

# The Magical Mason

Forgotten Hermetic Writings  
of William Wynn Westcott, Physician and Magus

Edited and Introduced by R.A. Gilbert



Roots of the Golden Dawn Series

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THE AQUARIAN PRESS  
Wellingborough, Northamptonshire

First published 1983

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British Library Cataloguing in Publication Data

The Magical mason.

I. Occult sciences

I. Gilbert, R.A.

133      BF1411

ISBN 0-85030-373-7

*The Aquarian Press is part of the Thorsons Publishing Group.*

Printed and bound in Great Britain

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## INTRODUCTION

Of all the actors in the bizarre pageant of the Occult Revival, William Wynn Westcott was the most unlikely: cautious, fearful and altogether too respectable, he yet created its most exotic structure, the Hermetic Order of the Golden Dawn. The task of controlling the Order proved, however, to be far beyond the abilities of this timorous scholar, and it slipped from his grasp to fall into the hands of S.L. MacGregor Mathers, the magical genius who raised it to its greatest glory. But the Order needed Westcott, for he was its true Rosicrucian: the physician and mystic who sought all his life for Hermetic Wisdom, and, having found it, gave it freely to his fellow initiates, inspiring them to follow, and sometimes to surpass him in their occult studies. In the unknown world of Rosicrucians and magicians, Westcott was a Supreme Magus, an Adept who served Hidden Masters, but of this secret life the outside world knew nothing.

Westcott was born at Leamington, Warwickshire, in 1848 and was effectively born into medicine, for both his father – who died when the young Westcott was nine years old – and his uncle were surgeons. He studied medicine at University College Hospital and after qualifying in 1871 he joined his uncle's practice at Martock in Somerset. In the same year he became a Freemason and commenced his long and solid Masonic career, but he did not begin his occult studies until 1879 when he 'went into a life of retirement at Hendon, for two years, studying the Kabbalah, the Hermetic writings, and the works of Alchemists and Rosicrucians'.<sup>1</sup>

This 'retirement' was neither purely magical nor unproductive, for early in 1880 he joined the Societas Rosicruciana in Anglia, translated into English the 'Ethical' grade of the spurious 'Order of (Le Philosophe Inconnues) Louis Claude St

Martin'[sic]<sup>2</sup> and married, no doubt taking some time to do what he observed in 1902, in a letter to Theodor Reuss, of his daughter and new Rosicrucian son-in-law: 'They do nothing but kiss at present'.<sup>3</sup>

In 1881 he moved back into London and was appointed a Deputy Coroner, becoming in time Coroner for North-East London, a post that he held until 1918. Perhaps his professional preoccupation with death encouraged him to create life *ex nihilo*, and this he did with startling success. Realizing from his Rosicrucian studies that a magical order would need a history, he set about creating a first-class pedigree for his own brainchild, the Hermetic Order of the Golden Dawn. His first creation, or contact on the Inner Planes if one prefers to suspend disbelief, was a Rosicrucian Adept named Anna Sprengel, whose address appeared on a collection of manuscript rituals allegedly discovered in Freemasons' Hall – the famous Cypher Manuscript that was the foundation of the Golden Dawn system.

Westcott promptly wrote to his own creation and was authorized to found a Temple in England, which he established in March 1888 as the Isis-Urania Temple, with Mathers and Dr W.R. Woodman as his co-Chiefs. The story of the Golden Dawn need not be repeated here,<sup>4</sup> save only the major events that involved Westcott. In March 1897 he was obliged to resign from all office in the Order, 'owing to my having recd. an intimation that it had somehow become known to the State officers that I was a prominent official of a society in which I had been foolishly posturing as one possessed of magical powers – and that if this became more public it would not do for a Coroner of the Crown to be made shame of in such a mad way. So I had no alternative – I cannot think who it is that persecutes me – someone must talk.'<sup>5</sup> The someone was almost certainly Mathers, who was to wound Westcott even more deeply in 1900 when he announced to Florence Farr and other members of the Second Order that Westcott 'has never been *at any time* either in personal or in written communication with the Secret Chiefs of the Order, he having *either himself forged or procured to be forged* the professed correspondence between him and them'.<sup>6</sup> Westcott himself consistently refused either to affirm or deny the accusation, and remained surprisingly loyal to Mathers after the 'rebellion' of 1900. The true history of the Anna Sprengel letters will probably never be known, but there is no

doubt at all as to their spurious nature and virtually none that Westcott was their author.

He played only a very minor role in the later alarms and diversions of the Golden Dawn and concerned himself increasingly with the affairs of the S.R.I.A., of which he had been Supreme Magus since 1892. His dealings with Mathers had taught him caution, and when he corresponded with Theodor Reuss over the setting-up of a Berlin College of the S.R.I.A. in 1902 he declined to work Reuss' Rosicrucian Rite 'because it trespasses so much [on the 18th degree of the Ancient and Accepted Rite] – I should be sent to Coventry in London'.<sup>7</sup> He further advised Reuss not to permit 'any branch of either Society [to] admit a Mr MacGregor Mathers alias the Count of Glenstrae of Paris'.<sup>8</sup> There was to be no more impropriety, whether of a literary or any other kind in Westcott's life.

In 1918 he retired from his professional life and went to live with his daughter and son-in-law at Durban, South Africa, where he continued with his studies, his correspondence and his writing up to the time of his death, in July 1925. Unlike his ancient predecessors he seems to have failed in his Rosicrucian duty to 'select a proper person to succeed him' – no one since has equalled Westcott's literary output on the curious subjects that he made his own.

Whatever his motives were for sustaining the fiction of Anna Sprengel, there is no doubt that Westcott believed in the existence of Rosicrucian Adepts. While not going to the lengths of Dr Felkin, who travelled about Germany seeking the tomb of Christian Rosenkreuz, he believed that hidden knowledge was still to be found: 'There must be a lot of Rosic [rucian] MSS lying hid in your country,' he wrote to Reuss, 'Make every effort to find some.'<sup>9</sup>

For forty years Westcott poured out a never-ending stream of books and papers on hermetic subjects, translations and editions of alchemical and kabalistic classics, textbooks in his professional field, and learned notes for Masonic journals. Many of his books are still in print, but the papers have been forgotten, buried in obscure and often privately printed journals. To understand the Golden Dawn, one must read what its creators wrote – not for the world at large but for the benefit of their fellow initiates. The papers in this anthology are just that, fugitive pieces and unpublished manuscripts written for

the aspiring adepts whom Westcott sought to serve. 'I am likely to be, like the wheat, ground between the upper and lower millstones', he once wrote.<sup>10</sup> And so he was, but his writings are, for all their odd conceits, perfectly fit for our consumption.

R.A. Gilbert  
Bristol, April 1983

#### Notes

- 1 G. Norman, *William Wynn Westcott. A Memoir, in Q.N. of the Metropolitan Study Group. S.R.I.A.*, No. 14, September 1925, p. 2.
- 2 Recorded in a note made by John Yarker in 1895, now among Yarker's papers.
- 3 The letter is reproduced, with others, as Appendix IV in Lady Queenborough, *Occult Theocracy*, 1933.
- 4 For the history of the Order see Ellic Howe, *The Magicians of the Golden Dawn* and my own *The Golden Dawn: Twilight of the Magicians* (Aquarian Press, 1983).
- 5 Letter to F.L. Gardner, quoted in Howe, *op. cit.*, p. 165.
- 6 Quoted in Howe, *op. cit.*, p. 210.
- 7 See Queenborough, *op. cit.*, Appendix IV.
- 8 *Ibid.*
- 9 *Ibid.*
- 10 *Ibid.*

# **PART ONE: ROSICRUCIAN**





# 1. **CHRISTIAN ROSENKREUZ AND THE ROSICRUCIANS**

The Rosicrucians of medieval Germany formed a group of mystic philosophers, assembling, studying and teaching in private the esoteric doctrines of religion, philosophy and occult science, which their founder, Christian Rosenkreuz, had learned from the Arabian sages, who were in their turn the inheritors of the culture of Alexandria. This great city of Egypt, a chief emporium of commerce and a centre of intellectual learning, flourished before the rise of the Imperial power of Rome, falling at length before the martial prowess of the Romans, who, having conquered, took great pains to destroy the arts and sciences of the Egypt they had overrun and subdued; for they seem to have had a wholesome fear of the magical arts, which, as tradition had informed them, flourished in the Nile Valley; which same tradition is also familiar to English people through our acquaintance with the book of Genesis, whose reputed author was taught in Egypt all the science and arts he possessed, even as the Bible itself tells us, although the orthodox are apt to slur over this assertion of the Old Testament narrative.

Our present world has taken almost no notice of the Rosicrucian philosophy, nor until the last twenty years of any mysticism, and when it does condescend to stoop from its utilitarian and money-making occupations, it is only to condemn all such studies, root and branch, as waste of time and loss of energy. The very name of 'Christian Rosenkreuz', the founder of Rosicrucianism, would meet with hardly any sign of recognition in the best social or the literary circles of this country; and yet the mere publication in 1614 of a little pamphlet in Germany, narrating the mode of foundation and the aims of the Rosicrucian Order, made such a stir throughout

Europe, that even to-day there are extant six hundred tracts for and against the reality and the *bonâ fides* of the doctrines of the Order; which tracts were written and printed in Germany and France alone, within a hundred years of the issue of the original *Fama Fratemitatis*, or narrative of the establishment of the society of C.R.

In estimating the relative importance of so voluminous a literature, we must remember that the era 1600-1700 was far different from the age in which we live. The printing press, although available to the few and rich, was still a rarity, and the daily newspaper had not been thought of. Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in Germany in 1614.

The Reformation, we must remember, had just become an accomplished fact; it was a sweeping change that had affected a vast tract of semi-civilised country, and perhaps some explanation of the outcry against Rosy Cross was a form of protest against another possible attempt at the conversion of men, like the Reformation of Catholicism which had preceded it, and had, while making great improvements, greatly unsettled men's minds, and had shaken European religious and social life to its foundations. The narrative, then, of Christian Rosenkreuz created a veritable intellectual panic among the learned, and it was a ferment which did not complete its work for several generations. That its effect was on the whole a good one, need not be doubted by us, for whatever may be the merits or demerits of Rosicrucianism as a system of philosophy or ethics, its promulgation certainly tended to widen men's intellectual conceptions, to show that the prevailing standards and forms of religion were not the only possible forms of high spiritual thought and aspiration, and that even the time-expired formulae of Egyptian culture were susceptible of a later development not wholly unsuitable, and not unworthy of the attention of a later age. Why indeed should it not have been so, seeing that for 1500 years in Europe the nations had reposed in a state of apathy without culture, had made almost no progress, and had been hide-bound by the fetters of a religious establishment which boasted itself upon its exclusiveness, its control of all that God gave or man could receive, and formulated and practised

the dogma that there was no revelation but one – the Bible – and that the Bible was unsuitable to the people, whose sole duty was to support a priesthood, from whose personal attention and propitiation alone was any good to be obtained.

So long as vast nations were taught that neither mind, nor intellect, nor man's spiritual soul required any further culture, nor any further enlightenment than could be obtained from listening to the reading of the only infallible book in a language not understood by the people; it is easy to perceive why Germany in 1600 was behind Alexandria of the year 1, alike in culture, in science and in art.

Reform of any sort, new presentments of truth of any kind, always stink in the nostrils of men who have a vested interest in maintaining things as they are: and history has repeatedly shown that even benefited ministers will stoop to misrepresentation and falsehood in order to sustain their own interests and God given rights, in their minds consonant with the right divine of Kings – another now exploded superstition. Small wonder then that the *Fama Fraternitatis R.C.* raised up a storm of passion, and that its followers were assailed by every form of abuse and by every vile epithet that the Billingsgate of clerical intolerance of that day could supply. For the clergy, be it remembered, with the pupils of the clergy, were alone able to read and write, and it was but the one man in a thousand who, having received education from orthodox sources, dared to express an opinion of his own. Of such a sort were the few defenders of Rosenkreuz, and their pamphlets are mostly anonymous, to avoid open persecution, while the authors who wrote in condemnation signed their names in full with many ecclesiastic titles. None of the minor clergy, whatever they thought or felt in private, dared publish any defence of a teacher or school which conflicted with the dominant faith: a few exalted clerics, Priors and Abbots, did, as I shall no doubt be reminded, both profess and practise Hermetic science and alchemy; but then an Abbot – as he of Spanheim, I mean the notable Trithemius; or a Prior like Valentine; or a Bishop, like he of Ratisbon, Albertus Magnus, were living in safety among a crowd of retainers, and the Holy Father's arm was a long way off, and he did not unnecessarily degrade a priest of *high* rank unless for contumacy to some personal order - while on the other hand each one of ten thousand common parish priests

could easily be cajoled into a visit to a neighbouring monastery and there retained until released by a merciful Karma.

It seems to me that there is a parallelism, and I hope to be able to show to you that there is an analogy, and some points of resemblance between the appearance of Christian Rosenkreuz in Germany, and the coming of your own H.P.B.\* as a teacher bearing witness to the light within her, and being inspired by knowledge gained in the East by travel and initiation there: the differences being that in the former case the few thousand learned of all Europe were alone approached by a printed manifesto – while in our time the whole nation is approached by personal teaching, supplemented by the use of the press.

Let us see then shortly what is known historically of this Rose Cross Order, whose manifesto excited so great an interest.

The book *Fama Fratemitatis* narrates that about the years 1375-1450, there flourished a very learned man, who, having spent many years in travel through the East – Asia Minor, Chaldea, Arabia and Fez – came again to Europe, and after a residence among the Moors in Spain, returned to his native state in Germany, full-filled with the Hermetic Sciences and capable in magical arts, which knowledge he had acquired by many initiations in Eastern lands. He adopted a covered mystic name, as medieval teachers mostly did; the name he took was 'Christian Rosenkreuz', or Christian Rosy Cross, or shortly C.R., with a Signum or Seal of a Rose on a cross formed of six squares, such a cross as if closed up would form a cube.

He settled in a certain retired place and drew around him a select circle of friends and pupils who were ultimately, after training, received by him into the grades of mystic initiation which he had himself collected.

After some years of tuition and elementary practice these initiates set to work and built, or caused to be built for themselves, a Temple or Lodge House, or Home; they called it '*Domus Sancti Spiritus*', the House of the divine spirit. Here they settled and this was their abode, study and laboratory; from thence they issued forth in turn on deeds of mercy and of healing, and of teaching, and of observation. From this first circle there were formed other circles in succession, the elders teaching the juniors, and so was the secret knowledge both

\* i.e. Helena Petrovna Blavatsky

preserved and extended. C.R. lived to a very advanced age, 106 years, and dying at last was buried, as had been arranged by him and the members of his inner circle, in a special vault within their *domus* or secret dwelling. Some form of embalming was used, and the vault was decorated with grand and beautiful emblems, designs and implements. The Magus was enclosed in a specially prepared tomb, and was laid to rest with his own special consecrated insignia. The vault was closed, and upon the door was fixed a brazen plate, upon which was engraved an inscription of a prophetic exclamation of his own, that in 120 years after his death his tomb should be re-opened and his doctrines, in a modified form, once more made public, and not only to a few, but to the learned in general: this plate was then covered up and the presence of the vault quite masked.

The members of C.R.'s inner circle appear to have died off each in his turn, until at last there remained no one who could tell the secret of where the great Instructor lay, and where was the secret chamber of which all had heard, and which all were forbidden to seek. The brothers were content to refrain from seeking; trusting in the promise that a time should come when, in the natural course of events, C.R. should rise again, or at least in the spirit, *i.e.*, his doctrines and fame should be published. The 120 years passed away, and the order still flourished; faithful initiates still studied, watched and waited, until the fateful hour was struck on the clock of time, and in 1584 the secret was discovered.

I will read from the original work, in its earliest English translation by Eugenius Philalethes, that is, Thomas Vaughan, printed in London, 1652:

The year following, after N.N. had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (being a good Architect) to alter something of this building, and to make it more fit: in such renewing he lighted upon the Memorial Table, which was cast of brass, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault, for where or when Fra R.C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this Tablet stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaster of the hidden door, and so

unlooked for, uncovered the door, wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which that was written in great letters, '*Post cxx. Annos patebo,*' with the year of the Lord under it; therefore we gave God thanks, and let it rest that same night because first we would overlook our Rotam.

In the morning following we opened the door and there appeared to our sight a vault of seven sides and corners, every side five feet broad and the height of eight feet. Although the Sun never shined in this Vault, nevertheless it was enlightened by another sun, which had learned this from the Sun, and was situated in the upper part in the centre of the ceiling; in the midst, instead of a tomb stone, was a round altar covered over with a plate of brass, and thereon this engraven:-

*A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci.*

Round about the first circle or brim stood

*Jesus mihi omnia.*

In the middle were four figures, enclosed in circles, whose circumscription was:-

1. *Nequaquam vacuum.* No void exists.
2. *Legis Jugum.* The yoke of the law.
3. *Libertas Evangelii.* The liberty of the doctrine.
4. *Dei gloria intacta.* The unsullied glory divine.

This is all clear and bright, as also the seventh side and the two Heptagoni, so we kneeled altogether down, and gave thanks to the sole wise, sole mighty, and sole eternal God, Who hath taught us more than all men's wit could have found out, praised be His Holy Name. The Vault was parted in three parts: the upper part or ceiling, the wall or side, the ground or floor.

Of the upper part, you shall understand no more of it, at this time, but that it was divided according to the seven sides in the triangle, which was in the bright centre; but what therein is contained, you shall (God willing), (that are desirous of our society) behold the same with your own eyes, but every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly showed and set forth *concentratum* here in our book. Now as yet we had not seen the dead body of our careful and wise father; we therefore removed the altar aside, there

we lifted up a strong plate of brass, and found a fair and worthy body; whole and unconsumed, as the same is here lively counterfeited with all the ornaments and attires; in his hand he held a parchment book, called T, the which, next unto the Bible, is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this elogium, which then follows in Latin – it may be shortly translated thus:-

‘A seed sown in the breast of Ihesus.

‘Christian Rose Cross, sprung from a noble and famous German family. *The* man of his age for the most subtle imaginations and divine revelations, and one of unwearied labour in the search for heaven’s mysteries and those also of humanity; he was secretly admitted to a more than Regal or Imperial Gaza (or treasure house) during his journeys in Arabia and Africa; he instituted and became the custodian for posterity of these arts; he formed the *Minutum Mundum*, which related the past, present and future. He lived more than a century, and passed away, not of disease, but at the call of God; away from the embrace and last kiss of his brethren, and so returned to divinity.

‘He was a beloved father, a very dear brother, a most faithful teacher, and the most enduring friend.

‘He lies concealed here for 120 years.’

Underneath this inscription there were five signatures of members of the First Circle, and three of the Second Circle.’

I am not of those who scoff at all that seems at first sight improbable, and to me this does seem a very impressive narrative. Many of you as Theosophists must see nothing wildly improbable about it; and it may seem to you within the range of things possible; but I admit that the truth of the narrative is not proven. No person as an entire outsider has ever seen this *embalmed body, or this vault, or this Domus sancti spiritus*, which was built about 1460 and opened about 1584; or at any rate no notable man has asserted in print that he has seen it.

But would such an outsider be at all likely to see it? – at least not without first martyring the Fratres of the Order.

Be just to Rosicrucianism and its origin, and history; ask yourselves what absolute proof you have of the fact of many *other* historical events; proof I mean independent of the evidence of those who had already convinced themselves and of those who have a personal object to serve in establishing the



truth of any alleged occurrence – such as the death of Jesus by crucifixion, the Trojan War, or of the striking incident in the conversion of Saul of Tarsus, or of the former existence of the Pharos of Alexandria.

And, on the other hand, of what value is negative evidence in such a discussion. The fact that the works of Josephus have no mention of Jesus which is not a forgery, is no proof that a gentle, wise and revered spiritual divine teacher did not preach in the time of the Emperor Tiberius, in Jerusalem; nor is the fact that neither Lord Bacon, nor Frederick the Great, nor Pope Pio Nono, nor Spinoza, nor Huxley, has ever asserted that he has seen the Vault of Christian Rosenkreuz any reason for denying its existence in 1484 or 1600, or at any time since then.

I would undertake to obtain in a week, in any large town in England, a thousand signatures to a document attesting that no living Theosophist had ever been seen by them, or to a document testifying that no evidence existed which went to show that the Theosophists had a Sanctum in which rested the ashes of their late revered teacher, in a room suffused with the peace which now at length dwells over the memory of her character, at once so enthusiastic and so contemplative – and of her personality, at once aggressive and so endearing.

Thousands of persons of culture, and hundreds of occultists and pseudo-occultists, could be found willing to testify that they were not in possession of any evidence that successors of 'Rosy Cross the Adept' still exist in England; or that any such a vault exists here or anywhere else in Europe. Yet that need not upset my belief, or your belief, if you hold it, that Adept Rosicrucians do still exist; nor will it upset the fact that I have met a person in this very Blavatsky Lodge (who was known to most of the elders in Theosophy among you) who assured me of the truth of these assertions, and who claimed to have seen such a vault. Not that I am weak enough, or so ignorant of human nature as to suppose, that any statement of mine would make you believe, nor do I want you to believe this. Seeing is believing, and if you cannot see, you are not to be blamed, BY ME, for not believing: but take my former case as to the Theosophical Headquarters, of this assertion there are many of you here present who, having seen, could testify to its truth, and so, I suppose, do believe, and so the gist of my argument may come home to such of you. So much then for the History of

the Order of the C.R., first issued in 1610, and printed again and distributed in considerable numbers in 1614. A great outcry arose at once and it is to be observed that the *Fama* issued alone in 1610, was, when issued in 1614 in a revised form, bound up with a second tract, the *Confessio Fratemitatis*. This is important, because the two works vary exceedingly as to matter and manner.

The former treats of the 1450-80 period of Europe, when Roman Catholicism was unchallenged except by Mohammedanism, and by a few remaining descendants of the pagan philosophers, and by Hermetic pupils: while the *Confessio*, issued in 1614, and no doubt then written – but it is anonymous – appeared after the throes of the Reformation, and it is tintured deeply with the notions of Luther, and with Protestant crudities: and so differs widely from the purely Hermetico-philosophic or Gnostic-Christian form of the earlier work.

I have no objection to urge against the notion which has been formulated by Edward Macbean among others, that the *Fama* was written by a true follower of Christian Rosenkreuz's original Order, and that the latter was written by Valentine Andrea, a well-known German theologian and mystic who flourished at that time. He may have been a low grade initiate of the Rosicrucian Order and have been ordered to publish this *Confessio* to temper the storm which had been set up by the first tract. This effect, however, did not follow, and the polemic fury of the *literati* continued in full force for many, many years.

Many modern critics have accepted this suggestion that Andrea wrote the *Confessio*; but they err from want of study, who say that both are from the same hand; as well say that Jeremiah wrote the Book of Esther, so much also do they differ in style, and in that case too, one is apologetic, and the other is history or fable – at least a narrative.

So much for the history of the founding of the Order, now what is stated of the tenets? We must presume that an Order founded on a basis of philosophy gathered in Arabia and Africa was not simply a Christian one. The claim also to magical power negatives the idea that the doctrines were orthodox; and yet we find a profession of Christianity running through the volume. We must remember that C.R. began life as a pupil in a cloister, and was the associate in early life of monks: we must bear in mind that out of Europe, in the East, Christianity was Gnostic,

and that the Gnostics and Neo-Platonists, although to a Roman Catholic or Protestant decidedly heretical, were yet inspired by Christian ideals — although they could not realize the accepted admixture of the God and Man in Christ, yet insisted on the Christ teaching of the Man Jesus.

Similarly so we today, having mostly entered upon the Eastern Theosophy from a Christian education, still are largely tintured by our basic theology and still use Christian language and types and symbols in our new ideals of the higher principles of man and humanity. For example, read the Theosophic works of Brothers Kingsland and Brodie Innes. For this reason, it seems to me, that this book, explanatory of an Eastern occultism yet using frequently Christian terms, must be read as though the Christian allusions were to a Gnostic and not to a Catholic Christ spirit and man Jesus; for Jesus to the Hermetist is the shortened form of Yehoshua, which title is formed of the letters of the Kabalistic Yod, Heh, Vau, Heh, having interposed the letter Shin, the emblem of the spark of the Divine overshadowing each human soul. This Yod Heh Vau Heh, the incommunicable Name, being the origin of the common God Name Jehovah, but to the Kabalist was not the jealous God of the Jewish nation, but a glyph of the divine creative forces which emanate from the highest God ideal, yet unmanifested and certainly not individualised.

As to the tenets of the Order then. The *Fama* begins with a tribute to the mercy and goodness of the Wise and Merciful God, by which a more perfect knowledge of two subjects is obtained — Jesus Christ and Nature, note these two — as of equal importance. God is then thanked for the raising of some men who are able to bring Arts to perfection; and then finally that man might understand his own nobleness and worth, and why he is called Microcosmos — that is, I take it, man's unlimited range of improvement and that he is a mirrored reflection of the Macrocosm, the Divine Universe of Manifestation.

Men are chided for adhering to short-sighted doctrines, as of Aristotle and Galen, when the greater Truth lies before them; of those teachers it is added that had they but been offered the knowledge of the Rosicrucian initiation they would have accepted it with much joy.

It is then explained that Christian Rosenkreuz on his return

from his travels, offered to the learned the elements of his Eastern lore; he showed them the errors of their church and how the whole *Philosophia Moralis* might be amended. But it is added — 'these things were to them a laughing matter, for being a new thing unto them they feared that their Great Name should be lessened, if they should now begin to acknowledge their many years' errors, to which they had grown accustomed, and wherewith they had gained them enough.'

That was the secret, the secret of the failure of Christian Rosenkreuz to become a public teacher, and such the reason why the idea occurred to him of founding a new Order who should work for a General Reformation in silence and secrecy, and undisturbed by the scoffs of a world either too ignorant or too self-seeking to be taught.

Some pages further on the general agreement of the members is given.

1. That no public profession of any superior knowledge should be made: but that members should when able endeavour to cure the sick, and that gratis.

2. That they should not make themselves conspicuous by any special garment or insignia, to the world.

3. That they should yearly meet in assembly and mutually instruct each other in the knowledge gained since last they met.

4. That every member should select a worthy person to succeed him as pupil.

5. That the letters C.R. should be their mark, seal and character, ever keeping them in mind of their Founder, and of the Christ spirit, and of the Rose of silence.

6. To keep the Society secret at least 100 years.

This point was certainly well kept; but after that time many members did write themselves, no doubt by permission, as Frater R.C.

Other references to their ideas and habits and unusual powers abound in the *Fama*. For instance, it is said, although they could not live longer than the time appointed by God, yet were they free from disease and pain. That Frater J.O. was very expert in the Kabala, the mystic philosophy of the Chaldee and Hebrew initiates. That their burial places should all be kept secret, and they claimed the possession of the art of embalming.

They claim the knowledge of the secret of the Ever-burning Lamp, which is often referred to in the medieval occult authors.

The power of foresight, as shown by the inscription of the Vault door.

In the Vault were found, *inter alia*, 'wonderful artificial Songs'; these we may take to be what the Eastern adepts called Mantrams, that is portions of language in a certain rhythm for recitation in magical ceremonies.

They condemned gold-making for profit and luxury as accursed, calling transmutation but a Parergon or side work.

And lastly we read in the *Fama*:

Our philosophy is not a new invention, but as Adam after his Fall received it, and as Moses and Solomon used, also she ought not to be much doubted of or contradicted by other opinions or meanings; but seeing that Truth is always peaceful and brief and always like herself and especially accorded by with Jesus *in omni parte* and all members. And as he is the true Image of the Father, so is she his image. It shall not be said that this is true only of philosophy, but true according to Theology. And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Moses, Enoch and Solomon did excel, but especially in what that wonderful book the Bible agreeth. All that same concurrerth and makes a sphere or globe whose total parts are equidistant from the centre.

There follows the *Confessio Fraternitatis*, written to the learned in Europe, and which is said to contain thirty-seven reasons of the purpose and intention of the Society. Curiously enough, that tract does not contain any series of thirty-seven reasons, or thirty-seven paragraphs, but is a very discursive relation of the doctrines of the Fratres. As a whole its tenets differ from those of the *Fama*, and are plainly tingured with Post-Reformation ideas, indeed we find the Pope called Antichrist. So that it seems safe to decide that this tract is rather by Valentine Andrea, the Protestant Theologian, than by men deeply inspired by the mysticism and magic of a man raised to Adeptship by Oriental Sages.

Time will not permit any review of the *Confessio*, nor of any glance at the lives and works of those philosophers who have since styled themselves Fratres of R.C., so I hasten to conclude with a short summary, and with the analogies between the origin of the Order of R.C. and the Theosophical Society.

As a critic, then, of the Rosicrucians, viewed from the standpoint of the *Fama Fraternitatis* – their own manifesto to

the world – it seems that the Order was essentially a brotherhood of philosophers living in a Christian country, and professing a nominal Christianity of Gnostic type, yet essentially a band of students of Oriental lore and Eastern magical arts, professing and practising Kabalah divination and the knowledge of the ultra-natural planes of being.

As such they had to encounter the rampant hostility of the orthodoxy of their time, and hence needed to shroud themselves under an impenetrable veil of seclusion; they only appeared in public singly, and without any mark of their character; and lastly, when abroad they devoted themselves first to charity and healing, and then to the acquisition of more extended knowledge by observation and experiment.

I am now to point out certain resemblances, possibly entirely superficial, which seem to me to exist between the narrative of Christian Rosenkreuz and the origin of the Theosophic propaganda.

Let no error be made by you as to what is here said: the Rosicrucian establishment, admitting of no demonstration, may be, if it seem good to you, regarded as a myth. Theosophy is to us a great fact. But for myself I studied Western mysticism twenty years before I became a pupil of this school, and I esteem it highly, and so for me it is no slight to Theosophy to compare it to the work of Christian Rosenkreuz. I admit that the present work of the Theosophical Society is exalted in its aim, and is becoming universal in its distribution and so far excels the *role* of the ideal Rosicrucian, whose zeal was much more turned to personal development; as such, however, I am prepared to contend for the value of Hermetic initiation; but that is not before you this evening.

My intention is the more admissible because H.P. [Blavatsky] ever declared that the school of learned men who instructed HER to promulgate their doctrines, has been in continuous existence for ages; and that they have at several times, notably in the closing twenty-five years of each century, authorized and guided some effort at the spread of true occult philosophy. Until the contrary is proved, it is admissible to argue that the legend of Christian Rosenkreuz narrates a minor display of this principle and practice; that the attempt was a failure is no proof of its unworthiness, for H.P.B. repeatedly said that her own promulgation of faith might easily subside into failure and

insignificance, unless some great-hearted souls and enthusiastic pupils were strong enough to carry it over the period of natural decadence.

I have here to ask to be allowed to say a few words of explanation. I have not come here to-night *because* I am a Theosophist; but on the contrary, I have been asked to speak upon the Rosicrucians, because I have the pleasure to hold a high office in the Rosicrucian Society of England, and so might reasonably be supposed to have studied the history of that Order. But to avoid misconception, I wish to say that the Society of Rosicrucians in Anglia is a Masonic Body – it is composed of Freemasons who have gathered themselves together to study the old Rosicrucianism and the origins of Freemasonry, a connection which has been alleged to exist by many historians belonging to the outer world.

The members of this Order, as such, make no claim to be in possession of the secret wisdom of the pupils of Christian Rosenkreuz, and I am very desirous that no one should leave with the impression that I speak as anything more than a critic of history, or with the notion that I have any part or lot in a personal claim to magic arts.

I ask this favour of you all as referring to this lecture in conversation, because even if I were a member of the old Society, and had any powers beyond those you possess, I should not make public a claim to the possession of them; because I hold it at all times absurd for anyone to lay claim to the possession of any abnormal powers which he is not willing to demonstrate, or is not able to show to the public, or at least to all who ask; so that seeing they might believe, and believing understand.

May we not then observe a parallel between the promulgation of the doctrines of Christian Rosenkreuz and the establishment of the Theosophical Society and H.P.B.'s inner group of students?

In each case the instruction in Mystic Philosophy came from the East: in the former case from Asia Minor, Arabia, Africa, and notably Fez; in the latter from India, Tibet, and Egypt.

In each case the inspiration and actual founding of the order is really due to one alone: in the former case by a man, in the latter by a woman.

In each case the Order appears to have been founded in the closing quarter of a century.



In each case the Initiator laid some part of his or her store of learning before the world, and in each case the learning was a 'laughing matter unto them', and the teacher was a butt for scorn and ridicule.

In each case the teaching is based upon a foundation of Ethics and a high standard of morality, and the suggestion is made that such a course of life *may* lead to abnormal or magical powers. In each case, the teacher, disgusted with a vain-glorious and hypocritical world, fell back upon the formation of a select band of pupils bound together by solemn contract, and stimulated by enthusiasm.

In each case, an early step was the foundation of a home and special dwelling set apart for work, study and contemplation.

In each case, the founder passes away and is regarded by sorrowing pupils as dearest friend, most learned teacher, and beloved chief.

In one case we find the expenditure of loving care and skill in preserving the remains of the Master; and in the other we find an Urn of Ashes preserved by loving hands and placed in respectful privacy in her own chamber; and lastly, as Christian Rosenkreuz left the prophetic, and perhaps allegorical assertion, to be found by his successors of the third generation, that he, or his name and doctrine, should re-appear: even so did H.P.B., as I understand, affirm that she would return, in another form indeed, but still the same Ego, and individual, in a stage still farther on in the path to full Adeptship.

You will all, as Theosophists struggling to the light, hope that even as we read that the pupils of Rosy Cross, 120 years after his death, shewed the vitality of their Order, so may this Lodge founded by your great inspirer, H.P. Blavatsky, continue to flourish and extend until time shall be no more with you.

[Reprinted from *Theosophical Siftings*, Vol 6, No.15, pp. 3-14.]

## 2.

# DATA OF THE HISTORY OF THE ROSICRUCIANS

According to the *Fama Fraternitatis benedicti Ordinis Rosae Crucis* and the *Confessio Fraternitatis R.C.* the notable Mystic and Adept known as Christian Rosenkreuz, the Founder of the Rosicrucian Fraternity, was born in 1378, of a noble family, and received his education in a cloister. A certain monk, P.A.L., took him as a companion on a journey to the Holy Land; they reached Cyprus, and there P.A.L. died. Christian Rosenkreuz, however, went on alone to Damascus, and to the Sanctuary of Mount Carmel where he studied with the wise men, from thence to Egypt, to Fez and then to Spain, learning in all countries the doctrines of their religion and philosophy, and their arts of medicine; and he at last settled down in South Germany about the year 1413. After several years spent in the study of the knowledge and arts so collected, C.R. chose three companions, Fratres G.V., I.A. (who it was noted was not a German) and I.O., and instructed them fully in the precious results of his travels, and so these four Fratres founded the 'Fraternity of the Rose and Cross'. They made a Magical Alphabet, language and dictionary, and wrote the books *M* (Magicon), *Axiomata*, *Rota Mundi* and *Protheus*; they also designed and built the house called 'Domus Sancti Spiritus' as the home of the Fraternity. After a few years a second Circle of four other Fratres was formed; these were C.R. the son of the deceased father's brother of C.R., B., a skilful painter, G.G., and P.D., who acted as Secretary to the others. While two Fratres always remained with the Founder C.R., the others went about doing good, relieving the poor and sick and collecting further knowledge. The Fraternity then was a Society of Students of religion, philosophy and medicine, whose members sought for spiritual development and practised acts of benevolence.

In the *Fama Fraternitatis* we read that they bound themselves by six rules:

1. To profess nothing, but to cure the sick, and that freely.
2. To wear only the usual dress of the country in which they were.
3. To assemble at the Domus S.S. once in every year on a certain day (the Festival of C.C.), or send reason for absence.
4. That each Frater should select a proper person to succeed him.
5. That the letters R.C. should be their Seal, Mark and Character.
6. To maintain the secrecy of the Fraternity for at least one hundred years.

Frater I.O., a learned Kabalist and doctor, author of the book H., cured the young Earl of Norfolk of leprosy, and was the first member to die, and that in England. About 1450 a funeral Vault of seven sides decorated with symbols was erected for the repose of the Founder. Frater P.D. was the second to die.

In 1457 the curious Alchymical tractate called *Chymische Hochzeit* (Chemical Wedding) was written in German by C.R., but was not then published. It narrates the attainment by him of the grade of 'Eques aurei lapidis' or 'Knight of the Golden Stone'.

In 1484 the Founder and Imperator C.R. died, his body was embalmed and put into the Vault, which was closed and concealed from the members of the latest Circle of junior students.

Frater D. was then chosen to be Magus, and after his death Frater A. at a date unknown, but he died in 1600. His successor was Frater N.N., who in 1604 discovered the entrance to the cavern and caused it to be opened, 120 years after the decease of C.R. Within the Vault was found the body carefully preserved under an Altar, and in his hand the parchment Roll called the Book T. (Testamentum), also copies of other valuable books of the Fraternity, a *Vita* and an *Itinerarium* of the Founder, certain songs (*mantras*), with mirrors, glasses, bells, lamps, etc. After a careful examination of all these matters the Vault was closed.

It has been stated that this Tomb still exists, but its situation is only revealed to high Continental Adepts.

In 1610 a Notary named Haselmeyer wrote that he had seen a MS copy of the history called *Fama Fraternalitatis oder Bruderschaft des Hochlöllichen Ordens des Rosenkreuzes* when he was staying in the Tyrol; the name of its author is unknown, or at any rate, has never been disclosed by any true Rosicrucian.

In 1614 this *Fama*, which was a narrative of the founding of the Rosicrucian Fraternity, was printed and published at Cassel, in Germany. The Soc. Rosic. in Anglia possesses a copy, which is preserved in the Library of the High Council

In 1615 the *Fama* was re-published at Frankfort-on-the-Main with the addition of the tract called *Confessio Fraternalitatis*; these have been attributed to Valentine Andrea, and also to Joachim Junge, a philosopher and mathematician, who died 1657, to the Mystic Giles Guttman, and to one Tauler, of whom little is known. It should be noted that although the *Fama* and the *Confessio* gave to the world a knowledge of the existence of the Rosicrucian Fraternity, there is no evidence that these publications were authorized; and, indeed, certain discrepancies to be found in these tractates bear internal evidence that they were not written by anyone who had accurate historical information or a real personal knowledge of the affairs of the Brethren of the Fraternity, nor do they exhibit literary ability. Several other editions followed. It should be noted that during the interval between the death of C.R. in 1484 and the opening of the Vault in 1604 the Protestant Reformation had been effected in Germany by Luther and others, about 1517.

In 1615 was printed at Dantzic, by Julius Sperber, in German, *An echo of the God-illuminated Brotherhood of the R.C.* highly praising the learning of the Fraternity.

In 1616 the *Chymische Hochzeit* was printed and published at Strasburg, and Dr Wynn Westcott possesses a copy; this was claimed by Andrea (also written Andreas and Andreae) as being his own work, as is found in an Autobiography published after his death. Andrea lived from 1586 to 1654, and was Abbot of Adelsburg. An English translation of *The Chemical Wedding* was published in 1690 by E. Foxcroft, a Fellow of King's College, Cambridge.

The publication of these tractates caused a great commotion among the learned in Europe; Libavius and Menapius criticized

them, and several hundred pamphlets upon the Rosicrucian controversy were issued during the next few years; some of these, written by persons desirous of reception, praised the objects of the Fraternity, while many others, written by those who failed to secure admission, condemned the Institution in no measured terms.

Michael Maier, who lived from 1568 to 1662, was a famous German philosopher and Rosicrucian Magus, author of many learned works, notably *Silentium post clamores*, 1617, and the *Themis Aurea*, 1618, which described Rosicrucian regulations; he visited England and admitted Robert Fludd, M.A. and M.D. Oxon., to Rosicrucian Adeptship.

Dr Robert Fludd, also known as 'Robertus de Fluctibus', who was born at Milgate House, Bearstead, in 1574, and died in 1637, was the son of Sir Thomas Fludd, Treasurer of War to Queen Elizabeth; he practised medicine in the City of London for many years with great success. In Bearstead Church, Kent, there is a fine monument to Fludd, with a long inscription, and near by are still the Rose Farm and Rose Inn upon land he had owned. Fludd became the first Magus in England and wrote many learned works on Kabalistic theosophy and Rosicrucian doctrines, the most notable being his *Apologia*, 1616, *Tractatus* 1617, and *Summum Bonum*, 1629. To him succeeded Sir Kenelm Digby (1603-1665), philosopher; poet and Rosicrucian, author of *The Nature of Man's Soul* and *The Nature of Bodies*, also works upon Medicine and the Cure of Wounds by Sympathy. The Rosicrucian Cross of this Frater was exhibited to Fratres of the Metropolitan College a few years ago, having been kindly lent by the present representative of this old family.

Francis Lord Bacon, who lived from 1561 to 1629, was much influenced by Fludd, and became a Rosicrucian Adept, and so Rosicrucianism may have been the means of prompting the introduction of many mystic notions into the Plays and Sonnets of Shakespeare, who died in 1616.

Elias Ashmole, famous as an antiquary, was a Rosicrucian Adept, he lived from 1617 to 1692, and is believed to have been concerned in the creation of modern Speculative Freemasonry. About 1652 Ashmole received much Occult knowledge from William Backhouse, a renowned Rosicrucian and chemist.

In 1646 Ashmole, Lilly, the two Whartons, with Drs Hewitt and Pearson, formed a Rosicrucian Lodge in London, which

was carried on with great privacy: see the *Encyclopedia Metropolitana* of 1845.

In 1847 George Soane, in his *New curiosities of literature*, gives a lengthy article on the Rosicrucians and Freemasons.

In 1652 Thomas Vaughan, a famous Mystic, under the pseudonym of Eugenius Philalethes, published an English translation of the *Fama* and *Confessio*; the Soc. Ros. Library has a copy, as has also the Library of the Hallamshire College; he died in 1666. Associated with Vaughan was Sir Robert Moray, the first President of the Royal Society.

In 1656 was published an English translation of Michael Maier's *Themis Aurea, or the Laws of the Fraternity of the Rosie Crosse*.

In 1659 Peter Sthael, of Strasburg, a Rosicrucian Adept and notable chemist, lectured at Oxford.

In 1681 was printed at Regensburg the copy of the *Fama*, which is possessed by the Soc. Ros. in Anglia.

In 1710, Sigmund Richter, an Adept, published under the motto Sincerus Renuatus' a volume entitled *Die Warhafftige und Volkommene Bereitung ans dem Order des Gulden und Roseu Kreutztes*, giving fifty-two Rules of the Rosicrucian Fraternity of that period.

In 1777 was established the Reformed Rite of the Brethren of the Rosy and Golden Cross.

In 1778 the famous Johann Wolfgang Goethe wrote the poem 'Die Geheimnisse', which shows Rosicrucian inspiration, as does his long poem *Faust*.

In 1781 was published by 'Pianco', an expelled member who perjured himself, a false account of the Rosicrucians; it was entitled '*Der Rosenkreuzer in seiner Blösse*,' 'The Rosicrucian in his nakedness'; the S.R.I.A. library possesses a copy.

In 1785, at Altona, was published the first part of the *Geheime Figuren der Rosenkreuzer aus dem 16-ten und 17-ten Jahrhundert*, a most valuable theosophic work with beautiful coloured emblematic plates: it contains the German text also of the *Aureum Seculum redivivum* of Henricus Madathanus (Adrian Mynsicht), first printed in 1621, *The Golden Tractate of the Philosopher's Stone*, and also the original 'Prayer of a Rosicrucian'. The S.R.I.A. possesses a copy. Some portions of this work have been translated into English, and were published by Franz Hartmann, who was a member of the German Fraternity, in

1887; he died in 1912.

In 1786-88 Johann Salomo Semler published his *Unparteiische Sammlungen zur Historie der Rosenkreuzer*, alleging a very remote origin for the Rosicrucian Fraternity.

Frederick Hockley, a notable English Rosicrucian, mystic and clairvoyant (who died in 1885), collected a great number of MS treatises upon Alchymy, Astrology, Crystal vision and the Occult Sciences; he possessed an original MS (of which he gave a copy to the S.R.I.A.), which described the admission to the Rosicrucian Fraternity in the Island of Mauritius, in 1792, of Dr Sigismund Bacstrom, a notable physician, by the Comte de Chazal. Dr Wynn Westcott, when on a visit to Natal and East Africa, traced the descendants of this French Rosicrucian, who ceased to use his title of nobility: he was noted in the Island of Mauritius as a learned person of eccentric habits and benevolent character.

In 1803 Christoph Gottlieb von Murr published his *Ueber den wahren Ursprung des Rosenkreuzer*, in which he asserts that the Freemasons and Rosicrucians were at first identical, and only became distinct bodies in 1633.

In 1804 was published *Ueber den Ursprung .... der Orden der Rosenkreuzer und Freimaurer*, by Johann G. Buhle, at Göttingen, a German version of a lecture given in Latin in 1803; he positively asserts the early existence of an English Rosicrucian College.

In 1836 Godfrey Higgins, in his erudite and valued work *Anacalypsis, an attempt to draw aside the Veil of the Saitic Isis*, remarks that a group of Rosicrucians was at work at this time, but he had not joined it.

In 1850 the very old Rosicrucian Lodge at Frankfort-on-the-Main fell into abeyance; in this Lodge the first Lord Lytton was received into Adeptship and became imbued with the ideas he displayed in his novel of *Zanoni* and other works.

Thomas de Quincey (d. 1859) published a very interesting 'Inquiry into the origin of the Rosicrucians and Freemasons', commenting on the German essays of J.G. Buhle, 1804, and C.F. Nicolai, 1806.

In a survey of the past, it is obvious that very few Rosicrucians have been permitted to publish anything relating to the Fraternity, or to acknowledge their membership.

The name Rosicrucian has suffered greatly from the preten-



sions of men, who falsely claiming membership, have made exaggerated, false and unreasonable statements regarding the powers and possessions of the Fratres of the Rose and Cross. No true Rosicrucian Adept has asserted his power to make Gold at will, or to possess such an Elixir of Life as could enable men to avoid death altogether, or indefinitely, as charlatans have asserted.

Poets and writers of romance have also shed a halo of unreality about the Rosicrucians, as we find in the volume called *The Count de Gabalis*, in the *Undine*, of La Motte Fouqué, and Pope's *Rape of the Lock*.

The Fraternity has, however, instructed its pledged members in the doctrine of human Reincarnation, has declared that the law of cause and effect acts in the spiritual, as well as in the physical world, that man has around him unseen beings related to elemental forces, that man is influenced by the Sun, Moon and Planets, and that special training and the use of certain personal Processes will in some students lead to supra-normal spiritual functions and a high form of clairvoyant faculty in the present life; provided that the body be duly cared for, the mind well cultured, and the highest morality be preserved.

In 1865 the Societas Rosicruciana in Anglia was designed by Robert Wentworth Little (who found some old Rituals in the store-rooms of Freemasons' Hall), and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria, while living with Count Apponyi as an English tutor, and also authority to form this allied English *Masonic* Rosicrucian Society of a less esoteric character than the Continental system.

In 1866 the Metropolitan College was founded; R. W. Little, 30°, Deputy Prov. G.M. of Middlesex, was chosen Supreme Magus, with William James Hughan the Masonic Historian, and W. H. Hubbard as Substitute Magi; at about the same time the Soc. Ros. in Scotia was founded. The Right Honble. Lord Kenlis became Hon. President in Anglia, and Dr William Robert Woodman the Secretary-General. Frederick Martin Williams, M.P., with the Earl of Jersey and Colonel Sir Francis Burdett were chosen as Vice-Presidents. The Earl of Bective succeeded as President, and to him the first Lord Lytton, who was Grand Patron during 1871-2-3.

Kenneth Mackenzie, the author of *The Royal Masonic Cyclopaedia* 1877, became an Honorary Magus; he read many lectures to the College, but declined to hold any office. This Frater visited in Paris and also interviewed in London the well-known French author, Eliphaz Lévi, whose real name was Alphonse Louis Constant; he was a Continental Rosicrucian Initiate, and wrote the *Histoire de la Magie*, 1860, *La clef des grands mystères*, 1861, *Dogme et Rituel de la haute Magie*, and *La Science des Esprits*, 1865. This Frater incurred the displeasure of his Chiefs by these publications, which revealed many false analogies; he died at Paris in 1875.

The Metropolitan College holds meetings four times a year in London; it has for many years issued an Annual Report, which includes abstracts of the Lectures read before the College.

The West of Anglia Province and College of Bristol were formed in 1869, by Major F.G. Irwin, an Adept who possessed a very large library of works on occult science; he was an advanced member of the society of students of Magic called 'Fratres Lucis'.

The College of Manchester, Liverpool and the Northern Counties was formed in 1871, and the Yorkshire College (at Sheffield) in 1877. The Yorkshire College became dormant in the autumn of 1881, but was re-constituted under a Continuation Warrant in 1910 as the Province of Hallamshire, with a College bearing the same name. The 'York' College, by consent and with the support of the 'Yorkshire College' at Sheffield, was formed in 1879, under Thomas Bowman Whytehead as Chief Adept of the Province of York, which office he held until his death in 1906; he was succeeded by James M. Meek, who still holds the office and rules over a large group of Fratres, who hold meetings with strict regularity. This College has published several volumes of Transactions.

Robert W. Little died in 1878, and was buried at Honor Oak Cemetery, and the tomb stone records his Rosicrucian eminence. William Robert Woodman, M.D., became Supreme Magus. During his rule the Province of Northumbria and College of Newcastle were consecrated, with Charles Fendelow as Chief Adept, and the Demiurgus College at Melbourne, Australia. The High Council Library was founded upon a bequest of books by Dr Woodman, and now includes a thousand volumes.

1878. The *Isis Unveiled* of H.P. Blavatsky was published; it

contains many medieval Rosicrucian notions, which are not repeated in her later works.

In 1880 the Soc. Rosic. in U.S.A. was founded by Fratres who had come to England for reception, and was recognized by the S.R.I.A.; in 1887 a representative Deputation visited the English Colleges; it was then ruled by Charles E. Meyer, of Philadelphia, since dead.

In 1887, by permission of S.D.A., a Continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D., was formed to give instruction in the Medieval Occult Sciences. Dr W.R. Woodman, the S.M., with S.A. and S.R.M.D., became the Chiefs, and the latter wrote the Rituals in modern English from old Rosicrucian MSS (the property of Frater S.A.), supplemented by his own literary researches. Frater D.D.C.F., in 1892, supplied the Ritual of an Adept Grade from materials obtained from a Frater, L.E.T., a Continental Adept. Several other Temples sprang from the Isis-Urania, viz., the Osiris, at Weston-super-Mare; the Horus, at Bradford; the Amen Ra, at Edinburgh, and the Ahathoor, at Paris, in 1894, which was consecrated by F.E.R. Frater S.A. resigned from this Association in 1897, and these English Temples soon after fell into abeyance.

In 1888 was published *Bacon, Shakespeare, and the Rosicrucians*, by W.F.C. Wigston, a critical volume containing much curious speculation.

In the *Sphinx* an excellent article appeared concerning the Rosicrucians, written by Karl Kisewetter; an English translation is found in *Theosophical Siftings*, 1890.

In 1890 the Rosicrucian groups on the Continent were reformed under a revised Constitution, and several Fratres of the S.R.I.A. have received Adeptship from the Continental Fraternity.

In 1891, during Xmas week, Dr Woodman died after a few days illness; he lies buried in Willesden Cemetery, where a suitable Rosicrucian inscription may be read upon his tomb stone; and early in 1892 Dr William Wynn Westcott, who had served as Secretary-General for many years, and had given numerous lectures on mystical subjects, was installed as Supreme Magus by Charles Fitzgerald Matier, a Past S.M. in Scotia.

In 1900, Dr Wynn Westcott published *A short History of the*

*Soc. Rosic in Anglia*; this has been out of print for many years.

In 1901, 'The Order of Light', a semi-Rosicrucian institution, controlled 1870-1880 by Maurice Vidal Portman, was revived at Bradford by the Rosicrucian Adepts, Dr J.B. Edwards and T.H. Pattinson, with Dr Wynn Westcott as Chief of the Council of Instruction (Agni).

In 1903, F. Leigh Gardner, for some years Secretary-General, published a *Catalogue raisonné* of Rosicrucian books, now to be found in most Town Libraries.

In 1905, Seymour Bell became chief Adept of Northumbria; the Newcastle College has published several volumes of Transactions, and now edits the Annual Masonic Calendar of Northumberland; it possesses an important Library.

The Woodman College, at Bradford, was consecrated in 1908, by Dr Wynn Westcott; it was an offshoot from the York College.

The Robert Fludd College was consecrated at Bath, in 1909; Dr George Norman was the most prominent of the Founders, and its first Celebrant.

The Hallamshire Province and College was revived in 1910, at Sheffield, with William Watson as Suffragan (the S.M. being the Chief Adept); it has published its transactions from time to time, and has a valuable Library, to which has just been added the 'William Watson' Library.

The Lancashire College, at Bolton, was also consecrated in 1910, with Colonel J.D. Murray as First Celebrant.

The Birmingham and Midland College was consecrated in 1915; Colonel Walton Walker was the First Celebrant.

The establishment of the last four Colleges, and of others in the Colonies, India, and South America, was largely due to the energy of Arthur Cadbury Jones, the Secretary-General.

The S.R.I.A. has recently published *Indian Masons Marks*, by Frater A. Gorham, 8°, and *The Ritual of the Mystery of the Judgement of the Soul*, by Frater M.W. Blackden, VII°.

In 1911 a *Concordat* between the Supreme Magus of England and Colonel Todd Stewart, the S.M. of Scotland, was signed, and General Thomas J. Shryock was recognized as S.M. in U.S.A.

In 1915 the War against Germany and Austria prevented the holding of a Jubilee Ceremony to celebrate fifty successful years of progress of the S.R.I.A.

The Magi and officers of the High Council for 1916 are the Fratres:

William Wynn Westcott, M.B., J.P., Supreme Magus, IX°.  
 Thomas Wm. Lemon, D.D., Senior Substitute Magus, IX°.  
 Dr George Norman, Junior Substitute Magus, IX°.  
 Arthur Cadbury Jones, Secretary-General, 9°.  
 Harry Tipper, Treasurer-General, VIII°  
 Charles E. Wright, Rev., Chaplain-General, 9°.  
 R.W. Felkin, M.D., Inspector of Australasian Colleges, 9°.  
 William Hammond, M.D., Librarian-General, VIII°.  
 Wm. John Songhurst, Director-General of Ceremonies, 9°.  
 J. D'Amer Drew, Chief Adept of Australia, 9°.  
 James M. Meek, Chief Adept of Yorkshire, 9°.  
 Seymour Bell, Chief Adept of Northumbria, 9°.  
 Robert J. Blackham, M.D., Chief Adept of British India, VIII°.

The present Grand Secretary of the Freemasons of England, Sir Edward Letchworth, 8°, has been for many years a Frater of the Metropolitan College.

The revived Rosicrucian Lodges on the Continent of Europe are carried on with great privacy, and their members do not openly confess to their admission and membership. Several centres are in active work under conditions derived from previous centuries of usefulness. While studying and teaching theories of life and its duties, and admitting members by ceremonial and ritual, many groups of the Continental Rosicrucians are, as formerly, of both sexes, and so are not necessarily Freemasons. As in the earliest times the Rosicrucians not only studied, but went about doing good and healing the sick and diseased, so now the Fratres of to-day are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practise the curative effects of coloured light, and cultivate mental Processes which are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience. Their teaching does not necessarily include any Indian or Egyptian symbolism.

During recent years a new impetus to the study of Rosicrucian ideals has been given by Theosophical and Anthroposophical Societies to students who are aspiring to become Initiates.

In 1916, Frater Dr R.W. Felkin started for New Zealand to

continue the work of the Rosicrucians in that Colony.

The aim of the Societas Rosicruciana in Anglia is:

To afford mutual aid and encouragement in working out the great problems of Life, and in discovering the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosæ Crucis of Germany, A.D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the ancient world.

It is necessary to state that there are Societies both at home and upon the Continent of Europe, and especially in the United States of America, which use the title 'Rosicrucian' in various manners, and yet have not received any permission to do so from anyone holding authority in any Rosicrucian Lodge having direct descent from the medieval Fraternity.

[Published for the S.R.I.A., Second Edition, 1916.]

### 3.

# THE ROSICRUCIANS, PAST AND PRESENT, AT HOME AND ABROAD

## An Address to the Soc. Rosic. in Anglia

It is well at certain times to consider our status as Rosicrucians, and to remind ourselves of the origin of the Society to which we belong, to notice how far we moderns have strayed from the original paths laid down by our Founder, C.R., and to take a note of the kindred Societies of Rosicrucians which are now in being, so far as we know of them.

With regard to past history we must not be surprised that extant published records are very scanty, for the purpose of the Rosicrucians was to be unknown to the people among whom they lived. Some few notable persons only appear to have had the right to function as recognised members of the Rosicrucian Colleges, for instance, Michael Maier the German student of Alchemy who died in 1662, and Dr Robert Fludd of London and Bearstead near Maidstone who died in 1637.

The Star of Rosicrucianism is now once more in the ascendant and our Society has made rapid strides in the past ten years. It is curious to note that waves of interest in occult and mystical subjects, seem to sweep over a nation at intervals; periods of Rosicrucian enlightenment alternate with other periods of materialistic dogmatism.

We must remember that Rosicrucianism itself was 'no new thing' but only a revival of still earlier forms of Initiation, and was a lineal descendant of the Philosophies of the Chaldean Magi, of the Egyptian priests, of the Neo-Platonists, of the Hermetists of Alexandria, of the Jewish Kabalists and of Christian Kabalists such as Raymond Lully and Pic de Mirandola.

The honoured Founder of our Society – Christian-Rosenkreuz – did not invent, at least in our modern sense of the word, the doctrines he promulgated, and which we should now study. It is narrated that he journeyed to Arabia, to Palestine, to Egypt and to Spain, and in the seats of learning in those countries he found and collected the mystic lore, which was made anew by him into a code of doctrine and knowledge. On his return from these foreign travels he settled in Germany, founded a Collegium, selected certain friends and transformed them into enthusiastic pupils, and giving his new Society his own name, he laid the foundation of that scheme of Mystical Philosophy, which we are now here to perpetuate and carry into practice: let us remember that he died in the year 1484, that is so far back as the reign of our King Richard the Third.

The fratres of the original Collegium, who met in the ‘Domus Sanctus Spiritus’, or ‘House of the Holy Spirit’, were learned men, earnest students and public benefactors. Their rules were: That none of the members should *profess* any art except to relieve the sick and that gratis; each one should wear the ordinary dress of the country, and should attend on Corpus Christi day at a General Convocation every year, whenever possible to do so; each one should seek a suitable pupil to succeed him; that the secret mark of each one should be C.R. or R.C., and that the Society should remain secret for 100 years.

As time went on the purposes and duties of the fratres became altered, the cure of the sick especially was taken over by the development of the medical profession.

About 1710, one Sigmund Richter, using the motto of ‘Sincerus Renatus’, published at Breslau his work called *The perfect and true preparation of the Philosophical Stone according to the secret of the Brotherhoods of the Golden and the Rosy Cross*. In this volume we find a series of 52 rules for the guidance of Rosicrucian members; these rules are such as were likely to lead to useful and orderly lives.

Again, about 1785, there was published at Altona in Germany a most important volume of coloured theosophical plates with elucidatory words and phrases and several essays on Rosicrucian subjects: its title was *Geheime Figuren der Rosenkreuzer*; it was in two portions. An English translation of some part of this work was published in 1888 by Franz Hartmann, a German Theosophist.



We catch a further glimpse of the purposes of the Rosicrucians at a later date, from a curious little tract relating to a French branch of the Society, which relates the Reception of Dr Sigismund Bacstrom in the Mauritius – a French colony – by the Comte de Chazal in 1794. I cannot say where the original MS now is, but our copy was made by the secretary of the well-known Rosicrucian and mystic Frederick Hockley, who died in 1885. Bacstrom signed his pledge to fourteen promises: to piety and sobriety, to keep the secrecy of his admission, to preserve the secret knowledge, to choose suitable successors, to carry on the great work, to give aid and charity privately, to share discoveries with his fellows, to avoid politics, to help strangers, and to show gratitude to those who had led to his reception, etc.

During a recent visit to East Africa I met in Natal a Mauritius born doctor whose wife was a Miss de Chazal, a native of Mauritius; among her ancestors about 1780–90 there was this M. de Chazal who was an eccentric genius and was considered to possess curious arts; he also became a notable Swedenborgian and held classes of mystical philosophy. The name is many times mentioned in a French history of Mauritius which was lent to me by Dr Dumat of Durban. At the time of the French Revolution it would be natural for our Count de Chazal to drop his title, as did many of the French nobility.

The aim of our own Society at the present day is to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the Secrets of Nature; to facilitate the study of the system of Philosophy founded upon the Kabalah and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae Crucis, of Germany, A.D. 1450; and to investigate the meaning and symbolism of all that now remains of the wisdom, art and literature of the Ancient World.

The Rosicrucian Societies of Anglia, Scotia and the United States, alike Masonic bodies, are by no means the only descendants of the original Collegium, for in Germany, and Austria there are other Rosicrucian Colleges of more direct descent than our own, which are not fettered by any of the limitations which Freemasonry has imposed upon us, and some of these, although not composed of *many* members, include students who understand many curious phenomena, which our Zelators have not studied. The German Rosicrucians keep their

Colleges and membership entirely secret, they print no transactions nor even any notices, and it is almost impossible to identify any member.

The German groups of Rosicrucians now existing are much more immersed in mystic and occult lore than ourselves; they endeavour to extend the human faculties beyond the material towards the ethereal, astral and spiritual worlds: at the present time I understand that they use no formulated Ritual, but give *viva voce* teaching, instead of written knowledge. The German Colleges have experienced a notable revival since 1900, and the teachings of Rudolf Steiner are considered as giving an introduction of their system of occult Theosophy. Several of Steiner's volumes are now available in English translations, such as his *Initiation and its Results*, *The Gates of Knowledge*, and *Way of Initiation*. They are well worthy of study.

The Societas Rosicruciana in Scotia, as well as the Societas Rosicruciana in the U.S.A. were branches from the same Rosicrucian source and sprang from a rejuvenation by Frater Robert Wentworth Little of that lapsed Rosicrucian College in England, which is mentioned by Godfrey Higgins in his notable work *The Anacalypsis*, or 'An attempt to withdraw the Veil of the Saitic Isis', which was published in 1836; he remarks that he did not join the old English College there referred to.

About fifty years earlier a certain eminent Jew named Falk, or Dr Falcon, lived in London (a reference to whom will be found in the *Encyclopaedia of Freemasonry* by Kenneth Mackenzie) and was of high repute as a teacher of the Kabalah and of other studies of a Rosicrucian character; he was indeed said to have magical powers. Falk could not have been fully affiliated to any Rosicrucian College because he was a strict Jew, and the members of all true Rosicrucian Colleges have always been Christians. Kenneth Mackenzie classes Dr Falk among the Rosicrucians of eminence, and certainly told me he had first-hand evidence of his connection with the Society; many Christian students adopted a modification of the old Jewish Kabalah, so perhaps some Jews have been allied to the Christian Rosicrucians.

Our own Magus Frater R. W. Little surrounded himself with several other notable Rosicrucian students, of whom I may mention the late Supreme Magus in Anglia, Dr William Robert Woodman, a learned Kabalist and Hebrew scholar; W. J.

Hughan, the great Masonic historian; William Carpenter, editor of Calmet's *Dictionary of the Bible*; and Alphonse Louis Constant, better known as 'Eliphaz Lévi', who gave Fratres Little and Kenneth Mackenzie much assistance, and was in return elected an honorary member of the Metropolitan College in 1873. Our Society unfortunately lost Frater Little by death at a very early age. Frater H.C. Levander, too, a Professor at University College, London, was a learned member, and took great interest in the mystic lore of the Society.

The late Lord Lytton, the author of *Zanoni* and *The Strange Story*, who was in 1871 Grand Patron of our Society, took very great interest in this form of Philosophy, although he never reached the highest degree of knowledge; for public reasons he once made a disavowal of his *membership* of the Rosicrucians, but he had been admitted as a Frater of a German Rosicrucian College.

Among the Fratres who have recently been ornaments to our Colleges, I may draw attention to the lately deceased and quaintly cultured John Yarker of Didsbury; to our late Chief Adept of York, T.B. Whytehead, who was famous as an antiquarian; and to Frater Fendelow of the Newcastle College, who was the author of a learned and suggestive Rosicrucian Lecture. Another deceased Frater of eminence was Benjamin Cox of Weston-super-Mare, and with him I naturally couple the great name of Frater Major F.G. Irwin, who, however, has now also gone to a Temple far away. I must also mention Frater F.F. Schnitger, who made deep researches into the German Rosicrucian Treatises: Samuel Liddell Mathers, the translator of portions of the Hebrew *Zohar*, and Frederick Holland, the author of *The Temple Rebuilt*, and *The Shekinah Revealed*.

