or Hades into the world of the dead; and when the mother finally discovers her there, she has been installed as queen of the realm of Darkness. This myth was transcribed by the Church into the legend of St. Anna* going in quest of her daughter Mary, who has been conveyed by Joseph into Egypt. Persephoné is depicted with two ears of wheat in her hand; so is Mary in the old pictures; so was the Celestial Virgin of the constellation. Albumazar the Arabian indicates the identity of the several myths as follows:

"In the first decan of the Virgin rises a maid, called in Arabic Aderenosa [Adha-nari?], that is, pure immaculate virgin, † graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne, nursing a boy, and rightly feeding him in the place called Hebræa; a boy, I say, named Iessus by certain nations, which signifies Issa, whom they also call Christ in Greek." ‡

At this time Grecian, Asiatic, and Egyptian ideas had undergone a remarkable transformation. The Mysteries of Dionysus-Sabazius had been replaced by the rites of Mithras, whose "caves" superseded the crypts of the former god, from Babylon to Britain. Serapis, or Sri-Apa, from Pontus, had usurped the place of Osiris. The king of Eastern Hindustan, Asoka, had embraced the religion of Siddhârtha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists § of Egypt, and the Pythagorists ‖ of Greece and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the

* Anna is an Oriental designation from the Chaldean *ana*, or heaven, whence Anaïtis and Anaïtres. Durga, the consort of Siva, is also named Anna purna, and was doubtless the original St. Anna. The mother of the prophet Samuel was named Anna; the father of his counterpart, Samson, was *Manu*.

† The virgins of ancient time, as will be seen, were not maids, but simply *almas*, or nubile women.

‡ Kircher: "Œdipus Ægypticus," iii., 5.

§ From *θεραπευω*, to serve, to worship, to heal.

‖ E. Pococke derives the name *Pythagoras* from *Buddha*, and *guru*, a spiritual teacher. Higgins makes it Celtic, and says that it means an observer of the stars. See "Celtic Druids." If, however, we derive the word *Pytho* from פתה, *petah*, the name would signify an expounder of oracles, and Buddha-guru a teacher of the doctrines of Buddha.

literature known as the *Evangelists* and the *Apocryphal New Testament.* They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might "show only to the wise;" and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.

At the time that the high-priest Hilkiah is said to have found the *Book of the Law*, the Hindu *Puranas* (Scriptures) were known to the Assyrians. These last had for many centuries held dominion from the Hellespont to the Indus, and probably crowded the Aryans out of Bactriana into the Punjâb. The *Book of the Law* seems to have been a *purana.* "The learned Brahmans," says Sir William Jones, "pretend that five conditions are requisite to constitute a real *purana:*

"1. To treat of the creation of matter in general.

"2. To treat of *the creation or production of secondary material and spiritual beings.*

"3. To give a chronological abridgment of the great periods of time.

"4. To give a genealogical abridgment of the principal families that reigned over the country.

"5. Lastly, to give the history of some great man in particular."

It is pretty certain that whoever wrote the *Pentateuch* had this plan before him, as well as those who wrote the *New Testament* had become thoroughly well acquainted with Buddhistic ritualistic worship, legends and doctrines, through the Buddhist missionaries who were many in those days in Palestine and Greece.

But "no Devil, no Christ." This is the basic dogma of the Church. We must hunt the two together. There is a mysterious connection between the two, more close than perhaps is suspected, amounting to identity. If we collect together the mythical sons of God, all of whom were regarded as "first-begotten," they will be found dovetailing together and blending in this dual character. Adam Kadmon bifurcates from the spiritual conceptive wisdom into the creative one, which evolves *matter.* The Adam made from dust is both son of God and Satan; and the latter is also a son of God,* according to Job.

Hercules was likewise "the First-Begotten." He is also Bel, Baal, and Bal, and therefore Siva, the Destroyer. Bacchus was styled by Euripides, "Bacchus, the Son of God." As a child, Bacchus, like the Jesus of the *Apocryphal Gospels*, was greatly dreaded. He is described as benevolent to mankind; nevertheless he was merciless in punishing whomever failed of respect to his worship. Pentheus, the son of Cad-

* In the Secret Museum of Naples, there is a marble bas-relief representing the *Fall of Man*, in which *God the Father plays the part of the Beguiling Serpent.*

mus and Hermioné, was, like the son of Rabbi Hannon, destroyed for his want of piety.

The allegory of Job, which has been already cited, if correctly understood, will give the key to this whole matter of the Devil, his nature and office; and will substantiate our declarations. Let no pious individual take exception to this designation of allegory. Myth was the favorite and universal method of teaching in archaic times. Paul, writing to the Corinthians, declared that the entire story of Moses and the Israelites was typical;* and in his *Epistle to the Galatians*, asserted that the whole story of Abraham, his two wives, and their sons was an allegory.† Indeed, it is a theory amounting to certitude, that the historical books of the *Old Testament* were of the same character. We take no extraordinary liberty with the *Book of Job* when we give it the same designation which Paul gave the stories of Abraham and Moses.

But we ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced; the symbol expressed some abstract quality of the Deity, which the laity could easily apprehend. Its higher sense terminated there; and it was employed by the multitude thenceforth as an image to be employed in idolatrous rites. But the allegory was reserved for the inner sanctuary, when only the elect were admitted. Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitude in parables. "To you," said he, "it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." In the minor Mysteries a sow was washed to typify the purification of the neophyte; as her return to the mire indicated the superficial nature of the work that had been accomplished.

"The Mythus is the undisclosed thought of the soul. The characteristic trait of the myth is to convert reflection into history (a historical form). As in the epos, so in the myth, the historical element predominates. Facts (external events) often constitute the basis of the myth, and with these, religious ideas are interwoven."

The whole allegory of Job is an open book to him who understands the picture-language of Egypt as it is recorded in *the Book of the Dead*. In the Scene of Judgment, Osiris is represented sitting on his throne,

* First Epistle to the Corinthians, x. 11.: "All these things happened unto them for *types*."

† Epistle to the Galatians, iv. 24: "It is written that Abraham had two sons, the one by a bond-maid, the other by a freewoman . . . which things are an allegory."

holding in one hand the symbol of life, "the hook of attraction," and in the other the mystic Bacchic fan. Before him are the sons of God, the forty-two assessors of the dead. An altar is immediately before the throne, covered with gifts and surmounted with the sacred lotus-flower, upon which stand four spirits. By the entrance stands the soul about to be judged, whom Thmei, the genius of Truth, is welcoming to this conclusion of the probation. Thoth holding a reed, makes a record of the proceedings in the Book of Life. Horus and Anubis, standing by the scales, inspect the weight which determines whether the heart of the deceased balances the symbol of truth, or the latter preponderates. On a pedestal sits a bitch—the symbol of the Accuser.

Initiation into the Mysteries, as every intelligent person knows, was a dramatic representation of scenes in the underworld. Such was the allegory of Job.

Several critics have attributed the authorship of this book to Moses. But it is older than the *Pentateuch.* Jehovah is not mentioned in the poem itself; and if the name occurs in the prologue, the fact must be attributed to either an error of the translators, or the premeditation exacted by the later necessity to transform polytheism into a monotheistic religion. The plan adopted was the very simple one of attributing the many names of the Elohim (gods) to a single god. So in one of the oldest Hebrew texts of Job (in chapter xii. 9) there stands the name of Jehovah, whereas all other manuscripts have "Adonai." But in the original poem Jehovah is absent. In place of this name we find *Al, Aleim, Ale, Shaddai, Adonai,* etc. Therefore, we must conclude that either the prologue and epilogue were added at a later period, which is inadmissible for many reasons, or that it has been tampered with like the rest of the manuscripts. Then, we find in this archaic poem no mention whatever of the Sabbatical Institution; but a great many references to the sacred number seven, of which we will speak further, and a direct discussion upon Sabeanism, the worship of the heavenly bodies prevailing in those days in Arabia. Satan is called in it a "Son of God," one of the council which presents itself before God, and he leads him into tempting Job's fidelity. In this poem, clearer and plainer than anywhere else, do we find the meaning of the appellation, Satan. It is a term for the office or character of *public accuser.* Satan is the Typhon of the Egyptians, barking his accusations in Amenthi; an office quite as respectable as that of the public prosecutor, in our own age; and if, through the ignorance of the first Christians, he became later identical with the Devil, it is through no connivance of his own.

The *Book of Job* is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies.

The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to adore God and die; there was no more hope for him. Three friends appear on the scene by mutual appointment: Eliphaz, the learned Temanite, full of the knowledge "which wise men have told from their fathers—to whom alone the earth was given;" Bildad, the conservative, taking matters as they come, and judging Job to have done wickedly, because he was afflicted; and Zophar, intelligent and skilful with "generalities" but not interiorly wise. Job boldly responds: "If I have erred, it is a matter with myself. You magnify yourselves and plead against me in my reproach; but it is God who has overthrown me. Why do you persecute me and are not satisfied with my flesh thus wasted away? But I know that my Champion lives, and that at a coming day he will stand for me in the earth; and though, together with my skin, all this beneath it shall be destroyed, yet without my flesh I shall see God. . . . Ye shall say: 'Why do we molest him?' for the root of the matter is found in me!"

This passage, like all others in which the faintest allusions could be found to a "Champion," "Deliverer," or "Vindicator," was interpreted into a direct reference to the Messiah; but apart from the fact that in the Septuagint this verse is translated:

> "For I know that He is eternal
> Who is about to deliver me on earth,
> To restore this skin of mine which endures these things," etc.

In King James's version, as it stands translated, it has no resemblance whatever to the original.* The crafty translators have rendered it, "I know that *my Redeemer liveth*," etc. And yet *Septuagint*, *Vulgate*, and Hebrew original, have all to be considered as an inspired Word of God. Job refers to his own *immortal* spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope. In the *Mysteries of Eleusinia*, in the Egyptian *Book of the Dead*, and all other works treating on matters of initiation, this "eternal being" has a name. With the Neo-platonists it was the *Nous*, the *Augoeides;* with the Buddhists it is *Aggra;* and with the Persians, *Ferwer*. All of these are called the "Deliverers," the "Champions," the "Metatrons," etc. In the Mithraic sculptures of Persia, the *ferwer* is represented by a winged figure hovering in the air above its "object" or body.† It is the luminous Self—the Âtman of

* See "Job," by various translators, and compare the different texts.

† See Kerr Porter's "Persia," vol. i., plates 17, 41.

the Hindus, our immortal spirit, who alone can redeem our soul; and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean texts, the above reads, "My *deliverer*, my *restorer*," *i.e.*, the Spirit who will restore the decayed body of man, and transform it into a clothing of ether. And it is this *Nous*, *Augoeides*, *Ferwer*, *Aggra*, Spirit of himself, that the triumphant Job shall see without his flesh—*i. e.*, when he has escaped from his bodily prison, and that the translators call "God."

Not only is there not the slightest allusion in the poem of Job to Christ, but it is now well proved that all those versions by different translators, which agree with that of king James, were written on the authority of Jerome, who has taken strange liberties in his *Vulgate*. He was the first to cram into the text this verse of his own fabrication:

> "*I know that my Redeemer lives,*
> And at the last day *I shall arise from the earth,*
> And again shall be surrounded with my skin,
> And in my flesh I shall see my God."

All of which might have been a good reason for himself to believe in it since *he knew it*, but for others who did *not*, and who moreover found in the text a quite different idea, it only proves that Jerome had decided, by one more interpolation, to enforce the dogma of a resurrection "at the last day," and in the identical skin and bones which we had used on earth. This is an agreeable prospect of "restoration" indeed. Why not the linen also, in which the body happens to die?

And how could the author of the *Book of Job* know anything of the *New Testament*, when evidently he was utterly ignorant even of the *Old* one? There is a total absence of allusion to any of the patriarchs; and so evidently is it the work of an *Initiate*, that one of the three daughters of Job is even called by a decidedly "Pagan" mythological name. The name of *Kerenhappuch* is rendered in various ways by the many translators. The *Vulgate* has "horn of antimony;" and the LXX has the "horn of Amalthea," the nurse of Jupiter, and one of the constellations, emblem of the "horn of plenty." The presence in the *Septuagint* of this heroine of Pagan fable, shows the ignorance of the transcribers of its meaning as well as the esoteric origin of the *Book of Job*.

Instead of offering consolations, the three friends of the suffering Job seek to make him believe that his misfortune must have come in punishment of some extraordinary transgressions on his part. Hurling back upon them all their imputations, Job swears that while his breath is in him he will maintain his cause. He takes in view the period of his prosperity "when the secret of God was upon his tabernacles," and he was a judge

"who sat chief, and dwelt as a king in the army, or one that comforteth the mourners," and compares with it the present time—when vagrant Bedouins held him in derision, men "viler than the earth," when he was prostrated by misfortune and foul disease. Then he asserts his sympathy for the unfortunate, his chastity, his integrity, his probity, his strict justice, his charities, his moderation, his freedom from the prevalent sun-worship, his tenderness to enemies, his hospitality to strangers, his openness of heart, his boldness for the right, though he encountered the multitude and the contempt of families; and invokes the Almighty to answer him, and his adversary to write down of what he had been guilty.

To this there was not, and could not be, any answer. The three had sought to crush Job by pleadings and general arguments, and he had demanded consideration for his specific acts. Then appeared the fourth; Elihu, the son of Barachel the Buzite, of the kindred of Ram.*

Elihu is the hierophant; he begins with a rebuke, and the sophisms of Job's false friends are swept away like the loose sand before the west wind.

"And Elihu, the son of Barachel, spoke and said: 'Great men are not always wise . . . there *is* a spirit in man; the *spirit within me* constraineth me. . . . God speaketh once, yea twice, *yet man* perceiveth it not. In a dream; in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction. O Job, hearken unto me; hold thy peace, and I shall teach thee WISDOM.'"

And Job, who to the dogmatic fallacies of his three friends in the bitterness of his heart had exclaimed: "No doubt but ye are *the* people, and wisdom shall die with you. . . . Miserable comforters are ye all. . . . Surely I would speak to the Almighty, and I desire to reason with God. But *ye* are forgers of lies, *ye* are physicians of no value!" The sore-eaten, visited Job, who in the face of the official clergy—offering for all hope the necessarianism of damnation, had in his despair nearly wavered in his patient faith, answered: "What *ye* know, *the same* do I know also; I am not inferior unto you. . . . Man cometh forth like a flower, and is cut down: he fleeth also as a shadow, *and continueth not.* . . . Man dieth, and wasteth away, yea, man giveth up the ghost, and *where is he?* . . . If a man die shall he *live* again? . . . When a few years are come then I shall go the way *whence* I shall not return. . . . O that one might plead for a man with God, as a man pleadeth for his neighbor!"

* The expression "of the kindred of Ram" denotes that he was an Aramæan or Syrian from Mesopotamia. Buz was a son of Nahor. "Elihu son of Barachel" is susceptible of two translations. Eli-Hu—God is, or Hoa is God; and Barach-Al—the worshipper of God, or Bar-Rachel, the son of Rachel, or son of the ewe.

Job finds one who answers to his cry of agony. He listens to the WISDOM of Elihu, the hierophant, the perfected teacher, the inspired philosopher. From his stern lips comes the just rebuke for his impiety in charging upon the SUPREME Being the evils of humanity. "God," says Elihu, "is excellent in power, and in judgment, and in plenty of justice; HE *will not afflict*."

So long as the neophyte was satisfied with his own worldly wisdom and irreverent estimate of the Deity and His purposes; so long as he gave ear to the pernicious sophistries of his advisers, the hierophant kept silent. But, when this anxious mind was ready for counsel and instruction, his voice is heard, and he speaks with the authority of the Spirit of God that "constraineth" him: "Surely God will not hear *vanity*, neither will the Almighty regard it. . . . He respecteth not any that are wise at heart."

What better commentary than this upon the fashionable preacher, who "*multiplieth* words without knowledge!" This magnificent *prophetic* satire might have been written to prefigure the spirit that prevails in all the denominations of Christians.

Job hearkens to the words of wisdom, and then the "Lord" answers Job "out of the whirlwind" of nature, God's first visible manifestation: "Stand still, O Job, stand still! and consider the wondrous works of God; for *by them alone* thou canst know God. 'Behold, God is great, and *we know him not*,' Him who 'maketh small the drops of water; *but they* pour down rain *according to the vapor thereof*;'" * not according to the divine whim, but to the once established and immutable laws. Which law "removeth the mountains and they know not; which shaketh the earth; which commandeth the sun, *and it riseth not*; and sealeth up the stars; . . . which doeth great things *past finding out*; yea, and *wonders without number*. . . . Lo, *He goeth by me*, and I see *him not*; he passeth on also, but *I perceive him not!*" †

Then, "Who is this that darkeneth counsel by words without knowledge?" ‡ speaks the voice of God through His mouthpiece—nature. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, *if thou knowest?* When the morning stars sang together, and all the sons of God shouted for joy? . . . Wast thou present when I said to the seas, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?' . . . Knowest thou who hath caused it to rain on the earth, *where no man is*; on the wilderness, wherein *there is no man*. . . Canst thou bind the sweet influences of Pleiades, or loose the bands

* xxxvi. 24–27. † ix. 5–11. ‡ xxxviii. 1, *et passim*.

of Orion? . . . Canst thou *send lightnings*, that they may go, and say unto thee, 'Here we are?'" *

"Then Job answered the Lord." He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him; and if the reader remain puzzled before this final PETROMA of initiation, at least Job, or the man "afflicted" in his blindness, then realized the impossibility of catching "Leviathan by putting a hook into his nose." The Leviathan is OCCULT SCIENCE, on which one can lay his hand, but "*do no more*," † whose power and "comely proportion" God wishes not to conceal.

"Who can discover the face of his garment, or who can come to him with his *double bridle?* Who can open the doors of his face, 'of him whose *scales* are his pride, shut up together as *with a closed seal?*' Through whose 'neesings a light doth shine,' and whose eyes are like the lids of the morning." Who "maketh a light to *shine* after him," for those who have the fearlessness to approach him. And then they, like him, will behold "all *high* things, for he is king only over all the children of pride." ‡

Job, now in modest confidence, responded:

> "I know that thou canst do everything,
> And that no thought of thine can be resisted.
> Who is he that maketh a show of arcane wisdom,
> Of which he knoweth nothing?
> Thus have I uttered what I did not comprehend—
> Things far above me, which I did not know.
> Hear! I beseech thee, and I will speak;
> I will demand of thee, and do thou answer me:
> I have heard thee with my ears,
> And now I see thee with my eyes,
> Wherefore am I loathsome,
> And mourn in dust and ashes?"

He recognized his "champion," and was assured that the time for his vindication had come. Immediately the Lord ("the priests and the judges," *Deuteronomy* xix. 17) saith to his friends: "My wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." So "the Lord turned the captivity of Job," and "blessed the latter end of Job more than his beginning."

Then in the judgment the deceased invokes four spirits who preside over the Lake of Fire, and is purified by them. He then is conducted to

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* Job xxxviii. 35. † Ibid., xli. 8. ‡ Ibid., xli. 34.

his celestial house, and is received by Athar and Isis, and stands before *Atum*, * the essential God. He is now *Turu*, the essential man, a pure spirit, and henceforth On-ati, the eye of fire, and an associate of the gods.

This grandiose poem of Job was well understood by the kabalists. While many of the mediæval Hermetists were profoundly religious men, they were, in their innermost hearts—like kabalists of every age—the deadliest enemies of the clergy. How true the words of Paracelsus when worried by fierce persecution and slander, misunderstood by friends and foes, abused by clergy and laity, he exclaimed:

"O ye of Paris, Padua, Montpellier, Salerno, Vienna, and Leipzig! Ye are not teachers of the truth, but confessors of lies. Your philosophy is a lie. Would you know *what* MAGIC *really is*, then seek it in St. John's *Revelation*. . . . As you cannot yourselves prove your teachings from the *Bible* and the *Revelation*, then let your farces have an end. The *Bible is the true key and interpreter*. John, not less than Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and the rest of the prophets, was a *magician*, kabalist, and diviner. If now, all, or even any of those I have named, were yet living, I do not doubt that you would make an example of them in your miserable slaughter-house, and would annihilate them there on the spot, and *if* it were possible, the Creator of all things too!"

That Paracelsus had learned some mysterious and useful things out of *Revelation* and other *Bible* books, as well as from the *Kabala*, was proved by him practically; so much so, that he is called by many the "father of magic and founder of the occult physics of the *Kabala* and magnetism." †

So firm was the popular belief in the supernatural powers of Paracelsus, that to this day the tradition survives among the simple-minded Alsatians that he is not dead, but "sleepeth in his grave" at Strasburg. ‡ And they often whisper among themselves that the green sod heaves with every respiration of that weary breast, and that deep groans are heard as the great fire-philosopher awakes to the remembrance of the cruel wrongs he suffered at the hands of his cruel slanderers for the sake of the great truth!

It will be perceived from these extended illustrations that the Satan of the *Old Testament*, the Diabolos or Devil of the *Gospels* and *Apostolic Epistles*, were but the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term. The Jews,

* *Atum*, or At-ma, is the Concealed God, at once Phtha and Amon, Father and Son, Creator and thing created, Thought and Appearance, Father and Mother.

† Molitor, Ennemoser, Henman, Pfaff, etc.

‡ Schopheim: "Traditions," p. 32.

coming from the Persian country, brought with them the doctrine of *two principles*. They could not bring the *Avesta*, for it was not written. But they—we mean the *Asidians* and *Pharsi*—invested Ormazd with the secret name of יהוה, and Ahriman with the name of the gods of the land, Satan of the Hittites, and *Diabolos*, or rather Diobolos, of the Greeks. The early Church, at least the Pauline part of it, the Gnostics and their successors, further refined upon their ideas; and the Catholic Church adopted and adapted them, meanwhile putting their promulgators to the sword.

The Protestant is a reaction from the Roman Catholic Church. It is necessarily not coherent in its parts, but a prodigious host of fragments beating their way round a common centre, attracting and repelling each other. Parts are centripetally impelled towards old Rome, or the system which enabled old Rome to exist; part still recoil under the centrifugal impulse, and seek to rush into the broad ethereal region beyond Roman, or even Christian influence.

The modern Devil is their principal heritage from the Roman Cybelè, "Babylon, the Great Mother of the idolatrous and abominable religions of the earth."

But it may be argued, perhaps, that Hindu theology, both Brahmanical and Buddhistic, is as strongly impregnated with belief in objective devils as Christianity itself. There is a slight difference. This very *subtlety* of the Hindu mind is a sufficient warrant that, the well-educated people, the learned portion, at least, of the Brahman and Buddhist divines, consider the Devil in another light. With them the Devil is a metaphysical abstraction, an allegory of necessary *evil;* while *with Christians the myth has become a historical entity, the fundamental stone on which Christianity, with its dogma of redemption, is built.* He is as necessary—as Des Mousseaux has shown—to the Church as the beast of the seventeenth chapter of the *Apocalypse* was to his rider. The English-speaking Protestants, not finding the *Bible* explicit enough, have adopted the *Diabology* of Milton's celebrated poem, *Paradise Lost*, embellishing it somewhat from Goethe's celebrated drama of *Faust*. John Milton, first a Puritan and finally a Quietist and Unitarian, never put forth his great production except as a work of fiction, but it thoroughly dovetailed together the different parts of Scripture. The Ilda-Baoth of the Ophites was transformed into an angel of light, and the morning star, and made the Devil in the first act of the *Diabolic Drama*. Then the twelfth chapter of the *Apocalypse* was brought in for the second act. The great red Dragon was adopted as the same illustrious personage as *Lucifer*, and the last scene is his fall, like that of Vulcan-Hephaistos, from Heaven into the island of Lemnos; the fugitive hosts and their

leader "coming to hard bottom" in Pandemonium. The third act is the Garden of Eden. Satan holds a council in a hall erected by him for his new empire, and determines to go forth on an exploring expedition in quest of the new world. The next acts relate to the fall of man, his career on earth, the advent of the Logos, or Son of God, and his redemption of mankind, or the elect portion of them, as the case may be.

This drama of *Paradise Lost* comprises the unformulated belief of English-speaking "evangelical Protestant Christians." Disbelief of its main features is equivalent, in their view, to "denying Christ" and "blaspheming against the Holy Ghost." If John Milton had supposed that his poem, instead of being regarded as a companion of Dante's *Divine Comedy*, would have been considered as another *Apocalypse* to supplement the *Bible*, and complete its demonology, it is more than probable that he would have borne his poverty more resolutely, and withheld it from the press. A later poet, Robert Pollok, taking his cue from this work, wrote another, *The Course of Time*, which bade fair for a season to take the rank of a later *Scripture;* but the nineteenth century has fortunately received a different inspiration, and the Scotch poet is falling into oblivion.

We ought, perhaps, to make a brief notice of the European Devil. He is the genius who deals in sorcery, witchcraft, and other mischief. The Fathers taking the idea from the Jewish Pharisees, made devils of the Pagan gods, Mithras, Serapis, and the others. The Roman Catholic Church followed by denouncing the former worship as commerce with the powers of darkness. The *malefecii* and witches of the middle ages were thus but the votaries of the proscribed worship. Magic in all ancient times had been considered as divine science, wisdom, and the knowledge of God. The healing art in the temples of Æsculapius, and at the shrines of Egypt and the East, had always been magical. Even Darius Hystaspes, who had exterminated the Median Magi, and even driven out the Chaldean theurgists from Babylon into Asia Minor, had also been instructed by the Brahmans of Upper Asia, and, finally, while establishing the worship of Ormazd, was also himself denominated the instituter of magism. All was now changed. Ignorance was enthroned as the mother of devotion. Learning was denounced, and savants prosecuted the sciences in peril of their lives. They were compelled to employ a jargon to conceal their ideas from all but their own adepts, and to accept opprobrium, calumny, and poverty.

The votaries of the ancient worship were persecuted and put to death on charges of witchcraft. The Albigenses, descendants of the Gnostics, and the Waldenses, precursors of the Protestants, were hunted and massacred under like accusations. Martin Luther himself was accused of

companionship with Satan in proper person. The whole Protestant world still lies under the same imputation. There is no distinction in the judgments of the Church between dissent, heresy, and witchcraft. And except where civil authority protects, they are alike capital offences. Religious liberty the Church regards as intolerance.

But the reformers were nursed with the milk of their mother. Luther was as bloodthirsty as the Pope; Calvin more intolerant than Leo or Urban. Thirty years of war depopulated whole districts of Germany, Protestants and Catholics cruel alike. The new faith too opened its batteries against witchcraft. The statute books became crimsoned with bloody legislation in Sweden, Denmark, Germany, Holland, Great Britain, and the North American Commonwealth. Whosoever was more liberal, more intelligent, more free-speaking than his fellows was liable to arrest and death. The fires that were extinguished at Smithfield were kindled anew for magicians; it was safer to rebel against a throne than to pursue abstruse knowledge outside the orthodox dead-line.

In the seventeenth century Satan made a sortie in New England, New Jersey, New York, and several of the Southern colonies of North America, and Cotton Mather gives us the principal chronicles of his manifestation. A few years later he visited the Parsonage of Mora, in Sweden, and *Life in Dalecarlia* was diversified with the burning alive of young children, and the whipping of others at the church-doors on Sabbath-days. The skepticism of modern times has, however, pretty much driven the belief in witchcraft into Coventry; and the Devil in personal anthropomorphic form, with his Bacchus-foot, and his Pan-like goat's horns, holds place only in the *Encyclical Letters*, and other effusions of the Roman Catholic Church. Protestant respectability does not allow him to be named at all except with bated breath in a pulpit-enclosure

Having now set forth the biography of the Devil from his first advent in India and Persia, his progress through Jewish, and both early and later Christian *Theo*logy down to the latest phases of his manifestation, we now turn back to review certain of the opinions extant in the earlier Christian centuries.

Avatars or incarnations were common to the old religions. India had them reduced to a system. The Persians expected Sosiosh, and the Jewish writers looked for a deliverer. Tacitus and Suetonius relate that the East was full of expectation of the Great Personage about the time of Octavius. "Thus doctrines obvious to Christians were the highest arcana of Paganism." * The Maneros of Plutarch was a child of Pales-

* W. Williams: "Primitive History;" Dunlap: "Spirit History of Man."

tine; * his mediator Mithras, the Saviour Osiris is the Messiah. In our present "*Canonical Scriptures*" are to be traced the vestigia of the ancient worships; and in the rites and ceremonies of the Roman Catholic Church we find the forms of the Buddhistical worship, its ceremonies and hierarchy. The first *Gospels*, once as canonical as any of the present four, contain pages taken almost entire from Buddhistical narratives, as we are prepared to show. After the evidence furnished by Burnouf, Asoma, Korosi, Beal, Hardy, Schmidt, and translations from the *Tripitaka*, it is impossible to doubt that the whole Christian scheme emanated from the other. The "Miraculous Conception" miracles and other incidents are found in full in Hardy's *Manual of Buddhism*. We can readily realize why the Roman Catholic Church is anxious to keep the common people in utter ignorance of the Hebrew *Bible* and the Greek literature. Philology and comparative Theology are her deadliest enemies. The deliberate falsifications of Nenæus, Epiphanius, Eusebius and Tertullian had become a necessity.

The *Sibylline Books* at that period seem to have been regarded with extraordinary favor. One can easily perceive that they were inspired from the same source as those of the Gentile nations.

Here is a leaf from Gallæus:

"New Light has arisen:
Coming from Heaven, it assumed a mortal form. . . .
——— Virgin, receive God in thy pure bosom—
And the Word flew into her womb:
Becoming incarnate in Time, and animated by her body,
It was found in a mortal image, and a Boy was created
By a Virgin. . . . The new God-sent Star was adored by the Magi,
The infant swathed was shown in a manger. . . .
And Bethlehem was called "God-called country of the Word." †

This looks at first-sight like a prophecy of Jesus. But could it not mean as well some other creative God? We have like utterances concerning Bacchus and Mithras.

"I, son of Deus, am come to the land of the Thebans—Bacchus, whom formerly Semelé (the virgin), the daughter of Kadmus (the man from the East) brings forth—being delivered by the lightning-bearing flame; and having taken a mortal form instead of God's, I have arrived." ‡

The *Dionysiacs*, written in the fifth century, serve to render this matter very clear, and even to show its close connection with the Christian legend of the birth of Jesus:

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* Plutarch: "Isis and Osiris," p. 17. † "Sibylline Oracles," 760–788.
‡ Euripides: "Bacchæ."

"Korè-Persephoneia* . . . you were wived as the Dragon's spouse,
When *Zeus*, very coiled, his form and countenance changed,
A Dragon-Bridegroom, coiled in love-inspiring fold . . .
Glided to dark Korè's maiden couch . . .
Thus, by the alliance with the Dragon of Æther,
The womb of Persephonè became alive with fruit,
Bearing Zagreus, † the Horned Child." ‡

Here we have the secret of the Ophite worship, and the origin of the Christian later-*revised* fable of the immaculate conception. The Gnostics were the earliest Christians with anything like a regular theological system, and it is only too evident that it was Jesus who was made to fit their theology as Christos, and not their theology that was developed out of his sayings and doings. Their ancestors had maintained, before the Christian era, that the Great Serpent—Jupiter, the Dragon of Life, the Father and "Good Divinity," had glided into the couch of Semelé, and now, the post-Christian Gnostics, with a very trifling change, applied the same fable to the man Jesus, and asserted that the same "Good Divinity," Saturn (Ilda-Baoth), had, in the shape of the Dragon of Life, glided over the cradle of the infant Mary. § In their eyes the Serpent was the Logos—Christos, the incarnation of Divine Wisdom, through his Father Ennoïa and Mother Sophia.

"Now my mother, the Holy Spirit (Holy Ghost) took me," Jesus is made to say in the *Gospel of the Hebrews*, ‖ thus entering upon his part of Christos—the Son of Sophia, the Holy Spirit. ¶

"The *Holy Ghost shall come upon thee*, and the POWER of the Highest shall overshadow thee; therefore, that *holy* thing which shall be born of thee shall be called Son of God," says the angel (*Luke* i. 35).

"God . . . hath at the last of these days spoken to us by a Son,

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* We doubt the propriety of rendering κορη, virgin. Demeter and Persephoneia were substantially the same divinity, as were Apollo and Esculapius. The scene of this adventure is laid in *Krete* or *Koureteia*, where Zeus was chief god. It was, doubtless, *Keres* or Demeter that is intended. She was also named κουρα, which is the same as κωρη. As she was the goddess of the Mysteries, she was fittest for the place as consort of the Serpent-God and mother of Zagreus.

† Pococke considers Zeus a grand lama, or chief Jaina, and Kore-Persephone, or Kuru-Parasu-pani. Zagreus, is *Chakras*, the wheel, or circle, the earth, the ruler of the world. He was killed by the Titans, or Teith-ans (Daityas). The Horns or crescent was a badge of Lamaic sovereignty.

‡ Nonnus: "Dionysiacs."

§ See Deane's "Serpent Worship," pp. 89, 90.

‖ Creuzer: "Symbol.," vol. i., p. 341.

¶ The Dragon is the *sun*, the generative principle—Jupiter-Zeus; and Jupiter is called the "Holy Spirit" by the Egyptians, says Plutarch, "De Iside," xxxvi.

whom he hath appointed heir of all things, by whom also he made the Æons" (Paul: *Heb.* i.). *

All such expressions are so many Christian quotations from the *Nonnus* verse ". . . through the Ætherial Draconteum," for Ether is the Holy Ghost or third person of the Trinity—the Hawk-headed Serpent, the Egyptian Kneph, emblem of the Divine Mind, † and Plato's universal soul.

"I, Wisdom, came out of the mouth of the Most High, and *covered the earth as a cloud.*" ‡

Pimander, the Logos, issues from the Infinite Darkness, and covers the earth with clouds which, serpentine-like, spread all over the earth (See Champollion's *Egypte*). The Logos is the *oldest* image of God, and he is the *active* Logos, says Philo. § The Father is the *Latent Thought.*

This idea being universal, we find an identical phraseology to express it, among Pagans, Jews, and early Christians. The Chaldeo-Persian *Logos* is the Only-Begotten of the Father in the Babylonian cosmogony of Eudemus. "Hymn now, ELI, child of Deus," begins a Homeric hymn to the sun. ‖ Sol-Mithra is an "image of the Father," as the kabalistic Seir-Anpin.

That of all the various nations of antiquity, there never was one which believed in a personal devil more than liberal Christians in the nineteenth century, seems hardly credible, and yet such is the sorrowful fact. Neither the Egyptians, whom Porphyry terms "the most learned nation of the world, ¶ nor Greece, its faithful copyist, were ever guilty of such a crowning absurdity. We may add at once that none of them, not even the ancient Jews, believed in hell or an eternal damnation any more than in the Devil, although our Christian churches are so liberal in dealing it out to the heathen. Wherever the word "hell" occurs in the translations of the Hebrew sacred texts, it is unfortunate. The Hebrews were ignorant of such an idea; but yet the gospels contain frequent examples of the same misunderstanding. So, when Jesus is made to say (*Matthew* xvi. 18) ". . . and the gates of Hades shall not prevail against it," in the original text it stands "the gates of *death.*"

* In the original it stands *Æons* (emanations). In the translation it stands *worlds.* It was not to be expected that, after anathematizing the doctrine of emanations, the Church would refrain from erasing the original word, which clashed diametrically with her newly-enforced dogma of the Trinity.

† See Dean's "Serpent Worship," p. 145.

‡ Ecclesiasticus xxiv. 3.

§ See Dunlap's "Spirit History of Man," the chapter on "the Logos, the Only-Begotten and the King."

‖ Translated by Buckley.

¶ "Select Works on Sacrifice."

Never is the word "hell"—as applied to the state of *damnation*, either temporary or eternal—used in any passage of the *Old Testament*, all hellists to the contrary, notwithstanding. "Tophet," or "the Valley of Hinnom" (*Isaiah* lxvi. 24) bears no such interpretation. The Greek term "Gehenna" has also quite a different meaning, as it has been proved conclusively by more than one competent writer, that "Gehenna" is identical with the Homeric Tartarus.

In fact, we have Peter himself as authority for it. In his second *Epistle* (ii. 2) the Apostle, in the original text, is made to say of the sinning angels that God "cast them down into *Tartarus*." This expression too inconveniently recalling the war of Jupiter and the Titans, was altered, and now it reads, in King James's version: "cast them down to *hell*."

In the *Old Testament* the expressions "gates of death," and the "chambers of death," simply allude to the "gates of the grave," which are specifically mentioned in the *Psalms* and *Proverbs*. Hell and its sovereign are both inventions of Christianity, coëval with its accession to power and resort to tyranny. They were hallucinations born of the nightmares of the SS. Anthonys in the desert. Before our era the ancient sages knew the "Father of Evil," and treated him no better than an ass, the chosen symbol of Typhon, "the Devil." * Sad degeneration of human brains!

As Typhon was the dark shadow of his brother Osiris, so Python is the evil side of Apollo, the bright god of visions, the seer and the soothsayer. He is killed by Python, but kills him in his turn, thus redeeming humanity from sin. It was in memory of this deed that the priestesses of the sun-god enveloped themselves in the snake-skin, typical of the fabulous monster. Under its exhilarating influence—the serpent's skin being considered magnetic—the priestesses fell into magnetic trances, and "receiving their voice from Apollo," they became prophetic and delivered oracles.

Again Apollo and Python are one and morally androgynous. The sun-god ideas are all dual, without exception. The beneficent warmth of the sun calls the germ into existence, but excessive heat kills the plant. While playing on his seven-stringed planetary lyre, Apollo produces harmony; but, as well as other sun-gods, under his dark aspect he becomes the destroyer, Python.

St. John is known to have travelled in Asia, a country governed by Magi and imbued with Zoroastrian ideas, and in those days full of Buddhist

* Typhon is called by Plutarch and Sanchoniathon, "Tuphon, the *red*-skinned." Plutarch: "Isis and Osiris," xxi.–xxvi.

missionaries. Had he never visited those places and come in contact with Buddhists, it is doubtful whether the *Revelation* would have been written. Besides his ideas of the dragon, he gives prophetic narratives entirely unknown to the other apostles, and which, relating to the second advent, make of Christ a faithful copy of Vishnu.

Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent, are all convertible terms. They are all Logoi, and one is unintelligible without the other, as day could not be known had we no night. All are regenerators and saviours, one in a spiritual, the other in a physical sense. One insures immortality for the Divine Spirit; the other gives it through regeneration of the seed. The Saviour of mankind has to die, because he unveils to humanity the great secret of the immortal ego; the serpent of *Genesis* is cursed because he said to *matter*, "Ye shall not die." In the world of Paganism the counterpart of the "serpent" is the second Hermes, the reïncarnation of Hermes Trismegistus.

Hermes is the constant companion and instructor of Osiris and Isis. He is the personified wisdom; so is Cain, the son of the "Lord." Both build cities, civilize and instruct mankind in the arts.

It has been repeatedly stated by the Christian missionaries in Ceylon and India that the people are steeped in demonolatry; that they are devil-worshippers, in the full sense of the word. Without any exaggeration we say that they are no more so than the masses of uneducated Christians. But even were they worshippers of (which is more than believers in) the Devil, yet there is a great difference between the teachings of their clergy on the subject of a personal devil and the dogmas of Catholic preachers and many Protestant ministers also. The Christian priests are bound to teach and impress upon the minds of their flock the existence of the Devil, and the opening pages of the present chapter show the reason why. But not only will the Cingalese Oepasampala, who belong to the highest priesthood, not confess to belief in a personal demon but even the Samenaira, the candidates and novices, would laugh at the idea. Everything in the external worship of the Buddhists is allegorical and is never otherwise accepted or taught by the educated *pungis* (pundits). The accusation that they allow, and tacitly agree to leave the poor people steeped in the most degrading superstitions, is not without foundation; but that they enforce such superstitions, we most vehemently deny. And in this they appear to advantage beside our Christian clergy, who (at least those who have not allowed their fanaticism to interfere with their brains), without believing a word of it, yet preach the existence of the Devil, as the personal enemy of a personal God, and the evil genius of mankind.