Among the learned juniors of our Society, I may name Fratres Dr Vaugham Bateson, Thomas Henry Pattinson, the Revd C.E.L. Wright, W.J. Songhurst, Herbert Burrows, A. Cadbury Jones, W. Wonnacott, Dr Wm. Hammond, Dr B.J. Edwards, and Dr W.C. Blaker.

Our Colleges need not languish for want of subjects of study; the narrative of the foundation of our Society is singularly suggestive of points for future investigation. The German *Fama Fratemitatis* of 1614, in an English translation by Thomas Vaughan of 1652, presents you with the History of Christian Rosenkruz: its companion tract, the *Confessio Fratemitatis*,

gives you a slight insight into the views of the Rosicrucians of a date a hundred years later. The *Chymische Hochzeit* or *Chemical Wedding* by C.R., and the *Secret Symbols of the Rosicrucians* by F. Hartmann are tractates of Rosicrucian Allegory which will well repay, not only perusal, but deep study; while the elucidation of the whole set of Medieval Divinatory Sciences, Astrology, Geomancy, etc., are suitable themes for lectures in your College. For such as can understand medieval Latin a most interesting work is the '*Oedipus Aegyptiacus*' of Athanasius Kircher. It is desirable that our students should make themselves acquainted with the Ancient Mysteries of Egypt, of Greece and of Rome. The basis of the Western occultism of medieval Europe is the Kabalah of the medieval Hebrew Rabbis, to which I have published *An Introduction*. This philosophy, although at first sight barbarous and crude, yet will be found, when one has grown familiar with the nomenclature, to be a concrete, coherent and far-reaching scheme of Theology, cosmology, ethics and metaphysics, serving to throw light on many obscure Biblical passages and to suggest original views of the meaning of most of the allegorical descriptions found in the Old Testament. A copy of a very curious old Kabalistic picture from a Syriac Gospel with a descriptive essay by Dr Carnegie Dickson, a notable Scotch Rosicrucian Adept, has just been given to our Library.

The works of the great Rosicrucian Kabalist, Eliphaz Lévi, are, to those who read French with ease, a mine of mystic lore, full of fine imagery, and replete with magical formulas. His *Histoire de la Magie* is a storehouse of information relating to the Secret Sciences and Secret Fraternities of all times and among many nations, while in English the two volumes of the new edition of Heckethorn's *Secret Societies* should be read as an introduction to deeper personal research.

The work of Franz Hartmann, named *Magic, White and Black*, I can recommend to serious enquirers, for it elucidates the real aims of the Higher Magic, with which alone we are concerned, and it clears away many misconceptions which exist in the minds of the uninitiated.

To such as desire to follow more closely the Old Testament religious element, I should advise a perusal of the Commentaries of Dr Allen Barnes on Daniel and The Book of Revelation, and the symbolical descriptions of the book of

Ezekiel. On the Christian aspect I recommend *The Perfect Way*, or *The Finding of Christ*, by the late Dr A. Kingsford; in this volume will be found worked out the broader scheme of Christian teaching which is so apt to be obscured by sectarian forms of worship. The tenets of this work are closely approximate to those of the earliest of the followers of Christian Rosencreuz.

There is one doctrine for the learned, and a simpler formula for those who are unable to bear it yet, even as the New Testament itself tells us, of the Great Master who taught his immediate disciples the true keys, but to others he spake only in parables, 'and without a parable spake He not unto them'.

Such, my Fratres, are suitable subjects for the attention of your members, but there are many allied topics which might form suitable centres of interest and instruction, for example: the whole range of Church architecture as crystallized symbolism, the dogmas of the Gnostics, the several systems of philosophy of the Hindoos, the parallelism between Rosicrucian doctrine and Eastern Theosophy, for which read Max Heindel's *Rosicrucian Cosmo-Conception*, and that enticing subject, the origin and meaning of the 22 Trumps or symbolic designs of the 'Tarocchi' or pack of Tarot cards, which Eliphaz Lévi says form a group of keys which will unlock every secret of Theology and Cosmology. For such as are interested in the Alchemy of the past I recommend a perusal of *A Suggestive Enquiry into the Hermetic Mystery*, 1850, by an anonymous author, and E.A. Hitchcock's *Remarks on Alchemy and the Alchemists*, 1857. And, lastly, we may make researches into that most interesting problem – Did Speculative Masonry arise from the Rosicrucians? I am given to understand that the German Rosicrucians say that before the Masonic revival of 1717 these were identical in Europe.

Let us not forget, that not only as Rosicrucians, but even as Freemasons, we are pledged, not only to Brotherhood and Benevolence, but also to look below the surface of things, and to seek and to search out the hidden secrets of Nature and of Science. Let us bear in mind that a little knowledge is a dangerous thing, but that deeper study reveals the roots of knowledge, as well as increases our store of information. Let us not, with folded arms, float with the tide of indolence, but ever strive after increase of that true knowledge which is wisdom and

remember that 'to labour is to pray', or as the Latin motto has it, '*Laborare est Orare,*' for the day is coming to each one of us when no man can work and the value of the work of each man will be tried in the balance of justice, and if we have done well we shall gain a rich reward.

[Privately printed (1913).]

## 4. IN MEMORY OF ROBERT FLUDD

Fratres, we have today made a pilgrimage to the Church of Bearstead to commemorate the life and work of Dr Robert Fludd, who, born at Milgate House in 1574, was the son of Sir Thomas Fludd, Treasurer of War to Queen Elizabeth. Originally intended for the army, he was excused from a military life because he proved to be of a quiet and studious disposition. He was sent to St John's College, Oxford, at which University he took his B.A. degree, and subsequently the M.A. in 1598. He was at all times a pious layman and a faithful member of the English Church, but his studies and writing tended to a mystical philosophy rather than to the commonly received orthodox opinions. He sought out the secrets of Nature, and speculated in the constitution of the universe and man as related to the Divinity who is above all, and displayed much erudition to which he added long research, deep thought and original conclusions: his books gave rise to much learned controversy, and unfortunately to bitter polemics. Having left College he travelled for several years in France and Germany, and made an attentive study of chemistry in Italy, and also of physic; his researches led him away from the old established practice of the continental medical teachers, and he inclined to the revolutionary opinions of Paracelsus, the great medical reformer who flourished from 1520 to 1541. For six years he studied and taught in noble families on the continent of Europe, returning to England about 1604. During these years of foreign travel he became acquainted with the Rosicrucian Fraternity and made a notable friend of the famous Magus and Adept Michael Maier, who subsequently visited Fludd in England. While at Rome he also became the intimate friend of the celebrated Gruter, a doctor and notable mathematician: to this

teacher he seems to have owed many of his astrological views and his ideas of the relation of the Microcosm — man — to the Macrocosm — the created universe — and to God.

From this friend came also the notion of substituted treatment of the cause for the result in medical and surgical practice, as was in later years displayed in the quaint notions of the Powder of Sympathy and the Weapon Salve, for which he incurred the caustic comments of a cleric generally spoken of as Parson William Foster, while other of his teachings met the abuse of Kepler, Mersenne, Gassendi and Libavius. After his return to England he again went to Oxford and after study in physic he took the degree of Doctor of Medicine in 1605. Proceeding to London he applied to the College of Physicians for its License: but his peculiar views on disease and its treatment and his Rosicrucian professions led the examining physicians to refuse him the License in 1605, and again in 1608. He was, however, finally admitted and became a Fellow of the College in 1609, and rising to honour among the physicians he filled the Office of Censor in the years 1618-27-33 and 1634. He began medical practice in Fenchurch Street and met with great success. He removed to Coleman Street, City, where he kept up a handsome establishment and died there in 1637. In his medical practice he made a great point of his personal magnetism, influencing his patients to hope for and anticipate relief from their sufferings from his assurances of cure, as well as from the drugs he supplied. Contrary to the custom of his time he kept his own apothecary in his home, and he also had at all times a writer close at hand, to whom he dictated his numerous and elaborate treatises upon all sorts of subjects human and divine, Rosicrucian and Cabalistic. The classical researches of Fludd assisted in laying the foundations of modern Chemistry, but have long since passed into oblivion.

Our ancient Frater was the real founder of Rosicrucianism in this country, and his fame has never been surpassed, as an original thinker or mystical philosopher. He was chief of the medical school which laid claim to the possession of the Rosicrucian Key to the Universal Science, of the constitution of the universe, of this world and of man. He framed a more consistent view than the notable Paracelsus who preceded him; his works gave rise to so much discussion among the learned of his own and the next generation that even his errors led to much enlightenment.



Always an earnest Christian in his life, he was deeply influenced by the school of Cabalists and Hermetists, which taught that in the Bible are concealed many of the mysteries of creation and evolution, of man's origin and destiny, of man's health and disease, and of man's relation to unseen beings and the forces around him. The manners of his time were not our manners, and so we need not condemn in an unreasoning manner the language in which some of his controversions were carried on.

After the fashion of his time Fludd wrote his learned treatises in the Latin language and called himself 'Robertus de fluctibus', his books were first printed abroad, at Leyden in Holland, Gouda, Oppenheim and Frankfort. He also wrote under the pseudonym of Rudolfo Otreb, and under the motto of *Dat rosa mel apibus*.

Our Frater Gardner has an almost complete set of his works which appeared from 1616 to 1638. The only work he published originally in English was his answer to the attack of Parson Foster, but one other first printed in Latin, was published in English after his decease. The first volume written by Fludd was his *Apology for the Society of the Rose and Cross*, printed in 1616: it was republished in 1617 under the title of *An apologetic tractate defending the Society of the Rose and Cross*. This defence must have been against attacks made abroad, notably by Andrew Libavius, as we have no record of English authors assailing the Rosicrucians before this time. I may say that the original Rosicrucian declarations, the *Fama* and the *Confessio* of the Society first printed in Germany in 1616, were not printed in English in England until 1652 in the translation by Eugenius Philalethes, that is Thomas Vaughan, a famous Hermetic scholar and alchemist.

Fludd's apology for the Society of the Rose and Cross, his work in which is our chief interest, is divided into three parts, the first on Mystic characters, the science and art of Magic, and of the Cabala; the second on the impediments to the study of the ancient sciences; and the third on the Secrets of Nature. The different chapters have for headings, certain mottoes taken from the old German work *The Confession of the Fraternity of the Rose and Cross*.

His declared purpose was, he wrote, 'to protect the purity and innocence of the Society, and to wipe off spots of shame

which had been smeared over the fratres, as with a stream of pure wisdom'.

He refutes the charges of superstitious observances, and of improper magical arts which had been brought against the Rosicrucians, and commends the study of the stars, of correspondences, of the Cabala and of natural magic, and of divination, saying that the Will of God can be found out by such studies and by researches into Nature, that all known arts ancient as well as new are to be studied and all men should find means of acquiring them, and should seek to improve especially the knowledge of medicine, mathematics and chemistry. He concludes that he deems it impossible for anyone to attain to the supreme summit of the natural sciences, unless he be profoundly versed in the occult meanings of the ancient philosophers.

A German edition of this work, with a Preface by Adam Booz appeared in 1782: it refers to Master Pianco as a Master of Rosicrucians in 1781. From the Life of Robert Fludd by the Revd J. B. Craven, I have taken the following notes. The next great work was the Theologico-political tractate, in three parts, on Life, Death and Resurrection, printed in 1617: it is a work showing profound contemplation.

Then followed his greatest task *The History of the Macrocosm and the Microcosm, metaphysical, physical and technical*: this appeared in four parts, the first part of the first volume treats of God and the Macrocosm; of Man as an image of God; of God before Creation, of the heavens, of creation, of the music of the spheres, of archangels, angels, and of evil demons, of the Soul of the World and of the Soul of Man: and ends with chapters on the minerals, vegetables and animals, and notes on clouds, thunder and winds.

The second half of Part One of the *History* treats of the sciences, mathematics, geometry and music, with chapters on pictorial art with perspective, on military arts, on modes of recording time, and on geography: there are also chapters on divination and the arts of Geomancy.

Part the Second referred chiefly to the Microcosm, and appeared in two volumes. The first in 1619. It began with an essay on Divine Numbers, then followed the Divine Harmony with considerations of the Trinity, and lastly man was considered as to his *anima media*, his senses and his mental powers and lastly of the sex relations.

The second half of the Second Volume of the great *Historia* contained seven parts; on prophecy, prophetic sleep, divination, memory, on nativities, on good and evil spirits, on physiognomy and character, on chiromancy or the study of a meaning in the lines of the hand, and metaphysical ideas on the pyramidal form, especially as related to the rays of the Sun, and their power on the earth.

In 1621 appeared a further part of the work, called *Theosophic, Cabalistical and Physiological*: it is in this portion that our Frater chiefly delighted, and it is here that his vast learning in Hebrew cabalistic lore and his wonderful mental ingenuity is chiefly displayed.

He discourses at great length on the name Jehovah, the Tetragrammaton, and its relation to man's soul and body; on the Divine Sephiroth, and on the primal chaos, and leads the student on to the moment of Creation when God said *Fiat Lux*, and there was light. It was upon these recondite subjects that my lectures of last winter were given to the fratres of the Study Group.

The last great work of Robert Fludd was his *Philosophia Moysaica*, Gouda, 1638. This great work he also translated into English and called it *Mosaicall Philosophy*, but it was not printed until 1659. It treats of Divine Wisdom as contrasted with human knowledge, and he discourses upon the true meaning of philosophy, and considers Theology, the world of the Angels, Astronomy, Meteorology, the science of healing, Music, Geometry, Rhetoric and Oratory, Politics and on Miracles. He then complains of several heathen philosophies, Greek and Arabian: but objects less to Plato than to Aristotle. He then explains at length his views of creation and of the realms of nature and man as described in the Mosaic works and in the Bible generally, and again recounts the doctrine of the Cabala as illustrating and completing the doctrine of Moses, and he concludes the work with the words — 'Worldlings still persecute and crucify daily the Spiritual Christ who is the only true wisdom and corner-stone, whose name be blessed for ever. I will sing the truth under the shadow of Thy wings. O Lord in Thee do I put my trust, keep and preserve me from my enemies, for Thy mercy's sake. Amen.'

Time will not permit me to say anything of our author's controversies, nor of his anatomical and medical works; they

are now only of antiquarian interest. He died at Coleman Street, worn out by mental labour and anxieties. His body was brought to Bearstead to his native village, and lies buried by the Milgate Chantry at the Eastern end of the North aisle of Bearstead Church, which is dedicated to the Holy Cross. The monument to his memory was erected in 1638 by his nephew, for he died unmarried; it was formerly on the South wall of the chancel: it represents our Frater in his study with an open book before him, and below is a lengthy inscription. Over the bust is an escutcheon with his family arms.

The site of the house where Robert Fludd was born is now occupied by a more recent building.

Such was the Life and Work of our notable Frater who lived in an age long past, an age whose characteristics and type of culture it is very difficult for us to judge. The study of the natural Sciences has made prodigious strides since the death of Robert Fludd, and perhaps in directions opposite to those which he loved to contemplate, but I think it well for us to spend a leisure hour in remembering the doctrines and studies of those whose sun has set, because we have to devote our hours of daily work to the living present and to the teachings of those whose Sun is still in the Ascendent.

[An address to the Rosicrucians assembled at Bearstead, in Kent, 14 September 1907. Reprinted in S.R.I.A., *Transactions of the Metropolitan College* (1907), pp. 7-11.]

## 5. ROSICRUCIAN THOUGHTS ON THE EVER-BURNING LAMPS OF THE ANCIENTS

The ordinary Englishman of today considers the idea of a lamp which should be everburning only less absurd than the idea of perpetual motion. To the dabbler in modern science it is but little less absurd, but to the deepest thinkers, and to Rosicrucians, a scintillula of light appears on this mysterious subject. The true adept has discovered that although Nature is bound in general laws which seem universal, yet in Nature herself evidence may be found, when properly searched for, that at certain times and seasons, and in certain modes, unknown to us, her laws are over-ridden and replaced by a power to which she, the mighty mother, has herself to bow. The pages of history of the world presents to us many instances of such events, which we generally class as miracles; some of them are as well authenticated as any points in ancient history. The Israelitic passage of the Red Sea, the swallowing of Jonah by a whale which brought him forth again alive, and the Ascension of Jesus, are examples. The power of prophecy is a contradiction of the ordinary powers of earthly beings, and is so far miraculous. Angel visitors come but rarely now from the realms of glory; is heaven more distant? Or have men grown cold? Rosicrucians are nothing if not Christians, and Christians have ever believed in miracle, or have ever acknowledged the existence of an Omnipotence who can act at times in such a manner as to leave the traces and steps of the process so hidden as to tempt scoffers to doubt, and doubters to scoff.

But although perpetual motion be but a dream to us earth-bound mortals, we do not doubt a future perpetual existence, and it is as reasonable to picture to ourself a perpetual flame, as an Eternity of Life. The ancient Egyptian priests pictured life as a flame. The Great Master of the Temple of this world being

omnipotent, and able to do all things, does not usually proceed by miracles, or they will not be prized as such; an essence of miracle is rarity, a miracle imitated is not a second miracle. Ordinary events, then, being the extreme of opposition to miracle, there are yet events of a third and intermediate type, marvels, which cannot be understood of the people, but which are yet the product of a special gift to certain men, their spirits, minds, and bodies, who by due, careful, and sufficient training, wisdom and experience, have earned such a reward.

Such should the typical Rosicrucian be, a terrestrial earthly Body, the Temple in which dwells a mind trained to understand the powers of Nature, and enshrined within this, as a canopy, should sit a Divine afflatus, a portion of the Spirit of God, an ala of the Celestial Dove who brooded over the chaos, and this spirit may by patient submission to Deity, and by active efforts at power, draw down to itself a commission to work wonders, and so do 'not as other men do'.

The great tendency of the modern times has been to reduce all men to a level, a dead level of mediocrity, an effort fatal to the supremacy of individuals, and which has tended to discourage research into the hidden Mysteries of Nature and Science, as opposed to the parrot-like study of what are known as modern sciences, a study of enormous value to mankind, but yet not the stepping stones on the direct road to Deity. History then narrates the lives of many men, who, from the exhibition of uncommon powers and transcendent abilities and wisdom, are pointed out as the possessors of what we may fairly call occult Inspiration, 'Poeta nascitur non fit'; but I should add 'Magus nascitur non solum fit'. No accident of birth alone can make a Magician, but intensity of duly directed effort may do so in a certain number of persons with specially favourable mental powers. We may be all born with an equal right to existence; but it is absurd to say we are all to be chiefs or Magi, for, as we are told in the Master's Degree, 'some must rule, and some obey'.

In 1484 died Christian Rosenkreuz, our great prototype; he was such a man; by the dispositions he made, and the Society he designed, he shook the whole Christian world for a century of years, and laid the first stones of the edifice we are still building today. In his tomb, when it was opened by the Fratres, in 1604, or 120 years after his decease, were found, besides other

mysterious articles, lamps of a special and peculiar construction; hence the study of Sepulchral Lamps is one particularly germane to us. The discovery of lamps in ancient sepulchres, in some cases extinguished, in others burning with brilliance, was no rarity in the middle ages; but the destroying hands of the Goth and the Vandal have left few ancient tombs for modern research to explore. We have to content ourselves with the observations and reports of our forefathers, the narratives of Arabian, Roman, and medieval authors. No fewer than 170 such authorities have written on this subject. Many of these references, in Greek and Latin literature, to lucent bodies, phosphorescence, and 'mystic lamps found in tombs', deserve study, and will repay perusal.

The Darkness of Death and the Darkness of the Tomb are, and have ever been, common phrases; no wonder, then, that the ancients sought to minimise it. Hence we find that the relatives of a deceased person were desirous of relieving the gloom hanging over the grave of a beloved wife, kind parent, or respected brother, by any means in their power.

To include in the tomb a lamp and leave it burning was a kindly attention, even if it burned but one short hour; it was an offering to Pluto, to the Manes; it kept away spirits of evil, and preserved peace to the dead man: this knowledge of the limited time such a lamp could possibly remain alight acted, doubtless, as a stimulus to the discovery of a means of prolonging the burning power of a lamp indefinitely, and if I read history aright, in at least a few instances, the problem has been solved; so far at any rate as the manufacture of a lamp which should burn until deranged by the barbarian invader of its precincts. I shall narrate a few examples, premising that these are instances of different modes of obtaining the desired effect; besides these instances the ancient Latin authors speak of the use as illuminants, not alone of lamps, but of natural lucent bodies, which would suffice to dispel the gloom to some slight extent. Such were the diamond, the carbuncle, the glow-worm, the exposure of phosphorus to the air, the ignition of certain substances which burn alone without any wick or arrangement, such as camphor, which will burn even floating on water. The presence of a combustible gas, which issues from clefts in the rock in some mines and caverns, seems to have been known, and was probably taken advantage of by the ancient sages to enhance the

mystery and majesty of their secret rites.

It is very possible that some of the priests of old were aware of the lucent property of some forms of sulphide of calcium, which have attracted much attention the last few years, in the shape of luminous paint.

I will submit also that references exist in the history of remote ages to suggest the mysterious light now so freely handled and produced by electricity was not unknown to the ancient sages. Numa, King of Rome, studied electricity, and left pupils of his art, of whom we are told was his successor Tullus Hostilius, who was destroyed whilst endeavouring to draw down from heaven and coerce the electric fluid from thunder clouds, or, as they said, from Jupiter Tonans. Eliphaz Lévi remarks — ‘It is certain that the Zoroastrian Magi had means of producing and directing electric power unknown to us.’ (*Historie de la Magie*, p. 57.) Medieval scholars have fully debated several points in regard to ever-burning lamps, but in all cases without arriving at any definite result; much erudition has been expended on the question whether a lamp found burning on breaking open a tomb was not ignited by the admission of air, and had not been actually burning until it was disturbed; there is modern evidence in favour of this view, from the analogy of some chemical experiments, as, for example, phosphorised oil is invisible in the dark when enclosed in a sealed vial, when this is opened a light pours forth. On the other hand, evidence exists that some of the lamps actually paled and went out when the cavern in which they were found was opened, as a fine metal wire made white-hot by electricity in a sealed glass vacuum ceases to shine when the glass is broken; others again burned on and could hardly be extinguished by water or other means, until the arrangement of the lamp was broken.

Other authors, taking for granted that some of these lamps had burned for hundreds of years, have discussed the necessary relation between oil or liquid consumed and wick. With regard to wick, there are several names of substances proposed as incombustible; but they are probably only synonyms of one body, namely, asbestos, which is even now used in our gas fires. It does not consume, although kept constantly red hot with flames flickering over it. Other names for it were—

*Asbestinum*—Plutarch uses this term, Pliny, and Solinus, and Baptista Porta; *Linum Asbestinum* by Albertus Magnus.



*Amiantus*—By Pancirollus, and by Lucius Vives.

*Plume Alum*—See *Cyclopaedia* by E. Chambers, 1741, art. 'Allum', and so called by Wecker, *De Secretis*, lib. 3, cap. 2, and Agricola.

*Earth Flax*—Dr Plot uses this name.

*Linum Vivum*—Mentioned by Plutarch, also as *Linum Carpasium* and *Lapis Carystius*—see *De Defectu Oraculorum*, and Pausanias in his *Atticus*.

*Salamander's Wool*—So called by Friar Bacon and Joachimus Fortius.

The ancients, we know, did try incombustible metal wires as wicks; but found that oil would not pass up them, as it does up fibres of cotton or wool. See *Philos. Transactions*, No. 166, p. 806, of the year 1684.

In respect to the oil for the lamp, there is no consensus of opinion as to the nature of it; neither of the authorities who narrate the finding of the lamps describe it in any way, yet many Latin authors discuss it. Some speak of it as bituminous oil, derived from the earth, thus forecasting the recent extensive use of petroleum. None of them definitely associate it with any known animal or vegetable oil. Many mystic references are, however, made to the labour of the Alchemists, who thought it must be of the nature of an essential oil of Sol, the metal gold, to be derived from it by alchemic processes. Sol, they say, must be dissolved into an unctuous humour, or the radical moisture of Sol must be separated. See 'Wolfhang Laxius', lib. III., c. 8, and Camden *Brittania* p. 572. For, say they, inasmuch as gold is so pure that it bears repeated meltings without wasting, so if it be dissolved into an oily residuum, such should support fire without being consumed.

It may suitably be explained in this place that the oldest Alchemists held peculiar views on flame and fire. Fire was to them an element—one of four; there were two contraries in nature, three principles, and four elements. Fire, as such, should not need what we call fuel to consume; but only as a means of detaining it in a certain place.—See 'Licetus, *De Lucernis*', cap. 20-21, and 'Theophrastus'. They said there may be a relation between fire and fuel of three sorts—if the strength of the fire exceed that of the humour, it presently burns out; if the humour be too strong for the fire, the fire departs; but if the radical strength of the humour and of the fire

be co-equal, then, *cæteris paribus*, that fire would burn continually, until the surrounding states of radical moisture or natural heat should be altered by external circumstances, as if a flame be made to burn in a closed vault, it would depart when such was opened.

Rosicrucian and Alchemical doctrines, especially their views on the connection between Fire and Water, are brought into close apposition to the dogmas of the religion of the Hebrews in some portions, at least, of the sacred writings, notably in the volume of the 'Maccabees', Book II., cap. I., where we are told that when the Jews were led captive into Persia, the priest took the Sacred Fire from the Altar, and hid it in a dry, hollow place. Many years after, in more favourable times, Nehemiah sent priests to fetch this fire, nothing doubting its existence; they found *water* only in its stead. Nehemiah caused an altar of sacrifice to be made of wood and other materials, and this *water* was poured upon them, before all the people; when the clouds of the sky passed away, and the sun appeared; then the *water* that had been poured over the sacrifice burst into flame. The connection between Fire and Water again becomes prominent when we note the miracle of Elijah, who made a sacrificial altar, poured *water* on it, and fire from heaven burned up the *water*, on the occasion when he condemned the priests of Baal who could not do likewise. — See Kings I., cap. xviii. Blavatsky claims that at the present time the priests of the secret temples of the Buddhists in Tibet, India, and Japan, use asbestos as a wick in lamps, which burn continuously without replenishing. Trithemius, Libavius, his commentator, and Korndorf, about the year 1500, each composed a material, by chemical processes, which they professed would burn for ever. Mateer, a reverend missionary, states that he knew of a great golden lamp in a hollow place inside a temple at Trevandrum, kingdom of Travancore, which he had the best authority for believing had burned continuously for 120 years. The Abbé Huc, a great traveller, states that he has seen and examined an Everburning Lamp.

By the Levitical Law—Lev. vi., v. 13—the fire on the altar of Jehovah was never allowed to go out; but we are not told that it was ever burning without supply. It has been suggested that if everburning lamps were ever known, they would have been found in this application; but we know that the sacred flame was

allowed to go out, and was renewed from heaven on several occasions—Lev. ix., 24; 2 Chron. vii., 1; 1 Kings xviii., 38. Other writers have taken the other side of the argument, viz., that the gift of a flame that would need no attention would have tended to idolatry, to which the Israelites were ever prone. The Chaldeans and Persians used to maintain a perpetual fire in the temples.

Certain scholars have considered that the 'window' mentioned as placed in the Ark of Noah was not such, as during a period of prolonged cloud and storm a window would not light such a chamber. In the Hebrew version of Genesis, chap. 6, v. 16, the word is *tzer*, which means 'something transparent', and is to be compared with the similar word *zer*, always translated 'splendour' or 'light', hence they suggest that this *tzer*, or *zer*, was some form of ever burning light, or 'the universal spirit fixed in a transparent body', similar to the mysterious Urim and Thummin.

Alchemy and its successor, Chemistry, are said to have originated in Egypt, that land of ancient marvels, and, indeed, these names are intimately related, the ancient name of Egypt being Chm, or Land of Ham, from which the title Chymia, in Greek Chemi χημι and Ges Cham γης χαμ is derived. The learned Kircher writes in A.D. 1650 that several travellers in Egypt found in his time Burning Lamps in the Tombs at Memphis.

Numa Pompilius, King of Rome, who certainly experimented with the natural electricity of the clouds, built a Temple to the Nymph Egeria, and made in it a spherical dome, in which he caused to burn a Perpetual Flame of Fire in her honour; but in what manner this flame was produced we have no knowledge. Nathan Bailey, in his *Brittanic Dictionary*, 1736, remarks that in the Museum of Rarities at Leyden, in Holland, there were two of these lamps, only partially destroyed.

A lamp still burning was found during the Papacy of Paul III, about 1540, in a tomb in the Appian Way at Rome, supposed to be that of Tulliola, the daughter of Cicero. The tomb was inscribed: 'Tulliolæ Filiæ Meæ'; she died 44 B.C.; it had burned over 1550 years, and became extinguished as soon as exposed to the air; the whole body was in perfect preservation, and was found floating in a vessel of oil. See Pancirollus, *Rerum Memorabilium Deperditarum*, vol. I., p. 115, Franciscus Maturantius, Hermolaus, and Scardeonius.

Such a lamp is stated to have been found in 1401, in the reign of Hen. III, King of Castile, not far from Rome, on the Tiber, in the stone tomb of Pallas, the Arcadian, son of Evander, slain by 'Turnus Rex Rotulorum' in the wars at the time of the building of Rome; nothing could extinguish the flame of this lamp until it was broken. On the tomb were the words: 'Filius Evandri Pallas, quem lancea Turni militis occidit, mole sua jacet hic.' See Martianus, *Liber Chronicorum*, lib. xii., cap. 67.

Two miles from Rome an inundation broke a wall, and disclosed an ancient tomb; on the cover stone were the letters 'P.M. R.C. cum Uxore'; in it an earthen urn was found; when fractured, a bituminous smoke issued; in the bottom was a lamp, which went out; the fragments were still oily; this became dry after exposure. See Lowthorp, *Abridgment of Philos. Trans.*, vol. III., sec. xxxv., also No. 185, p.227.

In a certain temple of Venus in Egypt there hanged a lamp which neither rain nor wind could put out, says, St Augustine, in his work *De Civitate Dei*, lib. xxi., cap. 6, and he associates its make with Magic, and the Devil, as indeed do all Roman Catholic authorities whenever they mention any of these lamps. Fortunius Licetus describes this lamp in his work *De Reconditis Lucernis Antiquorum*, chap. vi., and see Isidorus, *De Gemmis*.

Ludovicus Vives, 1610, in his notes to St Augustine, says that in his father's time, A.D. 1580, a lamp was found in a tomb, which from the inscription was 1500 years old; it fell to pieces when touched. This Commentator does not follow his master in his denunciation of these lamps, but says they must have been made by men of the greatest skill and wisdom. See also Maiolus, *Episcopus*, *Colloquies*.

At Edessa, or Antioch, in a recess over a gateway a burning lamp was found by the soldiers of Chosroes, King of Persia, elaborately closed in from the air. From a date inscribed it was known to have been placed there soon after the time of Christ, or 500 years before. Beside this lamp a crucifix was found fixed. See Fortunius Licetus, cap. vii., and Citesius in his *Abstinentes Consolentanea*.

In the volcanic island of Nesis, near Naples, in the year 600 a marble tomb was found, and when opened it contained a vase in which was a lamp still alight; the light paled and soon was extinguished when the vase was broken. See Licetus, cap. x. See Baptista Porta, *Magia Naturalis*, lib. xii. cap. ult., A.D. 1658.

A very notable example occurred in the discovery of lamps buried in urns about A.D. 1500; they were taken possession of by Franciscus Maturantius, and described by him in a letter to Alphenus, his friend; they had been buried 1500 years. A labourer at Ateste, near Padua, in Italy, found a sepulchre, in which was a fictile urn, and within it there stood another urn, and in this smaller one a lamp burning brightly; and on each side of it there was a vessel, or ampulla, each of them full of pure fluid oil; one was made of gold, and the other one of silver. On the outer urn were these words engraved:

*Plutoni sacrum munus ne attingite fures,  
Ignotum est vobis hoc quod in urna latet  
Namque elementa gravi clausit digesta labore,  
Vase sub hoc modico Maximus Olybius.  
Adsit secundo custos sibi copia cornu  
Ne tanti pretium depereat laticis.*

Thieves! Grasp not this gift sacred to Pluto,  
Ye are ignorant of what it contains hidden,  
For Maximus Olybius has enclosed in  
This small urn, elements digested with heavy toil,  
Let abundance be present in a second vase as a guardian to it,  
Lest the value of so much oil should perish.

On the smaller one were these words:

*Abite hinc pessimi Fures  
Vos quid vultis, vestris cum oculis emisitiis.  
Abite hinc, vestro cum Mercurio  
Petasato caduceato que  
Donum hoc Maximum, Maximus Olybius  
Plutoni sacrum facit.*

Get ye hence, most wicked thieves,  
What do you desire with your rolling eyes?  
Get ye hence with your broad hatted Mercury  
Carrying a wand with twisted snakes.  
Maximus Olybius makes this,  
His greatest offering, sacred to Pluto.

See F. Licetus, cap. ix., and Scardeonius, *De Antiq. Urbis Patavinae*; Rubeus, *De Destillatione*, and Lazius, *Wolfgang*, lib. iii., cap. 18.

Hermolaus Barbarus, in his Corollary to Dioscorides, speaks of a wondrous liquor to sustain combustion, known to Democritus and Trismegistus.

Jacobus Mancinus wrote to Licetus that he knew of a burning lamp dug up from the Monte Cavallo at Rome; it was still burning when found, and within it was a bituminous substance.

Plutarch in his work *De Defectu Oraculorum* states that in a Temple to Jupiter Ammon a lamp stood in the open air, and neither wind nor rain put it out, and the priests told him it had burned continually for years. See also Licetus, cap. v. Herodotus tells us that the Egyptians made a special and extensive use of lamps in the religious festivals, and that the Temples of King Mycerinus had many mysterious ones. Strabo, and Pausanias in his Atticus, narrate that in the Temple of Minerva Polias, at Athens, there was a mysterious lamp of gold always burning; it was made by Callimachus. The altar of the Temple of Apollo Carneus, at Cyrene, was similarly furnished. A like account is given of the great Temple of Aderbain, in Armenia, by Said Ebn Batric.

Kenealy in his *Book of God* calls attention to the name Carystios applied to the asbestine wicks of the lamps in ancient Greek temples, and draws attention to its relations to Chr. of Christos and to Eucharist, anointed with oil, as to everburning lamps before the throne, as in the Apocalypse.

Chrs. = =solar fire  
 Chre. = =sun=he burned  
 Krs. = =sun=Kupios=Cyrus  
 Ceres=was called Tædifera=torch bearing

Chrs., from this also comes Eros in Greek, material light coming from ineffable light.

There is a curious reference of asbestos to fire, and the heat of the sun, in *The Ecstatic Journey to Heaven* of Kircher, where Casmiel, the genius of this world, gives Theodidakto a boat of asbestos to embark in for his travels to and on the sun, the centre of heat. See Itinerar 1, Dialogue 1, cap. 5.

Irish lore recounts a mysterious everburning flame in the Temple at Kildare, sacred to St Bridget—Daughter of Fire. See Giraldus Cambrensis, *De Mirab. Hibern.* 2, xxxiv.

Khunrath, in his *Amphitheatrum Sapientiæ Æternæ*, cites the

ancient author of *The Apocalypse of the Sweet Spirit of Nature*, as speaking of a liquid which burned with a bright light and wastes not.

At the dissolution of the Monasteries in Britain, by order of Henry VIII, a tomb, in Yorkshire, purporting to be that of Constantius Chlorus, father of the Great Constantine, was opened and ransacked, and a lamp burning was found in it: he died 300 A.D. See Camden *Britannia* (Gough's edition, III. p. 572).

Lazius, in his *Comment. Reipub. Romæ*, writes that the Romans under the Empire possessed the secret of preserving lights in tombs by means of the oiliness of gold, resolved by their art into a fluid. See lib. III., cap. 18.

An ancient Roman tomb was discovered in Spain, near Cordova, near the site of the ancient Catellum priseum; in this tomb was found a lamp. This lamp is described by Mr Wetherell, of Seville. See an essay by Wray, *Athenæum*, Aug. 8th, 1846.

The last relation which I propose to cite to you is from Dr Robert Plot, the Archæologist, written in the time of Charles the Second, as follows:

A certain man, engaged in digging, having at a particular spot turned up the earth deeper than usual, came upon a door, which he subsequently was about to open, and found beneath it a descending passage with steps; these he descended, and ultimately, with much trepidation and many delays, he arrived at the entrance of a vault.

This underground chamber was lighted up by a lamp, which was placed in front of a statue of a man in armour sitting at a table, leaning on his left arm; in his right hand was a sceptre or weapon.

When the intruder advanced, a portion of the floor moved with his weight, and the figure became raised up, at the next step the arm was elevated, and as the man took the third step the arm descended, shattering the lamp and extinguishing it. The man was terrified, and made a hasty retreat as soon as he recovered possession of his senses sufficiently to find his way out of the vault.

The place became famous for some time as the sepulchre of a Rosicrucian, and was regarded as a triumph of mystic skill and knowledge, which at once proved the possession of undreamed of powers in the designer, and yet provided the means of as

certainly keeping his secret. See also *Spectator*, No. 379, of 1712.

This essay has already extended beyond the contemplated limits, so I refrain from a long resumé. These pages provide much food for thought. That lamps have burned for long periods of time untended is testified to by more than 150 authorities, and some dozen instances of this marvel are borne witness to by a large proportion of these authors.

From the time that has elapsed since everburning lamps were found, and from the comparative ignorance of the world at that period of the distant past, comes to our minds some hesitation and doubt as to accuracy of detail, and this is unavoidable.

But the consensus of ancient opinion must point to the broad conclusion that there formerly existed an art that has been lost in the dim light of the dark ages of the world. Pancirollus catalogues many other such lost arts, and modern science is flung back baffled from the performance of many a deed which could have been freely done by the ancient sages.

Several of our most modern discoveries have been shown to have been anticipated by men who are contemptuously regarded by modern scientists. So it has ever been. Earth knows but little of its greatest men; its greatest men are but pigmies in the presence of time, antiquity, and futurity. 'Knowledge comes, but wisdom lingers,' said the poet laureate. The Christian Rosicrucian can only exclaim—

Lead, kindly Light, lead thou me on;  
The night is dark and I am far from home.

[Reprinted from *The Freemason*, 1885 pp. 3-10.]



## 6.

# MAN, MIRACLE, MAGIC

## From the Ancient Rosicrucian Dogmata

The Proceedings of a College of Rosicrucians are intended for the members of the Society, and are not addressed to the general public, who perhaps naturally scoff at the studies and aims of those who have been led by fate and necessity to join an occult fraternity. Fate has thrown us together, but has not compelled us to the association. The old Rosicrucian motto was, '*Inclinant astra — non certe necessitant*'. Our stars — or destiny — incline us to our fate, they do not necessitate any result. Again, '*Astra regunt homines — sed regit astra deus*'. The stars dominate mankind, the Divine Trinity, in each man and above all men rules these starry influences.

Let us then who have gathered together as aspirants to Rosicrucian wisdom take a strict survey of our aims and aspirations, and let us seek to know what our faith will teach us, and what is our explanation of the marvellous.

There is no such thing as a miracle. That is, there is never an absolute reversal of any natural law. Every event, however unexpected by us, who are all more or less grossly ignorant of Nature and of Nature's laws, is the result of pre-existing causes, which develop results in ways and to extents strictly conformable to the energies set in motion. Supernormal events may be, but nothing is supernatural. The oldest and wisest among us may never have seen a certain event, but this is no proof of miracle. The wisest and oldest is but a fool if he says that nothing new to his experience ever occurs. The wisest is he who is not too old to confess his ignorance, and to learn as eagerly as if he were still a child in years. Prejudice is the greatest enemy of the student, and is a fatal bar to progress in Occultism. The study of the Occult is the investigation of the unknown, the curious, the rare, the concealed; and in such a research the observer must be

provided with an open mind as well as a brave heart. The student must be prepared to find many a fact, many an incident that will puzzle him, and about which he will be foolish to dogmatise while still blindfolded. If you find a teacher who can call down Rain from a cloudless sky, you do not see a Miracle, you see only that your master is possessed of more knowledge of nature's laws, and has more powerful faculties than you yet possess. It is a folly to think that any finality of science has been reached by modern Thought; it is equally a folly to think that no knowledge once common to the learned has ever lapsed. Many a vanished age, and many a great civilisation has practised in common life deeds to us unknown; and many a sage of ancient India and Egypt could beat our modern scientists in super-normal exhibitions.

Where is now the Tyrian Purple? Where is now in England the man who can walk the water? or breathe fresh life into one recently dead? or deliver one obsessed? Yet these deeds were not miracles — they were no interposition either of Tetragrammaton, nor of the Logos; they were the deeds of human beings who had become more spiritual, more truly learned than we are. Moreover there is *no* absolute bar to one of *us* becoming equally potent. We live in times which render proficiency in such powers more difficult, we are in ourselves more removed from the typically natural man; our rational development of the intellect has been at the expense of our spiritual being, if not also of our rational strength. We ourselves have for generations been less pure in animal life than the predecessors of a Jesus or a Buddha whose lives were spent in a more barbaric and less enervating village or nomad existence. Yet there are modern Rosicrucians who can do things which, if flaunted in the face of the world of Society would cause them to be abused as cheats, charlatans, and knaves. For the dominant party of wealth and power will never grant that anyone can know or do what it is not *their* privilege to permit to the public. Peril and persecution alone await the student who develops abnormal powers. Hence arose the Freemason's watchwords, Aude, Vide, and then Tace.

Nature is Triune to the ordinary man, although the occultist may be trained to perceive the Septenary constitution; and the profound Hermetick is cognisant of the Decad. Nature is visible and external, Nature is unseen, concealed, and existing

as the shade or the type of all that is seen and known. Nature has a Spiritual Essence; behind the Astral form and the Material image lies the concealed Spirit, the *Vis ab initio*, the Energy from on high, from the exalted, from the divine essence.

Man, too, is Triune, for man is a copy of the Microcosm, which is a reflection of the Macrocosm, the Greater Man — Man's universe. 'That which is below is like that which is above', says the Smaragdine Tablet, and this Hermetic Dogma is absolute truth. Man has a material form. Man has an astral form around which the matter has collected. Both are ever changing, both are progressing. Behind and above these, Man exists as the Dweller in these garbs, the Higher Spiritual ego, itself again Triune. The High Magic of the true Rosicrucian is the knowledge of how to perceive by the mental powers of the lower man, the reflections of spiritual man radiated down for his guidance and instruction. These rays can only be perceived by concentration, will, and effort by purity of mind and purity of body. The higher aspirations can attain to the Spiritual essence and can receive wisdom as the glimpses of Intuition. The spirit above is *one* with the Universal Spirit, which is omniscient. It is only the veils of our senses, and the shadows of our materiality that hide us from the knowledge of the supernal. If we do become so pure, so refined, so strong in will, so perceptive by aspiration, as to catch some glimpses of the supernal, then Practical Magic is but the knowledge so attained, transferred into the sphere of action; and he who can attain to *this* wisdom can never misuse it.

It is not to be denied that Black Magic exists, it is a terrible fact that a man may attain abnormal powers over others, and over events, by a concentration of will and earnestness of purpose towards an evil object. The sorcery of medieval Europe was a fact, although it is the modern fashion to laugh at the credulity of our predecessors. Times have changed since then, and evil still works, although with different tools. The judges of the past centuries were often as capable, and as honest as those of today, and were no more easily misled. There are beings about us today — call them soul-less if you will — whose moral sense is nonexistent, who do evil by preference, and whose extinction is as much to be desired as was the fate of the medieval witches.

An Adept of the Rosicrucian ideal is the very opposite to the

Medium. He is living trained vital energy illumined by the Spiritual above; the Medium is a negative being, the prey of every evil influence, and of anyone with malign passion: he is deceiving and self deceived, the catspaw of every elemental force, and baneful misdirected energy.

Our existence passes in an atmosphere of material air; matter in the third state. But beyond this, there are other states, even more rare; even Science begins to hint at one step beyond the invisible air — the hypothetical Ether of the Light Waves. A true medium indeed, but there is an even rarer state in which we are equally bathed, the akasic so-called astral light, of which our senses are all too gross to form any conception; yet this unseen and almost inconceivable film is ever around us, and takes an impression of every event and form that exists and that ever has existed. It is the Recording Angel of the exoteric Scriptures, to it refers the Adept who has the spiritual vision, and there he finds recorded every event of the past; there he sees engraved by natural law the record of all the history of the world; there all may be seen, and the only limit to the discovery of the past is the limit of the self development of the power to see.

Shortly then, Spiritual Wisdom is the true High Magic, which has at times in the World's History shone out for a moment. The Laws of Nature are at the mercy of the man who has enough power of will, strength of body, purity of mind, and nascent spirituality. The Adept uses these Laws at his discretion, because he has learned what they are, how they work, and by what means they regulate the universe. The world is moved by a single Vital energy, which may be commanded by him who overcomes. The Adept can control the life in plant and animal. He can alter the sensations and change the conditions of the astral and physical forms of all and of everything of less exalted spirituality than he himself has attained to. There are living forces, elemental, in all the visible and invisible things around us; these he can use and order to his purpose; and by these the rash and ignorant may be ruined. But no power is given to the most skilled of men over the Immortal Trinity that broods over humanity and animates each Ego, for this and these are sparks from the insupportable Flame of the Majesty of God, and are beyond the influence of any that dwell in the World of Form.

[This paper was read to the members of the Isis Temple of the Golden Dawn at an unrecorded date. It was preserved by the Revd W. A. Ayton and later came into the possession of A. E. Waite.]

## 7.

# COURAGE VERSUS OBSESSION

There are very few passages, my dear fratres, of the rituals of the G[olden] D[awn] that are not pregnant with meaning, and very few that are not of some *use* for some purpose or another. Call to remembrance on this occasion the solemn warning, which has been conveyed to every one of you in turn, by the honoured Hiereus when standing above you with Sword outstretched, he recited these memorable words:

‘Child of Earth — remember —  
That Fear is failure —  
Therefore be thou without fear —  
For in the heart of the coward  
Virtue abideth not.’

The sterling value of Courage, and the great advantage possessed by its owners, are common themes of the instructor of every youth, and there is no position in life in which Courage is not a gain. But you have not come here to be taught the platitudes of common education. However undeniably true it may be that

‘Tenderhanded touch a nettle,  
And it stings you for your pains,  
Grasp it like a man of mettle,  
And it soft as silk remains.’

yet the few and scanty hours during which we are spared to assemble in this Isis-Urania Temple of Study are not to be expended in any teaching which can be equally well obtained without the Portals.

No — my fratres, the solemn warning is delivered to you, because you have entered a path of danger; you are volunteers

in the pursuit of Occult Science — you have signed your name in token of a desire and intent to *practise* Occultism, — and hence you have exposed yourselves to dangers which but faintly and rarely assail the common people, except in disease, for he who puts his hand to the plough of the field of the unknown may raise up a host of the powers of evil, of Dwellers on the Threshold, of Elementals, of Elementaries, who are the shells or Astral Shadows set free at corporeal death, for the shells of the wicked have evil purposes that have not yet been accomplished.

All these powers do at times endanger and threaten the Mind, and Eye, and Ear — which begin to pierce the veil of illusion, which we call the material universe.

We have had pupils who have exclaimed in moments of weariness — to what purpose is all the knowledge you insist of our learning, before proceeding to Occult *Practice*? To what indeed but to render practice *safe*? Fools rush in, where students fear to tread. Tempt not unknown and unseen powers, learn of us of their existence, dwelling, qualities, powers, origin and end — else how can you combat them? The courage I vaunt so highly will protect you in moments of rest, and in your hours of loneliness. But the *Knowledge* we teach, and you learn, you will require, and must have not only to gain success in practical magic, but for bare safety, to control the Powers of the unseen world of spirits. But again however learned you may be, still would your knowledge be vain without courage to enable you to use it when performing or attempting any occult work, for then indeed do the powers of evil assail, and then do horrors appal.

As to evil spirits, Hark even to the Christian hymnbook: ‘Christian, dost thou see them — on the holy ground. How the hosts of darkness compass thee around?’ They do indeed — yet most orthodox Christians will turn on you, and deny their existence, though they sing of them.

The Spirits of the Elements are both good and bad. The astral forms of good men will harm you not, but the Elementaries, or Astral Shells of the Wicked, and especially of the self-slain, are fertile sources of evil sensations and suggestions and foul disease. Beware then *how* you enter the immeasurable region.

Obsession is the nightmare of attack; a whole series of miseries and terrors may pass over the occultist who is feeble, who is vicious, who is weak of purpose — whose aims are

selfish, whose desires are sensual, whose thoughts are polluted by material possessions, or by the lusts of the world, the flesh and the devil. The Neophyte who has entered the Portal, and makes no advance, the purely superficial member, who *gains* nothing, may know naught of these; he may demit, or remain an Ornament to these Halls, and may be exempt.

The student who advances in the Grades, and who gains solid Knowledge, which he may, or his Higher Self may, attune unto wisdom — he is indeed exposed to attack. And with the attack, comes the defence provided; the Hieres has pointed out to you the inestimable value of Courage, Mental, Moral, and Physical; thus are you triply armed, and thus are you completely safe.

Thrice is he armed, who hath his quarrel just, and thrice is he armed whose courage is unshaken, and aspirations firm, whose physical body is not suffered to waylay and corrupt the Soul; and whose Intellect has grasped our doctrines. The Body is not to be condemned, but is to be used with a righteous discretion. The Soul is not to be soiled with evil thoughts and selfish desires, but is to be elevated by the Will to ascend.

The Spirit, that Ray of the Supreme which overshadows us, whose spark is 'I', is standing ready to grasp and absorb that higher reflex of the self of the Soul, which by reason of its purity and its development, has attained the standard of Perfection.

We are but students of the Higher Life, and no Adept among us can divine when and where any one of you may be attacked, or by what trials, but we warn of the risks, and we are happily able to supply the Panacea — the Universal Remedy.

Not in vain does the New Testament of the Christian teach the power of Will, the Efficacy of Faith: for such Power is not limited — but by the completeness of the Faith and the intensity of the Will. Let no one fear the powers of evil — to you it is given to fight and to conquer, with Purity and Courage, and the High Magical Power of the Pentagram, in which the Order instructs you; — where is the true student who has succumbed? He is not of us!

Take courage then, ye Neophytes! Be not daunted by the difficulties and the dangers of occult study, — toil onwards to the pinnacles of Wisdom — and taught by the Elders of the Order, who are always more ready to teach than you to learn, and armed by an active courage and an indomitable Will, go on and prosper, for there is a Summun Bonum — a Quintessence



of Wisdom, and universal benevolence, and of mighty power, besides the lower — and yet high aspiration of the attainment of

*Perfect Happiness*

[An Address to members of the Isis-Urania Temple of the Golden Dawn in the Outer. Preserved among the papers of the Revd. W. A. Ayton.]

## 8. CHESS SHATRANJI AND CHATURANGA

by  
N[on] O[mnis] M[oriar]

The present European game of chess has been gradually developed from the more primitive form in which it reached Western civilisation. It came to us from the Arabs, or Saracenic races who overran Spain in the 8th Century. The Arab races had a knowledge of the game for many centuries, and they are believed to have received it from the Persians and from ancient Egypt. The game, however, in its essentials is found to exist in the descriptions of the oldest poets of India. In its oldest form traceable in literature its name is found in Sanskrit works as Chaturanga from Chatur = four, Ranga = member.

Among the Persians and Arabs the name became Shatranji. Introduced in Europe, we find in France, Echecs; Italy, Scacci; England, Chess; perhaps from the chequered board on which it is played (Germany, Scach). In all forms the board used is quite similar, being square, and divided into  $8 \times 8 = 64$  lesser squares. The chess men, too, have not varied in number, 16 pieces and 16 minor pieces or pawns.

In the Chaturanga these 32 were divided equally between four players, two partners against two partners: generally green and black against red and yellow. Each player had 4 pieces and 4 pawns. Dice were cast to determine which piece or pawn should be played. The earliest important change in the game was the alteration made by combining the Forces of the partners. From that time the Chaturanga out of India lost its Chatur character, and was played by two persons each with 16 pieces and pawns.

This change brought in other changes for, whereas each partner used to have a King, when the two forces combined one King had to be converted into a minister or vizier who in later times became the Queen. In India the names and titles of the pieces suggest a military ideal. In Egypt the tendency was

rather to look upon the pieces as gods of various forces or Natural Powers.

Ancient Chaturanga had four players in pairs; pieces and pawns arranged as below:

	GREEN								
YELLOW	B	P			K	C	Kn	B	
	Kn	P			P	P	P	P	
	C	P							
	K	P							
							P	K	
							P	C	
	P	P	P	P			P	Kn	
	B	Kn	C	K			P	B	RED
	BLACK								

The pieces were: King on the right, the Elephant, then Horse, then Ship, and the pawns were infantry. The moves of the Elephant with castle or Howdah on its back, and of the Knight were unaltered for ages. Castling was unknown. Pawns moved one square forward only, but took laterally. Dice were thrown to decide moves; the dice had four sides marked on opposite sides, with 4 and 3 or 5 and 2 making in each case 7. The use of dice was abolished by the Brahmans.

Chaturanga is referred to in Valmiki's Ramayana Book 2, Cap. 51. It is also mentioned in one of the Sanskrit Puranas where it is said that it was invented in the 'second age' by the wife of Ravan, King of Lanka (i.e. Ceylon). The Chaturanga Elephant has become our Castle, the Ship = the Bishop, the

Horse = the Knight, the 1st King = the King, and the 2nd King = the Queen. The Elephant and Ship (Castle and Bishop) have exchanged places. The Elephant probably became the Castle from the Howdah on its back. The Ship was also in some places a Chariot. In the oldest Chaturanga Dice-throwing, if a 2 was thrown the player had to move the Ship, if a 3 then the Horse was moved, if 4 then the Elephant, and if 5 were thrown then the King or pawn was moved.

Shatranji of Persia and Araby appears to have become well known in Persia about 1500 A.D. We then find that the game became a contest between two players and two of the four Kings have become Ministers or Queens. The early title was Mantri or Farzin or Firz, hence, it is supposed, comes Vierge for Queen. The Castle and Bishop exchanged places. This game is described by the Persian poet Firdausi in a manuscript dated 1486. The Persians introduced the change of rank in a pawn upon reaching its 8th square.

In the third, or European, epoch the modern game of Chess was developed, two only joining in the game. It was laid down that the Queen should stand on her own colour and that each player should have a white square at his right hand. This brings the two Queens opposite to each other, whereas one King has his Queen on his right and the other King has his Queen on the left.

Castling has been introduced and each pawn has been permitted to move either one or two squares at the first move. The queening of a pawn at the 8th square has been finally settled, and the Castles, or Rooks, are definitely placed at the extreme right and left. The moves of the Queen and Bishop have been much altered. Formerly the Queen could only move diagonally, on her own colour, and the Bishop moving diagonally could only attack the next square but one. The present moves are now universally accepted.

[This brief introduction to the history of Chess is omitted by Israel Regardie in his account of Enochian Chess given in *The Golden Dawn*, Volume 4.]



**Part Two:  
KABALISTIC**



## 9. THE KABALAH

The members of the Blavatsky Lodge of the Theosophical Society are all to some extent students of philosophy and religion, and although they are associated into a Lodge chiefly to master the *Secret Doctrine*, which has been expounded to them in so learned and yet so interesting a manner by Madame Blavatsky, yet some portion of their time and attention may with advantage be spent in a comparison between the *Secret Doctrine* and other ancient theologies, faiths and philosophies.

Being fully persuaded of the good to be thus derived, I have been desirous of taking advantage of any opportunity that has fallen in my way, of calling attention to the dogmas of the old Hebrew Kabbalah. I had the good fortune to be attracted to this somewhat out-of-the-way and recondite study, at an early period of my life, and I have been able to spare a little time in subsequent years to collect some knowledge of this Hebrew religious philosophy: my information upon the subject has been kept up by my membership of more than one of the present day Rosicrucian Societies, in one of which I have been Præmonstrator of the Kabbalah; and in these studies I have had the advantage of the kindly help of my friend, Brother MacGregor Mathers, who is well known in London as the Translator and Editor of three books of the *Zohar*, which is the chief storehouse of Kabbalistic doctrine. Yet the Kabbalistic books are so numerous and so lengthy, and so many of them only to be studied in Rabbinic Hebrew and Chaldee, that I feel to-day less confident of my knowledge of the Kabbalah than I did ten years ago.

I had the honour last year of delivering a lecture to this Lodge on the far-reaching scheme of the development of Man, with especial relation to the first three Root Races of mankind in the Fourth Round, as taught in the *Secret Doctrine*. It was then



suggested that with the descent of Mind into the well-developed material Man of the mid-point between the third and fourth Races, there ensued an incarnation of some truly great Minds who brought down to the nascent humanity the Wisdom of the more spiritual beings who possessed a mental grasp of the knowledge of the Worlds, and of the true history of the Origin and Destiny of man. Theosophists suppose that this teaching has formed the basis of the 'Wisdom Religion' which has been preserved in every age until now. We believe that Adepts have existed in many lands through all the centuries of change, juvenescence and decay of races and nations: we doubt not that much of the primeval knowledge has failed to be assimilated by the successors of these sublime teachers; but on the other hand there may have been a coincident rearrangement of facts and notions, by means of which a clear stream of the truth concerning the origins of human religions and human knowledge has reached even down to our own time, and that some glimpses of the Secret Doctrine still existing in the fastnesses of Central Asia have been offered for our acceptance. To such as hold this belief, the existence of other systems of religious philosophy which are found to present points of similarity to the Secret Doctrine is explained by the suggestion that they come from the same ancient stock, at some period of the history of man which may be unknown to us; and that lapse of time, and remoteness of dwelling of the custodians of the similar, but more or less divergent, systems will explain at once the similarity and the differences, especially if we suppose that the descent of the divergent system has been marred by the failure, at some period, of the possessors to attain such a stage of moral, mental and spiritual purity, as to enable them to continue to draw inspiration from the fountain head. The connection with the true source once broken, the gradual decadence of a philosophy is easy of conception.

Whether there ever existed such a nexus between the Primary Kabalah and the Wisdom Religion may never be known, but a study of Kabalistic books does show that a gradual degradation has been going on in the philosophy since medieval times. Some of the writings of the latest Rabbis sadly differ from the purer and more ancient treatises. Whatever may be the origin of this philosophy, it is undeniable that the most ancient Rabbis did claim a prehistoric date for its conception:

and being Hebrews, who no doubt were prominent in the study and the practice of the Exoteric Law of Moses, they claimed for it as distant an origin as they allowed to man himself. They asserted its origin to be from Adam himself, the first human being of their cosmogony, and they asserted that he was instructed by angels sent by the Deity, whom they exoterically described as Jehovah Elohim, he who they said put the Soul into Man, and made him a living and thinking being. Here then we have a parallel. The Secret Doctrine suggests that the earliest thinking men were taught by Solar Spirits of sublime order, the Rabbis said that their Kabbalah, their esoteric doctrine — in contrast to their Pentateuch, their exoteric religion — was given to their earliest man by angelic beings coming from their Creator.

It must be confessed that the origin of the Kabbalah is lost in the mists of antiquity; no one even professes to demonstrate who was its author, or who were its earliest teachers. Considerable evidence might be adduced to show that its roots pass back to the Hebrew Rabbis who flourished at the time of the Second Temple. Of its existence before this time I know of no evidence. One of the chief books, the *Sepher Yetzirah*, is ascribed to Abraham: but modern criticism, which is hardly disposed to grant the existence of Abraham, does not of course assent to this ascription.

It has been suggested that the captivity of the Jews in Babylon led to the formation of this philosophy by the effect of Chaldean lore and dogma acting on Jewish tradition. No doubt in the earliest stages of its existence the teaching was entirely oral, and became varied by the minds through whom it filtered in its course: there is no proof that any part of it was written for centuries after; and it was kept curiously distinct both from the Exoteric Pentateuchal Mosaic doctrine, and from the ever-growing Talmudic commentaries. The *Mishnah* and *Gemara*, which form the *Talmud*, seem to have grown up in Hebrew theology without combining with these recondite doctrines of the Kabbalah. In a similar manner we see in India that the *Upanishads*, an esoteric series of treatises, grew up alongside the *Brahmanas* and the *Purânas* — exoteric instructions designed for the use of the masses of the people.

With regard to the oldest Kabbalistic books still extant, a fierce controversy has raged among critics for the last century.

The critics of course all unite in denying the asserted era of each work, and all unite in proving that the assumed author is the only possible person who could not have written each one in question. But these critics show the utmost divergence of opinion the moment it becomes necessary to fix on a date or an author: so much more easy is destructive criticism, than the acquirement of real knowledge.

Let us take a rapid glance at the extant literature on our subject. By common consent the oldest treatise is the *Sepher Yetzirah*, or 'Book of Formation', attributed to Abraham the Patriarch. This is a most curious philosophical scheme of creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons and man, and the twenty-two letters of the Hebrew alphabet, dividing them into a Triad, a Heptad and a Dodecad: three mother letters A, M, and Sh, referred to primeval Air, Water and Fire; seven double letters referred to the Planets and the seven-fold division of time, etc., and the twelve simple letters referred to the months, zodiacal signs, and human organs.

Modern criticism tends to the statement that the existing ancient versions were compiled about A.D. 200. The *Sepher Yetzirah* is mentioned in the *Talmuds*, both of Jerusalem and of Babylon, and is written in the Neo-Hebraic language, like the *Mishnah*.

We must next consider the *Zohar*, or 'Book of Splendour', a collection of many separate treatises on the Deity, Angels, Souls, and Cosmogony. this is ascribed to Rabbi Simeon ben Jochai, who lived A.D. 160, who was persecuted and driven to live in a cave by Lucius Aurelius Verus, co-regent with the Emperor Marcus Aurelius Antoninus. Some considerable portion of the work may have been arranged by him, and condensed by him from the oral traditions of his time: but other parts have certainly been added by other hands at intervals up to the time when it was first published as a whole by Rabbi Moses de Leon, of Guadalajara in Spain, *circa* 1290. From that time its history is known. Printed editions have been issued in Mantua, 1558; Cremona, 1560; and Lublin, 1623; these are the three famous Codices of the *Zohar* in the Hebrew language. For those who do not read Hebrew, the only practical means of studying the *Zohar* has been the partial translation into Latin of Baron Knorr von Rosenroth — published in 1684 under the

title of *Kabbala Denudata* — until the English edition of the treatises — *Siphra Dtzenioutha* or 'Book of Concealed Mystery'; *Ha Idra Rabba*, 'Greater Assembly'; and *Ha Idra Suta*, 'Lesser Assembly'; translated and edited by MacGregor Mathers and published by Redway.

These three books give a fair idea of the tone and style and material of the Kabalistic Book of the *Zohar*, but they of course do not include a view of the whole subject.

Other famous treatises are:

'The Commentary on the Ten Sephiroth', by Rabbi Azariel ben Menachem, 1200 A.D.; 'The Alphabet' of Rabbi Akiba; the 'Book of Enoch'; 'The Palaces, Pardes Rimmonim, or Garden of Pomegranates'; 'Otz ha Chiim, or Tree of Life'; 'Rashith Ha Galgulim, or Revolutions of Souls'; and especially the writings of the famous Spanish Jew, Ibn Gebirol, who died A.D. 1070, and was also called Avicbron.

The teachings of the Kabbalah has been considered to be grouped into several schools, each of which was for a time famous. I may mention: The School of Gerona, 1190 to 1210, of Rabbi Isaac the Blind, Rabbi Azariel, and Rabbi Ezra. The School of Segovia, of Rabbis Jacob, Abulafia, Shem Job, and Isaac of Cikko. The School of Rabbi Isaac ben Abraham Ibn Latif. The School of Abulafia and Joseph Gikatilla. The School of Zoharists of Rabbis Moses de Leon, Menachem di Recanti, Loria and Vital.

But in the main I say that there were two opposing tendencies among the Kabalists: the one set devoted themselves entirely to the doctrinal and dogmatic branch: the other to the practical and wonder-working aspect. The greatest of the wonder-working Rabbis were Isaac Loria, who died in 1572; and Sabbatai Zevi, who curiously enough became a Mahomedan. Both of these departments of Occult Rabbinic lore have still their living representatives, chiefly scattered individuals; very rarely *groups* of initiates are found. In Central Europe, parts of Russia, Austria, and Poland, there are even now Jews, known as wonder-working Rabbis, who can do strange things the attribute to the Kabbalah, and things very difficult to explain have been seen in England, at the hands of students of Kabalistic rites and talismans.

The commentaries, many series deep, overlaying each other, which even now exist in connection with the old treatises, form

such a mass of Kabalistic lore as to make it an impossible task to grasp them: probably no man in this country can say what doctrines are not still laid up in some of these works; both in the main it may be stated that the Kabalah indicates philosophical conceptions respecting Deity, Angels, and beings more spiritual than man, the human Soul and its several aspects or parts; concerning pre-existence and re-incarnation, and the several worlds or planes of existence.

Then the practical Kabalah teaches the relations between letters and numbers and the modes of their inter-relation; the principles of Gematria, Notaricon, and Temura; the formation and uses of the divine and angelic names as amulets; the formation of Magic Squares; and a vast fund of allied curious lore, which with the Tarot, formed the basis of Medieval Magic.

For those who do not wish to read any Kabalistic work as a whole but rather to glean a general view of the Philosophy, there are two standard works, one in English, by Dr Ginsburg, a very complete and concise *résumé* of the doctrines; and one in French by Adolph Franck, which is more discursive and less thorough. These works should be read by every beginner.

Many points of the teaching of the 'Secret Doctrine' are not at all touched on by the Hebrew system, or are excluded by differences of a fundamental nature: such are the cosmogony of other worlds, or of our own in earlier Rounds, than the present (unless the destroyed Worlds of Unbalanced Force refer to these); the inviolability of law, as Karma, is not a prominent feature; and the number of rebirths is limited generally to three. Some small part of the Kabalistic doctrine is found in the *Talmud*, but in this collection of treatises there is a grossness that is absent from the true Kabalah and the Esoteric Eastern system: such are the theories of the debasement of men into animal forms; and of men reborn as women, as a *punishment*\* for earthly sins in a previous life: see Rabbi Manasseh in the Nishmath Chiim, or 'Breath of Lives'.

But it must be remembered that many of the doctrines to which we may justly take exception are limited to the teachings

\*If not as punishment, yet the majority of female lives are harder to bear than male lives; possible male and female lives are alternative, and complementary to each other, each supplying needful experiences.

of but a few Rabbis: and that the differences between the doctrines on a given point are sometimes very great; as is shewn by a comparison of the books of the Rabbis of different eras and schools. Some of the Kabalistic teaching has also never been printed nor published, and has been handed down even to this day from master to pupil only: there are some points, not found in any Hebrew Book, which I myself have received in our Rosicrucian and G.D. Hermetic Lodges; and I may not therefore be able to supply chapter and verse for *all* I may say about Kabbalah, or for all that I may answer in response to your questions. An attentive study of some of these old mystical Hebrew Books discloses the existence of intentional 'blinds', to use H.P.B.'s expression, when it is intended to confine certain dogmas to certain students fitted to receive them, and to preserve them from promiscuous distribution.

A glance at the doctrines of the Kabbalah may be most suitably commenced with the consideration of the ideas of the Divine.

I must premise that although these Kabbalists were Hebrews — teachers of the Pentateuchal laws and dogmas to the people as an Exoteric Religion — yet their Esoteric conception of Godhead has nothing, or next to nothing, in common with the God of Genesis or part of the Old Testament. The supreme being of the Kabbalah is found to be demonstrated after two manners; at one time the Inconceivable Eternal Power proceeding by successive emanations into a more and more conceivable existence; formulating his attributes into conceptions of Wisdom, Beauty, Power, Mercy and Governance; exhibiting these attributes first in a supernal universality beyond the ken of all spirits, angels and men, the World of Atziluth; then formulating a reflection of the same exalted essences on the plane of the Pure Spirits also inconceivable to man, the World of Briah; again is the reflection repeated, and the Divine Essence in its group of exalted attributes is cognisable by the Angelic Powers, the Yetziratic World; and then finally the Divine abstractions of the Sacred Ten Sephiroth are by a last emanation still more restricted and condensed than the latter, and are rendered conceivable by the human intellect; for Man exists in the Fourth World of Assiah in the shadow of the Tenth Sephira — the Malkuth or Kingdom of the World of Shells.

Small wonder then at the slightness of the ideal man can form of the Divine.

At other times we find the metaphysical abstract laid aside, and all the wealth of Oriental imagery lavished on the description of their God; imagery although grouped and clustered around the emblem of an exalted humanity, yet so inflated, so extravagantly magnified, that the earthly man is lost sight of in the grandeur and tenuity of the word painting of the Divine portrait. Divine anthropomorphism it may be, but an anthropomorphism so hazy by means of its unapproachable grandeur, that the human elements affording the bases of the analogy quite disappear in the Heavenly Man of their divine reveries.

Permit me to afford to you an example of one sublime deific dream.

'In this conformation He is known: He is the Eternal of the Eternal ones; the Ancient of the Ancient ones; the Concealed of the Concealed ones, and in his symbols he is knowable although he is unknowable. White are his garments, and his appearance is as a Face, vast and terrible in its vastness. Upon a throne of flaming brilliance is He seated, so that he may direct its flashing Rays. Into forty thousand worlds the brightness of his skull is extended, and from the Light of this brightness the Just shall receive four hundred worlds of joy and reward in the existence to come. Within his skull exist daily thirteen thousand myriads of worlds; all draw their existence from Him — and by Him are upheld. From that Head distilleth a Dew, and from that Dew which floweth down upon the worlds are the Dead raised up in the lives and worlds to come.'

The God of the Kabbalah is 'Infinite Existence': he cannot be defined as the 'Assemblage of Lives', nor is he truly 'the totality of his attributes'. Yet without deeming all Lives to be of him, and his attributes to be universal, he cannot be known by man. He existed before he caused the Emanations of his essence to be demonstrated, he *was* before all that exists *is*, before all lives on our plane, or the plane above, or the World of pure spirits, or the Inconceivable existence; but then he resembled nothing we can conceive, and was Ain Suph, and in the highest abstraction Ain alone, Negative Existence. Yet before the manifest became demonstrated, all existence was in him, the Known pre-existed in the Unknown Ancient of the Ancient of Days.

But it is not this dream-like aspect of poetic phantasy exhibited in the Kabbalah that I can farther bring to your notice. Let us return to the Philosophic view of the attributes of Deity,

which is the keynote of the whole of the doctrine.

The primary human conception of God is then the Passive state of Negative Existence AIN — not active; from this the mind of man passes to conceive of AIN SUPH, of God as the Boundless, the Unlimited, — Undifferentiated, Illimitable One; and the third stage is AIN SUPH AUR — Boundless Light, Universal Light — ‘Let there be Light’ was formulated, and ‘there was Light’. The Passive has just put on Activity: the conscious God has awaked. Let us now endeavour to conceive of the concentration of this effulgence, let us formulate a gathering together of the rays of this illumination into a Crown of glorified radiance, and we recognise KETHER — the First Sefhira, first emanation of Deity, the first conceivable attribute of immanent manifested godhead. The devout Rabbi bows his head and adores the sublime conception.

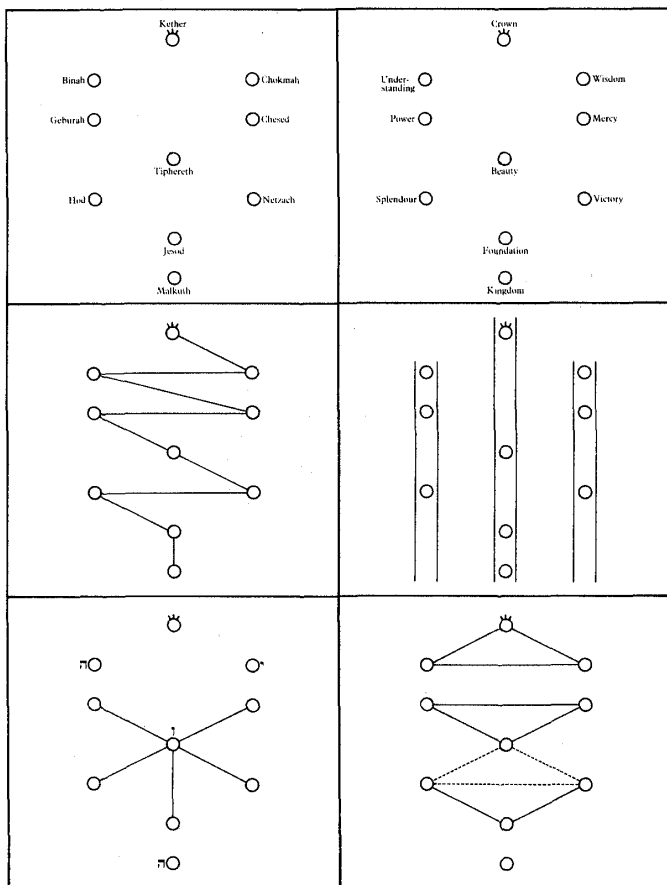
The conscious God having arisen in his energy, there follow immediately two further emanations, the Trio subsiding into the symbol of a radiant triangle. CHOKMAH, Wisdom, is the name of the Second Sefhira; BINAH, Understanding, is the Third Sefhira — the Supernal Triad is demonstrated.

Then follow CHESED, Mercy; and its contrast GEBURAH, Severity; and the reflected triangle is completed by the Sixth Sefhira TIPHERETH, Beauty: considered as a triangle of reflection with the apex Below. The third Triangle may be considered as a second reflection with the apex below; it is formed of the Seventh, Eighth, and Ninth Sephiroth NETSACH, Victory; HOD, Splendour; and YESOD, Foundation.

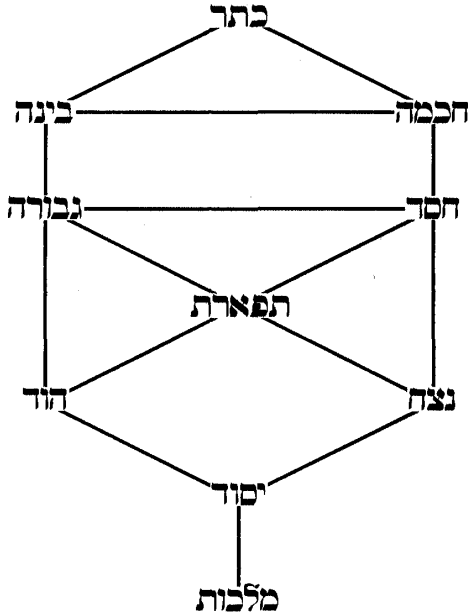
Finally, all these ideals are resumed in a single form, the Tenth Sefhira MALKUTH, the Kingdom — also sometimes called TZEDEK — Righteousness.

Almost as old as the Kabalistic doctrine of the Sephiroth, or Emanations, is the peculiar form in which I have combined them, it is the form of the symbol of the Heavenly Man in one aspect — or of the Tree of Life in another aspect.





This diagram resumes all Kabalistic ideas, and is an emblem of their views on every subject. Every deific conception can be there demonstrated; the constitution of the Angelic Hosts, the principles of Man's Nature, the group of Planetary Bodies, the Metallic elements, the Zigzag flash of the Lightning, and the composition of the sacred Tetragrammaton.



This Decad of Deific Emanations is to be conceived as first formulated on the plane of Atziluth, which is entirely beyond our ken; to be reproduced on the plane of pure spirituality Briah; to exist in the same decad form in the World of Yetzirah or the Formative plane; and finally to be sufficiently condensed as to be cognizable by the human intellect on the Fourth Plane of Assiah, on which we seem to exist. From our point of view we may regard the Tree of Life as a type of many divine processes and forms of manifestation, but these are symbols we use to classify our ideals, and we must not debase the divine emanations by asserting these views of the Sephiroth are real, but only apparent to humanity.

For example, the Kabbalah demonstrates the grouping of the ten Sephiroth into Three Pillars; the Pillar of Mercy, the Pillar of Severity, and the Pillar of Mildness between them; these may also be associated with the Three Mother Letters, A, M, Sh, Aleph, Mem and Shin. Then again by two horizontal lines we

may form three groups and consider these Sephiroth to become types of the Three divisions of Man's Nature, the Intellectual, Moral, and Sensuous (neglecting Malkuth the material body) thus connecting the Kabbalah with Mental and Moral Philosophy and Ethics. By three lines again we consider a single group of the Sephiroth to be divisible into Four Planes, corresponding to the Four Planes upon each of which I have already said you must conceive the whole Ten Sephiroth to be immanent. By a series of Six lines we group them into Seven Planes referable to the worlds of the Seven *Planetary* powers, thus connecting the Kabbalah with astrology. To each Sefhira are allotted a special title of the Deity, an especial Archangel, and an army of Angels; connecting the Kabbalah with Talismanic Magic. To show the close connection between the old Kabbalistic theology, and the Lower Alchemy, each Sefhira becomes the allegoric emblem of one of the metals: and there is a special Rabbinic volume named ASCH METZAREPH entirely concerned with Alchemy; its name in English meaning is 'Cleansing Fires'.

These Ten Sephiroth are thought of as being connected together by Paths, or Ways of Wisdom, twenty-two in Number, shown thus on the Diagram; they are numbered by means of the letters of the Hebrew Alphabet, each of which, as is well-known, being equally a letter and a number. The 22 Paths, added to the 10 Sephiroth, form the famous 32 Ways of Wisdom, which descending by successive Emanations upon Man, enable him to mount up to the Source of Wisdom passing successively upward through these 32 paths. This process of mental Abstraction was the Rabbinic form of what the Hindoo knows as Yoga, or union of the human with the divine by contemplation and absorption of mind into a mystical reverie.

The Human Soul is again conceived of as distributed through several distinct forms of conscious manifestations related to these Ten Sephiroth: the precise allotment which I have received I am not at liberty to disclose; but the several Kabbalistic treatises give several groupings which are all relevant one to the other, the most usual one being a triple division into Nephesh, the Passions referred to Makuth; Ruach the Mind, Reason, and Intellect referred to the group of six Sephiroth lying around the Sun of Tiphereth; and Neshamah the spiritual aspirations associated with the Supernal Triangle.

Frequently quoted Kabbalistic words are: ARIKH ANPIN,

Macroprosopus, the Vast Countenance which is a title of the Crown — Deity supreme. ZAUIR ANPIN, Microprosopus, the Lesser Countenance is the central Tiphereth; a conception that has much in common with that of the Christian Christ, the Son of God. Binah is the Supernal Mother — Aima. Malkuth is the Inferior Mother, the Bride of the Microprosopus.

The Four Letters Yod, Hé, Vau, Hé, or as we say IHVH, of the name, we call Yahveh, or Jehovah, are allotted and distributed among the Sephiroth in a peculiar manner: so that even if to some Jewish Exoteric teachers 'Jehovah' is the name in especial of the so-called Passive Principle, or Female aspect of Binah — and that this did at times degenerate into the worship of the Groves — yet this stigma does not attach to the Kabalistic conception of the Tetragrammaton, that dreadful name of Majesty which might never be uttered by the common people, and whose true pronunciation has been for many centuries confessedly lost to the Jews.

Time will not permit me to extend much farther this paper on the doctrines of the Kabalah; but I may say that the teaching include the following dogmas.

(1) That the supreme Incomprehensible One was not the direct Creator of the World.

(2) That all we perceive or know of is formed on the Sephirotic type.

(3) That human souls were pre-existent in an upper world before the origin of this present world.

(4) That human souls before incarnation dwell now in an upper Hall, where the decision is made as to what body each soul shall enter.

(5) That every soul after earth lives must at length be so purified as to be reabsorbed into the Infinite.

(6) That two lives are taught by many Rabbis, to be necessary for all to pass; and that if failure result in the second life, a third life is passed linked with a stronger soul who draws the sinner upward into purity.

(7) That when all the pre-existent souls have arrived at perfection, the Fallen Angels are also raised, and all lives are merged into the Deity by the Kiss of Love from the Mouth of Tetragrammaton — and the Manifested Universe shall be no more.

This short summary of the Kabalah is necessarily very

imperfect, omitting altogether many points of great importance, and is no doubt tinctured by my own personal views, which it is very difficult to eliminate from such an essay. But I hope I have succeeded in making you understand that the system is a serious and consistent attempt at a philosophical scheme of the constitution of a universe and its creation, and one of too important a nature to be set aside with the contempt of modern criticism, which is but too apt to condemn as folly any teaching which it does not choose to stamp with its seal of orthodoxy. Many of its doctrines are of course unsusceptible of proof, many run counter to the prejudices of public opinion, but these are not reliable evidences of error. Much of the system may be erroneous, but if this be so, there is no standard by which it can be fairly judged —unless indeed there be yet the WISDOM RELIGION within our attainment, and unless the ‘Secret Doctrine’, of our honoured teacher in this Institution be the demonstration of that Wisdom; for I am not prepared to accept its condemnation at the hands of any other tribunal.

[Paper read before the Blavatsky Lodge, Theosophical Society. Reprinted from *Lucifer*, Vol. VIII, No. 48 and Vol. IX, No. 49. (August and September 1891), pp.465-9, 27-32.]

## 10. A FURTHER GLANCE AT THE KABALAH

Upon several previous occasions I have had the pleasure of giving lectures, by special request, upon Kabalistic Philosophy, before audiences of Theosophists. I have indeed found that the modern Theosophists of the school of the late lamented Madame Blavatsky are fond of wandering from the Sanskrit path of Occult Philosophy into the fields of the Egypto-Hebraic Mysticism of the early Kabalah. Our respected H.P.B. herself also has, in her books, made constant references to the philosophic and mystic doctrines of the ancient Rabbinic teachers, and, although we find her condemning many of their more modern vagaries, yet she implied the belief that the pure and ancient Kabalah was a Western offshoot from the Wisdom Religion of prehistoric times. Had she been of opinion that the system had originated — *de novo* — at any time since the era of Ezra (who codified the Old — Hebrew — Testament), she would not have made such constant references to the Kabalah, to throw side lights upon the Secret Doctrine, the elements of which she has promulgated with such learning, and with so much gradually increasing success. Several of my previous lectures having been printed, and still accessible, I have felt it necessary this evening to traverse new ground, to eliminate from my purpose the general view of the subject which has been at other times supplied, and to restrict myself within the limits of a consideration only of certain particular Kabalistic dogmas, and of some historical side lights which can be thrown upon the subject.

Two or three centuries have now passed since any notable addition to the body of Kabalistic doctrine has been made, but before that time a constant series of additions and a long succession of commentaries had been produced, all tending to

illustrate or extend the philosophic scheme, and this growth of the system had, we believe, been in process from before the Christian era.

When the Kabbalah *first* took shape as a concrete whole, and a philosophic system, will remain for ever an unknown datum, but if we regard it — as, I believe, is correct — as the Esotericism of the religion of the Hebrews, the foundation dogmas are doubtless almost as old as the first promulgation of the main principles of the worship of Jehovah.

I cannot now attempt any glance at the contentions of some doubting scholars, who question whether the story of the twelve tribes is a historic fact, or whether there ever were a Moses. It is sufficient for my present purpose that the Jewish nation had the Jehovistic theology and a complete system of priestly caste, and a coherent doctrine, at the time of the Second Temple, when Cyrus, sovereign of all Asia, holding the Jews in captivity, permitted certain of them to return to Jerusalem for the express purpose to reëstablishing the Hebrew cultus which had been forcibly interfered with by Nebuchadnezzar, 587 B.C.

After this return to Jerusalem it was that Ezra and Nehemiah. *circa* 450 B.C., edited and compiled the Old Testament of the Hebrews, or, according to those who deny the Mosaic authorship and the Solomonic *régime*, it was then that they *wrote* the Pentateuch.

The new *régime* was maintained until 320 B.C., when Jerusalem was captured by Ptolemy Soter, who, however, did not destroy the foundations of the Jewish religion; indeed his successor, Ptolemy Philadelphus, caused the Hebrew scriptures to be revised and translated into Greek by seventy-two scholars, about 277 B.C.; this has been known for centuries as the Septuagint Version.

Further Jewish troubles followed, however, and Jerusalem was again taken and pillaged by Antiochus in 170 B.C. Then followed the long wars of the Maccabees; subsequently the Romans dominated Judea, then, quarrelling with the Jews, the city was taken by Pompey, and not long after again plundered by the Roman general Crassus (54 B.C.). Yet the Jewish religion was preserved, and we find the religious feasts and festivals all in progress at the time of Jesus; yet once more, in A.D. 70, is the Holy City taken, plundered, and burnt, and that by Titus, who became Emperor of the Romans in A.D. 79.

Through all these vicissitudes, the Hebrew Old Testament survived, yet must have had almost unavoidable alterations and additions made to its several treatises, and the more Esoteric doctrines which were handed down along the line of the priestly caste, and not incorporated with the Bible of the masses, may, no doubt, have been repeatedly varied by the influences of contending teachers.

Soon after this period were framed the first series of glosses and commentaries on the Old Testament books, which have come down to our times. Of these, one of the earliest is the volume called the *Targum of Ankelos*, written about A.D. 100.

About A.D. 141 there first come into note the now famous treatise written by the Rabbis of Judah, called *Mischna*, and this formed the basis of those vast compilations of Hebrew doctrine called the *Talmud*, of which there are two extant forms, one compiled at Babylon — the most notable — and the other associated with Jerusalem.

To the original *Mischna* time added further commentaries named *Gemara*.

From this time the literature of Judaism grew apace, and there was a constant succession of notable Hebrew Rabbis who published religious treatises, until, at least, A.D. 1500. The two *Talmuds* were first printed at Venice in 1520 and 1523 respectively.

The Old Testament may be looked upon as the guiding light through the ages of the Jews, but the learned of them were never satisfied with it alone, and they, at all times, supplemented it by two parallel series of works of literature: the one, Talmudic, being commentaries to illustrate the Old Testament, and supply material for teaching the populace and supplementing their material volume, and the other a long series of treatises of a more abstruse character, designed to teach the secret doctrines and esoteric views of the Priesthood, the Rabbis, the teachers of Israel. Foremost among these latter works were the *Sepher Yetzirah*, or *Book of Formation*, ascribed to the patriarch Abraham, and that curious collection of treatises, which, later on, became collected into a single volume and called *Zohar*, or *Book of Splendour*. These two books are the oldest works still extant of Hebrew Secret Doctrine. They represent the kernel of that oral instruction which the Rabbis in all ages have prided themselves upon possessing, and which



they have always claimed as being the secret knowledge which God gave to Moses for the use of the Priests themselves, in contradistinction to the written Law, intended for the masses of the people.

One of the principal conceptions of the Kabbalah is that spiritual wisdom is attained by thirty-two paths, typified by the numbers and the twenty-two letters: these again being symbols of the Divine Emanations, the Sephiroth, the Holy Voices chanting at the Crystal Sea, of the Great Sea, the Mother Supernal — Binah: and of the twenty-two occult forces of the Nature of the Universe symbolized by the three primary elements, the planets, and the zodiacal influences of the heavens which tincture human concerns through the path of our sun in annual course.

Now, to show the close connection between the Kabbalah and orthodox Judaism, we find the Rabbis cataloguing the books of the Old Testament into a series of twenty-two (the letters) works to be read for spiritual life; this twenty-two they obtained from the thirty-nine books of the Canon, by collecting the twelve minor prophets into one treatise, Ruth they added to Judges, Ezra to Nehemiah, while the two books each of Samuel, Kings and Chronicles, they called one each. The Canon of thirty-nine works was fixed in the time of Ezra.

Returning to the books which illustrate the Kabbalah, whatever may be the authenticity of their alleged origins, it cannot be denied that those ancient volumes, *Sepher Yetzirah* and *Zohar*, contain a system of spiritual philosophy of clear design, deep intuition, and far-reaching cosmologic suggestions, that are well worthy of the honour of receiving a special name and of founding a Theological body of doctrine — the Kabbalah — which will be found to illustrate and to reflect light upon the Secret Doctrine which has been nursed in Central Asia, and has been now recently introduced into this country as the foundation of modern Theosophy. The parallelism of the Kabbalah and the Secret Doctrine, and, indeed, also the divergences which are notable, are the points of interest which are attracting the attention of the members of the T.S. today.

Many of you are passing direct from Christian orthodoxy to the Indian doctrine, but for myself, I was for fifteen years a Kabbalist and Hermetist, before I entered upon the Theosophic path, and so my attitude toward the Kabbalah is one of love and

respect, as that of a pupil to a system which has led him from darkness into light, even if it may be that in the future the Eastern Wisdom may overshadow in my eyes the illumination of Kabbalism, my first mystic study — but for that issue I am content to wait. I am not ashamed to have changed the opinions of my early manhood, and I shall not be ashamed to confess the change, if by patient study and self-development I ever discard Kabbalism for the Secret Doctrine of Tibet: our greatest living Englishman, has I believe, said that ‘a life-long consistency in matters of opinion is not to be expected of any man’, and apart from party politics, of which I know nothing, I heartily endorse the dictum. True progress cannot be made by a rigid adherence to the ideals of childhood, and I urge upon all of you, my hearers, the duty of forming your own opinion on matters of religion: be not blindly led of any man: search the scriptures, whether of the Jew, Christian, or of Madame Blavatsky, and hold fast that which seems to you good. The unpardonable sin is knowingly to reject spiritual truth: whether from bigotry, self-interest, or from a policy of *laissez aller* is not important: the rejection is the key of the position.

I congratulate you who are present, as those who have come out from among the masses of unthinking beings, and are seeking for Truth, earnest of purpose, and not to be dismayed by the disapprobation of those who prefer the easy, but humiliating path of the many who allow others to do their thinking for them, and of those who are content with the ideal of a happy home to be obtained by means of the bodily sufferings of another.

The bulwark and main foundation of the public Hebrew religion has always been the Pentateuch, five treatises attributed to Moses which contained the Laws of Jehovah given to His chosen people. The Old Testament beginning with these five books is further continued by historic books, by moral teachings and by prophetic works, but the whole group is marked by materialistic characteristics, and an absence of the higher spiritual significance which other books of the great religions are found to display.

The Mosaic Law, eminently valuable for many purposes to a small nation 3,000 years ago, and containing many regulations of a type showing great attention to sanitary matters, is marred by the application of penalties of gross cruelty and harsh

treatment of erring mortals, which are hardly compatible with the views of what might have emanated from the personal Designer of the Universe with its million worlds: and the almost entire absence of any reference to a life after death for human beings shows a materialism of a type so gross as indeed to need a Secret Doctrine, or a new Revelation by a Jesus, whose life has earned the title of Christ. Yet the orthodox of England pay so little real attention to their religion that they would hear this statement with incredulity and with denial: but if asked to show the passages in the Old Testament which insist on a life after death, or on a succession of lives for purposes of retribution, or the passages demonstrating the immortality of the soul, they could not produce them, and are content to refer you to the Revd Mr —, who could do so. The answer of the reverend gentleman generally is, 'Oh, well, if not plainly laid down, these dogmas are implied'. But are they? If they are, how is it that notably clear passages can be quoted which show that important authors in the Old Testament make statements in direct opposition to these doctrines? And how is it, again, that a great author of modern times has said, 'Prosperity was the blessing of the Old Testament for good works, but adversity that of the New'? This could only be true if there were no future life or lives, or no coming period of reward and punishment contemplated by the Old Testament doctrine.

But the comment is true, and the Old Testament does teach that man is no more immortal than the beast, as witness Ecclesiastes, iii, 19: 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath *no* preëminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. . . . Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?' Who, indeed, except his own Higher Self.

But perhaps this book is from the pen of some obscure Jew, or half pagan Chaldee or Babylonian. Not at all; Jewish critics have all assigned it to Solomon, the king of the Jews at the time of their heyday of glory; surely if the immortality of the soul were the essence of the Judaism of the people, he could not have so grossly denied it.

Go back, however to the narrative of creation and the same story is found; the animals are made from the dust, man is made from the dust, and Eve is made from Adam, and each has breathed into the form, the Nephesh Chiah—the Breath of Life; but there is no hint that Adam received a ray of the Supernal Mind, which was to dwell there for a time, to gain experience, to receive retribution, and then another stage of progress, and a final return to its divine source. And yet the authors of these volumes, whoever they were, could hardly have been without the conception of the higher part of man, of his spiritual soul. My contention is that the Old Testament is emasculated, was deprived at some period by designing men of its religious philosophy, which was set apart for a privileged class, while the husk of strict law and tradition was cast forth for vulgar acceptance. The kernel of spiritual philosophy, which is lacking in the Old Testament as a religious book is, I deem, the essential core of the Kabbalah; for these Kabbalistic dogmas are Hebraic, and they are spiritual, and they are sublime in their grandeur; and the Old Testament read by their light becomes a volume worthy of the acceptance of a nation. I speak of the essentials of the Kabbalah, of what I deem the ancient substratum of the Kabbalah; without any delay I hasten to grant that in all extant treatises these primal truths have been obscured by generations of editors, by visionary and often crude additions, and by the vagaries of Oriental imagery; but the key-notes of a great spiritual divine concealed power, of its emanations in manifestation, of its energizing of human life, of the prolonged existence of human souls, and of the temporary state of corporeal existence, are fundamental doctrines there fully illustrated; and these are the points of contact between the Kabbalah of the Jew and the so-called Esotericism of the teachings of Buddha and of Hinduism.

It might be well argued that the Catholic Church, from which the Protestant Church was derived, was from its origin in the possession of the Hebrew secret of the intentional exotericism of the Bible, and of a priestly mode of understanding it, the Esotericism of the Kabbalah, as a key to the true explanations of the Jewish books, which being apparently histories are really largely allegorical. If this were granted, it would be plain that the Catholic Church has for ages acted wisely in discouraging the laity from Bible study, and that Protestantism made a great

mistake in combining with the reformation of a vicious priesthood the declaration of the profit to be gained by the laity from reading the Bible. The literal interpretation of the Mosaic books and those of the Old Testament generally has repeatedly been used as a support for vicious systems of conduct, a notable example of which was seen not even a hundred years ago, when the clergy of Protestant nations almost unanimously supported the continuance of the Slave Trade from arguments derived from the laws of Jehovah.

The Freethinkers of that day were largely the champions of the suffering and oppressed races, and for centuries the wisest of men, the greatest scientists, have maintained, and ever won, struggle after struggle with the assumed infallibility of old Hebrew Testament literal instructions, and assertions, and narratives.

The Old Testament may indeed be, to some extent, the link which binds together thousands of Christians, for Christ founded his doctrine upon a Jewish basis, but the interminable list of Christian sects of today have almost all taken their rise from the assertion of an assumed right of personal interpretation of the Bible, which should have remained debarred to the generality by the confession that the keys were lost, or, at least, missing, and that, without their assistance, error of a vital character was inevitable.

The vast accumulation of varying interpretations of the Bible, although a stupendous folly, yet sinks into insignificance as an incident of importance, before the collateral truth that the followers of each of the hundreds of sects have arrogated to themselves, not only the right of personal interpretation, but the duty of condemning all others—as if the infallibility they claimed for the Bible could not fail to be reflected upon the personal propaganda or the specialities of a chapel service. Religious intolerance has cursed every village of the land, and hardly a single sect has originated which has *not only* claimed the right to differ from others and to criticize—the claims of a Theosophist—but also to persecute and assign to perdition all beyond its narrow margin.

The Mystic, the Occultist, the Theosophist, do indeed do good—or God—service, by illustrating the basis and origins of all faiths and the mutual illumination that is available, for by tolerance and mutual esteem much good may arise, but by the

internecine struggles of religionists, every faith is injured, and religion becomes a byword meaning intolerance, strife and vainglory, and the mark and profession of an *earnest* sectarian is that he is ever ready to condemn the efforts of others, in direct opposition to the precept of Jesus, 'Judge not, that ye be not judged.'

We may suitably consider the conceptions of the Divine, and the ideal of the origin and destiny of man as illustrated by the Kabbalah.

The Jehovah of the Old Testament—as a tribal Deity, of personal characteristics, demonstrating His power and glory to a chosen people, oppressing other nations to do them service, and choosing as His special envoys and representatives men whom our civilization would have condemned as not high enough for Spiritual power—is not represented in the Hebrew Secret Doctrine. The Kabbalah indeed is full of Jehovah, of the Divine Four-lettered Name, but it is the name of a group of Divine conceptions, of emanations from a central Spiritual Light whose presence alone is postulated; of an Absolute, which has an infinity of intervals extending downward even to reach Jehovah—the Elohim—the group of Holy Spiritual attributes, which human intellect can alone cognize.

After another manner, Jehovah is the group of the emanations from the Deific source, called the Ten Sephiroth, the Voices from Heaven. These Ten Sephiroth—of which the First is a condensation of the Supernal Glory from the Ain Suph Aour, the Boundless Light—appear as a Rainbow of the Divine in a First World, or upon the highest plane above human conception, that of Atzeluth; by successive reflections, diminishing in brightness, a plane is reached which is conceivable by man, as of the purity of his highest spiritual vision. The grouping of the Ten Divine qualities, upon this plane, into a Divine Tetrad, is symbolized by Yod Héh Vau Héh, the Tetragrammaton, the Kabbalistic Jehovah, or Yahveh of the exoteric critics, the original of that God, whose grosser reflection as a nation's patron is formulated in the Old Testament.

In form parallel to the Theosophic doctrine, we find that the Kabbalah contemplates a period when Pralaya existed, a period of repose and absence of manifestation, when the Negative reigned supreme. From passivity there proceeded emanation,

and manifested Deity arose. From AIN—repose, the Negative — proceeded AIN SUPH, the No-Bound, the Limitless, the omnipresence of the Unknowable; still condensing into manifestation through emanation, there appears the AIN SUPH AUR— Boundless Light, which coalescing on a point appears as Kether, the Crown of Manifestation. Thence follow the Ten Sephiroth, the Holy Voices, upon successive worlds, and concentrating into four divine conceptions we reach a stage of Spiritual existence which man attempts to grasp, and by defining, to limit, bound and describe, and so creates for his worship a Divine personality.

By gradual stages of development, each farther from the source, there arise the powers and forces which have received the names of archangels, angels, planetary spirits, and guardians of man; still farther from God, we obtain the human Souls, which are as sparks of light, struck off from the unsupportable Light of Divinity, which have been formulated into egoity to pass through a long series of changes and experiences by which they make the circuit of a Universe, in every stage of existence, of separation from the divine fountain, to be at last once more in-drawn to the Godhead, the Father, whence they emerged upon a pilgrimage, following a regular succession of evolution and devolution, as even the Divine passes ever along in successive periods of inbreathing and outbreathing, of Manifestation and of Repose.

Of Repose, or Pralaya, human intellect can form no conception, and only the highly Spiritual man can conceive any of the sublime and exalted stages of manifestation: to the world such notions are but dreams, and any attempt to formulate them leads only to suspicions of one's sanity; still to the metaphysician these ideals supply a theme of intense interest, and to the Theosophist they supply an illustration drawn from a foreign source of the Spiritual traditions of a long-past age, which leads one to accept the Esoteric Indian suggestion that these Spiritual conceptions are either supplied from time to time by Great Minds of another stage of existence from our own, or are remnants of the faiths and wisdom of a long-vanished era which had seen the life-history of races more Spiritual than our own and more open to converse with the Holy Ones of higher Spiritual planes; for Spiritual Wisdom can only be attained by the man, or earthly being, who becomes able to reach

up to the denizens of spheres above, because Spiritual beings above us cannot reach down and help those who do not so purify themselves that they are lifted up to the higher.

The chief difficulty of the beginner either as a student of Kabbalah, or of Esoteric Theosophy, is, it seems to me, to conquer the impressions of the reality and materiality of matter. One must entirely relinquish the apparent knowledge of matter as an entity apart from Spirit. The assertion that matter exists, and is the entity entirely different from Spirit, and that Spirit—the God of Spirits—created it, must be denied, and the notion must be torn out by the roots before progress can be made. If matter exists, it is something, and must have come from something; but Spirit is not a thing, and creative Spirit, the highest spiritual conception, could not make matter, the lowest thing, out of nothing: hence it is not made, and hence there is no matter. All is Spirit, and conception. *Ex nihilo nihil fit*. All that does exist can only have come from Spirit, from the Divine Essence. That Being should arise from non-being is impossible. That matter should create itself is absurd; matter cannot proceed from Spirit; the two words mean that the two ideas are entirely apart; then matter cannot exist. Hence it follows that what we call matter is but an aspect, a conception, an illusion, a mode of motion, a delusion of our physical senses.

Apart from Theosophy or Kabbalah, the same truth has been recognized both by Christians and by Philosophers. What is commonly known as the Ideal theory was promulgated 140 years ago by Berkeley, Bishop of Cloyne in Ireland; it is nearly identical with the Kabalistic doctrine of all things being but emanations from a Divine source, and matter but an aspect. Other Philosophers have discussed the same theory in the controversy of Nominalism *versus* Realism; does anything exist except in name? is there any substratum below the name of anything? need we postulate any such basis? All is Spirit, says the Kabbalah, and this is eternal, uncreated; intellectual and sentient on our plane; inhering are life and motion; it is self-existing, with successive waves of action and passivity. This Spirit is the true Deity, or infinite being, the Ain Suph, the cause of all causes, and of all effects. All emanates from That, and is in That. The Universe is an immanent offspring of the Divine, which is manifested in a million forms of differentiation. The Universe is yet distinct from God, even as an effect



is distinct from a cause; yet it is not apart from Deity, it is not a transient effect, it is immanent in the cause. It is God made manifest to Man.

Matter is our conception alone; it represents the aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of matter. Spirit is the only substance. Matter, says a Kabbalist, is the mere residuum of emanation, but little above non-entity.

From God, and the World around us, let us pass to consider what the Kabbalah teaches about Man, the human Soul.

It has already been explained that the doctrine of emanation postulates successive stages of the manifestation of the Supreme Spirit, which may be regarded as existing on separate planes. Now the Ten Sephiroth cluster their energy into a formulated Four-parted group, upon Three Spiritual planes, and a plane of so-called Objectivity or of Matter. These Ten Sephiroth, and the planes, each contribute an essence which in their totality, in ever-varying proportion, constitutes Man. At his origin there was formulated what the scientists would call 'Archetypal Man', and what the Kabbalists call Adam Kadmon, the heavenly man. Successive stages of entities of this type pass along the ages through a descending scale, offering the individual every variety of experience, and then along an ascending scale of re-development until human perfection is attained, and ultimate reunion with the Divine is the result of the purified Soul having completed its pilgrimage.

In the *Commentary on the Creation of Genesis*, still allegorical like Genesis itself, it is stated:

There is in heaven a treasury called Guph, and all the Souls which were created in the beginning, and hereafter to come into this world, God placed therein: out of this treasury God furnishes children in the womb with Souls.

A further commentary in symbolic language narrates how the Power, perceiving a child's body to be in formation, sends for a suitable Ego to inhabit it.

God beckons to an angel who is set over the disembodied Souls, and says to him, 'Bring me such a soul'; and this has been always done since the world began: he appears before Jehovah, and

worships in his presence, to whom Jehovah says: 'Betake thyself to this form.' Instantly the Soul excuses himself, saying, 'Governor of the World, I am satisfied with the world in which I have been so long; if it please Thee do not force me into this foul body, for I am a Spirit.' Jehovah answers: 'The world I am about to send thee into is needed for thee, it is to pass down through it that I formed thee from myself'; and so God forces him to incarnate into the world where matter is known.

This is a parallel doctrine to the Theosophic scheme of Reincarnation—Karma as God relentlessly compelling the Individual Ego to a new earth-life.

The Kabalah then teaches that the Egos have come out from the Spirit Fountain, suffer incarnation again and again until experience and perfection have been attained, and ultimately rejoin the Divine Source.

Now what is it that dwells for a time in this 'Coat of Skin' as Genesis calls it, this so-called material body? It is a Divine Spark, composed of several elements derived from the symbolic Four Parts of Jehovah, and from Three Worlds, and those are seated in the Fourth World of Effects, the material Universe. Now, it is no doubt true that in the several Kabalistic schools, the numbers and names of these Essences vary, but the basic idea remains the same: just in a similar way the principles of Man's constitution as stated in different Theosophic books also vary, but the root idea is the same in them all.

The human principles may be stated as three in a fourth—the body; or as five, recognizing astral form and body; or as seven, subdividing the divine principle; or as ten, comparable to the Sephiroth. To explain these fully would take too long, and would cumber you with obtruse words, a jargon to those who are unused to them: one system will suffice as an illustration.

From Yod, the *Je* of Jehovah, comes the highest overshadowing of the Divine, comparable to the *Âtmâ*. From Hé, the *ho* of Jehovah, comes Neshamah, the *Buddhi*, the spiritual soul. From Vay, the *v* of Jehovah, comes Ruach, the *Manas*, Intellect and Mind. From the final Hé, the *ah* of Jehovah, is derived Nephesh, the *Kâma* of the Theosophist, the appetites and passions. These are all implanted in the astral shell, which moulds the physical body.

These four principles function in chief upon the Four

Worlds, Divine, Moral, Intellectual and Emotional respectively: and either of these Essences may dominate a man, and they do in fact exist in constantly varying proportions. The highest principle overshadows the others, and the central ones may reach up to the higher, or, by neglect of opportunities or by vicious actions, may fall lower and lower, so as to approximate to the seeming matter of the body. As the Neshamah draws one to Spiritual excellence, so the Nephesh leads down to physical enjoyment. In another symbol the Kabalist tells you a man has two companions, or guides; one on the right, Yetzer ha Tob, to good acts; and one on the left, Yetzer ha Ra, offering temptations to evil.

The Kabalistic view of Man's constitution, origin, and destiny differs from the Theosophic, then, more in manner of presentation than in principle, and these two schemes may be firstly studied side by side, and each will illuminate the other. There is indeed no sharp line of cleavage between the pure Western mystic doctrines—the Kabalism of the Middle Ages, related to the Egyptian Hermeticism—and the Indian or Tibetan Esoteric Theosophy. They are alike presentations of primal truths, differing in language, nomenclature and in the imagery employed in the effort to represent Spiritual ideas to degraded mankind; but there is no sufficient reason for any suspicion, jealousy or condemnation either of the Theosophist by the Hermetist, nor of the Hermetist by the Theosophist. The world of European cultivation is wide enough for both to grow up side by side, and the mere fact that they are philosophic systems in any way comprehensible to men is evidence that *neither* can be composed of pure and unveiled truth. We are still only able to see as in a glass darkly, and must make much further progress before we can hope to see God face to face.

The Theosophist must be content to progress as Hermetists have ever done, by separate stages of development; in each grade the primal truths are restated in different forms, they are revealed, or revealed in language and symbolism suitable to the learner's own mental condition; hence the need of a teacher, of a guide who has traversed the path, and who can recognize by personal communion the stage which each pupil has attained. There is no royal or easy path to high attainment in Mysticism. Unwearied effort combined with purity of life is almost of vital importance. The human intellect can only appreciate and

assimilate that which the mind's eye can at any time perceive; the process cannot be forced, Mystic lore cannot be stolen. If any learner did appropriate the knowledge of a grade beyond him, it would be to him but folly, disappointment and darkness.

I have myself often been offered a doctrine, or assertion, or explanation, which my intellect has rejected as absurd, or as sheer superstition; which same dogma I have later in life assimilated with every feeling of esteem. Occultism in this resembles Freemasonry; we are either admitted to the hidden knowledge, or we are not; and if we are not admitted, we never believe any secret of its ritual even if it be offered to us. The secrets of Occultism are like Freemasonry; in truth they are to some extent the secrets that Freemasonry has lost. They are of their very nature inviolable; for they can only be attained by personal progress; they might be plainly told to the outsider, and not be understood by him. For if any one has been able to divine and to grasp such a secret, he will not tell it even to his dearest friend; for the simple reason that if his friend is unable to divine it for himself, its communication in mere words would not confer the hidden knowledge upon him.

The old Kabalistic works are of a nature similar to the secrets of Freemasonry; there is much doctrine that is never written or printed: these works often teem with imagery which seems folly, and with doctrines that seem absurd; yet they enshrine the highly Spiritual teachings which I have shortly outlined this evening. The mere reading of these volumes is of little avail; the Spiritual eye needs to be opened to see Spiritual things; and the great Kabalists of old, like the still living Teachers of H.P.B., will not cast pearls of wisdom before the ignorant or the vicious, nor suffer the unclean to enter the Temple of Esoteric Wisdom. Let us each then, make strenuous efforts to attain to the higher life of the true Occultism, and perchance in a distant future, a record of temptations avoided, of earnest effort, of a life of self-sacrifice, may serve as Signs and Pass Words to secure an admission to the shut Palace of the King.

[Reprinted from *Lucifer*, Vol. XII, Nos. 68 and 69 (April and May 1893), pp. 147-53, 203-8.]

## 11. THE TEN SEPHIROTH

The Sephiroth form a decad and constitute the numerical conception of God; He may be known by numbers, and by letters.

The ideas of God by means of numbers are the Sephiroth; by means of letters they are the Shemoth.

The Shemoth are the explanatory titles of the Great Name, the Shema; this Shema distributed into its elements is the Shemhamphorasch. The ten Sephiroth bear names. The first is the Crown, the last the Kingdom; Kether and Malkuth. The Kingdom suggests the Crown, the universe proves the existence of God, the eye below is illuminated by the eye above, the Son suggests the Father, the equilibrated scale of a balance suggests the existence of its fellow; Humanity points out its Creator.

Kether, the Crown! But where is the Crown unless on the Kingdom, which is Malkuth: God is crowned by his works, he is revealed in human thought. Thus that which is above, is like that which is below. Kether is in Malkuth, and the idea of Kether is the Malkuth of human intelligence. God creates the Soul of Man, and the human Soul evolves the existence of God. *Parturit homo Deum.* Infinite Justice equilibrated by infinite goodness, and infinite goodness sustained and inspired by justice, form the ideal of the Beauty which we call the Splendour of God, the Shekinah, the Zohar, the light of the glory, the Tiphereth.

It is in the midst of the Sun of human intelligence, that the incommunicable name IHVH, the tetragrammaton, is written; the name which is never read, but is spelled Jod, He, Vau, He, the jahovahou, the *i e o u a*, from which we form the word Jehova by replacing the four mystic Hebrew letters by the five

vowels of our modern languages.

Thus the sacred name, if written only in its first reflection, is the last word arising from our human intelligence, on quitting the most arduous summits of science, to trust itself to the wings of faith.

It is then but the human name of God, or if preferred, the Divine name of the nature of Man.

Jod, the creative activity of Wisdom.

He, the incomprehensible understanding.

Vau, the equilibrated union of the two.

Jod is Chocmah, He is Binah, the Vau is Tiphereth, the second He is Malkuth, the Kingdom, in which we see the Reflection, or Rainbow of the Crown, Kether.

Such is the divine ideal in the three worlds: three triangles which are as one triangle, three complete ideals, three complete and absolute conceptions of the One God, three in one, and three in each of the Triads, nine and one; the circle, and the axis around which the circle revolves; the essence and the existence of the two hieroglyphic signs of number, of the decad, 10,  $\Phi$ . The Volatile and the Fixed, the moveable and the stable, Form variable to infinity, and Being unchangeable in its essence, are the eternal balance of life. Form undergoing improvement, and being reborn more full of life, after an apparent destruction, this is progress, this is Victory or Netsach.

Order always identical, law always stable, existence always indestructible, it is eternity, it is the Jod, it is the harmony of two contraries, it is the law of Creation, the Jesod.

The two forces, and this law of harmony are revealed in all nature, which is the kingdom of God, that is to say Creation is a combination of stability and change. Nothing is immortal in its form, nothing is changeable in its essence. The ephemereral may live but a day, but its type is immortal.

Let us reveal these diverse phenomena. Existence is the cause of that which manifests itself in effect, eternal order proves eternal wisdom.

Progress in formation announces the intelligence, always fruitful and always actively at work.

Hod proves Chokmah, Netsach is the demonstration of Binah, as Malkuth is the peremptory reason for the existence of Kether.

The law of Creation proves the existence of a law-giving Creator.

The kingdom proves the existence of a king, of whom we can only comprehend and affirm the works.

*'Confessionem et decorem induisti  
Amictus lumine sicut vestimento.'*

Netsach, Hod, and Jesod, are the three angles of the reversed triangle in the Seal of Solomon, which correspond to the three angles of the erect triangle, that refer to Kether, Chokmah, and Binah: and between these two triangles as a mediatorial mirage or reflection we find Chesed, Geburah, and Tiphereth. Kether is the Crown of wisdom, intelligence, and mercy. Chokmah is the Wisdom of the Crown, and the Intelligence of Mercy; and so on of the others.

Thus is the decad entire, referred to each unity of the decad. The name which is referred to Kether, is *Eheie asher-Eheie*, Existence is Existence, Being is proportional to Being.

This absolute affirmation is the last word of science, and the first word of faith: science having for its object, truth and the reality of existence; and faith having as its basis, the essentiality, the immutability, and the immortality of being.

Without faith, science perishes in the abyss of scepticism, and does not dare to affirm that even Existence exists; it would then but observe uncertain events, and would no longer rely on the evidence of the senses: it would no longer perceive existence, but only beings, and no longer dare to create synthesis, because analysis had been evaded.

Is matter to us capable of infinite subdivision? is it perceptible by its nature, or by an accidental circumstance? If matter have no sensible being, it can have nor corporeal existence. What then becomes of the distinction between matter and spirit? The thing we call Soul, is it an immaterial substance, or an attribute of matter?

Confusion alone would exist, all would be doubt, and abyss; life would be a dream, and silence greater wisdom than speech. The entire kingdom must disappear, if the Crown be no more. Existence is a Certainty, and in affirming this, I affirm God, who is the supreme reason for existence.

Eheie is proved by Jehovah.

[Reprinted from *Lucifer*, Vol. VIII, No. 43 (March 1891),  
pp.48-9.]



## 12.

# THE RELIGION OF FREEMASONRY

### Illuminated By The Kabbalah

Freemasonry, our English Craft, describes itself as a 'system of morality veiled in allegory, and illustrated by symbols'. A little consideration will, I feel sure, convince us that it is something more than this.

'Tis not the whole of life to live,  
Nor all of death—to die,

wrote the poet Montgomery, and the aphorism is applicable also to Freemasonry.

Our Ritual presents us with ample internal evidence that the mystery of the craft lies deeper than a mere scheme of moral maxims. Our Ritual contains distinct prayers, addressed to the clearly defined one God; the Unity of the God we address is the essence of his type.

Our Ritual includes several most serious obligations. To what? To morality? No, to secrecy. These obligations are taken subject to certain penalties. What penalties? Fine? Or seclusion? No, to penalties of whose nature we are all aware and which I need not therefore particularize.

Can any rational man believe that such formulae were originally designed for the purpose of veiling a scheme of morality; a system of morals suitable to all men, whose realization would be the achievement of earthly perfection. Our Ritual embodies and traces out a definite legend, or set of legends, it insists on the acceptance of these events as positive truth, wholly apart from any evidence from common history. Nay, even in spite of it. These events must be grasped by the perfect mason as masonic truth, and not believed only, but personally acted. Could such an unusual, not to say unnatural,

claim on a man be made simply to veil a moral precept? Could such a state of mind and body be made peremptory simple to paint a beautiful allegory?

Our mysteries are positively guarded by signs, tokens, and words, so stringently accorded and so carefully preserved, that the profane are clearly convinced that even the most apparently reliable *exposés* of them are but make-believes. If these secret modes of recognizance shrouded but a scheme to make men more honest, or more charitable, is it reasonable to suppose that this sanctity would have grown up around them?

No, my brethren, it would have been but a vain and foolish association which should have been created to make a secret of morality.

Freemasonry, then, must be something more, much more. to us, the representatives of the Freemasonry of today, it may be but a light thing, and I fear it often is. But let us remember our great claim, the early origin of our Order, there must be our hunting ground for the cause of our secrecy, for the constitution of the Fraternity, for the intense obligations imposed on each one of us.

And now I would ask each of you what is the greatest aim of an earthly existence? Is it not to prepare for another? Do we not all feel assured that we must come to an end of this terrene existence? Do we not feel that the 'I', the 'Ego' within each one of us cannot end with this world? 'To sleep, to die, perchance to dream; ay, there's the rub.'

The aim of each mortal, then, is to grasp at an ideal life, to prepare for another stage of existence; and how? How but through one's Creator? Who else could make or mar my life—but I and my Creator? Religion is the name we mortals give to our aspirations towards our Creator, and to our schemes to read Him.

Religion, then, is the key to try in this secret lock; a secret religion might need hiding, what from? Whom from? From one's Creator? No; from one's fellow man, who in time past as far as history can reach, has never failed to sully the face of this fair earth with blasphemies, with idolatry, with persecutions, with religious martyrdom. Religious zeal and intolerance have been too often but convertible terms.

To combat the risk of death what weapon should we expect to find chosen? What but the threat of death? Not a perfect

weapon possibly, not an ideally perfect one, not a heavenly one; but one applicable and competent to protect against evil doers.

Now Freemasonry has, it has appeared, a grand central idea, a creator, a One God. Does history give us any record that the holders of such a dogma have been the mass of the inhabitants, or the greatest men throughout the world or throughout the centuries? Or does history show us that believers in a unique impersonal Deity, pure and undefiled, not consenting unto iniquity, have ever been aught but a minority, often persecuted, and always reviled? The minority has doubtless been a growing one, and has of late been too important to be crushed by threats of death, and in a parallel mode we now find, as I pointed out at first, we have even arrived at the stage of having forgotten why our obligations were designed.

Such, my brethren, is the suggestion of my theme; our present system of allegorical morality is the lineal descendant of true veiled Monotheism, which in a pagan and persecuting world had need in every clime and in every age of some scheme of self-defence.

We may not be able to trace in definite order every step in the vast procession of forms through which the Monotheistic secret has been shrouded, veiled, and preserved, or even to trace a distinct groove in the wheel of time in any one nation or century, but history is at no time free from the survival of scraps of evidence that a mystic association was at work, preserving and consecrating some high ideal, some great dogma.

The absence of distinct and definite histories of secret Monotheistic societies is really an evidence of their reality and of their successful operation, and the vast number of forms assumed by the true Believers, at one time resembling a military organization, at another a priesthood, at another a philosophic sect, at another time the secret held by three, two, or even one man—a king—at others of widespread significance, is to me but evidence of the reality of my contention.

And I affirm, and could afford considerable evidence in support of the view that even among the priesthood of what have apparently been the most debased and extravagant religions, there has always existed an esoteric doctrine held by a select hierarchy, and that doctrine the Unity of God, as a Creator, Designer, and Ruler, apart from the modes of His manifestation to us mortals, whether by processes and sublime

emanations, or by Sonship, or by influence of the Holy Spirit, or by the development into sex, or by maternity; all of these modes of representing the action of a unique impersonal God, in relation to His works.

The Jews have ever been true Monotheists and have been ever persecuted, and the Old Testament, their own narrative of themselves, is perhaps the chief extant volume recording struggles to preserve a pure Theocracy, to preserve a religion of Monotheism, pure and free from idolatry. And although at times we find, superficially speaking, the whole Jewish nation gone astray, yet there is collateral evidence that there were at every epoch some true believers.

As the Jewish power declined, and at length fell, pure Monotheism trembled, and had to shroud its head for a long period from the dominant pagan conquerors. Hence arose one series of secret associations which has extended down to our own times and whose development is now in our midst as Freemasonry, to me the lineal descendant of the early schemes and associations designed to perpetuate a pure religion and a corresponding system of moral ethics.

Our secret brotherhood, note, has a specially Judaic basis, our main legend is connected with that greatest Jewish law giver and ruler, Solomon. Our present doctrine is a Unitarianism, clothed with the Christian virtues. If Freemasonry arose as an entirely new scheme in the 16th or 17th century it must have arisen in a Christian land, and would certainly have been marked by specially Trinitarian features, which would have remained permanent.

Now as collateral evidence of my contention I pray you to follow me into the consideration that in our Freemasonry may yet be traced allusions and references to that system of esoteric teaching and dogma, which was undeniably the result of the destruction of the exoteric Monotheism of Judea, I mean the Jewish Kabbalah—which first took shape as a definite secret Sophia, wisdom or doctrine after the Fall of Jerusalem, and which was founded on the basis of the Monotheistic truths accumulated during centuries of more or less pure outward observance of a Monotheistic religion.

This Kabbalah then crystallized gradually into a theological scheme, and became more and more elaborated through the dark ages following the ruin of the Augustan era; to dominant

paganism followed utter ignorance of the masses until a dawn arose in Europe and a Monotheism was developed anew, not Jewish, but Christian, and became exoteric, and its exoterism became its weakness, and its priesthood became once more self seeking, and neglected the primal truth—yet even through this period the esoteric purity was preserved by the few, by the learned, by the pious.

I will not wander into the area of discussion which rages around the sole origin of Freemasonry from trade guilds, from Templarism, from the Jewish race, from the Hermeticists, or from the Rosicrucians.

I am content to recognise that all these associations have been concerned in its growth, and am content that our present system points boldly to the cardinal truth, confessing that in its progression along the ladder of time it has been assisted by each and all of these, and has survived them, and has thus proved its right to exist. To say the least of it the mystery would only be increased by a dogma that the officials of Freemasonry in the seventeenth century were so intensely learned that they constructed *propio motu*, such a system, in which the doctrines and essays of the most ancient Aporreta shine forth.

The Kabbalah as a system of Theosophy has pre-eminent claims to be considered *primus inter pares*, among all the theistic speculations of mankind, which have a bearing on, and have taken part in the formation of, the Masonic Aphanism. I shall briefly point out a few masonic points which are illuminated by a comparison with the Kabbalah. Some references to the mysteries are conveniently interspersed, of these there is much evidence that the Egyptian forms are the oldest; now it must be specially remembered that the Lecture on the Tracing Board of the first degree actually refers to these customs of the ancient Egyptians as the fount of origin for many masonic points; it refers also to the doctrines of Pythagoras whose five pointed star I mention later on.

Among the masonic points which have been derived from the ancient mysteries, I notice the triple degrees of the system corresponding to the mysteries of Serapis, Isis, and Osiris. Now our second degree has feminine suggestions; note, Shibboleth, the ear of corn, the water, for corn refers to the goddess Ceres, female, or Demeter, Gemeter, earth mother, and the water is female in all old languages; compare Binah, mother deity; and

our third is a very close approximation to that which represented the slaying of Osiris. The battery of acclamation when the candidate is restored to light is a direct imitation of the sudden crash of feigned thunder and lightning by which the neophyte of the Eleusinian mysteries was greeted. The death of Osiris and resurrection as Horus are represented as the decease of the fellow craft and the raising of a new master mason.

The entered apprentice is referred to three lights, these are Osiris in the east, Isis in the west, and Horus, who was master or living lord in place of Osiris, in the south. Note also that there is no light in the north, the type of night, and of darkness, in this also the idea is an ancient one. The three great, though emblematic, lights compose a bright triangle, the three lesser lights an inferior or darker one, the two combined may be considered in a group as a six-pointed star, the Hexapla, or seal of Solomon, which was also a notable emblem in all the old initiations. This Hexapla was a type of the number six, esteemed a male number assigned by the Kabbalists to Microprosopus, the Vau of the Hebrew alphabet, and of the Tetragrammaton, the six middle Sephiroth, especially the median 6th, the Tiphereth, or Beauty of the Deity.

The Pentalpha, or emblem of health, the Pythagorean emblem, is the five-pointed Masonic star, five is the Hebrew Hé, a female potency according to the Kabbalah, and may be either the Superior Hé, the mother idea, or the lower Hé, the Bride of God, the Church, the Kingdom, these two together constitute the Elohim, a feminine plural noun, constantly used as a title for creative power in the narrative of Genesis in chapter one, and up to the end of verse four of chapter two, where the Jehovist narrative commences.

It is a curious coincidence that the Acacia referring to the burial of H.A., and which the fellow crafts dressed in white, carried in their hands as emblems of their innocence, is the same word as the Greek *ακακία* which means innocence; it was also an emblem of immortality.

The insistence on a candidate for masonry proving himself free from deformity is a requirement which was common to the selection from among the Levites of a priest of the Jews (see Leviticus xxi., 18), and to the reception of a neophyte in both the Egyptian and the Eleusinian mysteries, and a further point of resemblance is seen in the refusal to admit a slave, or any but

a free man. If the whole aim of Freemasonry were to propagate brotherly love and charity, why refuse to extend its blessings to the cripple, or the maimed, or to him in subjection.

The legend of the Three Grand Masters, of whom one is lost—becomes removed to the invisible world—is a curious image of the Kabbalistic first triad of the emanations of the unseen and unknowable Ain Soph Aur, the boundless one, boundless light; first is Kether the Crown, thence proceed Chochmah and Binah, wisdom and understanding, and then is the Crown concealed and lost to perception in its exaltedness, the word is lost, and replaced by other titles.

In the Ten Sephiroth, as in our Lodges, we are taught of two great pillars, one on the right and on the left, the pillars of Mercy and Judgment; then a third exists between them, that of severity; tempered by mercy, and called pillar of Mildness. These are similar to the Masonic pillars of Wisdom, Strength, and Beauty, while the Ain Soph Aur above them is the Mystic Blazing Star in the East. Wisdom, Strength, and Beauty are the Sephirotic Triad of Chochmah, Geburah, and Tiphereth.

The several emanations of the Sephiroth of the Kabbalah, one proceeding from the other, produce, as they are always designed in visible form, a tortuous path, at once reminding us of the Winding Staircase. Indeed one form of the contemplation of the Eternal was described by the Kabbalists as ascending by the Sephirotic names and descending by the paths. This tortuous path is also like the lightning flash, as is said in the *Sepher Yetzirah* or 'Book of Formations', which has been translated by myself and is now published at Bath, and is, perhaps, the oldest monotheistic philosophical tract in existence. Note, the Son of God is also spoken of as the 'Light of the World'.

Four tassels refer to four cardinal virtues, says the first degree Tracing Board Lecture, these are temperance, fortitude, prudence, and justice; these again were originally branches of the Sephirotic Tree, Chesed first, Netzah fortitude, Binah prudence, and Geburah justice. Virtue, honour, and mercy, another triad, are Chochmah, Hod, and Chesed.

Another well-known Sephirotic Triad deserves mention here, the concluding phrase of the Lord's Prayer, of the Prayer Book version, which, however, is not found in the Douay version, nor in the revised New Testament, viz: the kingdom,

the power, and the glory—Malkuth, Netzah, and Hod.

[ . . . ] many triads may be formed, and different authors speak of different numbers; thus Frater S. C. Gould, of Manchester, New Hampshire, describes nine; Fra. MacGregor Mathers, notes ten; but even more may be formed, of course, if relative sequence be not insisted upon.

The Winding Staircase consisted of 3, 5, 7, steps, if not of more, of these three referred to the three Rulers of a Lodge, these are the three mother letters of the Hebrew alphabet, A, M, S, typical again of fire, air, and water, the three first Sephiroth. Five to hold a Lodge and seven to make it perfect, these are the Hebrew seven double letters, parallel emblems to seven planets and seven lower Sephiroth. Three, five, and seven amount to fifteen, which is equivalent to JAH, God, Yod, and He, ten and five; every Hebrew word is also a number, and the reverse. These seven persons, again, are typical of the seven most learned Rabbis who held the Assembly named in the Zohar, Idra Suta, in which the essence of Deity is discussed as a Holy Mystery. The still more Holy Assembly of Rabbis, the Idra Rabba included three more, these formed the Keepers of the Veils of the original R.A. Chapter, for whom the lower offices of Treas., I.G., and Sentinel are now substituted; some very learned patron of the order caused this change to be made, fearing that it might be a blasphemy to represent these three highest powers in a Lodge which might become too ordinary a business. They were types of the first Sephirotic Triad. Freemasons little know how close they have been to the personation of the most exalted types of Omnipotence.

The letter G in the centre of a Fellow Crafts Lodge, has received several explanations; I would add that it has a relation to Ghimel, the Hebrew G, the third letter of the alphabet, the three, meaning Trinity of Deity; the third Sephira is Binah, the mother of Microprosopus, the son, a feminine potency, Mother of God, with uncial Greek capital G. the present masonic interpretation is folly, the idea of a modern ornamental lecturer.

Again the two parallel lines, the one Moses, the other King Solomon, enclosing a circle, bearing a central point, is purely Kabbalistic. The point is Tiphereth, beauty of conduct within a circle of virtues and bounded by the pillars Mercy and Justice.

Regard for a moment the varying titles; Great Architect, the



Foundation, Jesod the centre of the lowest triad.

Grand Geometrician, the beauty of design, Tiphereth, centre of the median triad.

Most high, the awful Kether, the Crown, partly concealed, at sight of whose face a mortal, unprepared, must die. Notice the grandeur and mystery increases as we pass up the Masonic ladder or the Sephirothic Tree.

The perambulation by the candidate under appropriate guidance is an apt imitation of the ceremony in the Ancient Mysteries.

Another remnant of the same form was until recently, and may be still, extant in Scotland; the highland custom Deasil was to walk three times round a person in the direction of the sun, for a favourable effect. To perambulate against the sun was called Widdershins, and was an evil omen and act.