St. George's Dragon, which figures so promiscuously in the grandest cathedrals of the Christians, is not a whit handsomer than the King of Snakes, the Buddhist Nammadānam-nāraya, the great Dragon. If the planetary Demon Rawho, is believed, in the popular superstition of the Cingalese, to endeavor to destroy the moon by swallowing it; and if in China and Tartary the rabble is allowed, without rebuke, to beat gongs and make fearful noises to drive the monster away from its prey during the eclipses, why should the Catholic clergy find fault, or call this superstition? Do not the country clergy in Southern France do the same, occasionally, at the appearance of comets, eclipses, and other celestial phenomena? In 1456, when Halley's comet made its appearance, "so tremendous was its apparition," writes Draper, "that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of Calixtus III., and did not venture back for seventy-five years!" *

We never heard of any Christian clergyman or Pope trying to disabuse ignorant minds of the belief that the Devil had anything to do with eclipses and comets; but we do find a Buddhist chief priest saying to an official who twitted him with this superstition: "Our Cingalese religious books teach that the eclipses of the sun and moon denote an attack of Rahu † (one of the nine planets) *not by a devil.*"‡

The origin of the "Dragon" myth so prominent in the *Apocalypse* and *Golden Legend*, and of the fable about Simeon Stylites converting the Dragon, is undeniably Buddhistic and even pre-Buddhistic. It was Gautama's pure doctrines which reclaimed to Buddhism the Cashmerians whose primitive worship was the Ophite or Serpent worship. Frankincense and flowers replaced the human sacrifices and belief in personal demons. It became the turn of Christianity to inherit the degrading superstition about devils invested with pestilential and murderous powers. The *Mahâvansa*, oldest of the Ceylonese books, relates the story of King Covercapal (cobra-de-capello), the snake-god, who was converted to Buddhism by a holy Rahat; § and it is earlier, by all odds, than the *Golden Legend* which tells the same of Simeon the Stylite and his Dragon.

* "Conflict between Religion and Science," p. 269.

† Rahu and Kehetty are the two fixed stars which form the head and tail of the constellation of the Dragon.

‡ E. Upham: "The Mahâvansi, etc.," p. 54, for the answer given by the chief-priest of Mulgirs Galle Vihari, named Sue Bandare Metankere Samanere Samavahanse, to a Dutch Governor in 1766.

§ We leave it to the learned archæologists and philologists to decide how the *Naga* or Serpent worship could travel from Kashmir to Mexico and become the Nargâl worship, which is also a Serpent worship, and a doctrine of lycanthropy.

The Logos triumphs once more over the great Dragon; Michael, the luminous archangel, chief of the Æons, conquers Satan. *

It is a fact worthy of remark, that so long as the initiate kept silent "on what he knew," he was perfectly safe. So was it in days of old, and so it is now. As soon as the Christian God, emanating forth from *Silence*, manifested himself as the *Word* or Logos, the latter became the cause of his death. The serpent is the symbol of wisdom and eloquence, but it is likewise the symbol of destruction. "To dare, to know, to will, *and be silent*," are the cardinal axioms of the kabalist. Like Apollo and other gods, Jesus is killed by his *Logos;*" † he rises again, kills him in his turn, and becomes his master. Can it be that this old symbol has, like the rest of ancient philosophical conceptions, more than one allegorical and never-suspected meaning? The coincidences are too strange to be results of mere chance.

And now that we have shown this identity between Michael and Satan, and the Saviours and Dragons of other poeple, what can be more clear than that all these philosophical fables originated in India, that universal hot-bed of metaphysical mysticism? "The world," says Ramatsariar, in his comments upon the *Vedas*, "commenced with a contest between the Spirit of Good and the Spirit of Evil, and so must end. After the destruction of matter evil can no longer exist, it must return to naught." ‡

In the *Apologia*, Tertullian falsifies most palpably every doctrine and belief of the Pagans as to the oracles and gods. He calls them, indifferently, demons and devils, accusing the latter of taking possession of even the birds of the air! What Christian would now dare doubt such an authority? Did not the Psalmist exclaim: "All the gods of the nations are *idols;*" and the Angel of the School, Thomas Aquinas, explains, on his own *kabalistic* authority, the word *idols* by *devils?* "They come to men," he says, "and offer themselves to their adoration by operating certain things which seem miraculous." §

The Fathers were prudent as they were wise in their inventions. To be impartial, after having created a Devil, they set to creating apocryphal saints. We have named several in preceding chapters; but we must not forget Baronius, who having read in a work of Chrysostom about the holy *Xenoris*, the word meaning a *pair*, a couple, mistook it for the

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* Michael, the chief of the Æons, is also "Gabriel, the messenger of Life," of the Nazarenes, and the Hindu Indra, the chief of the good Spirits, who vanquished Vasouki, the Demon who rebelled against Brahma.

† See the Gnostic amulet called the "Chnuphis-Serpent," in the act of raising its head crowned with the *seven vowels*, which is the kabalistic symbol for signifying the "gift of speech to man," or *Logos*.

‡ "Tamas, the Vedas." § Thomas Aquinas: "Somma," ii., 94 Art.

name of a saint, and proceeded forthwith to create of it a *martyr* of Antioch, and went on to give a most detailed and authentic biography of the "blessed martyr." Other theologians made of Apollyon—or rather *Apolouôn*—the anti-Christ. Apolouôn is Plato's "washer," the god *who purifies*, who washes off, and *releases* us from sin, but he was thus transformed into him "whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon"—Devil!

Max Müller says that the serpent in Paradise is a conception which might have sprung up among the Jews, and "seems hardly to invite comparison with the much grander conceptions of the terrible power of Vritra and Ahriman in the *Veda* and *Avesta*." With the kabalists the Devil was always a myth—God or good reversed. That modern Magus, Eliphas Levi, calls the Devil *l'ivresse astrale*. It is a blind force like electricity, he says; and, speaking allegorically, as he always did, Jesus remarked that he "beheld Satan like lightning fall from Heaven."

The clergy insist that God has sent the Devil to tempt mankind; which would be rather a singular way of showing his boundless love to humanity! If the Supreme One is really guilty of such unfatherly treachery, he is worthy, certainly, of the adoration only of a Church capable of singing the *Te Deum* over a massacre of St. Bartholomew, and of blessing Mussulman swords drawn to slaughter Greek Christians!

This is at once sound logic and good sound law, for is it not a maxim of jurisprudence: "*Qui facit per alium, facit per se?*"

The great dissimilarity which exists between the various conceptions of the Devil is really often ludicrous. While bigots will invariably endow him with horns, tail, and every conceivable repulsive feature, even including an offensive *human* smell,* Milton, Byron, Goethe, Lermontoff,† and a host of French novelists have sung his praise in flowing verse and thrilling prose. Milton's Satan, and even Goethe's Mephistopheles, are certainly far more commanding figures than some of the angels, as represented in the prose of ecstatic bigots. We have

* See des Mousseaux; see various other Demonographers; the different "Trials of Witches," the depositions of the latter exacted by torture, etc. In our humble opinion, the Devil must have contracted this disagreeable smell and his habits of uncleanliness in company with mediæval monks. Many of these saints boasted of having never washed themselves! "To strip one's self for the sake of *vain* cleanliness, is to sin in the eyes of God," says Sprenger, in the "Witches' Hammer." Hermits and monks "dreaded all cleansing as so much defilement. There was no bathing for a thousand years!" exclaims Michelet in his "Sorcière." Why such an outcry against Hindu fakirs in such a case? These, if they keep dirty, besmear themselves only after washing, for their religion commands them to wash every morning, and sometimes several times a day.

† Lermontoff, the great Russian poet, author of the "Demon."

but to compare two descriptions. Let us first award the floor to the incomparably sensational des Mousseaux. He gives us a thrilling account of an incubus, in the words of the penitent herself: "Once," she tells us, "during the space of a whole half-hour, she saw *distinctly* near her an individual with a black, dreadful, horrid body, and whose hands, of an enormous size, exhibited *clawed* fingers strangely hooked. The senses of sight, feeling, and *smell* were confirmed by that of hearing!!" *

And yet, for the space of several years, the damsel suffered herself to be led astray by such a hero! How far above this odoriferous gallant is the majestic figure of the Miltonic Satan!

Let the reader then fancy, if he can, this superb chimera, this ideal of the rebellious angel become incarnate Pride, crawling into the skin of the most disgusting of all animals! Notwithstanding that the Christian catechism teaches us that Satan in *propria persona* tempted our first mother, Eve, in a real paradise, and that in the shape of a serpent, which of all animals was the most insinuating and fascinating! God orders him, as a punishment, to crawl eternally on his belly, and bite the dust. "A sentence," remarks Levi, "which resembles in nothing the traditional flames of hell." The more so, that the real zoölogical serpent, which was created before Adam and Eve, crawled on his belly, and bit the dust likewise, before there was any original sin.

Apart from this, was not Ophion the Daimon, or Devil, like God called *Dominus?* † The word *God* (deity) is derived from the Sanscrit word *Deva*, and Devil from the Persian *daëva*, which words are substantially alike. Hercules, son of Jove and Alcmena, one of the highest sun-gods and also Logos manifested, is nevertheless represented under a double nature, as all others.‡

The Agathodæmon, the beneficent dæmon, § the same which we find later among the Ophites under the appellation of the Logos, or divine wisdom, was represented by a serpent standing erect on a *pole*, in the Bacchanalian Mysteries. The hawk headed serpent is among the oldest of the Egyptian emblems, and represents the divine mind, says Deane.‖

Azazel is Moloch and Samael, says Movers,¶ and we find Aaron, the brother of the great law-giver Moses, making equal sacrifices to Jehovah and Azazel.

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* "Les Hauts Phénomenes de la Magie," p. 379.

† "Movers," p. 109.

‡ Hercules is of Hindu origin.

§ The same as the Egyptian *Kneph*, and the Gnostic Ophis.

‖ "Serpent Worship," p. 145.

¶ "Movers," p. 397. Azazel and Samael are identical.

"And Aaron shall cast lots *upon the two goats;* one lot for the Lord (*Ihoh* in the original) and one lot for the scape-goat" (*Azazel*).

In the *Old Testament* Jehovah exhibits all the attributes of old Saturn,* notwithstanding his metamorphoses from Adoni into Eloi, and God of Gods, Lord of Lords.†

Jesus is tempted on the mountain by the Devil, who promises to him kingdoms and glory if he will only fall down and worship him (*Matthew* iv. 8, 9). Buddha is tempted by the Demon Wasawarthi Mara, who says to him as he is leaving his father's palace: "Be entreated to stay that you may possess the honors that are within your reach; go not, go not!" And upon the refusal of Gautama to accept his offers, gnashes his teeth with rage, and threatens him with vengeance. Like Christ, Buddha triumphs over the Devil.‡

In the Bacchic Mysteries a *consecrated cup* was handed around after supper, called the cup of the Agathodæmon.§ The Ophite rite of the same description is evidently borrowed from these Mysteries. The communion consisting of bread and wine was used in the worship of nearly every important deity.‖

In connection with the semi-Mithraic sacrament adopted by the Marcosians, another Gnostic sect, utterly kabalistic and *theurgic*, there is a strange story given by Epiphanius as an illustration of the cleverness of the Devil. In the celebration of their Eucharist, three large vases of the finest and clearest crystal were brought among the congregation and filled with white wine. While the ceremony was going on, in full view of everybody, this wine was instantaneously changed into a blood-red, a purple, and then into an azure-blue color. "Then the magus," says Epiphanius, "hands one of these vases to a woman in the congregation, and asks her to bless it. When it is done, the magus pours out of it into another vase of much greater capacity with the prayer: "May the grace of God, which is above all, inconceivable, inexplicable, fill thy inner man, and augment the knowledge of Him within thee, sowing the grain of mus-

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* Saturn is Bel-Moloch and even Hercules and Siva. Both of the latter are *Harakala*, or gods of the war, of the battle, or the "Lords of Hosts." Jehovah is called "a man of war" in Exodus xv. 3. "The Lord of Hosts is his name" (Isaiah li. 15), and David blesses him for teaching his "hands to war and his fingers to fight" (Psalms cxliv. 1). Saturn is also the Sun, and Movers says that "Kronos Saturn was called by the Phœnicians *Israel* (130). Philo says the same (in Euseb. p 44).

† "Blessed be Iahoh, Alahim, Alahi, *Israel*" (Psalm lxxii.)

‡ Hardy's "Manual of Buddhism," p. 60.

§ Cousin: "Lect. on Mod. Phil.," vol. i., p. 404.

‖ Movers, Duncker, Higgins, and others.

tard-seed in good ground.* Whereupon the liquor in the larger vase swells and swells until it runs over the brim."†

In connection with several of the Pagan deities which are made after death, and before their resurrection to descend into Hell, it will be found useful to compare the pre-Christian with the post-Christian narratives. Orpheus made the journey,‡ and Christ was the last of these subterranean travellers. In the *Credo* of the Apostles, which is divided in twelve sentences or *articles*, each particular article having been inserted by each particular apostle, according to St. Austin § the sentence "He descended into hell, the third day he rose again from the dead," is assigned to Thomas; perhaps, as an atonement for his unbelief. Be it as it may, the sentence is declared a forgery, and there is no evidence "that this creed was either framed by the apostles, or indeed, that it existed as a creed in their time." ‖

It is the most important addition in the Apostle's Creed, and dates since the year of Christ 600.¶ It was not known in the days of Eusebius. Bishop Parsons says that it was not in the ancient creeds or rules of faith.** Irenæus, Origen, and Tertullian exhibit no knowledge of this sentence. †† It is not mentioned in any of the Councils before the seventh century. Theodoret, Epiphanius, and Socrates are silent about it. It differs from the *creed* in St. Augustine. ‡‡ Ruffinus affirms that in his time it was neither in the Roman nor in the Oriental creeds (*Exposit. in Symbol. Apost.* § 10). But the problem is solved when we learn that ages ago Hermes spoke thus to Prometheus, chained on the arid rocks of the Caucasian mount:

"To such labors look thou for no termination, UNTIL SOME GOD

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* "Hæres," xxxiv; "Gnostics," p. 53.

† Wine was first made *sacred* in the mysteries of Bacchus. Payne Knight believes—erroneously we think—that wine was taken with the view to produce a false ecstasy through intoxication. It was held *sacred*, however, and the Christian Eucharist is certainly an imitation of the Pagan rite. Whether Mr. Knight was right or wrong, we regret to say that a Protestant clergyman, the Rev. Joseph Blanchard, of New York, was found drunk in one of the public squares on the night of Sunday, August 5, 1877, and lodged in prison. The published report says: "The prisoner said that he had been to church and taken a little too much of the communion wine!"

‡ The initiatory rite typified a descent into the underworld. Bacchus, Herakles, Orpheus, and Asklepius all descended into hell and ascended thence the third day.

§ King's "Hist. Apost. Creed," 8vo, p. 26.

‖ Justice Bailey's "Common Prayer," 1813, p. 9.

¶ "Apostle's Creed;" "Apocryphal New Testament."

** "On the Creed," fol. 1676, p. 225.

†† Lib. 1, c. 2; "Lib. de Princ," in "Procem. Advers. Praxeam," c. ii.

‡‡ "De Fide et Symbol."

SHALL APPEAR AS A SUBSTITUTE IN THY PANGS, AND SHALL BE WILLING TO GO BOTH TO GLOOMY HADES AND TO THE MURKY DEPTHS AROUND TARTARUS!" (ÆSCHYLUS: *Prometheus*, 1027, ff.).

This god was Herakles, the "Only-Begotten One," and the Saviour. And it is he who was chosen as a model by the ingenious Fathers. Hercules—called Alexicacos—for he brought round the wicked and converted them to virtue; *Soter*, or Saviour, also called Neulos Eumelos—the *Good Shepherd;* Astrochiton, the star-clothed, and the Lord of Fire. "He sought not to subject nations by force but by *divine wisdom* and persuasion," says Lucian. "Herakles spread cultivation and a mild religion, and destroyed the *doctrine of eternal punishment* by dragging Kerberus (the Pagan Devil) from the nether world." And, as we see, it was Herakles again who liberated Prometheus (the Adam of the pagans), by putting an end to the torture inflicted on him for his transgressions, by descending to the Hades, and going round the Tartarus. Like Christ he appeared as *a substitute for the pangs of humanity*, by offering himself in a self-sacrifice on a funereal-burning pile. "His voluntary immolation," says Bart, "betokened the ethereal new birth of men. . . . Through the release of Prometheus, and the erection of altars, we behold in him the mediator between the old and new faiths. . . . He abolished human sacrifice wherever he found it practiced. He descended into the sombre realm of Pluto, as a shade . . . he *ascended as a spirit to his father Zeus in Olympus.*"

So much was antiquity impressed by the Heraklean legend, that even the *monotheistic* (?) Jews of those days, not to be outdone by their contemporaries, put him to use in their manufacture of original fables. Herakles is accused in his mythobiography of an attempted theft of the Delphian oracle. In *Sepher Toldos Jeschu*, the Rabbins accuse Jesus of stealing from their Sanctuary the Incommunicable Name!

Therefore it is but natural to find his numerous adventures, worldly and religious, mirrored so faithfully in the *Descent into Hell.* For extraordinary daring of mendacity, and unblushing plagiarism, the *Gospel of Nicodemus*, only *now* proclaimed apocryphal, surpasses anything we have read. Let the reader judge.

At the beginning of chapter xvi., Satan and the "Prince of Hell" are described as peacefully conversing together. All of a sudden, both are startled by "a voice as of thunder" and the rushing of winds, which bids them to lift up their gates for "*the King of Glory* shall come in." Whereupon the Prince of Hell hearing this "begins quarrelling with Satan for minding his duty so poorly, as not to have taken the necessary precautions against such a visit." The quarrel ends with the prince casting Satan "forth from his hell," ordering, at the same time,

his impious officers "to shut the brass gates of cruelty, make them fast with iron bars, and fight courageously lest we be taken captives."

But "when all the company of the saints . . . (in Hell?) heard this, they spoke with a loud voice of anger to the Prince of Darkness, 'Open thy gates, that the King of Glory may come in,'" thereby proving that the prince needed spokesmen.

"And the *divine* (?) prophet David cried out, saying: 'Did not I, when on earth, truly prophesy?'" After this, another prophet, namely holy Isaiah spake in like manner, "Did not I rightly prophesy?" etc. Then the company of the saints and prophets, after boasting for the length of a chapter, and comparing notes of their prophecies, begin a riot, which makes the Prince of Hell remark that, "the dead never durst before behave themselves so insolently towards us" (the devils, xviii. 6); feigning the while to be ignorant *who* it was claiming admission. He then innocently asks again: "But who is the King of Glory?" Then David tells him that he knows the voice well, and understands its words, "because," he adds, "I spake them by his Spirit." Perceiving finally that the Prince of Hell would not open the "brass doors of iniquity," notwithstanding the king-psalmist's voucher for the visitor, he, David, concludes to treat the enemy "as a Philistine, and begins shouting: 'And now, thou *filthy* and *stinking* prince of hell, open thy gates. . . . I tell thee that the King of Glory comes . . . let him enter in.'"

While he was yet quarrelling the "mighty Lord appeared in the form of *a man*" (?) upon which "impious *Death* and her cruel officers are seized with fear." Then they tremblingly begin to address Christ with various flatteries and compliments in the shape of questions, each of which *is an article of creed.* For instance: "And who art thou, so powerful and so great who dost release the captives that were *held in chains by original sin?*" asks one devil. "Perhaps, thou art that Jesus," submissively says another, "of whom Satan just now spoke, that by the *death of the Cross thou wert about to receive the power over death?*" etc. Instead of answering, the King of Glory "tramples upon Death, seizes the Prince of Hell, and deprives him of his power."

Then begins a turmoil in Hell which has been graphically described by Homer, Hesiod, and their interpreter Preller, in his account of the Astronomical Hercules *Invictus*, and his festivals at Tyre, Tarsus, and Sardis. Having been initiated in the Attic Eleusinia, the Pagan god descends into Hades and "when he entered the nether world he spread such terror among the dead that all of them fled!" * The same words

* "Preller:" ii., p. 154.

are repeated in *Nicodemus*. Follows a scene of confusion, horror, and lamenting. Perceiving that the battle is lost, the Prince of Hell turns tail and prudently chooses to side with the strongest. He against whom, according to Jude and Peter, even the Archangel Michael "durst not bring a railing accusation before the Lord," is now shamefully treated by his ex-ally and friend, the "Prince of Hell." Poor Satan is abused and reviled for all his crimes both by devils and saints; while the *Prince* is openly rewarded for his treachery. Addressing him, the King of Glory says thus: "Beelzebub, the Prince of Hell, Satan the Prince shall now be subject to thy dominion *forever, in the room of Adam* and his righteous sons, who are mine . . . Come to me, all ye my saints, who were *created in my image*, who *were condemned by the tree of the forbidden fruit*, and *by the Devil and death*. Live now *by the wood of my cross;* the Devil, the prince of this world is overcome (?) and *Death is conquered*." Then the Lord takes hold of Adam by his right hand, of David by the left, and "*ascends* from Hell, followed by all the saints," Enoch and Elias, and by the "*holy* thief." *

The pious author, perhaps through an oversight, omits to complete the cavalcade, by bringing up the rear with the penitent dragon of Simon Stylites and the converted wolf of St. Francis, wagging their tails and shedding tears of joy!

In the *Codex* of the Nazarenes it is *Tobo* who is "the *liberator of the soul of Adam*," to bear it from Orcus (Hades) to the place of LIFE. Tobo is Tob-Adonijah, one of the twelve disciples (Levites) sent by Jehosaphat to preach to the cities of Judah the *Book of the Law* (*2 Chron.* xvii.). In the kabalistic books these were "wise men," Magi. They drew down the rays of the sun to enlighten the sheol (Hades) Orcus, and thus show the way out of the *Tenebræ*, the darkness of ignorance, to the soul of Adam, which represents collectively all the "souls of mankind." Adam (Athamas) is Tamuz or Adonis, and Adonis is the sun Helios. In the *Book of the Dead* (vi. 231) Osiris is made to say: "I shine like the sun in the star-house at the feast of the sun." Christ is called the "Sun of Righteousness," "Helios of Justice" (Euseb.: *Demons. Ev.*, v. 29), simply a revamping of the old heathen allegories; nevertheless, to have made it serve for such a use is no less blasphemous on the part of men who pretended to be describing a true episode of the earth-pilgrimage of their God!

> "Herakles, who *has gone out from the chambers of earth*,
> Leaving the nether house of Plouton!" †

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* Nicodemus: "Apocryphal Gospel," translated from the Gospel published by Grynæus, "Orthodoxographa," vol. i., tom. ii., p. 643.

† Euripides: "Herakles," 807.

"At THEE the Stygian lakes trembled; Thee the janitor of Orcus
Feared. . . . Thee not even Typhon frightened. . . .
Hail *true* SON *of* JOVE, GLORY added to the gods!" *

More than four centuries before the birth of Jesus, Aristophanes had written his immortal parody on the *Descent into Hell*, by Herakles. † The chorus of the "blessed ones," the initiated, the Elysian Fields, the arrival of Bacchus (who is Iacchos—Iaho—and *Sabaoth*) with Herakles, their reception with lighted torches, emblems of *new life* and RESURRECTION from darkness, death unto light, eternal LIFE; nothing that is found in the *Gospel of Nicodemus* is wanting in this poem: ‡

"Wake, burning torches . . . for thou comest
Shaking them in thy hand, Iacche,
Phosphoric star of the nightly rite!" §

But the Christians accept these *post-mortem* adventures of their god, concocted from those of his Pagan predecessors, and derided by Aristophanes four centuries before our era, *literally!* The absurdities of *Nicodemus* were read in the churches, as well as those of the *Shepherd of Hermas*. Irenæus quotes the latter under the name of *Scripture*, a divinely-inspired "revelation;" Jerome and Eusebius both insist upon its being publicly read in the churches; and Athanasius observes that the Fathers "appointed it to be read in *confirmation of faith and piety*." But then comes the reverse of this bright medal, to show once more how stable and trustworthy were the opinions of the strongest pillars of an *infallible* Church. Jerome, who applauds the book in his catalogue of ecclesiastical writers, in his later comments terms it "apocryphal and foolish!" Tertullian, who could not find praise enough for the *Shepherd of Hermas* when a Catholic, "began abusing it when a Montanist." ‖

Chapter xiii. begins with the narrative given by the two resuscitated ghosts of Charinus and Lenthius, the sons of that Simeon who, in the *Gospel according to Luke* (ii. 25–32), takes the infant Jesus in his arms and blesses God, saying: "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation." ¶ These two ghosts

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* "Æneid," viii., 274, ff.

† "Frogs;" see fragments given in "Sod, the Mystery of Adonis."

‡ See pages 180–187, 327.

§ Aristophanes: "Frogs."

‖ See Preface to "Hermas" in the Apocryphal New Testament.

¶ In the "Life of Buddha," of Bkah Hgyur (Thibetan text), we find the original of the episode given in the Gospel according to Luke. An old and holy ascetic, Rishi Asita, comes from afar to see the infant Buddha, instructed as he is of his birth and mission by supernatural visions. Having worshipped the little Gautama, the old saint bursts into

have arisen from their cold tombs on purpose to declare "the mysteries" which they saw after death in hell. They are enabled to do so only at the importunate prayer of Annas and Caïaphas, Nicodemus (the author), Joseph (of Arimathæa), and Gamaliel, who beseech them to reveal to them the great secrets. Annas and Caïaphas, however, who bring the *ghosts* to the synagogue at Jerusalem, take the precaution to make the two resuscitated men, who had been dead and buried for years, to swear on the *Book of the Law* "by God Adonai, and the God of Israel," to tell them only the truth. Therefore, after making the *sign of the cross* on their tongues,* they ask for some paper to write their confessions (xii. 21–25). They state how, when "in the depth of hell, in the blackness of darkness," they suddenly saw "a substantial, purple-colored light illuminating the place." Adam, with the patriarchs and prophets, began thereupon to rejoice, and Isaiah also immediately boasted that he had *predicted all that.* While this was going on, Simeon, their father, arrived, declaring that "the infant he took in his arms in the temple was now coming to liberate them."

After Simeon had delivered his message to the distinguished company in hell, "there came forth one like a little hermit (?), who proved to be John the Baptist." The idea is suggestive and shows that even the "Precursor" and "the Prophet of the Most High," had not been exempted from drying up in hell to the most diminutive proportions, and that to the extent of affecting his brains and memory. Forgetting that (*Matthew* xi.) he had manifested the most evident doubts as to the Messiahship of Jesus, the Baptist also claims his right to be recognized as a prophet. "And I, John," he says, "when I saw Jesus coming to me, being moved by the Holy Ghost, I said: 'Behold the Lamb of God,

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tears, and upon being questioned upon the cause of his grief, answers: "After becoming Buddha, he will help hundreds of thousands of millions of creatures to pass to the other shore of the ocean of life, and will lead them on forever to immortality. And I—I shall not behold this pearl of Buddhas! Cured of my illness, I shall not be freed by him from human passion! Great King! I am too old—that is why I weep, and why, in my sadness, I heave long sighs!"

It does not prevent the holy man, however, from delivering prophecies about the young Buddha, which, with a very slight difference, are of the same substance as those of Simeon about Jesus. While the latter calls the young Jesus "a light for the revelation of the Gentiles and the glory of the people of Israel," the Buddhist prophet promises that the young prince will find himself clothed with the perfect and complete *enlightenment* or "light" of Buddha, and will turn the wheel *of law* as no one *ever did before him.* "Rgya Tcher Rol Pa;" translated from the Thibetan text and revised on the original Sanscrit, *Lalitavistara,* by P. E. Foncaux. 1847. Vol. ii., pp. 106, 107.

* The sign of the cross—only a few days after the resurrection, and before the cross was ever thought of as a symbol!

who takes away the sins of the world' . . . And I baptized him . . . and I saw the Holy Ghost descending upon him, and saying, 'This is my Beloved Son,' etc." And to think, that his descendants and followers, like the Mandeans of Basra, utterly reject these words!

Then Adam, who acts as though his own veracity might be questioned in this "impious company," calls his son Seth, and desires him to declare to his sons, the patriarchs and prophets, what the Archangel Michael had told him at the gate of Paradise, when he, Adam, sent Seth "to entreat God that he would anoint" his head when Adam was sick (xiv. 2). And Seth tells them that when he was praying at the gates of Paradise, Michael advised him not to entreat God for "the oil of the tree of mercy wherewith to anoint father Adam for his *headache*; because thou canst not by any means obtain it till the LAST DAY and times, namely *till* 5,500 *years be past.*"

This little bit of private gossip between Michael and Seth was evidently introduced in the interests of Patristic Chronology; and for the purpose of connecting Messiahship still closer with Jesus, on the authority of a recognized and divinely-inspired Gospel. The Fathers of the early centuries committed an inextricable mistake in destroying fragile images and mortal Pagans, in preference to the monuments of Egyptian antiquity. These have become the more precious to archæology and modern science since it is found they prove that King Menes and his architects flourished between four and five thousand years before "Father Adam" and the universe, according to the biblical chronology, were created "out of nothing." *

"While all the saints were rejoicing, behold Satan, the prince and captain of death," says to the Prince of Hell: "Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God, and yet was a man afraid of death, and said: 'My soul is sorrowful even to death'" (xv. 1, 2).

There is a tradition among the Greek ecclesiastical writers that the "Hæretics" (perhaps Celsus) had sorely twitted the Christians on this delicate point. They held that if Jesus were not a simple mortal, who was often forsaken by the Spirit of Christos, he could not have complained in such expressions as are attributed to him; neither would he have cried out with a loud voice: "My *god*, My *god!* why hast thou for-

* Payne Knight shows that "from the time of the first King Menes, under whom all the country below Lake Mœris was a bog (Herod., ii., 4), to that of the Persian invasion, when it was the garden of the world"—between 11,000 and 12,000 years must have elapsed. (See "Ancient Art and Mythology;" cli., R. Payne Knight, p. 108. Edit. by A. Wilder.)

saken me?" This objection is very cleverly answered in the *Gospel of Nicodemus*, and it is the "Prince of Hell" who settles the difficulty.

He begins by arguing with Satan like a true metaphysician. "Who is that so powerful prince," he sneeringly inquires, "who is he so powerful, and yet a man who is afraid of death? . . . I affirm to thee that when, therefore, he said he was afraid of death, *he designed to ensnare thee*, and unhappy it will be to thee for everlasting ages!"

It is quite refreshing to see how closely the author of this *Gospel* sticks to his *New Testament* text, and especially to the fourth evangelist. How cleverly he prepares the way for seemingly "innocent" questions and answers, corroborating the most dubious passages of the four gospels, passages more questioned and cross-examined in those days of subtile sophistry of the learned Gnostics than they are now; a weighty reason why the Fathers should have been even more anxious to burn the documents of their antagonists than to destroy their heresy. The following is a good instance. The dialogue is still proceeding between Satan and the metaphysical *half-converted* Prince of the under world.

"Who, then, is that Jesus of Nazareth," naïvely inquires the prince, "that by his word hath taken away the dead from me, without prayers to God?" (xv. 16).

"Perhaps," replies Satan, with the innocence of a Jesuit, "*it is the same who took away from me* LAZARUS, *after he had been four days dead*, and did both stink and was rotten? . . . It is the very same person, Jesus of Nazareth. . . . I adjure thee, by the powers which belong to thee and me, that thou bring him not to me!" exclaims the prince. "For when I heard of the power of his word, I trembled for fear, and all my *impious* company were disturbed. And we were not able to detain Lazarus, but he gave himself *a shake*, and *with all the signs of malice*, he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him alive." "Yes," thoughtfully adds the Prince of Hell, "I know now *that he is Almighty God*, who is mighty in his dominion, and mighty *in his human nature*, who is the Saviour of mankind. Bring not therefore this person hither, for he will set at liberty all those I held in prison under unbelief, and . . . *will conduct them to everlasting life*" (xv. 20).

Here ends the *post-mortem* evidence of the two ghosts. Charinus (ghost No. 1) gives what he wrote to Annas, Caïaphas, and Gamaliel, and Lenthius (ghost No. 2) his to Joseph and Nicodemus, having done which, both change into "exceedingly white forms and were seen no more."

To show furthermore that the "ghosts" had been all the time under the strictest "test conditions," as the modern spiritualists would express it, the author of the *Gospel* adds: "But what they had wrote was *found*

perfectly to agree, the one not containing one letter more or less than the other."

This news spread in all the synagogues, the Gospel goes on to state, that Pilate went to the temple as advised by Nicodemus, and assembled the Jews together. At this historical interview, Caïaphas and Annas are made to declare that their Scriptures testify "*that He (Jesus) is the Son of God and the Lord and King of Israel*" (!) and close the confession with the following memorable words:

"And so it appears *that Jesus, whom we crucified, is Jesus Christ, the Son of God, and true and Almighty God.* Amen." (!)

Notwithstanding such a crushing confession for themselves, and the recognition of Jesus as the Almighty God himself, the "Lord God of Israel," neither the high priest, nor his father-in-law, nor any of the elders, nor Pilate, who wrote those accounts, nor any of the Jews of Jerusalem, who were at all prominent, became Christians.

Comments are unnecessary. This *Gospel* closes with the words: "In the name of *the Holy Trinity* [of which Nicodemus could know nothing yet] *thus ends the Acts of our Saviour Jesus Christ, which the emperor Theodosius the Great found at Jerusalem, in the hall of Pontius Pilate among the public records;*" and which history purports to have been written in Hebrew by Nicodemus, "*the things being acted in the nineteenth year of Tiberius Cæsar, emperor of the Romans, and in the seventeenth year of the government of Herod, the son of Herod, king of Galilee, on the eighth before the calends of April*, etc., etc." It is the most barefaced imposture that was perpetrated after the era of pious forgeries opened with the first bishop of Rome, whoever he may have been. The clumsy forger seems to have neither known nor heard that the dogma of the Trinity was not propounded until 325 years later than this pretended date. Neither the *Old* nor the *New Testament* contains the word Trinity, nor anything that affords the slightest pretext for this doctrine (see page 177 of this volume, "Christ's descent into Hell"). No explanation can palliate the putting forth of this spurious gospel as a divine revelation, for it was known from the first as a premeditated imposture. If the gospel itself has been declared apocryphal, nevertheless every one of the dogmas contained in it was and is still enforced upon the Christian world. And even the fact that itself is now repudiated, is no merit, *for the Church was shamed and forced into it.*

And so we are perfectly warranted in repeating the amended *Credo* of Robert Taylor, which is substantially that of the Christians.

I believe in Zeus, the Father Almighty,
And in his son, Iasios Christ our Lord,
Who was conceived of the Holy Ghost,

Born of the Virgin Elektra,
Smitten with a thunderbolt,
Dead and buried,
He descended into Hell,
Rose again and ascended up on high,
And will return to judge the living and the dead.
I believe in the Holy Nous,
In the Holy circle of Great Gods,
In the Community of Divinities,
In the expiation of sins,
The immortality of the Soul
And the Life Everlasting.

The Israelites have been proved to have worshipped Baal, the Syrian Bacchus, offered incense to the Sabazian or Æsculapian serpent, and performed the Dionysian Mysteries. And how could it be otherwise if Typhon was called Typhon Set,* and Seth, the son of Adam, is identical with Satan or Sat-an; and Seth was worshipped by the Hittites? Less than two centuries B.C., we find the Jews either reverencing or simply worshipping the "golden head of an ass" in their temple; according to Apion, Antiochus Epiphanes carried it off with him. And Zacharias is struck dumb by the apparition of the deity under the shape of an ass in the temple! †

* Seth or Sutech, "Rawlinson's History of Herodotus," book ii., appendix viii., 23.

† The fact is vouchsafed for by Epiphanius. See Hone: "Apocryphal New Testament;" "The Gospel of the Birth of Mary."

In his able article "Bacchus, the Prophet-God," Professor A. Wilder remarks that "Tacitus was misled into thinking that the Jews worshipped an ass, the symbol of Typhon or Seth, the Hyk-sos God. The Egyptian name of the ass was *eo*, the phonetic of Iao;" and hence, probably, he adds, "a symbol from that mere circumstance." We can hardly agree with this learned archæologist, for the idea that the Jews reverenced, for some mysterious reason, Typhon under his symbolical representation rests on more proof than one. And for one we find a passage in the "Gospel of Mary," is cited from Epiphanius, which corroborates the fact. It relates to the death of "Zacharias, the father of John the Baptist, murdered by Herod," says the Protevangelion. Epiphanius writes that the cause of the death of Zacharias was that upon seeing a vision in the temple he, through surprise, was willing to disclose it, but his mouth was stopped. That which he saw was at the time of his offering incense, and it was a man STANDING IN THE FORM OF AN ASS. When he was gone out, and had a mind to speak thus to the people, *Woe unto you, whom do ye worship?* he who had appeared unto him in the temple took away the use of his speech. Afterward when he recovered it, and was able to speak, he declared this to the Jews, and they slew him. They (the Gnostics) add in this book, that on this very account the high priest was commanded by the law-giver (Moses) to carry little bells, that whensoever he went into the temple to sacrifice, he *whom they worshipped*, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure" (Epiph.).

El, the Sun-God of the Syrians, the Egyptians, and the Semites, is declared by Pleytè to be no other than Set or Seth, and El is the primeval Saturn—Israel.* Siva is an Æthiopian God, the same as the Chaldean Baal—Bel; thus he is also Saturn. Saturn, El, Seth and Kiyun, or the biblical Chiun of Amos, are all one and the same deity, and may be all regarded in their worst aspect as Typhon the Destroyer. When the religious Pantheon assumed a more definite expression, Typhon was separated from his androgyne—the *good* deity, and fell into degradation as a brutal *unintellectual* power.

Such reactions in the religious feelings of a nation were not unfrequent. The Jews had worshipped Baal or Moloch, the Sun-God Hercules,† in their early days—if they had any days at all earlier than the Persians or Maccabees—and then made their prophets denounce them. On the other hand, the characteristics of the Mosaic Jehovah exhibit more of the moral disposition of Siva than of a benevolent, "long-suffering" God. Besides, to be identified with Siva is no small compliment, for the latter is God of wisdom. Wilkinson depicts him as the most intellectual of the Hindu gods. He is *three-eyed*, and, like Jehovah, terrible in his resistless revenge and wrath. And, although the Destroyer, "yet he is the re-creator of all things in perfect wisdom." ‡ He is the type of St. Augustine's God who "prepares *hell* for pryers into his mysteries," and insists on trying human reason as well as common sense by forcing mankind to view with equal reverence his good and evil acts.

Notwithstanding the numerous proofs that the Israelites worshipped a variety of gods, and even offered human sacrifices until a far later period than their Pagan neighbors, they have contrived to blind posterity in regard to truth. They sacrificed human life as late as 169 B.C.,§ and the *Bible* contains a number of such records. At a time when the Pagans had long abandoned the abominable practice, and had replaced the sacrificial man by the animal, ‖ Jephthah is represented sacrificing his own daughter to the "Lord" for a burnt-offering.

The denunciations of their own prophets are the best proofs against them. Their worship in high places is the same as that of the "idolaters." Their prophetesses are counterparts of the Pythiæ and Bacchantes. Pausanias speaks of women-colleges which superintend the worship of

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* "Phallism in Ancient Religions," by Staniland Wake and Westropp, p. 74.

† Hercules is also a god-fighter as well as Jacob-Israel.

‡ "Phallism in Ancient Religions," p. 75.

§ Antiochus Epiphanius found in 169 B.C. in the Jewish temple, a man kept there to be sacrificed. Apion: "Joseph. contra Apion," ii., 8.

‖ The ox of Dionysus was sacrificed at the Bacchic Mysteries. See "Anthon," p. 365.