Freemasonry, as one special development of a long series of Monotheistic secret associations, being constituted on a basis of masonic operations by masculine operatives, has perhaps necessarily excluded females; many military and hierarchical mystical societies have also from their essence consisted of males alone. The very low state of female culture in the ancient world and during the middle ages, also no doubt contributed towards the exclusion of women from mystic rites and from active interference with religious ceremonies; an exclusion which, were we about to constitute a new form of concealed worship, would hardly be tolerated in the present year of grace, and certainly could not be defended in argument. This ancient exclusion of women from secret rites (to which there were some few exceptions) has been expanded also in another direction, with baneful result: I refer to the complete removal of all female types, forms and stages from the ideas of the higher powers, angels, archangels, and the emanations of Deity, which certainly existed in the oldest forms of the Kabbalah, and in the minds of the composers of the early chapters of the Pentateuch. It cannot be doubted that a very large number of minds cling firmly to the Roman Catholic type of religion, owing to its insistence on reverence and praise to the beatified woman — Mary — who is representative of the ancient views of the female counterpart of God-head.

With this digression I must conclude, and I beg for a lenient judgment on these discursive remarks on our mystic order.

[Reprinted from *Ars Quatuor Coronatorum*, Vol. 1 (1886-88), pp.55-8.]

# 13.

## ANGELS:

### Jewish, Christian and Pagan

The existence of angels is asserted by almost all religions, and both the New Testament and the old Hebrew sacred books contain many references to the powers and actions of angelic beings in their heavenly abodes, and also of their interference in the affairs of this world, and of its inhabitants.

Our English word 'angel' appears to have come to us from a Greek source, the word  $\alphaγγελος$ , *aggelos*: (in Greek the double gamma = *g*, was pronounced *ng*). Almost all the New Testament was written in Greek originally, except perhaps the gospel of Matthew, which appears to have been composed in Aramaic Hebrew.

The word angel meant a messenger, and so the human idea of an angel is that of a spiritual being from a higher plane sent by Divine Authority to give instruction or to carry out some work of an exceptional and superhuman nature. Inasmuch as angels are stated to have been seen by men, and their voices heard, and that they have done actions with material objects, it is clear that some body or vehicle is used by angels, at any rate when they visit earth. This does not necessarily imply that their bodies are of flesh and blood as are ours, but only that they are, temporarily at any rate, of a sufficiently condensed form of matter to be appreciable by our senses, and dense enough to produce material results.

The Fathers of the Christian Church have held very various views of the functions of Angels; some have considered that their interference with human affairs has been limited to the instances related in the scriptures recognized as Canonical, while others have affirmed that Angels are in constant action in the world guiding and guarding men, cities, nations and churches.

The pagan faiths of ancient Greece and Rome taught the existence of higher beings as guardians of their cities and sacred places, and they recognized spiritual and incorporeal personalities as presiding over seas, mountains and forest, and rulers of the elemental forces of the Fire, Earth, Air, and Water. There were special groups of such spiritual Elementals, and rulers of definite personality were believed in and addressed by names, and they were often worshipped and propitiated by ceremonies, offerings, libations and incense.

The earliest work of an important Christian character dealing with Angels is the *Hierarchia Cœlestis* attributed to Dionysius the Areopagite dated in the 6th century, but it is of course a very fanciful book. His classification was much followed by later writers; he specifies nine classes, Archangels, Princes, Powers, Virtues, Dominations, Seraphs, Cherubs, Thrones and simple angels.

Saint Paul appears to have recognized some such classification, no doubt derived from his Jewish wisdom; see Romans viii. 38, and Ephesians i. 21.

Gregory the Great imagined that the existence of Angels preceded the Creation of our world, while Augustine had it that they were created on the First Day.

The Second Synod of Nice postulated an ethereal body for the Angels as a vehicle for their spiritual actions; this was in A.D. 787.

In the curious tract called the *Shepherd of Hermas* it is asserted that each man has a good and a bad angel concerned in his life.

St Ambrose recommended the invocation of angels, and a system of dedicating Churches to Angels grew up and has never been condemned by any Church Authority.

In Ancient Egypt there is no very definite mention of angels as spiritual messengers, unless we consider the many minor deities as such. They were inferior to the Great Gods, were spiritual ideals, had definite earthly duties allotted to them and were many of them considered to be representatives and restricted forms of the Gods of the Upper and Nether Worlds.

The old Arabian author Murtadi gives the legend that the Pyramids each had a guardian genius of angelic type, and that the Great Pyramid is held by a beautiful female who, however, drove mad every man who saw her. The spirit of the Second

Pyramid is a Nubian carrying a basket on his head and a censer in his hands.

In Chaldea the Angels were called Igigi, that is, spirits of heaven, and are related to the Ribu, the Divine Princes. The Lower Ea the Demiurgos or World Maker (the reflection of Ea—Divine Wisdom) gave names and assigned duties to them. Angels were associated with Birds, and the home of angels was poetically called the Bird's Nest.

In Ancient Rome civilization the Divinities were largely beings of an angelic nature and function rather than Gods, because they were themselves under control of a few higher deities such as Jove and Saturn. The Romans believed in the Genius loci, or Guardian of a place, and in the 'Lares publici', and 'Lares domestici' of the home.

Zoroaster appears to have taught the existence of Spirits or Angels who were at Man's disposition for intercession with God, and Paul appears to have combated this dogma.

The Mohammedans taught that two guardian angels watched each man's actions, one registering his good and the other his bad actions, and that they were so regardful of man's fate that they deferred a decision on his conduct after a wicked action until they had allowed him to sleep, and if on awaking he repented him of the evil the bad record was not made.

Among the ancient Persians there was an idea that each man had five angel guards; the first at his right hand to write his good actions, a second at his left hand to record his sins, a third before him to show the correct path, a fourth behind him to ward off the attacks of evil powers, and the fifth before his face to sustain his aspirations.

The Siamese recognize seven orders of angels, they are related to the planets and have guardian powers over cities and men.

The usual Hebrew word for angels is מלאכים Melakim, as it is found in Genesis xvi. 7, and xxii. 11, 12. The Bible also refers to two classes of angels, the Cherubim and the Seraphim, the former acting especially as sentinels and guardians, and the latter, of winged human forms notable for reverence, humility and obedience and swiftness of action.

Michael the Archangel is named in Daniel x. 13, and xii. 1, as the 'great Prince', and 'the first of the Chief Princes', his part is the mysterious conflict with the fallen Angel Satan.

Gabriel is mentioned in Daniel viii. 16, and ix. 21, also in Luke i. 19, 26. He is commonly called an Archangel, but not in the Bible; he says of himself: I am Gabriel that stand in the presence of God.

The name means 'strength of God', the Gibur of El.

Uriel is mentioned in 2 Esdras iv. 1. The name means 'fire of God', the Aur, light or fire of El.

It should be remembered that the name Lucifer is in the Bible—the morning Star, Isaiah xiv. 12, and has no reference to Satan either before or after his fall. St Jerome first applied the name Lucifer to a fallen angel and Milton is notable as following the same course.

The word Satan of Job i. 6, 12 and ii. 1, and Zechariah iii. 1, appears to have had the meaning of 'Adversary'. In the New Testament the name is Satanias and occurs 26 times. The earliest use of the name Satan is in 1. Chron. xxi. 1.

The Jews while nominally restricted in their Theology to the Old Testament Books, were at all times much influenced in their beliefs by the additional teachings of the Rabbis whose views have come down to us in the volumes called Talmud, the Mishnah and Gemara; while the more learned of the Jewish philosophers also relied on the collection of treatises which demonstrate the Kabbalah, a system of Philosophy which taught in a special manner the relations which they considered to exist between God—IHVH—Jehovah, and the universe, which has sprung from his Creative Word. These books disclose a vast and complex system of Angels both good and bad. Some are related by the Rabbis to the Sun, Moon and Stars, others to the earth, heaven and hell, and others again to Man and to the Hebrew Race.

Many of the Rabbis have also taught the presence of angelic guardians to each individual man. It is a very curious fact that the Jews who are bound by the Old Testament to respect it as the complete statement of the relations of God to man, and bound in a more dogmatic manner than are the worshippers of any other religion by their sacred books, should yet have accumulated the vastest mass of traditional teaching that is known to the literary world.

In the Apocryphal book of Tobit there is a mention in cap. xii. 15 of the angel Raphael, who says 'I am one of the seven holy angels', and four other references to him are found in the same book.

According to one Jewish tradition which has met with much Christian support, they are four principal Angels who stand around the throne of Jehovah; they are Michael, Gabriel, Raphael and Uriel. In the curious ancient Jewish volume named *The Book of Enoch* there is constant reference to many named angels concerned in the *Fall of Angels and Man*.

Among the Jews of olden time, only those of the sect of the Sadducees denied the interference of angels in human concerns.

One quaint dogma on Angels said that 'No Angel carries two messages, nor two Angels one message', *Bereshith Rabba*.

We shall now consider the more purely Rabbinic notions which have no support among the Christian teachers. Rabbi Jochanan says Angels were created on the Second Day. Rabbi Chanina allots them to the Fifth Day of Creation. Rabbi Bechai asserts that angels are of an ephermal nature, created from the river Dinor, a stream of fire, and perishing daily; except Michael and Gabriel, Metatron and Sandalphon who remain in Glory and their names are never changed.

In the work of Bartolucci i. 267, are given the following names as of the classes of Angels according to the teaching of the most learned of the Rabbis; Chaioth Hakodesh, Ophanium, Arelim, Chashmalim, Seraphim, Melakim, Elohim, Beni Elohim, Cherubim and Ishim.

Seven firmaments are described by name as their several dwelling places.

It is also stated (see the Talmudic 'Erubin') that God consulted the Angels as to whether Man should be created, that opinions differed, and that the majority were against his creation. *Bereshith Rabba* adds that God then made Adam without their knowledge; after which the angels then agreed that as man had been created it was his duty to be virtuous.

In *Jalkut Chadash* it is stated that there is nothing in the World which has not its Angel by whose words and laws it is directed.

In *Aur Chadash* we are told that each man has a guardian angel—*Mashal*—who repeats to God in heaven the prayers of the man here below; also that *Achtariel*, *Metatron* and *Sandalphon* in the realm above weave garlands of human prayers, but only of such as have been made in the Hebrew tongue.

*Metatron* is the highest Angel before God and specially represents his power. He it was who led the Israelites out of

Egypt; for God has said my name is in Him. This is explained by the methods of Gematria and Temura thus—Shadai, Almighty is SH = 300, D = 4, I = 10, total 314; and Metatron is M = 40, T = 9, T = 9, R = 200, V = 6 and N = 50, total 314.

Of the Evil Angels there are also numerous details found in the Rabbinic tracts. The Talmud says: Six things are declared concerning demons. They have three points in common with men, and three with ministering angels. They eat and drink, propagate and die like men. They have wings, they fly and they know future events like the angels. Codex Chagija cap. ii. p. 16.

The names of several female demons are commonly noted; Lilith said to have been Adam's first wife, Naamah and Agereth.

Samael is the chief male demon; he has many of the characters of the Christian Satan; he is often called the Angel of Death, but it was alleged that he had no power over true Hebrews.

The proper abode of demons is Gai Hinnom, and there are seven portions in hell, each part named and having its special qualities and inhabitants.

The original Rosicrucians of medieval Europe and their successors through recent centuries, have at all times widely proposed the existence of beings of a more refined nature than man, who are concerned in the regulation of the forces of nature, of the planetary powers, of the zodiacal stars, and especially of the four elemental states. They peopled all our woods and waters, our air, and all fire with controlling beings, each under separate personal rule. These they do not worship, but consider them as capable of being propitiated by learned men, and the inferiors among them as being subject under certain conditions to mastery by the magician. Hence has arisen the system of practical occult working, which has been the aim of so many students who have sacrificed the ordinary pleasures of the world to the aim of wonder working, and to the hope of attaining intercourse with such superhuman beings for enlightenment and knowledge with power.

The Rosicrucians also refer to the evil spiritual angels who tempt man to sin, as their duty, and those are apt to attack and injure man if he is not protected by his own goodness. Ceremonial Magic is largely concerned in banishing these evil personalities. Simple goodness in thought and action protects



against such beings in ordinary life; sin and intoxication expose man to their attacks, which may cause death or disease. The Rosicrucians also taught that when the occultist, leaving the ordinary duties of life voluntarily, enters the astral world around us in magical processes, then he attracts the influence of evil spirits as well as of good angels, and hence it is necessary to pass through a long and arduous study of Occult Science before any such experiments are permitted. True Adeptship, said the Rosicrucians, had learned the safe methods of magical procedure, and true Adepts would only teach real students of discretion and virtue. Hence, it was alleged that many self-taught occultists have injured their health and wealth by experiments they have been in no way qualified to perform. That many pseudo magicians have come to fatal endings, seems clear from old histories and from modern experience. Ceremonial Magic should be avoided by students, for even if this occult explanation of the risks involved be but visionary, yet experience seems to show that mental and even bodily woes have been observed, by no means rarely, to follow unbalanced attempts to rifle the secrets of nature.

[Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1902), pp.12-15.]

## 14.

# THE DEVIL, AND EVIL SPIRITS

### According To The Bible and Ancient Hebrew Rabbis

In a previous essay upon 'Angels', I have narrated the general opinions of the Ancient world and modern Christians, upon the Good Spirits whom they affirmed to exist, and to take a part in the affairs of men. As a warning to the curious, there will be an attempt, in this essay, to elucidate the ideas respecting the Devil and beings who are of an evil nature, who may have an evil and malicious effect on human life and progress.

The Christian religion has inherited from the Jewish faith its belief in Satan as the Arch Devil of our environment, and it is also assumed that Satan works by means of his inferior malefic assistants, to lead many astray from the path of virtue. Our modern Christianity does not, however, specify names for any other individual devils, nor even classes of them, as did the old Jewish Rabbis.

Hebrew Rabbinic Theology teems with names of evil spirits, classing them, and narrating episodes in great variety of their malice, and success in leading men into sin and danger. It also enters into minute details of the many forms of Hell, in which are their dwellings, and whence they emerge to persecute wicked men who stray from the paths of duty and beneficence. A general idea, however, existed that the just man who never transgressed the dictates of the Mosaic Law, had but little to fear from their attacks, for over such the Angel guards prompted by Jehovah kept a strict guard.

The oldest canonical books of the Old Testament do not seem to realize any personal great Enemy of Mankind in active opposition to God, but in the later volumes that idea takes form. The captivity of the Jews seems to have tainted their faith, and the influence of the Persian Dualism became then apparent. In the Book of Job there is a definite attribution to an Evil Spirit of

a power to contest with God for influence over man. The notion is further extended in the prophecies of Zechariah. From that time Satan became not only an Adversary of Divine Power but was acknowledged as the 'Tempter'. Ahrimanes was the name of the Persians for the Great Evil Spirit, and he seems to have been a type of physical evil becoming moral evil. The Jewish ideal, which was gradually developed from this, and perhaps other notions from different heathen nations, was rather that of a great Morally evil being leading men to physical evil in acts. At the time of Jesus Satan was assumed to have gained immense physical powers of evil working among men: the books of the Apocrypha clearly show this. In the Book of Wisdom is found first the word Diabolos—the Devil, and he is there taken to be the being who appeared as the Serpent of Genesis. In this book Satan or the Devil is first shown as residing in a Hell with legions, subordinate evil spirits. The uncanonical Book of Enoch, which appears to have been composed about the same period, gives us the earliest narrative of the Fall of Satan and his evil associates. He is there shown not only as an enemy to man, but as a rebel to God.

In the New Testament we find the concrete ideal of the Devil as the author of all evil. Having been cast out from Heaven, he can have no further contest with God himself, but devotes his energies directly to man, raging with malice at his fall. His especial action was to fight against the establishment of the Kingdom of Christ, who was born to combat Satan, the Prince of the Demons, the Ruler of the powers of the Air, the King of this World.

The common conception of the Devil of our time has been much influenced by the works of Milton, notably by his *Paradise Lost*, in which the Devil appears under a new name—Lucifer; and by Goethe in his *Faust*, in which Mephistopheles appears in a German town as a fiend in human form, tempting Faust to sin for pleasure. The most modern tendency, however, is to cast doubts on the ideal Satan as a Being, and to consider him rather as a type or symbol of the evil tendencies which arise in the mind, and are displayed in the actions of men.

The occult students of the Middle Ages recognized devils in general, and also personal chieftains among them, and so do the more modern Rosicrucian students. The Theosophists do not give very clear opinions as to the personality of great evil forces,

but rather postulate the doctrine that men are led astray from the path of good by evil forces which emerge from the dead personalities of wicked men, who, having lost the basis of material human form, yet ever crave for the continuance in lust and the enjoyments of sin, and hence tend to seek evil living human envelopes in which to perpetuate their love of evil. Such is the nature, they say, of the so-called Dweller of the Threshold, a living but bodyless vampire insinuating itself into the Astral vehicle of the wicked man. The late Frater Bulwer-Lytton appears to have recognized this peculiar form of Obsession, as is shewn in the idealism of his novels *Zanoni*, *The Strange Story*, and *The Haunted and the Haunters*.

There are several modern works treating of the Devil and the history of the development of the ideal Satan, but these are chiefly concerned with the Devil as he appears in modern literature and the really ancient Rabbinic works are not fully discussed.

The Kabalistic tomes are very difficult of access to the general reader, being extant mostly only in MSS or printed in Rabbinic Hebrew, which requires a long apprenticeship to master. Some tractates are available in the Latin language, but even those are difficult to study and comprehend. Beyond the writings of Ginsburg in English, Adolphe Franck in French, and Meyer who has published a work in America, real Kabalists are few and far between.

I hope to give here a slight résumé of the information to be found in the old Talmudic and Kabalistic volumes. The Talmuds, Mishnah and Gemara, of Babylon and Jerusalem, with the tractates of the medieval Rabbis are the storehouse of this recondite philosophy.

The ancient Hebrew theologians speak of classes of Devils; such are the:

- Satanim, that is Haters—Antagonists.
- Shedim—Destroyers.
- Seirim—Hairy monsters.
- Mazikim—Mischievous makers; and the
- Klippoth—Shells, extra-human evil beings.

Of individuals there are notable:

Satan or Sheitan, of the Arabic, and Samael.

These two titles are much confused, and are often used one in exchange for the other; Satan is specified when the Devil tempts Job; and Samael is the being who is named as tempting Eve in the fall.

Asmodai, is the Rabbinic name of Asmodeus.

Belial, is a name used as synonymous with Satan. Wicked men were called Sons of Belial.

Beelzebub, said to be a synonym of Satan. Matt. xii. 24.

Abaddon, said to be a synonym of Satan.

Asmodeus, an evil spirit, is named in Tobit. iii. 8.

Lucifer, is named in Isaiah xiv. 12.

Apollyon, is the Greek for Abaddon.

Of female Devils, the chief are:

Lilis or Lilith, called the first wife of Adam.

Nahemah, or Naamah, mother of Asmodai, sister of Tubal Cain.

Agereth, daughter of Machalath.

Machalath, wife of Samael.

The Kabalistic theosophy teaches that from God emanated the Four Worlds:

Atziluth, of Emanations.

Briah, of Pure Spirits and Creation.

Yetzirah, of Forms; and finally

Assiah, of Matter.

In this last place is the visible World, and Man; and the Devils dwell in its lowest and most gross layers, seven of them, they are the abodes called Hells; and in them dwell also the shells of the wicked dead of mankind.

The Biblical Satan rules in them under his title of Samael. With him in power is his female companion Asheth Zenunim or the Woman of Whoredom: as one Personality they are the Beast, Chiva, or Chi-yoh of Meyer, see Zohar ii. 255-259,

Amsterdam, 1805. Like all other forms of being Samael proceeded from the One Infinite Source, and must in the end return to Light and purity and to the One Fount; at which time Samael, SMAL, will lose his Poison SM and remain AL, an angel of God: Hell will disappear, and with them all sin, and there will be one eternal Sabbath of Peace.

Of the Satan it is said that he may tempt man 364 days in the year, but not on the day of Atonement, which is symbolized by his name counting to 364; thus the Satan is Ha Satan, = ט definite article, STN, ט = H = 5; S = 300; T = 9; final N = 50, = 364. This is the computation called Gematria. See Talmud, treatise YOMA, fol. xx. col. 1.

The treatise Chagijah states that the Devils have wings and fly, and know something of future events; they take food and drink, beget like men, and they die (see folio xvi. col. 1)

The great Solomon is said in the Talmud to have been able to coerce Ashmodai, a king of demons, to procure for him, the Shamir, a stone of intense hardness, diamond or emery possibly, with which the stones of the Temple were cut and hewn without noise of hammer. In some references this Shamir is called symbolically an 'insect'.

This quaint conceit expanded into a narrative formed at one time a lecture in the English Royal Arch Masonic Rite; of this I have an original MSS dated about 1800. It has since been dropped out of the Ritual.

The opinions of the Rabbis as to the origin of the Devils has varied, some schools teaching that all are fallen angels, elementals and men, while others have asserted that they were a separate creation, having been formed as triers and tempters on the sixth day of Creation. It is suggested on this theory that they were intended to have had corporeal bodies, but that the Sabbath of Rest came on while only their astral forms were perfected. (Bereshith Rabba, section vii. pars. 9-3.)

There is a tradition that the good Jews are summoned to die by the Angel Gabriel, but that wicked Jews and all other men are called by Samael as the Angel of Death, or by one of his agents. (See Menachem of Recanti, fol. cxx. cap. 3.) Of Samael it is said that it is dangerous to mock him, Zohar ii. 237, B. Brody edition. Also that he is related to Semol, the left or evil side of man, and to Blindness to good, that is Somé; he is also Sam hammoveth, a deadly poison.

Samael is also called: Yetzer-ha-ra, a corrupt nature; Melekh ha Mareth, angel of death; Nachash ha kadmoni, the old serpent; also Ruach hattuma, the unclean spirit; Leviathan the crooked serpent; Azazel, the goat; Ha Shur, the ox; Hakkelef, a dog, a hog; an ass, Chamor; Seir Issim, a hairy goat: Oref, a raven; Edom, danger; Kez col Bazar, the End of all flesh, and Seraph meosef, the fiery flying serpent.

There are also many names relating to him to Esau, and to Edom: such are Sharo shel Esau, Prince of Esau; Memunneh de Esau Conservator of Esau; Sharo shel Edom, Prince of Edom; Rabba de Edom, Master of Edom. The land of Edom was used as a type of an evil place, and Esau for a symbol of an evil human ruler.

The Jews, true to their notion of their own admirable estate, indeed have a long Talmudic account in which all other nations are cast aside from blessings and those are called the Seventy Nations, under Seventy Princes, and they are all alike unclean, and Samael is also one of these Princes. Edom, Amalek and Rome, are some of those Seventy Nations. In Emek Ha Malekh, it is said that these Seventy Inferior Spirits are but Klipboth or Shells; there are Fourteen above the others, Princes of Seir; Fourteen toward the East, are over the Medes and Persians; Fourteen over the South are the Ishmaelites and the Turks; Fourteen of the North are the Princes of Babylon; and Fourteen of the West who rule over thirteen nations. These Seventy Nations have sprung from Japhet—fourteen; from Ham, thirty; and from Shem, twenty-six. Each had its own language originating at the Confusion of Tongues. So that all beside the Jews have a taint of the Devil and his works.

Concerning Lilith or Lilis there is an immense collection of fables, in some she is a woman of pre-Adamite race, whom Adam found, and she was his first wife, and she begat demons; in others she is a Queen Demon who seduces Adam and brings forth devils; again she is a general succubus at all times. Another idea is that she is constantly on the watch to do evil to the new-born babe who is not protected by Jewish theological rites: again that she is a vampire always seeking to kill infants, and again that she seeks to kill men also, and no man is safe who sleeps in a house alone, for he may be thus captured as Adam was.

She is also commonly called the wife of Samael and the

mother of Shedim, and the ensnaress, Maziquism. Lilith meant a Dust-cloud, but was also translated as an Owl, and as a Screeching Bird of Night.

Naamah, the female Demon, is the mother of many devils, her name means Pleasure. She is said to have led astray Uzza and Azael, two of the Beni Elohim angels.

Asimon, the Un-named One, is another devil of some repute, and no sex is apparent, in this case.

The Devils are also said to have a special home in the Moon; for Evil spirits, Night apparitions, and Devils abide there. While on the other Planets are the dead souls of the Seventy Nations, while the souls of the Jews go to Paradise.

In another place the Seventy Princes before mentioned are said to be also the Rulers over Planets and great Stars of the Firmament, for every nation and City is related to the Prince of some Star in the Firmament.

A further assortment of the race of Devils is of animal type; the chief allusions are to the Goat, the Ox, and the Ass, with of course the Serpent or Dragon, Rahab, the harlot demon was said to ride an Ass, Samael an Ox, Machalath was carried by a Scorpion, and Lilith by an un-named Dragon.

It is not meant that the Ox and Ass are demonic of their race, but that some demons resemble such animals.

The Kabalists wrote of different types of demons existing as the opposites of the Angelic beings of each Sephira or Emanation from God, and they also described a series of Demons as allotted to each of the Zodiacal signs and months of the year: the four Quarters of the Earth had also each its Demonic tribe of evil agents. The general tendency was to consider these animal forms of devils as of a hairy type, the Seirim.

Some of the Occult Schools give in their rituals long lists of names for all these varieties of the Devil world. I think, however, that this study may well be avoided, in this agreeing with the late supreme Magus Dr Wm. Robert Woodman.

Other teachers of Magic have gone farther and illustrated the use of demons for purposes of occult power; they profess to coerce them into useful purposes, but we fear that a bitter retribution would be forthcoming upon any who could so use them, which we do *not* assert to be practicable. The late Madame Blavatsky warned one friend of my own against such pretensions, and she was a most learned occult student, even if somewhat erratic.



Many of the great Occultists of the past have given chapters of teaching upon the Demons of an evil nature, and many speak of the power to use them. as for example, see the 'Magia' of Dr Faustus. It is certainly true also that many such have come to a very evil ending of their labours. Perhaps we have here a key to the reason for such bad fate.

Some old alchemists, too, taught that success may be most easily attained by chaining a demon to the work, while the true alchemist always taught the need of the Divine afflatus. It is at any rate certain that many alchemists have perished at their work, and many others have had their operations unexpectedly marred by some intervention of the spirit of Mischief.

The Rosicrucians condemned any attempt to traffic with the evil forces of Nature, and they taught that the Good Spirits of our environment should alone be propitiated, for by their aid and with God's permission, every desirable thing can be obtained, if the effort be carried out with Will, Energy, and good intent; for they said, Sub umbrâ alarum tuarum, IHVH, let the Frater Rosæ Crucis repose.

[Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1902), pp.17-21.]

## 15.

# SOME ANOMALIES IN THE BIBLICAL VIEWS OF THE CONSTITUTION OF MAN

These remarks are intended to elucidate, in a fragmentary manner, the meaning and in some cases the derivation of the Biblical words used to express the several principles in man. Some of these notes have been previously read before the Blavatsky Lodge, and the interest they gave rise to has induced me to extend them. We who are here, were all born and bred in this so-called Christian country, and have therefore received no teaching when young which threw any light upon any other religion than the Protestantism of this country, which is a system professedly secondary in point of time and of parentage to the Jewish Theocracy, as taught in the Old Testament of the Hebrews, and especially in the Pentateuch.

As we were then so exclusively nurtured on Christian doctrine, and were so ignorant of all the other of the world's great religions, it is very desirable that now we have claimed the right to call ourselves Theosophists, or searchers after the Divine — the Unknown God, careless of where we may find Divinity, so long as that we attain to, be really of the Highest — it is very desirable, I repeat, that we should look back on the Bible, which we have discarded as an infallible standard, and search into it, and seek for the views it really presents to us concerning the constitution of man, apart from the doctrinal interpretation now given to them. As Theosophists, we have at any rate commenced a study of a most philosophic theory of man's composition, his origin and his destiny. Let us, from our now independent standpoint, investigate the views held by the Bible writers. But to be as honest and fair to the Book we have laid aside as a touchstone of *absolute* truth, as we believe we are to Theosophy, let us remember that we must not expect the Bible language or teaching to be of high philosophic cast; it

must have been written at various times, and by various authors — unless, indeed, it be verbally inspired by the one great Divine Being, and he were the Yod-Heh-Vau-Heh, Jehovah of Israel — but whenever, or by whom written, it was intended for the people, for the ordinary people, and not only for the learned, for the Rabbis, the teachers.

Hence it will be necessary for us to make some allowance in this respect, and not to draw *too* strongly the contrast with our present Theosophic scheme, which is of so high and abstract a character as to be beyond the grasp of the unlearned, even of our own day. I mean, of course, the complete philosophic scheme; its elements could no doubt be taught to the people as easily as the present orthodox system. Conversely, if our review of the Bible scheme of man's constitution demonstrate a confusion of thought and expression therein, we must be led to perceive how much more philosophic and hence presumably more correct is the view of man's constitution supplied by our late lamented teacher, H. P. Blavatsky. Considerable difficulty arises in these somewhat abstruse studies from the imperfections of language. Neither our present English tongue, nor the Latin of medieval Europe, in which the Bible was first printed, nor the Greek in which the New Testament was originally written, nor the Hebrew in which the Old Testament books have been handed down to us, possess in any degree the characters of a philosophical language. The very ancient Sanskrit from which the Theosophic scheme has descended to us, possesses on the other hand a much more extended choice of words of metaphysical import, and in that language almost alone, can, I am informed, the complete and complex Eastern scheme which explains and illustrates the finely interwoven principles of man, be adequately explained.

But the good workman spends no long time in complaining of his tools, so I will proceed at once to consider those Bible words which refer to the body, soul, spirit, intellect and passions of man considered as a person or individual.

The *Hebrew* Bible then is the original; Greek, Latin and English translations are open to us for comparison. But it has appeared to me that even if the original books did enshrine any definite views, they have been marred by the other versions so much and so often that the conclusion is forced upon me that the translators had ideas of their own, and meant to make their

translations illustrate *them*, rather than state the ideas of the originals. This system of manipulation obviously flourished at several periods of Bible editing, and some evidence of its existence during this decade even, might be found in the labours of the late revisers of the Old and New Testaments.

It will be most convenient to consider the several Bible words relating to man in our Theosophic order as near as possible, and with that object first to consider the lower quaternary — material body, shadow or astral form, life principle, animal soul; and subsequently to investigate words demonstrating the higher principles — mind or human soul, spiritual soul, and divine spirit.

To commence with the material body of man, the Hebrew name is Guph, or by letters GUP., and also GU, GUIT, GUPT, from the root GUH or GUP. Yet the word Nephesh, animal soul, to which we shall come presently, is also translated 'body'. This word Guph becomes in the Latin version — *corpus*, and in the Greek — *soma*. Examples of Guph or Guit as *body* are found in the quotations: I. Samuel xxxi. 10, 'they fastened his body [the body of Saul] to the wall of Bethshan'; also in I. Chronicles x. 12, 'the body of Saul'; and again in Proverbs. x. 13, 'a rod is for the back [of the body] of him that is void of understanding.' So that with regard to the physical body of man, there is no difficulty.

The Astral Body comes next in order for our consideration. That any such part of man exists at all is an almost entirely novel idea to the majority of English people; for according to Christian orthodoxy the Bible contains no allusion to the Linga Sharira or Astral Form, although this human principle has always been recognised by the Eastern and Western schools of Magic and occultism, and Pneumatology, and a notice of it is also found in Germanic and Celtic folk lore, as in the title Doppel-ganger of the Germans. But it is my wish to suggest to you, and to argue that two words in the Hebrew Old Testament were originally intended to refer to this Shadow form or prototype underlying a man's physical and material body. These words are Tzelem and Temunah. Tzelem occurs variously according to the construct state, as TzL, TzLM, or TzLMA, and in Hebrew dictionaries is rendered 'shadow' or 'image'. The word Temunah is from the root MNH or MIN, meaning 'resemblance' or 'species', and is translated *shadow*, *similitude*,

or *image*. Now the Theosophic conception is, that for a man the Astral Form is first produced, and that the material body is then built or moulded on to and into this Astral Form. Now, if we believe the Bible authors possessed any of the true history of the origin and constitution of man, and if we believe our Eastern doctrine to be the true one, we should expect to find in the ancient Hebrew writings some reference, however veiled, to the moulding of the material human body upon an ethereal or more diffuse framework, its predecessor.

Now in the book of Genesis, chapter i. and verse 26, we may find just this sort of allusion, with what is conceived to be some mistranslation. This is from the so-called Elohist version of the creation narrated in the first chapter and concluding at the end of verse 3 of chapter ii. We find 'And God said let us make man in our image, after our likeness.' Here the word God is translated from the word Elohim, ALHIM, which is a curiously compounded word — plural — and yet containing both male and female suggestions: for AL is God, singular and male, Eloah, ALH is God, single and female, and IM is a common masculine plural form.

The word *image* here is Tzelem, and likeness is Demooth, DMUT, a word often used with tzelem. In the English version note that the singular word 'God' is used, but the plural pronoun 'our'; a halting between two opinions, as if the intended meaning were — when I awake or reincarnate in the image or form of Thee, who art One above me, *i.e.*, more divine: for the individuality, the Manasic entity, has some sort of astral body or aura in every stage of existence, however much above our present mode of life.

This root Tzel reappears in the Hebrew word Tzelmuth, meaning death, and the 'shadow of death': Tzel, shadow; and Muth, death; in the Latin Vulgate — *umbra mortis*, in Greek — *skia thanatou*. This is a curious coincidence if there be no Hebrew recognition of the astral, because the astral, like the physical body, is subject to similar change at death.

Consider next the formation of Eve, the first female, in Genesis ii. 21-23: here we have the so-called Jehovistic narrative, in which the Hebrew Divine names are Jehovah Elohim, IHVH ALHIM, and these are rendered into the English words 'Lord God'.

'And he took one of his [Adam's] ribs' — 'and of the rib

which the Lord God had taken from Adam, made He a woman'. Now this word *rib* suggests the idea *side*; the Hebrew word is TzLO, Tzaddi, Lamed, and Ayin, which has a suspicious resemblance to the word TzLM, a shadow form.

Consider next that Eastern occultism teaches that there is a curious connection between the spleen, an organ lying on the left *side*, and the astral form — clairvoyants report having seen the astral form ooze out from the left side. Have we not here a blind, an intentional Hebrew blind for purposes of concealment?

The word *Temunah* is used for the likeness of any thing, as in Exodus xx. 4, or as in Numbers xii. 8, 'the similitude of the IHVH'; or in Pslam xvii. 15, 'I shall be satisfied when I awake with thy likeness', meaning the likeness of Deity.

The next principle to be noticed is the Prana or Life essence, the Vitality; that power resident in the astral vehicle which animates the physical body, and keeps it in action and living existence. Perhaps the word which most definitely represents this principle in the Hebrew Bible is CHIH, or MCHIH. Chi means *living*: Chiah, *life*. CHIYA, *an animal alive*. These words become in Greek, *Zoe*; and in Latin, *Vita*. For example, we find the word Chiah in Genesis i. 30, 'wherein there is *life*'; in Latin, *anima vivens*, it occurs again in Genesis ii. 7, 'the breath of *life*', where the Latin version reads *Halitus vitæ*; and again, Genesis i. 20, 'Let the waters bring forth abundantly the moving creature that hath *life*'. In the Chaldee book of Daniel xii. 2, 'many of them that sleep in the dust of the earth shall awake to everlasting *life*'; in Latin *vita* is again used — *Vitam eternam*.

Lastly, note Ezekiel i. 20, 'the spirit of *life* was in the wheels'. Here the reference to active life energy is not to 'man' but to the extraordinary living creatures, the symbols of divine power; in this case the Latin translations give *spiritus vitalis*, the living or vital essence.

Coming next to Kama, which connotes self-preservation, the passion to live, and the passions of life; the Animal Soul, which prompts us to preserve life; we find that one Hebrew word is very constantly applied, and this is NPSH or Nephesh. Yet it will be almost impossible to find preserved in the Hebrew any clear distinction between the animal soul and the life, for Nephesh and Chiah are often used in conjunction, and often one for the other.

Another word also is found presenting the same ideal; but it

is used in conjunction with Chiah, and this is Neshamah, in the form 'Neshamath Chiim'; as in Genesis ii. 7, we read: 'the Lord God breathed into his nostrils the *breath of life* and man became a *living soul*'. Here the former phrase is Neshamath Chiim and the latter Nephesh Chiah.

The root word is NPSH, meaning 'he breathed', *i.e.*, lived. NSHM is also a root word, meaning 'he breathed'. (All Hebrew words may be traced to root-words of two or three letters.)

Samuel Frey, in his *Dictionary*, 1815, gives a variety of translations for Nephesh: *halitus*, breath; *vita*, life; animal, living creature; *caro*, flesh; *anima*, animal soul; *cor*, heart; *appetentia*, desire, appetite; and for NSHM, *anima* and *spiritus*, animal soul and the spirit of life.

Nephesh becomes in Greek, *Psyche*; hence Psyche, the vital soul, as opposed to body, but with no idea of 'mind'. The learned Calmet in his *Dictionary of the Bible* writes: 'the word soul — nephesh — is very equivocal, in the stile of the Hebrews, it is taken for the soul which animates man, the soul which animates beasts, for a living person, for life, for death, for desire, love, inclination, and for the life of a beast.'

In the dictionary of the learned and orthodox Parkhurst, we find a confession of sad confusion under the work Nephesh: He gives as meanings:

1. Breath, as Job xli. 12, 21.
2. Animal body, as Genesis ix. 4.
3. The blood. Psalm cxli. 8.
4. A dead body. Lev. xxi. 1, Numbers xix., 11.
5. An animal that has breathed. Lev. vi. 6.
6. A living creature. Gen. i. 20.
7. Living men. Gen. xii. 5.
8. The *self* of IHVH, the God of the Hebrews, by which He swore. Amos vi. 8.
9. Fish. Isaiah xix. 10.
10. Appetite and desire. Gen. xxiii. 8.
11. The spiritual soul. Gen. xxxv. 18 (or rather what we should call the Manasic ray).

But to demonstrate in the clearest manner the entirely fanciful nature of the English translation of the Hebrew Nephesh, let us turn to Leviticus xvii. 11. Here we read, 'For

the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life' (Rev. Ver.). In this curious statement of doctrine we find the word Nephesh three times. First it is translated 'life of the flesh'. Secondly, 'soul'. Thirdly, 'life'.

You *may* read, say the Revisers of the Old Testament, the first word 'life', as 'soul of the flesh'; and the last word 'life' as 'soul'.

The Latin version more reasonably puts the word *anima*, or animal soul, every time, and leaves you to make any sense you can out of it. More confusion still arises from the use of Nephesh, in the sense of 'person', or 'any body'; but worst of all is, of course, the fact that the translators have in four places in the books of Leviticus and Numbers considered this word, so typical of the living energy, to mean 'dead body'. (Lev. xix. 28, xxi. 1; Numbers v. 2, ix. 6, xix. 11.)

The Hebrew word Nephesh then is variously allotted to Body; possibly to Astral Form; to Prana, or life; to Kama; and probably to Buddhi also, at least Parkhurst says it is applied to the 'spiritual soul'.

The next problem is supplied by the word Ruach, RUCH, this is a Hebrew root, and may mean either he breathed, or air, wind, breath, or space. It is applied in an indefinite way to man, and is also a very distinct title of Divinity; in the compound form of 'Ruach Elohim', which seems to have really meant 'the spirits of the gods, male and female', it is translated 'the Spirit of the Living God', the 'Divine Spirit', and is used at times very nearly as the Theosophist uses the word Atma, our highest conception.

Calmet, the author of the *Bible Dictionary*, remarks that 'Ruach' means Spirit, and may be:

1. The third person of the Trinity.
2. Breath of animal life. Genesis vii. 12; Numbers xvi. 22; Job xii. 10.
3. The rational soul capable of choosing eternal happiness.
4. The wind.
5. An angel, demon, ghost, or soul, as I. Samuel xvi. 14.
6. The breath. Genesis vi. 17.
7. The disposition of mind, as in Numbers v. 14, 'the *spirit*



of jealousy'; and in Isaiah xi. 2, we find Ruach meaning alternately the 'Spirit of the Lord', of 'wisdom', of 'understand-ing', of 'counsel', of 'might', and of 'knowledge'.

This confusion is fatal to any clear conception of meaning. We must so often be in doubt whether in any case Ruach is to mean the respiratory air, or the Divine influx.

Compare Daniel vii. 2, 'the *winds* of heaven'. Daniel iv. 8, 'the *spirit* of the Holy Gods'. Daniel vii. 15, 'my [human] *spirit* was grieved'. Hosea ix. 7, 'the man that hath the *spirit* is mad'.

While in I. Samuel xvi. 23, we have first Ruach Elohim, translated 'evil *spirit* from God was upon Saul', and later in the verse 'Ve Ruach le Shaul' becomes 'Saul was *refreshed*'.

In Esther iv. 14, Ruach becomes '*enlargement*'.

In chapter iii. of Ecclesiastes there are notable uses of the word Ruach as a human principle: in verse 19, speaking of man and beast, are the words, 'they have all one *breath*' — Ruach — and in verse 21, who knoweth the *spirit* of man that goeth upward, and the *spirit* of the beast that goeth downward to the earth'; here *spirit* is in each case 'Ruach'. In the context also it is stated 'that which befalleth the sons of men, befalleth beasts'; 'as the one dieth so dieth the other'. But orthodoxy denies an immortal soul to beasts, but grants it to man. Is the wise Solomon then a fool? or does orthodoxy desert the wise Solomon? If the Ruach of those passages be the human soul, then animals have it also; *pace* Shelomoh; or else Ruach is a name here for some element of the lower quaternary, Prana, *i.e.*, Life, or the material breath.

Again in Genesis xxxii. 16, *Ruach* means space: 'put a *space* betwixt drove and drove'.

Ecclesiastes xii. 7, 'The *spirit* shall return unto God who gave it'; here apparently *Ruach* means the Manasic ray of Theosophy.

It has been considered by some commentators that as *Ruach* was properly translated into the Greek *pneuma*, that *Ruach* was essentially the Spirit as opposed to the *Flesh* — that which communicates with the divine ones, rather than with men; but in the face of these examples, the conclusion is very doubtful; indeed, none of these words so far appear to have any close relation to the human soul, the manasic entity, the mind or intellect of the higher plane.

We must now seek for glimpses of the immortal Man whose ray is the personal Man of human life, who differs from the animal by conscience, by reason, and the power to recognise good and evil, and to occupy himself in something beyond the support of life, and procreation. It is a notable and wonderful fact that the old Hebrew tongue seems to have *no* definite word meaning mind or intellect, nor is there in the Hebrew Bible any acceptance of the doctrine of the immortality of the soul, or any principle or essence of a man.

Dictionaries of English-Hebrew Bible words give no word for *immortality* or *immortal*: under the word *eternal* is given NTZCH, which really means *victory*, or OD, which is simply 'forward'. The English Old Testament has not the word *immortal*, or any form of it: and there are only six examples of *eternal* and *eternity* — but neither of them refers to man. *Everlasting* is *once* applied to man, but this example is as late as the Babylonish captivity of the Jews, occurring in Daniel xii. 2, stating that some of them that sleep in the dust shall awake 'to everlasting life, and some to shame and everlasting contempt'. But even here it is a prophecy, and not a statement of the actual fate of man. Whereas the 'end of man' is in the Bible one hundred times referred to; for example, in Ecclesiastes vii. 2, 'it is better to go to the house of mourning . . . that is the end of all men'.

In Job xix. 26, there is indeed in poetic language a reference to the ego — I — seeing God after death — yet here there is a special statement that 'in the flesh' this should occur — reincarnation — rather than in spiritual essence, and free from matter, and so fitted for reunion with the high divine source from which the human ego had sprung in its origin and in which it is to be once again absorbed.

The immortality of the soul was a Chaldee doctrine, and the Jews in captivity learned it, and so glimpses of it are found in the latest Hebrew books; but it is certain that although modern orthodoxy prides itself on its form of belief in the immortality of the soul, such doctrine is nowhere explicitly stated in the Bible. The early Alexandrian school of Christians taught that man was triple in his essence; body, personal soul, and spirit from the divine source; but this trinal system was dropped as Christianity spread in Europe, and the majority of Christian authors have recognized only body and soul: it may be noted here that the

immortality of the soul was only declared as an article of faith by the Lateran Council in 1513.

In considering the brain as the organ of mind, Theosophy teaches how the Manasic principle sends a ray or reflection to dwell in the material brain, and how the mental powers of a man are fettered and limited by the physical state of the brain and spinal cord which he possesses. Now it is a curious fact, but it is nevertheless true — that the word 'brain' does not occur in the English Bible, nor the word *cerebrum* in the Latin version; nor the Hebrew word for brain — 'muach' — MUCH, in the Hebrew original; at least not in the sense of 'brain': it occurs once, but is there translated 'marrow of the bones', a second meaning which still attaches to it; just as the Latin word *medulla* means both brain and marrow. The word 'intellect', also, does not occur in the English Bible, and the word 'intelligence' only once, *viz.*, in Daniel xi. 30, 'he shall have intelligence with them'; in the Revised Version 'he shall have regard'. The Hebrew word 'tebunah' is used here, it is from the root BUN, meaning 'he perceived'. The word 'consciousness' does not occur, nor even the word 'conscience', in all the Old Testament, except in one solitary instance, and that is in Ecclesiastes x. 20, 'curse not the king, no not in thy conscience'; in the Revised Version this reads 'in thy thought'. The Hebrew word is BMDOK, from the root IDO, meaning 'he knew'. The word 'mind' or 'minds' occurs forty-one times in the Old Testament, but in many of these instances the reference is to 'Nephesh', the 'Kamic passions' and not to true Manasic or mental operations.

So lacking is the sacred Hebrew tongue in words meaning 'mind' (as Mr Old has also remarked to me) that among substitutes we notice — 'daath', 'knowledge'; this word varies in its construct states and is sometimes DOH, DOUT, DOIM, and DOT. These are four forms from the root IDO, Yodah, meaning 'he understood' or 'he knew'.

'Daath' is the infinitive, and is used to express 'cognitio', 'knowledge', as in Jeremiah iii. 15, 'which shall feed you with *knowledge* and *understanding*'; the same root word twice: in Proverbs iii. 20, 'by his *knowledge* the depths were broken up'.

So 'daath' is clearly 'knowledge'.

Yet the old Latin-Hebrew dictionaries give 'daath' as equivalent to the Latin *mens*, and English 'mind', as a human principle, essence or organ.

There is also the root BUN, meaning 'he understood'; as already mentioned, from this comes the word TBNH, 'tebunah', which has been for centuries used to mean the understanding, intellect, and the mind-consciousness, this occurs in the Old Testament in the verbal form 'Te Tebunnu' or TTBNNU, *i.e.*, 'shall understand it perfectly', and in Exodus xxxi. 3, we read 'I have filled Bezaleel with the spirit of God, in wisdom, in understanding and in knowledge', these words are respectively Ruach Elohim, Chokmah the second Sephira, Tebunah, and Daath.

The word 'understanding' occurs more often in the English Bible than any other word meaning one of the human principles.

The Hebrew word LB, pronounced 'laib', is related in meaning to the brain and mental powers, although often in dictionaries translated 'heart' in the symbolic sense of the affections and mental passions. The word 'laib' is derived from the root LB, to vibrate or pulsate as a heart does; then from the reference to the material heart pulsating and to the effect of the passions on its pulsations, the checked action of alarm, the increased rapidity of excitement, the turbulent action of horror, there followed the transference of association from *heart* to *mind* and brain action. In Genesis xlv. 26, 'laib' means 'heart', 'and his [Joseph's] heart fainted' with emotion presumably.

In Genesis vi. 5, 6, the reference is rather to the mind, 'every imagination of the thoughts of his *heart* was evil continually' — 'and it repented the Lord that he had made man on the earth, and it grieved him at his *heart*'. The *mind* of man in one case, the *mind* of the Creator of man in the second. And again in Psalm vii. 10, 'My shield is with God, which saveth the upright in *heart*', here 'laib' is clearly used in reference to the reasoning mind.

I give here examples of the varying meanings of the Bible word 'mind':

In Genesis xxvi. 35, RUCH or 'ruach', and Deuteronomy xviii. 6, NPSH, 'Nephesh', the English word 'mind', applies to the heart, the physical organ.

In Psalm xxxi. 12, LB, 'laib', and Isaiah xlvi. 8, LB, 'laib', it means memory.

In Proverbs xxi. 27, it infers design.

In Isaiah xxvi. 3, it is imagination.

In Genesis xxvi., 35, Ruach is translated a 'grief of mind'.

In Deuteronomy xviii. 6, Nephesh is translated 'all the desire of his mind'.

In I. Chronicles xxviii. i, we have 'perfect heart and willing mind' translated from the words Nephesh and Laib.

In Daniel v. 20, 'when his heart was lifted up and his mind hardened in pride', heart and mind are Laib and Ruach.

Shekal, SHKL, is given by the dictionaries as 'understanding' has been used for intellect, mind: it is a root word also, meaning 'understood'.

This is given as the equivalent to the Latin *intellectus*, the intellect of a man; the perceiver, from *intelligere*, to perceive.

Then lastly there is the word Binah — *understanding*; this also is used to express the mind. This is the title of the Kabalistic Sephira, the third of the highest Triad; with Kether or Crown first, and Chokmah or Wisdom in the second place. This Binah is the only really philosophical term among those we have considered.

In the New Testament, which was first written, as is well-known in the Greek language and character, we also do not find in the English version the word brain, nor intelligence, nor consciousness. The substantive word 'mind' occurs sixty-one times. But its meaning varies, and it is not always the translation of the same Greek word, for example, it may mean:

1. The understanding between right and wrong, as in Titus i. 15, here *nous* is the Greek word.
2. The regenerate part of a man, as Romans vii. 25 — *nous* again.
3. Wit, or mental soundness, Mark v. 15, *nous*, *sophonounta*.
4. The will, as I. Peter v. 2, *Thumos*, *Prothumos*, of a ready mind.
5. Affection, as Acts xvii. 2. *Prothumias*, 'with all readiness of mind'.

The word 'passions' of the mind occurs twice in the New Testament in English; as 'men of like passions as ye are' once in the Acts, once in the Epistle of James; but there is no Greek noun translated here, the phrase is *omoioopathes*, that is, 'suffering in the same manner'. These 'like passions' correspond, I suppose, to the Theosophic 'Kama Manas'.

Of the Greek words meaning mind the word *Nous* is pre-

eminently restricted to intellectual operations; the other alternative words are much more frequently associated with Prana, vitality, or with the animal soul and animal passions.

Such are *Psyche*, 'soul', nearly always corresponding to *Nep-hesh*, that is Kamic energy: it is from a root meaning 'to breathe'.

*Pneuma*, translated 'spirit' in the dictionaries: this is from a root also meaning 'to breathe', and is, commonly, breath and life; but curiously is also specially applied to the *high* spiritual conception of the Holy Spirit — the Divine Breath, just as the Hebrew *Ruach*, as mentioned earlier, is at times Breath of Life — at others it touches the other extreme of meaning, the Divine Spirit, the Spirit of the Elohim of Life.

*Thumos* is the animal soul in the Homeric poems, and in the Bible it refers to passions, often evil and of low nature. Turning to the Latin version of the Bible, we find a *closer* adherence to meaning in the several words employed to specify mind.

The chief words referring to the mental and passional principles are *Anima*, animal soul, Kama. *Animus*, human soul, Lower Manas. *Mens*, the intellect, Higher manas. *Spiritus*, an afflatus from above, spirituality, the higher aspirations; like the high *Ruach* of the Kabbalists, and symbolic more nearly of our Theosophical conception of Atma-Buddhi.

There was a difference recognised even in common conversation in ancient Rome between the higher and the lower minds, between 'Buddhi Manas' and 'Kama Manas', between the Manasic element of the Triad and the Kamic element of the Tetrad — note the Roman use of the two words, *anima* and *animus*, from one root. *Anima* was animal soul; what the animal had. *Animus* was the human soul.

They said, *Animâ vivimus et sentimus, animo sapimus et intel-legimus*. 'By the animal soul we live and perceive, by the human soul we become wise and we understand.' Otherwise, *Anima est vitæ*, the animal soul pertains to life, *Animus consilii* — the human soul to consideration, intelligence, and knowledge.

There are other words which, in the mouth of some Greek and Latin authors, are of similar meaning to our Higher Manas, and these are *Daïmon* and *Genius*: the *Daïmon* or *Genius* of a man was a spiritual being who overlooked and impelled a man this way or that, a spiritual guide, the spirit of a man. Socrates perceived in earlier times that he possessed a guiding *daïmon* — a spiritual someone — who put him in the

way of wisdom. He declared that an inner voice warned and instructed him on all important occasions, and this voice he felt he ought to obey.

But it is open for consideration whether even Socrates was or was not later in his life deceived by some inferior elemental being, which prompted him to the causation of his death: whether he did not become mediumistic, passive, and that thus his eccentricities may be accounted for. Referring to the word *daimon*, it should be borne in mind that the word was applied to good spirits as well as to evil ones; but that our English word *demon*, which was no doubt derived from the Greek word, through the Latin has commonly an entirely evil attribution.

The mediæval Latin phrase, *Demon est Deus inversus*, was penned after the word had lost its old signification. Other words relating to evil powers have also been thus curiously debased, note the word Lucifer, originally meaning light-bearer and allotted to Venus as a morning star, has been degraded into its present use as a title of the modern Christian conception of the One evil spirit. Perhaps the key to an occult truth lies hid in this fact of the change of attribution in names from one extreme to the other, from divinity to malignancy.

The recent revision of the New Testament led to a controversy as to what was the modern position of the Church regarding evil ones, evil, and the Evil One. The result being that the words of Matthew vi. 13, 'Deliver us from the evil', have become changed to, 'Deliver us from the Evil One'. This seems to suggest that the Revisers looked upon evil in the abstract, as an essence from an evil spirit, and notably from *one* evil spirit; apparently implying that other evil beings either do not exist, or may be neglected.

This superficial glance at these Bible terms, specifying man and his organs and attributes, leads me to think that not only were the views of the Hebrew authors of these Old Testament books very shallow, and so very different to the views of the Hebrew philosophical Kabala; but that editors and translators have ever since the Hebrew books were first drafted, been steadily employed in recasting words and phrases to suit the preconceived opinions held by them. There is hardly any chapter or book that does not bear out the suggestion that if the work was originally either truth or sound allegory, it has been tampered with and re-edited, until no one can say what was really first written or intended. From which I conclude that, according to his means

and opportunities, each man should seek out these matters for himself, and work out his own salvation, or future progress, and that we should not trust too much to the aid of others. The histories of all religions point out the tendency to the formation of a class of men whose business is not alone that of teacher and philosopher, but also that of soul-saving; and not sooner does soul-saving become a profession and a means of livelihood, than do the tendencies to fraud and folly, to manufacture doctrine *ad majorem Dei gloriam*, creep in. Doctrines are perverted by, and in favour of this privileged class and new profession, and the simple truths of man's origin, course, life aim and destiny, are obscured to demonstrate the need of spiritual guides who can then live at leisure on the fears and foibles of a timorous laity, composed of men and women who, while accepting the ideal of a just and merciful God, yet mistrust his justice and his mercy, and feel it necessary to attempt to elude his decisions by substituted service, or to degenerate his mercy into weakness by temporary profession of abject humility. For did anyone but really believe in one tithe of the awful punishments for sin, with which even the Christian Church has threatened its members, there would be an end to all work, and all pleasure in our lives, and each would alone be concerned at every hour in staving off so great a curse, so terrible a doom.

[A lecture to the Adelphi Lodge of the Theosophical Society. Reprinted from *Theosophical Siftings*, Vol. 5, No. 16. (1893), pp.3-15.]



## 16.

# THE VESTIGES OF TETRAGRAMMATON

The 'Tetragrammaton' is a symbol of the Soul of the World, that is, the Astral Light, the Great Magical Agent, the action of God in the Universe. The Creator and Governor, the Motive Power, the guiding influence, the mainspring of the whole machine is typified by the Cross and the Square, the Tetrad or Quaternary. This ONE God, or Power, is the Résumé of the Members of the TRIAD. The Triad is the synthesis of the TWO contending forces, the one that unites them into Equilibrium; and each force is a UNIT, a Monad.

Two opposing forces form the DUAD in equilibrium. The Duad is resumed in a Triad, and the Triad is perfected in the Tetragrammaton — Yod-Hé-Vau-Hé — concept of Deity working in Nature by the Triad — by means of two opposing forces, the Active and Passive, Male and Female, Volatile and Fixed, Positive and Negative, and each a Monad Power, Vis, or Unity.

Trace with me the Tetrad through Mind, Religion, Symbolism, Alchemy and Physics. Let us take the two opposing forces pictured, as of old, by the Upright Line for the Active, Volatile, Positive, and the Horizontal Line for the Passive, Fixed, Negative, and Female. Let us consider them in conjunction: place the one over (i.e. across) the other, and we obtain the simple cross, or again, suppose the Upright Rod to move a certain distance from side to side, and the Horizontal Bar to be moved up and down an equal distance, and the perfect square of four equal sides is produced.

It matters little which ideal of the Tetrad you conceive; in the one case concentrate attention on the points, in the other upon the sides of the figure. Conceive the four points of the compass, they are the Positive and Negative respectively of Light and

Heat, East and West for Light; North is the Negative of Heat, South the Positive.

Lévi describes the Philosophy of the Human Mind as formed of Affirmation and Negation, Discussion and Ascertainment. Discussion tends to reconcile the opposing forces, Affirming and Denying, while Ascertainment — solution of the Problem — completes the process.

So in the Religion of Europe we find a conception of Universal Deity, differentiated into the Father, the Holy Spirit or Maternal Ideal, and the SON; but the three Persons are ONE God. Numerous nations have pictured this in the Four lettered name for Deity, such as the Greek THEOS, Latin DEUS, German GOTT, French DIEU, and note that the Hebrew language, so typical of ideals, gives us the Tetragrammaton IHVH, יהוה, formed of three separate letters, resumed in a Fourth, being one of these three, a final Hé combines the Yod, Hé and Vau into a Perfect Conception. It expresses the God-head in Man, and the human conception of God. In Kabbalistic language the Macroprosopus, Father, Microprosopus, Son, Aima, Mother; and the Bride Malkuth are the emanations of the Ain-Soph-Aur, the Boundless Brilliance.

We pass on to the Allegorical Representations of Deity in the Tetrad, or Quadripartite Form. And first the Cherubim; they are described by Ezekiel in sublime language, but they are curiously enough not described either in Exodus, where they are noted as made by Moses, nor in the Book of Kings, where their formation by Solomon is described. Distinct mention is made of the several faces of a Man, a Lion, a Bull and an Eagle; these obvious types of Know, Dare, Bear and Aspire are beautifully combined in the ideal Sphynx of Egypt: a perfect symbol of what Man must do to be comparable with the Omniscience, Omnipotence, and Omnipresence of God, typified by the same Emblems. Now the Four Elements of the Sphynx are equally applicable to the expression of God in the natural forces of the Earth the four-parted action of the Astral Light working in Heat, Light, Magnetism and Electricity: the Man is Light, the Bull Heat, the Lion's grip is the attraction of the Magnet, and the Eagle's wings are types of the far-reaching flashes of the Electric fluid.

Ezekiel's additional imagery of the Wheel has supplied the enigma of the Wheel of Pastellus, intimately connected with the

Tetrad of God; his ROTA, the Latin word for which is also TORAH, the Hebrew 'Law', and TARO the mystical keys of the Paths of Yetzirah, and 22 Trumps of the Tarot cards, the lost book of the Secrets of Hermes Trismegistus, as Lévi names it. But one book of Hermes is with us still, the words of the 'Emerald Tablet' are still in our possession; it speaks of the Great Magical Agent, or wonder-working creative God Power: 'Its Father is the Sun, its Mother is the Moon, and the Wind carried it in its belly, and its Nurse was the Earth.' This is a Grand Arcanum for those who can read it. Read also, 'That which is Above is like that which is Below', and 'That which is Below is like that which is Above in the formation of the One Power'; as in Heaven above, so on Earth below, there exists an analogy between the Sublime Personalities of God-head in the Realms above, and the Creative and Mother Divine Forces holding sway in this particular Terra, our World. The essence of Fire is developed in us through Sol, or Fire, Luna, or Water, Wind, or Air, and is as if nourished in our Earth. Its Forces pulsate with Attraction and Repulsion, they ascend and they descend, even as we see in an analogous manner the Sun of our Universe holds by attraction all the Planets in their courses, and yet maintains an adequate Repulsion between it and them at the due distances from itself, and so saves them from annihilation in its central fire.

In Alchemic language again we find the terms of the Four-fold scheme; Salt, Sulphur, Mercury, and Azoth, and AZOT again is a summary of the types of opposition, the Firsts and the Lasts in Greek, Roman and Hebrew letters.

Rosicrucianism again develops the Tetragrammaton in its Religio-physical conceptions, and INRI which shines in burning letters on the Cross of the Jesus who was Christ, or Holy, becomes alike 'Igne Naturae renovatur integra': 'Nature by Fire is renewed in its integrity', and also, 'Iamin, Nour, Ruach, Iaberschah': 'Water, Fire, Air and Earth', which again are the Yetziratic Mothers [Hebrew: Mem, Shin, Aleph], and Malkuth on the Plane of Assiah and Matter.

[Text of an instructional paper for Golden Dawn members, preserved amongst the papers of the Revd W. A. Ayton.]

## 17.

# THE NUMBER FOUR

## In Relation with the World and Man

Anyone who has a literary turn of mind and possesses leisure time may very well pay a little attention to the notions of symbolism and the use of analogy to be found in books relating to the so-called Occult Sciences. Some of these old studies, cultivated in long past times, have laid the bases for our modern scientific investigations, while others have no doubt fallen into neglect and condemnation.

Many of the early discoveries in Chemistry were made by the alchemists, who spent their lives in experimental researches designed to discover an Elixir of Life, and a mode of producing gold from other metals of less importance. Our modern scientific astronomy has sprung from the very ancient observations of the planets and the hosts of glittering stars which the sages of Chaldea in their researches into Astronomy carried out and recorded.

The magical arts of olden time were drawn from experiments in Natural Philosophy, and from these early attempts at using the rarer forces of Nature and the undeveloped faculties of man have come the studies of electricity, of magnetism and the discovery of the supra-normal process of the human mind and personality shown in hypnotism, telepathy and similar modern developments.

On the other hand, the deeply mystical and learned speculations of the ancients upon the Creative Power above us and the relations between God and man as developed in the Old and New Testaments, in the Kabalah of the Hebrews, in the Wisdom of Buddha, in the Bhagavat gita of the Hindoos, in the Revelations of St John the Divine, and in the Pauline Epistles and the many doctrines of the later Greek Gnostics, although of the greatest interest, have partly lapsed into oblivion; at any

rate they have now much less effect upon modern life and conduct than in early times, and receive but comparatively infrequent attention in the literature of today. The sincere conviction widely felt until the last generation that the earnest belief in and practice of the greatest World Religion—the Christian faith—is absolutely necessary to secure a happy future state after death, has largely disappeared, and has been often replaced by the more practical notion that if an after life is to be experienced, and if its quality is to be decided by conduct in this present life, then its character must be more dependent on a life's work and personal conduct, rather than upon one's faith or a life's intellectual beliefs. Another mode of modern thought assures us that personal immortality is only a dream and cannot exist upon any terms, or in any conditions; while still a third opinion is that a succession of personal lives on earth constitute an Individuality.

One must remember, of course, that those who believe in the Christian doctrine of a future life are again set into two great groups: the one being of opinion that at death the Soul passes to a court of judgment for acquittal or condemnation, while the other alleges that the Soul endures a long state of purgatory before any reward or punishment, which will be awarded at the last Day of Judgment. The great majority of our nation certainly believe that there is a human soul which survives bodily death, while the small minority is convinced that death is a final extinction of the individual.

These considerations bring us once more to the several notions which have been, or are, held by students as to the Constitution of Man. We have the Monist, who assures us that Man is a Unity, a perfect machine of the finest structure, manifesting mind, will and action; the Dualist, who grants a Soul and Body; and the more orthodox, who conceive of Man as Spirit, Soul and Body, forming a human Triad.

Those who regard man as composed of Four elements, tell us of a Divine Spirit and a human Soul, dwelling in an ethereal or tenuous shadow, the Astral form, which is the vehicle of the Life Essence or vitality, and the passions, and lastly of a material body.

Those who consider Man to have Five principles, tell us of Spirit, Human Soul, Animal Soul, Shade and Body. When six principles are granted, a separate Kama or Passionate element

is added: these two views are unusual.

Sevenfold Man is widely held to be a proper view: it is notably an Indian opinion, and that of modern Theosophy, which speaks of Atma, Buddhi, Manas, Kama, Prana, with the Linga and Sthula shariras, which may be called Spirit, Soul, Mind, Passions and Will, Vitality, Shade and Material Body. The modern Theosophist describes this system as the Descent of the Supernal Triad into the lower Quaternary. These principles, however, are not quite definite; for some thinkers divide manas, Mind, into a Higher and a Lower, and speak of an Antahkarana or Thread Soul uniting them; other complications are also heard of, such as the mysterious vehicle called the Auric Egg. Ancient Egyptian Mythology also exhibits a belief in several indistinct principles, such as the Ka, the Ren or Name, the Ba or Soul, the Ab and Sahu, all dwelling in the Khat, the material Body.