Bacchus, and of the sixteen matrons of Elis. * The *Bible* says that "Deborah, a prophetess . . . judged Israel at that time;" † and speaks of Huldah, another prophetess, who "dwelt in Jerusalem, *in the college;*" ‡ and 2 *Samuel* mentions "*wise* women" several times,§ notwithstanding the injunction of Moses not to use either divination or augury. As to the final and conclusive identification of the "Lord God" of Israel with Moloch, we find a very suspicious evidence of the case in the last chapter of *Leviticus*, concerning *things devoted not to be redeemed.* . . . A man shall devote unto the Lord of all that he hath, *both of man* and beast. . . . None devoted, which shall be devoted of men, shall be redeemed, *but shall surely be put to death* . . . for it is *most holy unto the Lord.*" ‖

The duality, if not the plurality of the gods of Israel may be inferred from the very fact of such bitter denunciations. Their prophets *never approved of sacrificial worship.* Samuel denied that the Lord had any delight in burnt-offerings and sacrifices (1 *Samuel*, xv. 22). Jeremiah asserted, unequivocally, that the Lord, Yava Sabaoth Elohe Israel, never commanded anything of the sort, but contrariwise (vii. 21–24).

But these prophets who opposed themselves to human sacrifices were all *nazars* and *initiates.* These prophets led a party in the nation against the priests, as later the Gnostics contended against the Christian Fathers. Hence, when the monarchy was divided, we find the priests at Jerusalem and the prophets in the country of Israel. Even Ahab and his sons, who introduced the Tyrian worship of Baal-Hercules and the Syrian goddess into Israel, were aided and encouraged by Elijah and Elisha. Few prophets appeared in Judea till Isaiah, after the northern monarchy had been overthrown. Elisha anointed Jehu on purpose that he should destroy the royal families of both countries, and so unite the people into one civil polity. For the Temple of Solomon, desecrated by the priests, no Hebrew prophet or initiate cared a straw. Elijah never went to it, nor Elisha, Jonah, Nahum, Amos, or any other Israelite. While the initiates were holding to the "secret doctrine" of Moses, the people, led by their priests, were steeped in idolatry exactly the same as that of the Pagans. It is the popular views and interpretations of Jehovah that the Christians have adopted.

The question is likely to be asked: "In the view of so much evidence to show that Christian theology is only a *pot-pourri* of Pagan mythologies, how can it be connected with the religion of Moses?" The early Christians, Paul and his disciples, the Gnostics and their successors generally, regarded Christianity and Judaism as essentially distinct. The

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* "Paus.," 5, 16. † Judges iv. 4. ‡ 2 Kings, xxii. 14.
§ xiv. 2; xx. 16, 17. ‖ xxvii. 28, 29.

latter, in their view, was an antagonistic system, and from a lower origin. "Ye received the law," said Stephen, "from the ministration of angels," or æons, and not from the Most High Himself. The Gnostics, as we have seen, taught that Jehovah, the Deity of the Jews, was Ilda-Baoth, the son of the ancient *Bohu*, or Chaos, the adversary of Divine Wisdom.

The question may be more than easily answered. The *law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity.* The *Pentateuch* itself, we are able to show, was written and revised upon this "new departure," at a period subsequent to the colonization of Judea under the authority of the kings of Persia. The Christian Fathers, in their eagerness to make their new system dovetail with Judaism, and so avoid Paganism, unconsciously shunned Scylla only to be caught in the whirlpool of Charybdis. Under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism. But we should not regard the Israelites with less favor for having had a Moloch and being like the natives. Nor should we compel the Jews to do penance for their fathers. They had their prophets and their law, and were satisfied with them. How faithfully and nobly they have stood by their ancestral faith under the most diabolical persecutions, the present remains of a once-glorious people bear witness. The Christian world has been in a state of convulsion from the first to the present century; it has been cleft into thousands of sects; but the Jews remain substantially united. Even their differences of opinion do not destroy their unity.

The Christian virtues inculcated by Jesus in the sermon on the mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs seem almost the only ones that inculcate and practice them. Meanwhile the vices which coarse-mouthed slanderers have attributed to Paganism, are current everywhere among Christian Fathers and Christian Churches.

The boasted wide gap between Christianity and Judaism, that is claimed on the authority of Paul, exists but in the imagination of the pious. We are nought but the inheritors of the intolerant Israelites of ancient days; not the Hebrews of the time of Herod and the Roman dominion, who, with all their faults, kept strictly orthodox and monotheistic, but the Jews who, under the name of Jehovah-Nissi, worshipped Bacchus-Osiris, Dio-Nysos, the multiform Jove of Nyssa, the Sinai of Moses. The kabalistic demons—allegories of the profoundest meaning—were adopted as objective entities, and a Satanic hierarchy carefully drawn by the orthodox demonologists.

The Rosicrucian motto, "*Igne natura renovatur integra*," which the alchemists interpret as nature renovated by fire, or matter by spirit, is

made to be accepted to this day as *Iesus Nazarenus rex Iudæorum*. The mocking satire of Pilate is accepted literally, and the Jews made to unwittingly confess thereby the royalty of Christ; whereas, if the inscription is not a forgery of the Constantinian period, it yet is the action of Pilate, against which the Jews were first to violently protest. I. H. S. is interpreted *Iesus Hominum Salvator*, and *In hoc signo*, whereas IHΣ is one of the most ancient names of Bacchus. And more than ever do we begin to find out, by the bright light of comparative theology, that the great object of Jesus, the initiate of the inner sanctuary, was to open the eyes of the fanatical multitude to the difference between the highest Divinity—the mysterious and never-mentioned IAO of the ancient Chaldean and later Neo-platonic initiates—and the Hebrew Yahuh, or Yaho (Jehovah). The modern Rosicrucians, so violently denounced by the Catholics, now find brought against them, as the most important charge, the fact that they accuse Christ of having destroyed the worship of Jehovah. Would to Heaven he could have been allowed the time to do so, for the world would not have found itself still bewildered, after nineteen centuries of mutual massacres, among 300 quarrelling sects, and with a personal Devil reigning over a terrorized Christendom!

True to the exclamation of David, paraphrased in *King James' Version* as "all the gods of the nations are idols," *i.e.*, devils, Bacchus or the "first-born" or the Orphic theogony, the Monogenes, or "only-begotten" of Father Zeus and Koré, was transformed, with the rest of the ancient myths, into a devil. By such a degradation, the Fathers, whose pious zeal could only be surpassed by their ignorance, have unwittingly furnished evidence against themselves. They have, with their own hands, paved the way for many a future solution, and greatly helped modern students of the science of religions.

It was in the Bacchus-myth that lay concealed for long and dreary centuries both the future vindication of the reviled "gods of the nations," and the last clew to the enigma of Jehovah. The strange duality of Divine and mortal characteristics, so conspicuous in the Sinaitic Deity, begins to yield its mystery before the untiring inquiry of the age. One of the latest contributions we find in a short but highly-important paper in the *Evolution*, a periodical of New York, the closing paragraph of which throws a flood of light on Bacchus, the Jove of Nysa, who was worshipped by the Israelites as Jehovah of Sinai.

"Such was the Jove of Nysa to his worshippers," concludes the author. "He represented to them alike the world of nature and the world of thought. He was the 'Sun of righteousness, with healing on his wings,' and he not only brought joy to mortals, but opened to them hope beyond mortality of immortal life. Born of a human mother, he raised her from

the world of death to the supernal air, to be revered and worshipped. At once lord of all worlds, he was in them all alike the Saviour.

"Such was Bacchus, the prophet-god. A change of cultus, decreed by the Murderer-Imperial, the Emperor Theodosius, at the instance of Ghostly-Father Ambrosius, of Milan, has changed his title to Father of Lies. His worship, before universal, was denominated Pagan or *local*, and his rites stigmatized as witchcraft. His orgies received the name of *Witches' Sabbath*, and his favorite symbolical form with the bovine foot became the modern representative of the Devil with the cloven hoof: The master of the house having been called Beelzebub, they of his household were alike denounced as having commerce with the powers of darkness. Crusades were undertaken; whole peoples massacred. Knowledge and the higher learning were denounced as magic and sorcery. Ignorance became the mother of devotion—such as was then cherished. Galileo languished long years in prison for teaching that the sun was in the centre of the solar universe. Bruno was burned alive at Rome in 1600 for reviving the ancient philosophy; yet, queerly enough, the Liberalia have become a festival of the Church,* Bacchus is a saint in the calendar four times repeated, and at many a shrine he may be seen reposing in the arms of his deified mother. The names are changed; the ideas remain as before." †

And now that we have shown that we must indeed "bid an eternal farewell to all the rebellious angels," we naturally pass to an examination of the God Jesus, who was manufactured out of the man Jesus to redeem us from these very mythical devils, as Father Ventura shows us. This labor will of course necessitate once more a comparative inquiry into the history of Gautama-Buddha, his doctrines and his "miracles," and those of Jesus and the predecessor of both—Christna.

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* The festival denominated Liberalia occurred on the seventeenth of March, now St. Patrick's Day. Thus Bacchus was also the patron saint of the Irish.

† Prof. A. Wilder: "Bacchus, the Prophet-God," in the June number (1877) of the "Evolution, a Review of Polities, Religion, Science, Literature, and Art."

CHAPTER XI.

"Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened. . . .

"Better than Sovereignty over the earth, better than going to heaven, better than lordship over all the worlds is the reward of the first step in holiness."—*Dhammapada*, verses 178–183.

Creator, where are these tribunals, where do these courts proceed, where do these courts assemble, where do the tribunals meet to which the man of the embodied world gives an account for his soul? —*Persian Vendidad*, XIX. 89.

Hail to thee O Man, who art come from the transitory place to the imperishable !—*Vendidad*, farg. vii., 136.

To the true believer, truth, wherever it appears, is welcome, nor will any doctrine seem the less true or the less precious, because it was seen not only by Moses or Christ, but likewise by Buddha or Lao-tse.—MAX MÜLLER.

UNLUCKILY for those who would have been glad to render justice to the ancient and modern religious philosophies of the Orient, a fair opportunity has hardly ever been given to them. Of late there has been a touching accord between philologists holding high official positions, and missionaries from heathen lands. Prudence before truth when the latter endangers our sinecures! Besides, how easy to compromise with conscience. A State religion is a prop of government; all State religions are "exploded humbugs"; therefore, since one is as good, or rather as bad, as another, *the* State religion may as well be supported. Such is the diplomacy of official science.

Grote in his *History of Greece*, assimilates the Pythagoreans to the Jesuits, and sees in their Brotherhood but an ably-disguised object to acquire political ascendancy. On the loose testimony of Herakleitus and some other writers, who accused Pythagoras of craft, and described him as a man "of extensive research . . . but artful for mischief and destitute of sound judgment," some historical biographers hastened to present him to posterity in such a character.

How then if they must accept the Pythagoras painted by the satirical Timon: "a juggler of solemn speech engaged in fishing for men," can they avoid judging of Jesus from the sketch that Celsus has embalmed in his satire? Historical impartiality has nought to do with creeds and personal beliefs, and exacts as much of posterity for one as for the other. The life and doings of Jesus are far less attested than

those of Pythagoras, if, indeed, we can say that they are attested at all by any *historical* proof. For assuredly no one will gainsay that as a real personage Celsus has the advantage as regards the credibility of his testimony over Matthew, or Mark, or Luke, or John, who never wrote a line of the *Gospels* attributed to them respectively. Withal Celsus is at least as good a witness as Herakleitus. He was known as a scholar and a Neo-platonist to some of the Fathers; whereas the very existence of the four Apostles must be taken on blind faith. If Timon regarded the sublime Samian as "a juggler," so did Celsus hold Jesus, or rather those who made all the pretenses for him. In his famous work, addressing the Nazarene, he says: "Let us grant that the wonders were performed by you . . . but are they not common with those who have been taught by the Egyptians to perform in the middle of the forum for a few oboli." And we know, on the authority of the *Gospel according to Matthew*, that the Galilean prophet was also a man of solemn speech, and that he called himself and offered to make his disciples "fishers of men."

Let it not be imagined that we bring this reproach to any who revere Jesus as God. Whatever the faith, if the worshipper be but sincere, it should be respected in his presence. If we do not accept Jesus as God, we revere *him as a man*. Such a feeling honors him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe. nor is Christianity likely to progress any better in the future. No, we aim but at strict justice, leaving all personality aside. We question those who, adoring neither Jesus, Pythagoras, nor Apollonius, yet recite the idle gossip of their contemporaries; those who in their books either maintain a prudent silence, or speak of "our Saviour" and "our Lord," as though they believed any more in the made-up theological Christ, than in the fabulous Fo of China.

There were no Atheists in those days of old; no disbelievers or materialists, in the modern sense of the word, as there were no bigoted detractors. He who judges the ancient philosophies by their external phraseology, and quotes from ancient writings sentences *seemingly* atheistical, is unfit to be trusted as a critic, for he is unable to penetrate into the inner sense of their metaphysics. The views of Pyrrho, whose rationalism has become proverbial, can be interpreted only by the light of the oldest Hindu philosophy. From Manu down to the latest Swâbhâvika, its leading metaphysical feature ever was to proclaim the reality and supremacy of spirit, with a vehemence proportionate to the denial of the objective existence of our material world—passing phantom of

temporary forms and beings. The numerous schools begotten by Kapila, reflect his philosophy no clearer than the doctrines left as a legacy to thinkers by Timon, Pyrrho's "Prophet," as Sextus Empiricus calls him. His views on the divine repose of the soul, his proud indifference to the opinion of his fellow men, his contempt for sophistry, reflect in an equal degree stray beams of the self-contemplation of the Gymnosophists and of the Buddhist *Vaibhâshika*. Notwithstanding that he and his followers are termed, from their state of constant suspense, "skeptics," "doubters," inquirers, and ephectics, only because they postponed their final judgment on dilemmas, with which our modern philosophers prefer dealing, Alexander-like, by cutting the Gordian knot, and then declaring the dilemma a superstition, such men as Pyrrho cannot be pronounced atheists. No more can Kapila, or Giordano Bruno, or again Spinoza, who were also treated as atheists; nor yet, the great Hindu poet, philosopher, and dialectician, Veda-Vyasa, whose principle that all is illusion—save the Great Unknown and His direct essence—Pyrrho has adopted in full.

These philosophical beliefs extended like a net-work over the whole pre-Christian world; and, surviving persecution and misrepresentations, form the corner-stone of every now existing religion outside Christianity.

Comparative theology is a two-edged weapon, and has so proved itself. But the Christian advocates, unabashed by evidence, force comparison in the serenest way; Christian legends and dogmas, they say, do somewhat resemble the heathen, it is true; but see, while the one teaches us the existence, powers, and attributes of an all-wise, all-good Father-God, Brahmanism gives us a multitude of minor gods, and Buddhism none whatever; one is fetishism and polytheism, the other bald atheism. Jehovah is the one true God, and the Pope and Martin Luther are His prophets! This is one edge of the sword, and this the other: Despite missions, despite armies, despite enforced commercial intercourse, the "heathen" find nothing in the teachings of Jesus—sublime though some are—that Christna and Gautama had not taught them before. And so, to gain over any new converts, and keep the few already won by centuries of cunning, the Christians give the "heathen" dogmas more absurd than their own, and cheat them by adopting the habit of their native priests, and practicing the very "idolatry and fetishism" which they so disparage in the "heathens." Comparative theology works both ways.

In Siam and Burmah, Catholic missionaries have become perfect Talapoins to all external appearance, *i. e.*, minus their virtues; and throughout India, especially in the south, they were denounced by their

own colleague, the Abbé Dubois.* This was afterward vehemently denied. But now we have living witnesses to the correctness of the charge. Among others, Captain O'Grady, already quoted, a native of Madras, writes the following on this systematic method of deception :† "The hypocritical beggars profess total abstinence and horror of flesh to conciliate converts from Hinduism. . . . I got one father, or rather, he got himself gloriously drunk in my house, time and again, and the way he pitched into roast beef was a caution." Further, the author has pretty stories to tell of "black-faced Christs," "Virgins on wheels," and of Catholic processions in general. We have seen such solemn ceremonies accompanied by the most infernal cacophony of a Cingalese orchestra, tam-tam and gongs included, followed by a like Brahmanic procession, which, for its picturesque coloring and *mise en scène*, looked far more solemn and imposing than the Christian saturnalias. Speaking of one of these, the same author remarks : "It was more devilish than religious. . . . The bishops walked off Romeward, ‡ with a mighty pile of Peter's pence gathered in the minutest sums, with gold ornaments, nose-rings, anklets, elbow bangles, etc., etc., in profusion, recklessly thrown in heaps at the feet of the grotesque copper-colored image of the Saviour, with its Dutch metal halo and gaudily-striped cummerbund and—shade of Raphael !—blue turban." §

As every one can see, such voluntary contributions make it quite profitable to mimic the native Brahmans and bonzes. Between the worshippers of Christna and Christ, or Avany and the Virgin Mary, there is less substantial difference, in fact, than between the two native sects, the Vishnavites and the Sivites. For the *converted* Hindus, Christ is a slightly modified Christna, that is all. Missionaries carry away rich donations and Rome is satisfied. Then comes a year of famine ; but the nose-rings and gold elbow-bangles are gone and people starve by thousands. What matters it ? They die in Christ, and Rome scatters her blessings over their corpses, of which thousands float yearly down the sacred rivers to the ocean. ‖ So servile are the Catholics in their imita-

* "Edinburgh Review," April, 1851, p. 411.

† "Indian Sketches ; or Life in the East," written for the "Commercial Bulletin," of Boston.

‡ See chapter ii. of this vol., p. 110.

§ It would be worth the trouble of an artist, while travelling around the world, to make a collection of the multitudinous varieties of Madonnas, Christs, saints, and martyrs as they appear in various costumes in different countries. They would furnish models for masquerade balls in aid of church charities !

‖ Even as we write, there comes from Earl Salisbury, Secretary of State for India, a report that the Madras famine is to be followed by one probably still more severe in Southern India, the very district where the heaviest tribute has been exacted by the

tion, and so careful not to give offense to their parishioners, that if they happen to have a few higher caste converts in a Church, no pariah nor any man of the lower castes, however good a Christian he may be, can be admitted into the same Church with them. And yet they dare call themselves the servants of Him who sought in preference the society of the publicans and sinners; and whose appeal—"Come unto me all ye that are heavy laden, and I will give you rest" has opened to him the hearts of millions of the suffering and the oppressed!

Few writers are as bold and outspoken as the late lamented Dr. Thomas Inman, of Liverpool, England. But however small their number, these men all agree unanimously, that the philosophy of both Buddhism and Brahmanism must rank higher than Christian theology, and teach neither atheism or fetishism. "To my own mind," says Inman, "the assertion that Sakya did not believe in God is wholly unsupported. Nay, his whole scheme is built upon the belief that there are powers above which are capable of punishing mankind for their sins. It is true that these gods were not called Elohim, nor Jah, nor Jehovah, nor Jahveh, nor Adonai, nor Ehieh, nor Baalim, nor Ashtoreth—yet, for the son of Suddhadana, there was a Supreme Being." *

There are four schools of Buddhist theology, in Ceylon, Thibet, and India. One is rather pantheistical than atheistical, but the other three are purely *theistical.*

On the first the speculations of our philologists are based. As to the second, third, and the fourth, their teachings vary but in the external mode of expression. We have fully explained the spirit of it elsewhere.

As to practical, not theoretical views on the Nirvana, this is what a rationalist and a skeptic says: "I have questioned at the very doors of their temples several hundreds of Buddhists, and have not found one but strove, fasted, and gave himself up to every kind of austerity, to perfect himself and acquire immortality; not to attain final annihilation.

"There are over 300,000,000 of Buddhists who fast, pray, and toil. . . . Why make of these 300,000,000 of men idiots and fools, macerating their bodies and imposing upon themselves most fearful privations of every nature, in order to reach a fatal annihilation which must overtake them anyhow?" †

As well as this author we have questioned Buddhists and Brahmanists and studied their philosophy. *Apavarg* has wholly a different meaning

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Catholic missionaries for the expenses of the Church of Rome. The latter, unable to retaliate otherwise, despoils British subjects, and when famine comes as a consequence, makes the heretical British Government pay for it.

* "Ancient Faiths and Modern," p. 24.

† "Fétichisme, Polythéisme, Monothéisme."

from annihilation. It is but to become more and more like Him, of whom he is one of the refulgent sparks, that is the aspiration of every Hindu philosopher and the hope of the most ignorant is *never to yield up his distinct individuality.* "Else," as once remarked an esteemed correspondent of the author, "mundane and separate existence would look like God's comedy and our tragedy; sport to Him that we work and suffer, death to us to suffer it."

The same with the doctrine of metempsychosis, so distorted by European scholars. But as the work of translation and analysis progresses, fresh religious beauties will be discovered in the old faiths.

Professor Whitney has in his translation of the *Vedas* passages in which he says, the assumed importance of the body to its old tenant is brought out in the strongest light. These are portions of hymns read at the funeral services, over the body of the departed one. We quote them from Mr. Whitney's scholarly work:

"Start onward! bring together all thy members;
let not thy limbs be left, nor yet thy body;
Thy spirit gone before, now follow after;
Wherever it delights thee, go thou thither."
. . . . . .
Collect thy body; with its every member;
thy limbs with help of rites I fashion for thee.
. . . . . .
If some one limb was left behind by Agni,
When to thy Fathers' world he hence conveyed you,
That very one I now again supply you;
rejoice in heaven with all your limbs, ye Fathers! *

The "body" here referred to is not the physical, but the *astral* one—a very great distinction, as may be seen.

Again, belief in the individual existence of the immortal spirit of man is shown in the following verses of the Hindu ceremonial of incremation and burial.

"They who within the sphere of earth are stationed,
or who are settled now in realms of pleasure,
The Fathers who have the earth—the atmosphere—the heaven for their seat,
The "fore-heaven" the third heaven is styled,
and where the Fathers have their seat."—(*Rig-Veda*, x.)

With such majestic views as these people held of God and the immortality of man's spirit, it is not surprising that a comparison between the

* "Oriental and Linguistic Studies," "Vedic Doctrine of a Future Life," by W. Dwight Whitney, Prof. of Sanscrit and Comparative Philology at Yale College.

Vedic hymns and the narrow, unspiritual Mosaic books should result to the advantage of the former in the mind of every unprejudiced scholar. Even the ethical code of *Manu* is incomparably higher than that of the *Pentateuch* of Moses, in the literal meaning of which all the uninitiated scholars of two worlds cannot find a single proof that the ancient Jews believed either in a future life or an immortal spirit in man, or that Moses himself ever taught it. Yet, we have eminent Orientalists who begin to suspect that the "dead letter" conceals something not apparent at first sight. So Professor Whitney tells us that "as we look yet further into the forms of the modern Hindu ceremonial we discover not a little of the same discordance between creed and observance; the one is not explained by the other," says this great American scholar. He adds: "We are forced to the conclusion either that India derived its system of rites from some foreign source, and practiced them blindly, careless of their true import, or *else that those rites are the production of another doctrine of older date*, and have maintained themselves in popular usage after the decay of the creed of which they were the original expression." *

This creed has not decayed, and its hidden philosophy, as understood now by the initiated Hindus, is just as it was 10,000 years ago. But can our scholars seriously hope to have it delivered unto them upon their first demand? Or do they still expect to fathom the mysteries of the World-Religion in its popular exoteric rites?

No orthodox Brahmans and Buddhists would deny the Christian incarnation; only, they understand it in their own philosophical way, and how could they deny it? The very corner-stone of their religious system is periodical incarnations of the Deity. Whenever humanity is about merging into materialism and moral degradation, a Supreme Spirit incarnates himself in his creature selected for the purpose. The "Messenger of the Highest" links itself with the duality of matter and soul, and the triad being thus completed by the union of its Crown, a saviour is born, who helps restore humanity to the path of truth and virtue. The early Christian Church, all imbued with Asiatic philosophy, evidently shared the same belief—otherwise *it would have neither erected into an article of faith the second advent, nor cunningly invented the fable of Anti-Christ as a precaution against possible future incarnations.* Neither could they have imagined that Melchisedek was an avatar of Christ. They had only to turn to the *Bagavedgitta* to find Christna or Bhagaved saying to Arjuna: "He who follows me is saved by wisdom and even by works. . . . *As often as virtue declines in the world, I make myself manifest to save it.*"

* "Oriental and Linguistic Studies," p. 48.

Indeed, it is more than difficult to avoid sharing this doctrine of periodical incarnations. Has not the world witnessed, at rare intervals, the advent of such grand characters as Christna, Sakya-muni, and Jesus? Like the two latter personages, Christna seems to have been a real being, deified by his school at some time in the twilight of history, and made to fit into the frame of the time-honored religious programme. Compare the two Redeemers, the Hindu and the Christian, the one preceding the other by some thousands of years; place between them Siddhârtha Buddha, reflecting Christna and projecting into the night of the future his own luminous shadow, out of whose collected rays were shaped the outlines of the mythical Jesus, and from whose teachings were drawn those of the historical Christos; and we find that under one identical garment of poetical legend lived and breathed three real human figures. The individual merit of each of them is rather brought out in stronger relief than otherwise by this same mythical coloring; for no unworthy character could have been selected for deification by the popular instinct, so unerring and just when left untrammeled. *Vox populi, vox Dei* was once true, however erroneous when applied to the present priest-ridden mob.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing left behind them the refulgence of demi-gods. But the three personalities of Christna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three religions built on the imperishable rock of ages. That all three, especially the Christian faith, have in time become adulterated, and the latter almost unrecognizable, is no fault of either of the noble Reformers. It is the priestly self-styled husbandmen of the "vine of the Lord" who must be held to account by future generations. Purify the three systems of the dross of human dogmas, the pure essence remaining will be found identical. Even Paul, the great, the honest apostle, in the glow of his enthusiasm either unwittingly perverted the doctrines of Jesus, or else his writings are disfigured beyond recognition. The *Talmud*, the record of a people who, notwithstanding his apostasy from Judaism, yet feel compelled to acknowledge Paul's greatness as a philosopher and religionist, says of Aher (Paul),*

* In his article on "Paul, the Founder of Christianity," Professor A. Wilder, whose intuitions of truth are always clear, says: "In the person of *Aher* we recognize the Apostle Paul. He appears to have been known by a variety of appellations. He was named *Saul*, evidently because of his vision of Paradise—Saul or *Sheol* being the Hebrew name of the other world. *Paul*, which only means 'the little man,' was a species of nickname. *Aher*, or *other*, was an epithet in the Bible for persons outside of the Jewish polity, and was applied to him for having extended his ministry to the Gentiles. His real name was Elisha ben Abuiah."

in the *Yerushalmi*, that "he corrupted the work of that man"—meaning Jesus.*

Meanwhile, before this smelting is completed by honest science and future generations, let us glance at the present aspect of the legendary three religions.

THE LEGENDS OF THREE SAVIOURS.

CHRISTNA.	GAUTAMA-BUDDHA.	JESUS OF NAZARETH.
Epoch: Uncertain. European science fears to commit itself. But the Brahmanical calculations fix it at about 6,877 years ago.	*Epoch:* According to European science and the Ceylonese calculations, 2,540 years ago.	*Epoch:* Supposed to be 1877 years ago. His birth and royal descent are concealed from Herod the tyrant.
Christna descends of a royal family, but is brought up by shepherds; is called the *Shepherd God.* His birth and divine descent are kept secret from Kansa.	Gautama is the son of a king. His first disciples are shepherds and mendicants.	Descends of the Royal family of David. Is worshipped by shepherds at his birth, and is called the "Good Shepherd" (See *Gospel according to John*).
An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna (See *Strabo* and *Arrian* and *Bampton Lectures*, pp. 98–100.	According to some, an incarnation of Vishnu; according to others, an incarnation of one of the Buddhas, and even of Ad'Buddha, the Highest Wisdom.	An incarnation of the Holy Ghost, then the second person of the Trinity, now the third. But the Trinity was not invented until 325 years after his birth. Went to Mathura or Matarea, Egypt, and produced his first miracles there (See *Gospel of Infancy*).
Christna is persecuted by Kansa, Tyrant of Madura, but miraculously escapes. In the hope of destroying the child, the king has thousands of male innocents slaughtered.	Buddhist legends are free from this plagiarism, but the Catholic legend that makes of him St. Josaphat, shows his father, king of Kapilavastu, slaying innocent young *Christians (!!).* (See *Golden Legend*)	Jesus is persecuted by Herod, King of Judæa, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massacre of innocents, and 40,000 were slain.
Christna's mother was Devaki, or Devanagui, an immaculate virgin (but had given birth to eight sons before Christna).	Buddha's mother was Maya, or Mayadeva; married to her husband (yet an immaculate virgin).	Jesus' mother was Mariam, or Miriam; married to her husband, yet an immaculate virgin, but had several children besides Jesus. (See *Matthew* xiii. 55, 56.)

* "In the 'Talmud' Jesus is called AUTU H-AIS, אותו האיש, *that man.*"—A. Wilder.

CHRISTNA.	GAUTAMA-BUDDHA.	JESUS OF NAZARETH.
Christna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmans, and descending to the lowest regions (hell), liberates the dead, and returns to *Vaicontha*—the paradise of Vishnu. Christna was the God Vishnu himself in human form.	Buddha is endowed with the same powers and qualities, and performs similar wonders. Passes his life with mendicants. It is claimed for Gautama that he was distinct from all other Avatars, having the entire spirit of Buddha in him, while all others had but a part (ansa) of the divinity in them.	Jesus is similarly endowed. (See *Gospels and the Apocryphal Testament.*) Passes his life with sinners and publicans. Casts out demons likewise. The only notable difference between the three is that Jesus is charged with casting out devils by the power of Beelzebub, which the others were not. Jesus washes the feet of his disciples, dies, descends to hell, and ascends to heaven, after liberating the dead.
Christna creates boys out of calves, and *vice versa* (Maurice's *Indian Antiquities*, vol. ii., p. 332). He crushes the Serpent's head. (Ibid.)	Gautama crushes the Serpent's head, *i. e.*, abolishes the Naga worship as fetishism; but, like Jesus, makes the Serpent the emblem of divine wisdom.	Jesus is said to have crushed the Serpent's head, agreeably to original revelation in *Genesis*. He also transforms boys into kids, and kids into boys. (*Gospel of Infancy.*)
Christna is Unitarian. He persecutes the clergy, charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary—the Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favorite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree), nailed to it by an arrow. The best scholars agree that the Irish Cross at Tuam, erected long before the Christian era, is Asiatic. (See *Round Towers*, p. 296, *et seq.*, by O'Brien; also *Reli-*	Buddha abolishes idolatry; divulges the Mysteries of the Unity of God and the Nirvana, the true meaning of which was previously known only to the priests. Persecuted and driven out of the country, he escapes death by gathering about him some hundreds of thousands of believers in his Buddhaship. Finally, dies, surrounded by a host of disciples, with Ananda, his beloved disciple and cousin, chief among them all. O'Brien believes that the Irish Cross at Tuam is meant for Buddha's, but Gautama was never crucified. He is represented in many temples, as sit-	Jesus rebels against the old Jewish law; denounces the Scribes, and Pharisees, and the synagogue for hypocrisy and dogmatic intolerance. Breaks the Sabbath, and defies the Law. Is accused by the Jews of divulging the secrets of the Sanctuary. Is put to death on a cross (a tree). Of the little handful of disciples whom he had converted, one betrays him, one denies him, and the others desert him at the last, except John—the disciple *he loved*. Jesus, Christna, and Buddha, all three Saviours, die either on or under *trees*, and are connected with crosses which

CHRISTNA.	GAUTAMA-BUDDHA.	JESUS OF NAZARETH.
gions de l'Antiquité; Creuzer's *Symbolik*, vol. i., p. 208; and engraving in Dr. Lundy's *Monumental Christianity*, p. 160.	ting under a cruciform tree, which is the "Tree of Life." In another image he is sitting on Naga the Raja of Serpents with a cross on his breast. *	are symbolical of the three-fold powers of creation.
Christna ascends to Swarga and becomes Nirguna.	Buddha ascends to Nirvana.	Jesus ascends to Paradise.

RESULT.

About the middle of the present century, the followers of these three religions were reckoned as follows: †

OF CHRISTNA.	OF BUDDHA.	OF JESUS.
Brahmans, 60,000,000.	Buddhists, 450,000,000.	Christians, 260,000,000.

Such is the present aspect of these three great religions, of which each is in turn reflected in its successor. Had the Christian dogmatizers stopped there, the results would not have been so disastrous, for it would be hard, indeed, to make a bad creed out of the lofty teachings of Gautama, or Christna, as *Bhagaved*. But they went farther, and added to pure primitive Christianity the fables of Hercules, Orpheus, and Bacchus. As Mussulmans will not admit that their *Koran* is built on the substratum of the Jewish *Bible*, so the Christians will not confess that they owe next to everything to the Hindu religions. But the Hindus have chronology to prove it to them. We see the best and most learned of our writers uselessly striving to show that the extraordinary similarities —amounting to identity—between Christna and Christ are due to the spurious *Gospels of the Infancy* and of *St. Thomas* having "probably circulated on the coast of Malabar, and giving color to the story of Christna." ‡ Why not accept truth in all sincerity, and reversing matters, admit that St. Thomas, faithful to that policy of proselytism which marked the earliest Christians, when he found in Malabar the original of the mythical Christ in Christna, tried to blend the two; and, adopting in his gospel (from which all others were copied) the most important details of the story of the Hindu Avatar, engrafted the Christian heresy on the primitive religion of Christna. For any one acquainted with the spirit of Brahmanism, the idea of Brahmans accepting anything from a stranger, especially from a foreigner, is simply ridiculous. That they, the most fanatic people in religious matters, who, during centuries, cannot be compelled to adopt the most simple of European usages, should be suspected of having introduced into their sacred books unveri-

* See Moor's plates, 75, No. 3. † Max Müller's estimate.
‡ Dr. Lundy: "Monumental Christianity," p. 153.

fied legends about a foreign God, is something so preposterously illogical, that it is really waste of time to contradict the idea!

We will not stop to examine the too well-known resemblances between the external form of Buddhistic worship—especially Lamaism—and Roman Catholicism, for noticing which poor Huc paid dear—but proceed to compare the most vital points. Of all the original manuscripts that have been translated from the various languages in which Buddhism is expounded, the most extraordinary and interesting are *Buddha's Dhammapada*, or *Path of Virtue*, translated from the Pâli by Colonel Rogers,* and the *Wheel of the Law*, containing the views of a Siamese Minister of State on his own and other religions, and translated by Henry Alabaster.† The reading of these two books, and the discovery in them of similarities of thought and doctrine often amounting to identity, prompted Dr. Inman to write the many profoundly true passages embodied in one of his last works, *Ancient Faith and Modern*.‡ "I speak with sober earnestness," writes this kind-hearted, sincere scholar, "when I say that after forty years' experience among those who profess Christianity, and those who proclaim . . . more or less quietly their disagreement with it, I have noticed more sterling virtue and morality amongst the last than the first. . . . I know personally many pious, good Christian people, whom I honor, admire, and, perhaps, would be glad to emulate or to equal; but they deserve the eulogy thus passed on them, in consequence of their good sense, having ignored the doctrine of faith to a great degree, and having cultivated the practice of good works. . . . In my judgment the most praiseworthy Christians whom I know are *modified Buddhists*, though probably, not one of them ever heard of Siddârtha." §

Between the Lamaico-Buddhistic and Roman Catholic articles of faith and ceremonies, there are fifty-one points presenting a perfect and striking similarity; and four diametrically antagonistic.

As it would be useless to enumerate the "similarities," for the reader may find them carefully noted in Inman's work on *Ancient Faith and Modern*, pp. 237–240, we will quote but the four dissimilarities, and leave every one to draw his own deductions therefrom:

1. "The Buddhists hold that nothing which is contradicted by sound reason can be a true doctrine of Buddha."	1. "The Christians will accept any nonsense, if promulgated by the Church as a matter of faith." ‖

* Buddhaghosa's "Parables," translated from the Burmese, by Col. H. T. Rogers, R. E.; with an introduction by M. Müller, containing "Dhammapada," 1870.

† Interpreter of the Consulate-General in Siam.

‡ "Ancient Faith and Modern," p. 162. § Ibid.

‖ The words contained within quotation marks are Inman's.

2. "The Buddhists do not adore the mother of Sakya," though they honor her as a holy and saint-like woman, chosen to be his mother through her great virtue.	2. "The Romanists adore the mother of Jesus, and prayer is made to her for aid and intercession." The worship of the Virgin has weakened that of Christ and thrown entirely into the shadow that of the Almighty.
3. "The Buddhists have no sacraments."	3. "The papal followers have seven."
4. The Buddhists do not believe in any pardon for their sins, except after an adequate punishment for each evil deed, and a proportionate compensation to the parties injured.	4. The Christians are promised that if they only believe in the "precious blood of Christ," this blood offered by Him for the expiation of the sins of the whole of mankind (read Christians) will atone for every mortal sin.

Which of these theologies most commends itself to the sincere inquirer, is a question that may safely be left to the sound judgment of the reader. One offers light, the other darkness.

The *Wheel of the Law* has the following:

"Buddhists believe that every act, word, or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences,* good acts will produce good consequences: prosperity in this world, or birth in heaven . . . in some future state." †

This is strict and impartial justice. This is the idea of a Supreme Power which cannot fail, and therefore, can have neither wrath nor mercy, but leaves every cause, great or small, to work out its inevitable effects. "With what measure you mete, it shall be measured to you again" ‡ neither by expression nor implication points to any hope of future mercy or salvation by proxy. Cruelty and mercy are finite feelings. The Supreme Deity is infinite, hence it can only be JUST, and Justice must be blind. The ancient Pagans held on this question far more philosophical views than modern Christians, for they represented their Themis blindfold. And the Siamese author of the work under notice, has again a more reverent conception of the Deity than the Christians have, when he thus gives vent to his thought: "A Buddhist might believe in the existence of a God, sublime above all human qualities and attributes—a perfect God, above love, and hatred, and jealousy, calmly resting in a quiet happiness that nothing could disturb; and of such a God he would speak no disparagement, not from a desire to please Him, or fear to offend Him, but from natural veneration. But he cannot understand a God with the attributes and qualities of men, a God who loves and hates, and shows anger; a Deity, who, whether described to

* See vol. i. of this work, p. 319. † p. 57. ‡ Matthew vii. 2.

him by Christian missionaries, or by Mahometans, or Brahmans, or Jews, falls below his standard of even an ordinary good man." *

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhistic stand-point, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines.

The clergy say: no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church.

But if we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity—not even the Supremest of the Supreme—can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then—through cowardice, hope, or compulsion, matters not—be forgiven by believing that the spilling of one blood washes out the other blood spilt—this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into a calm water. The simile is trite, but it is the best ever conceived, so let us use

* P. 25.

it. The eddying circles are greater and swifter, as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck, makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction—outward and downward—drop pushes drop until the sides and bottom are touched by the force. More, the air above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled! . . .

So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of throwing the missile, so that Time's record shall not show that it ever happened, then, *then* we may patiently hear Christians argue for the efficacy of this Atonement.

The Chicago *Times* recently printed the hangman's record of the first half of the present year (1877)—a long and ghastly record of murders and hangings. Nearly every one of these murderers received religious consolation, and many announced that they had received God's forgiveness through the blood of Jesus, and were going that day to Heaven! *Their conversion was effected in prison.* See how this ledger-balance of Christian Justice (!) stands: These red-handed murderers, urged on by the demons of lust, revenge, cupidity, fanaticism, or mere brutal thirst for blood, slew their victims, in most cases, without giving them time to repent, or call on Jesus to wash them clean with his blood. They, perhaps, died sinful, and, of course,—consistently with theological logic—met the reward of their greater or lesser offenses. But the murderer, overtaken by human justice, is imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus! Except for the murder, he would not have been prayed with, redeemed, pardoned. Clearly this man did well to murder, for thus he gained eternal happiness? And how about the victim, and his or her family, relatives, dependants, social relations—has Justice no recompense for them? Must they suffer in this world and the next, while he who wronged them sits beside the "holy thief" of Calvary and is forever blessed? On this question the clergy keep a prudent silence.