The Romans spoke of Corpus the body, Vita the Life Essence, Animus or Mens the Mind, and Anima the Soul: the Greeks recognised several principles, such as the Psyche the Soul, Nous or Phren the Mind, Thumos the Life, Eidolon the Shadow, and Soma the Body.

The Jewish Kabalistic Rabbis also formulated a complex scheme of human principles; Guph body, with the Tzelem shadow; Nephesh life, with the Ruach animal soul; Neshamah human soul, and Yechidah or Chiah the Divine Emanation inspiring the man. They related the human personality to the letters of the Divine Name, Yod, Heh, Vau, Heh, the Tetragrammaton which we call Jehovah.

It is not proposed to consider this subject any further on this present occasion, but rather to refer to several analogies and allied symbols which call for notice when we adopt the view that Man is Quadripartite, i.e., composed of a pair of higher, lasting principles, and a pair of lower and terrestrial elements which are evanescent and transitory: these four may be called Spirit and Soul with an Astral Form, the vehicle of the animal needs and desires, the Nephesh of the Hebrews, and a coat of skin or material envelope, the body.

The Mysteries which were celebrated by the Priests and Initiates of many countries in long past times were partly reproduced in the Mystery Plays of Medieval Christian Europe and England. These may have been sometimes practised in the

form of dramas, partly carried out in dumb show and partly explained by characterisation, by catechisation, and by conversational discussion, as well as by set lectures. There is a general agreement that the Ancient Mysteries taught forms of religious belief and also morals, and it is often asserted that the grand central doctrine they taught was that of personal immortality, or alternatively the theory of reincarnation.

The Mysteries were in many places and at various ages especially performed about the Birth-time of the Sun of the New Year, or the return of the lengthening of the days, about what we now call Christmas. It was suggested by a learned Mystic physician, thirty years ago in an Hermetic lecture, that our own present-day Christmas Pantomime reproduces (in dumb show) the sacred, mystical performances of olden times, when the annual or periodic rejuvenation of some god was celebrated; whether he was called Osiris, Mithras, Bacchus, or the later Christ of our own faith. You must all have observed from days of childhood that our Pantomime exhibits four characters always and alone, and these four are closely representative of humanity and the principles of Man when Man is viewed as a Quaternary being.

The characters, Masks or Personae are Harlequin, Columbine, Clown and Pantaloon, and if we consider Man as partly Celestial and partly terrestrial, we may look upon him as already suggested as being of fourfold essence, recognising, for example, a Ray of Divinity—the Spirit, the Human Soul, the Animal Soul or the passional element, and the material body; thus showing two higher principles from the celestial world and two from mundane sources.

You will recall the Harlequin, who is always veiled and is carrying a Magic wand; he represents the invisible and highest light beaming over the human soul: he is clothed in a starry costume of many colours, representing the seven divine and planetary forces as they are shown to Man in the Rainbow of Heaven; he is always silent; with his wand he transforms the outward appearance of every object he wills to strike. Columbine, named from Columba, the dove, is the Human Soul; she is constantly at the side of Harlequin, is always obedient to his wish, is light, aerial and fairy-like, beautiful and pleasing; but she herself has no magical power, she shines by his light, and is but a minor reflection of the Spirit which overshadows the

personality. The Kabalists used the bird as an emblem of the Soul, and Bird's-nest as a symbol of Heaven.

The Clown represents the earthly and fallible principle of Man, his mind, intellect, desire and action; he is worldly-wise and cunning, often humorous, but often related to lower thoughts feelings and actions: he has no magical power, and needs to be always supervised and checked, lest he sink into the paths of folly and sin.

The Pantaloon is the Material body of man, driven hither and thither by the Clown, the animal mind whose thoughts are common and acts are coarse and material . . . the body is a mere slave and servitor, and has to suffer for the sins and follies brought upon him by the Clown representing the lower, passionnal element in Man.

The action of the Pantomime shows the poor, despised Pantaloon as an old and feeble man, despicable, and the sport of circumstances, and the subject for all maltreatment: he is the down-trodden, ignorant fool, always abused by the low-minded Clown, who is so often a cheat and swindler, and too selfish to preserve the safety or the health of his servant: he is shown as an old man, also, to suggest his inability to resist oppression and debasement.

The old-time Pantomime used to begin with a Prologue or a spoken introduction of the personae: Harlequin and Columbine were at times shown as King and Queen, Prince and Princess, hero and heroine: the scenes of the performances showed incidents in their career, there were failures and successes, dangers and trials, escapes and rewards, and the drama would end with the union of the heroic pair, representing the combination of the higher human principles by salvation, the heavenly marriage, and this longed-for consummation was displayed by the grand final Tableau, which we now call the Transformation Scene, of Light, Joy and Glory, suggestive of the beatific reward of the virtuous Soul which had survived the attractions of the lower principles and had joined itself to the Heavenly Powers.

The Number Four has many other symbolic references to Man, which may be traced by analogy in several directions; as, for example, let us consider the pack of playing cards, as now used. We find the Four suits of Diamonds and Hearts, both red, representing the Higher Principles, with Spades and



Clubs, both black, meaning the lower aspects. In the very old and curious Tarocchi or Tarot Cards, to which Court de Gebelin, Eliphaz Lévi and others grant an origin from the Ancient Egyptian myths, we find the four suits to be Wands, Cups, Swords and Pentacles of similar colours. The Tarot Pack has also four Court Cards, King, Queen, Knight and Knave, which are suitable emblems of the four human principles. Both types are exactly related in works upon the Occult sciences to the symbolism of the Kabalistic Jehovah, the Sacred Name of God, composed of the four letters, Yod, Heh, Vau, Heh, the symbolism of which is sometimes later on replaced by the Christian tetrad of INRI in allied ideas of the Microcosm-man as a reflection of the Macrocosmic God.

This notable type of Four was closely related to the symbols of the Four Triplicities into which the Twelve Signs of the Zodiac were divided, to the Four Winds of Heaven, to the Four Points of the Compass, to the Square, and to the Four Directions—up and down, right and left: to the four characteristic human temperaments, sanguine, nervous, lymphatic and bilious, to the four limbs and the four senses of man, also to the four elements of the alchemists, and to the Four Archangels—Michael, Gabriel, Raphael and Auriel. Dr A. Kingsford also found a correspondence with a quaternary of Noah, with his three sons, Shem, Japhet, and Ham, who peopled the four quarters of the ancient world.

The later Kabalists referred the Four letters IHVH again to the human relations of Father, Mother, Son and Daughter, and to birth, life, death and resurrection: the Four Letters also to the river of Eden, Euphrates, Hiddekel, Gihon and Pison, and the Four Spheres of Creation, the Worlds of Atziluth, Briah, Yetzirah, and Assiah. Græco-Roman mythology had Four rivers in its Hell—Styx, Acheron, Cocytus and Phlegethon. In this matter of rivers, W. J. Colville ends an analogy with Four parts of the arterial system of the human body: springing from the heart is first the innominate artery feeding the right side, then the left carotid artery, then the left sub-clavian, and lastly the descending aorta, feeding the bodily organs and lower limbs.

The Tetragrammaton again is connected with the Tetractys upon which sacred symbol the pupils of Pythagoras took the oath of fidelity.

One order of the Jewish Kabalists, in their studies of the Hebrew Old Testament Pentateuch, declared that the sacred words were capable of being regarded from Four points of view. *Sohar II, 99.*

Pashut or Remoz, indication—the literal meaning.

Derush, allegorical explanation.

Hagadah, enigmatic suggestions.

Sod, the secret and mystic aspect.

He who can grasp all four meanings achieves the state of *Pardees*—happiness.

The Kabalists allude to Four evil planes of human life: Inclination to evil, Evil thoughts, Evil words, and evil actions.

The old works on medieval magic illustrate nearly all these various forms of symbolism, and show how to apply them in practice and the Rituals of Rosicrucians and some other Societies make allusions to the virtues deemed to be associated with the several forms of the Number Four, because they are comparable to Man as a four-fold being, and act and react upon him. Some of the above-mentioned alliances may seem forced in relation to the Number Four, and to be better related to other numbers. The senses, for example—sight, taste, smell and touch, applied to fire, water, air and earth, and omitting hearing; they would be more properly placed in a scale of five; although sight is allied to the Light of Fire, Taste to what is soluble in the watery saliva of the mouth, Smell to air, gases and vapour, and Touch to solids. Hearing, due to vibrations of air, would seem equally to be allied to air. The Hebrew Talmud has a saying that God will pardon a man for a sin three times, but the Fourth commission of the sin is fatal.

It is not exactly obvious how the Four quarters of the compass became individually associated with the Four letters of Jehovah and the Four human principles, except perhaps through the allied Elements of the Alchemists; for Europeans, South was likely to be set to Fire, as the warmest quarter, and North to Earth, as the coldest.

The symbolism of the Cherubic figures and the similar 'four living creatures' described in the first chapter of Ezekiel, laid the basis for numerous varieties of the emblematic group of four: the Man, Lion, Bull and Eagle, which four types became the well recognised Christian emblems of the Four Evangelists, Matthew, Mark, Luke and John, and were associated with the

older Four Zodiacal signs of Aquarius, Leo, Taurus and Scorpio, which latter was in this instance viewed as the Eagle: the reason for this change was a Rosicrucian secret. In this order also are allotted the Seasons winter, summer, spring and autumn; but if placed in the order of IHVH, the succession would be the natural one of summer, autumn, winter and spring, and fire, water, air and earth.

Then follow the Four groups of so-called Elemental Spirits, the Salamanders of Fire, the Undines of Water, the Sylphs of Air, and the Gnomes of earth, invisible to ordinary men and women, but dwelling in our environment; they were deemed to be of varying temper in their relations to man; La Motte Fouqué wrote four little tales in regard to these beings: they were named Undine, Aslauga's Knight, Sintram and his Companions, and The two Captains. These Elemental Beings, whose existence is now generally scoffed at, are suggested in numerous verses of the Old and New Testaments.

In the Old Testament Book of Proverbs, chapter xxx, we have several notable quaternaries: they are

- 4 that never have enough; the grave, the barren woman, the dry earth and consuming fire.
- 4 things not to be understood; the ways of an eagle through the air, the way of a serpent, of a ship, and the way of a young man with a maid.
- 4 things the world cannot bear; the slave in power, the fool when content, an odious wife, and a bond-woman giving an heir to her mistress.
- 4 things little but exceeding wise; the ants, the rabbit, the locust, and the lizard you can seize with your hands.
- 4 things go stately along; a lion, a war-horse, a he-goat, and a King with his army.

In the Book of Revelation we find mentioned Four Beasts (living beings, lion, calf, man and eagle) full of eyes, iv, 6-9: Four horses, white, red, black and the pale horse called Death, vi, 2-8: Four horns of the Golden Altar before the Eyes of God, ix, 13, and Four Angels who were bound in the River Euphrates, ix, 14.

The Ancient Egyptians in their burials of notable men preserved the internal organs in Four Canopic jars, dedicated to

Amset, Hapi, Taumaufef and Quebsenuph, the so-called children of Horus, a Sun God. These were guarded by Four goddesses, Isis, Nephthys, Neith and Serquet.

The number Four is prominent in several forms of chronology, for example, the Hindoos, who allotted vast ages to human history, told of a Krita yuga of joy and spiritual innocence; of a Treta yuga which possessed Sons of God, giants as well as men; of a Dwapara yuga, an age of doubt and of mixed purity and sin; and a Fourth age, the Kali yuga, our present age of suffering, darkness and misery: in this age, although long ago, Krishna came to save mankind from absolute evil.

The Hindoos have always revered the Four Vedas—the Rig, Yajur, Sama and Atharva Vedas; the first of these is by some authorities considered the oldest religious work in existence. These poems and prayers inform us of the religious notions of the Aryan races and voice their appeal to the gods of the Elements, of the Sun, the Moon, and of the beneficent forces of Nature.

The ethical system of the Buddhists teaches Four noble truths, and the path to Nirvana is four-fold.

Some of the old classical authors following Hesiod taught also of Four Ages, viz., the Golden, Silvern, Bronze and Iron ages of humanity.

The Greek Hermes was an initiator, revealer of the spiritual world and was invested by Greek Art with four implements:

The Wand of the magician.  
 The Wings of the adventurous one.  
 The Sword of the will of the hero.  
 And the Cap of the discretion of the Adept.

The River Styx, or of existence, bring forth four powers:

Zeal, Success, Fortitude to bear, and Power to act.

These powers conquer the Titans, or Elemental forces of Nature.

There were four notable Masters of Ireland who, in the 17th century, compiled its history from 2242 B.C. to A.D. 1616; and the last notice shall be of the Four Christian Roman Martyrs who have given the name to the English Masonic Lodge, No. 2076, the Lodge of the Quatuor Coronati.

These notes upon the number Four and its relation to Man may suggest to other members that there are many numbers which would supply material for future essays.

[Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1918), pp.22-9.]

**Part Three**  
**DIVINATION**



## 18. THE HISTORY OF ASTROLOGY

The nations of the ancient world were all more or less of opinion that the movements of the heavenly bodies, the occurrence of eclipses, and the appearance of comets exercised an influence over the fate of the human race, and the destinies of men. They feared the extraordinary manifestations of the sky, and saw portents destined for their instruction in the eclipses of the sun and moon, and in notable conjunctions of the planets. Eclipses of the sun especially, which caused a temporary darkness, seemed to them to be warnings of the anger of their gods, and signs of coming punishment.

The Greeks and the earlier Romans do not appear, so far as Greeks and Roman literature can show, to have practised studied, or taught any original system, of which the astronomic observations were used for purposes of astrologic divination; this line of thought seems rather to have had its origin among the Chaldeans of Babylonia, from whom it came to the notice of the more Western nations after the travels and wars of Alexander the Great.

The Greek philosophers did not readily adopt astrologic ideals, but professors of the Chaldean magical art of Astrology spread among them, and we find astrological notions become notable in the later years of the Roman Republic, and were well marked in the curious jumble of Eastern and Western science which existed in the third and fourth centuries of our era.

The Greeks made a considerable study of Astronomy, and so were in a position to understand the claims made by the Chaldeans for their views of the influence of the stars upon human destinies. Having learned the elements of the strange astrologic doctrines, the later Greeks sought for references to them in their own earlier writers; and especially in the



venerable works of Homer and Hesiod, possibly because they disliked to acknowledge that any sort of learning was not in the possession of *their* ancestors.

So far as can be judged the deities of the early Greeks were not closely related to the Sun and Planets, although the later Greeks identified their Apollo with Helios the Sun, and Artemis with the Moon. The earlier Greeks looked upon the Sun as driving his chariot through the sky, but the sun was not an Olympian God, and held a minor rank in the earliest Pantheon. Venus, the planet, was called Hesperus, as the evening star, and there was the morning star Eosphorus, but it was not until the time at any rate of Pythagoras circa 612 B.C., that they were considered to be the same heavenly body. It has been asserted by Müller, the German savant, in his treatise on Mythology, that the astronomical Greek myths were few, and they were *not* closely related to their religion.

In the Iliad of Homer, neither the Sun nor Moon is spoken of as driving a chariot, but in the Odyssey Aurora, the Dawn is so described.

According to the much later Roman author Manilius, the chariot of the Sun had four horses, and the chariot of the Moon only two.

Aristotle is the earliest writer whose works are extant in Greek, who mentions the circle of the Zodiac. Euripides, however, speaks of Hippo, daughter of Chiron, as being able to divine future events by means of observations of the stars.

It is of course true that recent writers on Greek myths have asserted relations between the incidents of these myths and astronomical facts, and have explained that Greek and Roman religious ideals were connected with the worship of the Sun, Moon, and Stars.

The probably mythical Orpheus is said to have first taught Astronomy to the Greeks.

There are three lands which contest the claim to the earliest astronomical observations, Egypt, India, and the Akkadian empire of uncertain area, to which succeeded the Babylonian civilization with which the Chaldeans and Hebrews were later associated. China also postulates a claim to an unknown antiquity for its astronomic learning, and Astrology has always flourished among the Chinese. There are really no data yet discovered which can prove which land was the source of

Astronomy; most probably the study was undertaken not only separately, but at much the same early period.

The Akkadian or pre-Chaldean civilization is only of recent discovery, and has been obtained from studies of excavations in the regions of Babylonia.

From literary evidence derived from antiquity we have some proofs of very early astronomic observations made by all these ancient nations. The old Greek and Roman authors refer the source of Astronomy variously to Egypt, to Chaldea, and to Persia, and the papyri recently discovered in Egypt also show astronomical allusions; while of course the pyramids of Egypt and the towers of Babylonia have led students to postulate that their builders possessed a deep astronomic knowledge. Modern researches into Sanscrit literature have also led students of Eastern lore to the belief that the inhabitants of India in the earliest times must have made long and accurate observations of the heavenly bodies.

According to Isaac Meyer there is a reason to think that the Akkadian observations of the stars date back to about 4310 B.C., when the Vernal Equinox occurred in the sign of Taurus.

The earliest allusion to actual divination by the stars in Greek literature is found in the *Timæus* of Plato. Eudoxus became acquainted with Chaldean Astrology.

Diodorus the historian, who flourished about 30 B.C., states that the Chaldeans foretold the death of Antigonus in 315 B.C.

Vitruvius states that Astrology was introduced into Greece by Berossus, who settled in Cos, and held a school there. Berossus was a Chaldean and was a contemporary of Alexander the Great.

From his time Astrology became naturalized among the Greeks. It was much cultivated by the Stoic philosophers.

From Greece the study passed naturally to Italy and to Rome. Cato the Elder refers to it.

Cneius Octavius had an astrologic figure found on his person when he was slain in the days of Marius.

Sylla was advised by the Chaldeans. Cicero speaks of divination received by Pompey and Crassus. Lucian also states that Julius Cæsar noted the revolutions of the stars.

Nigidius Figulus was famous as an astrologer in the later years of the Roman Republic, and foretold the supremacy of Augustus Cæsar.

These Roman astrologers became generally known as Chaldeans, whether they were Greeks or Italians; they rose to the zenith of fame in the early century of the Empire, but later were restrained by legal decisions, from the overt practice of their Art.

Theogenes, a citizen of Apollonia, was consulted by Augustus Cæsar.

Thrasyllus was the astrologer of Tiberius Cæsar; his son was consulted by Nero.

Ptolomæus advised Otho, and Seleneus gave warnings to Vespasian. These facts are narrated by the historian Tacitus. The astrologer Heliodorus was the adviser of the Emperor Valens.

Juvenal mentions the astrologers on several occasions.

The early Christian fathers all condemned judicial astrology, among these Tertullian, Augustine and Isidorus were most famous.

Apart from mythological fancies, the first man of whom it can be proved that he had astronomical knowledge is Thales, a citizen of Miletus, and the founder of the Ionic system of philosophy; he died about 546 B.C. He predicted an eclipse, the horrid darkness of which stopped a battle between the Medes under Cyaxares, and the Lydians led by Alyattes.

He was believed to have gained his knowledge of the heavenly bodies from Egyptian sources; Josephus and Plutarch both say he went to Egypt to study astronomy.

The Greeks seem to have recognised a meteorologic astrology, but not a divinatory form. The chief outflow of Chaldean lore over Greece was during the first three centuries before Christ. The Greek philosophers had good reason for adopting its notions: first, because their Oracles had ceased to speak and they needed an alternative mode of divine guidance. Secondly, they approved of the idea of a personal genius for each man, and so took kindly to the astrological ideal of a planetary guardianship and influence; and lastly, as many Greeks taught that the souls of great men became stars, so many stars must have a relation to men still living on earth; this idea especially was related to the stars of the Via Lactea or Milky Way. The poet Manilius has left some verses on this subject.

The astrology of the early Romans was an intricate and difficult study; its professors were called the *Mathematici*.

From their time throughout the years even to Kepler, who died 1630, it may be said that every astronomer was also an astrologer to some extent. From his time the tendency to renounce astrologic claims has continually increased, until at the present day it is rare to find an astronomer of position who acknowledges any faith in prediction or in diagnosis of character from the position of the planets at birth of any man, and still less will he believe in the processes called Horary Astrology, or the judgments of Fate derived from figures of the sky drawn for the time of the special event, or from the time of asking the question.

To return to the origins of history, we find references to astrologic notions in the civilizations of Babylon and Chaldea, on the banks of the Ganges of India, on the Nile of Egypt, and also in Turanian Chinese history. From Chaldea Astrology came to Persia and Asia Minor, to Greek culture, to Roman cities, and to the Jews who overspread all these parts after the destruction of Jerusalem.

It is said that the Arabs knew of the science even before the days of Mohammed; the Saracens carried it to Spain about 711 A.D. and the Moors from North Africa brought it afresh to Western Europe by their invasion of Spain in 1237. From the seventh to the thirteenth century the minds of these Arabian-descended conquerors in Europe were filled with astrologic notions; we have heard of the great renown of Messalah, Albumazar, Almanseer, El Batani and Ibn Yunis.

Our English Astrology comes from two sources, direct from the East, and from the Moors through Spain about 1200; but it is only from the time of the invention of printing that we have many records of the science. Some of the earliest volumes treating of Astrology are almost as complete in many points as our treatises written to-day, and most astrological authors of the last two hundred years have merely copied one from another; even in our own times the most recent books tell us little more than do the works of Lilly, Gadbury, Salmon, Heydon and Coley.

One recent new departure may be noted, by W.G. Old, who has introduced a mode of rectifying nativities by the Pre-Natal Epoch; which he claims to be more accurate than the old methods of the Animodar of Ptolemy, and the Trutine of Hermes. The pseudonymous Raphael has also devised a system

of reckoning primary and secondary Directions differing from that of Zadkiel's Lilly.

Quoting, we presume, from Talmudic tradition, Josephus, the historian of the Jews, asserts that Adam was instructed by divine inspiration in Astrology, and that his son Seth practised the art. He wrote about A.D. 66. The annals of the Ottoman Empire, and the history of the Mohammedan rulers in Asia, Africa and Spain, teem with narratives of astrological predictions, and supernatural warnings which helped to arouse the enthusiasm of these hardy and superstitious warriors. Osman the First, the founder of the Ottoman Empire in 1299, is said to have been much guided by a sheik who professed Astrology. Timour or Tamerlane, the Tartar Chief, was induced to make war with Bajazet, the Sultan of Turkey about the year 1400, by a warning received by the Astrologer Abdullah Lissan, and defeated him, as had been foretold.

The sudden death of Murad the Second about 1451, who was a Sultan of Turkey, and in good health, was prophesied by the astrological divination of a dervish, he died three days after.

The glories of the reign of Mohammed the Second was foretold by the astrologers; he ruled from 1452 to 1480; he it was who took Constantinople. An astrologer foretold with correctness the fates of Selim the First, 1520, and of his son Suleyman who was born in 900th year of the Hegira. In the reign of Selim the Second, 1572, there appeared a comet, regarding which the astrologers prophesied great floods, which subsequently occurred, causing immense damage to three cities.

Mohammed the Third received a prophecy from a dervish that he would die in fifty-six days, and it so happened in 1603.

Murad the Fourth was warned by a sheik astrologer in 1640 that he would have an unpropitious fate at an early date, and he did die according to the terms of the warning in 1640.

We possess a record of a celebrated astrologer, Giamasp, surnamed Al Hakim the wise, a physician who flourished in the reign of King Darius Hystaspes of Persia, about 500 B.C. He is said to have foretold the coming of Jesus, the future founding of a great religion by Mahommet, and that the Magian faith should be abandoned; see the classic work of Dr Hyde on the ancient Persians.

The Old Testament has several references to astrology, and

to soothsayers who judged of human events divining them by the stars. These refer to the Chaldean philosophers, who were called Magi. Consult these references: Isaiah xlvii. 13: 'Let now the astrologers stand up, and save thee from these things.' Daniel i. 20: The King found Daniel better than all the astrologers in his realm. Daniel ii. 27: Daniel asks the King if the astronomers cannot show the secret to the King. Daniel iv. 7: The astrologers failed to explain a dream. Daniel v. 7, 11: The King calls on the astrologers to explain a writing. Genesis xli, 8: The magicians are called on to explain a dream of Pharaoh.

In the New Testament, consult: Acts xix. 19: Men who possessed curious books burned them before Paul.

As regards Divination in general, this magical art is represented by three Hebrew words—Maquesem, Kasiphim, and Lachash. In Numbers xxii. 7, the Elders of Moab and of Midian have rewards for Divination. In Deuteronomy xviii, 9-10, Diviners are condemned, and the Jews are to consider them as an abomination. In Ezekiel xii. 24, the Lord denies the use of Divination to the people of Israel. In Ezekiel xiii. 7, 23, Diviners are forbidden.

In the New Testament we find a note in Acts xvi. 16: A damsel has powers of divination, she brought her masters much money; Paul cast out the spirit, and she lost her powers.

In the Bible there are many references to the stars, planets and Zodiac. Mazzaroth is a word found in Job xxxviii. 32, and is now believed to refer to the Signs of the Zodiac. Genesis i. 14: 'Let the lights of the firmament . . . be for signs.' Deuteronomy xxxiii. 14: 'Blessed be the Lord for the precious things put forth by the moon.' The Pleiades, called Kimah, and the constellation Orion, as Kesib, are found mentioned in Job ix. 9. Orion appears to have been also a name applied to Nimrod the mighty hunter ruler.

Amos v. 8 speaks of the seven stars, and Orion.

The name Arcturus, called Ash and Aish, is believed by some to be stars of Ursa major, and not the star now so called. In Job xxxviii. 32, Arcturus and his sons are referred to.

Jupiter, as Zeus, either as pagan god, or as a planet, is referred to in Acts xiv. 12; and in 2 Maccabee vi. 2, we read that Antiochus sent to the Jews a message that the Holy Temple was to be dedicated to Jupiter Olympus.

In Judges v. 20 we read: 'The stars in their courses fought against Sisera'; which seems to imply an astrologic ideal of stellar influence over the fates of men.

Lucifer, the morning star or planet which paled before the rising sun, and in Hebrew called Hilal, was the Greek Eosphoros. This name was not applied to Satan until Jerome so used it; Milton adopted it. The Moon was called Irak and Levanah, or Labanah, and was considered the ruler of night.

The Sun was named Shemesh, and Chamah, and Cheres; and was called the ruler of day.

The Hebrew word for star in general was Kukab, but this word was also applied to the planet Venus, especially by the Kabalistic rabbis of the middle ages.

I may mention a few notable astrologers individually:

Claudius Ptolemy lived at Alexandria in Egypt, the great centre of learning in the first century, A.D. His works illustrated one of the earlier systems of Astronomy, which have come down to us, and many astrological treatises are extant which bear his name. He was the eminent student who rescued the labours of Hipparchus, who lived 200 years before him, from oblivion. His most famous volume is the *Almagest*, and from this work later authors have largely extracted the treatises called *Tetrabiblos* and *Quadripartite*, or the Four Books of Astrology. There is a Latin edition, printed at Basle in 1551, still to be found in a few libraries.

The Venerable Bede is said to have studied astrology; he died in 735.

Albumazar, a famous Arab astrologer, flourished in A.D. 800.

Roger Bacon, who lived from 1214 to 1292, was much addicted to astrology.

About 1300 a Franciscan monk, named Guido Bonatus, was a famous Italian astrologer; he divined that his patron, the Earl of Monserrat, should fight a certain battle with success, but should be wounded in the knee, and so it fell out in both events. He wrote *De Astronomia*, tractatus x.; these were printed at Basle in 1550.

Henry Cornelius Agrippa was one of the most famous of the old occult philosophers and his works are full of astrological ideas. He was born, 1486, at Cologne; he was astrologer to Francis the First of France about 1524 and lost that office because he foretold unfavourable events. His three volumes on

Occult Philosophy were published about 1530. He is said to have formed in Paris and in London secret societies of astrologic and alchymic students, which some think formed one of the sources of the rise in Freemasonry. He died in 1535. A later fourth volume appears to be spurious.

Florent de Villiers was famous as an astrologer at the court of Louis the Eleventh of France about 1645; he carried on a school of astrology, and King Charles the Seventh, the father of Louis the Eleventh, is said to have attended these classes.

Lord Burleigh calculated the nativity of our Queen Elizabeth, and she, with other princes, consulted Dr John Dee, the astrologer, who was certainly to some extent a charlatan; he lived from 1527 to 1608.

Michael Scott, who lived in the thirteenth century, was famous for his astrological knowledge and was much esteemed by the Emperor Frederick the Second, whose death at Florence happened as he had foretold; he also divined the manner of his own death by the fall of a stone and this occurred in a church by the falling of a stone from the roof.

Julius Firmicus Maternus wrote an astrologic treatise in Venice 1497. Valentine Naibod, of Padua, foretold danger to himself from a sword wound, and many years after was murdered by thieves in his house—they stabbed him. He wrote *De cælo et terra*, libri 3, Venice, 1573.

Nostradamus (Michel de Notre Dame) was one of the most famous astrologers of France; he was the physician of King Henry the Second, and became especially notable about 1555. His astrologic prophesies were written in a thousand stanzas of four lines each. Catherine de Médicis made him her special favourite. He died in 1566 as physician to King Charles the Ninth; the best edition of his *Prophecies* is that of Amsterdam, 1668.

Antiochus Tibertus flourished in the Romagna of Italy in the fifteenth century, and was astrologer to Prince Malatesta of Rimini.

Elias Ashmole, of Oxford, the famous antiquarian, speaks of the Annual Astrologers' Feast, and mentioned the Revd M. Butler, Saunders, Town Clerk of London; Thomas Vaughan, Sir Edmund Dering, and William Backhouse as noted astrologers.

The astrologic works of William Lilly are still consulted; he



was born in 1602. He was a great admirer of the *Ars Notoria* of Agrippa. He published an astrological almanac from 1644 until his death in 1681. In 1651 he issued two hieroglyphical pictures, one of a scene of epidemic deaths, and the other of a great fire seen from London Bridge. These events happened fifteen years after, in 1665 and 1666, and he even fell under suspicion of having been privy to the cause of the Great Fire of London. King Charles the First also consulted Lilly when imprisoned in Carisbrooke Castle in 1647, and was advised to travel eastward for safety, but instead he journeyed to the West, with unfortunate results. At the end of William Lilly's *Christian Astrology*, edition 1647, there is a valuable catalogue of astrological books.

John Gadbury was a pupil of William Lilly. He became a famous astrologer and published a series of almanacs; he died in 1691. He published his *Genethialogia, or Doctrine of Nativities*, in 1658; *Celestial Ambassador*, 1656; *Nativity of King Charles the First*, in 1659, and the *Nature of Prodigies* in 1660.

Francis Barrett was the author of *The Magus*, published in London in 1801; it is a compendium of the occult lore of his time. The printing of the Hebrew words teems with errors.

In 1828 there appeared *The Manual of Astrology*, by Raphael, which contains coloured prophetic pictures; it is a sound and comprehensive astrological treatise.

*The Familiar Astrologer*, 1849, and *The Astrologer of the Nineteenth Century*, 1825, were also published by this anonymous astrologer.

It has been asserted that Sir Isaac Newton began his study of astronomy on account of the interest which astrological books had aroused in his mind. He was born in Lincolnshire on December 25 (old style), 1642; he showed from the laws formulated by Kepler the nature of the forces which conduct the planets in their courses.

The astronomical labours of Tycho Brahe, who died 1601, were largely tinged by astrological ideas; he foretold truly events that happened to Caspar Peucer, the son-in-law of Melancthon, and, in a famous oration, delivered by order of the King in 1574, he dwelt on the importance of the art; again, he drew up the horoscope of the King's eldest son, Prince Christian, in his birth in 1577, and his successor, Kepler, who died in 1630, was also a student of the works of the old astrologers.

Geronimo Cardan, born at Paris in 1501, has left a large number of volumes which testify to his researches into the laws of astrology; he was both an M.A. and an M.D.

A very sympathetic reference to Astrology as the forerunner of astronomy will be found in *Old and New Astronomy* by Richard A. Proctor, London, 1892. He says—'None of the races of antiquity rose *above* a certain level of civilization without developing a belief in the influences of the heavenly bodies, and without devising systems for reading and ruling the planets.'

According to Lalande it was not until the time of Saint Clement of Alexandria in the second century, that Natural became distinguished from judicial astrology, and Astronomy from Astrology.

Astrology then has been a science from the earliest times, and eminent men of all ages have either made it a study, or have sought the advice of astrologers. Its attractiveness has led many men to a serious study of astronomy, a more tangible science, which has developed into enormous importance. That Astronomy has supplanted Astrology is certain, and yet astrological ideals are still very much of interest to a great number of people. The hope of a possible science of knowing the unknown is doubtless at the root of the matter. Man is always seeking to know what is hidden, and the renewed interest in all forms of occult science is one of the phenomena of our own times.

Men and women are no longer persecuted for occult learning, but they are still subject to mild rebuke and some public slights, if they openly avow a hope of the possibility of any form of divination—a proceeding condemned by the Christian faith.

This objection is made light of by many students, because history shows that all forms of even recognised science were at one time condemned by the Church; they have not forgotten the persecutions of Galileo. It is still an open question whether there is any stellar or planetary influence upon man, beyond the recognised action of the sun and moon. All other heavenly bodies are certainly very far off and have hardly any appreciable physical action upon our earth and must have still less on individual man. Still gradation of influence is more in keeping with nature's laws than is abrupt termination or absence of influence. Occasional successful astrological results point to the existence of a basis of truth in the science, but frequent errors

made by its most noted professors certainly show that the rules of Astrology are still far from being accurate. Until modern science can show the astrologer, by some ultra-astrological explanation, why some of his results have been correct, the astrologers may claim to believe that the methods and principles of divination have some basis in the workings of nature.

[Introduction to F.L. Gardner's *Bibliotheca Astrologica* (1911).]

## 19. DREAMS

Dreams have at all times been a favourite subject for discussion, and the very little that is known about their causation has led to the utmost divergence in the opinions expressed concerning them.

All of us dream occasionally, and many persons dream as often as they sleep; probably we all do so, and the difference between persons as to dreaming is due to a variation in the power of Remembrance when awaking.

There is considerable evidence to show that animals dream as well as men, women, and children. Many of us must have observed the domestic cat and dog showing signs of dreaming by their movements and the sounds they make. Tennyson wrote—

‘Like a dog he hunts in dreams—’

It has been said that animals in their wild state of nature do not dream, but it is difficult to make observations on wild animals. It is generally agreed that domestication is the cause of increased mind-power in some animals, and with enlarged powers of observation and concerted action, may come the faculty of dreaming. Domesticated animals certainly develop some Reason in addition to their primal Instinct, and this can only be due to the companionship of man and the training they receive; the mere change of food would not alone account for their extended powers.

To return to humanity, Byron wrote of dreams—

Strange state of being...  
Senseless to feel, and with sealed eyes to see;

while Cato said—

Regard not dreams, since they are but the images of our hopes and fears.

Wordsworth said that we may

Hunt half a day for a forgotten dream.

Joel, the old Hebrew prophet said—

Your old men shall dream dreams.

Dryden wrote—

Dreams are interludes which fancy makes.

Dreaming may be described as the activity of some of the mental faculties during sleep: the mental processes which are most frequently concerned in our dreams are memory and fancy; these give rise to disordered conceptions, vague images, and unnatural combinations of scenes, persons and events. Dreams by a form of reflex action may give rise to involuntary actions and many forms of muscular contractions. Dreams may also, at any rate in persons who are ill or insane, give rise to a whole series of unconscious performances, such as are commonly described as somnambulism, or sleep walking. It is often alleged that a person in sleep-walking, with eyes shut and quite unconscious of his actions, can walk in dangerous places without accident, and that somnambulists have been known to do many complex acts as well as they have previously been known to do them when awake, but these are often random statements which do not bear close examination.

In sound sleep it is probable that all the mental faculties are in abeyance, and there are no dreams, but this is denied by some physiologists; however, the matter is impossible of proof either way. Some Theosophists consider that the deeper the sleep the farther off has the Spiritual Soul gone from the sleeper, and the more it sees and hears; but even if this be so it cannot be demonstrated.

It may be taken as proven that in the majority of cases, as

tested by experiment and observation, the more deep the sleep has appeared to be, the less often has the sleeper been, on his awakening, conscious of having dreamed; and the more restless the sleep has seemed to the observer the more unusual it has been to find the awakened sleeper able to narrate what he has dreamed.

The observations of medical men have proved that the deeper the sleep the less are sensory impressions noticed by the sleeper, while in restless sleep a sleeper will be seen to be affected by noises, scents as of smoke, and impressions of touch. In addition to these facts it has been found true by experiment that dreams may be apparently started, and may certainly be guided in certain directions by intentional interferences with the sleeper; this has been shown by subsequently awakening him, and hearing of what he has dreamt. This is true not only of sense impressions, but also of mental suggestions; by whispering in the sleeper's ear certain words familiar to him in the waking state, such as the name of an enemy, or the name of a town, or the description of a fight, it is possible to create in him a dream of the person or thing suggested; he may by actions show he dreams of it, and being awakened may describe his recent dream and so demonstrate that the cause has produced the related effect, and yet he will be quite ignorant of the means taken to give rise to the dream and associated actions.

The experience of medical men has shown also that dreams will certainly occasionally arise from personal, internal, physical causes, apart from outside events: for example it is well known that dreams will arise from indigestion, colic, and flatus in the stomach and bowels; again dreams will be found to be associated with fulness of the bladder, others with nose bleeding and with earache; the recent occurrence of giddiness from a sea passage is often reproduced in dreams in the night following.

In addition to these causes of dreams we must recognise that a great proportion of all dreams are due not to impressions derived from the sensory or motor nerves but from our thoughts, ideas, fancies, beliefs, memories, hopes and fears. These human functions are related by modern physiologists to the grey matter of the convolutions of the cerebrum, while the Idealist, the Spiritualist, and the Theosophist allege that these faculties are due to the presence of a Human and Spiritual Soul

as a separate, invisible, immaterial, semi-divine Ego, which dwells in an astral form, and that again in an ethereal form, both alike invisible to the ordinary humanity, but yet indwelling in our material brain, organs, and body generally. However this may be, it is certain that a healthy mind requires a healthy brain to function in, and if the Brain be injured by violence, or by disease or by unhealthy blood, it can no longer perfectly act as the dwelling place of a healthy mind. An injured or diseased brain will be shown by insanity, or by imbecility, or by a brutal disposition, or by lack of memory or of consciousness. In all these states the human being can give no reliable evidence of his dreams, and we can only consider the dreams of persons reasonably sane and healthy. Some side lights are, however, thrown on our subject by the dreams of persons suffering from the effects of some poisons, of only transient effect; we find that characteristic qualities of dream are exhibited by persons under the influence of opium, and persons whose mental faculties are temporarily disordered by alcoholic excess.

Opium gives rise to deep, sound sleep in persons unused to its action, but large doses in persons who have outgrown its soporific effect exhibit the power of causing dreaming in a very exaggerated form: opium eaters dream, and remember dreams, characterised by gorgeous imagery, exalted impressions and boundless grandeur. Students should read the dreams of Thomas de Quincey, the famous author who was an opium eater. Alcoholism on the other hand creates dreams of terror, hatred, malice and suspicion; hauntings by animal forms, by serpents or by insects, and an indescribable terror arising from colours and from horrors of attack by persons who have never been associated with any suspicion of enmity or hostility to the sufferer.

The Hashish of the Turks and Arabs, prepared from the Cannabis Indica plant, is credited with the power to give rise to dreams of intense pleasure, often of a sexual character; samples of this drug vary very much in quality; some are powerful sedatives, others almost inert; it is a dangerous drug to experiment with.

The old medieval magicians taught that dreams of different characteristics would be produced by sleeping in the presence of certain perfumes from incense made from particular herbs, burned on plates of different metals.

While on the subject of dreams producible by art, mention may be made of the wide-spread belief in the power to produce dreams as desired by means of Suggestion, and the presence of different sorts of Talismans; for example, the idea that a girl will dream of her lover if she puts wedding cake under the pillow; and again mothers often put letters from absent sons under their pillows and believe that they are thus likely to dream concerning them.

Curious information on the subject of creating dreams by sleeping with Talismans will be found in *The Gnostics*, by C. W. King, 1887, 2nd edition, page 40, in quotations from Camillo de Leonardo. Juvenal alleges that some Jewish magi could send dreams to order upon payment of certain fees. Hippolytus affirms that the Simonians, the pupils and successors of Simon Magus (see Acts of the Apostles viii., 9-13), were able to plague their opponents by sending to them 'dream producing demons', concerning which matter see also the Hebrew Zohar iii. 25 a, Brody edition.

The Jewish Kabalah teaches that the human spiritual soul, Neshāmāh, may during sleep rise from the body, and in higher spheres gain knowledge, and returning to man before he awakes, can, if a man be pure, intellectual and psychic, reveal such knowledge to the ordinary mind; in fact, it is a question of mental purity as to whether the man is conscious of any new ideas when he awakes. The work of Synesios, *On Dreams*, should be consulted.

There are several notable peculiarities, belonging to dreams, which have received consideration. First, that the Volition being in abeyance, the Moral Sense is absent, and the dreamer, however moral when awake, will commit the most vicious and immoral acts without regret or sorrow. Secondly, that the dreamer fails to notice the due relation between cause and effect, so that, however incongruous, unlikely and impossible are the scenes of a dream, there is no sensation of Surprise or Astonishment; and thirdly, that there is no relation between the time which a dream has actually taken, and the apparent time occupied by the events of the dream in question.

For the dreamer, Time is not—as we know it; he may in a few moments pass through the events of years, and may see together the men who lived in past ages and the dwellers of to-day: he may see an individual as boy and then as man, but quite



possibly as man and then as a child; or may see himself as a child again. This peculiarity in regard to time is similar to the alleged experience of dying, and especially of drowning persons, who however did not die; in such cases the events of years and even of a life time may pass in rapid review before the mind while there is danger of death, to be again forgotten after recovery. This absence of recognition of age and duration is also of the utmost interest, when we, in our conscious and most intellectual moments, ponder over the problem of Time. Past, Present, and Future are ideas that we all are familiar with; but if we come to study the relations of man to the world, and of this world to the sun, and to the stars which are others suns; and when we realize the rate at which light travels, and when we hear that if the great star Sirius were to burst to-morrow, we would not see it happen for more than ten years, we begin to feel that perhaps after all Time is but a human fancy, and that man is but a mite in the universe, and his senses but a passing breath in eternity, and that there is in Truth only an Eternal Now.

The words Time, Duration, Eternity, and Immortality are easily spoken; they are ideals, not concrete things, and no man can define them in terms acceptable to all students. Time is probably only an illusion of the senses arising from the constant succession of perceptions and states of consciousness; it may not exist when there is no consciousness of the sequence of ideas and perceptions. The Present is an Ideal just as a Mathematical point, which has no parts and no magnitude; the Present is the dividing line between the past and the future. Nothing on earth has duration, nothing remains without change. Our notion of present time arises from the rapid succession of glimpses given by our senses, as ideals we call future blend into memories we call past.

To the ordinary man of the world this may seem sheer madness, and resembles another philosophical conception often said to be an insane notion. I refer to the theory of Bishop Berkeley that there is no matter, no independent material substratum for our ideas. He said that there is no other existence than Spirit, or that which perceives; and that it is simpler to acknowledge that a material body is only the sum total of our perceptions concerning it, than to imagine an unknown something behind the colour, feel, taste, and sight of what we refer to. The *being* of things only consists of their

*perception*; as he said, the *esse* is *percipi*. This is Idealism. Nowadays many of us boast of the opposite notion—Materialism, and deny the Soul and Spirit World altogether, and call Mind and Memory only Brain function. In philosophy and metaphysics let each one choose the system that he likes best.

There are some other characters alleged to be exhibited by some dreamers, which are not true in respect to all dreams. For example, it has been said that sight is the only faculty which is active in dreams, that persons do not dream of tastes, scents, or sensations, and that they awake when a dream sound occurs.

The English word *Dream* is from the Teutonic *traum*, but we often use the word *Vision* as a synonym, and it is so used in our Bible; now the word *vision* comes to us from the Latin words *videre*, to see; and *visus*, what is seen, and no doubt our dreams are chiefly composed of things, persons and places seen, but certainly many of us do dream of feelings and also of tastes of scents, and some of us sounds, as Tartini did.

It has been alleged that although we dream of things seen, we see them all of a neutral tint, and have no recognition of colours. Many men and women, however, are quite convinced that in dreams they do perceive colours, and I am certain that I have observed the green grass of a field in contrast to the deep blue of the sea beyond the shore, and have frequently noticed the colours of leaves and flowers, pleasant scents of flowers, unpleasant smells, and also the flavours of foods and drinks.

We certainly dream of touching objects with the hands, and we dream of others touching us, and of caresses; but as to dreams of blows and injuries I think it is always found that such ideas awake us. We often dream of falls from a height, but I cannot hear of any example of the sensation of injury from the shock of a fall; we always awake just as the shock should be felt.

Persons born blind and deaf dream only of pleasures and pains, of mental conceptions, and of impressions of touch.

If a healthy person awakes from a dream and would like to continue the course of the dream events already experienced, it will be found almost impossible to fall asleep again at once, and pick up the dropped thread of ideal events. During a state of fever, however patients who are restless will sleep and dream, awake enough to remember some slight dream-scene, sleep again and wake again repeatedly; this state causes often great discomfort, and is apparently on the verge of what is called

Delirium, in which a patient not only dreams, but also with restless, but insensible energy, talks cries and strives to perform a great variety of actions.

In common life one seldom remembers very much of a dream, although one seems to remember vaguely that a long vision preceded the part remembered. It is possible to some persons to gain the art of extending dream-memory by the practice of jotting down on paper some notes of dream experiences, as soon as the experimenter is sufficiently awake to do so.

To the student of mystic lore the problem of most interest relating to dreams is this: granting that all ordinary dreams are due to external causes, internal sensations, mental impressions and confused memories, may it not be that, however rarely, there are yet some dreams of a finer sort? Throughout the ages there are traces of a belief that dreams may be of Divine origin, or be prompted by Angelic messengers or the spirits of dead relatives, or may be prophetic or divinatory by means unknown and unexplainable.

Greek, Latin, Hebrew, and Medieval European, as well as Asiatic literatures abound with alleged instances of dreams which had a serious meaning or a valuable purpose. Are there such dreams today? or not? Are such dreams, like angels visits, a thing of the past? The poet has sung—

Why come not angels from the realms of glory,  
To visit earth as in the days of old?  
Is heaven more distant, or has earth grown cold?

Even so may we ask regarding dreams. There must have been some basis for all the legends of inspired dreams, however erroneous may have been the common interpretation of them. The Bible refers to three sorts of dreams. First, ordinary dreams without meaning. Second, those of a discoverable meaning, but often not understood, and explained only by some special person or means; and Third, the dreams which the dreamers considered to be intimations of the will of Jehovah, and which were acted on accordingly.

In the first series of references note; a dream cometh through the multitude of business, in Ecclesiastes v.3; and in Isaiah xxix. 7, 8, we read of the delusions of dreams.

Of the Second variety are the dreams of Abimelech, Genesis xx. 6; and Laban, Genesis xxx. 24; of Pharaoh, and the Chief Baker and butler of the Pharaoh of Joseph (Sesostris of the Greeks); Nebuchadnezzar in Daniel ii., 1, 2, 3; and the curious New Testament dream of Pilate's wife respecting Jesus and his trial and condemnation.

Of the Third sort are the Dreams of Abraham, see Genesis xv. 1, where the word *vision* is used in the English version.

Of Jacob, in Genesis xxxi. 10, 11, concerning the breeding of cattle.

Of Joseph, in Genesis xxxvii. 5-11 symbolical dreams of his rule over his brethren.

Of Solomon, I. Kings iii. 5. In a dream God asks Solomon what gift he should prefer, and Solomon asked for an understanding heart.

Of Daniel, vii. 1, who has a vision of four winds, four beasts, etc., and of Joseph, the husband of Mary, in the New Testament, Matthew i. 20, where he was told of the coming Son; and ii. 13, where he was warned to flee from Bethlehem; and again in v. 19 he was told to return to Israel; and that of the Wise Men in Matthew ii. 12, when they were warned to return to their own country by another way from that by which they had come to seek for the babe Jesus, and to worship him.

The Talmud, Mischna, and Gemara refer to the belief in dreams as a Divine means of giving man knowledge through Angelic messengers; our English word Angel comes to us from the Greek *aggelos* which means a messenger.

The followers of Plato, and especially the Neo Platonists, believed that in dreams the earnest student of transcendental philosophy was taught by Divine powers a knowledge of things relating to the higher life, to cosmic forces and world history.

In Greek Myths, we find that Dreams were called Sons of Nox—night, the mother of Nemesis and of the Parcæ, the Fates. The Dreams had an abode with two gates, one of Ivory and one of Horn; through one passed noble, and through the other false visions.\*

The old Greek physicians and priests taught that sleep in the Temples would often be fertile in dreams which would show the

\*See the *Odyssey*, 24, 12; 19, 560; and Ovid, *Metamorphoses* 11, 592

way to the cure of diseases, an how to avoid dangers in after life.

The Catholic faith also in Europe in the middle ages followed with the same views of dreams.

The transactions of the Society for Physical Research contain many instances of Dreams which revealed unknown facts and occurrences. There may be found an instance in which the author discovered in a dream the chemical constitution of some crystals of whose nature he was ignorant, and the truth of the dream was shown by the subsequent analysis of the crystals about which he had been consulted. The poet Coleridge dreamed his well-known verses named *Kubla Khan*, and on awaking wrote them down.

Tartini, a famous Italian musician, composed his famous piece, 'The Devil's Sonata', from the music he had dreamt that the Devil played on a violin to him.

The *Somnium Scipionis* or 'Dream of Scipio Africanus', written by the famous Marcus Tullius Cicero, is one of the most curious pieces of ancient mystical philosophy which are extant.

The *Daily Telegraph* during the summer of 1906 contained columns of narratives of dreams which had a serious meaning, divinatory or giving warnings of unknown or coming events of interest to the dreamer.

It has been only as a result of our present day scientific culture that the study of dreams and their meanings has been stamped as an absurdity. It is only recent materialism which has explained all dreams as due to physical causes. While we all confess that science has opened out before us a new world for our use and pleasure, may it not be that modern science, in declaring all dreams to be illusory, has overstepped the line of its own learning. Science is daily recasting its theories and reforming its views on the constitution of matter; the ultimate atom of the last century trembles lest it be annihilated by *ions* and waves of force. So long as one true account of a dream which gave positive information otherwise unattainable by the dreamer, is left unexplained by science, so long may, such as desire it, hold the belief that God or some Divine power, or some Spiritual Being superior to ourselves, may on occasion deliver unto some man, some truth it is good for him to know. Let no one be ashamed still to believe in a Spiritual World, although he cannot prove its existence to the Rationalist or material philosopher; for remember that the philosopher can

certainly never prove that a Divinity and a Spiritual World do not exist.

[Paper read on 4 October 1906. Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1906), pp.31-8.]

## 20.

# DIVINATION AND ITS HISTORY

A famous poet has written: 'Knowledge comes, but wisdom lingers', and the phrase embodies a solemn truth. From his first entry upon the world man began to observe his surroundings and to gain knowledge, but we are ignorant of when he began to record his observations, and to reason upon causes and effects. In the earliest times men were wanderers; then they began to settle in fertile places and to live by agriculture; and then at last they built houses and formed towns. In the earliest times men spoke and forgot; then came a stage when the words of men became remembered and legends were handed down from one to another; and at last some form of writing was discovered, pictorial probably, and then later still men recognised that words were composed of certain sounds of frequent occurrence, and then these sounds were represented by signs, and an alphabet was born. Writing was first applied to the edicts of Kings, and then to record the titles of the dead, and lastly to preserve the fragments of knowledge as they were gained, and also to preserve and perpetuate the use of formulæ of worship which had seemed to be effectual in the propitiation of gods, and from these short and simple prayers the rituals of all religions have been elaborated.

As men observed the Sun, Moon and Stars in their courses, they formed the ideas of being superior to themselves in power and glory, enthroned in those heavenly bodies, and did not doubt that such gods ruled them, catered for them, and at times destroyed them—hence the need of a theology, of religious worship, of offerings and of sacrifices.

From primeval worship and prayers offered for safety and success, followed petitions for a state of peace at least, and of reward if possible, to follow the death which men saw came to

all in turn. The human mind perceived the utter absence of certainty in the results of these prayers and sacrifices; evil fate often followed good works and much prayer, and at other times the wicked and prayerless were seen to prosper. Hence arose, among priests first, and then among the people, a variety of mysteries, collateral to religious and established practices, which sought to obtain by craft and arts some definite answers to questions, so as to guide their actions to issues of success. Men tried to discover the future, to gain a fore-knowledge of the result of a proposed action, and at last to discover the pages of the book of fate. Men perceived that the Free Will which they seemed to possess, was only a hope and not an attainment, and so fell naturally into the idea of predestination, and then argued that if all before us be predestined it may be possible to foresee future events, and so Divination was born, and it took over a thousand shapes, some perhaps reasonable, but others of the most wild and foolish nature.

The student finds in the literary remains of all the nations of antiquity ample evidence that Divination was a recognised Science and Art at all periods of which there is any record. References to modes of Divination are to be found upon the brick cylinders and tablets of Assyria, and Chaldea; they are pictured on the temples, tombs and papyri of Ancient Egypt; they are recorded in the most antique Sanscrit books of India and China; the extant remains of Greek and Latin literature are full of instances of Sibyls, of *Sortes*, and of various *Manteias*. The dead civilisations of the Aztecs and Toltecs of Central America have left records of similar attempts to divine the future; the dying tribes of North American Indians and the Maoris of New Zealand have still similar practices, and indeed some forms of divinatory magical arts are found existing in every race now still behind-hand in evolution, as among the Zulus, the Negroes of West Africa, and even among those very degraded human beings the Veddas of Ceylon.

The classical literature of the Ancient Greeks and the later Latin authors supplies an ample store of information concerning the old modes of Divination, and of these a summary of the more notable is here given. Different nations affected different forms of magical art, and although the course of history shows a gradual disappearance of almost all modes, yet it will be shown that some faith in several old myths still



survives not only in Europe, but even in our midst, and in our English twentieth-century homes.

In regard to the great ancient philosophers the works of Plato show that he regarded Divinations to be proper and successful because they were appeals to the gods; he favours the advices given by dreams and visions. Aristotle negatives the modes of artificial Divination, but admits intuitions and inspirations of diviners considering them as a special but natural faculty.

The Stoics maintained the truth of the methods of Divination on the grounds that the gods were too beneficent to refuse so valuable a gift to men. The Epicureans denied the value of Divinations because they did not acknowledge the providence of gods to man. Cicero wished to have faith, but doubted.

Pliny the Naturalist and Suetonius were superstitious Rationalists. Plutarch, an eclectic Platonist, said the Soul is the instrument of God, just as the body is of the soul. The Neo-Platonists, Plotinus and Porphyry, restored the faith in all Divinations, saying they were based on cosmic sympathies: they had great faith in the revelations of ecstasy and of dreams. The early Christian authors recognised the powers of Divination but said they sprang from evil demons.

Modern research into ancient literature has shown that not only the heavenly bodies, but almost every object on land and at sea have been at some time or other, and in some place, used as means to foretell the future, or to discover the unknown.

The earliest and most widely practised divinatory art was based upon observation of the Sun, Moon and Stars, and so important did the results appear to be that a regular science—Astrology—came into being, and it led the way to the Mathematical Astronomy of the present day. Astrology as a science of predication, although condemned by the learned, has numerous believers, and many persons still make a livelihood by practising the art.

The total number of modes of Divination mentioned by the Greek and Latin authors is very large: Thomas Harwood, in *Grecian Antiquities*, 1801, gives an account of thirty modes which were practised in Ancient Greece. Gaule, in his *Magastromancer*, and Hone, in *The Year Book*, give us a list of fifty-two methods. The majority of these have no recorded history, and

are only curious as showing how widespread were the efforts to gain a knowledge of the unknown by means of magical processes, or by attempts to discover a meaning in natural occurrences, the sequence of events, or the results of chance.

The Greeks and Romans recognised two forms of Divination. First, the Divine or Natural, which includes the consultation of the Oracles, the poetic rhapsodies of the Sibyls, and the decisions of the Augurs. Second, the Artificial modes of divining, as practised by Soothsayers and conjurers of all sorts, who gave advice from the casting of lots, the interpretation of dreams, or from omens. These latter modes of discovering the unknown soon came into the common practice of ordinary persons.

The Greeks and Romans were very superstitious, they consulted Diviners, oracles or priests, upon all the events of the state, the home and the individual, and paid heavily for these privileges.

### THE ORACLES

The Oracles of the ancient Greeks and Romans were considered to be revelations made by the Gods to men: the word *oraculum* meant the place of divination and also the inspired message. It was said that Zeus the Supreme God did but rarely communicate, but sent his commands through Apollo and other minor gods to the mouth of the Oracles.

The most famous Oracle was that in the Temple of Apollo at Delphi, at first called Pytho. Before the golden statue of Apollo burned a perpetual fire of fir wood; there was also an altar of incense where laurel wood was burned. Within the temple was a natural chasm, from which there was an occasional escape of some noxious gas from a subterranean cavern. Beside or over this chasm was placed a tripod; a Sibyl or maiden priestess called the Pythia was placed on occasion upon the tripod seat, and it is supposed that she became intoxicated with fumes and suffered a delirium, in which state she gave the inspired messages.

In the earliest time, the Pythia was a young virgin, but a Pythia having been seduced by a man of Thessaly, it was decreed that every future Pythia should be fifty years old, but

she was always clad as a young girl.

The oracles which have come down to us are all in Greek and the oldest were in verse; the messages always tended to inculcate religious conduct and to encourage the worship of the gods. The real control of this Oracle is believed to have been in the hands of five priests selected from the noble families of Delphi; it lost its great fame about 400 B.C., but was still consulted even down to 200 A.D.

Other famous oracular shrines were those of Zeus at Olympia and Dodona; of Apollo at Delos, and the cave of Trophonius in Bœotia. Pausanias gives a full account of his visit to the last-mentioned Oracle.

There were also at a later date several notable Roman Oracles, of which mention may be made of those of Faunus, Fortuna, and of Mars, where a bird, a woodpecker, is said to have delivered the messages.

### THE SIBYLS

The Sibyls were a group of prophetic females who were considered to be inspired by the gods; they were consulted by the rich and powerful, by both the learned and the ignorant. A large collection of their inspired messages have come down to us in Greek words: these have been regarded with great interest because some of the verses are said to have been prophetic of Jesus of Nazareth, as the Saviour. In the Æneid of Virgil we find an account of the Sibyl of Cumæ, who led Æneas through Hell: this lady is also said to have gone to the King of Rome, Tarquinius Superbus, and to have offered him for sale Nine Books of Oracles and mysterious secrets at a great price; he refused to buy them. She burnt three of them and returned to the King and offered him the six at the same price; he again refused to purchase. She burnt three more and again approached the King and offered the remaining three books to him at the same price: he then bought them, and she left him and was never more seen. These famous Sibylline Books were kept in custody in the Temple of Jupiter on the Capitol at Rome. The Temple was burnt and these Books destroyed in the year 82 B.C. After this loss a great number of falsified copies were found in Rome, and so the Emperor Augustus collected two thousand

spurious books and caused them to be burnt. An edition of these old Oracles, probably many only of medieval production, is still procurable; it was published in Paris in 1607, and called *Sibylliako Chresmoi* or *Sibyllina Oracula*, by Johannes Opsopæus: the Oracles are given in Greek and Latin.

The famous Sibyls mentioned in Greek and Latin literature were: the Delphic Sibyl; the Erythræan; the Cimmerian; the Samian, who was named Phyto; the Cumana at Cumæ in Italy who was named Amalthea, she is mentioned by Ovid and by Virgil in the *Æneid*; the Hellespontine; the Lybian; the Persian; the Phrygian; and the Tiburtine.

Some old Greek authors attributed the origin of the Sibyls to Egypt and in the times of the Ancient Pharaohs, there were certainly famous Divinatory shrines at Heliopolis, Buto, Thebes and Ammon in Libya.

Several of the great Christian authors such as Jerome, Chrysostom and Augustine, believed in these Egyptian oracles.

## THE AUGURS

In Ancient Rome the Augurs formed a permanent Guild or College; they were at first only Diviners, chiefly by means of birds; at a later date they did not Divine the Future officially, but were called upon to decide the proper course of action to be taken to secure a certain result. The College, instituted by King Romulus, at first consisted of three Patricians; Numa added two more, and then by the Ogulnian Law in 300 B.C., the College was formed of four Patricians and four Plebeians; and later still, under Sylla the Dictator, of fifteen persons who were appointed for life; a sixteenth was added by Julius Cæsar.

The Augur was also called *Auspex* and his art was *augurium* or *auspicium*; from this latter word comes our English word 'auspicious'— approved of, of good omen. The Romans recognised five forms of augury. (1) *Ex cælo*, from the heavens. (2) *Ex avibus*, from birds, which were either *oscines*, such as sang, or *alites*, those which were observed in flight. (3) *Ex tripudiis*, from the feeding of chickens which were kept as sacred in cages for the purpose. (4) *Ex quadrupedibus*, from animals, (5) *Ex signis*, from signs of all other sorts.

The whole Roman state was for several hundred years a

pagan theocracy, the gods were its rulers, and it was by means of the augurs and their auspices that the gods were deemed to intimate their will. No election was held, no war begun, and no law passed, until the augurs had spoken: in private life the same principle was observed, no occupation was chosen, no wife was selected and no business entered upon until the auspices had been consulted.

The Augurs wore a special dress called *trabea*, and carried a curved wand, the *lituus*.

### THE THEOMANTEIA

These were a special class of diviners, often old men, who were willing to offer sacrifices and deliver prophecies in any place and at any time. They crowned themselves with laurel, and threw themselves into an hysterical frenzy. Three varieties are mentioned—those possessed by *daimones* or spirits; those inspired by the gods; and those who fell into trances and on recovery related strange accounts of what they had seen or heard. Such performers would now be called Spiritualistic Mediums.

The Ancients commonly believed that aged men in dying could foresee the future; this originated the idea expressed by the modern poet Campbell, who wrote:

'Tis the sunset of life which gives me mystical lore  
And coming events cast their shadows before.

### NECROMANCY

Attempts at the evocation of the souls of the dead have been made at all ages; a notable instance is recorded of the Witch of Endor: this subject has been treated in a separate Essay. By means of a ceremonial, a special ritual and prayers, the magicians of medieval Europe were notable in the practice of this art, which was however performed with the utmost secrecy, from fear of the Inquisition or of condemnation for witchcraft.

In our times, necromancy has been replaced by Spiritualism,

and Spiritualistic seances at which efforts to communicate with the dead for divinatory purposes and to gain a knowledge of post-mortem states of heaven and hell are constantly made.

### ONEIROMANTEIA, or ONEIROMANCY

That Divination by Dreams was a possibility was almost universally believed by the Ancient Greeks. The literature which has come down to us refers to three sorts of prophetic dreams:

First, *Chrematismos*, in which they alleged that the gods conferred with men, or the spirits of the departed made to men suggestions for their future conduct and so guarded them from misfortune.

The second was *Orama*, in which the things dreamed of were actually anticipations of events which were about to follow in the common life of the dreamer of his family.

The third was called *Allegorikos*, because in these dreams, future events were represented by symbols; one thing seen meaning another thing thus revealed.

The Greeks referred dreams to Zeus, to the God of the Earth, and to the Manes; also to Hekate and to the Moon. The God of Sleep was called *Upnos*, or as we now say, *Hypnos*, the *Somnus* of the Romans. *Somnus* and *Mors*, Sleep and Death, were called the Sons of *Nox*—Night; they dwelled in subterranean darkness. Dreams also were the sons of Night; their abode, the Cave of Sleep, had two Gates, one of Ivory whence came forth false and flattering visions; the other of Horn, through which issued true and noble dreams to good men. *Somnus* had three sons who appeared in dreams, *Morpheus* who appeared in the form of men; *Icebus* who contereited animals and birds; and *Phantasus* who supplied the scenery of dreams. Morning dreams they said came true most often. If anyone desired a prophetic dream he was taught that he must become very careful in his diet, must avoid raw fruit and beans, and also all wine for three days, and then go to a Temple and consult the priests who clothed him in a white garment, and he was instructed to propitiate *Hermes*, that is *Mercury*, before going to his sleep, for *Mercury* presided over a man's sleeping hours (*Homer* in *Hymn XIV*). Some persons also carried out this

procedure in their own homes. The eating of fish was said to make dreams obscure and meaningless or deceptive. When a dream seemed to be of doubtful meaning, a Soothsayer called *Manteis* was consulted, who said he must appeal according to circumstances to Zeus, Apollo Hestia or to Herakles, for light upon the matter, and then he gave an explanation.