Steve Anderson was one of these American criminals—convicted of double murder, arson, and robbery. Before the hour of his death he was "converted," but, the record tells us that "*his clerical attendants objected to his reprieve, on the ground that they felt sure of his salvation*

should he die then, but could not answer for it if his execution was postponed." We address these ministers, and ask them to tell us on what grounds they felt sure of such a monstrous thing. How they could feel *sure*, with the dark future before them, and the endless results of this double murder, arson, and robbery? They could be sure of nothing, but that their abominable doctrine is the cause of three-fourths of the crimes of so-called Christians; that these terrific causes must produce like monstrous effects, which in their turn will beget other results, and so roll on throughout eternity to an accomplishment that no man can calculate.

Or take another crime, one of the most selfish, cruel, and heartless, and yet the most frequent, the seduction of a young girl. Society, by an instinct of self-preservation, pitilessly judges the victim, and ostracizes her. She may be driven to infanticide, or self-murder, or if too averse to die, live to plunge into a career of vice and crime. She may become the mother of criminals, who, as in the now celebrated Jukes, of whose appalling details Mr. Dugdale has published the particulars, breed other generations of felons to the number of hundreds, in fifty or sixty years. All this social disaster came through one man's selfish passion; shall he be forgiven by Divine Justice until his offense is expiated, and punishment fall only upon the wretched human scorpions begotten of his lust?

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances. Inquiry shows the same thing prevailing more or less in the United States. Put to the ordeal of cross-examination, the clergy quote triumphantly from the English *Book of Common Prayer* the rubrics which clearly give them the absolving authority, through the power of "God, the Holy Ghost," committed unto them by the bishop by imposition of hands at their ordination. The bishop, questioned, points to *Matthew* xvi., 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself. The present volumes have been written to small purpose if they have not shown, 1, that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; 2, that, therefore, he never had any authority to give Peter, or any one else, plenary power; 3, that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud; 4, that the *Gospel according to Matthew* is a fabrication based upon a wholly different manuscript. The whole thing, therefore, is an imposition alike upon priest and penitent. But putting all these points aside for the moment, it suffices to ask these pretended

agents of the three gods of the Trinity, how they reconcile it with the most rudimental notions of equity, that if the power to pardon sinners for sinning has been given them, *they did not also receive the ability by miracle to obliterate the wrongs done against person or property.* Let them restore life to the murdered; honor to the dishonored; property to those who have been wronged, and force the scales of human and divine justice to recover their equilibrium. Then we may talk of their divine commission to bind and loose. Let them say, if they can do this. Hitherto the world has received nothing but sophistry—believed on *blind* faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer. no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and everpresent law of harmony and justice.

But, besides that of reason, we have other evidence to show that such a construction is wholly unwarranted. The *Gospels* being "Divine revelation," doubtless Christians will regard their testimony as conclusive. Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary, there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that *he died because he could not help it, and only when betrayed.* Before, when threatened with violence, *he had made himself invisible* by employing the mesmeric power over the bystanders, claimed by every Eastern adept, and escaped. When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on the Mount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood," praying with fervid supplication that the cup might be removed from him; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr. To crown all, and leave no lingering doubt in our minds, we have his own despairing words, "NOT MY WILL, *but thine*, be done!" (*Luke* xxii. 42, 43.)

Again, in the *Puranas* it may be found that Christna was nailed to a tree by the arrow of a hunter, who, begging the dying god to forgive

him, receives the following answer: "Go, hunter, through my favor, to Heaven, the abode of the gods. . . . Then the illustrious Christna, having united himself with his own pure, spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal Spirit, which is one with Vasudeva, abandoned his mortal body, and . . . he became Nirguna" (Wilson's *Vishnu Purana*, p. 612). Is not this the original of the story of Christ forgiving the thief on the cross, and promising him a place in Heaven? Such examples "challenge inquiry as to their origin and meaning *so long anterior to Christianity*," says Dr. Lundy in *Monumental Christianity*, and yet to all this he adds: "The idea of Krishna as a shepherd, I take to be older than either (the *Gospel of Infancy* and that of *St. John*), *and prophetic of Christ*" (p. 156).

Facts like these, perchance, furnished later a plausible pretext for declaring apocryphal all such works as the *Homilies*, which proved but too clearly the utter want of any early authority for the doctrine of atonement. The *Homilies* clash but little with the *Gospels;* they disagree entirely with the dogmas of the Church. Peter knew nothing of the atonement; and his reverence for the mythical father Adam would never have allowed him to admit that this patriarch had sinned and was accursed. Neither do the Alexandrian theological schools appear to have been cognizant of this doctrine, nor Tertullian; nor was it discussed by any of the earlier Fathers. Philo represents the story of the *Fall* as symbolical, and Origen regarded it the same way as Paul, as an allegory.*

Whether they will or not, the Christians have to credit the foolish story of Eve's temptation by a serpent. Besides, Augustine has formally pronounced upon the subject. "God, by His arbitrary will," he says, "has selected beforehand certain persons, *without regard to foreseen faith or good actions, and has irretrievably ordained to bestow upon them eternal happiness; while He has condemned others in the same way to eternal reprobation!!*" (*De dono perseverantiæ*).†

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* See Draper's "Conflict between Religion and Science," p. 224.

† This is the doctrine of the Supralapsarians, who asserted that "He [God] *predestinated the fall of Adam*, with all its pernicious consequences, from all eternity, and that our first parents had no liberty from the beginning."

It is also to this highly-moral doctrine that the Catholic world became indebted, in the eleventh century, for the institution of the Order known as the Carthusian monks. Bruno, its founder, was driven to the foundation of this monstrous Order by a circumstance well worthy of being recorded here, as it graphically illustrates this *divine* predestination. A friend of Bruno, a French physician, famed far and wide for his extraordinary *piety*, *purity of morals*, and *charity*, died, and his body was watched by Bruno himself. Three days after his death, and as he was going to be buried, the pious physician suddenly sat up in his coffin and declared, in a loud and solemn voice, "that by the

Calvin promulgated views of Divine partiality and bloodthirstiness equally abhorrent. "The human race, corrupted radically in the fall with Adam, has upon it the guilt and impotence of original sin; its redemption can be achieved only through an incarnation and a propitiation; of this redemption only electing grace can make the soul a participant, and such grace, once given, is never lost; *this election can come only from God, and it includes only a part of the race, the rest being left to perdition;* election and perdition (the *horribile decretum*) are both predestinated in the Divine plan; that plan is a decree, and this decree is eternal and unchangeable . . . justification is by *faith alone*, and *faith is the gift of God.*"

O Divine Justice, how blasphemed has been thy name! Unfortunately for all such speculations, belief in the propitiatory efficacy of blood can be traced to the oldest rites. Hardly a nation remained ignorant of it. Every people offered animal and even human sacrifices to the gods, in the hope of averting thereby public calamity, by pacifying the wrath of some avenging deity. There are instances of Greek and Roman generals offering their lives simply for the success of their army. Cæsar complains of it, and calls it a superstition of the Gauls. "They devote themselves to death . . . believing that unless life is rendered for life the immortal gods cannot be appeased," he writes. "If any evil is about to befall either those who now sacrifice, or Egypt, may it be averted on this head," was pronounced by the Egyptian priests when sacrificing one of their sacred animals. And imprecations were uttered over the head of the expiatory victim, around whose horns a piece of byblus was rolled.* The animal was generally led to some barren region, sacred to Typhon, in those primitive ages when this fatal deity was yet held in a certain consideration by the Egyptians. It is in this custom that lies the origin of the "scape-goat" of the Jews, who, when the rufous ass-god was rejected by the Egyptians, began sacrificing to another deity the "red heifer."

"Let all sins that have been committed in this world fall on me that the world may be delivered," exclaimed Gautama, the Hindu Saviour, centuries before our era.

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just judgment of God he was eternally damned." After which consoling message from beyond the "dark river," he fell back and relapsed into death.

In their turn, the Parsi theologians speak thus: "If any of you commit sin under the belief that he shall be saved by *somebody*, both the deceiver as well as the deceived shall be damned to the day of Rasta Khéz. . . . There is no Saviour. In the other world you shall receive the return according to your actions. . . . *Your Saviour is your deeds* and God Himself.[1]

* "De Isid. et Osir," p. 380.

[1] "The Modern Parsis," lecture by Max Müller, 1862.

No one will pretend to assert in our own age that it was the Egyptians who borrowed anything from the Israelites, as they now accuse the Hindus of doing. Bunsen, Lepsius, Champollion, have long since established the precedence of Egypt over the Israelites in age as well as in all the religious rites that we now recognize among the "chosen people." Even the *New Testament* teems with quotations and repetitions from the *Book of the Dead*, and Jesus, if everything attributed to him by his four biographers is true—must have been acquainted with the Egyptian Funereal Hymns.* In the Gospel according to *Matthew* we find whole sentences from the ancient and sacred *Ritual* which preceded our era by more than 4,000 years. We will again compare.†

The "soul" under trial is brought before Osiris, the "Lord of Truth," who sits decorated with the Egyptian cross, emblem of eternal life, and holding in his right hand the *Vannus* or the flagellum of justice.‡ The spirit begins, in the "Hall of the Two Truths," an earnest appeal, and enumerates its good deeds, supported by the responses of the forty-two assessors—*its incarnated deeds and accusers.* If justified, it is addressed as *Osiris*, thus assuming the appellation of the Deity whence its divine essence proceeded, and the following words, full of majesty and justice, are pronounced! "Let the *Osiris* go; ye see he is without fault. . . . He lived on truth, he has fed on truth . . . *The god has welcomed him* as he desired. *He has given food to my hungry, drink to my thirsty ones, clothes to my naked.* . . . He has made the sacred food of the gods the meat of the spirits."

In the parable of *the Kingdom of Heaven* (*Matthew* xxv.), the *Son of Man* (Osiris is also called the Son) sits upon the throne of his glory, judging the nations, and says to the justified, "Come ye blessed of my Father (*the* God) inherit the kingdom . . . For *I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink . . . naked and*

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* Every tradition shows that Jesus was educated in Egypt and passed his infancy and youth with the Brotherhoods of the Essenes and other mystic communities.

† Bunsen found some records which show the language and religious worship of the Egyptians, for instance, not only existing at the opening of the old Empire, "but already so fully established and fixed as to receive *but a very slight development* in the course of the old, middle, and modern Empires," and while this opening of the old Empire is placed by him beyond the Menes period, at least 4,000 years B.C., the origin of the ancient Hermetic prayers and hymns of the "Book of the Dead," is assigned by Bunsen to the pre-Menite dynasty of Abydos (between 4,000 and 4,500 B.C.), thus showing that "the system of Osirian worship and mythology was already formed 3,000 years before the days of Moses."

‡ It was also called the "hook of attraction." Virgil terms it "Mystica vannus Iacchi," "Georgics," i., 166.

ye clothed me." * To complete the resemblance (*Matthew* iii. 12): John is made to describe Christ as Osiris, "whose *fan* (winnow or *vannus*) is in his hand, and who will "purge his floor and gather his wheat into the garner."

The same in relation to Buddhist legends. In *Matthew* iv. 19, Jesus is made to say: "Follow me and I will make you *fishers* of men," the whole adapted to a conversation between him and Simon Peter and Andrew his brother.

In Schmidt's "*Der Weise und der Thor*,† a work full of anecdotes about Buddha and his disciples, the whole from original texts, it is said of a new convert to the faith, that "he had been caught by the hook of the doctrine, just as a fish, who has caught at the bait and line is securely pulled out." In the temples of Siam the image of the expected Buddha, the Messiah Maitree, is represented with a fisherman's net in the hand, while in Thibet he holds a kind of a trap. The explanation of it reads as follows: "He (Buddha) disseminates upon the Ocean of birth and decay the Lotus-flower of the excellent law as *a bait;* with the loop of devotion, never cast out in vain, he brings living beings up like fishes, and carries them to the other side of the river, where there is true understanding." ‡

Had the erudite Archbishop Cave, Grabe, and Dr. Parker, who so zealously contended in their time for the admission of the *Epistles of Jesus Christ and Abgarus, King of Edessa*, into the Canon of the *Scripture*, lived in our days of Max Müller and Sanscrit scholarship, we doubt whether they would have acted as they did. The first mention of these Epistles ever made, was by the famous Eusebius. This pious bishop seems to have been self-appointed to furnish Christianity with the most unexpected proofs to corroborate its wildest fancies. Whether

* In an Address to the Delegates of the Evangelical Alliance, New York, 1874, Mr. Peter Cooper, a Unitarian, and one of the noblest *practical* Christians of the age, closes it with the following memorable language: "In that *last and final account* it will be happy for us if we shall then find that our influence through life has tended to feed the hungry, to clothe the naked, and soothe the sorrows of those who were sick and in prison." Such words from a man who has given two million dollars in charity; educated four thousand young girls in useful arts, by which they gain a comfortable support; maintained a free public library, museum, and reading-room; classes for working people; public lectures by eminent scientists, open to all; and been foremost in all good works, throughout a long and blameless life, come with the noble force that marks the utterances of all benefactors of their kind. The deeds of Peter Cooper will cause posterity to treasure his golden sayings in its heart.

† "*Aus dem Tibetischen übersetzt und mit dem Originaltexte herausgegeben*," von S. J. Schmidt.

‡ "Buddhism in Tibet," by Emil Schlagintweit, 1863, p. 213.

among the many accomplishments of the Bishop of Cæsarea, we must include a knowledge of the Cingalese, Pehlevi, Thibetan, and other languages, we know not; but he surely transcribed the letters of Jesus and Abgarus, and the story of the miraculous portrait of Christ taken on a piece of cloth, by the simple wiping of his face, from the Buddhistical Canon. To be sure, the bishop declared that he found the letter himself written in Syriac, preserved among the registers and records of the city of Edessa, where Abgarus reigned.* We recall the words of Babrias: "Myth, O son of King Alexander, is an ancient human invention of Syrians, who lived in old time under Ninus and Belus." Edessa was one of the ancient "holy cities." The Arabs venerate it to this day; and the purest Arabic is there spoken. They call it still by its ancient name Orfa, once the city *Arpha-Kasda* (Arphaxad) the seat of a College of Chaldeans and Magi; whose missionary, called Orpheus, brought thence the Bacchic Mysteries to Thrace. Very naturally, Eusebius found there the tales which he wrought over into the story of Abgarus, and the sacred picture taken on a cloth; as that of Bhagavat, or the blessed Tathagâta (Buddha) † was obtained by King Binsbisara. ‡ The King having brought it, Bhagavat projected his shadow on it. § This bit of "miraculous stuff," with its shadow, is still preserved, say the Buddhists; "only the shadow itself is rarely seen."

In like manner, the Gnostic author of *the Gospel according to John*, copied and metamorphosed the legend of Ananda who asked drink of a Matangha woman—the antitype of the woman met by Jesus at the well,‖

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* "Ecclesiastical History," l. i., c. 13.

† Tathagâta is Buddha, "he who walks in the footsteps of his predecessors;" as *Bhagavat*—he is the *Lord*.

‡ We have the same legend about St. Veronica—as a pendant.

§ "Introduction à l'Histoire du Buddhisme Indien," E. Burnouf, p. 341.

‖ Moses was a most notable practitioner of Hermetic Science. Bearing in mind that Moses (Asarsiph) is made to run away to the Land of Midian, and that he "sat down by a well" (Exod. ii.), we find the following:

The "Well" played a prominent part in the Mysteries of the Bacchic festivals. In the sacerdotal language of every country, it had the same significance. A well is "the fountain of salvation" mentioned in *Isaiah* (xii 3). The water is the *male principle* in its spiritual sense. In its physical relation in the allegory of creation, the water is chaos, and chaos is the female principle vivified by the Spirit of God—the male principle. In the "Kabala," *Zachar* means "male;" and the Jordan was called Zachar ("Universal History," vol. ii., p. 429). It is curious that the Father of St. John the Baptist, the Prophet of *Jordan*—Zacchar—should be called *Zachar-ias*. One of the names of Bacchus is *Zagreus*. The ceremony of pouring water on the shrine was sacred in the Osirian rites as well as in the Mosaic institutions. In the *Mishna* it is said, "Thou shalt dwell in Succa and *pour out water* seven, and the pipes six days" ("Mishna Succah," p. 1). "Take *virgin earth* . . . and work up the *dust* with *liv-*

and was reminded by her that she belongs to a low caste, and may have nothing to do with a holy monk. "I do not ask thee, my sister," answers Ananda to the woman, "either thy caste or thy family, I only ask thee for water, if thou canst give me some." This Matangha woman, charmed and moved to tears, repents, joins the monastic Order of Gautama, and becomes a saint, rescued from a life of unchastity by Sakya-muni. Many of her subsequent actions were used by Christian forgers, to endow Mary Magdalen and other female saints and martyrs.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," says the Gospel (*Matthew* x. 42). "Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly, or gives drink therewith to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages," * says the Buddhist *Canon.*

At the hour of Gautama-Buddha's birth there were 32,000 wonders performed. The clouds stopped immovable in the sky, the waters of the rivers ceased to flow; the flowers ceased unbudding; the birds re-

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ing WATER," prescribes the *Sohar* (Introduction to "Sohar;" "Kabbala Denudata," ii., pp. 220, 221). Only "earth and water, according to Moses, can bring forth a *living soul*," quotes Cornelius Agrippa. The water of Bacchus was considered to impart the Holy *Pneuma* to the initiate; and it washes off all sin by baptism through the Holy *Ghost*, with the Christians. The "well" in the kabalistic sense, is the mysterious emblem of the *Secret Doctrine*. "If any man thirst, let him come *unto me and drink*," says Jesus (John vii.).

Therefore, Moses the adept, is naturally enough represented sitting by a well. He is approached by the *seven* daughters of the Kenite Priest of Midian coming to fill the troughs, *to water their father's flock.* Here we have seven again—the mystic number In the present biblical allegory the daughters represent the *seven occult powers.* "The shepherds came and drove them (the seven daughters) away, but Moses stood up, and helped them, and watered their flock." The shepherds are shown, by some kabalistic interpreters, to represent the seven "badly-disposed Stellars" of the Nazarenes; for in the old Samaritan text the number of these Shepherds is also said to be seven (see kabalistic books).

Then Moses, who had conquered the seven *evil* Powers, and won the friendship of the seven *occult* and beneficent ones, is represented as living with the Reuel Priest of Midian, who invites "the Egyptian" to eat bread, *i.e.*, to partake of his wisdom. In the Bible the elders of Midian are known as great soothsayers and diviners. Finally, Reuel or Jethro, the initiator and instructor of Moses, gives him in marriage his daughter. This daughter is Zipporah, *i. e.*, the esoteric Wisdom, the shining light of knowledge, for Siprah means the "shining" or "resplendent," from the word "Sapar" to shine. Sippara, in Chaldea, was the city of the "Sun." Thus Moses was initiated by the Midianite, or rather the Kenite, and thence the biblical allegory.

* Schmidt: "Der Weise und der Thör," p. 37.

mained silent and full of wonder; all nature remained suspended in her course, and was full of expectation. "There was a preternatural light spread all over the world; animals suspended their eating; the blind saw; and the lame and dumb were cured," etc. *

We now quote from the *Protevangelion:*

"At the hour of the Nativity, as Joseph looked up into the air, 'I saw,' he says, '*the clouds astonished*, and the fowls of the air stopping in the midst of their flight. . . . And I beheld the sheep dispersed . . . and *yet the sheep stood still;* and I looked into a river, and saw the kids *with their mouths close to the water, and touching it, but they did not drink.*

"*Then a bright cloud overshadowed the cave.* But on a sudden the cloud became *a great light* in the cave, so that their eyes could not bear it. . . , The hand of Salomé, which was withered, was straightway cured. . . . The blind saw; the lame and dumb were cured." †

When sent to school, the young Gautama, without having ever studied, completely worsted all his competitors; not only in writing, but in arithmetic, mathematics, metaphysics, wrestling, archery, astronomy, geometry, and finally vanquishes his own professors by giving the definition of sixty-four kinds of writings, which were unknown to the masters themselves. ‡

And this is what is said again in the *Gospel of the Infancy:* "And when he (Jesus) was twelve years old . . . a certain principal Rabbi asked him, 'Hast thou read books?' and a certain astronomer asked the Lord Jesus whether he had studied astronomy. And Lord Jesus explained to him . . . about the spheres . . . about the physics and metaphysics. Also things that reason of man had never discovered. . . . The constitutions of the body, how the soul operated upon the body, . . . etc. And at this the master was so surprised that he said: "I believe this boy was born before Noah . . . he is more learned than any master.'" §

The precepts of Hillel, who died forty years B.C., appear rather as quotations than original expressions in the Sermon on the Mount. Jesus taught the world nothing that had not been taught as earnestly before by other masters. He begins his sermon with certain purely Buddhistic

* "Rgya Tcher Rol. Pa.," "History of Buddha Sakya-muni" (Sanscrit), "Lalitavistara," vol. ii., pp. 90, 91.

† "Protevangelion" (ascribed to James), ch. xiii. and xiv.

‡ "Pali Buddhistical Annals," iii., p. 28; "Manual of Buddhism," 142. Hardy.

§ "Gospel of the Infancy," chap. xx., xxi.; accepted by Eusebius, Athanasius, Epiphanius, Chrysostom, Jerome, and others. The same story, with the Hindu earmarks rubbed off to avoid detection, is found at Luke ii. 46, 47.

precepts that had found acceptance among the Essenes, and were generally practiced by the *Orphikoi*, and the Neo-platonists. There were the Philhellenes, who, like Apollonius, had devoted their lives to moral and physical purity, and who practiced asceticism. He tries to imbue the hearts of his audience with a scorn for worldly wealth; a fakir-like unconcern for the morrow; love for humanity, poverty, and chastity. He blesses the poor in spirit, the meek, the hungering and the thirsting after righteousness, the merciful and the peace-makers, and, Buddha-like, leaves but a poor chance for the proud castes to enter into the kingdom of heaven. Every word of his sermon is an echo of the essential principles of monastic Buddhism. The ten commandments of Buddha, as found in an appendix to the *Prâtimoksha Sûtra* (Pali-Burman text), are elaborated to their full extent in *Matthew*. If we desire to acquaint ourselves with the historical Jesus we have to set the mythical Christ entirely aside, and learn all we can of the man in the first Gospel. His doctrines, religious views, and grandest aspirations will be found concentrated in his sermon.

This is the principal cause of the failure of missionaries to convert Brahmanists and Buddhists. These see that the little of really good that is offered in the new religion is paraded only in theory, while their own faith demands that those identical rules shall be applied in practice. Notwithstanding the impossibility for Christian missionaries to understand clearly the spirit of a religion wholly based on that doctrine of emanation which is so inimical to their own theology, the reasoning powers of some simple Buddhistical preachers are so high, that we see a scholar like Gutzlaff,* utterly silenced and put to great straits by Buddhists. Judson, the famous Baptist missionary in Burmah, confesses, in his *Journal*, the difficulties to which he was often driven by them. Speaking of a certain Ooyan, he remarks that his strong mind was capable of grasping the most difficult subjects. "His words," he remarks, "are as smooth as oil, as sweet as honey, and as sharp as razors; his mode of reasoning is soft, insinuating, and acute; and so adroitly does he act his part, that *I with the strength of truth*, was scarcely able to keep him down." It appears though, that at a later period of his mission, Mr. Judson found that he had utterly mistaken the doctrine. "I begin to find," he says, "that the semi-atheism, which I had sometimes mentioned, is nothing but a refined Buddhism, having its foundation in the Buddhistic Scriptures." Thus he discovered at last that while there is in Buddhism "a generic term of most exalted perfection actually applied to numerous individuals, a Buddha superior to the whole host of subordinate deities," there are also lurking in the

* Alabaster: "Wheel of the Law," pp. 29, 34, 35, and 38.

system "the glimmerings of an *anima mundi* anterior to, and even superior to, Buddha." *

This is a happy discovery, indeed!

Even the so-slandered Chinese believe in *One*, Highest God. "The Supreme Ruler of Heavens." Yuh-Hwang-Shang-ti, has his name inscribed only on the golden tablet before the altar of heaven at the great temple at Pekin, T'Iantan. "This worship," says Colonel Yule, "is mentioned by the Mahometan narrator of Shah Rukh's embassy (A.D. 1421): 'Every year there are some days on which the emperor eats no animal food. . . . He spends his time in an apartment which contains *no idol*, and says that *he is worshipping the God of Heaven*." †

Speaking of Shahrastani, the great Arabian scholar, Chwolsohn says that for him Sabaeism was not astrolatry, as many are inclined to think. He thought "that God is too sublime and too great to occupy Himself with the immediate management of this world; that He has, therefore, transferred the government thereof to the gods, and retained only the most important affairs for Himself; that further, man is too weak to be able to apply immediately to the Highest; that he must, therefore, address his prayers and sacrifices to the intermediate divinities, to whom the management of the world has been entrusted by the Highest." Chwolsohn argues that this idea is as old as the world, and that "in the heathen world this view was universally shared by the cultivated." ‡

Father Boori, a Portuguese missionary, who was sent to convert the "poor heathen" of Cochin-China, as early as the sixteenth century, "protests in despair, in his narrative, that there is not a dress, office, or ceremony in the Church of Rome, to which the Devil has not here provided some counterpart. Even when the Father began inveighing against the idols, he was answered that these were the images of departed great men, whom they worshipped exactly on the same principle, and in the same manner, as the Catholics did the images of the apostles and martyrs." § Moreover, these idols have importance but in the eyes of the ignorant multitudes. The *philosophy* of Buddhism ignores images and fetishes. Its strongest vitality lies in its psychological conceptions of man's *inner* self. The road to the supreme state of felicity, called the Ford of Nirvana, winds its invisible paths through the spiritual, not physical life of a person while on this earth. The sacred Buddhistical literature points the way by stimulating man to follow *practically* the example of Gau-

* E. Upham: "The History and Doctrines of Buddhism," p. 135. Dr. Judson fell into this prodigious error by reason of his fanaticism. In his zeal to "save souls," he refused to peruse the Burmese classics, lest his attention should be diverted thereby.

† "Indian Antiquary," vol. ii., p. 81; "Book of Ser Marco Polo," vol. i., p. 441.

‡ "Ssabismus," vol. i., p. 725. § Murray's "History of Discoveries in Asia."

tama. Therefore, the Buddhistical writings lay a particular stress on the spiritual privileges of man, advising him to cultivate his powers for the production of *Meipo* (phenomena) during life, and for the attainment of Nirvana in the hereafter.

But turning again from the historical to the mythical narratives, invented alike about Christna, Buddha, and Christ, we find the following:

Setting a model for the Christian avatar and the archangel Gabriel to follow, the luminous San-tusita (Bodhisat) appeared to Maha-maya 'like a cloud in the moonlight, coming from the north, and in his hand holding a white lotus.' He announced to her the birth of her son, and circumambulating the queen's couch thrice . . . passed away from the dewa-loka and was conceived *in the world of men.** The resemblance will be found still more perfect upon examining the illustrations in mediæval psalters, † and the panel-paintings of the sixteenth century (in the Church of Jouy, for instance, in which the Virgin is represented kneeling, with her hands uplifted toward the Holy Ghost, and the unborn child is miraculously seen through her body), and then finding the same subject treated in the identical way in the sculptures in certain convents in Thibet. In the Pali-Buddhistic annals, and other religious records, it is stated that Maha-devi and all her attendants were constantly gratified with the sight of the infant Bodhisatva quietly developing within his mother's bosom, and beaming already, from his place of gestation, upon humanity "the resplendent moonshine of his future benevolence." ‡

Ananda, the cousin and future disciple of Sakya-muni, is represented as having been born at the same time. He appears to have been the original for the old legends about John the Baptist. For example, the Pali narrative relates that Maha-maya, while pregnant with the sage, paid a visit to his mother, as Mary did to the mother of the Baptist. Immediately, as she entered the apartment, the unborn Ananda greeted the unborn Buddha-Siddhârtha, who also returned the salutation; and in like manner the babe, afterward John the Baptist, leaped in the womb of Elizabeth when Mary came in.§ More even than that; for Didron describes a scene of salutation, painted on shutters at Lyons, between Elizabeth and Mary, in which the two unborn infants, both pictured as outside their mothers, are also saluting each other. ‖

If we turn now to Christna and attentively compare the prophecies respecting him, as collected in the Ramatsariarian traditions of the

* "Manual of Buddhism," p. 142.

† See Inman's "Ancient Pagan and Modern Christian Symbolism," p. 92.

‡ "Rgya. Tcher. Rol. Pa.," Bkah Hgyour (Thibetan version).

§ Gospel according to Luke, i. 39–45.

‖ Didron; "Iconograph. Chrétienne Histoire de Dieu."

Atharva, the *Vedangas*, and the *Vedantas*,* with passages in the *Bible* and apocryphal Gospels, of which it is pretended that some presage the coming of Christ, we shall find very curious facts. Following are examples:

FROM THE HINDU BOOKS.	FROM THE CHRISTIAN BOOKS.
1st. "He (the Redeemer) shall come, *crowned with lights*, the pure fluid issuing from the great soul . . . dispersing darkness" (*Atharva*).	1st. "The people of Galilee of the Gentiles which sat in darkness saw great light" (*Matthew* iv. from *Isaiah* ix. 1, 2).
2d. "In the *early part* of the Kali-Yuga shall be born the son of the Virgin" (*Vedanta*).	2d. "Behold, a virgin shall conceive and bear a son" (*Isaiah* vii quoted in *Matthew* i. 23).
3d. "The Redeemer shall come, and the accursed *Rakhasas* shall fly for refuge to the deepest hell" (*Atharva*).	3d. "Behold, now, Jesus of Nazareth, with the brightness of his glorious divinity, put to flight all the horrid powers of darkness" (*Nicodemus*).
4th. "He shall come, and life will defy death . . . and he shall revivify the blood of all beings, shall regenerate all bodies, and purify all souls."	4th. "And I give unto them eternal life, and they shall never perish" (*John* x. 28).
5th. "He shall come, and all animated beings, all the flowers, plants, men, women, the infants, the slaves . . . shall together intone the chant of joy, for he is the Lord of all creatures . . . he is infinite, for he is power, for he is wisdom, for he is beauty, for he is all and in all."	5th. "Rejoice greatly, O daughter of Zion! shout, O daughter of Jerusalem! behold, thy King cometh unto thee . . . he is just . . . for how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids" (*Zechariah* ix.).
6th. "He shall come, more sweet than honey and ambrosia, more pure than *the lamb* without spot" (Ibid.).	6th. "Behold the lamb of God" (*John* i. 36). "He was brought as a lamb to the slaughter" (*Isaiah* 53).
7th. "Happy the blest womb that shall bear him" (Ibid.).	7th. "Blessed art thou among women, and blessed is the fruit of thy womb" (*Luke* i.); "Blessed is the womb that bare thee" (xi. 27).
8th. "And God shall manifest His glory, and make His power resound, and shall reconcile Himself with His creatures" (Ibid.).	8th. "God manifested forth His glory" (*John*, 1st Ep.). "God was in Christ, reconciling the world unto himself" (2 *Corinth.* v.).
9th. "It is in the bosom of a woman that the ray of the Divine splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her" (*Vedangas*).	9th. "Being an unparalleled instance, without any pollution or defilement, and a virgin shall bring forth a son, and a maid shall bring forth the Lord" (*Gospel of Mary*, iii.).

* There are numerous works deduced immediately from the "Vedas," called the "Upa-Ved." Four works are included under this denomination, namely, the "Ayus," "Gandharva," "Dhanus," and "Sthāpatya." The third "Upaveda" was composed by Viswamitra for the use of the Kshatriyas, the warrior caste.

Let there be exaggeration or not in attributing to the *Atharva-Veda* and the other books such a great antiquity, the fact remains that *these prophecies and their realization preceded Christianity*, and Christna preceded Christ. That is all we need care to inquire.

One is completely overwhelmed with astonishment upon reading Dr. Lundy's *Monumental Christianity*. It would be difficult to say whether an admiration for the author's erudition, or amazement at his serene and unparalleled sophistry is stronger. He has gathered a world of facts which prove that the religions, far more ancient than Christianity, of Christna, Buddha, and Osiris had anticipated even its minutest symbols. His materials come from no forged papyri, no interpolated Gospels, but from sculptures on the walls of ancient temples, from monuments, inscriptions, and other archaic relics, only mutilated by the hammers of iconoclasts, the cannon of fanatics, and the effects of time. He shows us Christna and Apollo as good shepherds; Christna holding the cruciform *chank* and the *chakra*, and Christna "crucified in space," as he calls it (*Monumental Christianity*, fig. 72). Of this figure—borrowed by Dr. Lundy from Moor's *Hindu Pantheon*—it may be truly said that it is calculated to petrify a Christian with astonishment, for it is the crucified Christ of Romish art to the last degree of resemblance. Not a feature is lacking; and, the author says of it himself: "This representation I believe to be anterior to Christianity. . . . It looks like a Christian crucifix in many respects. . . . The drawing, the attitude, the nail-marks in hands and feet, indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the victim-man, or the priest and victim both in one, of the Hindu Mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's Second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered; have his eyes burnt out; and lastly . . . *would be crucified?*" (*Republic*, c. ii., p. 52, *Spens. Trans.*). It is all that and much more; *Archaic Religious Philosophy* was universal.

As it is, Dr. Lundy contradicts Moor, and maintains that this figure is that of *Wittoba*, one of the avatars of Vishnu, hence Christna, and *anterior to Christianity*, which is a fact not very easily to be put down. And yet although he finds it prophetic of Christianity, he thinks it has no relation whatever to Christ! His only reason is that "in a Christian crucifix the glory always comes from the sacred head; here it is from above and beyond. . . . The Pundit's Wittoba then, given to Moor, would seem to be the crucified *Krishna*, the shepherd-god of Mathura

. . . a *Saviour—the Lord of the Covenant, as well as Lord of Heaven and earth—pure and impure, light and dark, good and bad, peaceful and warlike, amiable and wrathful, mild and turbulent, forgiving and vindictive, God and a strange mixture of man,* but not the Christ of the Gospels."

Now all these qualities must pertain to Jesus as well as to Christna. The very fact that Jesus was a man upon the mother's side—even though he were a *God,* implies as much. His behavior toward the fig-tree, and his self-contradictions, in *Matthew,* where at one time he promises peace on earth, and at another the sword, etc., are proofs in this direction. Undoubtedly this cut was never intended to represent Jesus of Nazareth. It was Wittoba, as Moor was told, and as moreover the Hindu *Sacred Scriptures* state, Brahma, the sacrificer who is "at once both sacrificer and victim;" it is "Brahma, victim in His Son Christna, who came to die on earth for our salvation, who Himself accomplishes the solemn sacrifice (of the Sarvameda)." And yet, it is the man Jesus as well as the man Christna, for both were united to their *Chrestos.*

Thus we have either to admit periodical "incarnations," or let Christianity go as the greatest imposture and plagiarism of the ages!

As to the Jewish *Scriptures,* only such men as the Jesuit de Carrière, a convenient representative of the majority of the Catholic clergy, can still command their followers to accept only the chronology established by the Holy Ghost. It is on the authority of the latter that we learn that Jacob went, with a family of seventy persons, all told, to settle in Egypt in A.M. 2298, and that in A.M. 2513—just 215 years afterward—these seventy persons had so increased that they left Egypt 600,000 fighting men strong, "without counting women and children," which, according to the science of statistics, should represent a total population of between two and three millions!! Natural history affords no parallel to such fecundity, except in red herrings. After this let the Christian missionaries laugh, if they can, at Hindu chronology and computations.

"Happy are those persons, but not to be envied," exclaims Bunsen, "who have no misgivings about making Moses march out with more than two millions of people at the end of a popular conspiracy and rising, in the sunny days of the eighteenth dynasty; who make the Israelites conquer Kanaan under Joshua, during and previous to the most formidable campaigns of conquering Pharaohs in that same country. The Egyptian and Assyrian annals, combined with the historical criticism of the *Bible,* prove that the exodus could only have taken place under Menephthah, so that Joshua could not have crossed the Jordan before Easter 1280, the last campaign of Ramses III. in Palestine being in 1281." *

* Bunsen's "Egypt's Place in Universal History," vol. v., p. 93.

But we must resume the thread of our narrative with Buddha.

Neither he nor Jesus ever wrote one word of their doctrines. We have to take the teachings of the masters on the testimony of the disciples, and therefore it is but fair that we should be allowed to judge both doctrines on their intrinsic value. Where the logical preponderance lies. may be seen in the results of frequent encounters between Christian missionaries and Buddhist theologians (*pungui*). The latter usually, if not invariably, have the better of their opponents. On the other hand, the "Lama of Jehovah" rarely fails to lose his temper, to the great delight of the Lama of Buddha, and practically demonstrates his religion of patience, mercy, and charity, by abusing his disputant in the most uncanonical language. This we have witnessed repeatedly.

Despite the notable similarity of the direct teachings of Gautama and Jesus, we yet find their respective followers starting from two diametrically opposite points. The Buddhist divine, following literally the ethical doctrine of his master, remains thus true to the legacy of Gautama; while the Christian minister, distorting the precepts recorded by the four *Gospels* beyond recognition, teaches, not that which Jesus taught, but the absurd, too often pernicious, interpretations of fallible men—Popes, Luthers, and Calvins included. The following are two instances selected from both religions, and brought into contrast. Let the reader judge for himself:

"Do not believe in anything because it is rumored and spoken of by many," says Buddha; "do not think that is a proof of its truth.

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, thinking that, *because an idea is extraordinary, it must have been implanted by a Deva, or some wonderful being.*

"Do not believe in guesses, that is, assuming something at hap-hazard as a starting-point, and then drawing conclusions from it—reckoning your two and your three and your four *before you have fixed your number one.*

"*Do not believe merely on the authority of your teachers and masters,* or believe and practice merely *because they believe and practice.*

"I [Buddha] tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it." *

It is impossible to avoid contrasting with these benevolent and human sentiments, the fulminations of the Œcumenical Council and the Pope,

* Alabaster: "Wheel of the Law," pp. 43–47.

against the employment of reason, and the pursuit of science when it clashes with revelation. The atrocious Papal benediction of Moslem arms and cursing of the Russian and Bulgarian Christians have roused the indignation of some of the most devoted Catholic communities. The Catholic Czechs of Prague on the day of the recent semi-centennial jubilee of Pius IX., and again on the 6th of July, the day sacred to the memory of John Huss, the burned martyr, to mark their horror of the Ultramontane policy in this respect, gathered by thousands upon the neighboring Mount Zhishko, and with great ceremony and denunciations, burned the Pope's portrait, his Syllabus, and last allocution against the Russian Czar, saying that they were good Catholics, but better Slavs. Evidently, the memory of John Huss is more sacred to them than the Vatican Popes.

"The worship of words is more pernicious than the worship of images," remarks Robert Dale Owen. "Grammatolatry is the worst species of idolatry. We have arrived at an era in which literalism is destroying faith. . . . The letter killeth." *

There is not a dogma in the Church to which these words can be better applied than to the doctrine of *transubstantiation.* † "Whoso eateth my flesh and drinketh my blood hath eternal life," Christ is made to say. "This is a hard saying," repeated his dismayed listeners. The answer *was that of an initiate.* "Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing. The words (*remata*, or arcane utterances) that I speak unto you, they are Spirit and they are Life."

During the Mysteries wine represented Bacchus, and bread Ceres.‡

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* "The Debatable Land," p. 145.

† "We divide our zeal," says Dr. Henry More, "against so many things that we fancy Popish, that we scarce reserve *a just share of detestation* against what is truly so. Such are that gross, rank, and scandalous impossibility *of transubstantiation*, the various modes of fulsome idolatry and lying impostures, the uncertainty of their loyalty to their lawful sovereigns by their superstitious adhesion to the spiritual tyranny of the Pope, and that *barbarous and ferine cruelty against those* that are not either such fools as to be persuaded to believe such things as they would obtrude upon men, or, are not so false to God and their own consciences, as, knowing better, yet to profess them" (Postscript to "Glanvill").