The magic of Chaldea professed and practised the art of interpretation of dreams, and so indeed did the priests of almost all the great religions of Asia. A belief in dreams as having a concealed but discoverable meaning has existed down to the present day—it is a notion that very few persons are quite without. The continued large sale of several Dream Books in all the countries of Europe is a proof of this contention, but on the other hand the assertion that the specified meaning of any dream has been realised, is seldom heard.

### ARITHMOMANCY

There are very few extant records of the modes used by the Ancient Greeks and Romans in Divination by Numbers; it was associated with the Pythagorean teachings. The practical magical use of numbers taught by the Hebrew Kabalistic Rabbis was a distinct science.

### CRYSTALLOMANCY

This was performed by filling a glass vase with water, when some pure boy or virgin, or a woman *enceinte* was, after gazing into the water, made to describe the scenes which had appeared: this procedure seems a form of self-hypnotisation.

This mode of Divination was well known among the Arabs, whose wonder-working Sheiks are still said to get correct answers to questions from boys made to stare into a little pool of ink held in the palm of the hand. Of this Magic, instances may be found described in *The Modern Egyptians* by E.W. Lane 1835, and in *The Mendal* by Edward B.B. Barker 1874.

## RHABDOMANCY

Divination by Rods was said to have been practised in Egypt in the times of the Pharaohs: in our time the use of a Divining Rod is restricted to the art of finding water below the ground, but there are some persons who claim by the Divining Rod to find also ores and veins of metal. The Ancient Teutons, said Tacitus, divined the future by means of a rod or shoot of a fruit tree; it was cut into pieces, and each piece specially marked. The pieces were then thrown upon a white cloth with suitable appeals to their gods: with eyes turned up to heaven, the Diviner then took up three pieces, and gave an answer according to the lettering on them.

In ancient Persia, according to the Zoroastrian Religious book called the Vendidad, the usual badge of a Magus was a bundle of 3, 5 and 7 rods which he used for Divination.

In Greece a man wrote the various possible events on small rods, carried them in a bag and required some boy he met on the road to draw one out.

## PHARMAKEIA

Enchantment by drugs is reckoned among Divinations; medicated compounds were administered internally, either openly or by stealth, to create love and passion, or to cause enmity, or to produce dreams on certain subjects.

Leaves of the herb called *Moly* and of the Laurel, also Jasper stones were worn as amulets to ward off the effects of other charms used maliciously. The Cannabis plant or Indian Hemp was given to produce mystic visions. Enchanted girdles were also supplied by magicians to bestow foresight to the wearer and to keep dangers away from him.

## CHIROMANCY

An art which is still popular, professes to discover from the marking on the palms of the hands the future events of the life, and also certain particulars of the character of the individual; a study of much interest.



There is a hint of such a scheme in Job, xxxvii., 7, which was known to Aristotle and practised by the Emperor Augustus Cæsar.

### SORTILEGIUM—LOTS

Among the ancient Greeks and Romans the Divination by *sortes*, that is by casting lots, was in very common use. Hermes, the Mercury of the Romans, was supposed to preside over this system of discovering the will of the gods.

In *Kleromantela*, dice, black and white pebbles or beans were used; they were thrown into a vessel, together with an olive leaf to appease Hermes; this leaf was, after due prayers, first taken out, and then the fateful lot was drawn.

### STICHOMANTEIA

This was another method in frequent use; it was a Divination by verses, often quotations from the poems of Homer; these fatidical verses were written on strips of paper and all thrown into a bowl and shaken up, then the first strip drawn out was read and its meaning as a reply to the question was interpreted.

### SACRIFICES

Divination by the sacrifices of animals and birds was of very ancient date, and was practised by many nations as well as by the Greeks and Romans.

Preliminary conjectures were made from the behaviour of the selected animal before its death, and then further conclusions from the entrails, and from the flames which consumed the sacrifice, and from the ashes.

The augury was deemed bad if the animal offered much resistance to capture, or tried to escape, if it kicked too much, or bellowed, or did not bleed freely when cut, or was long in dying. Predictions were even made from the position of the tail at death. The internal organs were examined and then burned, and opinions were formed from the state of the intestines, the

lungs, heart, liver, etc., and from the way these burned and from the appearance of the smoke of the sacrifice.

### ORNITHOMANCY

Augury by the flight of birds, and also by the inspection of the entrails of birds was very popular among the old Romans; in our times some Indian tribes alone appear to have any belief in it. The Thugs of India especially sought for warning of success or danger from the flight of birds when starting upon an expedition.

In ancient Greece the observation of auguries from birds was universal; for birds from being seen to fly freely everywhere about were supposed to know the proceedings of men all around them.

The Augurs studied the flight of birds with much ceremonial; as they sat facing the North, birds on their right hand, the East, were presages of good; of evil on the left. Birds bringing good luck were owls, storks, doves and the swan; the phrase: 'An owl is out' meant 'it is a lucky moment'. Of unlucky omen were swallows, hawks, and vultures; also magpies and bats, if they entered a house.

### SUKOMANTEIA

In this method by Fig Leaves the enquirer's name and his question were written letter by letter on leaves placed in a row: these were then exposed to the wind during the recitation of a prayer to the gods. When this was concluded the letters on the leaves which remained in their places being put together supplied the answer.

### ALEKTROMANTEIA

A place was covered with dust, and all the letters were written in the dust and a grain of corn put in each. A fasting bird, a cock, was then set loose there after magical preparation, and the letters from which it ate the corn were formed into words giving the required answer.

THE MAGICAL MASON  
KOKKINOMANTEIA

This method was used to discover thieves: they suspended a sieve by a thread, then prayed for help from the gods, and recited the names of suspected persons, and he at whose name the sieve rotated was deemed to be the thief. See the Idylls of Theocritus, 3, v. 28.

CEROMANTEIA

In this method Wax was melted in a metal vessel and was poured into a bowl of water, and a judgment arrived at from the shapes into which the wax had fallen and solidified. The Etruscan priests divined by the appearances of drops of oil allowed to fall into water in a vase.

PEGOMANTEIA

A Greek Divination by fountain water: observations were made of its changes, colours and reflections: a mirror was dipped into the water of a fountain to discover the result of an illness.

DACTYLOMANCY

Sometimes water was placed in a vase, and a finger ring suspended by a thread was held over the vase, prayers were said, and a judgment arrived at by the number of times the ring struck the sides of the vase. This proceeding is occasionally done even in the present day: some persons will tell you that a gold ring suspended by a silk thread from a finger will vibrate in a glass and ring against the side as many times as the clock has last struck. The Greeks also cast many small stones into a vessel of water and observed the positions into which they sank and settled. A modern variant is the inspection of tea leaves left in a cup.

## ONOMANCY

The science of discovering some details of fate and history by the letters of the Name of an individual, and often by the system of assigning numbers to letters, in the fashion of the ancient Greeks and of the Hebrew Kabalists. Examples will be found in the French work, *La Magie*, by P. Christian.

The idea of some names and numbers being lucky, and others unlucky, may have arisen from this system of divining the fate of persons.

## BIBLIOMANCY

The mode of deciding some point in dispute or of choosing a course of action by means of a book is of old date.

In the Middle Ages the Bible was frequently used, and is still used among the people of the Celtic fringe; the book was opened by chance, and the words of some previously agreed part of a page were taken as answering a question.

## SUN, MOON, AND STARS

Divination by Mathematical calculations regarding the heavenly bodies is a very large subject which has been dealt with in a separate essay on Astrology; but apart from a serious study of the motions of the heavenly bodies, many omens relating to the sky, sun, moon and stars were observed, and conclusions drawn from them by all ancient peoples. Comets were always deemed to bring on misfortunes and so were eclipses, both of the sun and moon. Summer lightning was of excellent omen; forked lightning first seen on the right was fortunate, but on the left unlucky, and the same rule applied to the hearing of thunder: if heard in a clear sky it was a happy omen to the old Greeks and Romans. The planets Saturn and Mars have always had a bad reputation as afflicting man, while Jupiter and Venus were regarded as bearers of good fortune.

## CHINA

There is still extant the curious Chinese Book of Divination called the Yi-King or Book of Changes; it is believed to date from 1100 B.C. It teaches an art depending upon combinations of long and short lines in groups; the system is said by the Chinese to be 8,000 years old.

There is an English version of the work, with designs of the trigrams and 64 hexagrams; it is well worth a look into, if not deemed worthy of serious study.

We learn from the Chinese book Chung-Yung written by Tsze-tsze the grandson of Confucius, or more properly Kung Fu-tze, that knowledge may be derived from omens, and that it was proper to practice divination by means of 49 stalks of the plant *Achillea Sibirica*, a sort of Milfoil, and by the shell of a tortoise.

## TIBET

In modern as in ancient Tibet the priestly caste of the Lamas profess the power of Divination, and every one appeals to a Lama on the birth of his child, as well as upon his marriage, and indeed at the beginning of each year, for a forecast of the future, and the Lamas also lay down the remedies for the evils they foresee.

There are priests also of commoner sort always ready to make a casual divination on any matter by means of cards, beads, pebbles or dice, or by the shoulder-blade bones of sheep; and in general the process is accompanied by the chanting of spells and the recitation of Words of Power. Many well-to-do families keep and use a small divining hand-book called a *Mo-pecha* to which reference is constantly made.

## SHAMANISM

This old religious system of ancient Mongol races, of North American Indian and of the races living in North Polar regions, the Esquimaux and the Laplanders, provided a system of divination, which has been known for several centuries.

Scheffer, in his *History of Lapland*, 1674, describes the Shamans as seeking to discover by means of symbols on their sacred drums, the state of affairs in distant parts, the result of present proceedings, the cure of diseases, and to learn the most suitable sacrifices to their gods. The Shamans also claimed to possess the power of personal projection. They perform their wonders chiefly when in a state of hysterical delirium. As a rule the Shaman priests are men only, but among the Yakuts of Siberia there are female performers with the highest reputation for working wonders.

### NEGROES

Among the West African negroes who have a religion of Fetichism, and among those Negroes living in Hayti, the southern parts of the United States and the West Indian Islands who are the descendants of West Africans deported as slaves many generations ago, there is a system of magic and divination called Obeah or Voodooism: it is generally associated with the blood sacrifice of some victim, often of a cock, and with a performance with serpents.

### CELTIC RACES

Among the Celts of Ancient Britain the Druids were the priestly, cultured, ruling class; of these the men were notable for skill in curing wounds, and in the relief of disease, while the Druidesses were famous for their magical arts and powers of Divination.

### THE OLD TESTAMENT

The old Hebrew Books witness that all forms of Divination and Magic were forbidden to the Children of Israel, who were deemed to be under a Theocracy, or the direct guidance of Jehovah; yet on account of their intimate intercourse at many periods with the pagan nations around them, they were frequently found to be breaking the Divine laws, and attempt-

ing to discover future events, and to obtain favours from the gods by means of *amulets*, *teraphim* and devotion to household gods. Among others, King Josiah made great efforts to abolish these practices.

Yet after a manner the Ephod with its jewels, the Urim and Thummim, were consulted by the High Priests to obtain guidance from above, or a prevision of events, in a manner very similar to some heathen forms of Divination. This materialistic mode of securing Divine guidance ceased after the High Priesthood of Abiathar, presumably because of the sins of degenerate Israel or of the unworthiness of the Priests themselves. Theological works tell us that this system of Urim was supplanted by the Prophets who were divinely inspired. These latter may have foreseen and told the national fate, but we have no report that they provided prevision of personal matters.

### DREAMS

The Old Testament has many references to dreams; first to those of no value, but of common occurrence; secondly to those dreams which were considered to be intimations of God's will directly sent by Jehovah and were acted upon as such; as for example the quoted dreams of Abraham, Jacob, Joseph, Solomon, Daniel, Joseph and the Wise Men; and thirdly to certain dreams believed to be divinely inspired, but yet requiring interpretation, such were the dreams of Abimelech, Laban, the officers of Pharaoh, and Nebuchadnezzar.

The New Testament has a mention of one dream of great interest, that of the wife of Pontius Pilate in Matthew xxvii. 19, and of the five dreams of Joseph the husband of Mary and Mother of Jesus, announcing the Conception, and warning him against Herod, telling him to flee into Egypt, and again to return to the land of Israel, and lastly to go to the town of Nazareth.

### CHRISTIANITY

The whole tendency of the teachings of the Christian faith has been to condemn as unholy all magical arts and all attempts at

divination of future events, and to impress upon believers that Faith and Good Works are alone necessary to salvation, and that God always sends to man that which is most fitting for him in this life, and as he hides from us the fate which is in store for us, so is it not seemly to show our mistrust by seeking to discover the future. Yet in the face of this doctrine it cannot be denied that throughout the history of the Church there have always been some modes of Divination more or less openly practised not only by the laity, but by the clergy themselves, at any rate down to the time of the Protestant Reformation. Several of the Popes, notably Sylvester the Second, A.D. 999; Gregory the Sixth, 1044; Benedict the Ninth, 1047; Gregory the Seventh, 1085; and John the Twentieth, 1276, were charged with magical practices, with divinations, and the practice of alchemy.

Although the Roman Catholic Church in four of the Minor Church Councils forbade the practice of Divination to the Christian laity, yet Pope Innocent the First specially permitted the clergy of Tuscany to perform spells.

The old Roman *Sortes* were condemned by the Church as abominable pagan heresies and as being appeals to Satan rather than to God, yet when these arts were at times performed by the Christian priests they were deemed permissible and were called *Sortes Sanctorum*.

Saint Augustine confessed he had practised Divination by casting lots, and he wrote that he did not disapprove of this manner of learning futurity provided it were not used for unholy purposes; he was a bishop of Hippo and died in the year 430 A.D.

Gregory, Bishop of Tours, who died in 595, was a famous historian; he tells us that the clergy of his day used to lay the Bible upon the Altar in their Churches, and then pray that God might lead them to a proper decision of any matter, and to a disclosure of the future, by their choice of verses in that Divine Book.

Gilbert of Nogent, in the twelfth century, wrote that it was a custom, at the consecration of a bishop, to consult by casting lots as to the success or coming fate of the episcopate of the newly ordained prelate.

Albertus Magnus was a bishop of Ratisbon from 1230 to 1280, who had a great reputation as an enchanter; he taught



Roger Bacon who flourished from 1250 to 1294, and was notable for his scientific researches, and also as a magician, diviner and alchemist.

The so-called 'Angelic Doctor', Thomas Aquinas, 1226-1274, was also his pupil, who became famous as a defender of the mendicant orders of the Catholic Church, and the author of *Summa Theologiæ* which is the doctrinal standard of Catholicism.

Trithemius, Abbot of the Benedictine Monastery of Spanheim, practised magic and divination; he was the confidant of Henricus Cornelius Agrippa of Nettesheim, who was perhaps the most renowned of all authors upon the occult sciences, alchemy, and magic: he flourished 1510-1535: he gives from Michael Scotus (1230) a description of twelve modes of Augury. This latter was a Scotch mathematician and magician and astrologer to the Emperor Frederic II.

Johannes Reuchlin, author of *The Mirific Word of God*, and Pic de Mirandola, the teachers of Erasmus, the famous scholar who died in 1556, the very notable Martin Luther, the Reformer who died 1546, and Melancthon, were occultists and believed in the Kabalistic Magical learning taught by the Hebrew Rabbis.

In England the practice of casting lots, the *Sortilegium* of the Romans, was condemned by the Tenth Statute of King James the First as a felony, and by the Twelfth Statute of Charles II, was excepted from the list of general pardons on the ground of its being sorcery and subversive of the Christian Faith. At even so late a period as 1790 in this country, John Wesley the Founder of Methodism and a most famous preacher is reputed to have said: 'to give up the belief in witchcraft and divination, would be to give up the Bible as a standard of faith and practice'.

## MODERN EUROPE

In our own times, as has been already stated, divination by Astrology is practised by many persons in privacy and it is professed by many teachers for a livelihood. The belief in a concealed meaning which lies hid in our dreams has also been mentioned, and the Art of Cheiromancy is still popular.

Reference may now be made to the old system of Geomancy and to the revival of Fortune Telling by Cards, generally associated with the Gypsies, and especially to the Tarot cards.

## GEOMANCY

This is one of the few old methods of Asiatic divination which is still recognised as an Art; in a treatise on its practice published in England so late as 1889 a full description is given of the process. Its use is said to strengthen as well as guide the intuition, and thus to prompt the intellect to perceive the events of the future, and also those occurring at a distance. Its processes are intimately related to astrological conceptions which have been already referred to, and to these are added a consideration of sixteen figures peculiar to the system.

Cornelius Agrippa in his Fourth Book of *Occult Philosophy* (by some considered spurious), has left us an account of this scheme of Divination. The performer should be a well-intentioned moral man, and should divine only for a good purpose; he should choose a propitious hour and maintain a calm mind; he should deeply contemplate the subject matter and then with paper and pencil draw or mark an indefinite number of dots or dashes in four lines, abstaining from any attention to the number. In past time, the Diviner drew strokes on the sand with a wand, hence *Ge* or Earth, *Manteia* or Mancy. The dots or dashes of each line are counted, and each is either odd or even in number: a figure is formed of four figures, ones or twos, one over the other—perhaps 1.2.1.2. or 2.1.2.1., or 1.1.1.1. or 2.2.2.2. This is done three times more, and so four figures are obtained. These are called the Mothers, and the four parts of each are called heads, necks, bodies and feet. By taking the four heads as odd or even, a new figure is formed, a daughter. The four necks make another, and so on are formed four daughter figures. Four nephews are then made, the first by the heads of the first, one and two being counted together as odd or even, then the necks, bodies and feet. The 2nd, 3rd and 4th nephews are also made.

From the four Nephews are made the Two Witnesses, and from these the Judge, a single figure.

The sixteen figures which can be made of one or two dots in

four rows are called the Geomantic Figures, and receive special names—Via, Populus, Conjunctio, Carcer, Fortuna Major, Fortuna Minor, Acquisitio, Amission, Lætitia, Tristitia, Puella, Puer, Albus, Rubeus, Caput Draconis, and Cauda Draconis. The two latter are referred to the nodes of the Moon, the other fourteen are related in pairs to the Sun, Moon and Planets. Each figure has a certain formula of power, tendency and material attribution. From the Witnesses and Judge an answer is obtained.

A more complex method is performed by placing the fifteen figures already obtained upon an Astrologic figure of the Heavens, one in each of the 12 houses, and the two Witnesses and Judge in the middle space: the Zodiacal signs and planets are added to the scheme, and the whole judged by the rules of Astrology.

The foregoing seems a long and tedious process, but with practice it is rapidly performed.

## TAROT

The pack of Tarot cards now used to some extent in South Europe for games of play, was used by the gypsies for purposes of Divination. The pack consists of four suits, Swords, Wands, Cups and Coins; of the ten numerals; of kings, queens, and knaves; and of a fourth court card, a knight or man mounted on horseback. The knave was also at times considered as a female, and the four have also been called, cavalier, king, prince, queen and princess. In addition to these the pack includes 22 picture cards of varied meanings, called Tarot Trumps; among these were the Emperor, the Pope, the Magician, the Devil, the Lovers, and the Lightning-struck tower. The whole pack thus consisted of 78 cards. These cards are even today used by persons who have studied medieval occult science, and many such students are convinced that some magical power does reside in these symbols when used by those who have passed through a special course of Astrological and Kabalistic study. The French author, Court de Gebelin, in his *Mond Primitif*, Paris, 1781, was the first to call attention in modern literature to these cards, and to assert that they were a remnant of the wisdom of the Ancient Egyptians; he has been followed by J.F.

Vaillant, and P. Christian, as well as by the noted mystic Eliphaz Lévi.

Apart from the use of Tarots by the Gypsies of Southern Europe, and the use of common playing cards by Gypsies in England for purposes of fortune telling, there has been during the last twenty years a revival of card divination by ladies in their homes, and this especially in Ireland: this system of Divination is also practised for gain in little rooms in the neighbourhood of New Bond Street in London.

### OMENS AND PRESAGES

We moderns have inherited a vague belief in many omens from the Ancient Greeks and Romans who paid great attention to presages, such as sudden emotions or alarms without appreciable reason; these were deemed sent by the great god Pan, or by evil demons, as were cramps and palpitation of the heart. A twitching of the right eye was a good omen; sneezing was very much noticed and commented on; the Greek hearer exclaimed: 'Zethi' — 'May you live', or 'Zeu soston' — 'God save you.' It was considered fortunate to sneeze between noon and night. To sneeze on the left hand was unlucky, but on the right hand was fortunate.

The flushing of one ear is said to indicate that someone is discussing one's virtues or vices, while unexplained itching spots are deemed ominous of something or other according to the fancy of the observer.

Under the subject may be mentioned the notion, which still survives, that certain phrases and words are unlucky, that is they precede evil; for example a misfortune follows a spoken claim to be well or fortunate, whether the matter refer to the speaker or another person: this was the first use of the word *Blasphemia*. To annul the evil omen the Greeks said '*Me genoito*' — 'God forbid', or '*Eis kephále soeu*' — 'May it fall on your head, not mine.' The Germans say *umberufen*.

On the other hand certain phrases and words spoken inadvertently were deemed of good augury, but in matters of business such words must be acted upon at once, for any delay caused the good effect to pass off. There are some quaint notions upon the occurrence at a dessert table of an almond

shell containing two nuts, called *philopena*, when a man and woman should each take one as a bond of affection between them.

The falling of images or pictures and the spontaneous opening of doors were all of bad import and foreshadowed misfortune.

It was of evil omen to meet in the roadway a snake, or a hare, or a weasel crossing the road, a bitch with whelps, or an ape, or even a woman carrying a spindle uncovered, while at home it was unlucky to upset wine or to meet a black dog at the door. An old English omen was that if a hare was seen to run through a village street, there would soon be a house or hayrick on fire. The entry into a house of a strange black cat was deemed fortunate, and at the present time among actors it is deemed a lucky omen if a cat walk across the stage at the first performance of a new play.

A more modern mode of deciding whether a thing wished for will be obtained is by the snapping of the merrythought bone of a fowl.

Other common present day superstitions are seen in the notion of an evil result from spilling salt, of seeing a single magpie, of walking under a ladder and of hearing a dog howl at night.

Then we hear of the misfortunes likely to occur from a work undertaken on a Friday, and from being one of thirteen at any function. The evil omen of Friday the day of Venus, Goddess of Love, is difficult to explain: while the malice of thirteen is associated for some mysterious reason with the Twelve Apostles of Jesus.

## SUMMARY

As a result of this survey of the history of Divination we must conclude that the desire of man for prescience as to the events of his earth life has always existed, and does still exist. Almost as universal has been and is the desire to discover what is the fate of man after the obvious death of his material body.

The earnest desires and the arduous labours of men performed with these ends in view, have been fruitless in the judgment of most persons now living who have studied the events of the day and the histories of the past.

If the future can be discovered, its events must be already decided: if a true divination is impossible the will of man may be as free as he thinks it. Meanwhile we are content to rest upon the verdict of the mathematicians, that whatever scheme of divination is used, it will give results correct in a certain proportion of cases, and will fail in others. Each man must decide for himself whether by genius or by method he has any faculty for discovering the future and the unknown.

Such are probably the opinions of the ordinary man of our times, but there are many persons well-known to me who have left the ordinary duties and pleasures of life, and have devoted both time and study to some of these modes of seeking to learn the future and unknown; to what conclusion have they come? The majority have certainly confessed that they have had no success in any divinatory process, but there have been a few exceptions who are convinced that Astrology, Geomancy, the Tarot and Cheiromancy, are schemes which, however imperfect their present condition, have been proved to deliver judgment much more often accurate than the laws of Probability should bring about.

[Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1910), pp. 1-19.]

## 21.

# THE STAR LORE OF THE BIBLE

During recent years the great Italian astronomer, Schiaparelli, and a notable Englishman, Walter Maunder of the Greenwich Astronomical Observatory have published volumes concerning the biblical references to the Sun, Moon and Stars. The former has written a learned treatise with explanation of Hebrew words in connection with the subject; the latter is more concerned with the relations of the Jewish faith and Christian religion to the star lore to be found in the bible. These eminent astronomers agree in the opinion that the Jews of Bible times possessed very little knowledge in regard to the Heavenly bodies, and that the Biblical mention of them is mainly of a poetical character, or they are referred to as symbols or signs of the supremacy of Jehovah the Creator and Ruler of the universe.

We must remember that the Jews from their origin as a distinct race to the destruction of Jerusalem were almost always at war with their neighbours and had only brief periods during which there was any opportunity for Mental culture. One time of peace and prosperity is alone notable—the Solomonic era, beginning after David had ceased from his wars, to the ending of the united kingdom of Israel and Judah in the time of Rehoboam. The era of Solomon has indeed been at all times considered as the Golden Age of the Hebrew race; it lasted from about B.C. 1050 to B.C. 975. At this period the Chaldeans on the one side and the Egyptians on the other, had each attained to a high state of civilization, and scientific study of the heavenly bodies had made considerable progress. From these nations, no doubt, the Jews gained some knowledge of the Sun, Moon and Planets and of Star names.

Maunder makes a great point of the consideration that the

Hebrew Bible was meant to teach religion and not Science, and therefore it is only proper that it should not contain any information regarding the Stars, Sun and Moon, which man could find out for himself, and which man's intellect has since then found out by scientific apparatus of his own discovery. Maunder also is very bitter against Astrology, the forerunner of Astronomy, calling it a bastard science—like a parasite. The general opinion, however, has always been that the great interest taken in astrology as a science of divination was the inspirer of the study of the stars and the creator of Modern Astronomy, just as it is generally conceded that Alchemy paved the way of Chemistry.

Modern Astronomy had as its predecessor what may be called Classical Astronomy which originated with the Greeks and prevailed nearly two thousand years. The earliest notable astronomers were Eudoxus of Cnidus about B.C. 400, and Hipparachus, and their discoveries were amplified in the great school of Alexandria which arose about B.C. 300 and flourished for a long period.

Among their successors were Artus and Claudius Ptolemy who are respected even at the present day for their writings on the sun, moon and stars. The Ancient Astronomy upon which Greek culture founded Classical Astronomy was the Star Lore of Chaldea and Babylon, and of Egypt; it originated at a much earlier date, and so very little of a definite character can be asserted upon its extent and accuracy: modern research among brick tablets and ancient papyri is furnishing some further data.

It may be noted that Greek Astronomy arose about the time of the writing of the later Old Testament Books.

In a consideration of the references to Astronomy to be found in the Bible, we must remember that the Authorised English version was made by 47 divines at the order of King James the First, from extant Hebrew copies and Greek versions, and was published in 1611; this work has been the standard English Bible from that time; it superseded the earlier versions of Wycliffe 1380; Tyndale (New Testament) 1525; Miles Coverdale 1535; Matthew 1537; Taverner 1539; Cranmer, The Great Bible 1539; the Geneva Bible 1560; the Bishops Bible 1568, and the Douai Bible of 1610. These versions were all derived from Hebrew MSS none of which were older than 1000 A.D., and from Greek copies derived from the great Septuagint Bible



which was translated from the Hebrew into Greek by 72 Jews of Alexandria in the time of Ptolemy Phialdelphus about 285 B.C. There were also extant Syriac versions in the Peshito tongue in the Second Century, and Latin versions taken from the Septuagint in the Second or Third Century, notably the Itala copy and later the famous Vulgate Bible for which we owe a debt to the great father Jerome who wrote about A.D. 383.

The originals of the old Testament Books were in Hebrew and may have become perfected in the time of Ezra and Nehemiah 440 B.C. The New Testament was written first in Greek; except perhaps St Matthew's Gospel. The oldest extant Greek Bibles, dating back to A.D. 400, or 300 perhaps are the Vatican MSS, the Sinaitic MSS now in St Petersburg; and the Alexandrian codex now in the British Museum, London; this was brought to England in 1628, too late for comparison with the English Bibles in writing the Authorised English Version of 1611.

The present Revised Old Testament was completed in 1885, four years later than the revised New Testament. I have made some references to these revisions as well as to the Authorised English Bible of King James.

I give these historical details because the words in our Bible which are Star Names, such as Orion and Arcturus are not the proper names found in the Hebrew originals, but were names chosen by Greek literati and adopted secondarily in Latin versions such as the Vulgate of Jerome. great uncertainty has always existed in the minds of critics as to the correctness of the attributions of Star names to these ancient Hebrew words and doubts are now felt even as to the recent changes made by the Revised English Bible.

There are other possible sources of error in the attempt to identify Stars with Star names, as for example, it may be that in the course of centuries a star name such as Arcturus may have been transferred from one star to another, and the error of viewing Venus at its rising as a star distinct from Venus at its setting was universal for some centuries.

I supply a short catalogue of Hebrew words relating to Astronomical subjects, with their translation and alleged meanings, with references to the Books of the Bible where they are to be found.

- KIMH** Pronounced Kimah; in Amos V, 8, is translated 'the Seven Stars', in the Authorised Bible, and the 'the Pleiades' in the Revised Version. In Job IX, 9, and XXXVIII, 31, it is called 'the Pleiades', both in the A.B. and R.V.
- KSIL** Pronounced Kesil; in Amos V, 8; Job IX, 9 and XXXVIII, 31. On each occasion translated 'Orion' in A.B. and R.V. The word *kesil* in other places is translated—a fool or foolish.
- Osh & OISh** Pronounced *Ash* or *Aish*, in common is—a moth, but in Job IX, 9, and XXXVIII, 32, is translated Arcturus in the A.B., but 'the Bear' (meaning Ursa Major) in the R.V.  
The letter O represents the Hebrew letter called Oin or Ayin, said to have had some times our sound of O and sometimes that of Gn.
- HILL** Hilal, Isaiah XIV, 12, meaning 'the shining one', is translated Lucifer, in the A.B., and 'the day star' in the R.V.
- MZRUT** Written Mazzaroth, is found in Job XXXVIII, 31, is not translated.
- MZLUT** Is found in II Kings, XXIII, 5, and is translated 'the planets'.
- RQIO** *Raquie*, the firmament, the sky. Genesis I, 6, The word means—extension, and spread out.
- SHMIM** *Shamayim*, the heavens, occurs many times; the word means—uplifted.
- KMH** *Khamah*, the sun, as a source of heat.
- ShMSh** *Shamash*, the Sun, many times, means—light.

IRCh	<i>Irach</i> or <i>Yareach</i> , the Moon.
LBNH	<i>Lebanah</i> , or <i>Levanah</i> , the Moon.
ChDSh	<i>Chodesh</i> , the new moon.
KUKB	<i>Kokab</i> , a star, Numbers XXIV, 17.
SKUTh	<i>Sikuth</i> , a star, Amos V, 26.

The Hebrew names for the points of the Compass were chosen for two reasons: One set was named from their position in regard to the Jew facing the East, when the South was called the right side; a second set of names was derived from the position of the Sun, as for example the West was called the Setting place; and there was a third mode—topographical, of which only North and West were used.

QDM	called <i>Quedom</i> ,—in front, the East.
AHUR	called <i>Ahor</i> , or <i>Aharon</i> , behind, West.
ShMAUL	called <i>Shemal</i> or <i>Semol</i> , the left, or North.
IMIN	called <i>Yamin</i> , the right or South.
MZRCH	called <i>Mesrach</i> , the rising of the Sun, East.
MORB	called <i>Meoreb</i> and <i>Memo ha Shemesh</i> , the setting place, West.
TzPN	called <i>Tsaphon</i> , the dark place, North.
DRUM	called <i>Darom</i> , the bright place, South.
NGB	called <i>Negeb</i> , dryness, the desert, South.
IMH	called <i>Miyam</i> or <i>Yamah</i> , the water or sea, West.

The Winds from the Four Quarters were named from their effects: the East wind which brought heat and locusts; the South—storms and heat; the West—clouds and rain; the North—cold and calm weather.

The Sun must be first referred to as the most magnificent work of the Creator. In Genesis I, v. 16, we read that God (ALHIM, called *Elohim*), made the Sun, ‘the greater light to rule the day’. The Hebrew name for the Sun was spelled ShMSh, called *Shemesh*, for the earliest Hebrew writing had no vowels, and also *Khammah*. In Eccles. I. v. 5, we read: ‘the sun

riseth, the sun goeth down, and anew he hasteneth to the place where he must arise', so the ancient Hebrew recognised a subterranean course for the Sun every night, and we still speak of the Sun rising and setting, although we now know that the appearance is due to the Earth's motion, and not to the Sun's movement.

The first use of the word Sun in the Bible is in Genesis XV, 17, 'it came to pass when the sun went down'.

The Old Testament gives two notable instances of miraculous events in relation to the Sun. In Joshua X, v. 12-13, we read—'Then Joshua spake in the presence of Israel, Sun stand thou still above Gideon, and thou Moon in the valley of Ajalon; and the Sun stood still and the Moon stayed.' This is said to be quoted from the Book of Jasher, which is now unknown. Maunder supplies a learned commentary upon this narration but fails to give a satisfactory natural explanation. Another miraculous or unexplained incident is related in II Kings, Chapter 20, in regard to the so-called Sun-Dial of Ahaz. King Hezekiah was ill and Isaiah visited him and offered at the hand of the Lord a sign that he should recover his health. Hezekiah chose as the sign—'let the shadow return backward ten degrees...and he brought the shadow ten degrees backward, by which it had gone down on the "*dial*" of Ahaz.' The R. V. reads the '*steps*' as an alternative. The story is repeated in Isaiah chapter XXXVIII. Hezekiah did recover.

Maunder confesses that Astronomy cannot explain the matter. It is not at all certain that Ahaz could have had a sundial; the Jews of the time 730 B.C., did not reckon by hours, the word *hour* does not occur in the Revised Old Testament; it is found once in Daniel IV, 19 in the A.V.—Daniel was astonished for an hour. The word *sun-dial* is translated from MOLUTH, which is really steps. So it has been argued that beside the palace of Ahaz was a staircase, upon the steps of which the Sun cast a moving shadow. Even if this was the case, the Sun must have turned back to carry the shadow. Still, Ahaz may have imported from Babylon a rudimentary sun-dial, but if so it would have had divisions of two hours each, for the Babylonians divided the *Nuctemeron*, night and day of 24 hours, into 12 parts or *kaspu* of 2 hours each. The Hebrews always spoke of 'evening and morning', and not of 'morning and evening' to form a day, as in Genesis I, 5. In the time of the

Judges, the Jews divided the day into four parts, and the night into three watches, but after the captivity into 4 watches, as when Jesus walked upon the sea, as told in Matthew XIV. 25; from about 100 B.C. the Jews used the Roman notation and divided the day into 12 hours, see Matthew, chap. XX, where the 6th 9th and 11th hours are mentioned in the Parable of the labourers in the vineyard and also the account of the Crucifixion, Matthew XXVI, where the 6th and 9th hours are named, the first hour beginning at sunrise.

The Moon was created, says Genesis, to rule the night, but there is no recognition of its varied appearances as globe and crescent, which are so easily and frequently perceived. Yet the Jews used a Lunar and not a Solar Calendar and fixed their festivals by the Moon. In the ancient times of Jewish history, the light of the Moon was of much greater importance than it is to us who have so much artificial light. The Jews were largely a pastoral people, and moonlight nights were much valued in the care of sheep and goats and for making journeys. The Revision of the Old Testament has introduced in two places the words 'at the full moon', Psalms LXXXI, 3, and Proverbs VII, 20, which were nowhere found in King James's Authorised Version; this expression replaces—'at the time appointed'.

There are two Hebrew words applied to the Moon:

*Irach*, IRCh, means the pale one, the silver moon, moonlight,—a masculine word, and *Levanah* or *Lebanah*, LBNH the white one,—a feminine word.

So there are two words for Sun and two for Moon, but where Sun and Moon are referred to in association, they are always *Shemesh* and *Irach*, or *Khammah* and *Lebanah*.

The Bible has no suggestion that the Jews were aware of the power of the Moon over the tides; but the small seas of Palestine have no tide, nor has the Mediterranean Sea.

The ancients recognised Seven Planets,—Saturn, Jupiter, Mars, Venus, and Mercury with the Sun and Moon. We now speak of Saturn, Jupiter, Mars, Venus and Mercury as planets moving around the Sun with the Earth as their companion, and the Moon as the earth's satellite. There is no evidence that the ancient nations were aware that the Moon had any closer relation to the Earth than the other planets. The Bible gives no recognition to the group of planets as such, or as distinct from the stars, and it is doubtful if any planet is anywhere named

even as being a god of any heathen nation, unless perhaps Venus be referred to as *Helel*, Isaiah XIV, 12, and Saturn as *Kiyun*, or *Kaivan*, translated Chium in Amos V, 26.

It is still quite uncertain when the planets first became recognised as Wanderers among the fixed stars. They were known to the later Greeks, but not to Hesiod, and even Homer mentions only one—Venus, and her he considered to be two distinct stars, the one a morning star, and one seen in the evening, *Phosphoros* and *Hesperos*. Pythagoras in the 6th century B.C. was the first to realise that these two appearances were of one star associated with the rising and setting of the sun.

The origin of the scheme by which our week days are named after the planets is attributed to the coalition of Chaldean and Egyptian star lore in that great centre of learning, Alexandria, soon after the reign of Alexander the Great, say about 300 B.C.

It is probable that a partial arrangement of the stars into constellations was arrived at before the rise of Greek or Classical Astronomy, say about the fifth century B.C., and this was, so far as we know, among the Chaldeans, but we still lack definite knowledge.

Claudius Ptolemy compiled a catalogue of stars about 137 A.D., but a description of many constellations is given in the poem of Aratus of Soli, called 'Phainomena', written 400 years before or about 270 B.C. St Paul in his sermon on Mars Hill, related in his Acts of the Apostles, XVII, quotes from this poem; both these authors were natives of Cilicia. They give 48 constellations. The poem of Aratus is said to be a versification of the knowledge imparted by Eudoxus a hundred years before.

Hesiod, in his *Works and Days*, mentions, Orion, Canis, Arcturus, and the Seven Virgins as Stars; and Homer in the *Odyssey* refers to the Pleiades, the Northern Team, Orion and the Bear. So that some constellations had familiar names some thousand years before Jesus.

The Hebrew name MZRUT, *Mazzaroth*, occurs in Job XXXVIII v. 32, and in our Bible we read—'Canst thou bring forth Mazzaroth in his season?' This question is put by the Lord God to Job, speaking to him from a whirlwind. In the Revised Version, this quotation becomes, 'Canst thou lead forth the *Mazzaroth* in their season?' In the margin we find 'the *Mazzaroth*' may be read, 'The signs of the Zodiac.' This word *Mazzaroth* is also found in II Kings XXIII, 5, where Josiah

exterminated those who worshipped and burnt incense to Baal 'to the sun, the moon and to the planets and to all the host of heaven.' The Revised Version gives 'the twelve Signs' as an alternative to 'the planets'.

The authors of the old Septuagint Bible did not know what the Hebrew word Mazzaroth meant, for they simply wrote the word in Greek letters—*mazouroth*.

The Vulgate Bible reads *Luciferum* in the first quotation and *duodecim signa*, the twelve Signs, in the second. St Chrysostom translated the word into *Zodia*, animals, meaning the Zodiac: other interpreters write Sirius, the Dog Star. Schiaparelli prefers to consider that the Mazzaroth were the Five Great Planets.

The question of the origin of the Zodiac and its Twelve Signs has been much debated, and is still undecided. Various authors have declared its origin from Egypt, from China, from India, from Babylon and from the Greeks, either in Greece or in Alexandria. No true Babylonian monument showing all twelve Signs has yet been found. The earliest extant Greek reference to the Zodiac is in the writing of Aristotle.

In the Second Dream of Joseph, the son of the patriarch Jacob, he narrates that the Sun, Moon and Eleven Stars made obeisance to him; hence it has been argued that Joseph himself with the eleven stars refer to the twelve Constellations of the Zodiac, and again that the Twelve Stones in the Breastplate of the High Priest refer to the Zodiac (Josephus).

Each of these Twelve Signs has been assigned to a definite son of Jacob, but without much authority; the Rosicrucian Ritual has one form of allotment, the Hermetic G.D. Society had a different one, and several printed books contain other varied schemes of distribution. The Bible tells us that Four of the Tribes had definite standards; for Judah a lion, for Reuben a man by a river, for Ephraim a bull, and for Dan an eagle and serpent. The stations of these four tribes were at the East, South, West and North of the Camp. These are again represented in the four Cherubim of the Mercy Seat in the Tabernacle, where there are similar Zodiacal signs of Leo a lion, Aquarius a man, Taurus a bull, and Scorpio, poisonous as a serpent. The other signs and sons of Jacob also have similarities, but of a more indefinite character.

The name Orion occurs three times in the Old Testament of

our Authorised Version:— In Amos v. 8, 'Seek him that maketh the seven stars and Orion'; in Job IX, 9, 'Who maketh Orion'; and in Job XXXVIII, 31, 'Canst thou loose the bands of Orion'.

The Hebrew word in Amos which has been translated into Orion is KSL, commonly spoken of as *kesil*; in the Peshito version of Syria the word found is *Iyutha*; the Hebrew word in Job IX, 9, is *Ash*; but in Job XXXVIII, 31, the word is *Kimah*.

The Orion of the Greeks was a giant and a mighty hunter; he has been associated with Osiris of Egypt, and with Nimrod, who was also a great hunter. According to Maunder, Orion was chasing the Seven Doves, the Pleiades, when he became confronted with the Bull; or according to Lempière Orion was shot while in the sea by Diana, who then in sorrow placed him among the stars.

The constellation Orion is perhaps the most obvious group of stars visible in the Northern Hemisphere: four great stars at the corners of a trapezium, three stars for a belt to the hero, and three stars for his sword; three stars close together above suggest his head. The three brightest stars are named Rigel, Betelgeux and Bellatrix.

The name Arcturus occurs in Job IX v. 9, where Job says of God, 'Which maketh Arcturus'; but in the Revised Version the word becomes 'the Bear', meaning the constellation Ursa Major. The Hebrew word is *Ash* or *Ayish*. Arcturus is the brightest star visible in our sky, it is in the constellation named Bootes.

In Job XXXVIII, 32, we read, 'Canst thou guide Arcturus with his sons', but in the Revised Version we find. 'Canst thou guide the Bear with her train [or her sons].'

In Job XXXVI, 9, the Hebrew word *Ayish* is translated 'the North', so this may be a reason for the change from Arcturus to Ursa Major, for the star Arcturus could not be regarded as a Northern star in Palestine, any more than in England. The Greek *Arktos* meant the North, hence our word Arctic.

The old Vulgate Bible in a peculiar manner gave as Arcturus the four different Hebrew words—*Kimah*, *ash*, *mezarim* and *kesil*.

The Constellation of the Great Bear, Ursa Major, is always visible in the Northern Hemisphere when the sky is clear, and everyone recognises it from the four fine stars at the corners of an oblong square (a faulty term), and three stars called the



Bear's tail. The Great Bear is so well-known because two stars of the square point to the present Pole star, or maker of the North, which is one of the stars of Ursa Minor, the Little Bear. Some persons call this constellation the Wain, an old name for a wagon; some ancients called it a winnowing fan, and the Chinese, a dipped or handled basin.

The Greek name Pleiades occurs twice in the Book of Job. In the Authorised Version, chapter, IX v. 9, Job speaking to God says, 'which maketh Arcturus, Orion and Pleiades and the chambers of the south'; and chapter XXXVIII v. 31, God speaking to Job says, 'Canst thou bind the sweet influences of Pleiades'. The Revised Version here adds, the *cluster* or the *chain* of the Pleiades. In Amos, also, v. 8 we read, 'the seven stars', and in the Revised Version the words become 'the Pleiades'. The Pleiades form a cluster of stars which are very easy of observation and they are recognised by many persons today. They are found mentioned by Aratus and by Ptolemy, as seven notable stars; they are placed in the constellation Taurus. It has been suggested that the word was originally the Greek word *Peleiades*, the rock-pigeons, flying from Orion the hunter. There is an old tradition that the Pleiades were originally seven in number, but that one has been lost: the number is of course indefinite and varies with the eyesight of the observer, some persons can count fourteen.

The original Hebrew word in the three verses mentioned is *Kimah*, and the general meaning of that word was that of a *heap* or a *cluster*.

Quite as noticable as the Pleiades is the V-shaped group of stars called Hyades, also called seven in number. The word occurs in the Vulgate, Job IX, 9, *Kimah*, but is not used in our English Bibles; it has become replaced by Pleiades.

In the Authorised Version in Isaiah LXV, 11, we read, 'Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that Number.' In the Revised Version the words *troop* and *number* become *fortune* and *destiny*. The Hebrew words are God GD, and meni MNI; these are believed to be names for stars or planets considered as gods; some consider them to mean Jupiter and Venus.

Isaiah XIV, 12, the Lord speaks of the King of Babylon as Lucifer, the meaning of which is *light-bearer*: he gives an

astronomical expression—'How art thou fallen from Heaven, O Lucifer, son of the morning.' The Revised Version gives—'O day star.' Lucifer, a Latin name, is taken to mean Venus as a morning star. It was called Phosphoros by the Greeks, and was in myth called the son of Aurora. It has also been associated with Satan because of false comparison of St Luke X, 18, 'I beheld Satan as lightning fall from Heaven' with the reference to Isaiah by Tertullian, Gregory the Great, and other Church fathers, later by Jerome; the error was perpetuated in poetry by Dante.

The most notable reference to a star in the New Testament is found in St Matthew's Gospel in relation to the Birth of Jesus. Wise men from the East came to Jerusalem to see the new-born Child who was to be King of the Jews. They had seen His star in the East and had come to worship Him, Matthew II, 2. It is said that they were directed to go to Bethlehem, and that 'the star which they saw in the East went before them till it came and stood over where the young Child was. When they saw the star they rejoiced.' So they appear to have had two views of this star; one while they were in the East, before they started upon their journey, and a second appearance after leaving Jerusalem which continued until it stopped over the place where Jesus lay.

The famous astronomer Kepler, 1620, considered that this Star must have been a view of the conjunction of Jupiter and Saturn in the constellation Pisces, which occurred, it is calculated, in May, B.C. 7; but Professor Pritchard remarks that a similar and even closer conjunction occurred 59 years earlier. The conjunction mentioned by Kepler, however, was not a close one, for the two planets did not approach each other more closely than twice the diameter of the moon and so would not have looked like *one* star to any observer.

The Book of Revelation of St John abounds with Oriental imagery of events to be seen in the heavens, of wonderful stars, and of angels coming from the sky with warning to mankind, but I do not find any specific references to stars of which Astronomy can take account.

**COMETS.** We are now well aware that there are comets passing along our sky at almost all times, most of them quite unnoticed, as well as comets so vast and bright as to be notable objects which all must see and wonder at. It is certain that in ancient Jewish times notable comets must also have been visible

and would be regarded as wonders and signs by an ignorant populace, and yet the Bible contains no words which can with any definiteness be said to refer to comets, unless indeed the incident of the Flaming Sword at the Gate of Paradise be so considered (Genesis III, 24), or the appearance of an angel with his wings stretched out over Jerusalem seen by David at the Threshing Floor of Araunah the Jebusite, after the sacrifice of intercession, II Samuel, 24, 16. The comet of Donati in 1858, which I well remember, certainly looked like a flaming sword at one period, although its shape varied considerably from time to time.

*METEORS.* In Revelation VIII, v. 11, is the word 'Wormwood' applied to a star. After the opening of the Seventh Seal, seven angels sound their trumpets; 'and the third angel sounded and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of water; and the name of the star is called Wormwood. . . and many men died.' These words may refer to a meteor or shooting star, and they are followed by a suggestion of Eclipses of the Sun and of the Moon, for in the next verse we read; 'the third part of the sun was smitten and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.'

*ECLIPSES.* It is, of course, certain that during the period of Hebrew prosperity and Temple service, there must have occurred many eclipses of the sun and moon, both total and partial, visible in Palestine. All uncivilised peoples have stood in awe of eclipses, and many have looked upon them as portents of the wrath of the gods. In Jeremiah X, v. 2, however, we read a warning to the Jews 'not to be dismayed at the signs of heaven, for the heathen are dismayed at them'.

We know from a Babylonian Table that there was a notable eclipse of the sun in July 1063, B.C. This is not referred to in the bible. There was another in 831 B.C. in the time of Joel and Amos, but is not mentioned by them as having taken place. There was a third total eclipse in 763 B.C., a fourth in 603 B.C. at the time of the fall of the Assyrian Kingdom, and a fifth mentioned by Thales occurred in 585 B.C. Of all these eclipses visible in the heavens the Old Testament is silent, but the prophets Joel and Amos who probably saw the eclipse of 831

B.C. appear to refer to the possibility of sudden darkness coming over the earth, for Joel says in his prophecy—the light shall be turned into darkness', II, 10; and Amos wrote, 'Saith the Lord God, I will cause the sun to go down at noon, and I will darken the earth at noon-day', VIII, 9.

I may suggest that there is a possibility that the terrible onset of darkness from the sixth to the ninth hour which is described by St Luke in his gospel XXIV, v. 44, as occurring after the crucifixion of Jesus, may have been due to a Solar eclipse.

In Job XXXVII, v. 22, the Authorised Version reads, 'fair weather cometh out of the North', but the in Revised Version we read 'out of the North cometh golden splendour'; and this is considered by Maunder to refer to the Aurora Borealis, an illumination of the Northern heavens occasionally seen even in England, but rarely, I believe, in Palestine.

In concluding this essay I may remark that while seeking among the books at my disposal for information upon the Star Lore of the bible, I have been struck by my inability to find that any researches upon the subject have been made by modern Hebrew students. There must surely be an opportunity for a learned Jewish Rabbi, who is also familiar with the elements of modern Astronomy to throw great light upon the vexed question of the identity of Stars with ancient Hebrew star names.

[Paper read on 11 January 1912. Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1912), pp.5-16.]



**Part Four**  
**MASONIC**



## 22.

# FREEMASONRY AND ITS RELATION TO THE ESSENES

As Freemasons we are interested both in the history and in the manners, customs and doctrines of the Essenes, who were the members of a religious sect or association of Jews which arose in Pre-Christian times and flourished in Palestine and Syria about the time of the earth life of Jesus.

The early Masonic writers of the last century were fond of citing this sect of monastic Jews as one important source of the tenets and customs of the Freemasons, but my researches serve to show more clearly the differences than the resemblances between these Societies.

The Essenes certainly flourished in Christian Apostolic times, but they are not mentioned in the New Testament, nor in the Hebrew Old Testament, and there is no proof that the Society existed in the era of any of the authors of the Old Testament of whom Malachi, the last of the Prophets, died about 400 B.C.

The earliest information regarding the Essenes as a sect of the Jews is derived from the works of the learned Jew, Philo of Alexandria, who flourished about 40 A.D.; his writings show that although he was a deep student of Greek philosophy he retained his Hebrew faith in the worship of Jehovah; we find his thoughts wandered also to those theological notions which were subsequently displayed by the works of Paul and the doctrines of St John the Evangelist. Philo appears to have decided that the Greek philosophers were but men who dressed up the tenets of his great inspired teacher Moses in new forms, and that they wrote in Greek phrases truths already enshrined more or less in allegorical language in the Old Testament of the Hebrews: we must not be too much impressed by this assertion, for it was the habit of all Jewish



authors to attribute the origin of everything good to Moses or to some other patriarch mentioned in the Pentateuch.

As a highly cultured Jew familiar with the doctrines of the many races then dwelling in Palestine and Alexandria, his account of the Essenes should be very reliable; he seems also to have studied the doctrines and customs of another similar Society of deeply religious men of the time, which existed in Egypt, where he lived. I refer to the Therapeutæ; the only surviving tract describing the character and doctrines of the sect is named *De vita contemplativa*, and is attributed to Philo. The Therapeutæ lived solitary, monastic lives, gave great attention to the healing of sick persons, and assembled for worship once a week: their chief resort was near Lake Mareotis, not far from Alexandria.

The writings of Philo concerning the Essenes are two, the earlier mention is found in the treatise *Quod omnis probus liber.*, ss. 12, 13, and the later from his *Apologies for the Jews* may be found quoted in the *Præparatio Evangelica* vii., 11, of Eusebius, a Christian author and Bishop of Cæsarea (d. 338).

Our next authority is the Jewish historian Josephus (died 94 A.D.), who gives many details in his *Wars of the Jews* and also in his *Antiquities of the Jews*; and lastly we have the Roman author Pliny the Elder (died A.D. 79), who mentions the sect in his *Natural History*.

Following these there were, after a long interval, Hippolytus (d. 230), Porphyry (d. 305) the Neo-Platonist theosophist who repeats the account given by Josephus, and Solinus who repeats Pliny, and the Christian authors Eusebius (d. 338) who reproduces Philo, and Epiphanius (d. 403) who mention this sect.

For many hundred years the history and doctrines of the Essenes were entirely unnoticed, and it is only in quite recent times (with one exception — Theophilus Gale in his *Court of the Gentiles*, 1672) that writers have studied the original information and have overlain the subject with a heap of conjectural additions and vague opinions qualified by the purpose of their investigations.

The modern commentators whose works may be read in English are Neander, on *Church History*, Basnage, *History of the Jews*, De Quincey, in his *Essays*, C. D. Ginsburg, *The*

*Essenes, their History and Doctrine*, with Alex. Lawrie and R. Freke Gould, in their *Histories of Freemasonry*. Most recently James Moffat has written a concise article on the subject, giving the quotations from Philo and Josephus and Pliny.

The Talmud, that quaint collection of Jewish legends, does not mention the Essenes as such, but some Jewish authors hold that its references to the sect of Assideans or Chasidim (chSIDIM) refer to the Essenes as a religio-philosophic sect of Maccabean times. (See Macc. i., 2, 42.)

It is not easy to understand why this sect of Essenes should have been considered as a conspicuous prototype of the Brotherhood of Freemasons, for the notable features of our association are the culture of brotherly love, relief and truth; that is to say, charity and benevolence with universal tolerance; the performance of ceremonials, which include most solemn oaths to keep secret the *modes* of recognition; and an extensive ritual use of builders' terms and material things as symbols of moral and spiritual truths. Mutual instruction and familiar pleasant intercourse between the members have been always encouraged with a view to brotherly love and happiness; matrimony, conviviality, and all healthy enjoyments are recognised as proper; and there is no interference whatever with the domestic life of the brethren, nor with their modes of employment, property or possessions.

We learn from the three ancient authors whom I have named that, on the other hand, the Essenes were Jews closely related to the sect of the Pharisees; they professed and practised Judaism in its most strict and exclusive form, but offered no sacrifices and were Sabbatarians of the most severe type; they dwelt apart from civic life, often in villages or in monastic solitude, lived in poverty and practised celibacy, bathed and put on white garments before each meal; they refused to look at statues of men and to use coined money because of the human forms there figured; and they held all property in common; they studied the Books of Moses, *i.e.*, the Torah, as being of supreme importance, explained them as allegorical, and taught doctrines resembling those of the Kabbalah in regard to Jehovah and the Angels; they may have practised healing the sick (like the Therapeutæ), and they made some claims to possessing magical divine powers: they also lived in expectation of the coming of a Messiah. There is not the

slightest suggestion that they had any knowledge of architecture or of masonry. They led a pastoral or agricultural life, and, like the Therapeutæ of Egypt, they studied the uses of plants and arts of agriculture. Bauer, in his *Church History*, suggest that the Essenes were religious Jews whose minds had become tinctured by the Greek thought of Alexandrian civilization, and that they prepared the ground for the simple and moral life inculcated by Jesus: other authors find their system related to Buddhism, and others again find resemblances to the teaching of Pythagoras of Samos.

In addition to these general characters of the sect the following notes have been made:

Josephus explains that the Elders adopted the children of other Jews and moulded them to suit their own tenets; that all adults who entered the sect must give up their belongings to the common funds; they always wore white clothing, and considered any oily substance to defile them; before sunrise they never spoke of common matters, but offered ancestral prayers (*invocatio*) 'as if they besought the sun to rise'; their general habits of silence were full of awe and mystery, and their word was more sacred than any oath.

Our Brother R. F. Gould has noted that in one point Josephus gives two different accounts regarding the Essene faith. In his *Antiquities* xiii., 5, 9, he says they believe that Fate governs all things; while at xviii., 1, 5, he says 'all things are best ascribed to God'.

Josephus tells us that if anyone sought admission to the sect, his life and conduct were severely scrutinised; if he were approved he received a white robe, an apron, and a spade for his necessities, was called a Novice, ordered to practise their mode of life, and forfeited all his belongings to the general fund of the group: after a year had elapsed he became an Approacher, *proston eggion*, was admitted more closely to their way of living, and shared their baths of purification: after two years more had expired and he was still approved of, he was admitted as an *homiletes* to the meals of the fellowship, but only after taking a solemn oath to be most pious, most just, never to injure anyone, to hate the wicked, to denounce liars, to obey the elders, to have no secrets from his fellows, and to disclose no private religious teaching to outsiders, even at the hazard of life, to preserve their sacred writings, and to keep

secret the names of God's holy angels.

For the gravest offences an Essene was subject to exclusion from the Society, which amounted to slow starvation, because he had been forbidden to take food from all other persons who did not belong to the sect.

There were then novices, approachers, and full members; these last were divided into four classes according to length of membership, and it was forbidden for a member of one class to touch one of a higher class.

There is one notable point which is that while all authorities agree that they wholly condemned the use of oaths, yet each one had once been forced to take a most solemn oath in order to attain full membership and to receive the symbolical religious instruction afforded by the tenets of the society.

These rules are said to have made these men brave and fearless, and in the times of the wars of the Maccabees they cheerfully died for their fellows and for the Jewish race. They deemed the soul to be immortal, flying away from the corrupted body at death into a state of freedom. Some members were able to predict the future, and to do other wonders, such as healing. No women were ever admitted to the sect, nor waited upon its members until the period of the decadence of the Society.

Josephus tells us that Herod favoured this sect because one of them, named Menahem, saluted him as the coming King of the Jews while he was yet a schoolboy: Judas the Essene is also said to have foretold the murder of Antigonus, the son of Hyracanus the First, at Strato's Tower, by order of Aristobulus, about B.C. 107.

The following are minor details from other authors:

Pliny called the Essenes the marvel of the world, saying the Society had existed for thousands of years (of which there is not the slightest proof), that they had neither wives nor children, possessed no money, and lived amid palm trees; he added that their numbers are often recruited from persons who have wearied of life's struggles with the waves of adversity.

Philo tells us that in his time there were four thousand of these 'holy ones'; additional details given by him are that they condemned slavery, never used oaths in private life, offered no sacrifices, were the strictest of Sabbatarians, and spent their

time in giving interpretations of an allegorical character to the Books of Moses.

Hippolytus, in his work upon Heresies, speaking of their strict obedience to the law of performing no work on the Sabbath, adds that some stayed in bed all day in order to avoid the temptation to work. This author also tells us that the highest members sought for magic powers in plants and stones with a view to healing the sick and to succeed in prophecy.

Suidas, the lexicographer of the tenth century, describes the Essenes as men of contemplation and as mystic theologians.

Theophilus Gale gives a summary of their characteristics from Eusebius.

In the times of the later Cæsar, named Trajan, we read that the Essenes had relaxed the severity of their rules, revised their oaths, and in some districts they married 'for the sake of children and not for pleasure', and at last they faded out of the view of history.

No trace of any Essene writing has come down to us, nor do we know whether their books were written in Hebrew, Aramaic, or Greek; by the time, says James Moffat, that Rabbinic Hebrew and Christian literature arose, the writings and almost the name of the Essenes had vanished from the Eastern world.

As regards the name of the sect, Essenes, there is no agreement either among Jews or Christians as to its meaning and derivation. Various suggestions may be found, such as the Syriac *hasaya*, the pious ones; Aramaic *asia*, healers; *iznuoim*, the humble; *chshaim*, the silent ones. Josephus calls them *Essēnoi* and *Essaioi*; Epiphanius calls them *ossenes*, *osioi* or holy ones, thus agreeing with Philo. A curious note is that Josephus, in Whiston's English translation, calls the Breast-plate of the High Priest by the word *Essen* (*Antiquities* iii., 8, 5), but this is not the spelling of the Hebrew word used in the Mosaic Books, Exodus xxv., 7, and xxviii., 4, 30, where we read *Ch Sh N* for that adornment. Boutell's Bible Dictionary gives the names *Shriun* and *Shrih* for the Breastplate of Judgment. There does not seem to be any declared connection between the Breast-plate of the High Priest and these countryside devotees of the monastic life (but see Heckethorn). For many centuries there was but a single High Priest, the theological head of the Hebrew nation, but about the time

of Jesus there appear to have been two, Annas and Caiaphas (Luke iii., 2), who held the office contemporaneously; not long after A.D. 70 the office ceased to exist when Titus took Jerusalem and burned the Temple.

In many early works and Essays upon Freemasonry and Masonic origins we find that the scanty accounts of the Essenes given by Philo, Pliny, and Josephus have been expanded into a narrative suggesting that the Essenes formed a secret society closely resembling in its principles and practices that of Freemasonry, and of its having had a regular Initiatory procedure, but these additions are almost entirely imaginary and invented to support the theory of one Masonic origin from this Jewish sect. The Essenes certainly existed in the period alleged to be the era of Jesus, and it is curious that the New Testament mentions only three sects of Jews, the Scribes, Pharisees, and the Sadducees. From the statement that Jesus passed forty days of fasting in the Wilderness previous to His manifestation as a Great Teacher, it has been suggested He was an initiate of the Essenes, and the same opinion has been held of John the Baptist. So complex is the subject that we find Eusebius declaring the Essenes were the first Christians, but Eusebius the Christian is now commonly charged with forging the reference to Jesus which was found in his version of the *History of the Jews* by Josephus. The famous De Quincey also, in his *Essays*, was of opinion that the Essenes and Early Christians were identical.

There were many points of resemblance between the Essenes and the early Christians; as, for example, both sought the Kingdom of God, condemned riches, were advised to give up property and to possess all things in common, to put all members on an equality and to call no man master, to live in poverty of body and be poor in spirit; in addition, it is said they had some gifts of healing and some such powers in the performance of miracles as were promised to the true apostles of Jesus.

On the other hand, as already mentioned, some authors have suggested a relation between the Essenes and the followers of Pythagoras, but there were very great differences between them; the Essenes were purely monotheistic worshippers of Jehovah, the Pythagoreans revered only Pythagoras and his lessons and were polytheists; the Essenes were celibates, the

Pythagoreans married; the Essenes believed that death released the soul for ever into freedom, the Pythagoreans taught reincarnation; the Essenes forbade the study of logic, metaphysics, and science, the Pythagoreans spent their time in cosmic and other researches; the Essenes practised lives of poverty, the Pythagoreans were aristocratic and exclusive; the Essenes believed in predestination, the Pythagoreans in free will; and the Essenes had a peculiar objection to the use of unguents, while the Pythagoreans had no such notion of defilement; the Essenes ate both animal and vegetable foods, while the Pythagoreans were vegetarians.

Alexander Lawrie, the elder, published a *History of Freemasonry with an account of the Grand Lodge of Scotland* in 1804, and his successor, W. A. Laurie, in 1859; it is declared in these volumes that the Essenes used signs resembling those of the Freemasons; this article was, I understand, written by Sir David Brewster for Lawrie; he gives the tract of Philo, *Upon the Contemplative Life*, as his authority; I have looked over the Greek text of that tract, as well as the English version, and I am unable to find there any such assertion as to the Essenes, for its information refers mainly to the Therapeutæ of Egypt.

Albert Mackey, in his great *Encyclopædia of Freemasonry*, written in 1874, gives a long article upon the Essenes, quoting largely from Alexander Lawrie and C. Ginsburg, and especially declares 'they had particular signs for recognising each other, which have a strong resemblance to those of Freemasons'. I find no such statement made either by Philo, Josephus, or Pliny, nor can I find any such claim made, except by Masonic authors, who seem to have invented their information.

In the *Lexicon of Freemasonry*, by Albert G. Mackey, compiled by M. C. Peck, it is stated: 'Philo . . . says that when they [the Essenes] were listening to the secret instructions of their chiefs they stood with the right hand on the breast a little below the chin and the left hand placed along the side.'

According to Kenneth Mackenzie, in his *Royal Masonic Cyclopædia*, 1877, the Freemasons resemble the Essenes in that they possess ceremonials of Initiation with solemn obligations, and they inculcated a particular rule of life; further, the Essenes were sworn to hold their doctrine a secret, to communicate it to no one outside of their community, like their analogues the Hermetic Brethren of Egypt, they were not to write of it except

in allegory and symbolism. I cannot find any proof of the performance of any Ceremony of Initiation.

So far as the ancient authorities inform us, the oaths taken were obligations to adopt and continue a monastic, communal life, and to preserve the theological doctrines to their own members.

There is no assertion by the three oldest authorities that the Essenes used any secret signs or words: they lived in groups of members, about the countryside, who all knew each other and met daily at their communal meals, which were conducted under severe rules of prayer and procedure.

As to Mackenzie's 'Hermetic Brethren of Egypt' or of 'Luxor', there is not a scrap of reliable evidence that the Society ever existed, and the name itself was never heard of, so far as I can find, until the nineteenth century. That there were sodalities among the priests of ancient Pharaonic Egypt may no doubt be true, but after these priest-kings there followed Persian, Greek, and Mohammedan governance, and it is not at all probable that Hermetic Societies survived through these periods.

Blavatsky mentions this Brotherhood, but states that its origin was from Looksur, in Beluchistan: she adds that it has many ramifications in the U.S.A. I have heard of a group of persons who adopted this title about 1880 in Yorkshire, and that their chief was exposed and went off to America.

My old personal friend and fellow-student in Hermetic and Rosicrucian lore, the Revd A. F. A. Woodford, in his *Cyclopædia of Freemasonry* 1878, tells us that the Essenes had wardens, priests, overseers, and stewards, as well as Rulers: as to Grades in the Society, he says: 'The division into Grades, with names given to each, is not quite so clear, though it probably did exist.' He calls the candidates for admission *zetountes*, and the final reception was *eis ton omilon*—into the Assembly. He says: 'They took an oath of obedience, of fidelity, of moral behaviour, and of ascetic living; beyond this evidence does not go, manipulate as you may . . . , some writers have made the similarity too great.' This seems to me to be wholly true, and a most judicial presentment of the case.

Robert Freke Gould, in his monumental work *The History of Freemasonry*, 1883-7, has given a very interesting and learned chapter upon the Essenes, and does not press any claim to a



close parallel with the Freemasons; but in his more recent *Concise History* he writes that the Essenes 'recognised each other by means of signs'. In a recent letter to me he says he cannot give any original authority for this statement.

R. F. Gould has pointed out one example of the manner in which known facts were enlarged upon and artificially made to give evidence of Masonic origins, in the instance of the German author, Krause, who calls attention to the agreement between the doctrines of the Essenes and those of the Culdees, associated, he declares, 'with the three great Lights of the Lodge'. The Culdees were Scottish monks whose chief centre was at St Andrews. There was a Masonic document alleged to date back to A.D. 926, and called 'The York Constitutions'; it is now generally confessed that this is of modern production. Anyhow, Krause, without any proof, calls this an ancient document, declares it to be a Culdee compilation, alleges that the Culdees and Essenes were known to each other, and hence decides that the Freemasons are related to the Essenes. Krause summarises the many clauses of the Essene oath of fidelity into three phrases of his own composition — love of God, love of virtue, and love of mankind — and so he finds a demonstration of the symbolic use of the Bible, Square and Compasses, and of the Three Lights in a Masonic Lodge.

C. W. Heckethorn, in his *Secret Societies*, 1875 and 1897, declares that the doctrines of the Essenes were necessarily opposed to the Hebrew faith, that they adopted the title from the Breast-plate of the High Priest to avoid persecution, and that they had a Grand Secret of which all but the highest in rank were totally unconscious. 'The Faithful,' he says, 'received a new name and a secret mark upon a white stone, which he retained as a voucher of membership. The usual sign was the Cross, though other signs also were employed.' I cannot find any authority for such assertions.

Jeremiah How, in the *The Freemason's Manual*, 1881, writes: 'The pronunciation of the name [of Jehovah] was, it is said, preserved and transmitted by the Essenes, who always communicated it to each other in a whisper and in such a form that while its component parts were known, its connected whole remains a mystery.' I have been quite unable to find any ancient authority for this assertion, and if there were it contradicts the statement made in Masonry, which may have orthodox Jewish

authority, that the High Priest alone knew the true Name and spoke it once only in each year in the Holy of Holies.

John Yarker, in his *Arcane Schools*, says that the members when speaking in their assemblies placed their right hands across below the chin and the left hand down at the side — as if a recognised ritual performance: I find no authority whatever for this statement.

Mr A. E. Waite, the poet, tells us, in *The Secret Tradition*, that 'the Essenes remained the depositories of the Christ-mystery in the Eastern world, and are actually that hidden sodality from which Masonry derives through the Knights Templar, not by the identification of the Chivalry with the operative builders, but through the descent of a vital principle from one to the other.' This is but a poetic phantasy.

Christian Ginsburg, a thoroughly competent modern Hebrew scholar, in his published work *The Essenes*, 1864, summarises almost all previous authorities, which are non-Masonic, and makes no assertions of the use of secret words, signs, or attitudes.

No useful purpose would be serviced by quoting from other Masonic books and lectures of the last century which make similar claims of the relationship between Essenes and Freemasons; it is folly to perpetuate errors. I have read carefully the works of the oldest authorities in the Greek and Latin, and in their English versions given by the *Jewish Encyclopædia*, by Ginsburg and by Moffat, and I find no corroboration of the assertions that the Essenes had any Ceremony of Initiation, any definite Ritual, any signs or words of recognition, or any recognised postures in giving or receiving instruction such as have been narrated by some credulous Masonic writers: if these spurious details are excluded, the differences between the Essenes and the Freemasons far exceed the resemblances.

[Reprinted from *Ars Quatuor Coronatorum*, Vol. 28 (1915), pp.67-74.]

## 23. THE RESEMBLANCES OF FREEMASONRY TO THE CULT OF MITHRA

Many writers have exercised their ingenuity in finding points of resemblance between Freemasonry, its ideals and ceremonies, and certain older institutions whether religious or civil. Some have gone beyond the assertion of resemblances and have declared that Freemasonry, as we know it to-day, has descended from these Institutions, or has been beholden to them for its inspiration and for many peculiarities of doctrine and procedure.

Freemasonry has been affiliated by essayists to the Ancient Mysteries of Egypt and Greece, to the Collegia of Rome, to the Essene Brotherhood and to the Culdees of old, as well as to the much later Vehm-Gerichte of Westphalia, the Steinmetzen, the Trade Guilds, the French Compagnonage and the Rosicrucians; even our origin from the Celtic Druids of Britain and Normandy has been inferred.

I have upon a former occasion expressed my dissent from the assertion that modern Freemasonry has relation to the Essene Fraternity, which practised a form of ultra-strict Judaism, and whose members were celibates who lived in almost monkish seclusion about the time of the establishment of the Christian religion.

In these notes upon the Cult of Mithra (Persian), Mithras (Greek) or Mitra (Sanskrit), the Genius of the Heavenly Light', I shall show that this ancient Persian religion spread in the course of time to Europe, and has left its traces in ruined temples and sculptures, which have been found in Italy, Germany, France, and even in England. In Greece its remains are few, because the Greeks hated the Persians, with whom they had many Wars, and so they did not tend to adopt a Persian cult. It was not only a form of Faith and rule of conduct openly professed, but it also gave secret Initiation to its priests and more learned worshippers.

This institution made use of secret temples and mysterious ceremonial of a religious and moral nature, was of pre-Christian origin, and had as part of its system a mode of progress by grade or stages, each with its mystical and symbolic name, available for its devotees, but there does not appear to me to be any basis for the suggestion that the origin of Freemasonry had any relation to it, for almost all that is known of Mithraism is of quite recent discovery, due to archæological and architectural research among the ruins of many countries.

Antecedent to modern investigations there was but little available information upon the origin and doctrines of Mithraism, the worship of Mithra as the Sun God; reliance was placed upon short notices to be found in the *De Iside et Osiride* and *Life of Pompey* by Plutarch, who died A.D. 120. It is referred to by Porphyry, who died A.D. 305, in his *Cave of the Nymphs* and in his *De Abstemitia*; and by Nonnus in his *Dionysiaca* about 410. The Christian Fathers St Jerome, who died A.D. 420, Tertullian, in his *De Corona* and *De præscriptione Hæreticorum*, about 200, and Justin Martyr, 160, give short accounts condemning the Mithraic cult as a form of paganism.

These notices were in the last century commented on by encyclopædists and by writers on forms of religion, and were fancifully exaggerated by some mystics, as by Eliphaz Lévi, and were mentioned by Masonic authors such as Kenneth Mackenzie and R. F. Gould, also quoted by C. W. King from the Gnostic point of view, and by Hammer Purgstall, the German critic, in his *Mithraica*, 1833. Montfaucon, in his splendidly illustrated twelve volumes of *L'Antiquité Expliquée*, 1719, furnishes numerous plates of ancient Mithraic sculptures. Thomas Hyde, on the remains of the Religion of Ancient Persia (1700), may be consulted, and G. R. S. Mead has printed *A Mithraic Ritual*, 1907.

The most complete account of Mithraic remains is to be found in the works of Frank Cumont, *Textes et Monuments figurés relatifs aux Mystères de Mithra*, 1896-99, and *Les Mystères de Mithra* 1913. Cumont was a Professor at the University of Ghent.

A summary of recent discoveries and opinions has been written by F. Legge, and also a valuable essay by H. Stuart Jones.

It was generally stated that the worship of Mithra originated

from Zend, Iranian or Persian Mazdeism, a religion founded by Zoroaster, also called Zarathrustra, who was an inspired sage about whom nothing definite is known, but it is considered that he flourished about 700 B.C. The Avesta or Zendavesta is the sacred volume associated with this religion. Modern researches have led to the opinion that the cult of Mithras as a Sun God must have preceded the foundation of the Zoroastrian religion by many hundred years, even before the Aryan race separated into Western and Indian branches; at any rate, his name is found both in the Zend Avesta and the Vedas of the Hindoos.

Mithra worship may have sprung from the cult of the Magi of Media, a nationality which was dominant before that of Persia. The Medes and Persians were famous nations of Western Asia for many centuries, and the boundaries of their Empire varied greatly from age to age: Media became subject to Persia about 560 A.C., while Persia remained a notable Empire until it was conquered by the Mohammedan Arabs about 640 A.D. The present-day Parsees of India are now the only representatives of the Zoroastrian faith. They hold a festival in honour of Mithra on the 16th day of the 7th month, but there are now no worshippers of Mithra alone. Mithraism spread from its home in Asia through Greece and its Colonies into Italy, and became in Rome itself as famous as that of its Egyptian competitor the cult of Serapis. It extended over a great part of South and Western Europe and even reached Britain, being spread by the Roman soldiers who adopted the worship of Mithra in great numbers; they were introduced to this cult at the period of Pompey in his wars with Cilicia. Both of these cults were, however, abolished by the domination of Christianity under the Emperor Constantine about A.D. 330.

The God of this world, according to Zoroaster, was Ahura Mazda, King of Light and Spirit of the Sun, often called Ormuzd by English authors — a great being having many resemblances to the old Hebrew Mosaic ideal of Jehovah. The cult was at first, at any rate, a monotheistic one, but later became dualistic, prominence being given to the existence and powers of an evil Deity named Angra Mainyus, the Evil Mind, also called Ahriman, who is always in conflict with the God of Good. We find references also made to a veiled Deific Principle, shrouded in mystery, superior even to Ormuzd, the Creator and World Ruler. He was named in the 'Vendidad' — Zervana

Akarana, or Zervan Akerene, 'Eternal Light' or possibly 'Boundless Time', of whom nothing can be conceived, known or declared — a Supreme Being without attributes or qualities comprehensible to man. He is the Absolute, the Sat of the Vedantists and the Ain Suph of the Kabalists of medieval Judaism. He may have been considered as the source from whom first the Good God Ormuzd, and later Ahriman the Evil Principle, came forth after the creation of this world. The Zoroastrian faith postulated the subsequent appearance by Emanation of Six Ameshaspentas or Amshaspands springing from Ormuzd and making with him a Septenary of Powers; these great Beings may be compared with the Christian ideas of Archangels. Then followed a second series of Angelic Emanations named the Izeds or Yazatas (adored ones), who were twenty-eight in number, of whom the earlier Sun God Mithra was called the First and Chief; he was the invincible hero fighting the evil powers. A third series then followed, and were named the Ferouers, who were unlimited in number. C. W. King, in his work upon the Gnostics, looks upon these as the Active Thoughts of God. The evil being Ahriman also produced a numerous progeny of wicked spirits, but he was cast down by Ormuzd from his high estate. He is comparable to the Christian ideal of Satan as the Devil.

Ormuzd, the Creator, formed the world and set life upon it; the same Zend word meant both 'Life' and a 'Bull', which was the Persian symbol of this World. Ahriman destroyed the first World-Being, but from its elements Ormuzd formed the first human pair; these were tempted by Ahriman (or Arimanes) and fell, and so their descendants were ever after exposed to the malice of Ahriman, the Evil Being, as the great Tempter.

This scheme of thought obviously led to the idea that a Saving Grace must be put into action, and the Sun God Mithra, who was at first by the Zoroastrians considered only as one of the Izeds, became worshipped as a God and as the Saviour of mankind from the effects of its fall from grace.

It has been suggested that the later Mithraism was Mazda worship, greatly influenced by Chaldean astrological notions. The name Mitra is the ancient Sanskrit Indian word for the Sun, and it is said by C. W. King to be also the Zend (Iranian) word meaning the Sun; the word *Mitram* also meant 'friend'. Many students have associated Mithra with Apollo, the Sun

God, Phœbus, Hyperion, Phanes and Dionysos of the Greeks, as well as with Fire and Light as sources of benevolent force and energy; he is distinctly related to the Indian Vedic Varuna, God of the Heavens — the Greek Ouranos and the Chaldee Shamas.

As the cult of Mithra arising anew from the Persian faith spread into Europe, the great First Powers appear to have been gradually lost sight of, while the Saviour Mithras became exalted into the position of Godhead; in this manner Mithraism rose to be a separate religion, gave rise to a form of Mystery worship, developed a priesthood and formulated a system of secret Initiation of which only a few titles and sketchy outlines have come down to us from Greek and Latin authors.

An attentive study of architectural remains has, as I have already mentioned, added fresh light to these old notices; from these sources I have taken these notes upon Mithraic mystic rites, in which some see an origin of the Masonic ideal.

Mithraic religious worship was commonly conducted in caves or grottoes to secure its secrecy, or in temples (*spelaea*) built to resemble the natural caves used in earlier times, and from the period of its introduction to Greek and Roman countries statuary formed a constant feature; in these caves have been discovered numerous sculptured bas-reliefs illustrating scenes in the life of Mithra. While Christians demolished these buildings very thoroughly, yet sufficient remains have been found to illustrate the legend of Mithra pretty completely. In Britain even some fragments have been found; in London, while digging a sewer near Walbrook, several portions of white marble sculpture, now preserved at the London Museum; others at Caerleon upon Usk; Chester; York, the old Eboracum; Housesteads, the old Borcovicum near Hadrian's Wall, and at Rochester, the old Vindobala, near Elsdon, both in Northumberland. The British Museum has secured a very perfect bas-relief from Asia. In Germany at Saalburg, Oster-burken, Heddernheim, etc. At Merida in Spain and Patrae in Greece.

The most constant design is that called Tauroctonia, which represents Mithras slaying a Bull by stabbing, and he is wearing a pointed, so-called Phrygian cap. The central act of worship was probably the annual slaying of a Bull in commemoration of the great and symbolic slaying of the World-bull by this World Saviour. The Mithraic temples were always small, and where devotees were numerous many were constructed; classical

authors call these places by the words *antrum*, *crypta*, and *spelaeum*. In some places there was a *pronaos*, or fore-court, then stone steps leading down into a vault: these were often under private dwellings. In Rome were found 75 pieces of sculpture and 100 inscriptions, and there are remains of Mithraic places of worship under the Church of Ara Caeli and San Clements. At Ostia at the mouth of the Tiber four crypts are known by their ruins, and the one found there by Cavaliere Lanciana is the most perfect known (See the *Athenæum*, 1886).

From the details left by the Greek and Latin authors, supplemented by a study of the still-existing sculptures, it has been found possible to describe at least five sculptured scenes which, taken together, illustrate the myth or legend of the Mithraic cult.

1. The Birth of Mithras. He is represented as springing from a rock, wearing a pointed cap and holding a dagger and a torch, sometimes a solitary figure, in other cases two men like shepherds are the witnesses of the Miraculous Birth: hence M. was called in ancient stone inscriptions — *petra genetrix*, *theos ex petras* (Firmicus Maternus) and *petrogenes Mithras*. In some designs the two men are torch-bearers, one holding up his torch, the other holding his down. A serpent with an egg in some cases lies around the rock.
2. Mithras and the Tree. He stands beside a leafy tree, and appears to be tearing off some leaves for clothing and eating the fruit; in some cases he is again seen leaving the tree fully clothed. (Query — emblematic of the fall of man of Genesis of the Old Testament.)
3. Mithras and the Rock. He appears again with the Phrygian cap, but kneeling and shooting an arrow at a rock or hillside, whence a stream of water issues; a man kneels beside this stream, catches the water in his palms and drinks: this act represents Mithras as saving the world from a drought sent by Ahriman, the Evil One.
4. Mithras and the Sun. (Several scenes.) He appears to crown the Sun, who kneels before him, using the left hand, while in the right he holds a cornucopia; recognition of the value of the Sun's light and heat.
  - (b) Mithras and the sun stand together, clasping each



other's right hands.

(c) Mithras mounting the Solar chariot with four white horses and ascending.

(d) Mithras and the Sun together at a banquet with men standing around. The Christian fathers especially condemned these scenes and destroyed all copies of them.

5. Mithras and the Bull. This is no earthly Bull, but is the Goshurun or Heavenly Bull of the Avesta. (Many scenes.) The Bull in a boat upon the water, for Ahriman has sent a deluge upon the world. The Bull coming out of the gable end of a house on fire; in one example two figures are setting this house on fire. (Saarburg.) The taking of the Bull; the Bull at large, grazing in a field; Mithra seizes it by its horns, leaps upon its back, drags it by the hind legs, or carries it into the cave of Mithraic worship. Lastly the slaying of the Bull, the Tauroctonia, the most notable scene with many variations, used as a sort of altar-piece. The most complete Tauroctonic designs show Mithras kneeling upon the Bull, which is crouched down; Mithras, wearing the pointed Phrygian cap (of liberty), tunic, and a cloak, stabs the Bull with a dagger near its right shoulder. This scene is in a cave; a scorpion seizes the testes of the dying bull, while a dog laps up the blood flowing from a stab wound. A dog, the companion of Mithras, is seen in the foreground as if barking up at the dying Bull; a bird like a crow is seen above; he is the messenger of Ormuzd: ears of corn springing from the tail of the animal or from beside it, show the good gifts resulting from the sacrifice. In some cases torch-bearers stand one on each side of the Bull, their names, Cauti and Cautopati, are words of unknown meaning; instances are referred to in which these figures hold emblems of the Equinoctial Signs — Cancer and Capricornus, or Taurus and Scorpio. The slaying of the World Bull leads to the production of animal life.

At Heddernheim, near Frankfort-on-Main, Germany, there is a scene on the reverse of the great slab; Mithras stands beside the slain Bull, receiving in his right hand a bunch of grapes from the Sun, in his left hand a horn for drinking or a cornucopia; initiates stand around, a radiated cup hangs upon a pole, and several animals are also drawn in the upper part of the scene.

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The Tauroctonic sculpture at Osterburken is considered the best example extant. In some sculptures these scenes are supplemented by Zodiacal figures, by Kronos or Time, by Atlas, Oceanus, the Fates and Zeus with his Thunderbolt. At one period the Goddess Anaitis (Astarte, Aphrodite) was associated with Mithras in sculptures.

The ancient Persian work named *Bundahish*, which gives a theory of cosmogony after the Zoroastrian ideals throws some light upon these mythical scenes. It narrates that the first creation of Ormuzd was of Goshurun, the Heavenly Bull, that this Bull was killed by the evil Ahriman, and that from its side came Gayomort, the first man; from its tail all Vegetable Life was produced, from its blood Wine was created, and from its seed all varieties of animals were evolved.

In Mithraic sculpture we find Mithras slaying the Bull at the Order of Ormuzd, whose word is brought by his messenger the crow or raven. Ahriman is represented only by the Serpent who is to poison all human life at its source.

We may all of us invent some allegorical explanation of these scenes, and no one can be sure of offering the truth, but one point is certain, and that is that the Bull has been at all times the symbol of generation, or virility, of fertility and rebirth; and that its death, even as providing food, leads again to life.

Porphyry tells us that the cave in which the slaying is performed was deemed to represent the universe.

Other suggestions have been made in explanation of the sculptures, remembering that Mithras was a Solar diety. In the birth scene, the torch-bearers, with one torch up and the other down, may refer to the rise and setting of the Sun.

In the later period of Mithra worship in Italy, these was a blending with the more usual Solar worship of Apollo as the Sun god, as we read of Mithra as *Sol invictus*, *Deus invictus Mithras*, *Deus Sol invictus Mithras*; before its abolition we also find Mithras associated with the Pagan *Magna Mater*, the great mother goddess. As Mithra worship was fading out, the Emperor Julian made an attempt to restore its dominance, but his failed, and persecution by Christian authorities caused its extinction: the Christian priests were especially bitter against the Mithraists because of the similarities which Christianity offered to the methods of Mithra worship, for both used a ceremony of baptism, a sacred meal, the act of anointing, and

both offered salvation by a Divine messenger.

As a Religion which gave rise to a secret form of Initiation, we are met by the difficulties associated with an investigation of all other secret sodalities, and in this case again we may be surprised at the success of preserving secrecy which was attained. Every secret association must possess some form of pledge to maintain its status, and in practice every such pledge has been taken in conjunction with some form of ceremonial; secret titles and signs of recognition follow quite naturally, and as some must rule and some obey, an official group becomes necessary, and eminence in work leads to the creation of grades of distinction and each one develops a secret ritual and system of signs, words, etc.

In the case of Mithraic Initiation we find just the same system evolved, and although no scrap of ritual has come down to us from 2,000 years or 3,000 years ago, yet we have some fragments of knowledge as to the grades and their titles, but their secrets are gone for ever.

Initiation was conducted by the Patres of the cult, but we have no certain knowledge as to whether priests alone were admitted to them, or whether they were conferred upon other worshippers as rewards for gifts or services rendered or for religious devotion.

There are many extant sculptured figures which tend to confirm the statements of Jerome that there were Seven Grades of secret knowledge, in which mystic rites were performed and rituals were recited, probably sacred songs were sung and secrets conferred: designs of all these seven grades have been traced by recent investigators upon the ancient stone inscriptions and designs. These grades were given in succession to the *Mustes*, *Sacratas* or devotee after a long course of preparation.

	In Greek	and Latin
1. Raven,	Korax,	Corax.
2. Hidden One	Kruphios (secret),	Cryphius, or some say Gryphius, or griffin.
3. Soldier,	Stratiotes,	Miles.
4. Lion,	Leon,	Leo.
5. Persian,	Perses,	Persis.
6. Sun Follower or Courier of the Sun,	Helio-Choreutes,	Heliodromus.

7. Father, Pater, Pater Sacrorum.

and the seniors of these last were named Patres Patrorum.

The sculptures show that members of these grades wore special dresses and masks or headgear to represent these animal forms, etc., at least, the Celebrant certainly wore a special costume at the Ceremonies. Jerome describes the destruction by Christians of a set of figures representing these Grades. (Epist. cvii.) Inscriptions also name the Ceremonies as Hieroracica, Leontica, Persica, Heliaca, and Patrica.

Augustine noted that he had heard that 'some members flap their wings like birds, imitate the cries of ravens, and others growl like lions'; his remarks are all intended to be contemptuous and insulting to these mystics.

Some old authors explained these practices as being illustrations of Astronomical details, and so related to the Zodiacal Signs, and to gods of the planets which had mostly animal secondary attributions in Greco-Roman mythology.

Cumont remarks that many cults of ancient nations of Asia Minor, Mysteries of Greece and Egypt, consecrated animals to definite gods, goddesses, and religious ideals; perhaps this practice was a survival of prehistoric forms of belief, and related to the *totems*, which were animal forms related to certain tribes, sects, and families. We remember, of course, that the Four Quarters of the Earth were associated with Lion, Bull, Man and Eagle, and that these symbols were allocated by the Hebrews to the Four Cherubim and by the Christians to the Four Evangelists.

The ancient Greek Kronos, emblematic of Time, was considered as Lion-headed; Venus as Love, as a Dove; Jove with an Eagle; Apollo is shown with a Swan.

Preliminary to admission to the secret grades we read that candidates had to pass a long period of probation, of cleansing both moral and physical, and of prolonged abstinence from meat food, and that they suffered many other privations. After severe tests a form of baptism *per lavacrum* was carried out and solemn oaths administered, and Tertullian states that in the grade of 'Miles' a mark was put upon the forehead. In the grade of 'Leo' there was a ceremonial meal of Bread and Wine (*soma* in India, *haoma* in Persia) in memory of the meal partaken of by Mithra and Helios, and in all grades there must have been the

recitation of ritual, prayers and *mantras*.

Minutius Felix stated that the Mithraists kept a Birthday of the Sun on December 25th each year — *dies natalis invicti*. Some old authorities describe a curious lion-headed figure representing Zervana Akarana or Eternal Time as being placed in a secret recess of the Mithraic caves, in which it would appear that artificial light must have been used. They assert that worshippers knelt before this figure, an unusual practice for Romans, who stood in prayer.

Some Christian Fathers mention a simulated death in the secret ceremonials, and an *imago resurrectionis*, or symbolic return to life, and the biographer of Commodus the Emperor, who was a great official in Mithraic rites, *vero homicidio pollut* actually killed a man, we may presume accidentally.

The Seven Grades of Mystic Initiation were intended to represent a form of Metempsychosis, or a succession of births and lives, one stage to be passed in each of the planets before perfect purity and wisdom could be obtained by any individual Ego. (See Origen *contra Celsum*, VI, 22.)

The old Christian Fathers are answerable for the assertion that the admission to the First Grade of Mithra was marked by terrible trials by fire, air and water; but these are doubtful authenticity, for so many Mithraic caves were of too small a size to make it possible to carry out elaborate tests.

1. *The 1st Grade of Raven*; its name was due to this bird being sacred to the Sun.
2. *The 2nd Grade of Cryphius* has been called the Man of the secret or the Occult Man.
3. *In the 3rd Grade of Miles* or soldier we know from Tertullian that a Crown was offered to the aspirant, who refused it saying, 'No, Mithras is my Crown', and he never after could wear a garland on the head.
4. *In the 4th Grade of the Lion* we read that the aspirant's hands and lips were anointed with honey, the food of the blessed in Heaven; this association of the lion with the bee and honey reminds us of the Riddle of Sampson; see Judges xiv.
5. *The 5th Grade of Perses*, conferred the special cap of the Persian Mithra, now called the Phrygian cap of liberty.
6. *The 6th Grade of Heliodromus* once more marked the

identity of Mithras with Helios, Sol, the Sun in the Heavens; type of heat, light and benevolence.

7. *The 7th Grade of the Pater* or Father was conferred upon the most learned elders and directors of the community: they seem to correspond to Grade Lodge Officers.

Some classics asserted that the first Three Grades of Raven, Occultist and Soldier conferred Initiation indeed, but not participation in the Sacred Wisdom; they were like the Christian Catechumens, and that no members under the Grade of 'Leo' were able to obtain the true secrets and become *Metechontes*, perfected ones. There is no doubt that in one of the ceremonies there was either a real Tauroctony or a symbolical slaying of a Bull, but it is uncertain when this took place.

It may be that the Mithra worship of Ancient Persia had only a priesthood and no secret grades, which were only developed after the Mithraic cult had been established in Europe.

It may also be remarked that, amid the hundreds of sculptures and inscriptions that have been described, there is no trace of any priestess, woman initiate, or even of any gift from a woman. It was the French author Ernest Renan, in his *Marc Aurèle*, 1880, who gave this reason why the Mithraic Initiation resembled Freemasonry. On the other hand, many other oriental cults and Egyptian Mysteries admitted women and sometimes conferred upon them very high grades, titles and dignities.

There can be no doubt that the secrecy, rituals and ceremonials of an occult sodality do produce intense devotion among its members, and the hope of advancement grade by grade to a ruling position is well calculated to conserve an enthusiasm for progress toward a goal of which all the seniors of a young member speak as of unparalleled importance. This same result is quite apparent in our own times, for almost every Entered Apprentice seeks his Third Degree, Lodge Officers aim at the dignity of a Worshipful Master, and Past Masters, according to their position, means and opportunities, aspire to office in the Grand Lodge of the Nation.

[Reprinted from *Ars Quatuor Coronatorum*, Vol. 29 (1916), pp. 1-9.]

## 24.

# RELIGIOUS AND MASONIC SYMBOLISM OF STONES

As operative Masons are mostly concerned with preparing and shaping stones and with fixing them into buildings, so we Free and Accepted Masons are much concerned with the symbolic meanings which stones have received in the religious worship of all ages and peoples, and also in the emblematic uses of stones as exhibited in our ceremonies and rituals.

It has been found from the earliest times that men were disposed to erect stones to represent their gods, and from simple, unhewn stones we find they progressed to the use of hewn pillars, and still later to pillars fashioned by sculpture into the likeness of animals and men to become objects of reverence and worship as representing gods or deified ancestors. In later times, when the art of building had made progress, particular stones and portions of a building received special workmanship as well as particular names; for example, note the Corner Stone, the Key Stone, and the Cape Stone; and at last complete buildings of stone were erected for the worship of God — altars, temples and churches.

At the period of our Masonic Initiation we are made to represent the Foundation Stone always placed at the North-East corner of the building; one side facing to the North representing darkness and ignorance, and the other to the Rising Sun of knowledge in the East. This corner stone was and still is often laid with ceremonial forms, and beneath it were placed in olden times and also in our own days certain coins, metals and writings as a record of the foundation. Tacitus in his *Histories*, tells us that this function was duly performed at the rebuilding of the Capitol at Rome.

This Corner Stone is generally of cubical shape, and the symbolical explanation is that the square side represents

Morality and the six sides of the cube refer to Truth looking in all directions.

In the Masonic Consecration of a Corner Stone it is customary to anoint with Corn to represent food necessary for work, with Wine for refreshment, and Oil for the well-earned rest after labour.

In our English Craft Masonry we note the three notable Pillars representing Wisdom, Strength and Beauty and the Ionic, Doric and Corinthian styles of architecture.

In Mark Masonry we are taught regarding the value of the Key-stone. In medieval times workmen put each his own mark on squared stones, and it is suggested that key-stones bore the marks of Overseers.

In the Royal Arch we hear not only of an arch and a keystone, but also of an Altar of white stone in the form of a double cube and upon it was engraved the Sacred Name.

The Most Excellent Masters' Lodge has reference to a Cape-stone. A. E. Waite notices a Scotch grade of Marked-Master whose legend narrates the fall of the Cape-stone or Coping-stone of the North Gate of the Temple of Solomon, which killed the Intendant of the works.

The Double Cube is a form of special excellence, and its side, often absurdly called the 'Oblong-square', is considered to be the proper form for a Masonic Lodge.

English Masons refer to the Rough Ashlar and the Perfect Ashlar; these are the unhewn block and the finished cube.

In earlier times some Lodges appear to have exhibited a peculiar stone, the Broached Thurnel, a name which has lately led to much controversy as to its shape, and the manner in which its surface has been worked: some authors have declared it to be the same as the Rough Ashlar because an old erroneous Ritual says it was for the Apprentice to work upon; while Mackey argued that it was a Perfect Ashlar; others again say it was a pyramid upon a cube. *Broach* is an old English word for *spire*, and is also the name of a tool for boring holes; *broached* also means a certain surface marking; *thurnel* is alleged to be a derivative from the Norman-French *tournelle*, a little tower or pyramid.

In Masonic symbolism the Rough Ashlar is said to represent Man in a state of nature, and the Perfect Ashlar, Man educated and intellectual.



There were in times past some critics who objected to the R. Arch legendary ritual on the ground that curved arches and the use of a Key-stone were unknown in Solomonian times — he is believed to have built his Temple in 1012 B.C.; but recent discoveries among the ruins of Egyptian tombs and temples have shown arches which are referred to 1600 B.C. as the date of their erection; the Key-stone is also found in arches among the ancient ruins of Peru and Mexico.

Referring again to rough and hewn stones it is curious to note that in Exodus xx, 25, we read that an altar must not be built of hewn stones; and again, Joshua raises an altar of 'Stones upon which no man has laid a tool' (Joshua viii, 31) the reason given being that men should not be encouraged to shape stones for religious purposes, lest they come to make statues of gods, and so become led into the worship of idols, which, however, all the races of the Holy Land were very prone to practise.

The Cubical stone receives a highly spiritualised symbolism in the Christian degrees of our order, notably in the Rose-Croix ritual which, referring in one point to failure, loss and despair, states that the Cubical stone pours forth . . . and . . .;\* here it is taken reverentially as a symbol of the Crucifixion.

In theological works Christ is also referred to as the Corner Stone of the Church, the Cape Stone of the Church fabric and the Key (stone) of Heaven. The Old Testament had also, before the time of Jesus, used the term corner Stones to mean persons of eminence, and prophetically for the Messiah; in Isaiah xxvi, 16, we read of 'a Precious Corner Stone to be laid in Zion'.

The worship of stones as representing gods was perhaps the earliest form of religious observance; the stone from its solidity and durability would suggest the power and stability of a deity; stone worship has been traced in almost all lands and among almost all uncivilised races, and is hardly extinct even in our days. Certainly traces have been found in Europe within the last two centuries: Scheffer in 1673 describes the worship of an unhewn stone by Laplanders: Martin also found reverence given to a stone in the Western Isles of Scotland, the natives called it the Bowing-Stone; Roden relates that on the coast of

\* The words omitted by Westcott are from the ritual of the 18th Degree, of Rose-Croix of Heredom, of the Ancient and Accepted Rite.

Mayo in Ireland a sacred stone was carefully wrapped up in flannel, was brought out and adored at intervals, and was supplicated even in the last century by wreckers who prayed for a shipwreck upon their coasts. Borlase in his *History of Cornwall* also tells us that many persons there revered certain stones, approaching them at night with torches and prayers for material success.

In the Old Testament of the Hebrews we read that the patriarch Jacob set up a pillar of stone and anointed it with drink and oil as a religious action at Bethel, to commemorate the appearance of Jehovah to him in a dream, when he saw the ladder reaching from earth to heaven and received a special blessing (Genesis, xxviii). Jacob also set up a pillar as a witness of the covenant between Laban and himself (Genesis xxxi, 45); in chapter xxxv, 14, we read that Jacob set up another pillar in memory of a second appearance of Jehovah to him; and in verse 20 we read that Jacob set up still another pillar in memory of the death of his wife Rachel; this latter is perhaps the earliest mention of a Tombstone; and this example led to the reverence paid in later times to tombstones in relation to Ancestor Worship. So Jacob appears to have set up altogether four notable pillars. Joshua erected a monument of twelve stones at Gilgal; thus bane suggests a ring or circle.

Reference must be made to the two Tables of Stone, Exodus xxii and xxiv, on which were written the Ten Commandments of Jehovah; the first pair was broken by Moses; the second set was preserved in the Ark in Horeb, and was later on placed in the Temple of Solomon.

Note that the two pillars at the entrance of the Temple of Solomon were not of stone but of brass; they are said symbolically to represent the stone Pillars of Seth, Enoch and Hermes, of which many works make mention, but in regard to which I am unable to find any real information, although Josephus is said to mention them in his First Book of Antiquities, and two pillars erected before the Noachian Deluge are referred to in Ancient Masonic Charges, for example in the 'Cooke MS' of the 15th Century, it is narrated that all science was written upon each of two pillars, one of which could not be destroyed by fire, and the other not injured by water; the legend relates that after the Flood these two pillars were recovered by Hermes and Pythagoras and the inscriptions

upon them formed the basis of all other knowledge.

Samuel erected a stone pillar between Mizpah and Shen and called it Ebenezer (the stone of help), I Samuel, vii, 12.

King Saul is said to have set up a pillar or monument at Carmel as a memorial of his success over the Amalekites. There was also the Pillar of Absalom which he raised to commemorate himself because his sons had died, 'and it is called Absalom's monument unto this day', II Samuel, xviii, 18. The Jewish historian Josephus said it was standing 'in the King's dale' in his time. Absalom was buried in a pit and a heap of stones was raised over his grave; this is perhaps the earliest mention of a funeral Cairn.

There are well known references to symbolic stones both in the Old and New Testaments. In the 118th Psalm we read: 'The stone which the builders rejected has become the head of the corner.' This is considered as prophetic of Jesus as the Christ who was rejected by the Jews but became the Head Stone of the Church. Jesus quoted these words in Matthew, xxii, and adds: 'He that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust.'

St Peter calls Jesus, in his first Epistle ii, 4, a precious stone and a living stone; while Peter was called *Cephas* – a stone – by Jesus himself, Matthew xvi, 18, and John i, 42.

In Revelation ii, 17, we read: 'To him that overcometh I will give him a White Stone and upon the stone a new name written which no man knoweth but he that receiveth it.' This is taken by the Church to mean a full pardon and absolution, and a reward of merit.

The prophet Zechariah had a vision of Joshua the High Priest with Satan standing beside him as an adversary; in *cap.* iv, we read of a very mysterious Stone: 'For behold the stone that I have set before Joshua, upon one stone are seven eyes.' The commentators declare this to refer to Christ the Messiah, to show by the number Seven His perfect wisdom.

True believers in Christ are called stones by the apostle Peter: 'Ye also as lively stones are built up a spiritual house.'

We may read in Job, chap. xxxviii, that the Almighty, speaking to Job, said: 'Where wert thou when I laid the foundations of the earth? Whereupon are the foundations thereof fastened? Who laid the corner stone thereof?'

The Old Hebrew writings of the Talmud and similar

Rabbinical books have many references to this Stone of Foundation, called *Aben Shatijah*, which appears to have been at first only a symbol of the world's stability and not any actual stone or building; but as the years passed on the name became associated with legends of a real stone and was connected with the histories of Seth, Enoch, Jacob, David, Solomon and his First Temple, and then with Zerubbabel and the Second Temple at Jerusalem. The medieval Rabbis declared that this sacred stone was transported to Spain, was thence carried to Ireland, placed in the Cathedral of Cashel, and upon it the Kings of Munster were crowned; it was there called Lia Fail, or Fatal Stone, and then on to Scotland in 513, where it was used as a Coronation Stone for Fergus, a Royal Prince, and for later Kings of Scotland, crowned at Scone. Our English King, Edward the First brought it to London in 1297, and this is the stone now preserved in Westminster Abbey upon which our kings and queens are crowned; its size is small and said to be 22 by 13 by 11 inches. Some persons believe this Coronation Stone to be the very Pillar of Jacob, and the sacred stone of the Temple at Jerusalem; but unbelievers declare that the Westminster Coronation Stone is of the sandstone formation of the West coast of Scotland and was quarried there. It is to be seen under the Coronation Chair in the Chapel of Edward the Confessor. England has also another Coronation Stone at Kingston-on-Thames; upon this stone several of the Saxon Kings were crowned. The Irish believe that they have still a royal stone embedded on the summit of the Hill of Tara in County Meath, and this is sometimes called Lia Fail or the Stone of Destiny. Tara was the capital and palace of the early Kings of Ireland, and a notable seat of learning.

Old Jewish legends narrate marvellous stores of the 'Stone of Foundation'; these are to be found in the *Toledoth Yeshu*, and in the Talmudic book *Yoma*: Prideaux's *Connection between the Old and New Testament* also refers to this stone, and some Masonic authors associate it with the double cube of our Royal Arch Chapter legend, and declare that it had the Sacred Name of God engraved upon it, as the G.A.O.T.U.

Some of the Hebrew Rabbis of olden time who taught the doctrine of Metempsychosis, believed that a man's soul might after death not only be born again in a human body, but for its sins in an animal body, and even imprisoned in a *stone*. In the

Hebrew *Emeh Hamelech* folio 153 we may read, 'the soul of a slanderer may be sent to inhabit a silent stone'. In the Old Testament Book of Habakkuk, ii, II, it is written, 'the stone shall cry out of the wall'. Rabbi Isaac Livria was once walking past the school house of Rabbi Jochanan at Tiberias and pointing to a stone in the wall said, 'In that stone is imprisoned a man's soul and it cries out for me to pray in its behalf.'

The Hebrew *Pesachim* says that God taught Adam to procure fire by striking stones together. The Rabbis had another quaint conceit about stones: we read in Genesis, xxviii, II, 'and he [Jacob] took from the stones [MABNI] of the place', and in verse 18, 'and he took the [ABN] stone'; they added, so the stones all rolled together into one stone for the saint to rest his head upon (Chullin, 91, 2.) *Note:* the English Bible gives 'one of the stones' in v. II – instead of the Hebrew words 'took of the stones'. In Leviticus, xxiv, we read that certain criminals were to be stoned to death, beyond the camp, notably any man who had cursed God.

The Chaldeans worshipped a mysterious stone called Mnizouris (see my edition of the *Oracles of Zoroaster*) and offered sacrifices to it.

The Phoenicians worshipped sacred stone pillars which were called Baetylia.

The Thebans of Greece worshipped Bacchus as a stone pillar, and Tacitus in his *History*, Book 2, 3, tells us that at Paphos the goddess Venus was represented by a conical stone.

The Greeks used also to place Pillars, consecrated stones, before their temples and gymnasia, and even before the dwellings of the notables: Pausanias says that unhewn stones were preferred. Cybele, the goddess, was represented by a black stone; and Eusebius remarks that a black stone was peculiarly appropriate to a god because of his obscure and inscrutable nature. In a temple at Delos, Apollo is said to have been represented by a stone. Ovid tells us of Sisyphus, whose punishment was to roll a stone continually up a hill.

In the Roman Forum, among the remains of ancient times, there is the *Lapis niger* or Black Stone, said to mark the burial place of Romulus the First King of Rome.

The Roman god, Terminus, was represented as a stone, and so the pillar became used as a landmark.

Toland tells us the Druids showed great reverence for stones,

and especially for upright pillars and for tri-lithons, such as are still to be seen at Stonehenge in Wiltshire, which has been considered as a centre of the Solar Worship of the Celtic Druid priesthood. Much additional information may be found in *Irish Druids*, by James Bonwick, 1894.

Stone circles, dolmens, rocking stones and cromlechs once deemed sacred still exist, and there were also great stones with holes in them through which children were passed to ensure good fortune.

Bishop Schoning of Trondhjem states that in the 18th Century the people revered certain white stones, loaf-shaped, and bathed them with milk, anointed them with butter, and at Christmas times washed them with beer.

The Scandinavian *Edda* or book of legends refers to a Sacred White Stone which was venerated, and oaths were taken upon it.

Far in the wilds of Africa were found in the ruins of Zimbabwe curious stone pillars with bird-headed tops; these may have been related to Horus of Egypt, often seen hawk-headed.

The Roman Catholic Church found it difficult to abolish the worship of stones in Europe, and so several Church Councils condemned the practice; the Council of Arles held in 452, the Council of Tours in 567, Nantes, 658, and that of Toledo in 681. The Council of Tours ordered the exclusion from the Churches of all who venerated stones. We read also that Charlemagne, in the Eighth Century, and Canute in England, in the Eleventh, execrated the reverence for stones.

The most notable stone of the world is the Black Stone, preserved in the 'Kaaba' or Cubical House in the Court of the Sacred Mosque at Mecca, which is the Holy City of the Mohammedans. It is considered to be an aerolite or meteoric stone, and is now of a reddish black colour; there is a legend that it was originally white. The Kaaba is a low tower about 40 feet high, with a flat roof, and it is covered by the Sacred Carpet made in Egypt once a year, and sent to Mecca to replace the one of the former year. Burckhardt in his *Travels in Arabia*, in 1815, says the Sacred Black Stone is only about seven inches in length, and of oval shape; it was broken during the siege of Mecca in A.D. 683, and was put together with cement and enclosed in a silver band. It is built into the wall at the northeast

corner of the Kaaba, at a height suitable for men to kiss it in adoration. This stone or a similar one called Al-Lat was deemed a holy relic by the Arab tribes even before the time of Mahomet, and was associated with the history of Abraham and the casting out of Hagar and Ishmael, the bond-woman and her son, when preference was given to the free woman Sarah and her son Isaac. As already stated, Jerusalem had in its temple also a consecrated stone, and there is still a sacred stone in the Church of the Holy Sepulchure in that city which was once said to be the centre or navel *Omphalos* of the earth, the Temple the navel of Jerusalem, and this stone the navel of the Temple.

The Temple at Ephesus was said to have had a sacred stone which had fallen from heaven – presumably a meteoric aerolite.

Among the Hindoos we find the worship of white stone figures of the lingam and yoni, - an upright stone pillar standing in a cup, or on a flat dais. These are seen in fields, at the wayside and in temples from one end of India to the other; the worship of these is especially attributed to Saivas, that is, those who venerate Siva who is also called Mahadeva, he who destroys by changing. The Vishnuite reveres the Salagrama, a black pebble or a fossil ammonite (salagrama); they are nearly round and sometimes have perforations: the owner of one of these stones keeps it wrapped in a white cloth; he perfumes and bathes it occasionally and the water in which it has laid is drunk for its sin-removing properties. The Todas of Southern India worship stones and erect pillars and cairns wherever they dwell.

The Greeks and Romans of old had a custom of keeping stones, dies, or coins – tessara – as a token of friendship; and they also broke a tessaron or stone, and each of two friends kept a portion. The Hebrews, too, in early times, used a pledge called *Oirabon*, *ORBUN*, which was regarded as a sort of talisman to perpetuate friendship. The early Christians are said to have adopted this custom, and they marked their stones with the letters 'P.U.A.P.' meaning *Pater* – Father, *Uios* – Son, and *Agion pneuma* – Holy Spirit.

Mention must also be made of the 'Philosophers' Stone', the Stone of the Wise, in search of which so many students in past centuries have worked in vain, although there are many narratives in medieval tracts which declare the reality of such a stone and its discovery. There was a material aspect of the Stone by which it might transmute the baser metals into gold; and

there was a Spiritual Stone which should change the baser passions of men into aspirations towards the good and true. On the spiritual and metaphysical side Eliphaz Lévi and Hitchcock should be studied. On the material side countless methods for producing the Stone of Transmutation are recorded; the great problem was always, 'What is the Prima Materia to use?' and that procured, the processes should lead through stages of Blackness and Whiteness to the Red of Perfection; such a preparation thrown upon molten silver changed it into gold. In the Spiritual aspect the Red Stone is an emblem of Christ.

The Freemasons' system of the ballot seems to be a copy of the method of voting used in Ancient Greece, where small stones (*psephoi*), some black and some white in colour, were used for voting purposes in their Law Courts, and at election to several offices. The White Stone then as now signified approval, and the Black rejection. At a later date the Romans also adopted this method of voting by stones.

In medieval mystical writings we find many references to the Smaragdine or Emerald Tablet of Hermes, a slab of green stone upon which were engraved the foundation tenets of alchemy; for which see the Latin work of Athanasius Kircher, *Oedipus Aegyptiacus*.

Reference may here be made also to certain stones used in divination by crystal-gazing; the British Museum has the 'Show-Stone' of the famous Dr Dee, who has left us a large volume of his relations with certain spirits. Lady Blessington, famous for beauty and culture in the last century, possessed a magic stone which had a great notoriety. The stone called beryl is said by some medieval authors to be the most suitable stone with which to see clairvoyantly.

Among the long-lost secrets of the ancients is the identity of a certain Stone found at Memphis in Egypt, described by Pliny, *Hist. Nat.* 38, 7, and by Dioscorides, Book 5, who say that if it were ground to powder and applied to a part of the body, all sense of pain was removed, even that of surgical operations.

These notes upon stones, material and symbolic, might be extended indefinitely, but perhaps enough has been said as an introduction to a study of the symbolic meanings and uses of stones in Religion and freemasonry.

[Paper read on 8 October 1914. Reprinted from *S.R.I.A., Transactions of the Metropolitan College* (1914), pp. 39-48.]





**PART FIVE: MISCELLANEOUS  
PAPERS**



## AN ESSAY ON THE ANCIENT MYSTERIES

In the Ceremony of Admission to this Society [*i.e. the S.R.I.A.*] it is suggested to the candidate that he may observe a resemblance to the procedure of the Ancient Mysteries. This pre-supposes some knowledge of the religions of Egypt and Greece of the pre-Christian era.

It is, indeed, true that a study of the Greek and Roman classics reveals the fact that from very early times the Greek and Egyptian nations possessed a polytheistic form of religion which was taught to and approved of by the common people, and also held some form of esoteric or secret teaching, possibly monotheistic, and certainly more revered, refined, and intellectual in character. There is ample evidence that a secret doctrine was held and practised in seclusion, with a ritual symbolical, awe-inspiring, and guarded by serious and sacred obligations. 'Among all nations and in all ages there has been a Secret or Esoteric Religion, and in all nations and in all ages the fact has been denied,' said Godfrey Higgins.

The gradual adoption of the Christian faith was probably the chief cause of the cessation of the performance of the Ancient Pagan Religious Mysteries, which, however, appear to have degenerated in type towards the end of their history. The oldest records of the Ancient Mysteries give the highest credit to these systems of religious ceremonial. In each country they appear to have gradually lost their sacred character, and to have become merely popular festivals and public holidays.

The writings of the classical authors which remain to us, afford but a slender outline of the history and purpose of the Ancient Mysteries. The early Christian Fathers wrote about them only to condemn, while the modern revival of literature provides us with a great number of volumes which profess to

explain these religious ceremonials of antiquity. Many of these authors are, however, so charmed with the mysterious part of the institution, that they seem to draw largely upon their imagination for their facts, and have conjured up a system of religious belief and ceremonial, for which there exists but a slender basis. The information gleaned from the old Greek and Roman authors has been, however, to some extent amplified by the most recent discoveries in the tombs and ruins of Ancient Egypt, and by the acquirement of the ability to decipher the funeral papyri and the inscriptions on the monuments of that wonderful land.

The religion of the ancient Romans who succeeded to the dominion of the Greeks, did not demand the cult of Sacred Mysteries in secret assemblies. The only rites and ceremonies of the Romans were the public festivals, like the Bacchanalia, which soon degenerated into orgies. These were suppressed, and were followed by the more innocent Liberalia, or holidays.

In this essay, the Ancient Mysteries of Egypt, commonly called those of Osiris, Isis and Serapis, with the Dionysiac, Eleusinian and Cabiric Mysteries of Greece, can alone be referred to at any length.

The German author, Lobeck, in his work, entitled *Aglaophamus*, 1829, supplies the most simple and materialistic account of the Ancient Mysteries, and he has been followed by S. Cheetham, 1897. A middle course is pursued by Warburton, Taylor, Ouvaroff, Müller, Foucart, and Creuzer. The more mystical, and often visionary account of the subject will be found in the writings of St Croix, James Benwick, Eliphaz Lévi, H.P. Blavatsky, P. Christian, and Th. I. Lefaki.

It appears that Herodotus, Pythagoras, Plato and Plutarch, were all received into the Mysteries, either in Egypt or Greece. The general opinion of ancient Greek writers was that admission was difficult, that a high moral standard was demanded, that the proceedings were kept very private, the ritual of initiation very impressive and exhausting, its trials very severe, and that the knowledge given related to the powers of the gods, the life trials of man, and after life of the soul. Some authors declare that a belief in the Unity of God was inculcated, while others say that the doctrine of Re-incarnation was the chief secret of the teachings sometimes called *Aporrheta*. The opinion of Socrates, 400 B.C., is said to have been that the sacred

Mysteries assured to the initiated very pleasing hopes against the hour of death, and as well, afforded guidance through all the trials of life, teaching the control of the passions, and the necessity for truth and virtue.

Strabo, A.D. 20, wrote: 'The secret celebration of the Mysteries preserves the sanctity of the Divinity, and at the same time imitates its powers, which are hidden from our senses in our common lives.'

Sophocles, 400 B.C., wrote 'Oh thrice blessed are the mortals who contemplating the Mysteries have descended into Hades, for such will there be a future happy existence; other men will find death only suffering.'

Pindar, 450 B.C., wrote: 'Happy is he who has seen these things in the Mysteries before leaving this world, for he realises the end and the beginning of life, as they are ordained by Zeus.'

According to Plato, about B.C. 350, the sacred Mysteries of Greece were intended to lead men more directly back to the principles from which they had descended, and to the path of perfect conduct, from which the sons of men buried in the body was so liable to wander. He said: 'It is very difficult to commune with the Great Father of all, and when achieved it was impossible and futile to discover him to ordinary men.' He added: 'That the human body is the sepulchre of the soul, and that the soul is being punished in this bodily life.'

Isocrates, 340 B.C., in his panegyrics wrote: 'Demeter, who came to our country, bestowed two priceless gifts: the art of cultivating the earth, which enabled us to leave the savage state, and the ceremonies of the Mysteries which bring to the initiated the sweetest consolation at death and the hope of eternity.'

Cicero, 50 B.C., *De Legibus* ii., 14, addressing Atticus, said: 'Amid all of excellent and divine your Athens has produced and diffused among men, nothing is more excellent than the Mysteries which exalt us from a savage state to true humanity; they initiate us into the true principles of life, for they teach us not only to live pleasantly, but to die with better hopes.'

Plutarch, about A.D. 100, said: 'In the Mysteries the great first cause of all things is revealed.'

Epictetus, the Greek philosopher, 120 A.D., tells us that the Mysteries showed men how to regulate their lives to attain a happy death.

The eminent author, William Warburton (died 1779), Bishop

of Gloucester, in his *Divine Legation of Moses*, I., 294, wrote: 'Antiquity considered initiation into the Mysteries as a delivery from a living death of vice, brutality and misery, and as the beginning of a new life of virtue, reason, and happiness.'

Thomas Taylor (who died in 1835) was the most learned of the modern students of Platonic philosophy, he has expressed the following conclusion: 'The Lesser Mysteries through which a candidate must first pass, demonstrate the origin and development of the human principles and the miseries which the soul must endure in the human body. The Greater Mysteries or Epopteia showed the Gods themselves invested with a resplendent light, and taught the felicity experienced by the perfected soul when released from the baser cares of material worldly existence in a future state, and that even in this life the soul may obtain ravishing glimpses of transporting Visions of Divinity.'

## EGYPT

That the civilisation of Ancient Egypt and the building of many still existing temples and tombs long preceded the period of Greek predominance is now undoubted by any students of antiquity, and so we may conclude that the kingly-priesthood of Ancient Egypt designed and conducted grand religious ceremonies such as the Mysteries at a date long before those of Greece.

It is indeed commonly asserted that the Eleusinian and other notable Greek Mysteries were derived from the earlier religious Mysteries of the Pharaohs, and these latter are often referred to as the Mysteries of Isis, Osiris and Serapis.

The information as yet obtained from Egyptian monuments, tombs, and papyri, and the references in classical authors are so scanty that it is not possible to decide at what period the Mysteries originated in Egypt, or during which dynasty they reached the period of greatest importance; but it is generally agreed that they had already lost much of their religious significance by the time the Greek domination of Egypt took place, about 300 B.C., but the Greeks had introduced them into their own country centuries before they became rulers in Egypt. We are all, no doubt, led to the belief that the most ancient Egyptian Mysteries were of high importance, because

we still see in Egyptian ruins the works of men who must have possessed such great knowledge and such vast powers, that we moderns are forced to confess that we are ignorant of how they erected such pyramids and temple buildings, and some of our engineers doubt if we could erect such structures even now with our modern machinery. We recognise that such builders of religious monuments must have had a science and arts of their own, which have been lost to the world, and we can only suppose that men with such giant intellects must have had equally notable religious conceptions and exalted ideas of the universe and its Creator, God.

In the times of the Ancient Egyptian dynasties, the Priesthood was the dominant power, and not the military. Each Pharaoh was passed through the priestly system of culture, and on his accession became the head of the religion of the country. He was esteemed the Chief Magician as well as the benevolent despot of his people. The priestly caste included a prophetic branch of diviners and astrologers, mathematicians and wonder workers.

The name and titles of the Great God varied from time to time, and in the several districts the secondary gods had different names, but at all times and at all places there appears to have been a form of religious worship for the people, and a special esoteric faith and ceremonial for the priesthood of the higher classes, and for the cultured few who became initiated into the Sacred Mysteries. This system lasted down to the Greek Conquest of Egypt about 600 B.C., but appears to have gradually lost its early power and dignity. The greatest gods of Egypt seem to have been types of the Sun: as Aten the Sun's disc, Amoun at Thebes, and Ra at Heliopolis. The Creator God Ptah at Memphis, and the Spirit God Kneph, were also deities greatly revered.

The worship of the Triad, composed of Osiris, Isis, and Horus, was only completely developed at a later period, but it appears then to have become widespread. Osiris was fabled to be a divine King of Egypt, and Isis was his mother, sister and wife; Horus was their son. The myth told that the King Osiris was murdered by his brother Typhon or Set, and was then received into Amenti, the Underworld – the Abode of the Dead – where he reigned as King of the Souls of the Dead. Isis was the Goddess of Nature, the Mother of us all, and Horus became the



type of the beneficent Son and Sun. Hence arose a public worship of this Triad, and to them prayers for future happiness were directed, and to these Deities temples were built, and public worship directed. Supplementary to the cult of the Triad was a system of adoration of sacred animals as emblems of the Gods, notably of the Bull or Cow, and of the Serpent. The Bulls, called Apis and Mnevis, were very famous, and Isis was often pictured and sculptured as cow-headed. At a later date a new deity, Serapis, was developed in Egypt. He appears to have been a form of Osiris and Apis in combination. The worship of Serapis also took root in Greece.

The slight and scanty details of the Ancient Religious Mysteries of Egypt centre round the names of Osiris, Isis, and Horus, who have been compared with the Hindoo Triad, Brahma, Vishnu and Siva, and with the Roman Catholic, Jehovah, Mary and Jesus.

The Egyptian Mysteries were divided into the Lesser and the Greater. Every candidate for the Greater must have passed into the Lesser, and have perfected himself therein, and so many persons never passed beyond the Lesser Mysteries.

To obtain admission to the Lesser Mysteries the candidate was required to have a history of good health and of virtuous conduct, and of education in the national faith, theology and polity, and novices were required to spend a period of preparation in the study and practice of mental and bodily purification.

The chief seat of the Egyptian Mysteries was at Memphis, the ancient capital of Lower Egypt. The Lesser Mysteries were those of Isis, and were held at the Vernal Equinox; those of Serapis at the Summer Solstice; and the Great Mysteries of Osiris at the Autumnal Equinox. In this latter ceremonial the drama of the murder of Osiris was performed, the reconstruction of his body by Isis his queen, and the punishment of Typhon or Set the murderer, the wicked brother of Osiris. From this ceremonial some students have derived the tradition of the Masonic Third Degree, alleging that the reference to Hiram of Tyre was of secondary introduction. As to the requirements needed to obtain reception into the Greater Mysteries of Egypt, we have no definite information, but it has been suggested that the candidate must have shown some spiritual development, or special aptitude for prescience,

divination, will power, or magical attributes.

It is probable that the Lesser Initiates were wise and good men who lived the ordinary life of the people, while the Greater Initiates were necessarily dwellers in the Temples, either as Priests, Prophets, or Magicians.

Of the procedure within the temples at the Ceremonials of the Mysteries we know nothing certain. The veil of the past is naturally deeper over these events than over the details of the common life of the Egyptian people. Egyptian papyri are silent on these matters, and even the works of the Ancient Greeks which have been transmitted to our time reveal no secrets. Several authors distinctly say that revelation was forbidden, and was indeed impossible, even when they alleged their own possession of the mystic knowledge. Herodotus, the Father of History, mentions the Mysteries, but reveals nothing. The same may be said of Plato, Pythagoras, and of many others.

Apuleius, of Madaura in North Africa, who lived about 170 A.D., has left us in his *Golden Ass* a mere hint of Initiation. The story which has been often quoted is shortly as follows: A youth well cultured at home, and loving what is good and true, finds in his travels that he is unable to withstand the temptations of the passions, and also develops a desire for unholy arts. He passes a time of debauchery, from which he is rescued by the widow Byrrhaena, a type of earthly wisdom; she warns him of further trials and promises to make him her heir, and bids him beware of fatal curiosity. Forgetting her warnings, he sins again, and finds himself changed into an ass, in which condition he has to pass through the vilest conditions. At last he is told he must obtain and eat a rose, the symbol of silence. By his carelessness he nearly dies from eating an unsuitable rose. He is at last saved by the Goddess Isis, who supplies the needed faith in the Gods. He bathes seven times in the sea, and perceives the *aporrheta* in a vision,\* receives the true rose, regains his human form, and is restored to mental and spiritual health. This story should be studied by all Freemasons and Rosicrucians.

\*'I approached the confines of death, and having trod on the threshold of Persephone, I returned from it, being carried through all the elements. At midnight I saw the Sun shining with a splendid light, and I manifestly drew near to the Gods beneath above, and near at hand. I adored them.'

It has also been held that Virgil in the Sixth Book of *Æneid* is referring to some details concerning the Sacred Mysteries in the visit of *Æneas* to Hades.

A small volume, called *Crata Repoa*, describing Initiation into the Egyptian Mysteries, was published in 1770, anonymously. It professed to give details of a series of degrees of the Ancient Egyptian Mysteries as follows:

1. Pastophoros or Novice.
2. Neocoros or Craftsman.
3. Melanophoros or Master.
4. Christophoros or Judge.
5. Balahatos or Philosopher.
6. Knephu or Astronomer.
7. Prophetos, or Prophet and Priest.

It states that in these grades a secret language, called Ammanian, was taught and used. This essay was by many people taken as a real revelation of antiquity, but the pretence was disclosed by the German authority, Kloss. Our Rosicrucian Frater, F.F. Schnitger, translated and published this tract in 1890. J.M. Ragon, the famous French Masonic writer, has published as a supplement to his tract, called 'Rituel du Grade de Maitre', a French translation of the *Crata Repoa*. He writes as a footnote: 'This is a conception of certain learned German Initiates who have distributed into seven grades all the mystic knowledge which they were able to collect from ancient authors. The Egyptians, like the modern Freemasons, their imitators, and had only three principal grades, followed by the manifestation of the initiate, which latter was not deemed a grade.'

This ritual is of great interest, and one can only regret that it is founded on so much imagination, and so little history or even legend.

## GREECE

No definite date can be given for the origin of the Eleusinian Mysteries. Several more or less mythical founders are named in works on mythology. Diodorus Siculus and Isocrates tell us that the inhabitants of Athens and Eleusis believed that the

Goddess Demeter (Ceres) herself founded the Institution. The credit has been given also in a fabulous manner to Inachos, a son of Oceanos, the ancestor of the Argives and Pelasgians, and called the first King of Argos, about 1800 B.C.

Others refer to Eumolpus, a poet of Thrace, son of Poseidon or Neptune. His descendants, the Eumolpidæ, were the Priests of Demeter for centuries. Other authors to Erechtheus, King of Athens, who during a time of scarcity brought corn from Egypt, and also instituted the *Teletai* as copies of the Mysteries of Isis and Osiris. He is believed to have reigned about 1400 B.C. It may be concluded that the origin of the Eleusinia is lost in the mists of antiquity.

These Mysteries appear to have lasted 1800 years. They long survived the Independence of Greece, and were indeed continued down to the reign of the Emperor Theodosius, about A.D. 395, when the northern barbarian Alaric ravaged the country. They were celebrated not only at Eleusis but also at Ephesus, at Helos in Laconia and in the Island of Crete, at different periods of their existence.

The Eleusinian Mysteries were for several centuries under the protection of the State as well as of the Priesthood of Athens. The Council of 500 Elders maintained the laws which regulated the proceedings, and severe punishments followed any act derogatory to the dignity of the celebrations; as an instance of which Plutarch narrates that Alcibiades was indicted for sacrilege for having appeared in public in the robes of the Hierophant; and Livy in his *History*, XXXI., 14, tells us of two youths from Acarnania who were punished with death for falsely assuming to have been initiated in the mysteries. In the early times Greeks alone were admitted, later on strangers of eminence were allowed to enter. Decadence rapidly followed the promiscuous admission of members.

The Lesser Eleusinian Mysteries, through which alone could any person pass to the Greater Mysteries, were held once in each year by the Priesthood during many centuries of the history of Greece, at Agroe, on the River Ilyssus, during the ninth month, called Elaphebolion, which corresponded to our March (Plutarch gives Anthesterion or February). They were ceremonials of a religious nature, associated with the legendary history of Proserpine, Korë or Persephonë, the daughter of Dēmēter, who was called by the Romans, Ceres. At the origin

of the institution the inhabitants of Attica were alone eligible for admission. The candidate received was called *Mystēs*, meaning *silenced*, and the ceremony was called a pro-catharsis, a cleansing or preparation.

The *Mystēs* received moral and religious instruction, and was taught such details of theology and cosmogony as would fit him to comprehend the secrets of the Greater Mysteries. The President, or *Mystagogus*, administered oaths of secrecy, obedience, and fidelity. This officer was also called *Hierophantēs* and *Prophetēs*. There was also a ritual of purification performed by a priest official named the *Hydranos*. There is also a record of some ill-understood statement that the novice was called upon to wash a sow in the River *Cantharos*. This may have been a lesson, teaching that to the pure all things are clean, and that to gain superiority one should commence with the lowliest duties.