‡ Payne Knight believes that Ceres was not a personification of the brute matter which composed the earth, but of the female *productive principle* supposed to pervade it, which, joined to the active, was held to be the cause of the organization and animation of its substance. . . . She is mentioned as the wife of the Omnipotent Father, Æther, or Jupiter ("The Symbolical Language of Ancient Art and Mythology," xxxvi.). Hence the words of Christ, "it is the Spirit that quickeneth, *flesh profiteth nothing*, applied in their dual meaning to both spiritual and terrestrial things, to spirit and matter.

Bacchus, as Dionysus, is of Indian origin. Cicero mentions him as a son of Thyoné and Nisus. Διόνυσος means the god Dis from Mount Nys in India. Bacchus, crowned

The hierophant-initiator presented symbolically before the final *revelation* wine and bread to the candidate who had to eat and drink of both in token that the spirit was to quicken matter, *i.e.*, the divine wisdom was to enter into his body through what was to be revealed to him. Jesus, in his Oriental phraseology, constantly assimilated himself to the true vine (*John* xv. 1). Furthermore, the hierophant, the discloser of the Petroma, was called "Father." When Jesus says, "Drink . . . this is my blood," what else was meant, it was simply a metaphorical assimilation of himself to the vine, which bears the grape, whose juice is its blood—wine. It was a hint that as he had himself been initiated by the "Father," so he desired to initiate others. His "Father" was the husbandman, himself the vine, his disciples the branches. His followers being ignorant of the terminology of the Mysteries, wondered; they even took it as an offense, which is not surprising, considering the Mosaic injunction against blood.

There is quite enough in the four gospels to show what was the secret and most fervent hope of Jesus; the hope in which he began to teach, and in which he died. In his immense and unselfish love for humanity, he considers it unjust to deprive the many of the results of the knowledge acquired by the few. This result he accordingly preaches—the unity of a spiritual God, whose temple is within each of us, and in whom we live as He lives in us—in spirit. This knowledge was in the hands of the Jewish adepts of the school of Hillel and the kabalists. But the "scribes," or lawyers, having gradually merged into the dogmatism of the dead letter, had long since separated themselves from the Tanaïm, the true spiritual teachers; and the practical kabalists were more or less persecuted by the Synagogue. Hence, we find Jesus exclaiming: "Woe unto you lawyers! *For ye have taken away the key of knowledge* [the Gnosis]: ye entered not in yourselves, and them that were entering ye prevented" (*Luke* xi. 52). The meaning here is clear. They did take the key away, and could not even profit by it themselves, for the *Masorah* (tradition) had become a closed book to themselves as well as to others.

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with ivy, or *kissos*, is Christna, one of whose names was *Kissen*. Dionysus is preëminently the deity on whom were centred all the hopes for future life; in short, he was the god who was expected to *liberate the souls of men* from their prisons of flesh. Orpheus, the poet-Argonaut, is also said to have come on earth to purify the religion of its gross, and terrestrial anthropomorphism, he abolished human sacrifice and instituted a mystic theology based on pure spirituality. Cicero calls Orpheus a son of Bacchus. It is strange that both seem to have originally come from India. At least, as Dionysus Zagreus, Bacchus is of undoubted Hindu origin. Some writers deriving a curious analogy between the name of Orpheus and an old Greek term, ὀρφνός, *dark or tawny-colored*, make him Hindu by connecting the term with his dusky Hindu complexion. See Voss, Heyne and Schneider on the Argonautis.

Neither Renan nor Strauss, nor the more modern Viscount Amberley seem to have had the remotest suspicion of the real meaning of many of the parables of Jesûs, or even of the character of the great Galilean philosopher. Renan, as we have seen, presented him to us as a Gallicized Rabbi, "*le plus charmant de tous*," still but a Rabbi; and one, moreover, who does not even come out of the school of Hillel, or any school either, albeit he terms him repeatedly "the charming doctor." * He shows him as a sentimental young enthusiast, sprung out of the plebeian classes of Galilee, who imagines the ideal kings of his parables the empurpled and jewelled beings of whom one reads in nursery tales. †

Lord Amberley's Jesus, on the other hand, is an "iconoclastic idealist," far inferior in subtilty and logic to his critics. Renan looks over at Jesus with the one sidedness of a Semitomaniac; Viscount Amberley looks down upon him from the social plane of an English lord. *Apropos* of this marriage-feast parable, which he considers as embodying "a curious theory of social intercourse," the Viscount says: "Nobody can object to charitable individuals asking poor people or invalids *without rank* at their houses. . . . But we cannot admit that this kind action ought to be rendered obligatory . . . it is eminently desirable that we should do exactly what Christ would forbid us doing—namely, invite our neighbors and be invited by them as circumstances may require. The fear that we may receive a recompense for the dinner-parties we may give, is surely chimerical. . . . Jesus, in fact, overlooks entirely the more intellectual side of society." ‡ All of which unquestionably shows that the "Son of God" was no master of social etiquette, nor fit for "society;" but it is also a fair example of the prevalent misconception of even his most suggestive parables.

The theory of Anquetil du Perron that the *Bagavad-gita* is an independent work, as it is absent from several manuscripts of the *Mahâ-Bhârata*, may be as much a plea for a still greater antiquity as the reverse. The work is purely metaphysical and ethical, and in a certain sense it is *anti-Vedic;* so far, at least, that it is in opposition with many of the later Brahmanical interpretations of the *Vedas*. How comes it, then, that instead of destroying the work, or, at least, of sentencing it as uncanonical—an expedient to which the Christian Church would never have failed to resort—the Brahmans show it the greatest reverence? Perfectly *unitarian* in its aim, it clashes with the popular idol-worship. Still, the only precaution taken by the Brahmans to keep its tenets from becoming too well known, is to preserve it more secretly than any other

* "Vie de Jesus," p. 219. † Ibid., p. 221.
‡ "Analysis of Religious Belief," vol. i., p. 467.

religious book from every caste except the sacerdotal; and, to impose upon that even, in many cases, certain restrictions. The grandest mysteries of the Brahmanical religion are embraced within this magnificent poem; and even the Buddhists recognize it, explaining certain dogmatic difficulties in their own way. "Be unselfish, subdue your senses and passions, which obscure reason and lead to deceit," says Christna to his disciple Arjuna, thus enunciating a purely Buddhistic principle. Low men follow examples, great men give them. . . . The soul ought to free itself from the bonds of action, and act absolutely according to its divine origin. *There is but one God*, and all other devotas are inferior, and mere forms (powers) of Brahma or of myself. *Worship by deeds predominates over that of contemplation.*" *

This doctrine coincides perfectly with that of Jesus himself. † Faith alone, unaccompanied by "works," is reduced to naught in the *Bagaved-gita*. As to the *Atharva-Veda*, it was and is preserved in such secrecy by the Brahmans, that it is a matter of doubt whether the Orientalists have a *complete* copy of it. One who has read what Abbé Dubois says may well doubt the fact. "Of the last species—the Atharva—there are very few," he says, writing of the *Vedas*, "and many people suppose they no longer exist. But the truth is, they do exist, though they conceal themselves with more caution than the others, from the fear of being suspected to be initiated in the magic mysteries and other dreaded mysteries which the work is believed to teach." ‡

There were even those among the highest *epoptæ* of the greater *Mysteries* who knew nothing of their last and dreaded rite—the voluntary transfer of life from hierophant to candidate. In *Ghost-Land* ‖ this mystical operation of the adept's transfer of his spiritual entity, after the death of his body, into the youth he loves with all the ardent love of a spiritual parent, is superbly described. As in the case of the reïncarnation of the lamas of Thibet, an adept of the highest order may live indefinitely. His mortal casket wears out notwithstanding certain alchemical secrets for prolonging the youthful vigor far beyond the usual limits, yet the body can rarely be kept alive beyond ten or twelve score of years. The old garment is then worn out, and the spiritual Ego forced to leave it, selects for its habitation a new body, fresh and full of healthy vital principle. In case the reader should feel inclined to ridicule this asser-

* See the "Gita," translated by Charles Wilkins, in 1785; and the "Bhagavad-Purana," containing the history of Christna, translated into French by Eugène Burnouf. 1840.

† Matthew vii. 21. ‡ "Of the People of India," vol. i., p. 84.

‖ Or "Researches into the Mysteries of Occultism;" Boston, 1877, Edited by Mrs. E. Hardinge Britten.

tion of the possible prolongation of human life, we may as well refer him to the statistics of several countries. The author of an able article in the *Westminster Review*, for October, 1850, is responsible for the statement that in England, they have the authentic instances of one Thomas Jenkins dying at the age of 169, and "Old Parr" at 152; and that in Russia some of the peasants are "known to have reached 242 years." * There are also cases of centenarianism reported among the Peruvian Indians. We are aware that many able writers have recently discredited these claims to an extreme longevity, but we nevertheless affirm our belief in their truth.

True or false there are "superstitions" among the Eastern people such as have never been dreamed even by an Edgar Poe or a Hoffmann. And these beliefs run in the very blood of the nations with which they originated. Carefully stripped of exaggeration they will be found to embody an universal belief in those restless, wandering, astral souls, which are called ghouls and vampires. An Armenian Bishop of the fifth century, named Yeznik, gives a number of such narratives in a manuscript work (Book i., §§ 20, 30), preserved some thirty years ago in the library of the Monastery of Etchmeadzine.† Among others, there is a tradition dating from the days of heathendom, that whenever a hero whose life is needed yet on earth falls on the battle-field, the Aralez, the popular gods of ancient Armenia, empowered to bring back to life those slaughtered in battle, lick the bleeding wounds of the victim, and breathe on them until they have imparted a new and vigorous life. After that the warrior rises, washes off all traces of his wounds, and resumes his place in the fray. But his immortal spirit has fled; and for the remainder of his days he lives—a deserted temple.

Once that an adept was initiated into the last and most solemn mystery of the life-transfer, the awful *seventh* rite of the great sacerdotal operation, which is the highest theurgy, he belonged no more to this world. His soul was free thereafter, and the *seven* mortal sins lying in wait to devour his heart, as the soul, liberated by death, would be crossing the *seven* halls and *seven* staircases, could hurt him no more alive or dead; he has passed the "twice seven trials" the *twelve* labors of the final hour. ‡

The High Hierophant alone knew how to perform this solemn opera-

* See "Stone Him to Death;" "Septenary Institutions." Capt. James Riley, in his "Narrative" of his enslavement in Africa, relates like instances of great longevity on the Sahara Desert.

† Russian Armenia; one of the most ancient Christian convents.

‡ "Egyptian Book of the Dead." The Hindus have seven upper and seven lower heavens. The seven mortal sins of the Christians have been borrowed from the Egyptian Books of Hermes with which Clement of Alexandria was so familiar.

tion by infusing his own vital life and astral soul into the adept, chosen by him for his successor, who thus became endowed with a double life.*

"Verily, verily, I say unto thee, except a man *be born again*, he cannot see the kingdom of God" (*John* iii. 3). Jesus tells Nicodemus, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

This allusion, so unintelligible in itself, is explained in the *Satapa-Brâhmana*. It teaches that a man striving after spiritual perfection must have *three* births: 1st. Physical from his mortal parents; 2d. *Spiritual*, through religious sacrifice (initiation); 3d. His final birth into the world of spirit—at death. Though it may seem strange that we should have to go to the old land of the Punjâb and the banks of the sacred Ganges, for an interpreter of words spoken in Jerusalem and expounded on the banks of the Jordan, the fact is evident. This second birth, or regeneration of spirit, after the natural birth of that which is born of the flesh, might have astonished a Jewish ruler. Nevertheless, it had been taught 3,000 years before the appearance of the great Galilean prophet, not only in old India but to all the *epoptaæ* of the Pagan initiation, who were instructed in the great mysteries of LIFE and DEATH. This secret of secrets, that *soul* is not knit to flesh, was practically demonstrated in the instance of the Yogis, the followers of Kapila. Having emancipated their souls from the fetters of *Prakriti*, or *Mahat* (the physical perception of the senses and mind—in one sense, creation), they so developed their soul-power and *will-force*, as to have actually enabled themselves, while on earth, to communicate with the supernal worlds, and perform what is bunglingly termed "miracles." † Men

* The atrocious custom subsequently introduced among the people, of sacrificing human victims, is a perverted copy of the Theurgic Mystery. The Pagan priests, who did not belong to the class of the hierophants, carried on for awhile this hideous rite, and it served to screen the genuine purpose. But the Grecian Herakles is represented as the adversary of human sacrifices and as slaying the men and monsters who offered them. Bunsen shows, by the very absence of any representation of human sacrifice on the oldest monuments, that this custom had been abolished in the old Empire, at the close of the seventh century after Menes; therefore, 3,000 years B.C., Iphiscrates had stopped the human sacrifices entirely among the Carthaginians. Diphilus ordered bulls to be substituted for human victims. Amosis forced the priests to replace the latter by figures of wax. On the other hand, for every stranger offered on the shrine of Diana by the inhabitants of the Tauric Chersonesus, the Inquisition and the Christian clergy can boast of a dozen of heretics offered on the altar of the "mother of God," and her "Son." And when did the Christians ever think of substituting either animals or wax-figures for living heretics, Jews, and witches? They burned these in effigy only when, through providential interference, the doomed victims had escaped their clutches.

† This is why Jesus recommends prayer in the solitude of one's closet. This secret prayer is but the *paravidya* of the Vedantic philosopher: "He who knows his soul

whose astral spirits have attained on earth the *nehreyasa*, or the *mukti*, are half-gods; disembodied spirits, they reach Moksha or *Nirvana*, and this is their *second* spiritual birth.

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: "*Some people are born again;* evil-doers go to Hell; righteous people go to Heaven; those who are free from all worldly desires enter Nirvana" (*Precepts of the Dhammapada*, v., 126). Elsewhere Buddha states that "it is better to believe in a future life, in which happiness or misery can be felt; for if the heart believes therein, it will abandon sin and act virtuously; and even if there is no resurrection, such a life will bring a good name and the regard of men. *But those who believe in extinction at death will not fail to commit any sin* that they may choose, because of their disbelief in a future." *

The *Epistle to the Hebrews* treats of the sacrifice of blood. "Where a testament is," says the writer, "there must be of necessity *the death* of the testator. . . . Without the shedding *of blood* is no remission." Then again: "Christ glorified not himself to *be made High Priest;* but He that said unto him: Thou art my son; TO-DAY HAVE I BEGOTTEN THEE" (*Heb.* v. 5). This is a very clear inference, that, 1, Jesus was considered only in the light of a high priest, like Melchisedek—another *avatar*, or incarnation of Christ, according to the Fathers; and, 2, that the writer thought that Jesus had become a "Son of God" only at the moment of his initiation by water; hence, that he was not born a god, neither was he begotten physically by Him. Every initiate of the "last hour" became, by the very fact of his initiation, a son of God. When Maxime, the Ephesian, initiated the Emperor Julian into the Mithraïc Mysteries, he pronounced as the usual formula of the rite, the following: "By this blood, I wash thee from thy sins. The Word of the Highest has entered unto thee, and His Spirit henceforth will rest upon the NEWLY-BORN, *the now*-begotten of the Highest God. . . . Thou art the son of Mithra." "Thou art the '*Son of God*,'" repeated the disciples after Christ's baptism. When Paul shook off the viper into the fire without further injury to himself, the people of Melita said "that he was *a god*" (*Acts* xxviii.). "He is the son of God, the Beautiful!" was the term used by the disciples of Simon

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(inner self) daily retires to the region of *Swarga* (the heavenly realm) in his own heart," says the *Brihad-Aranyaka*. The Vedantic philosopher recognizes the Âtman, the spiritual *self*, as the sole and Supreme God.

* "Wheel of the Law," p. 54.

Magus, for they thought they recognized the "great power of God" in him.

A man can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity. But where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being? "The very capacity to imagine the possibility of thaumaturgical powers, is itself evidence that they exist," says the author of *Prophecy*. "The critic, as well as the skeptic, is generally inferior to the person or subject that he is reviewing, and, therefore, is hardly a competent witness. *If there are counterfeits, somewhere there must have been a genuine* original." *

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their tempbrary appearances. "Blood," says Levi, "is the first incarnation of the universal fluid; it is the materialized *vital light*. Its birth is the most marvellous of all nature's marvels; it lives only by perpetually transforming itself, for it is the universal Proteus. The blood issues from principles where there was none of it before, and it becomes flesh, bones, hair, nails . . . tears, and perspiration. It can be allied neither to corruption nor death; when life is gone, it begins decomposing; if you know how to reänimate it, to infuse into it life by a new magnetization of its globules, life will return to it again. The universal substance, with its double motion, is the great arcanum of being; blood is the great arcanum of life."

"Blood," says the Hindu Ramatsariar, "contains all the mysterious secrets of existence, no living being can exist without. It is profaning the great work of the Creator to eat blood."

In his turn Moses, following the universal and traditional law, forbids eating blood.

Paracelsus writes that with the fumes of blood one is enabled to call forth any spirit we desire to see; for with its emanations it will build itself an appearance, a *visible* body—only this is sorcery. The hierophants of Baal made deep incisions all over their bodies and produced apparitions, objective and tangible, with their own blood. The followers of a certain sect in Persia, many of whom may be found around the Russian settlements in Temerchan-Shoura, and Derbent, have their religious mysteries in which they form a large ring, and whirl round in a frantic dance. Their temples are ruined, and they worship in large temporary buildings, securely enclosed, and with the earthen floor deeply strewn with sand. They are all dressed in long white robes, and their heads are

* A. Wilder: "Ancient and Modern Prophecy."

bare and closely shaved. Armed with knives, they soon reach a point of furious exaltation, and wound themselves and others until their garments and the sand on the floor are soaked with blood. Before the end of the "Mystery" *every man has a companion,* who whirls round with him. Sometimes the spectral dancers have *hair on their heads,* which makes them quite distinct from their unconscious creators. As we have solemnly promised never to divulge the principal details of this terrible ceremony (which we were allowed to witness but once), we must leave the subject.*

In the days of antiquity the sorceresses of Thessaly added sometimes to the blood of a black lamb that of an infant, and by this means evoked the shadows. The priests were taught the art of calling up the spirits of the dead, as well as those of the elements, but their mode was certainly not that of Thessalian sorceresses.

Among the Yakuts of Siberia there is a tribe dwelling on the very confines of the Transbaïkal regions near the river Vitema (eastern Siberia) which practices sorcery as known in the days of the Thessalian witches. Their religious beliefs are curious as a mixture of philosophy and superstition. They have a chief or supreme god Aij-Taïon, who did not create, they say, but only *presides* over the creation of all the worlds. He lives on the *ninth* heaven, and it is but from the *seventh* that the other minor gods—his servants—can manifest themselves to their creatures. This ninth heaven, according to the revelation of the minor deities (spirits, we suppose), has three suns and three moons, and the ground of this abode is formed of four lakes (the four cardinal points) of "soft air" (ether), instead of water. While they offer no sacrifices to the Supreme Deity, for he needs none, they do try to propitiate both the good and bad deities, which they respectively term the "white" and the "black" gods. They do it, because neither of the two classes are good or bad through personal merit or demerit. As they are all subject to the Supreme Aij-Taïon, and each has to carry on the duty assigned to him from eternity, they are not responsible for either the good or evil they produce in this world. The reason given by the Yakuts for such sacrifices is very curious. Sacrifices, they say, help each class of gods to perform their mission the better, and so please the Supreme; and every mortal that helps either of them in performing his duty must,

* While at *Petrovsk* (Dhagestan, region of the Caucasus) we had the opportunity of witnessing another such *mystery.* It was owing to the kindness of Prince Melikoff, the governor-general of Dhagestan, living at Temerchan-Shoura, and especially of Prince Shamsoudine, the ex-reigning Shamchal of Tarchoff, a native Tartar, that during the summer of 1865 we assisted at this ceremonial from the safe distance of a sort of private box, constructed under the ceiling of the temporary building.

therefore, please the Supreme as well, for he will have helped justice to take place. As the "black" gods are appointed to bring diseases, evils, and all kinds of calamities to mankind, each of which is a punishment for some transgression, the Yakuts offer to them "bloody" sacrifices of animals; while to the "white" they make pure offerings, consisting generally of an animal consecrated to some special god and taken care of with great ceremony, as having become sacred. According to their ideas the souls of the dead become "shadows," and are doomed to wander on earth, till a certain change takes place either for the better or worse, which the Yakuts do not pretend to explain. The *light* shadows, *i.e.*, those of good people, become the guardians and protectors of those they loved on earth; the "dark" shadows (the wicked) always seek, on the contrary, to hurt those they knew, by inciting them to crimes, wicked acts, and otherwise injuring mortals. Besides these, like the ancient Chaldees, they reckon seven divine *Sheitans* (dæmons) or minor gods. It is during the sacrifices of blood, which take place at night, that the Yakuts call forth the wicked or *dark* shadows, to inquire of them what they can do to arrest their mischief; hence, *blood is necessary*, for without its fumes the ghosts could not make themselves clearly visible, and would become, according to their ideas, but the more dangerous, for they would suck it from living persons by their perspiration.* As to the good, *light* shadows, they need not be called out; besides that, such an act disturbs them; they can make their presence felt, when needed, without any preparation and ceremonies.

The blood-evocation is also practiced, although with a different purpose, in several parts of Bulgaria and Moldavia, especially in districts in the vicinity of Mussulmans. The fearful oppressions and slavery to which these unfortunate Christians have been subjected for centuries has rendered them a thousand-fold more impressible, and at the same time more superstitious, than those who live in civilized countries. On every seventh of May the inhabitants of every Moldavo-Valachian and Bulgarian city or village, have what they term the "feast of the dead." After sunset, immense crowds of women and men, each with a lighted wax taper in hand, resort to the burial places, and pray on the tombs of their departed friends. This ancient and solemn ceremony, called *Trizna*, is everywhere a reminiscence of primitive Christian rites, but far more solemn yet, while in Mussulman slavery. Every tomb is furnished with a kind of cupboard, about half a yard high, built of four stones, and with hinged double-doors. These closets contain what is termed the household of the defunct: namely, a few wax tapers, some

* Does not this afford us a point of comparison with the so-called "materializing mediums?"

oil and an earthen lamp, which is lighted on that day, and burns for twenty-four hours. Wealthy people have silver lamps richly chiselled, and bejewelled images, which are secure from thieves, for in the burial ground the closets are even left open. Such is the dread of the population (Mussulman and Christian) of the revenge of the dead that a thief bold enough to commit any murder, would never dare touch the property of a dead person. The Bulgarians have a belief that every Saturday, and especially the eve of Easter Sunday, and until Trinity day (about seven weeks) the souls of the dead descend on earth, some to beg forgiveness from those living whom they had wronged; others to protect and commune with their loved ones. Faithfully following the traditional rites of their forefathers, the natives on each Saturday of these seven weeks keep either lamps or tapers lighted. In addition to that, on the *seventh* of May they drench the tombs with grape wine, and burn incense around them from sunset to sunrise. With the inhabitants of towns, the ceremony is limited to these simple observances. With some of the rustics though, the rite assumes the proportions of a theurgic evocation. On the eve of Ascension Day, Bulgarian women light a quantity of tapers and lamps; the pots are placed upon tripods, and incense perfumes the atmosphere for miles around; while thick white clouds of smoke envelope each tomb, as though a veil had separated it from the others. During the evening, and until a little before midnight, in memory of the deceased, acquaintances and a certain number of mendicants are fed and treated with wine and *raki* (grape-whiskey), and money is distributed among the poor according to the means of the surviving relatives. When the feast is ended, the guests approaching the tomb and addressing the defunct by name, thank him or her for the bounties received. When all but the nearest relatives are gone, a woman, usually the most aged, remains alone with the dead, and—some say—resorts to the ceremony of invocation.

After fervent prayers, repeated face downward on the grave-mound, more or less drops of blood are drawn from near the left bosom, and allowed to trickle upon the tomb. This gives strength to the invisible spirit which hovers around, to assume for a few instants a visible form, and whisper his instructions to the Christian theurgist—if he has any to offer, or simply to "bless the mourner" and then disappear again till the following year. So firmly rooted is this belief that we have heard, in a case of family difficulty, a Moldavian woman appeal to her sister to put off every decision till Ascension-night, when their dead father *would be able to tell them of his will and pleasure in person;* to which the sister consented as simply as though their parent were in the next room.

That there are fearful secrets in nature may well be believed when, as we have seen in the case of the Russian *Znachar*, the sorcerer *cannot* die until he has passed the word to another, and the hierophants of White Magic rarely do. It seems as if the dread power of the "Word" could only be entrusted to one man of a certain district or body of people at a time. When the Brahmâtma was about to lay aside the burden of physical existence, he imparted his secret to his successor, either orally, or by a writing placed in a securely-fastened casket which went into the latter's hands alone. Moses "lays his hands" upon his neophyte, Joshua, in the solitudes of Nebo and passes away forever. Aaron initiates Eleazar on Mount Hor, and dies. Siddhârtha-Buddha promises his mendicants before his death to live in him who shall deserve it, embraces his favorite disciple, whispers in his ear, and dies; and as John's head lies upon the bosom of Jesus, he is told that he shall "tarry" until he shall come. Like signal-fires of the olden times, which, lighted and extinguished by turns upon one hill-top after another, conveyed intelligence along a whole stretch of country, so we see along line of "wise" men from the beginning of history down to our own times communicating the word of wisdom to their direct successors. Passing from seer to seer, the "Word" flashes out like lightning, and while carrying off the initiator from human sight forever, brings the new initiate into view. Meanwhile, whole nations murder each other in the name of another "Word," an empty substitute accepted literally by each, and misinterpreted by all!

We have met few sects which truly practice sorcery. One such is the Yezidis, considered by some a branch of the Koords, though we believe erroneously. These inhabit chiefly the mountainous and desolate regions of Asiatic Turkey, about Mosul, Armenia, and are found even in Syria,* and Mesopotamia. They are called and known everywhere as devil worshippers; and most certainly it is not either through ignorance or mental obscuration that they have set up the worship and a regular intercommunication with the lowest and the most malicious of both elementals and elementaries. They recognize the present wickedness of the chief of the "black powers;" but at the same time they dread his power, and so try

* The Yezidis must number over 200,000 men altogether. The tribes which inhabit the Pashalik of Bagdad, and are scattered over the Sindjar mountains are the most dangerous, as well as the most hated for their evil practices. Their chief Sheik lives constantly near the tomb of their prophet and reformer Adi, but every tribe chooses its own sheik among the most learned in the "black art." This Adi or Ad is a mythic ancestor of theirs, and simply is, Adi—the God of wisdom or the Parsi Ab-ad the first ancestor of the human race, or again Adh-Buddha of the Hindus, anthropomorphized and degenerated.

to conciliate to themselves his favors. He is in an open quarrel with Allah, they say, but a reconciliation can take place between the two at any day; and those who have shown marks of their disrespect to the "black one" now, may suffer for it at some future time, and thus have both God and Devil against them. This is simply a cunning policy that seeks to propitiate his Satanic majesty, who is no other than the great *Tcherno-bog* (the black god) of the Variagi-Kuss, the ancient idolatrous Russians before the days of Vladimir.

Like Wierus, the famous demonographer of the sixteenth century (who in his *Pseudomonarchia Dæmonum* describes and enumerates a regular infernal court, which has its dignitaries, princes, dukes, nobles, and officers), the Yezidis have a whole pantheon of devils, and use the Jakshas, aërial spirits, to convey their prayers and respects to Satan their master, and the Afrites of the Desert. During their prayer-meetings, they join hands, and form immense rings, with their Sheik, or an officiating priest in the middle who claps his hands, and intones every verse in honor of Sheitan (Satan). Then they whirl and leap in the air. When the frenzy is at its climax, they often wound and cut themselves with their daggers, occasionally rendering the same service to their next neighbors. But their wounds do not heal and cicatrize as easily as in the case of lamas and holy men; for but too often they fall victims to these self-inflicted wounds. While dancing and flourishing high their daggers without unclasping hands—for this would be considered a sacrilege, and the spell instantly broken, they coax and praise Sheitan, and entreat him to manifest himself in his works by "miracles." As their rites are chiefly accomplished during night, they do not fail to obtain manifestations of various character, the least of which are enormous globes of fire which take the shapes of the most uncouth animals.

Lady Hester Stanhope, whose name was for many years a power among the masonic fraternities of the East, is said to have witnessed, personally, several of these Yezidean ceremonies. We were told by an *Ockhal*, of the sect of Druses, that after having been present at one of the Yezidis' "Devil's masses," as they are called, this extraordinary lady, so noted for personal courage and daring bravery, fainted, and notwithstanding her usual Emir's male attire, was recalled to life and health with the greatest difficulty. Personally, we regret to say, all our efforts to witness one of these performances failed.

A recent article in a Catholic journal on Nagualism and Voodooism charges Hayti with being the centre of secret societies, with terrible forms of initiation and bloody rites, where *human infants are sacrificed and devoured by the adepts* (!!) Piron, a French traveller, is quoted at length, describing a most fearful scene witnessed by him in Cuba, in the

house of a lady whom he never would have suspected of any connection with so monstrous a sect. "A naked white girl acted as a voodoo priestess, wrought up to frenzy by dances and incantations that followed the sacrifice of a white and a black hen. A serpent, trained to its part, and acted on by the music, coiled round the limbs of the girl, its motions studied by the votaries dancing around or standing to watch its contortions. The spectator fled at last in horror when the poor girl fell writhing in an epileptic fit."

While deploring such a state of things in Christian countries, the Catholic article in question explains this tenacity for ancestral religious rites as evidence of the *natural depravity of the human heart*, and makes a loud call for greater zeal on the part of Catholics. Besides repeating the absurd fiction about devouring children, the writer seems wholly insensible to the fact that a devotion to one's faith that centuries of the most cruel and bloody persecution cannot quench, makes heroes and martyrs of a people, whereas their conversion to any other faith would turn them simply into renegades. A compulsory religion can never breed anything but deceit. The answer received by the missionary Margil from some Indians supports the above truism. The question being: "How is it that you are so heathenish after having been Christians so long?" The answer was: "What would you do, father, if enemies of your faith entered your land? Would you not take all your books and vestments and signs of religion and retire to the most secret caves and mountains? This is just what our priests, and prophets, and soothsayers, and nagualists have done to this time and are still doing."

Such an answer from a Roman Catholic, questioned by a missionary of either Greek or Protestant Church, would earn for him the crown of a saint in the Popish martyrology. Better a "heathen" religion that can extort from a Francis Xavier such a tribute as he pays the Japanese, in saying that "in virtue and probity they surpassed all the nations he had ever seen;" than a Christianity whose advance over the face of the earth sweeps aboriginal nations out of existence as with a hurricane of fire.* Disease, drunkenness, and demoralization are the immediate results of apostasy from the faith of their fathers, and conversion into a religion of mere forms.

What Christianity is doing for British India, we need go to no inim-

* Within less than four months we have collected from the daily papers forty-seven cases of crime, ranging from drunkenness up to murder, committed by ecclesiastics in the United States only. By the end of the year our correspondents in the East will have valuable facts to offset missionary denunciations of "heathen" misdemeanors.

ical sources to inquire. Captain O'Grady, the British ex-official, says: "The British government is doing a shameful thing in turning the natives of India from a sober race to a nation of drunkards. And for pure *greed.* Drinking is forbidden by the religion alike of Hindus and Mussulmans. But . . . drinking is daily becoming more and more prevalent. . . . What the accursed opium traffic, forced on China by British greed, has been to that unhappy country, the government sale of liquor is likely to become to India. For it is a government monopoly, based on almost precisely the same model as the government monopoly of tobacco in Spain. . . . The outside domestics in European families usually get to be terrible drunkards. . . . The indoor servants usually detest drinking, and are a good deal more respectable in this particular than their masters and mistresses . . . everybody drinks . . . bishops, chaplains, freshly-imported boarding-school girls, and all."

Yes, these are the "blessings" that the modern Christian religion brings with its *Bibles* and *Catechisms* to the "poor heathen." Rum and bastardy to Hindustan; opium to China; rum and foul disorders to Tahiti; and, worst of all, the example of hypocrisy in religion, and a practical skepticism and atheism, which, since it seems to be good enough for *civilized* people, may well in time be thought good enough for those whom theology has too often been holding under a very heavy yoke. On the other hand, everything that is noble, spiritual, elevating, in the old religion is denied, and even deliberately falsified.

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person, but an embodied idea. "If any man is in Christ he is a new creation," *he is reborn,* as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the epoptæ. As Professor A. Wilder well proves in a series of able articles, it *was not Jesus, but Paul who was the real founder of Christianity.* "The disciples were called Christians first in Antioch," say the *Acts of the Apostles.* "Such men as Irenæus, Epiphanius, and Eusebius have transmitted to posterity a reputation for untruth and dishonest practices; and the heart sickens at the story of the crimes of that

period," writes this author, in a recent article.* "It will be remembered," he adds, "that when the Moslems overran Syria and Asia Minor for the first time, they were welcomed by the Christians of those regions as deliverers from the intolerable oppression of the ruling authorities of the Church."

Mahomet never was, neither is he now, considered a god; yet under the stimulus of his name millions of Moslems have served their God with an ardor that can never be paralleled by Christian sectarianism. That they have sadly degenerated since the days of their prophet, does not alter the case in hand, but only proves the more the prevalence of matter over spirit all over the world. Besides, they have never degenerated more from primitive faith than Christians themselves. Why, then, should not Jesus of Nazareth, a thousandfold higher, nobler, and morally grander than Mahomet, be as well revered by Christians and followed in practice, instead of being blindly adored in fruitless faith as a god, and at the same time worshipped much after the fashion of certain Buddhists, who turn their wheel of prayers. That this faith has become sterile, and is no more worthy the name of Christianity than the fetishism of Calmucks that of the philosophy preached by Buddha, is doubted by none. "We would not be supposed to entertain the opinion," says Dr. Wilder, "that modern Christianity is in any degree identical with the religion preached by Paul. It lacks his breadth of view, his earnestness, his keen spiritual perception. Bearing the impress of the nations by which it is professed, it exhibits as many forms as there are races. It is one thing in Italy and Spain, but widely differs in France, Germany, Holland, Sweden, Great Britain, Russia, Armenia, Kurdistan, and Abyssinia. As compared with the preceding worships, the change seems to be more in name than in genius. Men had gone to bed Pagans and awoke Christians. As for the *Sermon on the Mount*, its conspicuous doctrines are more or less repudiated by every Christian community of any considerable dimensions. Barbarism, oppression, cruel punishments, are as common now as in the days of Paganism.

"The Christianity of Peter exists no more; that of Paul supplanted it, and was in its turn amalgamated with the other world-religions. When mankind are enlightened, or the barbarous races and families are supplanted by those of nobler nature and instincts, the ideal excellencies may become realities.

"The 'Christ of Paul' has constituted an enigma which evoked the most strenuous endeavor to solve. He was something else than the Jesus of the *Gospels*. Paul disregarded utterly their 'endless genealogies.' The

* "Evolution," art. Paul, the Founder of Christianity.

author of the fourth *Gospel*, himself an Alexandrian Gnostic, describes Jesus as what would now be termed a 'materialized' divine spirit. He was the Logos, or First Emanation—the Metathron. . . . The 'mother of Jesus,' like the Princess Maya, Danaé, or perhaps Periktioné, had given birth, not to a love-child, but to a divine offspring. No Jew of whatever sect, no apostle, no early believer, ever promulgated such an idea. Paul treats of Christ as a personage rather than as a person. The sacred lessons of the secret assemblies often personified the divine good and the divine truth in a human form, assailed by the passions and appetites of mankind, but superior to them ; and this doctrine, emerging from the crypt, was apprehended by churchlings and gross-minded men as that of immaculate conception and divine incarnation."

In the old book, published in 1693 and written by the Sieur de la Loubère, French Ambassador to the King of Siam, are related many interesting facts of the Siamese religion. The remarks of the satirical Frenchman are so pointed that we will quote his words about the Siamese Saviour—Sommona-Cadom.

"How marvellous soever they pretend the birth of their Saviour has been, they cease not to give *him a father and a mother.** His mother, whose name is found in some of their *Balie* (Pali?) books, was called, as they say, *Maha* MARIA, which seems to signify the great Mary, for Maha signifies great. However it be, this ceases not to give attention to the missionaries, and has perhaps given occasion to the Siamese to believe that Jesus being the son of *Mary*, was brother to Sommona-Cadom, and that, having been crucified, he was that *wicked* brother whom they give to Sommona-Cadom, under the name of Thevetat, and whom they report to be punished in Hell, with a punishment which participates something of a cross. . . . The Siamese expect another Sommona-Cadom, I mean, another miraculous man like him, whom they already named *Pronarote*, and whom they say was foretold by Sommona. He made all sorts of miracles. . . . He had two disciples, both standing on each hand of his idol ; one on the right hand, and the other on the left . . . the first is named Pra-Magla, and the second *Pra Scaribout*. . . . The father of Sommona-Cadom was, according to this same *Balie* Book, a King of Teve Lanca, that is to say, a King of Ceylon. But *the Balie Books being without date and without the author's name, have no more authority than all the traditions, whose origin is unknown*." †

* We find in Galatians iv. 4, the following: "But when the fulness of the time was come, God sent forth his Son, *made of a woman, made under the law*."

† The date has been fully established for these Pali Books in our own century; sufficiently so, at least, to show that they existed in Ceylon, 316 B.C., when Mahinda, the son of Asoka, was there (See Max Müller, "Chips, etc.," vol. i., on Buddhism).

This last argument is as ill-considered as it is naïvely expressed. We do not know of any book in the whole world less authenticated as to date, authors' names, or tradition, than our Christian *Bible*. Under these circumstances the Siamese have as much reason to believe in their miraculous Sommona-Cadom as the Christians in their miraculously-born Saviour. Moreover, they have no better right to force their religion upon the Siamese, or any other people, against their will, and in their own country, where they go unasked, than the so-called heathen "to compel France or England to accept Buddhism at the point of the sword." A Buddhist missionary, even in free-thinking America, would daily risk being mobbed, but this does not at all prevent missionaries from abusing the religion of the Brahmans, Lamas, and Bonzes, publicly to their teeth; and the latter are not always at liberty to answer them. This is termed diffusing the beneficent light of Christianity and civilization upon the darkness of heathenism!

And yet we find that these pretensions—which might appear ludicrous were they not so fatal to millions of our fellow-men, who only ask to be left alone—were fully appreciated as early as in the seventeenth century. We find the same witty Monsieur de la Loubère, under a pretext of pious sympathy, giving some truly curious instructions to the ecclesiastical authorities at home,* which embody the very soul of Jesuitism.

"From what I have said concerning the opinions of the Orientals," he remarks, "it is easy to comprehend how difficult an enterprise it is to bring them over to the Christian religion; and of what consequence it is that the missionaries, which preach the Gospel in the East, do perfectly understand the manners and belief of these people. For as the apostles and first Christians, when God supported their preaching by so many wonders, did not on a sudden discover to the heathens all the mysteries which we adore, but a long time concealed from them, and the Catechumens themselves, the knowledge of those which might scandalize them; it seems very rational to me that the missionaries, who have not

* "A New Historical Relation of the Kingdom of Siam," by M. de la Loubère, Envoy to Siam from France, 1687–8, chap. xxv., London; "Diverse Observations to be Made in Preaching the Gospel to the Orientals."

The Sieur de la Loubère's report to the king was made, as we see, in 1687–8. How thoroughly his proposition to the Jesuits, to suppress and dissemble in preaching Christianity to the Siamese, met their approval, is shown in the passage elsewhere quoted from the Thesis propounded by the Jesuits of Caen ("Thesis propugnata in regio Soc. Jes. Collegio, celeberrimæ Academiæ Cadoniensis, die Veneris, 30 Jan., 1693), to the following effect: ". . . neither do the Fathers of the Society of Jesus dissemble *when they adopt the institute and the habit* of the Talapoins of Siam." In five years the Ambassador's little lump of leaven had leavened the whole.

the gift of miracles, ought not presently to discover to the Orientals all the mysteries nor all the practices of Christianity.

"'Twould be convenient, for example, if I am not mistaken, not to preach unto them, *without great caution*, the worshipping of saints; and as to the knowledge of Jesus Christ, I think it would be necessary to manage it with them, if I may so say, and *not to speak to them of the mystery of the Incarnation*, till after having convinced them of the existence of a God Creator. For what probability is there, to begin with, of persuading the Siamese to remove Sommona-Cadom, Pra Mogla, and Pra Scaribout from the altars, to set up Jesus Christ, St. Peter, and St. Paul, in their stead? 'Twould, perhaps, be more proper not to preach unto them Jesus Christ crucified, till they have first comprehended that one may be *unfortunate* and *innocent;* and that by the rule received, even amongst them, which is, that the innocent might load himself with the crimes of the guilty, it was necessary *that a god should become man*, to the end that this man-God should, by a laborious life, and a shameful but voluntary death, satisfy for all the sins of men; but before all things it would be necessary to give them the true idea of a God Creator, and justly provoked against men. The Eucharist, after this, will not scandalize the Siamese, as it formerly scandalized the Pagans of Europe; forasmuch as the Siamese do not believe Sommona-Cadom could give his wife and children to the Talapoins to eat.

"On the contrary, as the Chinese are respectful toward their parents even to a scruple, I doubt not that if the Gospel should be presently put into their hands, they would be scandalized at that place, where, when some told Jesus Christ that his mother and his brethren asked after him, he answered in such a manner, that he seems so little to regard them, that he affected not to know them. They would *not be less offended* at those other mysterious words, which our divine Saviour spoke to the young man, who desired time to go and bury his parents: "Let the dead," said he, "bury the dead." Every one knows the trouble which the Japanese expressed to St. Francis Xavier *upon the eternity of damnation*, not being able to believe that their dead parents should fall into so horrible a misfortune for *want of having embraced Christianity, which they had never heard of.* . . . It seems necessary, therefore, to prevent and mollify this thought, by the means which that great apostle of the Indies used, in first establishing the idea of an omnipotent, all-wise, and most just God, the author of all good, to whom only everything is due, and by whose will we owe unto kings, bishops, magistrates and to our parents the respects which we owe them.

"'These examples are sufficient to show with what precautions it is

necessary to prepare the minds of the Orientals to think like us, and *not to be offended with most* of the articles of the Christian faith." *

And what, we ask, is left to preach? With no Saviour, no atonement, no crucifixion for human sin, no Gospel, no eternal damnation to tell them of, and no miracles to display, what remained for the Jesuits to spread among the Siamese but the dust of the Pagan sanctuaries with which to blind their eyes? The sarcasm is biting indeed. The morality to which these poor heathen are made to adhere by their ancestral faith is so pure, that Christianity has to be stripped of every distinguishing mark before its priests can venture to offer it for their examination. A religion that cannot be trusted to the scrutiny of an unsophisticated people who are patterns of filial piety, of honest dealing, of deep reverence for God and an instinctive horror of profaning His majesty, must indeed be founded upon error. That it is so, our century is discovering little by little.

In the general spoliation of Buddhism to make up the new Christian religion, it was not to be expected that so peerless a character as Gautama-Buddha would be left unappropriated. It was but natural that after taking his legendary history to fill out the blanks left in the fictitious story of Jesus, after using what they could of Christna's, they should take the man Sakya-muni and put him in their calendar under an *alias*. This they actually did, and the Hindu Saviour in due time appeared on the list of saints as Josaphat, to keep company with those martyrs of religion, SS. Aura and Placida, Longinus and Amphibolus.

In Palermo there is even a church dedicated to *Divo Josaphat*. Among the vain attempts of subsequent ecclesiastical writers to fix the genealogy of this mysterious saint, the most original was the making him Joshua, the son of Nun. But these trifling difficulties being at last surmounted, we find the history of Gautama copied *word for word* from Buddhist sacred books, into the *Golden Legend*. Names of individuals

* In a discourse of Hermes with Thoth, the former says: "It is impossible for thought to rightly conceive of God. . . . One cannot describe, through material organs, that which is immaterial and eternal . . . One is a perception of the spirit, the other a reality. That which can be perceived by our senses can be described in words; but that which is incorporeal, invisible, immaterial, and without form cannot be realized through our ordinary senses. I understand thus, O Thoth, I understand that God is ineffable."

In the *Catechism of the Parsis*, as translated by M. Dadabhai Naoroji, we read the following:

"Q. What is the form of our God?"

"A. Our God has neither face nor form, color nor shape, nor fixed place. There is no other like Him. He is Himself, singly such a glory that we cannot praise or describe Him; nor our mind comprehend Him."

are changed, the place of action, India, remains the same—in the Christian as in the Buddhist Legends. It can be also found in the *Speculum Historiale* of Vincent of Beauvais, which was written in the thirteenth century. The first discovery is due to the historian de Couto, although Professor Müller credits the first recognition of the identity of the two stories to M. Laboulaye, in 1859. Colonel Yule tells us that * these stories of Barlaam and Josaphat, are recognized by Baronius, and are to be found at p. 348, of *The Roman Martyrology*, set forth by command of Pope Gregory XIII., and revised by the authority of Pope Urban VIII., translated out of Latin into English by G. K. of the Society of Jesus.†

To repeat even a small portion of this ecclesiastical nonsense would be tedious and useless. Let him who doubts and who would learn the story read it as given by Colonel Yule. Some‡ of the Christian and ecclesiastical speculations seem to have embarrassed even Dominie Valentyn. "There be some, who hold this Budhum for a fugitive Syrian Jew," he writes; "others who hold him for a disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ I leave them to explain. Diego de Couto stands by the belief that he was certainly *Joshua*, which is still more absurd!"

"The religious romance called *The History of Barlaam and Josaphat* was, for several centuries, one of the most popular works in Christendom," says Col. Yule. "It was translated into all the chief European languages, including Scandinavian and Sclavonic tongues. . . . This story first appears among the works of St. John of Damascus, a theologian of the early part of the eighth century." § Here then lies the secret of its origin, for this St. John, before he became a divine, held a high office at the court of the Khalif Abu Jáfar Almansur, where he probably learned the story, and afterwards adapted it to the new orthodox necessities of the Buddha turned into a Christian saint.

Having repeated the plagiarized story, Diego de Couto, who seems to yield up with reluctance his curious notion that Gautama was Joshua, says: "To this name (Budâo) the Gentiles throughout all India have dedicated great and superb pagodas. With reference to this story, we have been diligent in inquiring if the ancient Gentiles of those parts had in their writings any knowledge of St. Josaphat who was converted by Balaam, and who in his legend is represented as the son of a great king of India, and who had just the same up-bringing, with all the same particulars that we have recounted of the life of the Budâo. And as I was

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* "Contemporary Review," p. 588, July, 1870.
† "Book of Ser Marco Polo," vol. ii., pp. 304, 306.
‡ Ibid. § Ibid.

travelling in the Isle of Salsette, and went to see that rare and admirable pagoda, which we call the Canará Pagoda (Kànhari Caves) made in a mountain, with many halls cut out of one solid rock, and inquiring of an old man about the work, what he thought as to who had made it, he told us that without doubt the work was made by order of the father of St. Josaphat to bring him up in seclusion, as the story tells. And as it informs us that he was the son of a great king in India, it may well be, as we have just said, that *he* was the Budâo, of whom they relate such marvels." *

The Christian legend is taken, moreover, in most of its details, from the Ceylonese tradition. It is on this island that originated the story of young Gautama rejecting his father's throne, and the king's erecting a superb palace for him, in which he kept him half prisoner, surrounded by all the temptations of life and wealth. Marco Polo told it as he had it from the Ceylonese, and his version is now found to be a faithful repetition of what is given in the various Buddhist books. As Marco naïvely expresses it, Buddha led a life of such hardship and sanctity, and kept such great abstinence, "*just as if he had been a Christian.* Indeed," he adds, "had he but been so, he would have been a great saint of our Lord Jesus Christ, so good and pure was the life he led." To which pious apothegm his editor very pertinently remarks that "Marco is not the only eminent person who has expressed this view of Sakya-muni's life in such words." And in his turn Prof. Max Müller says: "And whatever we may think of the sanctity of saints, let those who doubt the right of Buddha to a place among them, read the story of his life as it is told in the Buddhistical canon. If he lived the life which is there described, few saints have a better claim to the title than Buddha; and no one either in the Greek or the Roman Church need be ashamed of having paid to his memory the honor that was intended for St. Josaphat, the prince, the hermit, and the saint."

The Roman Catholic Church has never had so good a chance to Christianize all China, Thibet, and Tartary, as in the thirteenth century, during the reign of Kublai-Khan. It seems strange that they did not embrace the opportunity when Kublai was hesitating at one time between the four religions of the world, and, perhaps through the eloquence of Marco Polo, favored Christianity more than either Mahometanism, Judaism, or Buddhism. Marco Polo and Ramusio, one of his interpreters, tell us why. It seems that, unfortunately for Rome, the embassy of Marco's father and uncle failed, because Clement IV. happened to die just at that very time. There was no Pope for several months to

* "Dec.," v., lib. vi., cap. 2.

receive the friendly overtures of Kublai-Khan; and thus the one hundred Christian missionaries invited by him could not be sent to Thibet and Tartary. To those who believe that there is an intelligent Deity above who takes a certain concern in the welfare of our miserable little world, this *contretemps* must in itself seem a pretty good proof that Buddhism should have the best of Christianity. Perhaps—who knows—Pope Clement fell sick so as to save the Buddhists from sinking into the idolatry of Roman Catholicism?

From pure Buddhism, the religion of these districts has degenerated into lamaism; but the latter, with all its blemishes—purely formalistic and impairing but little the doctrine itself—is yet far above Catholicism. The poor Abbé Huc very soon found it out for himself. As he moved on with his caravan, he writes—"every one repeated to us that, as we advanced toward the west, we should find the doctrines growing more luminous and sublime. Lha-Ssa was the great focus of light, the rays from which became weakened as they were diffused." One day he gave to a Thibetan lama "a brief summary of Christian doctrine, which appeared by no means unfamiliar to him [we do not wonder at that], and he even maintained that it [Catholicism] did not differ much from the faith of the grand lamas of Thibet. . . . These words of the Thibetan lama astonished us not a little," writes the missionary; "the unity of God, the mystery of the Incarnation, the dogma of the real presence, appeared to us in his belief. . . . The new light thrown on the religion of Buddha induced us really to believe that we should find among the lamas of Thibet a more purified system." * It is these words of praise to lamaism, with which Huc's book abounds, that caused his work to be placed on the Index at Rome, and himself to be unfrocked.

When questioned why, since he held the Christian faith to be the best of the religions protected by him, he did not attach himself to it, the answer given by Kublai-Khan is as suggestive as it is curious:

"How would you have me to become a Christian? There are four prophets worshipped and revered by all the world. The Christians say their God is Jesus Christ; the Saracens, Mahomet; the Jews, Moses; the idolaters, Sogomon Borkan (Sakya-muni Burkham, or Buddha), who was the first god among the idols; and I worship and pay respect to all four, and pray that he among them who is greatest in heaven in very truth may aid me."

We may ridicule the Khan's prudence; we cannot blame him for trustingly leaving the decision of the puzzling dilemma to Providence itself. One of his most unsurmountable objections to embrace Chris-

* "Travels in Tartary," etc., pp. 121, 122.

tianity he thus specifies to Marco: "You see that the Christians of these parts are so ignorant that they achieve nothing and can achieve nothing, whilst you see the idolaters can do anything they please, insomuch that when I sit at table, the cups from the middle of the hall come to me full of wine or other liquor, without being touched by anybody, and I drink from them. They control storms, causing them to pass in whatever direction they please, and do many other marvels; whilst, as you know, their idols speak, and give them predictions on whatever subjects they choose. But if I were to turn to the faith of Christ and become a Christian, then my barons and others who are not converted, would say: 'What has moved you to be baptized? . . . What powers or miracles have you witnessed on the part of Christ? You know the idolaters here say that their wonders are performed by the sanctity and power of their idols.' Well, I should not know what answer to make, so they would only be confirmed in their errors, and the idolaters, who are adepts in such surprising arts, would easily compass my death. But now you shall go to your Pope, and pray him on my part to send hither an hundred men skilled in your law; and if they are capable of rebuking the practices of idolaters to their faces, and of proving to them *that they too know how to do such things, but will not*, because they are done by the help of the Devil and other evil spirits; and if they so control the idolaters that these shall have no power to perform such things in their presence, *and when we shall witness this*, we will denounce the idolaters and their religion, and then I will receive baptism, and then all my barons and chiefs shall be baptized also, and thus, in the end, there will be more Christians here than exist in your part of the world." *

The proposition was fair. Why did not the Christians avail themselves of it? Moses is said to have faced such an ordeal before Pharaoh, and come off triumphant.

To our mind, the logic of this uneducated Mongol was unanswerable, his intuition faultless. He saw good results in all religions, and felt that, whether a man be Buddhist, Christian, Mahometan, or Jew, his spiritual powers might equally be developed, his faith equally lead him to the highest truth. All he asked before making choice of a creed for his people, was the evidence upon which to base faith.

To judge alone by its jugglers, India must certainly be better acquainted with alchemy, chemistry, and physics than any European academy. The psychological wonders produced by some fakirs of Southern Hindustan, and by the shaberons and hobilhans of Thibet and Mongolia, alike prove our case. The science of psychology has there reached an acme of per-

* "Book of Ser Marco Polo," vol. ii., p. 340.

fection never attained elsewhere in the annals of the marvellous. That such powers are not alone due to study, but are natural to every human being, is now proved in Europe and America by the phenomena of mesmerism and what is termed "spiritualism." If the majority of foreign travellers, and residents in British India, are disposed to regard the whole as clever jugglery, not so with a few Europeans who have had the rare luck to be admitted *behind the veil* in the pagodas. Surely these will not deride the rites, nor undervalue the phenomena produced in the secret lodges of India. The *mahadthêvassthanam* of the pagodas (usually termed *goparam*, from the sacred pyramidal gateway by which the buildings are entered) has been known to Europeans before now, though to a mere handful in all.

We do not know whether the prolific Jacolliot * was ever admitted into one of these lodges. It is extremely doubtful, we should say, if we may judge from his many fantastic tales of the immoralities of the mystical rites among the Brahmans, the fakirs of the pagodas, and even the Buddhists (!!) at all of which he makes himself figure as a Joseph. Anyhow, it is evident that the Brahmans taught him no secrets, for speaking of the fakirs and their wonders, he remarks, "under the direction of initiated Brahmans they practice in the seclusion of the pagodas, the *occult sciences*. . . . And let no one be surprised at this word, which seems to open the door of the supernatural; while there are in the sciences which the Brahmans call occult, phenomena so extraordinary as to baffle all investigation, there is not one which cannot be explained, and which is not subject to natural law."

Unquestionably, any initiated Brahman could, if he would, explain every phenomenon. But *he will not.* Meanwhile, we have yet to see an explanation by the best of our physicists of even the most trivial occult phenomenon produced by a fakir-pupil of a pagoda.

Jacolliot says that it will be quite impracticable to give an account of the marvellous facts witnessed by himself. But adds, with entire truthfulness, "let it suffice to say, that in regard to magnetism and spiritism, Europe

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* His twenty or more volumes on Oriental subjects are indeed a curious conglomerate of truth and fiction. They contain a vast deal of fact about Indian traditions, philosophy and chronology, with most just views courageously expressed. But it seems as if the philosopher were constantly being overlaid by the romancist. It is as though two men were united in their authorship—one careful, serious, erudite, scholarly, the other a sensational and sensual French romancer, who judges of facts not as they are but as *he* imagines them. His translations from *Manu* are admirable; his controversial ability marked; his views of priestly morals unfair, and in the case of the Buddhists, positively slanderous. But in all the series of volumes there is not a line of dull reading; he has the eye of the artist, the pen of the poet of nature.

has yet to stammer over the first letters of the alphabet, and that the Brahmans have reached, in these two departments of learning, results in the way of phenomena that are truly stupefying When one sees these strange manifestations, whose power one cannot deny, without grasping the laws that the Brahmans *keep so carefully concealed,* the mind is overwhelmed with wonder, and one feels that he must run away and break the charm that holds him."

"The only explanation that we have been able to obtain on the subject from a learned Brahman, with whom we were on terms of the closest intimacy, was this: 'You have studied physical nature, and you have obtained, through the laws of nature, marvellous results—steam, electricity, etc.; *for twenty thousand years or more, we have studied* the *intellectual* forces, we have discovered their laws, and *we obtain, by making them act alone or in concert with matter, phenomena still more astonishing than your own.*'"

Jacolliot must indeed have been stupefied by wonders, for he says: "We have seen things such as one does not describe for fear of making his readers doubt his intelligence . . . but still we have seen them. And truly one comprehends how, in presence of such facts, the ancient world believed . . . in possessions of the Devil and in exorcism." *

But yet this uncompromising enemy of priestcraft, monastic orders, and the clergy of every religion and every land—including Brahmans, lamas, and fakirs—is so struck with the contrast between the fact-supported cults of India, and the empty pretences of Catholicism, that after describing the terrible self-tortures of the fakirs, in a burst of honest indignation, he thus gives vent to his feelings: "Nevertheless, these fakirs, these mendicant Brahmans, have still something grand about them: when they flagellate themselves, when during the self-inflicted martyrdom the flesh is torn out by bits, the blood pours upon the ground. But you (Catholic mendicants), what do you do to-day? You, Gray Friars, Capuchins, Franciscans, who play at fakirs, with your knotted cords, your flints, your hair shirts, and your rose-water flagellations, your bare feet and your comical mortifications—fanatics without faith, martyrs without tortures? Has not one the right to ask you, if it is to obey the law of God that you shut yourselves in behind thick walls, and thus escape the law of labor which weighs so heavily upon all other men? . . . Away, you are only beggars!"

Let them pass on—we have devoted too much space to them and their conglomerate theology, already. We have weighed both in the balance of history, of logic, of truth, and found them wanting. Their

* Les Fils de Dieu, "L'Inde Brahmanique," p. 296.

system breeds atheism, nihilism, despair, and crime; its priests and preachers are unable to prove by works their reception of divine power. If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as moral as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom. When Catholic and Protestant would be as fully satisfied as a Buddhist or Brahman that their every crime would be punished, and every good deed rewarded, they might spend upon their own *heathen* what now goes to give missionaries long picnics, and to make the name of Christian hated and despised by every nation outside the boundaries of Christendom.

As occasion required, we have reinforced our argument with descriptions of a few of the innumerable phenomena witnessed by us in different parts of the world. The remaining space at our disposal will be devoted to like subjects. Having laid a foundation by elucidating the philosophy of occult phenomena, it seems opportune to illustrate the theme with facts that have occurred under our own eye, and that may be verified by any traveller. Primitive peoples have disappeared, but primitive wisdom survives, and is attainable by those who "will," "dare," and can "keep silent."

CHAPTER XII.

"My vast and noble capital, my Daïtu, my splendidly-adorned;
And thou, my cool and delicious summer-seat, my Shangtu-Keibung.
. . . . . .
Alas, for my illustrious name as the Sovereign of the World!
Alas, for my Daïtu, seat of sanctity, glorious work of the immortal Kublaï!
All, all is rent from me!"—COL. YULE, in *Marco Polo.*

"As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers . . . evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors, and in the sacred orgies of Dionysus, than to believe them; *for the mystic symbols are well known to us who belong to the 'Brotherhood.'*"—PLUTARCH.

"The problem of life is *man.* MAGIC, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being; which forces are Divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge. . . . We begin with instinct; the end is OMNISCIENCE."
—A. WILDER.

"Power belongs to him WHO KNOWS."—*Brahmanical Book of Evocation.*

IT would argue small discernment on our part were we to suppose that we had been followed thus far through this work by any but metaphysicians, or mystics of some sort. Were it otherwise, we should certainly advise such to spare themselves the trouble of reading this chapter; for, although nothing is said that is not strictly true, they would not fail to regard the least wonderful of the narratives as absolutely false, however substantiated.

To comprehend the principles of natural law involved in the several phenomena hereinafter described, the reader must keep in mind the fundamental propositions of the Oriental philosophy which we have successively elucidated. Let us recapitulate very briefly:

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F R.S.—a man of great learning but little knowledge—calls "the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eter-

nal, and indestructible. The lower two constantly change; the higher third does not.

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a

reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aërial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

10th. The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanc-

tuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

There are two kinds of seership—that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, called by the Hindu Yogin *fav-atma*, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*, the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *super*sentient soul. That state is known in India as the *Samâddi;* it is the highest condition of spirituality possible to man on earth. Fakirs try to obtain such a condition by holding their breath for hours together during their religious exercises, and call this practice *dam-sādhna*. The Hindu terms *Pranayama*, *Pratyahara*, and *Dharana*, all relate to different psychological states, and show how much more the Sanscrit, and even the modern Hindu language are adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms.

When the body is in the state of *dharana*—a total catalepsy of the physical frame—the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinctured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities:* the God—*our Nous.*"

This is the state which such seers as Plotinus and Apollonius termed the "Union to the Deity;" which the ancient Yogins called *Isvara,** and the modern call "Samâddi;" but this state is as far above modern clairvoyance as the stars above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, *he had been united to his God* but six times during the sixty-six years of his existence, as he himself confessed to Porphyry.

Ammonius Sakkas, the "God-taught," asserts that the only power which is directly opposed to soothsaying and looking into futurity is *memory;* and Olympiodorus calls it *phantasy.* "The phantasy," he says (in *Platonis Phæd.*), is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases; for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energize without the phantasy, we reply, that its perception of universals proves that it is able. It has per-

* In its general sense, *Isvara* means "Lord;" but the Isvara of the mystic philosophers of India was understood precisely as the union and communion of men with the Deity of the Greek mystics. *Isvara-Parasada* means, literally, in Sanscrit, *grace.* Both of the "Mimansas," treating of the most abstruse questions, explain *Karma* as merit, or the *efficacy of works;* Isvara-Parasada, as grace; and *Sradha,* as faith. The "Mimansas" are the work of the two most celebrated theologians of India. The "Pourva-Mimansa" was written by the philosopher Djeminy, and the "Outtara-Mimansa" (or Vedanta), by Richna Dvipayna Vyasa, who collected the four "Vedas" together. (See Sir William Jones, Colebrooke, and others.)

ceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends it in its energies, just as a storm pursues him who sails on the sea."

A medium, moreover, needs either a foreign intelligence—whether it be spirit or living mesmerizer—to overpower his physical and mental parts, or some factitious means to induce trance. An adept, and even a simple fakir requires but a few minutes of "self-contemplation." The brazen columns of Solomon's temple; the golden bells and pomegranates of Aaron; the Jupiter Capitolinus of Augustus, hung around with harmonious bells; * and the brazen bowls of the Mysteries when the Kora was called, † were all intended for such artificial helps. ‡ So were the brazen bowls of Solomon hung round with a double row of 200 pomegranates, which served as clappers within the hollow columns. The priestesses of Northern Germany, under the guidance of hierophants, could never prophesy but amidst the roar of the tumultuous waters. Regarding fixedly the eddies formed on the rapid course of the river they *hypnotized* themselves. So we read of Joseph, Jacob's son, who sought for divine inspiration with his silver divining-cup, which must have had a very bright bottom to it. The priestesses of Dodona placed themselves under the ancient oak of Zeus (the Pelasgian, not the Olympian god), and listened intently to the rustling of the sacred leaves, while others concentrated their attention on the soft murmur of the cold spring gushing from underneath its roots. § But the adept has no need of any such extraneous aids—the simple exertion of his *will*-power is all-sufficient.

The *Atharva-Veda* teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.

Some of these nobler Vedantic precepts on the soul and man's mystic powers, have recently been contributed to an English periodical by a Hindu scholar. "The *Sankhya*," he writes, "inculcates that the soul (*i. e.*, astral body) has the following powers: shrinking into a minute bulk to which everything is pervious; enlarging to a gigantic body; assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs, as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate; faculty of changing the course of nature; ability to accomplish every desire." Further, he gives their various appellations:

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* Suetonius: "August."
† Plutarch.
‡ "Pliny," xxx., pp. 2, 14.
§ "Servius ad. Æon," p. 71.

"The powers are called: 1, *Anima;* 2, *Mahima;* 3, *Laghima;* 4, *Garima;* 5, *Prapti;* 6, *Prakamya;* 7, *Vasitwa;* 8, *Isitwa*, or divine power. The fifth, predicting future events, understanding unknown languages, curing diseases, divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and presupposes the absence of the above seven powers, as in this state the Yogi is full of God."

"No writings," he adds, "revealed or sacred, were allowed to be so authoritative and final *as the teaching of the soul.* Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge." *

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the *crown*—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

The greatest philosophers of antiquity found it neither unreasonable

* Peary Chand Mittra: "The Psychology of the Aryas;" "Human Nature," for March, 1877.

nor strange that "souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance reveal to them past events or announce future ones," as Ammonius tells us. Moreover, Lamprias and others held that if the *unembodied* spirits or souls could descend on earth and become guardians of mortal men, "we should not seek to deprive *those souls which are still in the body* of that power by which the former know future events and are able to announce them. It is not probable," adds Lamprias, "that the soul gains a new power of prophecy after separation from the body, and which before it did not possess. We may rather conclude *that it possessed all these powers during its union with the body, although in a lesser perfection.* . . . For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has only appeared dim and obscured by vapors, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, but *has possessed it always*, though dimmed by connection with the earthly."

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by perfectly competent and trustworthy persons. These phenomena are real, and require serious consideration. But false "phantom-hands" have sometimes been taken for the genuine. At Dresden we once saw a hand and arm, made for the purpose of deception, with an ingenious arrangement of springs that would cause the machine to imitate to perfection the movements of the natural member; while exteriorly it would require close inspection to detect its artificial character. In using this, the dishonest medium slips his natural arm out of his sleeve, and replaces it with the mechanical substitute; both hands may then be made to seem resting upon the table, while in fact one is touching the sitters, showing itself, knocking the furniture, and making other phenomena.

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. Among those who have written most intelligently upon the subject of these luminous hands, may be reckoned Dr. Francis Gerry Fairfield, author of *Ten Years among the Mediums*, an article from whose pen appears in the *Library Table* for July 19, 1877. A medium himself, he is yet a strong opponent of the spiritualistic theory. Discussing the subject of the "phantom-hand," he testifies that "this the writer has personally witnessed, under conditions of test provided by himself, in his own room, in full daylight, with the medium seated upon a

sofa from six to eight feet from the table hovering upon which the apparition (the hand) appeared. The application of the poles of a horse-shoe magnet to the hand caused it to waver perceptibly, and threw the medium into violent convulsions—pretty positive evidence that *the force concerned in the phenomenon was generated in his own nervous system.*"

Dr. Fairfield's deduction that the fluttering phantom-hand is an emanation from the medium is logical, and it is correct. The test of the horse-shoe magnet proves in a scientific way what every kabalist would affirm upon the authority of experience, no less than philosophy. The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand an extrusion of the man's inner or astral member. This is that real self whose limbs the surgeon cannot amputate, but remain behind after the outer casing is cut off, and (all theories of exposed or compressed nerve termini to the contrary, notwithstanding) have all the sensations the physical parts formerly experienced. This is that spiritual (astral) body which "is raised in incorruption." It is useless to argue that these are *spirit*-hands; for, admitting even that at every seance human spirits of many kinds are attracted to the medium, and that they do guide and produce some manifestations, yet to make hands or faces objective they are compelled to use either the astral limbs of the medium, or the materials furnished them by the elementals, or yet the combined aural emanations of all persons present. *Pure* spirits will not and *cannot* show themselves objectively; those that do are not pure spirits, but elementary and impure. Woe to the medium who falls a prey to such!

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject. Dr. Fairfield is right in one position taken in his book, viz.: mediums are usually diseased, and in many if not most cases the children or near connections of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity; requires no "conditions," but will do his feats any-

where and everywhere; and instead of being passive and in subjection to a foreign influence, rules the forces with iron will. But we have elsewhere shown that the medium and the adept are as opposed as the poles. We will only add here that the body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

An adept can not only project and make visible a hand, a foot, or any other portion of his body, but the whole of it. We have seen one do this, in full day, while his hands and feet were being held by a skeptical friend whom he wished to surprise.* Little by little the whole astral body oozed out like a vapory cloud, until before us stood two forms, of which the second was an exact duplicate of the first, only slightly more shadowy.

The medium need not exercise any *will-power*. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why "the materialized form sometimes knows more than the medium,"† for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

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* The Boulogne (France) correspondent of an English journal says that he knows of a gentleman who has had an arm amputated at the shoulder, "who is certain that he has a spiritual arm, which he sees and actually feels with his other hand. He can touch anything, and even pull up things with the spiritual or phantom arm and hand." The party knows nothing of spiritualism. We give this as we get it, without verification, but it merely corroborates what we have seen in the case of an Eastern adept. This eminent scholar and practical kabalist can at will project his astral arm, and with the hand take up, move, and carry objects, even at a considerable distance from where he may be sitting or standing. We have often seen him thus minister to the wants of a favorite elephant.

† Answer to a question at "The National Association of Spiritualists," May 14th, 1877.

But, while it is our firm belief that most of the physical manifestations, *i.e.*, those which neither need nor show intelligence nor great discrimination, are produced mechanically by the *scin-lecca* (double) of the medium, as a person in sound sleep will when apparently awake do things of which he will retain no remembrance. The purely subjective phenomena are but in a very small proportion of cases due to the action of the personal astral body. They are mostly, and according to the moral, intellectual, and physical purity of the medium, the work of either the elementary, or sometimes very pure human spirits. Elementals have naught to do with subjective manifestations. In rare cases it is the *divine* spirit of the medium himself that guides and produces them.

As Baboo Peary Chand Mittra says, in a letter * to the President of the National Association of Spiritualists, Mr. Alexander Calder, † "a spirit is an essence or power, and has no form. . . . The very idea of form implies 'materialism.' The spirits [astral souls, we should say] . . . can assume forms for a time, but form is not their permanent state. The more material is our soul, the more material is our conception of spirits."

Epimenides, the Orphikos, was renowned for his "sacred and marvellous nature," and for the faculty his soul possessed of quitting its body "*as long and as often as it pleased.*" The ancient philosophers who have testified to this ability may be reckoned by dozens. Apollonius left his body at a moment's notice, but it must be remembered Apollonius was an adept—a "magician." Had he been simply a medium, he could not have performed such feats *at will.* Empedocles of Agrigentum, the Pythagorean thaumaturgist, required no *conditions* to arrest a waterspout which had broken over the city. Neither did he need any to recall a woman to life, as he did. Apollonius used no *darkened* room in which to perform his æthrobatic feats. Vanishing suddenly in the air before the eyes of Domitian and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of akâsa about it, he could walk off unperceived to some secure retreat in the neighborhood, and an hour after his astral form appear at Puteoli to his friends, and seem to be the man himself.

No more did Simon Magus wait to be entranced to fly off in the air before the apostles and crowds of witnesses. "It requires no conjuration and ceremonies; circle-making and incensing are mere nonsense and juggling," says Paracelsus. The human spirit "is so great a thing that no man can express it; as God Himself is eternal and unchangeable, so also

* "A Buddhist's Opinions of the Spiritual States."

† See the "London Spiritualist," May 25, 1877, p. 246.

is the mind of man. If we rightly understood its powers, nothing would be impossible to us on earth. The imagination is strengthened and developed through *faith in our will.* Faith must confirm the imagination, for faith establishes the will."

A singular account of the personal interview of an English ambassador in 1783, with a reïncarnated Buddha—barely mentioned in volume i.—an infant of eighteen months old at that time, is given in the *Asiatic Journal* from the narrative of an eye-witness himself, Mr. Turner, the author of *The Embassy to Thibet.* The cautious phraseology of a skeptic dreading public ridicule ill conceals the amazement of the witness, who, at the same time, desires to give facts as truthfully as possible. The infant lama received the ambassador and his suite with a dignity and decorum so natural and unconstrained that they remained in a perfect maze of wonder. The behavior of this infant, says the author, was that of an old philosopher, grave and sedate and exceedingly courteous. He contrived to make the young pontiff understand the inconsolable grief into which the Governor-General of Galagata (Calcutta) the City of Palaces and the people of India were plunged when he died, and the general rapture when they found that he had resurrected in a young and fresh body again; at which compliment the young lama regarded him and his suite with looks of singular complacency, and courteously treated them to confectionery from a golden cup. "The ambassador continued to express the Governor-General's hope that the lama might long continue to illumine the world with his presence, and that the friendship which had heretofore subsisted between them might be yet more strongly cemented, for the benefit and advantage of the intelligent votaries of the lama . . . all which made the little creature look steadfastly at the speaker, and graciously bow and nod—and bow and nod—as *if he* understood and approved of every word that was uttered." *

As *if* he understood! *If* the infant behaved in the most natural and dignified way during the reception, and "when their cups were empty of tea became uneasy and throwing back his head and contracting the skin of his brow, continued making a noise till they were filled again," why could he not understand as well what was said to him?

Years ago, a small party of travellers were painfully journeying from Kashmir to Leh, a city of Ladâhk (Central Thibet). Among our guides we had a Tartar Shaman, a very mysterious personage, who spoke Russian a little and English not at all, and yet who managed, nevertheless, to converse with us, and proved of great service. Having learned that some of our party were Russians, he had imagined that our protec-

* See Coleman's "Hindu Mythology."

tion was all-powerful, and might enable him to safely find his way back to his Siberian home, from which, for reasons unknown, some twenty years before, he had fled, as he told us, via Kiachta and the great Gobi Desert, to the land of the Tcha-gars.* With such an interested object in view, we believed ourselves safe under his guard. To explain the situation briefly: Our companions had formed the unwise plan of penetrating into Thibet under various disguises, none of them speaking the language, although one, a Mr. K——, had picked up some Kasan Tartar, and thought he did. As we mention this only incidentally, we may as well say at once that two of them, the brothers N——, were very politely brought back to the frontier before they had walked sixteen miles into the weird land of Eastern Bod; and Mr. K——, an ex-Lutheran minister, could not even attempt to leave his miserable village near Leh, as from the first days he found himself prostrated with fever, and had to return to Lahore via Kashmere. But one sight seen by him was as good as if he had witnessed the reïncarnation of Buddha itself. Having heard of this "miracle" from some old Russian missionary in whom he thought he could have more faith than in Abbé Huc, it had been for years his desire to expose the "great heathen" jugglery, as he expressed it. K—— was a positivist, and rather prided himself on this anti-philosophical neologism. But his positivism was doomed to receive a death-blow.

About four days journey from Islamabad, at an insignificant mud village, whose only redeeming feature was its magnificent lake, we stopped for a few days' rest. Our companions had temporarily separated from us, and the village was to be our place of meeting. It was there that we were apprised by our Shaman that a large party of Lamaïc "Saints," on pilgrimage to various shrines, had taken up their abode in an old cave-temple and established a temporary Vihara therein. He added that, as the "Three Honorable Ones" † were said to travel along with them, the holy Bikshu (monks) were capable of producing the greatest miracles. Mr. K——, fired with the prospect of exposing this humbug of the ages, proceeded at once to pay them a visit, and from that moment the most friendly relations were established between the two camps.

The Vihar was in a secluded and most romantic spot secured against all intrusion. Despite the effusive attentions, presents, and protestations of Mr. K——, the Chief, who was Pase-Budhu (an ascetic of great

* Russian subjects are not allowed to cross the Tartar territory, neither the subjects of the Emperor of China to go to the Russian factories.

† These are the representatives of the Buddhist Trinity, Buddha, Dharma, and Sangha, or Fo, Fa, and Sengh, as they are called in Thibet.

sanctity), declined to exhibit the phenomenon of the "incarnation" until a certain talisman in possession of the writer was exhibited. * Upon seeing this, however, preparations were at once made, and an infant of three or four months was procured from its mother, a poor woman of the neighborhood. An oath was first of all exacted of Mr. K——, that he would not divulge what he might see or hear, for the space of seven years. The talisman is a simple agate or carnelian known among the Thibetans and others as *A-yu*, and naturally possessed, or had been endowed with very mysterious properties. It has a triangle engraved upon it, within which are contained a few mystical words. †

Several days passed before everything was ready; nothing of a mysterious character occurring, meanwhile, except that, at the bidding of a Bikshu, ghastly faces were made to peep at us out of the glassy bosom of the lake, as we sat at the door of the Vihar, upon its bank. One of these was the countenance of Mr. K——'s sister, whom he had left well and happy at home, but who, as we subsequently learned, had died some

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* A Bikshu is not allowed to accept anything directly even from laymen of his own people, least of all from a foreigner. The slightest contact with the body and even dress of a person not belonging to their special community is carefully avoided. Thus even the offerings brought by us and which comprised pieces of red and yellow *pou-lou*, a sort of woollen fabric the lamas generally wear, had to pass through strange ceremonies. They are forbidden, 1, to ask or beg for anything—even were they starving—having to wait until it is voluntarily offered; 2, to touch either gold or silver with their hands; 3, to eat a morsel of food, even when presented, unless the donor distinctly says to the disciple, "This is for your master to *eat*." Thereupon, the disciple turning to the *pazen* has to offer the food in his turn, and when he has said, "Master, this is allowed; take and eat," then only can the lama take it with the right hand, and partake of it. All our offerings had to pass through such purifications. When the silver pieces, and a few handfuls of annas (a coin equal to four cents) were at different occasions offered to the community, a disciple first wrapped his hand in a yellow handkerchief, and receiving it on his palm, conveyed the sum immediately into the *Badir*, called elsewhere *Sabait*, a sacred basin, generally wooden, kept for offerings.

† These stones are highly venerated among Lamaists and Buddhists; the throne and sceptre of Buddha are ornamented with them, and the Taley Lama wears one on the fourth finger of the right hand. They are found in the Altai Mountains, and near the river Yarkuh. Our talisman was a gift from the venerable high-priest, a *Heiloung*, of a Kalmuck tribe. Though treated as apostates from their primitive Lamaism, these nomads maintain friendly intercourse with their brother Kalmucks, the Chokhots of Eastern Thibet and Kokonor, but even with the Lamaists of Lha-Ssa. The ecclesiastical authorities however, will have no relations with them. We have had abundant opportunities to become acquainted with this interesting people of the Astrakhan Steppes, having lived in their *Kibitkas* in our early years, and partaken of the lavish hospitality of the Prince Tumene, their late chief, and his Princess. In their religious ceremonies, the Kalmucks employ trumpets made from the thigh and arm bones of deceased rulers and high priests.

time before he had set out on the present journey. The sight affected him at first, but he called his skepticism to his aid, and quieted himself with theories of cloud-shadows, reflections of tree-branches, etc., such as people of his kind fall back upon.

On the appointed afternoon, the baby being brought to the Vihara, was left in the vestibule or reception-room, as K—— could go no further into the temporary sanctuary. The child was then placed on a bit of carpet in the middle of the floor, and every one not belonging to the party being sent away, two "mendicants" were placed at the entrance to keep out intruders. Then all the lamas seated themselves on the floor, with their backs against the granite walls, so that each was separated from the child by a space, at least, of ten feet. The chief, having had a square piece of leather spread for him by the *desservant*, seated himself at the farthest corner. Alone, Mr. K—— placed himself close by the infant, and watched every movement with intense interest. The only condition exacted of us was that we should preserve a strict silence, and patiently await further developments. A bright sunlight streamed through the open door. Gradually the "Superior" fell into what seemed a state of profound meditation, while the others, after a *sotto voce* short invocation, became suddenly silent, and looked as if they had been completely petrified. It was oppressively still, and the crowing of the child was the only sound to be heard. After we had sat there a few moments, the movements of the infant's limbs suddenly ceased, and his body appeared to become rigid. K—— watched intently every motion, and both of us, by a rapid glance, became satisfied that all present were sitting motionless. The superior, with his gaze fixed upon the ground, did not even look at the infant; but, pale and motionless, he seemed rather like a bronze statue of a Talapoin in meditation than a living being. Suddenly, to our great consternation, we saw the child, not raise itself, but, as it were, violently jerked into a sitting posture! A few more jerks, and then, like an automaton set in motion by concealed wires, the four months' baby stood upon his feet! Fancy our consternation, and, in Mr. K——'s case, horror. Not a hand had been outstretched, not a motion made, nor a word spoken; and yet, here was a baby-in-arms standing erect and firm as a man!

The rest of the story we will quote from a copy of notes written on this subject by Mr. K——, the same evening, and given to us, in case it should not reach its place of destination, or the writer fail to see anything more.

"After a minute or two of hesitation," writes K——, "the baby turned his head and looked at me with an expression of intelligence that was simply awful! It sent a chill through me. I pinched my hands and

bit my lips till the blood almost came, to make sure that I did not dream. But this was only the beginning. The miraculous creature, making, *as I fancied*, two steps toward me, resumed his sitting posture, and, without removing his eyes from mine, repeated, sentence by sentence, in what I supposed to be Thibetan language, the very words, which I had been told in advance, are commonly spoken at the incarnations of Buddha, beginning with 'I am Buddha; I am the old Lama; I am his spirit in a new body,' etc. I felt a real terror; my hair rose upon my head, and my blood ran cold. For my life I could not have spoken a word. There was no trickery here, no ventriloquism. The infant lips moved, and the eyes seemed to search my very soul with an expression that *made me think it was the face of the Superior himself*, his eyes, his very look that I was gazing upon. It was *as if his spirit had entered the little body, and was looking at me through the transparent mask of the baby's face.* I felt my brain growing dizzy. The infant reached toward me, and laid his little hand upon mine. I started as if I had been touched by a hot coal; and, unable to bear the scene any longer, covered my face with my hands. It was but for an instant; but when I removed them, the little actor had become a crowing baby again, and a moment after, lying upon his back, set up a fretful cry. The superior had resumed his normal condition, and conversation ensued.

"It was only after a series of similar experiments, extending over ten days, that I realized the fact that I had seen the incredible, astounding phenomenon described by certain travellers, but always by me denounced as an imposture. Among a multitude of questions unanswered, despite my cross-examination, the Superior let drop one piece of information, which must be regarded as highly significant. 'What would have happened,' I inquired, through the shaman, 'if, while the infant was speaking, in a moment of insane fright, at the thought of its being the "Devil," I had killed it?' He replied that, if the blow had not been instantly fatal, the child *alone* would have been killed.' 'But,' I continued, 'suppose that it had been as swift as a lightning-flash?' 'In such case,' was the answer, '*you would have killed me also.*'"

In Japan and Siam there are two orders of priests, of which one are public, and deal with the people, the other strictly private. The latter are never seen; their existence is known but to very few natives, never to foreigners. Their powers are never displayed in public, nor ever at all except on rare occasions of the utmost importance, at which times the ceremonies are performed in subterranean or otherwise inaccessible temples, and in the presence of a chosen few whose heads answer for their secrecy. Among such occasions are deaths in the Royal family, or those of high dignitaries affiliated with the Order. One of the most

weird and impressive exhibitions of the power of these magicians is that of the withdrawal of the astral soul from the cremated remains of human beings, a ceremony practiced likewise in some of the most important lamaseries of Thibet and Mongolia.

In Siam, Japan, and Great Tartary, it is the custom to make medallions, statuettes, and idols out of the ashes of cremated persons; * they are mixed with water into a paste, and after being moulded into the desired shape, are baked and then gilded. The Lamasery of Ou-Tay, in the province of Chan-Si, Mongolia, is the most famous for that work, and rich persons send the bones of their defunct relatives to be ground and fashioned there. When the adept in magic proposes to facilitate the withdrawal of the astral soul of the deceased, which otherwise they think might remain stupefied for an indefinite period *within* the ashes, the following process is resorted to: The sacred dust is placed in a heap upon a metallic plate, strongly magnetized, of the size of a man's body. The adept then slowly and gently fans it with the *Talapat Nang*, † a fan of a peculiar shape and inscribed with certain signs, muttering, at the same time, a form of invocation. The ashes soon become, as it were, imbued with life, and gently spread themselves out into a thin layer which assumes the outline of the body before cremation. Then there gradually arises a sort of whitish vapor which after a time forms into an erect column, and compacting itself, is finally transformed into the "double," or ethereal, astral counterpart of the dead, which in its turn dissolves away into thin air, and disappears from mortal sight. ‡

The "Magicians" of Kashmir, Thibet, Mongolia, and Great Tartary are too well known to need comments. If *jugglers* they be, we invite the most expert jugglers of Europe and America to match them if they can.

If our scientists are unable to imitate the mummy-embalming of the Egyptians, how much greater would be their surprise to see, as we have, dead bodies preserved by alchemical art, so that after the lapse of centuries, they seem as though the individuals were but sleeping. The complexions were as fresh, the skin as elastic, the eyes as natural and sparkling as though they were in the full flush of health, and the wheels of life had been stopped but the instant before. The bodies of certain very eminent personages are laid upon catafalques, in rich mausoleums,

* The Buddhist Kalmucks of the Astrakhan steppes are accustomed to make their idols out of the cremated ashes of their princes and priests. A relative of the author has in her collection several small pyramids composed of the ashes of eminent Kalmucks and presented to her by the Prince Tumene himself in 1836.

† The sacred fan used by the chief priests instead of an umbrella.

‡ See vol. i., p. 476.

sometimes overlaid with gilding or even with plates of real gold; their favorite arms, trinkets, and articles of daily use gathered about them, and a suite of attendants, blooming young boys and girls, but still corpses, preserved like their masters, stand as if ready to serve when called. In the convent of Great Kouren, and in one situated upon the Holy Mountain (Bohté Oula) there are said to be several such sepulchres, which have been respected by all the conquering hordes that have swept through those countries. Abbé Huc heard that such exist, but did not see one, strangers of all kinds being excluded, and missionaries and European travellers not furnished with the requisite protection, being the last of all persons who would be permitted to approach the sacred places. Huc's statement that the tombs of Tartar sovereigns are surrounded with children "who were compelled to swallow mercury until they were suffocated," by which means "the color and freshness of the victims is preserved so well that they appear alive," is one of these idle missionary fables which impose only upon the most ignorant who accept on hearsay. Buddhists have never immolated victims, whether human or animal. It is utterly against the principles of their religion, and no Lamaist was ever accused of it. When a rich man desired to be interred in *company*, messengers were sent throughout the country with the Lama-embalmers, and children just dead in the natural way were selected for the purpose. Poor parents were but too glad to preserve their departed children in this poetic way, instead of abandoning them to decay and wild beasts.

At the time when Abbé Huc was living in Paris, after his return from Thibet, he related, among other unpublished wonders, to a Mr. Arsenieff, a Russian gentleman, the following curious fact that he had witnessed during his long sojourn at the lamasery of Kounboum. One day while conversing with one of the lamas, the latter suddenly stopped speaking, and assumed the attentive attitude of one who is listening to a message being delivered to him, although he (Huc) heard never a word. "Then, I must go;" suddenly broke forth the lama, as if in response to the message.

"Go where?" inquired the astonished "lama of Jehovah" (Huc). "And with whom are you talking?"

"To the lamasery of * * *," was the quiet answer. "The Shaberon wants me; it was he who summoned me."

Now this lamasery was many days' journey from that of Kounboum, in which the conversation was taking place. But what seemed to astonish Huc the most was, that, instead of setting off on his journey, the lama simply walked to a sort of cupola-room on the roof of the house in which they lived, and another lama, after exchanging a few words, fol-

lowed them to the terrace by means of the ladder, and passing between them, locked and barred his companion in. Then turning to Huc after a few seconds of meditation, he smiled and informed the guest that "he had gone."

"But how could he? Why you have locked him in, and the room has no issue?" insisted the missionary.

"And what good would a door be to him?" answered the custodian. "*It is he himself who went away; his body is not needed, and so he left it in my charge.*"

Notwithstanding the wonders which Huc had witnessed during his perilous journey, his opinion was that both of the lamas had mystified him. But three days later, not having seen his habitual friend and entertainer, he inquired after him, and was informed that he would be back in the evening. At sunset, and just as the "other lamas" were preparing to retire, Huc heard his absent friend's voice calling as if from the clouds, to his companion to open the door for him. Looking upward, he perceived the "traveller's" outline behind the lattice of the room where he had been locked in. When he descended he went straight to the Grand Lama of Kounboum, and delivered to him certain messages and "orders," from the place which he "pretended" he had just left. Huc could get no more information from him as to his *aërial* voyage. But he always thought, he said, that this "farce" had something to do with the immediate and extraordinary preparations for the polite expulsion of both the missionaries, himself and Father Gabet, to Chogor-tan, a place belonging to the Kounboum. The suspicion of the daring missionary may have been correct, in view of his impudent inquisitiveness and indiscretion.

If the Abbé had been versed in Eastern philosophy, he would have found no great difficulty in comprehending both the flight of the lama's astral body to the distant lamasery while his physical frame remained behind, or the carrying on of a conversation with the Shaberon that was inaudible to himself. The recent experiments with the telephone in America, to which allusion was made in Chapter V. of our first volume, but which have been greatly perfected since those pages went to press, prove that the human voice and the sounds of instrumental music may be conveyed along a telegraphic wire to a great distance. The Hermetic philosophers taught, as we have seen, that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner sense of vision, which is adapted to the things of that other and more real universe. The same rule applies to sound. As the physical ear discerns the vibrations of the atmosphere up to a certain point, not yet

definitely fixed, but varying with the individual, so the adept whose interior hearing has been developed, can take the sound at this vanishing-point, and hear its vibrations in the astral light indefinitely. He needs no wires, helices, or sounding-boards; his will-power is all-sufficient. Hearing with the spirit, time and distance offer no impediments, and so he may converse with another adept at the antipodes with as great ease as though they were in the same room.

Fortunately, we can produce numerous witnesses to corroborate our statement, who, without being adepts at all, have, nevertheless, heard the sound of aërial music and of the human voice, when neither instrument nor speaker were within thousands of miles of the place where we sat. In their case they actually heard interiorly, though they supposed their physical organs of hearing alone were employed. The adept had, by a simple effort of will-power, given them for the brief moment the same perception of the spirit of sound as he himself constantly enjoys.

If our men of science could only be induced to test instead of deriding the ancient philosophy of the trinity of all the natural forces, they would go by leaps toward the dazzling truth, instead of creeping, snail-like, as at present. Prof. Tyndall's experiments off the South Foreland, at Dover, in 1875, fairly upset all previous theories of the transmission of sound, and those he has made with sensitive flames * bring him to the very threshold of arcane science. One step further, and he would comprehend how adepts can converse at great distances. But that step will *not* be taken. Of his sensitive—in truth, magical—flame, he says: "The slightest tap on a distant anvil causes it to fall to seven inches. When a bunch of keys is shaken, the flame is violently agitated, and emits a loud roar. The dropping of a sixpence into a hand already containing coin, knocks the flame down. The creaking of boots sets it in violent commotion. The crumpling or tearing of a bit of paper, or the rustle of a silk dress does the same. Responsive to every tick of a watch held near it, it falls and explodes. The winding up of a watch produces tumult. From a distance of thirty yards we may chirrup to this flame, and cause it to fall and roar. Repeating a passage from the *Faërie Queene*, the flame sifts and selects the manifold sounds of my voice, noticing some by a slight nod, others by a deeper bow, while to others it responds by violent agitation."

Such are the wonders of modern physical science; but at what cost of apparatus, and carbonic acid and coal gas; of American and Canadian whistles, trumpets, gongs, and bells! The poor heathen have none such *impedimenta*, but—will European science believe it—nevertheless,

* See his "Lectures on Sound."

produce the very same phenomena. Upon one occasion, when, in a case of exceptional importance, an "oracle" was required, we saw the possibility of what we had previously vehemently denied—namely, a simple mendicant cause a sensitive flame to give responsive flashes without a particle of apparatus. A fire was kindled of branches of the *Beal*-tree, and some sacrificial herbs were sprinkled upon it. The mendicant sat near by, motionless, absorbed in contemplation. During the intervals between the questions the fire burned low and seemed ready to go out, but when the interrogatories were propounded, the flames leaped, roaring, skyward, flickered, bowed, and sent fiery tongues flaring toward the east, west, north, or south; each motion having its distinct meaning in a code of signals well understood. Between whiles it would sink to the ground, and the tongues of flame would lick the sod in every direction, and suddenly disappear, leaving only a bed of glowing embers. When the interview with the flame-spirits was at an end, the Bikshu (mendicant) turned toward the jungle where he abode, keeping up a wailing, monotonous chant, to the rhythm of which the sensitive flame kept time, not merely like Prof. Tyndall's, when he read the *Faërie Queene*, by simple motions, but by a marvellous modulation of hissing and roaring until he was out of sight. Then, as if its very life were extinguished, it vanished, and left a bed of ashes before the astonished spectators.

Both in Western and Eastern Thibet, as in every other place where Buddhism predominates, there are two distinct religions, the same as it is in Brahmanism—the secret philosophy and the popular religion. The former is that of the followers of the doctrine of the sect of the Sutrântika.* They closely adhere to the spirit of Buddha's original teachings which show the necessity of *intuitional* perception, and all deductions therefrom. These do not proclaim their views, nor allow them to be made public.

"All *compounds* are perishable," were the last words uttered by the lips of the dying Gautama, when preparing under the Sâl-tree to enter into Nirvana. "Spirit is the sole, elementary, and primordial unity, and each of its rays is immortal, infinite, and indestructible. Beware of the illusions of matter." Buddhism was spread far and wide over Asia, and even farther, by Dharm-Asôka. He was the grandson of the miracle-worker Chandragupta, the illustrious king who rescued the Punjâb from the Macedonians—if they ever were at Punjâb at all—and received Megasthenes at his court in Pataliputra. Dharm-Asôka was the greatest King of the Maûrya dynasty. From a reckless profligate and atheist,

* From the compound word sûtra, maxim or precept, and antika, close or near.

he had become Pryâdasi, the "beloved of the gods," and never was the purity of his philanthropic views surpassed by any earthly ruler. His memory has lived for ages in the hearts of the Buddhists, and has been perpetuated in the humane edicts engraved in several popular dialects on the columns and rocks of Allahabad, Delhi, Guzerat, Peshawur, Orissa, and other places. * His famous grandfather had united all India under his powerful sceptre. When the Nâgas, or serpent-worshippers of Kashmere had been converted through the efforts of the apostles sent out by the Sthaviras of the third councils, the religion of Gautama spread like wild-fire. Gândhara, Cabul, and even many of the Satrapies of Alexander the Great, accepted the new philosophy. The Buddhism of Nepâl being the one which may be said to have diverged less than any other from the primeval ancient faith, the Lamaism of Tartary, Mongolia, and Thibet, which is a direct offshoot of this country, may be thus shown to be the purest Buddhism; for we say it again, Lamaism properly is but an external form of rites.

The Upâsakas and Upâsakis, or male and female semi-monastics and semi-laymen, have equally with the lama-monks themselves, to strictly abstain from violating any of Buddha's rules, and must study *Meipo* and every psychological phenomenon as much. Those who become guilty of any of the "five sins" lose all right to congregate with the pious community. The most important of these is *not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him.* To love each other, and even our bitterest enemies; to offer our lives even for animals, to the extent of abstaining from defensive arms; to gain the greatest of victories by conquering one's self; to avoid all vices; to practice all virtues, especially humility and mildness; to be obedient to superiors, to cherish and respect parents, old age, learning, virtuous and holy men; to provide food, shelter, and comfort for men and animals; to plant trees on the roads and dig wells for the comfort of travellers; such are the moral duties of Buddhists. Every Ani or Bikshuni (nun) is subjected to these laws.

Numerous are the Buddhist and Lamaic saints who have been renowned for the unsurpassed sanctity of their lives and their "miracles." So Tissu, the Emperor's spiritual teacher, who consecrated Kublaï-Khan, the Nadir Shah, was known far and wide as much for the extreme holiness of his life as for the many wonders he wrought. But

* It sounds like injustice to Asôka to compare him with Constantine, as is done by several Orientalists. If, in the religious and political sense, Asôka did for India what Constantine is alleged to have achieved for the Western World, all similarity stops there.

he did not stop at fruitless miracles, but did better than that. Tissu purified completely his religion; and from one single province of Southern Mongolia is said to have forced Kublai to expel from convents 500,000 monkish impostors, who made a pretext of their profession, to live in vice and idleness. Then the Lamaists had their great reformer, the Shaberon Son-Ka-po, who is claimed to have been immaculately conceived by his mother, a virgin from Koko-nor (fourteenth century), who is another wonder-worker. The sacred tree of Kounboum, the tree of the 10,000 images, which, in consequence of the degeneration of the true faith had ceased budding for several centuries, now shot forth new sprouts and bloomed more vigorously than ever from the hair of this avatar of Buddha, says the legend. The same tradition makes him (Son-Ka-po) ascend to heaven in 1419. Contrary to the prevailing idea, few of these saints are *Khubilhans*, or Shaberons—reïncarnations.

Many of the lamaseries contain schools of magic, but the most celebrated is the collegiate monastery of the Shu-tukt, where there are over 30,000 monks attached to it, the lamasery forming quite a little city. Some of the female nuns possess marvellous psychological powers. We have met some of these women on their way from Lha-Ssa to Candi, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Mussulmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, *for these will not touch them.* At the first glimpses of dawn, they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances; for notwithstanding the fact that Buddhism has taken refuge in Ceylon, and nominally there are but few of the denomination in British India, yet the secret Byauds (Brotherhoods) and Buddhist viharas are numerous, and every Jain feels himself obliged to help, indiscriminately, Buddhist or Lamaist.

Ever on the lookout for occult phenomena, hungering after sights, one of the most interesting that we have seen was produced by one of these poor travelling Bikshu. It was years ago, and at a time when all such manifestations were new to the writer. We were taken to visit the pilgrims by a Buddhist friend, a mystical gentleman born at Kashmir, of Katchi parents, but a Buddha-Lamaist by conversion, and who generally resides at Lha-Ssa.

"Why carry about this bunch of dead plants?" inquired one of the Bikshuni, an emaciated, tall and elderly woman, pointing to a large nosegay of beautiful, fresh, and fragrant flowers in the writer's hands.

"Dead?" we asked, inquiringly. "Why they just have been gathered in the garden?"

"And yet, they are dead," she gravely answered. "To be born in

this world, is this not death? See, how these herbs look when alive in the world of eternal light, in the gardens of our blessed Foh?"

Without moving from the place where she was sitting on the ground, the Ani took a flower from the bunch, laid it in her lap, and began to draw together, by large handfuls as it were, invisible material from the surrounding atmosphere. Presently a very, very faint nodule of vapor was seen, and this slowly took shape and color, until, poised in mid-air, appeared a copy of the bloom we had given her. Faithful to the last tint and the last petal it was, and lying on its side like the original, but a thousand-fold more gorgeous in hue and exquisite in beauty, as the glorified human spirit is more beauteous than its physical capsule. Flower after flower to the minutest herb was thus reproduced and made to vanish, reappearing at our desire, nay, at our simple thought. Having selected a full-blown rose we held it at arm's length, and in a few minutes our arm, hand, and the flower, perfect in every detail, appeared reflected in the vacant space, about two yards from where we sat. But while the flower seemed immeasurably beautified and as ethereal as the other spirit flowers, the arm and hand appeared like a mere reflection in a looking-glass, even to a large spot on the fore arm, left on it by a piece of damp earth which had stuck to one of the roots. Later we learned the reason why.

A great truth was uttered some fifty years ago by Dr. Francis Victor Broussais, when he said: "If magnetism were true, medicine would be an absurdity." Magnetism *is* true, and so we shall not contradict the learned Frenchman as to the rest. Magnetism, as we have shown, is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized.

Many so-called popular superstitions are but evidences of an instinctive perception of this law. An untutored people are taught by the experience of many generations that certain phenomena occur under fixed conditions; they give these conditions and obtain the expected results. Ignorant of the laws, they explain the fact by supernaturalism, for experience has been their sole teacher.

In India, as well as in Russia and some other countries, there is an instinctive repugnance to stepping across a man's shadow, especially if he have red hair; and in the former country, natives are extremely reluctant to shake hands with persons of another race. These are not idle fancies. Every person emits a magnetic exhalation or aura, and a man may be in perfect physical health, but at the same time his exhalation may have a morbific character for others, sensitive to such subtile influences. Dr. Esdaile and other mesmerists long since taught us that Oriental peo-

ple, especially Hindus, are more susceptible than the white-skinned races. Baron Reichenbach's experiments—and, in fact, the world's entire experience—prove that these magnetic exhalations are most intense from the extremities. Therapeutic manipulations show this; hand-shaking is, therefore, most calculated to communicate antipathetic magnetic conditions, and the Hindus do wisely in keeping their ancient "superstition" —derived from Manu—constantly in mind.

The magnetism of a red-haired man, we have found, in almost every nation, is instinctively dreaded. We might quote proverbs from the Russian, Persian, Georgian, Hindustani, French, Turkish, and even German, to show that treachery and other vices are popularly supposed to accompany the rufous complexion. When a man stands exposed to the sun, the magnetism of that luminary causes his emanations to be projected toward the shadow, and the increased molecular action develops more electricity. Hence, an individual to whom he is antipathetic—though neither might be sensible of the fact—would act prudently in not passing through the shadow. Careful physicians wash their hands upon leaving each patient; why, then, should they not be charged with superstition, as well as the Hindus? The sporules of disease are invisible, but no less real, as European experience demonstrates. Well, *Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch.*

Another prevalent belief in some parts of Russia, particularly Georgia (Caucasus), and in India, is that in case the body of a drowned person cannot be otherwise found, if a garment of his be thrown into the water it will float until directly over the spot, and then sink. We have even seen the experiment successfully tried with the sacred cord of a Brahman. It floated hither and thither, circling about as though in search of something, until suddenly darting in a straight line for about fifty yards, it sank, and at that exact spot the divers brought up the body. We find this "superstition" even in America. A Pittsburg paper, of very recent date, describes the finding of the body of a young boy, named Reed, in the Monongahela, by a like method. All other means having failed, it says, "a curious superstition was employed. One of the boy's shirts was thrown into the river where he had gone down, and, it is said, floated on the surface for a time, and finally settled to the bottom at a certain place, which proved to be the resting-place of the body, and which was then drawn out. The belief that the shirt of a drowned person when thrown into the water will follow the body is well-spread, absurd as it appears."

This phenomenon is explained by the law of the powerful attraction existing between the human body and objects that have been long worn

upon it. The oldest garment is most effective for the experiment; a new one is useless.

From time immemorial, in Russia, in the month of May, on Trinity Day, maidens from city and village have been in the habit of casting upon the river wreaths of green leaves—which each girl has to form for herself—and consulting their oracles. If the wreath sinks, it is a sign that the girl will die unmarried within a short time; if it floats, she will be married, the time depending upon the number of verses she can repeat during the experiment. We positively affirm that we have personal knowledge of several cases, two of them our intimate friends, where the augury of death proved true, and the girls *died* within twelve months. Tried on any other day than Trinity, the result would doubtless be the same. The sinking of the wreath is attributable to its being impregnated with the unhealthy magnetism of a system which contains the germs of early death; such magnetisms having an attraction for the earth at the bottom of the stream. As for the rest, we are willing to abandon it to the friends of coincidence.

The same general remark as to superstition having a scientific basis applies to the phenomena produced by fakirs and jugglers, which skeptics heap into the common category of trickery. And yet, to a close observer, even to the uninitiated, an enormous difference is presented between the *kîmiya* (phenomenon) of a fakir, and the *batte-bâzi* (jugglery) of a trickster, and the necromancy of a *jâdûgar*, or *sâhir*, so dreaded and despised by the natives. This difference, imperceptible—nay incomprehensible—to the skeptical European, is instinctively appreciated by every Hindu, whether of high or low caste, educated or ignorant. The *kangâlin*, or witch, who uses her terrible *abhi-châr* (mesmeric powers) with intent to injure, may expect death at any moment, for every Hindu finds it lawful to kill her; a *bukka-baz*, or juggler, serves to amuse. A serpent-charmer, with his *bâ-îni* full of venomous snakes, is less dreaded, for his powers of fascination extend but to animals and reptiles; he is unable to charm human beings, to perform that which is called by the natives *mantar phûnknâ*, to throw spells on men by magic. But with the yogi, the sannyâsi, the holy men who acquire enormous psychological powers by mental and physical training, the question is totally different. Some of these men are regarded by the Hindus as demi-gods. Europeans cannot judge of these powers but in rare and exceptional cases.

The British resident who has encountered in the *maidans* and public places what he regards as frightful and loathsome human beings, sitting motionless in the self-inflicted torture of the *ûrddwa bahu*, with arms raised above the head for months, and even years, need not suppose they are the wonder-working fakirs. The phenomenon of the latter are visible only through the friendly protection of a Brahman, or under peculiarly

fortuitous circumstances. Such men are as little accessible as the real Nautch girls, of whom every traveller talks, but very few have actually seen, since they belong exclusively to the pagodas.

It is surpassingly strange, that with the thousands of travellers and the millions of European residents who have been in India, and have traversed it in every direction, so little is yet known of that country and the lands which surround it. It may be that some readers will feel inclined not merely to doubt the correctness but even openly contradict our statement? Doubtless, we will be answered that all that it is desirable to know about India is already known? In fact this very reply was once made to us personally. That resident Anglo-Indians should not busy themselves with inquiries is not strange; for, as a British officer remarked to us upon one occasion, "society does not consider it well-bred to care about Hindus or their affairs, or even show astonishment or desire information upon anything they may see extraordinary in that country." But it really surprises us that at least travellers should not have explored more than they have this interesting realm. Hardly fifty years ago, in penetrating the jungles of the Blue or Neilgherry Hills in Southern Hindustan, a strange race, perfectly distinct in appearance and language from any other Hindu people, was discovered by two courageous British officers who were tiger-hunting. Many surmises, more or less absurd, were set on foot, and the missionaries, always on the watch to connect every mortal thing with the *Bible*, even went so far as to suggest that this people was one of the lost tribes of Israel, supporting their ridiculous hypothesis upon their very fair complexions and "strongly-marked Jewish features." The latter is perfectly erroneous, the Todas, as they are called, not bearing the remotest likeness to the Jewish type; either in feature, form, action, or language. They closely resemble each other, and, as a friend of ours expresses himself, the handsomest of the Todas resemble the statue of the Grecian Zeus in majesty and beauty of form more than anything he had yet seen among men.

Fifty years have passed since the discovery; but though since that time towns have been built on these hills and the country has been invaded by Europeans, no more has been learned of the Todas than at the first. Among the foolish rumors current about this people, the most erroneous are those in relation to their numbers and to their practicing polyandry. The general opinion about them is that on account of the latter custom their number has dwindled to a few hundred families, and the race is fast dying out. We had the best means of learning much about them, and therefore state most positively that the Todas neither practice polyandry nor are they as few in number as supposed. We are

ready to show that no one has ever seen children belonging to them. Those that may have been seen in their company have belonged to the Badagas, a Hindu tribe totally distinct from the Todas, in race, color, and language, and which includes the most direct "worshippers" of this extraordinary people. We say *worshippers*, for the Badagas clothe, feed, serve, and positively look upon every Toda as a divinity. They are giants in stature, white as Europeans, with tremendously long and generally brown, wavy hair and beard, which no razor ever touched from birth. Handsome as a statue of Pheidias or Praxiteles, the Toda sits the whole day inactive, as some travellers who have had a glance at them affirm. From the many conflicting opinions and statements we have heard from the very residents of Ootakamund and other little new places of civilization scattered about the Neilgherry Hills, we cull the following:

"They never use water; they are wonderfully handsome and noble looking, but extremely unclean; unlike all other natives they despise jewelry, and never wear anything but a large black drapery or blanket of some woollen stuff, with a colored stripe at the bottom; they never drink anything but pure milk; they have herds of cattle but neither eat their flesh, nor do they make their beasts of labor plough or work; they neither sell nor buy; the Badagas feed and clothe them; they never use nor carry weapons, not even a simple stick; the Todas can't read and won't learn. They are the despair of the missionaries and apparently have no sort of religion, beyond the worship of themselves as the Lords of Creation." *

We will try to correct a few of these opinions, as far as we have learned from a very holy personage, a Brahmanam-guru, who has our great respect.

Nobody has ever seen more than five or six of them at one time; they will not talk with foreigners, nor was any traveller ever inside their peculiar long and flat huts, which apparently are without either windows or chimney and have but one door; nobody ever saw the funeral of a Toda, nor very old men among them; nor are they taken sick with cholera, while thousands die around them during such periodical epidemics; finally, though the country all around swarms with tigers and other wild beasts, neither tiger, serpent, nor any other animal so ferocious in those parts, was ever known to touch either a Toda or one of their cattle, though, as said above, they never use even a stick.

Furthermore the Todas do not marry at all. They seem few in number, for no one has or ever will have a chance of numbering them; as soon as their solitude was profaned by the avalanche of civilization—

* See "Indian Sketches;" Appleton's "New Cyclopedia," etc.

which was, perchance, due to their own carelessness—the Todas began moving away to other parts as unknown and more inaccessible than the Neilgherry hills had formerly been; they are not born of Toda mothers, nor of Toda parentage; they are the children of a certain very select sect, and are set apart from their infancy for special religious purposes. Recognized by a peculiarity of complexion, and certain other signs, such a child is known as what is vulgarly termed a Toda, from birth. Every third year, each of them must repair to a certain place for a certain period of time, where each of them must meet; their "dirt" is but a mask, such as a sannyâsi puts on in public in obedience to his vow; their cattle are, for the most part, devoted to sacred uses; and, though their places of worship have never been trodden by a profane foot, they nevertheless exist, and perhaps rival the most splendid pagodas—*goparams*—known to Europeans. The Badagas are their special vassals, and—as has been truly remarked—worship them as half-deities; for their birth and mysterious powers entitle them to such a distinction.

The reader may rest assured that any statements concerning them, that clash with the little that is above given, are false. No missionary will ever catch one with his bait, nor any Badaga betray them, though he were cut to pieces. They are a people who fulfill a certain high purpose, and whose secrets are inviolable.

Furthermore, the Todas are not the only such mysterious tribe in India. We have named several in a preceding chapter, but how many are there besides these, that will remain unnamed, unrecognized, and yet ever present!

What is now generally known of Shamanism is very little; and that has been perverted, like the rest of the non-Christian religions. It is called the "heathenism" of Mongolia, and wholly without reason, for it is one of the oldest religions of India. It is spirit-worship, or belief in the immortality of the souls, and that the latter are still the same men they were on earth, though their bodies have lost their objective form, and man has exchanged his physical for a spiritual nature. In its present shape, it is an offshoot of primitive theurgy, and a practical blending of the visible with the invisible world. Whenever a denizen of earth desires to enter into communication with his invisible brethren, he has to assimilate himself to their nature, *i.e.*, he meets these beings half-way, and, furnished by them with a supply of spiritual essence, endows them, in his turn, with a portion of his physical nature, thus enabling them sometimes to appear in a semi-objective form. It is a temporary exchange of natures, called theurgy. Shamans are called sorcerers, because they are said to evoke the "spirits" of the dead for purposes of necromancy. The true Shamanism—striking features of which prevailed in India in the days

of Megasthenes (300 B.C)—can no more be judged by its degenerated scions among the Shamans of Siberia, than the religion of Gautama-Buddha can be interpreted by the fetishism of some of his followers in Siam and Burmah. It is in the chief lamaseries of Mongolia and Thibet that it has taken refuge; and there Shamanism, if so we must call it, is practiced to the utmost limits of intercourse allowed between man and "spirit." The religion of the lamas has faithfully preserved the primitive science of *magic*, and produces as great feats now as it did in the days of Kublaï-Khan and his barons. The ancient mystic formula of the King Srong-ch-Tsans-Gampo, the "Aum mani padmé houm," * effects its wonders now as well as in the seventh century. Avalokitesvara, highest of the three Boddhisattvas, and patron saint of Thibet, projects his shadow, full in the view of the faithful, at the lamasery of Dga-G'Dan, founded by him; and the luminous form of Son-Ka-pa, under the shape of a fiery cloudlet, that separates itself from the dancing beams of the sunlight, holds converse with a great congregation of lamas, numbering thousands; the voice descending from above, like the whisper of the breeze through foliage. Anon, say the Thibetans, the beautiful appearance vanishes in the shadows of the sacred trees in the park of the lamasery.

At Garma-Khian (the mother-cloister) it is rumored that bad and unprogressed spirits are made to appear on certain days, and *forced* to give an account of their evil deeds; they are compelled by the lamaic adepts to redress the wrongs done by them to mortals. This is what Huc naïvely terms "personating evil spirits," *i.e.*, devils. Were the skeptics of various European countries permitted to consult the accounts printed daily † at Moru, and in the "City of Spirits," of the business-like intercourse which takes place between the lamas and the invisible world, they would certainly feel more interest in the phenomena described so triumphantly in the spiritualistic journals. At Buddha-lla, or rather Foht-lla (Buddha's Mount), in the most important of the many thousand lamaseries of that country, the sceptre of the Boddhisgat is seen floating, unsupported, in the air, and its motions regulate the actions of the community. Whenever a lama is called to account in the presence of the Superior of

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* *Aum* (mystic Sanscrit term of the Trinity), *mani* (holy jewel), *padmé* (*in* the lotus, padma being the name for lotus), *houm* (be it so). The six syllables in the sentence correspond to the six chief powers of nature emanating from Buddha (the abstract deity, not Gautama), who is the *seventh*, and the Alpha and Omega of being.

† Moru (the pure) is one of the most famous lamaseries of Lha-Ssa, directly in the centre of the city. There the Shaberon, the Taley Lama, resides the greater portion of the winter months; during two or three months of the warm season his abode is at Foht-lla. At Moru is the largest typographical establishment of the country.

the monastery, he knows beforehand it is useless for him to tell an untruth; the "regulator of justice" (the sceptre) is there, and its waving motion, either approbatory or otherwise, decides instantaneously and unerringly the question of his guilt. We do not pretend to have witnessed all this personally—we wish to make no pretensions of any kind. Suffice it, with respect to any of these phenomena, that what we have not seen with our own eyes has been so substantiated to us that we indorse its genuineness.

A number of lamas in Sikkin produce *meipo*—"miracle"—by magical powers. The late Patriarch of Mongolia, Gegen Chutuktu, who resided at Urga, a veritable paradise, was the sixteenth incarnation of Gautama, therefore a Boddhisattva. He had the reputation of possessing powers that were phenomenal, even among the thaumaturgists of the land of miracles *par excellence*. Let no one suppose that these powers are developed without cost. The lives of most of these holy men, miscalled idle vagrants, cheating beggars, who are supposed to pass their existence in preying upon the easy credulity of their victims, are miracles in themselves. Miracles, because they show what a determined will and perfect purity of life and purpose are able to accomplish, and to what degree of preternatural ascetism a human body can be subjected and yet live and reach a ripe old age. No Christian hermit has ever dreamed of such refinement of monastic discipline; and the aërial habitation of a Simon Stylite would appear child's play before the fakir's and the Buddhist's inventions of will-tests. But the theoretical study of magic is one thing; the possibility of practicing it quite another. At *Brâs-ss-Pungs*, the Mongolian college where over three hundred magicians (*sorciers*, as the French missionaries call them) teach about twice as many pupils from twelve to twenty, the latter have many years to wait for their final initiation. Not one in a hundred reaches the highest goal; and out of the many thousand lamas occupying nearly an entire city of detached buildings clustering around it, not more than two per cent. become wonder-workers. One may learn by heart every line of the 108 volumes of *Kadjur*,* and still make but a poor practical magician. There is but one thing which leads surely to it, and this particular study is hinted at by more than one Hermetic writer. One, the Arabian alchemist Abipili, speaks thus: "I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not *within thee*, thou wilt *never find it without thee*. If thou knowest not the excellency of thine own house, why dost thou seek after the ex-

* The Buddhist great canon, containing 1,083 works in several hundred volumes, many of which treat of magic.

cellency of other things? . . . O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES."

In another alchemic tract, *De manna Benedicto*, the author expresses his ideas of the philosopher's stone, in the following terms: "My intent is for certain reasons not to prate too much of the matter, which yet is but one only thing, already too plainly described; for it shows and sets down such magical and natural uses of it [the stone] as many that have had it never knew nor heard of; and such as, when I beheld them, *made my knees to tremble and my heart to shake, and I to stand amazed at the sight of them!*"

Every neophyte has experienced more or less such a feeling; but once that it is overcome, the man is an ADEPT.

Within the cloisters of Dshashi-Lumbo and Si-Dzang, these powers, inherent in every man, called out by so few, are cultivated to their utmost perfection. Who, in India, has not heard of the Banda-Chan Rambouchi, the *Houtouktou* of the capital of Higher Thibet? His brotherhood of Khe-lan was famous throughout the land; and one of the most famous "brothers" was a *Peh-ling* (an Englishman) who had arrived one day during the early part of this century, from the West, a thorough Buddhist, and after a month's preparation was admitted among the Khe-lans. He spoke every language, including the Thibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a shaberon after a residence of but a few years. His memory lives to the present day among the Thibetans, but his real name is a secret with the shaberons alone.

The greatest of the *meipo*—said to be the object of the ambition of every Buddhist devotee—was, and yet is, the faculty of walking in the air. The famous King of Siam, Pia Metak, the Chinese, was noted for his devotion and learning. But he attained this "supernatural gift" only after having placed himself under the direct tuition of a priest of Gautama-Buddha. Crawfurd and Finlayson, during their residence at Siam, followed with great interest the endeavors of some Siamese nobles to acquire this faculty.*

Numerous and varied are the sects in China, Siam, Tartary, Thibet, Kashmir, and British India, which devote their lives to the cultivation of "supernatural powers," so called. Discussing one of such sects, the *Taoïssé*, Semedo says: "They pretend that by means of certain exercises and meditations one shall regain his youth, and others will attain to be *Shien-sien, i.e.*, 'Terrestrial Beati,' in whose state every desire is gratified, whilst they have the power to transport themselves from one place to

* "Crawfurd's Mission to Siam," p. 182.

another, *however distant*, with speed and facility." * This faculty relates but to the *projection* of the *astral entity*, in a more or less corporealized form, and certainly not to bodily transportation. This phenomenon is no more a miracle than one's reflection in a looking-glass. No one can detect in such an image a particle of matter, and still there stands our double, faithfully representing, even to each single hair on our heads. If, by this simple law of reflection, our double can be seen in a mirror, how much more striking a proof of its existence is afforded in the art of photography! *It is no reason, because our physicists have not yet found the means of taking photographs, except at a short distance, that the acquirement should be impossible to those who have found these means in the power of the human will itself, freed from terrestrial concern.* † Our thoughts are *matter*, says science; every energy produces more or less of a disturbance in the atmospheric waves. Therefore, as every man—in common with every other living, and even inert object—has an *aura* of his own emanations surrounding him; and, moreover, is enabled, by a trifling effort, to transport himself in *imagination* wherever he likes, why is it scientifically impossible that his thought, regulated, intensified, and guided by that powerful magician, the educated WILL, may become corporealized for the time being, and appear to whom it likes, a faithful double of the original? Is the proposition, in the present state of science, any more unthinkable than the photograph or telegraph were less than forty years ago, or the telephone less than fourteen months ago?

If the sensitized plate can so accurately seize upon the *shadow* of our faces, then this shadow or reflection, although we are unable to perceive it, must be something substantial. And, if we can, with the help of

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* "Semedo," vol. iii., p. 114.

† There was an anecdote current among Daguerre's friends between 1838 and 1840. At an evening party, Madame Daguerre, some two months previous to the introduction of the celebrated Daguerrean process to the *Académie des Sciences*, by Arago (January, 1839), had an earnest consultation with one of the medical celebrities of the day about her husband's mental condition. After explaining to the physician the numerous symptoms of what she believed to be her husband's mental aberration, she added, with tears in her eyes, that the greatest proof to her of Daguerre's insanity was his firm conviction that he would succeed in nailing his own shadow to the wall, or fixing it on *magical* metallic plates. The physician listened to the intelligence very attentively, and answered that he had himself observed in Daguerre lately the strongest symptoms of what, to his mind, was an undeniable proof of madness. He closed the conversation by firmly advising her to send her husband quietly and without delay to Bicêtre, the well-known lunatic asylum. Two months later a profound interest was created in the world of art and science by the exhibition of a number of pictures taken by the new process. The *shadows* were fixed, after all, upon metallic plates, and the "lunatic" proclaimed the father of photography.

optical instruments, project our *semblances* upon a white wall, at several hundred feet distance, sometimes, then there is no reason why the adepts, the alchemists, the savants of the secret art, should not have already found out that which scientists deny to-day, but may discover true to-morrow, *i.e.*, how to project electrically their astral bodies, in an instant, through thousands of miles of space, leaving their material shells with a certain amount of animal vital principle to keep the physical life going, and acting within their spiritual, ethereal bodies as safely and intelligently as when clothed with the covering of flesh? There is a higher form of electricity than the physical one known to experimenters; a thousand correlations of the latter are as yet veiled to the eye of the modern physicist, and none can tell where end its possibilities.

Schott explains that by *Sian* or *Shin-Sian* are understood in the old Chinese conception, and particularly in that of the Tao-Kiao (Taossé) sect, "persons who withdraw to the hills to lead the life of anchorites, and who have attained, either through their ascetic observances or by the power of charms and elixirs, to the possession of miraculous gifts and of terrestrial *immortality*" * (?) This is exaggerated if not altogether erroneous. What they claim, is merely their ability to prolong human life; and they can do so, if we have to believe human testimony. What Marco Polo testifies to in the thirteenth century is corroborated in our own days. "There are another class of people called *Chughi*" (Yogi), he says, "who are indeed properly called *Abraiamans* (Brahmans?) who are extremely long-lived, every man of them living to 150 or 200 years. They eat very little, rice and milk chiefly. And these people make use of a very strange beverage, a potion of sulphur and quicksilver mixed together, and this they drink twice every month. . . . This, they say, gives them long life; and it is a potion they are used to take from their childhood." † Burnier shows, says Colonel Yule, the Yogis very skilful in preparing mercury "so admirably that one or two grains taken every morning restored the body to perfect health;" and adds that the *mercurius vitæ* of Paracelsus was a compound in which entered antimony and quicksilver. ‡ This is a very careless statement, to say the least, and we will explain what we know of it.

The longevity of some lamas and Talapoins is proverbial; and it is generally known that they use some compound which "renews the old blood," as they call it. And it was equally a recognized fact with alchemists that a judicious administration, "of *aura of silver* does restore

* Schott: "Über den Buddhismus," p. 71.

† "The Book of Ser Marco Polo," vol. ii., p. 352.

‡ Ibid., vol. ii., p. 130, quoted by Col. Yule in vol. ii., p. 353.

health and prolongs life itself to a wonderful extent." But we are fully prepared to oppose the statements of both Bernier and Col. Yule who quotes him, that it is *mercury* or quicksilver which the Yogis and the alchemists used. The Yogis, in the days of Marco Polo, as well as in our modern times, *do use that which may appear to be quicksilver, but is not.* Paracelsus, the alchemists, and other mystics, meant by *mercurius vitæ*, the living spirit of silver, the *aura* of silver, not the *argent vive;* and this *aura* is certainly not the mercury known to our physicians and druggists. There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediæval fire-philosopher or a modern self-styled physician, can or ever did restore the body to perfect health. Only an unmitigated charlatan ever will use such a drug. And it is the opinion of many that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a *quack*, that his enemies have invented such a preposterous lie.

The Yogis of the olden times, as well as modern lamas and Talapoins, use a certain ingredient with a minimum of sulphur, and a milky juice which they extract from a medicinal plant. They must certainly be possessed of some wonderful secrets, as we have seen them healing the most rebellious wounds in a few days; restoring broken bones to good use in as many hours as it would take days to do by means of common surgery. A fearful fever contracted by the writer near Rangoon, after a flood of the Irrawaddy River, was cured in a few hours by the juice of a plant called, if we mistake not, *Kukushan*, though there may be thousands of natives ignorant of its virtues who are left to die of fever. This was in return for a trifling kindness we had done to a *simple mendicant;* a service which can interest the reader but little.

We have heard of a certain water, also, called *âb-i-hayât*, which the popular superstition thinks hidden from every mortal eye, except that of the holy sannyâsi; the fountain itself being known as the âb-i-haiwân-î. It is more than probable though, that the Talapoins will decline to deliver up their secrets, even to academicians and missionaries; as these remedies must be used for the benefit of humanity, never for money. *

* No country in the world can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam, and Ceylon. European physicians—according to time-honored practice—settle the case of professional rivalship, by treating the native doctors as quacks and empirics; but this does not prevent the latter from being often successful in cases in which eminent graduates of British and French schools of Medicine have signally failed. Native works on Materia Medica do not certainly contain the secret remedies known, and successfully applied by the native doctors (the Atibbâ), from time immemorial; and yet the best febrifuges have been learned by British physicians from the

At the great festivals of Hindu pagodas, at the marriage feasts of rich high-castes, everywhere where large crowds are gathered, Europeans find gunî—or serpent-charmers, fakirs-mesmerizers, thaum-working sannyâsi, and so-called "jugglers." To deride is easy—to explain, rather more troublesome—to science impossible. The British residents of India and the travellers prefer the first expedient. But let any one ask one of these Thomases how the following results—which they cannot and do not deny—are produced? When crowds of gunî and fakirs appear with their bodies encircled with cobras-de-capello, their arms ornamented with bracelets of *corallilos*—diminutive snakes inflicting certain death in a few seconds—and their shoulders with necklaces of trigonocephali, the most terrible enemy of naked Hindu feet, whose bite kills like a flash of lightning, the sceptic witness smiles and gravely proceeds to explain how these reptiles, having been thrown in cataleptic torpor, were all deprived by the gunî of their fangs. "They are harmless and it is ridiculous to fear them." "Will the Saëb caress one of my nâg?" asked once a gunî approaching our interlocutor, who had been thus humbling his listeners with his herpetological achievements for a full half hour. Rapidly jumping back—the brave warrior's feet proving no less nimble than his tongue—Captain B——'s angry answer could hardly be immortalized by us in print. Only the gunî's terrible body-guard saved him from an unceremonious thrashing. Besides, say a word, and for a half-roupee any professional serpent-charmer will begin creeping about and summon around in a few moments numbers of untamed serpents of the most poisonous species, and will handle them and encircle his body with them. On two occasions in the neighborhood of Trinkemal a serpent was ready to strike at the writer, who had once nearly sat on its tail, but both times, at a rapid whistle of the gunî whom we had hired to accompany us, it stopped—hardly a few inches from our body, as if arrested by lightning and slowly sinking its menacing head to the ground, remained stiff and motionless as a dead branch, under the charm of the *kīlnā*.*

Will any European juggler, tamer, or even mesmerizer, risk repeating just once an experiment that may be daily witnessed in India, if you know where to go to see it? There is nothing in the world more ferocious than a royal Bengal tiger. Once the whole population of a small village, not far from Dakka, situated on the confines of a jungle, was

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Hindus, and where patients, deafened and swollen by abuse of quinine, were slowly dying of fever under the treatment of enlightened physicians, the bark of the Margosa, and the Chiretta herb have cured them completely, and these now occupy an honorable place among European drugs.

* The Hindu appellation for the peculiar mantrâm or charm which prevents the serpent from biting.

thrown into a panic at the appearance of an enormous tigress, at the dawn of the day. These wild beasts never leave their dens but at night, when they go searching for prey and for water. But this unusual circumstance was due to the fact that the beast was a mother, and she had been deprived of her two cubs, which had been carried away by a daring hunter, and she was in search of them. Two men and a child had already become her victims, when an aged fakir, bent on his daily round, emerging from the gate of the pagoda, saw the situation and understood it at a glance. Chanting a mantrâm he went straight to the beast, which with flaming eye and foaming mouth crouched near a tree ready for a new victim. When at about ten feet from the tigress, without interrupting his modulated prayer, the words of which no layman comprehends, he began a regular process of mesmerization, as we understood it; he made *passes*. A terrific howl which struck a chill into the heart of every human being in the place, was then heard. This long, ferocious, drawling howl gradually subsided into a series of plaintive broken sobs, as if the bereaved mother was uttering her complaints, and then, to the terror of the crowd which had taken refuge on trees and in the houses, the beast made a tremendous leap—on the holy man as they thought. They were mistaken, she was at his feet, rolling in the dust, and writhing. A few moments more and she remained motionless, with her enormous head laid on her fore-paws, and her bloodshot but now mild eye riveted on the face of the fakir. Then the holy man of prayers sat beside the tigress and tenderly smoothed her striped skin, and patted her back, until her groans became fainter and fainter, and half an hour later all the village was standing around this group; the fakir's head lying on the tigress's back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it.

This is the way the fakirs tame the wildest beasts in India. Can European tamers, with their white-hot iron rods, do as much? Of course every fakir is not endowed with such a power; comparatively very few are. And yet the actual number is large. How they are *trained* to these requirements in the pagodas will remain an eternal secret, to all except the Brahmans and the adepts in occult mysteries. The stories, hitherto considered fables, of Christna and Orpheus charming the wild beasts, thus receives its corroboration in our day. There is one fact which remains undeniable. *There is not a single European* in India who could have, or has ever boasted of having, penetrated into the enclosed sanctuary *within* the pagodas. Neither authority nor money has ever induced a Brahman to allow an uninitiated foreigner to pass the threshold of the reserved precinct. To use authority in such a case would be equivalent

to throwing a lighted taper into a powder magazine. The Hindus, mild, patient, long-suffering, whose very apathy saved the British from being driven out of the country in 1857, would raise their hundred millions of devotees as one man, at such a profanation; regardless of sects or castes, they would exterminate every Christian. The East India Company knew this well and built her stronghold on the friendship of the Brahmans, and by paying subsidy to the pagodas; and the British Government is as prudent as its predecessor. It is the castes, and non-interference with the prevailing religions, that secure its comparative authority in India. But we must once more recur to Shamanism, that strange and most despised of all surviving religions—"Spirit-worship."

Its followers have neither altars nor idols, and it is upon the authority of a Shaman priest that we state that their true rites, which they are bound to perform only once a year, on the shortest day of winter, cannot take place before any stranger to their faith. Therefore, we are confident that all descriptions hitherto given in the *Asiatic Journal* and other European works, are but guess-work. The Russians, who, from constant intercourse with the Shamans in Siberia and Tartary, would be the most competent of all persons to judge of their religion, have learned nothing except of the personal proficiency of these men in what they are half inclined to believe clever jugglery. Many Russian residents, though, in Siberia, are firmly convinced of the "supernatural" powers of the Shamans. Whenever they assemble to worship, it is always in an open space, or a high hill, or in the hidden depths of a forest—in this reminding us of the old Druidical rites. Their ceremonies upon the occasions of births, deaths, and marriages are but trifling parts of their worship. They comprise offerings, the sprinkling of the fire with spirits and milk, and weird hymns, or rather, magical incantations, intoned by the officiating Shaman, and concluding with a chorus of the persons present.

The numerous small bells of brass and iron worn by them on the priestly robe of deerskin,* or the pelt of some other animal reputed magnetic, are used to drive away the malevolent spirits of the air, a *super-*

* Between the bells of the "heathen" worshippers, and the bells and pomegranates of the Jewish worship, the difference is this: the former, besides purifying the soul of man with their harmonious tones, kept *evil* demons at a distance, "for the sound of pure bronze breaks the enchantment," says Tibullius (i., 8–22), and the latter explained it by saying that the sound of the bells "should be heard [by the Lord] when he [the priest] goeth in unto the holy place before the Lord, and when he goeth out, *that he die not*" (Exodus xxviii. 33; Eccles. xiv. 9). Thus, one sound served to keep away *evil* spirits, and the other, the Spirit of Jehovah. The Scandinavian traditions affirm that the Trolls were always driven from their abodes by the bells of the churches. A similar tradition is in existence in relation to the fairies of Great Britain.

stition shared by all the nations of old, including Romans, and even the Jews, whose golden bells tell the story. They have iron staves also covered with bells, for the same reason. When, after certain ceremonies, the desired crisis is reached, and "the spirit has spoken," and the priest (who may be either male or female) feels its overpowering influence, the hand of the Shaman is drawn by some occult power toward the top of the staff, which is commonly covered with hieroglyphics. With his palm pressing upon it, he is then raised to a considerable height in the air, where he remains for some time. Sometimes he leaps to an extraordinary height, and, according to the control—for he is often but an irresponsible medium—pours out prophecies and describes future events. Thus, it was that, in 1847, a Shaman in a distant part of Siberia prophesied and accurately detailed the issue of the Crimean war. The particulars of the prognostication being carefully noted by those present at the time, were all verified six years after this occurrence. Although usually ignorant of even the name of astronomy, let alone having studied this science, they often prophesy eclipses and other astronomical phenomena. When consulted about thefts and murders, they invariably point out the guilty parties.

The Shamans of Siberia are all ignorant and illiterate. Those of Tartary and Thibet—few in number—are mostly learned men in their own way, and will not allow themselves to fall under the control of spirits of any kind. The former are *mediums* in the full sense of the word; the latter, "magicians." It is not surprising that pious and superstitious persons, after seeing one of such crises, should declare the Shaman to be under demoniacal possession. As in the instances of Corybantic and Bacchantic fury among the ancient Greeks, the "spiritual" crisis of the Shaman exhibits itself in violent dancing and wild gestures. Little by little the lookers-on feel the spirit of imitation aroused in them; seized with an irresistible impulse, they dance, and become, in their turn, ecstatics; and he who begins by joining the chorus, gradually and unconsciously takes part in the gesticulations, until he sinks to the ground exhausted, and often dying.

"O, young girl, a god possesses thee! it is either Pan, or Hekaté, or the venerable Corybantes, or Cybelé that agitates thee!" the chorus says, addressing Phœdra, in Euripides. This form of psychological epidemic has been too well known from the time of the middle ages to cite instances from it. The *Chorœa sancti Viti* is an historical fact, and spread throughout Germany. Paracelsus cured quite a number of persons possessed of such a spirit of imitation. But he was a kabalist, and therefore accused, by his enemies, of having cast out the devils by the power of a stronger demon, which he was believed to carry about with

him in the hilt of his sword. The Christian judges of those days of horror found a better and a surer remedy. Voltaire states that, in the district of Jura, between 1598 and 1600, over 600 lycanthropes were put to death by a pious judge.

But, while the illiterate Shaman is a victim, and during his crisis sometimes sees the persons present, under the shape of various animals, and often makes them share his hallucination, his brother Shaman, learned in the mysteries of the priestly colleges of Thibet, *expels* the elementary creature, which can produce the hallucination as well as a living mesmerizer, not through the help of a stronger demon, but simply through his knowledge of the nature of the invisible enemy. Where academicians have failed, as in the cases of the Cevennois, a Shaman or a lama would have soon put an end to the epidemic.

We have mentioned a kind of carnelian stone in our possession, which had such an unexpected and favorable effect upon the Shaman's decision. Every Shaman has such a talisman, which he wears attached to a string, and carries under his left arm.

"Of what use is it to you, and what are its virtues?" was the question we often offered to our guide. To this he never answered directly, but evaded all explanation, promising that as soon as an opportunity was offered, and we were alone, he would ask the stone *to answer for himself.* With this very indefinite hope, we were left to the resources of our own imagination.

But the day on which the stone "spoke" came very soon. It was during the most critical hours of our life; at a time when the vagabond nature of a traveller had carried the writer to far-off lands, where neither civilization is known, nor security can be guaranteed for one hour. One afternoon, as every man and woman had left the *yourta* (Tartar tent), that had been our home for over two months, to witness the ceremony of the Lamaïc exorcism of a Tshoutgour,* accused of breaking and spiriting away every bit of the poor furniture and earthenware of a family living about two miles distant, the Shaman, who had become our only protector in those dreary deserts, was reminded of his promise. He sighed and hesitated; but, after a short silence, left his place on the sheepskin, and, going outside, placed a dried-up goat's head with its prominent horns over a wooden peg, and then dropping down the felt curtain of the tent, remarked that now no living person would venture in, for the goat's head was a sign that he was "at work."

After that, placing his hand in his bosom, he drew out the little stone, about the size of a walnut, and, carefully unwrapping it, proceeded, as it

* An elemental dæmon, in which every native of Asia believes.

appeared, to swallow it. In a few moments his limbs stiffened, his body became rigid, and he fell, cold and motionless as a corpse. But for a slight twitching of his lips at every question asked, the scene would have been embarrassing, nay—dreadful. The sun was setting, and were it not that dying embers flickered at the centre of the tent, complete darkness would have been added to the oppressive silence which reigned. We have lived in the prairies of the West, and in the boundless steppes of Southern Russia; but nothing can be compared with the silence at sunset on the sandy deserts of Mongolia; not even the barren solitudes of the deserts of Africa, though the former are partially inhabited, and the latter utterly void of life. Yet, there was the writer alone with what looked no better than a corpse lying on the ground. Fortunately, this state did not last long.

"Mahandū!" uttered a voice, which seemed to come from the bowels of the earth, on which the Shaman was prostrated. "Peace be with you . . . what would you have me do for you?"

Startling as the fact seemed, we were quite prepared for it, for we had seen other Shamans pass through similar performances. "Whoever you are," we pronounced mentally, "go to K——, and try to bring that person's *thought* here. See what that other party does, and tell * * * what we are doing and how situated."

"I am there;" answered the same voice. "The old lady (kokona) * is sitting in the garden . . . she is putting on her spectacles and reading a letter."

"The contents of it, and hasten," was the hurried order while preparing note-book and pencil. The contents were given slowly, as if, while dictating, the invisible presence desired to afford us time to put down the words phonetically, for we recognized the Valachian language of which we know nothing beyond the ability to recognize it. In such a way a whole page was filled.

"Look west . . . toward the third pole of the yourta," pronounced the Tartar in his natural voice, though it sounded hollow, and as if coming from afar. "Her *thought* is here."

Then with a convulsive jerk, the upper portion of the Shaman's body seemed raised, and his head fell heavily on the writer's feet, which he clutched with both his hands. The position was becoming less and less attractive, but curiosity proved a good ally to courage. In the west corner was standing, life-like but flickering, unsteady and mist-like, the form of a dear old friend, a Roumanian lady of Valachia, a mystic by disposition, but a thorough disbeliever in this kind of occult phenomena.

* Lady, or Madam, in Moldavian.

"Her thought is here, but her body is lying unconscious. We could not bring her here otherwise," said the voice.

We addressed and supplicated the apparition to answer, but all in vain. The features moved, and the form gesticulated as if in fear and agony, but no sound broke forth from the shadowy lips; only we imagined—perchance it was à fancy—hearing as if from a long distance the Roumanian words, "*Non se póte*" (it cannot be done).

For over two hours, the most substantial, unequivocal proofs that the Shaman's astral soul was travelling at the bidding of our unspoken wish, were given us. Ten months later, we received a letter from our Valachian friend in response to ours, in which we had enclosed the page from the note-book, inquiring of her what she had been doing on that day, and describing the scene in full. She was sitting—she wrote—in the garden on that morning * prosaically occupied in boiling some conserves; the letter sent to her was word for word the copy of the one received by her from her brother; all at once—in consequence of the heat, she thought—she fainted, and remembered distinctly *dreaming* she saw the writer in a desert place which she accurately described, and sitting under a "gypsy's tent," as she expressed it. "Henceforth," she added, "I can doubt no longer!"

But our experiment was proved still better. We had directed the Shaman's inner *ego* to the same friend heretofore mentioned in this chapter, the Kutchi of Lha-Ssa, who travels constantly to British India and back. *We know* that he was apprised of our critical situation in the desert; for a few hours later came help, and we were rescued by a party of twenty-five horsemen who had been directed by their chief to find us at the place where we were, which no living man endowed with common powers could have known. The chief of this escort was a Shaberon, an "adept" whom we had never seen before, nor did we after that, for he never left his *soumay* (lamasery), and we could have no access to it. But *he was a personal friend of the Kutchi.*

The above will of course provoke naught but incredulity in the general reader. But we write for those who will believe; who, like the writer, understand and know the illimitable powers and possibilities of the human astral soul. In this case we willingly believe, nay, we know, that the "spiritual double" of the Shaman did not act alone, for he was no adept, but simply a medium. According to a favorite expression of his, as soon as he placed the stone in his mouth, his "father appeared, dragged him out of his skin, and took him wherever he wanted," and at his bidding.

* The hour in Bucharest corresponded perfectly with that of the country in which the scene had taken place.

One who has only witnessed the chemical, optical, mechanical, and sleight-of-hand performances of European prestidigitateurs, is not prepared to see, without amazement, the open-air and off-hand exhibitions of Hindu jugglers, to say nothing of fakirs. Of the mere displays of deceptive dexterity we make no account, for Houdin and others far excel them in that respect; nor do we dwell upon feats that permit of confederacy, whether resorted to or not. It is unquestionably true that non-expert travellers, especially if of an imaginative turn of mind, exaggerate inordinately. But our remark is based upon a class of phenomena not to be accounted for upon any of the familiar hypotheses. "I have seen," says a gentleman who resided in India, "a man throw up into the air a number of balls numbered in succession from one upwards. As each went up—and there was no deception about their going up—the ball was seen clearly in the air, getting smaller and smaller, till it disappeared altogether out of sight. When they were all up, twenty or more, the operator would politely ask which ball you wanted to see, and then would shout out, 'No. 1,' 'No. 15,' and so on, as instructed by the spectators, when the ball demanded would bound to his feet violently from some remote distance. . . . These fellows have very scanty clothing, and apparently no apparatus whatever. Then, I have seen them swallow three different colored powders, and then, throwing back the head, wash them down with water, drunk, in the native fashion, in a continuous stream from a *lotah*, or brass-pot, held at arm's length from the lips, and keep on drinking till the swollen body could not hold another drop, and water overflowed from the lips. Then, these fellows, after squirting out the water in their mouths, have spat out the three powders on a clean piece of paper, dry and unmixed." *

In the eastern portion of Turkey and Persia, have dwelt, from time immemorial, the warlike tribes of the Koordistan. This people of purely Indo-European origin, and without a drop of Semitic blood in them (though some ethnologists seem to think otherwise), notwithstanding their brigand-like disposition, unite in themselves the mysticism of the Hindu and the practices of the Assyrio-Chaldean magians, vast portions of whose territory they have helped themselves to, and will not give up, to please either Turkey or even all Europe. † Nominally, Mahometans of the sect of Omar, their rites and doctrines are purely magical and magian. Even those who are Christian Nestorians, are Christians but in name. The Kaldany, numbering nearly 100,000 men,

* Capt. W. L. D. O'Grady: "Life in India."

† Neither Russia nor England succeeded in 1849 in forcing them to recognize and respect the Turkish from the Persian territory.

and with their two Patriarchs, are undeniably rather Manicheans than Nestorians. Many of them are Yezids.

One of these tribes is noted for its fire-worshipping predilections. At sunrise and sunset, the horsemen alight and, turning towards the sun, mutter a prayer; while at every new moon they perform mysterious rites throughout the whole night. They have a tent set apart for the purpose, and its thick, black, woolen fabric is decorated with weird signs, worked in bright red and yellow. In the centre is placed a kind of altar, encircled by three brass bands, to which are suspended numerous rings by ropes of camel's hair, which every worshipper holds with his right hand during the ceremony. On the altar burns a curious, old-fashioned silver lamp, a relic found possibly among the ruins of Persepolis.* This lamp, with three wicks, is an oblong cup with a handle to it, and is evidently of the class of Egyptian sepulchral lamps, once found in such profusion in the subterranean caves of Memphis, if we may believe Kircher.† It widened from its end toward the middle, and its upper part was of the shape of a heart; the apertures for the wicks forming a triangle, and its centre being covered by an inverted heliotrope attached to a gracefully-curved stalk proceeding from the handle of the lamp. This ornament clearly bespoke its origin. It was one of the sacred vessels used in sun-worship. The Greeks gave the *heliotrope* its name from its strange propensity to ever incline towards the sun. The ancient Magi used it in their worship; and who knows but Darius had performed the mysterious rites with its triple light illuminating the face of the king-hierophant!

If we mention the lamp at all, it is because there happened to be a strange story in connection with it. What the Koords do, during their nocturnal rites of lunar-worship, we know but from hearsay; for they conceal it carefully, and no stranger could be admitted to witness the ceremony. But every tribe has one old man, sometimes several, regarded as "holy beings," who know the past, and can divulge the secrets of the future. These are greatly honored, and generally resorted to for information in cases of theft, murders, or danger.

Travelling from one tribe to the other, we passed some time in company with these Koords. As our object is not autobiographical, we omit all details that have no immediate bearing upon some occult fact, and even of these, have room but for a few. We will then simply state

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* Persepolis is the Persian Istakhâar, northeast of Shiraz; it stood on a plain now called Merdusht. At the confluence of the ancient Medus and the Araxes, now Pulwân and Bend-emir.

† "Ægyptiaci Theatrum Hieroglphicum," p. 544.

that a very expensive saddle, a carpet, and two Circassian daggers, richly mounted and chiselled in gold, had been stolen from the tent, and that the Koords, with the chief of the tribe at the head, had come, taking Allah for their witness that the culprit could not belong to their tribe. We believed it, for it would have been unprecedented among these nomadic tribes of Asia, as famed for the sacredness in which they hold their guests, as for the ease with which they plunder and occasionally murder them, when once they have passed the boundaries of their *aoûl.*

A suggestion was then made by a Georgian belonging to our caravan to have resort to the light of the *koodian* (sorcerer) of their tribe. This was arranged in great secrecy and solemnity, and the interview appointed to take place at midnight, when the moon would be at its full. At the stated hour we were conducted to the above-described tent.

A large hole, or square aperture, was managed in the arched roof of the tent, and through it poured in vertically the radiant moonbeams. mingling with the vacillating triple flame of the little lamp. After several minutes of incantations, addressed, as it seemed to us, to the moon, the conjurer, an old man of tremendous stature, whose pyramidal turban touched the top of the tent, produced a round looking-glass, of the kind known as "Persian mirrors." Having unscrewed its cover, he then proceeded to breathe on it, for over ten minutes, and wipe off the moisture from the surface with a package of herbs, muttering incantations the while *sotto voce.* After every wiping the glass became more and more brilliant, till its crystal seemed to radiate refulgent phosphoric rays in every direction. At last the operation was ended; the old man, with the mirror in his hand, remained as motionless as if he had been a statue. "Look, Hanoum . . . look steadily," he whispered, hardly moving his lips. Shadows and dark spots began gathering, where one moment before nothing was reflected but the radiant face of the full moon. A few more seconds, and there appeared the well-known saddle, carpet, and daggers, which seemed to be rising as from a deep, clear water, and becoming with every instant more definitely outlined. Then a still darker shadow appeared hovering over these objects, which gradually condensed itself, and then came out, as visibly as at the small end of a telescope, the full figure of a man crouching over them.

"I know him!" exclaimed the writer. "It is the Tartar who came to us last night, offering to sell his mule!"

The image disappeared, as if by enchantment. The old man nodded assent, but remained motionless. Then he muttered again some strange words, and suddenly began a song. The tune was slow and monotonous, but after he had sung a few stanzas in the same unknown tongue, without

changing either rhythm or tune, he pronounced, *recitative*-like, the following words, in his broken Russian:

"Now, Hanoum, look well, whether we will catch him—the fate of the robber—we will learn this night," etc.

The same shadows began gathering, and then, almost without transition, we saw the man lying on his back, in a pool of blood, across the saddle, and two other men galloping off at a distance. Horror-stricken, and sick at the sight of this picture, we desired to see no more. The old man, leaving the tent, called some of the Koords standing outside, and seemed to give them instructions. Two minutes later, a dozen of horsemen were galloping off at full speed down the side of the mountain on which we were encamped.

Early in the morning they returned with the lost objects. The saddle was all covered with coagulated blood, and of course abandoned to them. The story they told was, that upon coming in sight of the fugitive, they saw disappearing over the crest of a distant hill two horsemen, and upon riding up, the Tartar thief was found dead upon the stolen property, exactly as we had seen him in the magical glass. He had been murdered by the two banditti, whose evident design to rob him was interrupted by the sudden appearance of the party sent by the old Koodian.

The most remarkable results are produced by the Eastern "wise men," by the simple act of breathing upon a person, whether with good or evil intent. This is pure mesmerism; and among the Persian dervishes who practice it the animal magnetism is often reinforced by that of the elements. If a person happens to stand facing a certain wind, there is always danger, they think; and many of the "learned ones" in occult matters can never be prevailed upon to go at sunset in a certain direction from whence blows the wind. We have known an old Persian from Baku,* on the Caspian Sea, who had the most unenviable reputation for *throwing spells* through the timely help of this wind, which blows but too often at that town, as its Persian name itself shows.† If a victim, against whom the wrath of the old fiend was kindled, happened to be

* We have twice assisted at the strange rites of the remnants of that sect of fire-worshippers known as the Guebres, who assemble from time to time at Baku, on the "field of fire." This ancient and mysterious town is situated near the Caspian Sea. It belongs to Russian Georgia. About twelve miles northeast from Baku stands the remnant of an ancient Guebre temple, consisting of four columns, from whose empty orifices issue constantly jets of flame, which gives it, therefore, the name of Temple of the Perpetual Fire. The whole region is covered with lakes and springs of naphtha. Pilgrims assemble there from distant parts of Asia, and a priesthood, worshipping the divine principle of fire, is kept by some tribes, scattered hither and thither about the country.

† Baadéy-ku-Ba—literally "a gathering of winds."

facing this wind, he would appear, as if by enchantment, cross the road rapidly, and breathe in his face. From that moment, the latter would find himself afflicted with every evil—he was under the spell of the "evil eye."

The employment of the human breath by the sorcerer as an adjunct for the accomplishment of his nefarious purpose, is strikingly illustrated in several terrible cases recorded in the French annals—notably those of several Catholic priests. In fact, this species of sorcery was known from the oldest times. The Emperor Constantine (in Statute iv., *Code de Malef.*, etc.) prescribed the severest penalties against such as should employ sorcery to do violence to chastity and excite unlawful passion. Augustine (*Cité de Dieu*) warns against it; Jerome, Gregory, Nazianzen, and many other ecclesiastical authorities, lend their denunciation of a crime not uncommon among the clergy. Baffet (book v., tit. 19, chap. 6) relates the case of the curé of Peifane, who accomplished the ruin of a highly-respected and virtuous lady parishioner, the Dame du Lieu, by resort to sorcery, and was burned alive for it by the Parliament of Grenoble. In 1611, a priest named Gaufridy was burned by the Parliament of Provence for seducing a penitent at the confessional, named Magdelaine de la Palud, *by breathing upon her*, and thus throwing her into a delirium of sinful love for him.

The above cases are cited in the official report of the famous case of Father Girard, a Jesuit priest of very great influence, who, in 1731, was tried before the Parliament of Aix, France, for the seduction of his parishioner, Mlle. Catherine Cadière, of Toulon, and certain revolting crimes in connection with the same. The indictment charged that the offence was brought about by resort to sorcery. Mlle. Cadière was a young lady noted for her beauty, piety, and exemplary virtues. Her attention to her religious duties was exceptionally rigorous, and that was the cause of her perdition. Father Girard's eye fell upon her, and he began to manœuvre for her ruin. Gaining the confidence of the girl and her family by his apparent great sanctity, he one day made a pretext to blow his breath upon her. The girl became instantly affected with a violent passion for him. She also had ecstatic visions of a religious character, stigmata, or blood-marks of the "Passion," and hysterical convulsions. The long-sought opportunity of seclusion with his penitent finally offering, the Jesuit breathed upon her again, and before the poor girl recovered her senses, his object had been accomplished. By sophistry and the excitation of her religious fervor, he kept up this illicit relation for months, without her suspecting that she had done anything wrong. Finally, however, her eyes were opened, her parents informed, and the priest was arraigned. Judgment was rendered October 12th, 1731. Of twenty-five judges,

twelve voted to send him to the stake. The criminal priest was defended by all the power of the Society of Jesus, and it is said that a million francs were spent in trying to suppress the evidence produced at the trial. The facts, however, were printed in a work (in 5 vols., 16mo), now rare, entitled *Recueil Général des Pièces contenues au Procez du Père Jean-Baptiste Girard, Jesuite*, etc., etc. *

We have noted the circumstance that, while under the sorcerous influence of Father Girard, and in illicit relations with him, Mlle. Cadière's body was marked with the *stigmata* of the *Passion*, viz. : the bleeding wounds of thorns on her brow, of nails in her hands and feet, and of a lance-cut in her side. It should be added that the same marks were seen upon the bodies of six other penitents of this priest, viz. : Mesdames Guyol, Laugier, Grodier, Allemande, Batarelle, and Reboul. In fact, it became commonly remarked that Father Girard's handsome parishioners were strangely given to ecstasies and *stigmata !* Add this to the fact that, in the case of Father Gaufridy, above noted, the same thing was proved, upon surgical testimony, to have happened to Mlle. de Palud, and we have something worth the attention of all (especially spiritualists) who imagine these *stigmata* are produced by pure spirits. Barring the agency of the Devil, whom we have quietly put to rest in another chapter, Catholics would be puzzled, we fancy, despite all their infallibility, to distinguish between the stigmata of the sorcerers and those produced through the intervention of the Holy Ghost or the angels. The Church records abound in instances of alleged diabolical imitations of these signs of saintship, but, as we have remarked, the Devil is out of court.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends ; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic ? Neither ; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. At this moment, a well-known spiritualist and lecturer on mesmerism is imprisoned on the charge of raping a subject whom he had hypnotized. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound

* See also "Magic and Mesmerism," a novel reprinted by the Harpers, thirty years ago.

religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity ; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way ; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable ; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta*, at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts*, thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him ; it is his own mediator, the *god* of his human soul and his "Justifier." "*God not revealing himself immediately to man, the spirit is his interpreter*," says Plato in the *Banquet.*

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people ; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns ; the favoring temperamental idiosyncrasies of the Orientals are utterly wanting in them. In the Hindu, the

Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. Notwithstanding the notable difference of thickness between the skulls of a European and a Southern Hindu, this difference, being a purely climatic result, due to the intensity of the sun's rays, involves no psychological principles. Furthermore, there would be tremendous difficulties in the way of *training*, if we can so express it. Contaminated by centuries of dogmatic superstition, by an ineradicable—though quite unwarranted—sense of superiority over those whom the English term so contemptuously "niggers," the white European would hardly submit himself to the practical tuition of either Kopt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic —most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulæ without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of undiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of "intelligences," which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed—not without cause—both by scientists and theologians. In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case? To what can he point us but to a confusion of theories, a tangle of hypotheses mutually contradictory? Can he affirm that

spiritualism, even with its thirty years of phenomena, has any defensible philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se*, possess all the requisites of leaders of the movement. How is it then, that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy? This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for their tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton, who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Spiritualism, whose aspect is rather that of aggression than of defense, has tended toward iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends *will* not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but *one* theory to offer in explanation of their challenged facts—the agency of *human disembodied spirits*, and the medium's complete subjection to them. They will attack those who differ in views with them with a vehemence only warranted by a better cause; they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three absolutely necessary elements: observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. What experienced observer will maintain that spiritualism presents either one of these three elements? The medium is not uniformly surrounded

by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of those hypotheses by experience. In short, the prime element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing, or accused of withholding credit for advances actually made, we will cite a few passages from the London *Spiritualist* of March 2, 1877. At the fortnightly meeting, held February 19, a debate occurred upon the subject of "Ancient Thought and Modern Spiritualism." Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M.A., who has recently given some attention to the relation between ancient and modern phenomena. He said: "Popular spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric spiritualism is, to a large extent, devoted to presumed communion with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. . . . The truly esoteric science of spiritualism is very rare, and not more rare than valuable. To it we must look to the origination of knowledge which may be developed exoterically. . . . We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions—a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. . . . We have not even mastered the elementary truths which the ancients knew and acted on, *e.g.*, the isolation of mediums. We have been so occupied with wonder hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. . . . We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism. Spiritualists start with a fallacy, viz.: that all phenomena are caused by the action of departed human spirits; *they have not looked into the powers of the human spirit;* they do not know the extent to which spirit acts, how far it reaches, what it underlies."

Our position could not be better defined. If Spiritualism has a future, it is in the keeping of such men as Mr. Stainton Moses.

Our work is done—would that it were better done! But, despite our inexperience in the art of book-making, and the serious difficulty of writing in a foreign tongue, we hope we have succeeded in saying some things that will remain in the minds of the thoughtful. The enemies of truth have been all counted, and all passed in review. Modern science, powerless to satisfy the aspirations of the race, makes the future a void, and bereaves man of hope. In one sense, it is like the Baital Pachisi, the Hindu vampire of popular fancy, which lives in dead bodies, and feeds but on the rottenness of matter. The theology of Christendom has been rubbed threadbare by the most serious minds of the day. It is found to be, on the whole, subversive, rather than promotive of spirituality and good morals. Instead of expounding the rules of divine law and justice, it teaches but *itself*. In place of an ever-living Deity, it preaches the Evil One, and makes him indistinguishable from God Himself! "Lead us not into temptation" is the aspiration of Christians. Who, then, is the tempter? Satan? No; the prayer is not addressed to him. It is that tutelar genius who hardened the heart of Pharaoh, put an evil spirit into Saul, sent lying messengers to the prophets, and tempted David to sin; it is—the *Bible* God of Israel!

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *pitris* is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

What has been contemptuously termed Paganism, was ancient wisdom replete with Deity; and Judaism and its offspring, Christianity and Islamism, derived whatever of inspiration they contained from this ethnic parent. Pre-Vedic Brahmanism and Buddhism are the double source from which all religions sprung; Nirvana is the ocean to which all tend.

For the purposes of a philosophical analysis, we need not take account of the enormities which have blackened the record of many of the world's religions. True faith is the embodiment of divine charity; those who minister at its altars, are but human. As we turn the blood-stained pages of ecclesiastical history, we find that, whoever may have been the hero, and whatever costumes the actors may have worn, the plot of the tragedy has ever been the same. But the Eternal Night was in and behind all, and we pass from what we see to that which is invisible to the eye of sense. Our fervent wish has been to show true souls how they may lift aside the curtain, and, in the brightness of that Night made Day, look with undazzled gaze upon the UNVEILED TRUTH.

THE END.

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ERRATA.

Page 335 *of Vol. II.*, ninth line from foot of page there should be a period after word "Jesus", and new sentence begin; eighth line, comma after "churches"; fifth line, comma after "Rome."

Page 445 *of Vol. II.*, foot note. Quotations in paragraph about Lilith, are from Burton's "Anatomy of Melancholy."

SUPPLEMENTAL INDEX

Publisher's Note—By referring to the Publisher's Preface preceding the Author's Preface to the first volume of ISIS UNVEILED, the Student will observe that the original text of H. P. Blavatsky's first great Treatise suffered from defects for which the Author was in no way responsible. As part of the present endeavor to render ISIS UNVEILED not only accessible in its original form, but also to aid the Student in its study and comparison with the later and more detailed teaching of Theosophy embodied in THE SECRET DOCTRINE, the accompanying Supplemental Index has been prepared. It is believed that the use of this Supplemental Index will enable any Student so minded to verify for himself the complete concordance of ISIS UNVEILED with THE SECRET DOCTRINE. Moreover, such study and comparison will show, as nothing else can do, the method of gradual unfoldment employed by H. P. Blavatsky in placing her teachings of record for her Students and for the world. In all that she did and wrote, H. P. Blavatsky followed Nature's process of development—from within outward; the Student who would avail himself as fully as possible of the benefits of her Message must himself follow the same process: he must study her various writings seriatim, if her Theosophy is to become a living, intelligent Power in his own mental and moral evolution. The misfortunes which have befallen the orderly course of the Theosophical Movement, the difficulties which beset the Student of to-day, are both in large part the inevitable sequence of the failure of Theosophists to apply the method of H. P. Blavatsky in their efforts to acquire a truly Theosophical education.

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