The *Mystēs* had access only to the vestibule of the Temple of *Demeter*, and was excluded from the Sanctuary of the Goddess. The *Mystēs* was obliged to await his admission into the Greater Mysteries and pass a whole year of unblemished conduct.

It is probable that the theme of the Lesser Mysteries of Eleusis was the story of the Goddess *Dēmēter*, and of her daughter *Persephonē*. *Dēmēter*, whose name is a form of *Gemeter*, or Earth Mother, was by the Romans later called *Ceres*. She was fabled as the daughter of *Kronos* and *Rhea*, having as sisters *Hestia* (*Vesta*) and *Juno*, and brothers *Zeus* (*Jupiter*), *Neptune*, and *Pluto*. *Dēmēter* was Goddess of earth and agriculture and the bestower of harvests.

*Dēmēter* by *Jupiter* had a daughter *Persephonē* (*Proserpine*) who became very notable, was *Korē*, the Maiden. She was carried off to *Hades* by *Pluto* and became the Queen of the Underworld. According to the fable, *Pluto*, whose reign in *Hades* was more undisputed even than that of *Jupiter* on *Olympus*, was in the habit of roving over the earth in search of the souls of men who die, when he met the Maiden playing alone in the fields among the flowers in the vale of *Enna*. Having obtained the permission of *Zeus* (*Jupiter*) her father, he promptly carried her off – the famous Rape of *Proserpine* – to his home in the Underworld, and married her.

*Dēmēter* returning to the meadows found her dearly beloved daughter to be missing, and neither gods nor men could tell her

where she had gone, nor who had taken her away. In the utmost alarm and anxiety for nine days does Dēmētēr seek the Koré, when at last she is told by Helios (the Sun) of her sad fate. Incensed at the conduct of Zeus, the chief god of Heaven, she leaves Olympus and wanders disconsolate over the earth. She reaches the country of Eleusis, and is cared for by Keleus the King. In return she protects and teaches his son, Demophon, or Triptolemus, the agricultural arts of peace.

Zeus is at last induced to interfere, because, by the anger of Dēmētēr, the harvests of the earth have ceased, and Pluto is forced by Zeus to consent to an arrangement by which his wife shall remain with him one-third part of each year – from seed-time to harvest – and spend nine months with her mother. Peace thus being made, the Temple of Eleusis, in honour of Dēmētēr, was built, and there she receives her long lost daughter, and, in token of her joy, she renews the golden harvests of the earth, and constitutes the Eleusinia in memory of her grief and joy, and she confers initiation first upon the sons of Keleus, who had befriended her in her time of grief.

This most curious and suggestive story is given in the Homeric hymn to Dēmētēr, written about 850 B.C., and is referred to by numerous later writers.

The whole appears to be an allegory, not only of vegetative life of seed and fruit, but of the life, death, and resurrection of man. The soul of man has entered upon a new sphere of existence when incarnated in the human body, lives a material life, and then once more gains enlarged powers and higher spiritual conceptions after the change, which is called death. Sallust, the Platonist, says that the myth of Ceres has a four-fold symbolism – divine, noetic of the soul, vital and physical.

The Greater Mysteries, giving admission to the Grade of Eoptes, were held every year in the third Attic month named Boedromion, from the 15th to the 23rd (corresponding to our modern September), at Athens and at Eleusis, which is now known as Lefsiná, and is a place of no importance.

On the first day called that of *Agurmos*, or Assembly, all those who had passed with approval the year of probation imposed upon the Mystai, were gathered together at the *Poikile Stoa*, in Athens, by order of the *Archon Basileus*. Great crowds of interested spectators also assembled in the city at these festivals.

On the second day the Mystai went in procession to the sea-coast, and with due ritual, were bathed and purified in two rivulets, called *Reitoi*. The day was called *Aladê mustai*.

The third day was marked by fasting and by the great Sacrifices, called *Soteria*. No food was partaken of by the Mystai until the evening, when cakes of sesame and honey were eaten. The sacrifices at the Temple in Athens, called Aleusinion, were of *triglê*, the mullet, and of barley grown in the adjacent field, named *Rharium*. These offerings were called *Thua*.

The fourth day was marked by a solemn public procession the *Kalathos Kathados* of Candidates, in which the *Kalathion* or Basket of Ceres was carried in a consecrated cart. Women, called *Kistophori*, followed with baskets containing wool, salt, serpents, pomegranates, and poppy capsules, accompanied by crowds of people crying aloud: '*Kairê Dêmêter, hail to Ceres!*' The fifth, or torch day, was *Lampadon Emera*. During the evening there was a torch-light procession of the Mystai from Athens to the Temple of Dêmêter at Eleusis, where they remained during the night. This was a symbolic representation of the wanderings of Dêmêter in search of her daughter, Persephonê.

The sixth day was named that of *Iakchos*, son of Jupiter and Dêmêter, who was one form of the God, Bakchos, or Bacchus. This was the most important day of the festival. A statue of the god, bearing a torch and garlanded with myrtle, was carried in procession along the *Iera Odos* – Sacred Way – once halting to rest at *Iera Suke* – the sacred Fig Tree – amid joyful songs and dances and the beating of brazen vessels, all the way from the Cerameicus to Eleusis, entering by the *Mustike Eisodes*, or mystical entrance.

According to Herodotus a crowd of even 30,000 persons had been seen on these occasions. On arrival at Eleusis the Epoptai and Mystai alone were allowed to remain, all the visitors being sent away by the Heralds, with the words: '*Ekas, ekas este bebeloi*', or '*Procul, O procul, este prophani*.'

During this night, between the sixth and seventh days, the great initiation was carried out. It is said that the Epoptai being assembled under the presidency of the Hierophantes (a revealer of holy things) the Mystai were received into the temple, were again purified by earth, air, water and fire, were again obligated in a terribly solemn manner to a life of virtue, to secrecy and

obedience, and then from the dark vestibule into the sanctuary, where the sacred images and illuminated mysteries were exhibited. This stage was called *photogogia*. And now was disclosed the *Autopsia*, or revelation, which no human eye but that of an Epoptes ever beheld. That the scene was grand and awe-inspiring, and that it gave some revelation of Divinity, or of Heaven and Hell, or of human origin and destiny, nearly all classical references allege, but no reliable exposure of the secrets was ever made, or, at any rate, none has come down to us. The Pagan authors all speak of this Ceremony with the utmost reverence and approval. The early Christian authors, perhaps naturally, assert that the ceremonial was both terrible and intensely wicked, for the Christian Fathers turned away from the worship of the Egyptian, Greek and Roman Divinities with horror and aversion.

It seems only reasonable to suppose that the revelation, whatever its nature may have been, was of intense interest, for admission to the Greater Mysteries was an honour and privilege universally recognised and sought for.

So far as we can learn each *Mystes* was taken separately into the grade of Epoptes, and we are told was dismissed with the mystic words, *Konx-aum-pax*.

On the seventh day there was a return of the crowds to Athens, and much jocularly was indulged in, called *Gephyrismos*. There were also sports, in which the victors received a measure of barley as a reward.

The eighth day was of a supplementary character, and was called *Epidauria*. On this day any Initiate who had been unavoidably detained could be received. The custom is said to have originated from the late arrival of Asklepios, who came from Epidaurus too late for the ceremonial of the sixth night. This Asklepios was the famous physician, called by the Romans Æsculapius, fabled to be a son of Apollo, by the Princess Coronis, of Thessaly.

The ninth day was called *Plemochoai*, from the nature of the ceremony concluding the festival. Two special cups, named *Plemochoai* and *Kotuliskoi*, were filled with consecrated wine, and their contents were scattered as a libation by the Priests, one to the east – sacred to Jupiter – and one to the west – sacred to Pluto – during the recitation of a ritual, with certain words of mystic import, which have not come down to us.



The dress in which an Epoptes has been received was deemed sacred, and when disused was consecrated to Ceres. Initiation into the Mysteries was called admission to the *Teletai* or Perfections.

The chief priestly officer in the Greater Mysteries was the Hierophantes, already mentioned. He was said to be necessarily an Athenian by birth, and never married, and to have held the office for life. He had three notable assistants, the *Dadouchos*, a torch bearer; the *Kerux*, or herald; and the Ministrant at the Altar, called *O-Epi-to-bomo*, or the *Epibomos*. The Hierophantes represented God the Creator, and the assistants represented the Sun, Mercury, and the Moon. There were many public officers: the King, *Basileus*, who was one of the city Archons; four *Epimeletai*, or curators; and ten *Ieropoioi*, or Priests offering sacrifices.

Certain supplementary observances grew up around the Eleusinia, the most notable were the Eleusinian Games, held on the seventh day. They were contests of strength and skill. Wreaths of barley were the crowns of successful competitors. An edict of Lycurgus made it unlawful for women to ride in carriages in the processions between Athens and Eleusis, although the distance was 22 kilometres, about 13½ miles, the penalty being a fine of 1,000 drachmæ. The wife of Lycurgus was said to have been the first to incur the penalty.

No person attending the festival could be arrested during its continuance for any previous offence, and no petition could be received at the Mysteries.

The *Dionysia*, or Mystic Attic ceremonies in honour of Dionysus, son of Zeus and Semele, a god who became the Bacchus of the Romans, were in their origin religious observances, but were at last degraded into mere popular holiday festivals of drink and immorality. They were held four times a year.

While the Eleusinia were representations of the story of Proserpine and Ceres, of human life and death, and of animal and vegetative life, the *Dionysia* were at their origin also symbolic. They were instituted by Orpheus, fabled to be a son of the Muse, Calliope. He was the earliest and most famous Greek poet before Homer. He married Eurydice, who died, and he sought her return, even from Hades; and she was permitted to leave with him; but he looked back to see if she were indeed

following him back to earth and she disappeared. Orpheus is said to have been a theosophic teacher as well as a poet, and that Pythagoras carried on his philosophy and teachings.

According to Thomas Taylor – the Platonist – the Dionysiac legend was as follows: The Titans, children of Uranus and Ge, – Heaven and Earth – having by the stratagem of Juno, enticed Dionysos to a variety of sports, at last captivated his attention by means of a mirror. They then tore him to pieces, boiled and roasted his limbs, and began to feed upon them. Zeus, noticing the scent, and being incensed at the cruel deed, hurled his thunderbolts at the Titans, who had killed his son, born of Semele, and sent another son, Apollo, the sun-god, to collect and inter the remains. The heart of Dionysos had, however, been saved by Pallas (Minerva), and from it the god was re-born and restored to Olympos. From the burnt remains of the Titans all mankind was produced by Zeus as the Demiurgos, the fashioner of this earthworld.

The Dionysia, at their origin, were concerned with this fable, which refers both to the gods and to men – to human incarnation, sufferings, death, and re-birth, as is learnedly explained by Olympiodorus, a Neo-Platonic philosopher of the Sixth Century.

Clemens, of Alexandria, tells us of the special attributes or symbols which were used – the thyrsus, the pine cone, the golden apples, a wheel, a fleece of wool, the bone of the ankle, and a spotted animal skin.

The *Panathenaia* were another very important series of religious festivals. They were held in honour of Athene-Minerva, the patroness of Athens. In this case also there were two stages of reception. The Lesser Rites were performed every third year, and the Greater ones every five years. The Lesser Festival was chiefly notable for the contests of strength and skill, special dances, and a competition of musicians. In the Greater Festival there was a grand procession, in which the Peplos, or Cloak, sacred to Minerva, was carried. It was woven by virgins, of white colour, and embroidered upon it in gold, were designs representing the achievements of Minerva and Jupiter.

*Kabeiria*: A very ancient system of the Mysteries existed among the Islands of the Ægean Sea, and chiefly at Samothrace. This district was inhabited by the Pelasgians, a race of Indio-

Germanic type which preceded the Greeks. The Samothracians performed the Mysteries called *Kabeiria*, in honour of a group of Deities – the *Kabeiri* – consisting of *Axieros*, *Axiokersos*, *Axiokersa*, and the novice was called *Kasmillos*. The ceremony took place yearly, and lasted nine days. Personal virtuous conduct was demanded, and a form of absolution of sins was granted. The Initiated wore a purple ribbon around their bodies as a talisman. It was believed to render them specially exempt from dangers of the sea.

Eusebius, quoting Sanchoniathon, gives an account of these Mysteries. Some mythologists find a relation between the *Kabeiri* – the Great Ones – and the Greek Kronos (Saturn) with his sons. Others relate them to the Hebrew Noah, or to the Phoenician Sydyk; and again to the Hebrew Patriarch Shem.

The secret rites commemorated a narrative that *Axieros*, *Axiokersos* and *Axiokersa* had murdered *Kasmillos*. The novice, after due ceremonial, was crowned and invested with an olive branch, and then sacred dances were performed. The special priests were called *Korybantēs*. Macrobius tells us that these festivals were performed at the Vernal Equinox, and that the symbolism referred to the sun in Autumn and Spring-time. The learned Faber has a large volume on the *Kabeiri*. Herodotus tells us that Cambyses, King of Persia, unlawfully entered the Temple of the *Kabeiri* when in a fit of madness, defiled it, and burned the sacred images.

The *Artemisia* were the festivals of the Greek Artemis, who became at a later date the Goddess Diana of the Romans. She was fabled to be a daughter of Zeus, the King of Gods, by Latona, and was a sister of Apollo, who was often considered to represent the Sun, and so Diana was called the Goddess of the Moon. Diana was deemed to be a chaste maiden Goddess, and her nymphs were vowed to modesty and abstinence from sexual love. She was famous as devoted to hunting, and also to music and the dance. She was mistress of the animal world, guardian of youth, patroness of temperance, and preserver of civil rights. The *Artemisia* were mystic festivals, held each spring in many districts of Greece, as at Delphi, Syracuse, Cyrene and Ephesus.

The *Elaphebolia* was also a festival held in honour of Artemis (Diana) at Hyampolis, in the district of Phocis, in Greece. Plutarch and Pausanias state that a special Cake, named *elephos*,

from the word meaning a deer or stag, as related to Diana as a huntress, was made for the occasion, and offered to the Goddess in worship. There is no record that any secret knowledge was conferred in the Elaphebolia.

The Attic Greek Festival of *Oschophoria* is mentioned by Plutarch, Proclus and Suidas. It was celebrated in honour of Athena (Minerva), Dionysos (Bacchus), and Ariadne. It was said to have been founded by Theseus. It was a vintage festival. Two noble youths dressed as girls, led a procession, carrying grapes and vine leaves, and were accompanied by singers and dancers. Races were run, and the victors received a cup with five sorts of contents – wine, honey, cheese, flour and oil. There does not appear to have been any religious teaching or mystery in this ceremonial.

Other notable festivals were the Adoneia, Aphrodisia, Daphnephoria, and Thesmophoria. In Harwood's *Antiquities of Greece* details are given of two hundred others.

It appears to be now impossible to decide what were the chief teachings received by an Epopt in the Greater Mysteries, the secrets have been too well kept; but we must remember that death was the certain punishment for any revelation.

We are told that the ceremonies were comprised of *dromena* – actions; *deiknumena* – scenes; and *legomena* – recitations. All these must have been used to illustrate some subject, reveal some hidden knowledge, or teach some doctrine. The Institution was national, was legal, was highly esteemed, was suitable only for the best of the people, and was notable for its good effects even upon the cultured and moral minority. Surely these reasons point out that it was a form of Divine Worship, a system of theology, or a revelation of the origin and destiny of man, and of his state after death, presumably doctrines of such a nature as to be beyond the comprehension of the common people, for it is not well 'to cast pearls before swine'. Its knowledge was kept secret by solemn oaths and a death penalty, and so the revelation must have been one which was not only useless but dangerous to make public.

In conclusion, then, we must agree that the Ancient Mysteries did in their time and place perform a great and good work. Apart from the possession of valuable religious dogmas, the Epopts must have felt themselves bound together by a most solemn tie of friendship. Men who have suffered and then

succeeded together have an intimate link which is not easily broken. Although the demonstrable points of resemblance in matters of detail between the Rites of the Mysteries, the ceremonies of the Freemasons, and the ritual of the Rosicrucians, may be but few, yet we all feel that there is a mystic tie, and a magical chain of union between these great benevolent institutions.

[Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1909), pp. 56-70.]

## 26.

# A RECENT SPIRITUAL DEVELOPMENT

The Rituals of many fraternities of Mystics speak of Time as past, present and future; they say of the future that no man may reveal it; of the Present that it is but a passing breath which no man can hold; but of the Past, be it but of our latest breath, or of our earliest, or of the time of our parents, or of man's earliest life, that it is partly our own.

We know some landmarks at any rate of our history for three if not for six thousand years, and we have gained some glimpses of evolving Nature and Man from prehistoric times by reason of our researches into the form and structure of our globe. In our studies of the various strata of earth and of the solid layers beneath the seas we have found remains of man, beast, bird, fish and vegetable deeply hid by the deposits of ages of time; but we have more knowledge even than these around us, for we possess, although in shadowy form, a vast collection of legends and myths which have come down to us from Eastern lands, having originated among peoples who have long since passed into oblivion. These Oriental tales are doubtless only partly historical, being in part symbolical; they are like the later Hebrew Kabbalah — knowledge received and transmitted as legends from generation to generation, before the era arrived when they could be recorded in any script now comprehensible. In addition to this form of history, the world has at intervals received inspiration and enlightenment from great Beings who have dwelled among men, and who appear to have been in truth Messengers from the Creative Divinity Who is over all, or from His Emanations, whether they may be called Archangels, Devas or gods; some of these appear to have taught forms of Religion, some Ethics and Morality, and others important truths of Nature. May we so think of Zoroaster, of Gautama the

Buddha, of Hermes Trismegistus of Egypt, of Lao Tze and Confucius, of Pythagoras, of Socrates and Plato, of St Paul and of St John the Divine: may we above all speak of the Divine Incarnation of the Christ God in the humanity of Jesus of Nazareth, Who taught us to love the Supreme Being, and do unto each other as we wish others to do to ourselves, or of St Paul, who said, 'Know ye not that ye are the Temple of God', or as the Rosicrucians used to phrase it, 'The Temple of God is within you.'

The Divine Christ in the human form of Jesus appeared among the Hebrews, a race notable for the constant efforts of its prophets and poets to discountenance the worship, almost universal at that period, of ancestors, demigods, and nature spirits. Christ laid the foundation of a new mode of life and of higher aims of spiritual type, setting aside the mere formalism of worship. This new revelation quickly spread over the races of Eastern and Southern Europe where the hold on the faiths in the gods of Egypt and in those of the Greek Pantheon of Olympus were being shattered and their temples neglected as effete and outworn.

Another era arrived, and the men of Northern Europe came down nation after nation and destroyed the Greco-Roman civilisation, but they adopted the Christian faith; dark ages, centuries of obscurity of intellectual life followed; the new Church also drifted into a formalism like that of Judaism and lost much of its power to infuse personal enthusiasm for goodness and spiritual progress. The Reformation passed over Europe, this was an open profession of a revived spiritual life, and there is some reason to believe that it was accompanied by a concealed movement carried out by a private fraternity — 'The Rosicrucians', who were, it is believed, deep students of nature and world history. It is alleged that they collected legends and records of the past, and lived secluded lives, spent in study, self-culture and in a spiritual development which led to what we now call the higher clairvoyance and perhaps telepathy. Only faint echoes of their lives and work have ever been made known, but their *Fama* or History of 1614 caught the public fancy and led to the dissemination of the wildest stories of their activities. We hear of Rosicrucians at intervals from 1600 of our own times, for be assured their successors still live and have a function in the world around them. In our own country they

seem to have inspired Robert Fludd and Lord Bacon, Kenelm Digby, Thomas Vaughan, Ashmole, and possibly influenced the notions of Shakespeare, and in recent times Lord Lytton, the author of *Zanoni*, was an initiate and admirer of their mystic philosophy. The poet Goethe, author of the drama of *Faust*, and the philosopher Leibnitz were under Rosicrucian influence, and so is Wiedemann, a notable physiologist of the present day. They are in part now represented by a notable philosopher, author of many treatises on Theosophy and Anthroposophy and the Occult Sciences, Rudolf Steiner, who has several thousand pupils on the continent of Europe. From these students, modern Continental teachers who claim to be representatives of the older Rosicrucians, seek for initiates for their special culture, which leads, as they allege, to the evolution of the finer human faculties such as the higher Clairvoyance and Intuition. Rosicrucians taught in the past, and their successors of today endeavour to show, how man may still more nearly approach the spiritual world which exists beyond the restrictions of matter.

As waves of high thought and others of materialism have passed over Europe, so in earlier times we observe the same alterations to have occurred in the East; in Persia with Zoroaster, in India with the promulgation of the Vedas, in Egypt with the Osirian myth, and with Moses, David and Solomon among the Jews, we have seen spiritual developments, but in each case the search for purity of conduct faded out after a few centuries.

India, indeed, notwithstanding that Hinduism degenerated into a faith which recognised Devas and spirits of every type or debasement, seems always to have produced a stream of learned Rishis — men who handed down to their posterity some fragments of the primeval learning concerning the origin, structure and destiny of the world and of its inhabitants. India, too, had a second period of enlightenment by the life and doctrines of Gautama the Buddha. From the pundits of India our Nineteenth Century in Europe received important teachings which have come down from primeval times. Brahmins came over to England in the last century, and called the attention of literati to the Vendanta and Indian philosophic systems, then recently produced in English translations by members of the Asiatic Society and by Professors Wilson,



Moor, Wheeler, Colebrook, Monier Williams and Max Müller. We became acquainted with the outlines of the great conception of Karma, which insists that the 'law of cause and effect' acts in the spiritual as well as in the physical world, and of the Reincarnation of the human Ego in a series of personalities with a view to experiencing all phenomena in a struggle which may lead upward all the way from man to his Creator.

Our England had in the Victorian age lost much of its faith in the spiritual world, and developed a grossly material view of the universe, and physical science reigned supreme in the minds of the learned. So there arose a great conflict between Christian Orthodoxy, Natural Science, the Theosophy of the Indian faith, and of the Rosicrucian and Hermetic doctrines and occult sciences. Even if Spirituality has not yet won a victory it has broadened the minds of materialists, made them more tolerant, and has induced a revival of research into the human environment and the relation of man to the beings, powers and forces of the spiritual plane contiguous to man, acting and reacting upon him although invisible and unperceived in common life by our senses.

The oncoming of the last quarter of the last century was marked by a recrudescence of the spiritual life, although of a heterodox character: it was set in motion by a Russian lady, H. P. Blavatsky, who was inspired by a supreme passion for Oriental wisdom, and having been successful in gaining much of the hidden teaching of the Hindoo adepts she fluttered the English religious impassive calm by the great critical destructive work *Isis Unveiled*, which condemned in severe terms some errors and failures of the Christian Churches, and followed it up by an attempt to convince Western Europe and America of the value of the cosmogonical and supra-terrestrial lore of the Brahmin and Kshatriya pundits of Hindostan. The *Secret Doctrine* interested and puzzled us all by its profound suggestions of an existing knowledge of prehistoric ages, and by its assertions regarding man's relation to supernatural beings of angelic type, whose powers over the earth and its humanity set afar off the Hebrew and orthodox ideal of a personal God — Jehovah — Who, it was taught, was the ruler of all and every detail of our lives.

This insight into Hindoo theology and philosophy was a leaven imported into English thought, but it was clearly not

desirable that it should supplant the Christianity of Europe, and Blavatsky's successor, Annie Besant, made a serious error in continuing theosophic development still further on Hindoo lines, for there came on a tendency to drift into later Hindoo retrograde notions and the lax morals of recent Hinduism. Blavatsky, in criticizing the Churches of Europe, failed to recognize that behind their failings lay the Divine basis of the Christ Spirit, and Besant has erred in the same way.

I do not think it wise to overlook the fact that another tendency is arising in the minds and is shown in the teachings of more recent students: there is appearing a new presentation of Christ and of His teaching: this mode of thought, indeed, began at the same time as the new Eastern School, and was eloquently set forth by Dr Anna Kingsford in her notable book upon Christian doctrine, entitled, *The Perfect Way*, and in her personal teachings given at the Hermetic Society of 1885-7, of which I was a member.

The present Rosicrucian Continental Schools suggest that there is an Esoteric view of the origin and doctrine of the Christian Faith; that the works of the Evangelists, of the Apostles and of St Paul and notably of St John in the Fourth Gospel and in the Apocalypse are all full of an inner illumination (in addition to their obvious meaning) which men of intellectual attainments should study and assimilate if truly desirous of spiritual progress, which is still possible even while we are clothed in coats of skin, and while our senses are limited by material defects of the sense organs, which indeed give us sight and hearing, but yet limit the extent of our powers over those faculties.

The wide distribution of the works of Steiner, Aronson, Collinson, Peralte, and others, who teach these esoteric views of Christian narratives and dogmas as well as the crowded attendances at Anthroposophic lectures in many Continental cities, show that there are many literary people who are attracted by the subject-matter of these researches, which suggest prehistoric details of the evolution of the World and Man in Lemuria, Atlantis and on the earth as we know it, and are concerned with the Divine basis of the Christian Faith, with suggestive interpretations of the words of St John and of other New Testament writers. Steiner and his associates are in fact presenting a new Christian theosophy, having a highly intel-

lectual and devout reverence for the life, teaching and divinity of Christ as incarnated in the Jesus of the Gospels.

It has been long known that the Hindoo records refer to many ages of prehistoric time, and to strange stages in the development of mankind; they asserted a world existence of many Yugas or vast periods of time, amounting to millions of years, divided between ages of progress and ages of pralaya or stagnation.

The Geologists followed with a demand for long periods of millions of years to explain the formation of chalk, coal and other strata of the earth.

The Kabalists hinted at long ages as having passed over our world, and called them the reigns of the Kings of Edom. Then came more definite statements concerning Rounds of World history, a scheme of evolving globes, and then of Races of Men, prehistoric and incomplete in form and function, slowly developing into our present humanity.

The old story of Plato, which he learned from Solon, who visited Egypt about 600 B.C., was revived, and the great Island of Atlantis and an Atlantic Continent became once more a probable item of history. Then in order to explain the habitat of certain animals and plants Sclater, the naturalist, declared that the islands of Australasia must be the remains of a great continent now also buried beneath the ocean, and this he called Lemuria, from the name Lemur given to some curious types of the monkey tribe. Ancient occult records taught that Lemuria was destroyed by volcanic fires and Atlantis by water.

The present-day presentment of cosmic and human history by Steiner, which he claims to have demonstrated by his trained clairvoyances, throws additional light on these old Hindoo and Greek legends and upon the result of modern researches. He suggests an early period when a special universe of gaseous matter became gradually condensed into solidity and formed a huge floating body, which in the course of ages separated into smaller heavenly bodies. So far many modern astronomers agree with him. He then declares that the Sun first broke away with the highest Beings, and then the Moon with other Angelic Beings of whom Jehovah was Chief, thus leaving our earth for the development of humanity; man being at first incomplete in his principles, and vaporous in body, then more condensed and at last of solid matter, and to this at last came the soul into

incarnation, forming a personal human individual.

It is impossible to go now into any further hints upon these obscure matters, but I may say that the new theory names the earliest stage Lemuria (the Hindoo name would confer no meaning to us), then acknowledges the Atlantic Continent, and that the last part to disappear was a great Atlantic island beyond the Pillars of Hercules, that is, outside Gibraltar; it sank beneath the ocean some 6,000 years before Egyptian history begins: this great submergence gave rise to the widespread primary form of the legend of the Flood. Streams of survivors from this Deluge, led by Adepts, settled in Egypt and passed to Central Asia, forming the sources of the great Ancient Nations which have flourished since the Deluge. The first to obtain precedence was Iran, ancient Persia, then India, then Chaldeo-Egyptian and Semitic dominance, then the Greco-Roman, and last our own civilization, in which it is believed the ancient Egyptians are being reborn.

In this succession of nations we see man gradually developing his human consciousness; in Persia discerning the two elements of Good and Evil: then in Chaldea arose the dawning study of heavenly bodies affecting the earth; in Egypt came the appreciation of form and permanence shown in their buildings, their ideals of some sphere to follow death, by their Ritual of the Dead and the practice of preserving the corpse as a mummy: the Semitic race developing the idea of Divine Unity: the Greek race exhibiting recognition of material beauty in its statuary, the Romans declaring the rights of individuals, a recognition of the self, by their formation of law. With these changes we recognise a gradual separation from our spiritual origin and a sinking into materialism, conferring immense benefits on men but hindering their course of return to God. From God had come the order to the Egos to descend and dwell on the earth, pass a material existence, submit to all experiences, be proved by the liability to fall, and at last to gain a title to pass up to a higher plane and attain to the angelic state and become one of the armies of spiritual Beings who are to guide future generations upon future globes.

There have been, no doubt, at all times certain men with the birthright of a highly spiritual character who have been inspired with great thoughts and supra-normal conceptions regarding man's origin and destiny. Some have led lives of solitude, others

have formed groups of pupils, others have founded sects of Mystics, such as the Quietists, of some we have heard by name, others have worked and risen unknown to fame. Systems designated for spiritual development have arisen among many peoples, and some survive, but many have passed into oblivion.

In India we find the Yoga systems, Raja Yoga and Bhakti Yoga, which seem unfitted for successful use by Europeans. There is the Rosicrucian system of personal *processes* depending upon Will and Concentration, and beyond these upon a long series of intellectual exercises: and lastly there is the Christian system of spiritual development, which one who has adopted the life of a Christian priest might carry out to a glorious issue, but which is hardly to be attained by those of us who have to do secular work in the world. By the Christian system of Theurgy I do not mean, of course, the simple following of Christian morality and belief, which is no doubt capable of gaining for a person a heaven of bliss for an eternity, *i.e.* a long period, but an entire devotion to the Christ ideal as the soul's life duty to be shown in life work.

The Christian Mystics of old taught that the Christian way to spiritual perception was by entire devotion to Christ as to God, and by the completely moral life and temperate care of the body, by retirement from the world with prayers, thanksgivings and constant meditation, upon seven stages: (1) The attainment of complete personal humility typified by Christ washing the Apostles' feet; (2) Meditation upon the scourging and sufferings of Christ; (3) The Crown of Thorns, gaining a contempt for having been humiliated; (4) The Crucifixion, the offering of oneself as a sacrifice; (5) The mystical death and rending of the veil of matter; (6) Contemplation upon the Burial and the Resurrection of the Christ; (7) Production of the vision of the Ascension to Heaven. These steps to Christian Exaltation are seen represented in Catholic shrines in the pictures of the Stations of the Cross.

The Rosicrucian mode of attaining supra-normal powers was, I have learned, by the mental faculties, by meditation, concentration and by force of will; this system also was conducted by seven methods: (1) Intellectual studies; (2) Cultivation of the imaginative faculty; (3) The means of attaining to intuition; (4) The preparation of the physical Stone of the philosophers; (5) Realization of the Microcosm as a

representation of the Macrocosm; (6) The merging of the Ego into the realm of Macrocosmic beings; (7) The state of beatific peace accepting and glorying in the Cosmic Will. It is alleged that there are persons having a certain birthright and peculiar constitution who have succeeded by these means in attaining supra-normal extensions of sight and hearing, but the possession of these powers is not claimed by those initiates nor evidenced by the exhibition of these faculties. These two modes of development seem to be open for the attempts of persons of European race, but the Path is certainly long and arduous by either mode. I have known more than one Rosicrucian who claimed to have achieved success, but I do not remember any cleric or non-initiate Churchman who has claimed to have attained success in these supra-normal developments by the Christian mystic mode; many of course have expressed to me their assurance of personal salvation, but his may well be possible as the result of a well-spent moral and devotional Christian life; this happy conviction is, however, not the condition we have been taking into consideration, which is rather the attainment of a spiritual perception of cosmic processes, of a faculty of a review of past events, and a true conception of the origin, progress and destiny of our humanity in ages yet to come, and until Time shall be swallowed up in Eternity.

[Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1917), pp. 18-25.]

## AN ESSAY UPON THE CONSTITUTION OF MAN: Spirit, Soul, Body

A notable author has said that 'the proper study of mankind is Man', and this phrase gives my reason for writing this essay upon Man considered as Spirit, Soul and Body.

In the early times of human history man probably thought of himself only as a body, as an animal — although no doubt as a superior animal, for he knew his own power over animals of other kinds, and he learned at some period unknown to us how to procure fire with which to cook food, and at which he could warm his body and limbs, and he must have observed that no other animal did make fire, or cook its food.

Man, however, probably gained the art of observation and the faculty of memory only by slow degrees, but at even an early stage he must have found that in those characters also he excelled all other animals. Then man developed the power of speech and some primitive form of language, and in this case again he must have recognised a superiority over all other beings around him.

It is probable that at an early stage man developed a belief that death did not entirely put an end to his fellow man; he thought of his dead wife or friend as having gone from the corpse to another place beyond his sight.

The dead body had lost life at any rate, and man began to argue that some power had carried it off, and so he formed the primitive idea of a soul, and that Man's breath which he saw leave the body passed away into the air around and set free the Soul.

He could not believe that his Chief who had ruled over him so long could have ceased to be, so he fancied the Chief as gone to dwell and perhaps to rule another world beyond his sight — a ghost world.

Man would sooner or later come to the conclusion that all the dead survived as ghosts, and so knowing his associates to have been some good and some bad, he would imagine the darkness dangerous from wicked ghosts, and would hope for protection from good spirits: the Ghosts of dead Chiefs may so have become his gods and angels.

Such primitive ideals of states after death must have existed for unknown ages, and indeed they still exist in varied forms among savage races in many lands.

It seems natural then to think that early man first recognised only his body, then realised the Breath as a life force, and at last thought out the idea of an invisible Soul which passed away at death with the breath from the material body.

The next development may have been that as men come to believe in gods of the Natural Forces, and in the Sun, Moon and Stars as gods, and in their passed-away rulers as deified mortals, so they evolved the idea that such gods sent the Soul and Life to the human babe, and some races thought of the Divine Spirit as sending a ray from the gods to guide and guard the coming man, while others conceived of the gods sending guardian angels to watch over men. Some of the medieval Kabalists thought that God sent to each man one angel to tempt and one to protect him from evil thoughts and actions.

While modern research has taught us much in regard to the history and the arts of ancient races, it has found the greatest difficulty in discovering from papyri, bricks, monuments, etc., any definite information regarding the question of how men of the earliest known civilisations looked upon themselves as constituted.

We know, however, that the ancient races of Asia and of Egypt formulated the conception of many gods and goddesses, and also believed in the existence of unseen beings, angels and devils, ghosts and phantoms of the dead as being around them, and that they used prayers to propitiate the good gods, and exorcisms to banish evil beings. It is uncertain, however, in most cases whether these beings were supposed to assist or hurt the body only, or the unseen Soul in its *post mortem* states also.

There are some nations, however, in regard to which it has been discovered that views of man's constitution were formulated, notably the Hindoos and the Egyptians: then, at a later date, we have the views of some Greek philisophers still extant.



The Old Testament gives us light on the Hebrew doctrines, and the Jewish Rabbis of the Middle Ages formulated a scheme of their own in the Kabbalah. The New Testament Gospels and especially the Epistles of St Paul teach the ideas of the Founders of the Christian Faith. The Roman Catholic Church has its own views upon humanity and its destiny, and our modern Protestant divines express the doctrines of the Reformed Christian Church.

The Rosicrucian and Hermetic authors of the sixteenth, seventeenth and eighteenth centuries revived the earlier Kabbalistic views on the constitution of man, and during the last forty years the Eastern Theosophists have introduced into Europe a revised Indian view of the Constitution of Man in regard to Spirit, Soul and bodies.

It is astonishing how difficult it is to discover from modern books the exact doctrines of any Religion in regard to the Constitution of Man; one does not find any particular chapters relating to the subject, only allusions are discovered here and there generally in relation to *post mortem* states of retribution.

Let us now consider the Constitution of Man; we all see the material body, and we should be able to discover what principles dwell therein and go to form the perfect type of humanity.

Among ordinary persons the word Body is considered as the dwelling-place of the Soul of Man. In Materialistic Philosophy we read of man being a body of such excellent workmanship that the due functions of the brain, spinal cord, nerves and other organs suffice to fulfil all the actions of man and to furnish alike his consciousness, will, emotions and mental faculties. This view excludes altogether the need for, or the existence of such a Soul or Spirit as the Christian conceives of as dwelling in the human body. This view of man was prominent in the last century among a certain group of philosophers and biologists, but the doctrine has been losing ground in the last thirty years, a higher and more spiritual doctrine coming into prominence.

It is well to bear in mind that our bodies are made up not of earth only, but of Matter in its various forms; we must recognise that they are formed not only of many solid earthy materials, but also necessarily of water, and of many gases, chiefly common air. Medieval Philosophers also added Heat, then considered as an Element, but now described as a mode of

motion. We should also grant the existence of an all-penetrating finer grade of matter around and within us — the Ether of space, and so we should probably include an Ethereal envelope of the human body as an unseen but necessary element of our frames. Orientals have in general recognised this finer element in bodies, but modern Europeans have discarded it. The recognition of Aether as a fifth element, additional to Air, Fire, Water and Earth was due to Aristotle, the Greek Philosopher, who introduced the word Quintessence of fifth principle, and considered it as at once divine and material. The Stoics identified the Aether with creative Godhead, a fiery breath which gives rise to the material world.

The most common opinion among Christians today is, I suppose, that Man consists of a Soul and a Body; while some other Christians would say that man is formed of a Spirit, Soul and Body. The Soul leaves the body at death, the former would say; while the latter would surmise that the Spirit carries off the Soul at death, while both agree that the destiny of the human soul is to receive Judgment for its thoughts and deeds.

There is a fair amount of agreement about the meaning of the word 'Soul': it is said to be the moral personality, the intellect or mind, the human consciousness and the reasonable immortal self of a man. Yet not entirely so, for the English word *soul* is also used for 'a person', as: 'not a *soul* knew of it'; and 'Miss Gilpin, careful *soul*'; and for some inherent principle, as: 'There is some *soul* of goodness in things evil'; and, lastly, for some mental principle in animals: '*Souls* of animals impose themselves into the trunks of men' (Shakespeare).

It is commonly believed by Christians that the Creator sends down and implants a new soul into the material body of each infant born (Creationism); that this soul is incarnated for the purpose of trial and retribution, and is to be rewarded after death by dwelling in a Heaven of bliss, or to be punished in a hell of torment, and the Christian Church has said to all eternity. But there are several modern variations of this doctrine; for some divines assert, while others express a pious hope, that all men will be finally blessed, while others again declare that the wicked will not suffer eternally, but will be blotted out of existence.

The Gnostics or some sects of these mystics taught that the soul of the infant came from the souls of the parents, as the body from the mother's body.

Origen believed in the pre-existence of souls, which were born again and again into this world; this notion was condemned at a Synod held at Constantinople in 543.

The doctrine of the Immortality of the human Soul was accepted at the Lateran Church Council held in 1513, A.D.

As to the English word 'Spirit', however, we find extreme differences of meaning. While some consider the word to be only applicable to the Godhead, to the Holy Ghost, to the Holy Spirit which may be over-shadowing a man, others use the word very loosely to mean the Breath of Life or the Vitality, or simply Air; while others again degrade the word to mean personalities who have died and who are thought to be the agents which function at seances and necromantic evocations. Our English Bible also speaks of *evil* and *familiar* spirits — beings who are invisible and immaterial. In Rev. xvi, 14, we find that Devils have *spirits*, or are evil spirits.

The word '*Spirit*' is often used as synonymous with the word '*Soul*', as in the example: 'The spirit shall return unto God who gave it.' And, again, many good Christians speak of their dead relatives as 'floating spirits', who can look down from heaven upon them; and Ghosts, whatever they may be, are often called spirits.

The word *spirit* is also applied as meaning courage, vivacity genius, mental condition and real intent.

Our English word '*spirit*' certainly comes from the Latin *spiritus*, which originally meant 'the breath' or 'air'; and, of course, it has come to be applied to certain liquids of alcoholic type.

St Paul, in his Epistle to the Corinthians, associates the word *spirit* with a body or vehicle. He says there is a natural body and there is a spiritual body, and that the material body is sown, and a spiritual body is raised up, apparently as a vehicle to carry up the immortal soul to another sphere of being — to purgatory, Hades, the Judgement, to Heaven or hell. Here we have a resemblance in Christian teaching to the ideal constantly found in Indian religions that the immaterial principles of a man have each a more or less tenuous sheath of matter for each plane of existence to act as a vehicle or *vahan*.

The Old Testament of the Hebrews does not show any complex analysis of Man as the crown of creation. In Genesis i, 27, it is written that 'God [in Hebrew Elohim] created man

[Adam] in his own image [tzelem] . . . male and female created he them." While in Genesis ii, 7, we read, that the Lord God (Jehovah Elohim) formed Man (Adam) of the dust of the ground (Adamah) and breathed into his nostrils the breath of life (Neshamath Chim), and man (Adam) became a living soul (Nephesh chiah). In the subsequent verses 21 and 22, we read that the Lord God took a rib from Adam and of it made the first woman (Eve); but the word here translated *rib* is elsewhere taken to mean a form, an image or a shadow, suggesting the idea now expressed by the words astral form or ethereal body. The Hebrew word for the body is *Guph*, but it does not occur in the Old Testament until the Book of Samuel, where the *Guph*-body of Saul is mentioned. The word *Nephesh*, soul, is also used in the Hebrew for the personality, the human faculties, and for human life, but it is a curious fact that the same word *nephesh* is translated in Numbers vi, 6, and ix, 6, as 'a dead body'. There are no Hebrew words in the Old Testament with meanings clearly like our words — mind, thought or intellect.

The English Bible led the way to the confusion between *spirit* and *soul*, for it often uses the word spirit as a synonym of the sentient human *soul*; as I Kings, xxi, 5: 'Why is thy spirit so sad?' and Eccles. vii, 9: 'Be not hasty in thy spirit to be angry', but it is nowhere suggested in the Old Testament that man is triune in constitution.

In our English New Testament we find some forms of meaning attached to the word 'Soul' which differ very much from the usual definition of the word as being the Human consciousness or immortal Ego. For example, *soul* may mean the animal passions only of a man — Rev. xviii, 14: 'The fruits thy *soul* lusted after are departed'. Rev. vi, 9: 'I saw under the altar the *souls* of them slain' — where presumably the bodies are meant or the symbols of them. Luke ii, 35: 'A sword shall pierce through thy own *soul* appears as a symbol of the body. Rev. xvi, 3: 'And every living *soul* died in the sea' — here body must be meant, as the Christian views the *soul* as immortal.

The Revd A. G. Mortimer in his *Catholic Faith and Practice* remarks that Man was *created* by God in his own image. The Hebrew word *bara* implies a real creative act as regards the Soul of Man; but his body was not created in the strict sense, having been produced from pre-existing matter. God used existing matter to form man's body, breathed into it the breath of life,

and man became a living soul. The majority of Christian theologians recognise a simple two-fold nature of body and soul, which avoids the many difficult questions which arise when we attempt to use the three-fold division of body, soul and spirit which St Paul speaks of in his epistles, see I Thess. xxiii — ‘And may your spirit and soul and body be preserved entire without blame.’ St Paul is said by some authors to have considered the soul as the sensitive faculties, and the spirit as the rational and moral faculties.

Mortimer adds that ‘The Three-fold Man was taught by Irenaeus, Justin Martyr, Clement, Origen and Gregory, and theoretically admitted by St Augustine (died A.D. 430); yet for a thousand years it has dropped out of the teaching of the Church. The idea is not now taught by any notable theologian. The Soul or immaterial part of Man is endowed with the special faculties of intellect, free will, etc., it can exist apart from the body and will exist in Purgatory or Heaven until the Last Day — it is immortal. Man is the only being capable of religion.’

In Ancient Greece there is no record of any distinction having been recognised between the Body and an immaterial Soul dwelling therein, until the era of Pythagoras who taught about B.C. 540, and we have no well-defined theory on the subject until the time of Plato who elaborated the views of Socrates (died B.C. 399). The earlier philosophers never spoke of any invisible ego as dwelling in man; Heraclitus (B.C. 513), for example, only spoke of Fire as giving life energy to man — Fire transformed into Vitality.

Plato (died B.C. 347) does point out that Man is a complex being, saying there is an Ideal world and a Sensible world, and that Man got his soul from the one, and the body from the other; but he also tells us that midway between the higher self and the material body in which it is forced to dwell there functions the *thumos*, or heart, in itself noble but liable to err from love of self or love of pleasure, this essence supplies courage and its duty is to seek for truth; when these three parts act in due proportion the Perfect Man appears. Aristotle (died B.C. 322), his great follower, spoke of the soul as the vital and rational principle dwelling in man, but did not believe in a personal life after human death.

In general terms we may say that Greek philosophy came to recognise in man a material body, the *SOMA*; then a tripartite

soul, *THUMOS* vital force, *PSYCHE* the animal soul, and *NOUS* the human soul, the mind and intellect. Above all, shedding rays upon man was *TO AGATHON*, the Good, which is God. The word *PHREN* was also used for the mind.

Plutarch said that Man is a compound being, and the Understanding mind *NOUS* exceeds the Emotions *PSYCHE*, as far as *PSYCHE* excels the body. *NOUS* and *PSYCHE* together form Human reason and the human passions dwelling in the body. The Earth has given the Body, the Moon the *PSYCHE*, and the Sun the *NOUS*, the mind, intellect or understanding.

The Later Greek theosophy of the Neo-Platoists in some cases also recognised an ethereal envelope or magical envelope of the Spiritual Soul, and named it the *AUGOEIDES* or *EIDOLON*, the Shining Image illuminated by Divine Radiance. Porphyry (died 305) tells us that Plotinus was six times in his life united for the moment to this Divine Light, the source of Wisdom.

Bulwer Lytton, the novelist, who was a Rosicrucian initiated in Germany, called the *AUGOEIDES* the Luminous Self, the vehicle of the Higher Ego of a man, and in *Zanoni* speaks of the Adept as invoking his own *AUGOEIDES* to obtain knowledge of high spiritual importance, and adds that any remnant of mortal passions unfits the hierophant from communion with the sublime Spirit which dwells in this Shining Form.

The Ancient Persian sacred book the *Desatir* also has allusions to this divine light upon man, calling it 'The Resplendent One'. In *The Perfect Way*, of Anna Kingsford, there are several notes upon the *EIDOLON*, which has been confused with the low-grade Ethereal body, Astral form or *Linga Sharira* of the Hindoos.

The religious culture of Pharaonic Egypt evolved a complex system of human constitution, varying at different periods, but in the main the following elements were recognised:

1. The material body, *Khat*, which was preserved as a mummy after death; its emblem was a limp, dead fish.
2. The aura or ethereal envelope, *Khaibit*; a shadow form represented by a fan or sun-shade.
3. *Hati*, is the emotional element, the passions whose vehicle was *Ab*, the heart.
4. The *Ka*, the second personality, the *Alter ego* or the genius.

5. The human Soul, *Ba*, pictured as a bird which is released by death, flying up to the gods.

We also find mention of the *Sahu*, pictured as a beautiful lily, and of the *Khou*, the *Shining One* (the Greek *Augooides*), pictured as a flame, a vehicle of the Soul become divine (but this *Khou* is also sometimes attributed to evil beings). Still another human element was the *Sekhem* or vitality.

Then, lastly, there was the *Ren*, a secret and sacred name of each person and of each god, and the Egyptians deemed it necessary to keep the *Ren* very secret, for it was the Character of the Ego, and any enemy obtaining the Secret Name could exercise power over its possessor.

The dead Egyptian was, after his death, spoken of as an 'Osiris', the name referring to the Egyptian god of the Dead, and his body was made into a Mummy to preserve the identity for future use at the appointed time and place of reincarnation; the *Ka* of the man watched beside the mummy while the soul *Ba* flew away upward, perhaps in the shining vehicle the *Khou*.

The scheme of Man's constitution according to the Medieval Jewish Kabalistical theosophy was as follows: Man has a material body formed of the ground and called *Guph*, and a *Tzelem* or shadow. In these there dwelt the *Nephesh*, the life and its sensations, emotions and passions; then the *Ruach*, the Human Soul; and then from above, overshadowing the man, is a Triad of Divine authority composed of *Neshamah*, the Spiritual Soul, the *Chiah*, the Spiritual Life Energy, and the *Yechidah* or Divine Unity of Manifesting Power: these principles they associated with the Ten *Sephiroth*, the Four letters of the Tetragrammaton IHVH, and with the Four Worlds of Existence.

Other Rabbis teach only the formula of three souls:

The *Nephesh*, for man's work in the common world,

The *Ruach*, in the middle world of mind, and

The *Neshamah*, in the higher world of spiritual aspirations.

Some Rabbis taught the doctrine of '*Ibbur*', by which it is said the *Nephesh* enters the infant at birth, and if the child does well the *Ruach* enters his system at the age of thirteen years and one day, and then if he continue in the path of good works the *Neshamah* is implanted at the twentieth year.

The ancient races of Hindostan — the Brahmins and

Buddhists — have always had, it is said, a conception of the constitution of man of a somewhat mystical nature: the scheme has varied from age to age and differed also in the several forms of Hindoo theosophy. During the last thirty years the outline of these ancient schemes has been offered to English students by the School of Theosophists, who were mainly inspired by the late Madame H. P. Blavatsky, and her followers have, since her decease, somewhat varied the arrangement of the Human Principles. In broad outline the system is that man has a gross material body, *Rupa*, the *Sthula sarira*, and a more tenuous vehicle of ether-like material, the *Linga Sharira*. These are energised by the vital force called *Prana*, a stream from the ocean of Vitality called *Jiva*. Then follow the supra-physical principles, the lowest called *Kama*, meaning the passions and emotions, the animal driving forces of the man; then the Human mind or Soul called *Manas*, which they view as pending and vibrating between the passional *Kamic* element below, and the Higher Aspirations sent down from *Buddhi* the Spiritual Soul. This latter is the Divine Wisdom inspiring man to self-culture and to the Higher Life of Devotion, to Human Brotherhood and the search for purity and union with the Divine powers. *Buddhi* is the Heavenly Wisdom in Manifestation; it has sprung from the Supreme Divinity of 'Atma', the Holy Crown, the Exalted Primal Source of all evolution and creation, also called the Absolute.

Otherwise it is said Man is a Septenary, having Four Lower and Three Higher Principles or aspects, the so-called *Sapta parna*, the seven-told man-plant.

Rudolf Steiner, in his *Theosophy*, describes Man as of seven parts, thus: Physical body, Ethereal or Life body, Astral or sentient Soul body, Intellectual Soul, Spirit-filled consciousness Soul, Life Spirit or Spiritual body and Spirit Man or *Atma*.

To this he adds Man can have the following arrangement of his members, thus: 1. Physical body. 2. Life Body. 3. Astral body. 4. I as the soul kernel. 5. Spirit self as transmuted astral body. 6. Life Spirit as transmuted Life body. And Spirit Man as transmuted physical body.

Max Heindel, in his *Rosicrucian Cosmo-Conception*, gives a rather different view: he specifies the Ego as Three-Fold Spirit — Divine Spirit, Life Spirit and Human Spirit. These reflect themselves upon the 'Human Mind of Concrete Thought'



which dwells in three bodies — the Desire Body, the Vital Body and the Dense Body.

The Hindoo ancient *Vedanta* philosophy uses *Atma* as the Godhead, but calls *Buddhi*, *Ananda mayakosha*; the Higher *Manas-Vignana maya*, and the Lower *Manas* — *Mano Maya*. *Prana* and the *Linga Sarira* it combines as *Prana-maya-kosha*, and the material body *Sthula sarira*, it names *Annamaya Kosha*.

The Raja Yoga, or system of Divine Magical Art, named the Buddhist principle — *Karano pudhi*, the combined *Kama Manas* — *Sukshmo padhi*; and the *Prana*, *Linga* and *Sthula sarira* are combined as the *Sthula-upadhi* or basis.

From this superficial glance at some of the various theories of the Constitution of Man it is possible to draw up a provisional scheme of comparison between the views of the several philosophies already mentioned, and this is here added.

I am well aware that the scheme of the table is open to criticism by all students, and can only say it affords as reasonable a comparative view as seems possible to me at the present time.

I have no wish to insist my own views of Man and his Constitution. I am content that I have been able to lay before you this brief *resumé* of some of the philosophic concepts which are open for acceptance or denial. It may be reasonably inferred from our knowledge of life that, without any deep study of the origin or destiny of Man, there is yet a blessed future for such as learn their duty to God and man, and do it in this earthly pilgrimage, and we may hope that this reward of joy and peace may come to those who do well whatever may be their religion, though the Christian Heaven may be well thought of as specially reserved for the Christian believer who keeps the faith and *acts* in accordance therewith.

If the Christian of modern orthodox views is well content to receive a reward of Rest for the good actions of *one* life, he may well allow those who would fight through other lives for a further gain in Divine progression, to possess a hope that such further life struggles are a possibility in the Unknown of Time and Space.

If each man believes that God is good, and strives after the attainment of goodness according to the Light of the Divine within him, his final end must be that of reward for earnest effort, whether that reward be of Rest, or of expanded powers





of action and usefulness in the Unknown Cosmos of Energy,  
Progression and Divine Realisation.

[Reprinted from S.R.I.A., *Metropolitan College Transactions*  
(1914), pp. 57-67.]

# The Constitution

	Modern Christian	St Paul	General	Greek	Latin	Hindu
God	God	God	God	Theos	Deus	Atma
MAN	↑ SOUL ↓	SPIRIT	Spiritual Soul	Augeoides	Spiritus	Buddhi
		↑ SOUL ↓	Human Soul	Phren Nous	Animus Mens	Manas
		↑ SOUL ↓	Animal Soul	Psuche	Anima	Kama
	BODY	BODY	BODY	Eidolon	Umbra	Linga Sarira
				Soma	Corpus	Sthula Sarira
				Thumos Bios	Vita pneuma	Prana

# of Man

Hebrew	Kabalistic		Egyptian	Emblems
Yechidah	 Yod	Atziluth Kether	Neter	An axe of green jade, a god or deified man
Neshamah	 Heh	Briah Ph Bi	Khou	A shining form (but may be good or bad)  Sahu is doubtful
Ruach	 Vau	Geb Chs Tiph Yetzirah Net Hod Jesod	Ba with a Ren	The Soul as a Bird flying upward Is the Name and char- acter, knowing which one has power over another
Nepheith			Ab the Hati	The heart as the Vehicle of the Passional element
Nephesh			Sekhem	The dark or hidden one, or power of the god
Tzelem	 Heh final	Malkuth Assiah	Ka, the Khaibit	Personality; man with arms up. A shadow form — a fan
Guph			Khat	A limp dead fish Material man

## 28.

# MAN'S BLOOD AND GENERATION

The German Rosicrucian Theosophist, Rudolph Steiner, the author of several very instructive books in regard to Man's Origin, Constitution and Destiny, has issued a little essay upon 'The Occult Significance of Blood', calling it a very 'special fluid', which phrase he quotes from the lips of Mephistopheles, the personified Spirit of Evil in Goethe's *Faust*; it was spoken in the scene where Mephistopheles asks Faust, the old student, to sign with his blood and so make the contract effectual and secure his soul after the temporary return to youth given as a boon. Steiner remarks that commentators have erroneously explained this requirement as being due to the Evil Spirit's hatred of man and so of man's blood; he adds that a better reason is that Mephistopheles knew that the blood was of the vital essence of the man, than which nothing could be more effectual to render the contract secure. The ancient Romans recognised this truth in their proverb *In sanguine foedus*. To mix blood with another man was always deemed to be a ceremony of binding force which created a brotherhood: to partake of the blood of any animal was thought to confer something of the nature of the slain animal, and so men of ancient times, and some savages of our own times, have eaten the flesh and have drunk the blood of their greatest chiefs to secure like powers of courage and dominance: the blood of slain enemies was also drunk to complete the vanquishment. In analogous manner has arisen the drinking of red wine as an emblem of the blood of the Revered One, whose spirit and divine principles it is desired to partake of. Similarly again to offer voluntary suffering in imitation of the sufferings of a great exemplar has been deemed to confer great spiritual advantage. The Church Fathers have told us that self-sacrifice is converted into heavenly wisdom and

earns the Beatific Vision after death.

According to the Rosicrucian Mystic, Eliphaz Lévi, Blood is the first incarnation of the Universal fluidic force, it is the vital light materialised: its birth (within the embryo) is nature's chief marvel, it is the universal Proteus, for it is in a state of constant change: blood is the great arcanum of life; from a mother's blood is formed the perfect body of her child.

A Hindoo sage said 'blood contains all the mysterious secrets of existence, so it would be profaning the work of the Creator to feed upon it', hence so many Hindoos are vegetarians.

Moses, the Jewish lawgiver, also forbade the use of blood as food, 'for the blood is the life': see Levit. III, 17 and VII, 26, and Deut. XII, 16, 23. In the Koran we read at XCIV, 2, that God formed the first man from clotted blood – query from whose blood? The subjects of the Blood Sacrifices of the Ancient World Religions and of uncivilized man, as well as the topic of Blood Feuds, are too extensive to be referred to on this occasion.

Paracelsus appears to have taught that by the fumes of fresh blood the souls of the dead, and nature spirits, might gain for the moment a visible form if evoked by magical ceremonials.

The blood of man is indeed a 'special fluid' in which is Life. In its movement with ceaseless round within our vessels dwells Vital Force: when its circulation ceases, we cease to be: any living drop of blood which escapes from the vessels clots and dies. The Life of the flesh is in the blood and the blood permeating the whole body renders every part vitalised and sentient; should injury from without or within check the flow of living blood through any part, it quickly cools, loses its powers and its sensitiveness and perishes by gangrene. A general bleeding lowers the vital force and if excessive leads to loss of sense and perception; one faints, a partial death. The body needs then, not only blood to preserve its functions, but a certain proportion of blood: and we know from our observation and studies that to ensure full vitality – that is, perfect health, the blood must not be rendered impure by our sins, our excesses, or our misfortunes. Our blood is not only in constant movement, but it is in a state of constant change: it continuously receives nourishment from our digested food, it is constantly depositing new tissue, and is at the same time receiving waste matters to be excreted by the skin and internal organs.

The ancients were not very inquisitive as to the construction of the human body, and few nations of antiquity seem to have recognised more than skin, bones, flesh, fat, and blood; the heart and liver were referred to, but the old Hebrews appear to have had no words meaning brain or lungs, two of the three chief organs of our bodies. Bichat, the French physiologist, said men lived so long as the heart, lungs and brain were perfect, and died because of the failure of one or the other. There came a time at last when blood-vessels were recognised, because in great wounds they were seen to spout, beside the general oozing from the cut surfaces. Yet for centuries the only observation seems to have been that in dead persons some soft flaccid tubes contained clots and coloured fluid and others were empty; the heart, too, was at times found empty, at others it contained clots.

We now know that the heart is the muscular force pump of the circulation of the blood; it drives a constant stream of blood through the arteries to every point in the body, these are ever finely dividing until the tubes become insensible to the naked eye, whence they again gradually increase in size, and as veins carry back the blood to the heart. The arteries having very contractile coats were mostly found empty after death, hence the ancient world called them air-tubes and said they contained the vital Spirit.

The earliest observers who hinted at a blood circulation were Michael Servetus, a Spanish physician in 1553, Caesalpinus 1569 and Father Paolo Sarpi, of Venice; but the first to give a full explanation of the course of the circulation of the blood was the Englishman, Dr William Harvey, in 1628.

Until the early magnifying glasses had been superseded by the microscope it was not known that the blood was more than a red liquid which clotted after its escape from the body, yet early physicians had noticed varieties of the blood-clot and were aware that a buff-coloured surface occurred with the blood of persons suffering from inflammation.

With the perfected microscope a new world became revealed to the student, and the blood was found to contain innumerable floating minute bodies of two notable sorts; the one round and disc-like, which tended to run into rolls like coins, and were of red tint, the other sort white and more globular, and much less numerous; the red cells or blood corpuscles are about one

3200th of an inch in diameter; the white, now called leucocytes are larger, about one-2500th of an inch. In health there is about one white cell to about 500 red ones: in some diseases such as Leucocythemia the proportion may rise up to one white to sixty red corpuscles.

The total blood in the body is about one-thirteenth of its entire weight. So blood is indeed 'thicker than water', as the old saying had it, for it is water containing not only salts and albumenoids in solution, but also millions of floating cells. It has been calculated that one cubic millimetre (about one cubic 25th of an inch) of blood contains five millions of blood corpuscles, living independent cells floating in liquid nourishment, carrying life to all parts, and at the same time removing waste products, and it is now considered that the white corpuscles are also engaged in killing germs of all bacterial diseases. The blood of all Mammals contains these corpuscles of varying size and appearance; in shape the red corpuscles are all round, except those of the camel, which are oval; the fluid in which these cells float varies in quality somewhat in the various animals. The blood of each animal is vital to its own species, and experiment has shown that the blood of one animal injected into the veins of one of a different species acts as a poison, may lead to clotting of the blood, and this would cause a sudden death.

The blood of all men of our race is similar in constitution, and in order to save life after serious losses of blood, the blood of a healthy man has been transfused into the veins of a sufferer, with favourable results, and without leading to any notable change in the personality of the recipient: this operation is only performed as a last resort, because of the dangers involved in the operation, especially from the risk of admitting air into the veins, and from the risk of the clotting of the blood while traversing the tubes of the apparatus.

The strange results of the crossings of the races of mankind as shown in their offspring, notably the occurrence of black, white and mulatto babies, in curious sequence from the union of white men and negro women, is not due to the admixture of blood as used to be said, but to the combination of racial germ-continuity, to be referred to later on.

In the Blood then and in its corpuscles while in constant movement we seem to find the vehicle of the Life Essence, the Vital Force whose presence confers Life, whose loss brings man



to an end, so far as his physical body and his earthly life history are concerned.

What is life? a discovery of its vehicle does not show it to us. We know now no more than did any philosopher of old, and in every age the wise men have sought to answer the question. From Pythagoras in Ancient Greece to Professor Schafer, who in our times has been seeking to find how life arises, the answer comes that we know not; but we like to speculate, and many have offered us guesses, some theological, some chemical, some physical.

In our researches let us seek beyond the life of an individual for light upon the problem and consider the Generation of man. Man and Woman succeed Man and Woman in unvaried course: always true to the essentials of the human type, and ever varying in details of form, and ever developing peculiarities of character and conduct. Each one born has life for a time, each one loses his life sooner or later: no material body is permanent. Each child is a new creation of material in human form, springing from parents of the two sexes; each does a life's work, long or short, and his form decays and rejoins the common stock of matter. Is it all of life to live? and all of death to die?

Yes, says the Materialist; your life force and work are only the product of your ordered aggregation of cells, and as they decay so their manifested action ceases.

The Agnostic tells us he does not know what life is, and that we also do not know and cannot know and that we waste our time for nought in seeking to know the secrets of life.

The Idealist tells us that there is no matter and no body, and that life is the work of Spirit and that there can be nothing but Spirit and that all around us is *Maya* or delusion, and that even if matter did exist, we could not know it.

The Christian Church has had two views; one that man is composed of Body and Soul, and that the Soul coming from the Creator God confers life: the other doctrine is that Man is formed of a body, soul and spirit; in this view the material body is animated by the Soul, which is the personality born here to undergo probation, with power to rise to joy and liability to fall to perdition, and it is added that the soul and body thus united for life are overshadowed by the Spirit of God, thus making a triune man below, after the type of a Triune God above.

Many ancient nations have regarded, and some existing ones

still regard Man as a much more complex being.

The Hindoo philosophies teach that Man is a Sevenfold being having a material envelope (1) as its lowest form. Then they see a tenuous, ethereal prototype of the material body and call it the Astral form (2) or Aura; then a Vital Principle called Prana (3) or Jiva; then a Body of Passion or Desire, the Animal Soul called Kama (4). Above these is the Mental Sphere, the Human Soul which is the Mind or Manas (5), supervised by the Spiritual Soul they call Buddhi (6) the Fount of Wisdom and above all is Atma, a flame from the Lamp of God. They say the true Ego is the Manas, the Human Mind or Soul, always struggling upward to Buddhi, the Spiritual Soul, and always tempted by Kama, the Animal Soul shown by the Passions, to sink down in the scale of duty.

With these doctrines they combine the tenet of Reincarnation, or of successive lives here on earth at intervals varying according to the qualities of the lives already passed; but they hold the general idea of progressive stages on the way to Perfection, and at last a return to Atma, the Deific source from which the wave of Evolution first emerged. Some of the early Fathers of the Christian Church also favoured the doctrine of Reincarnation – as Origen and Justin Martyr.

This scheme involves a double process of progression; (A) the material form of the child succeeds material form, each tinctured by hereditary gifts and faults; and (B) a spiritual succession of incarnations of the Ego apart from the regular family descent of material bodies. They specify that great Deific Powers – the 'Lords of Karma' or Destiny – choose for each Ego, each bodily personality in succession, sometimes male, at others female, as is needed for the progress and development of the individual Ego.

As an evidence of the Ego having lived before a present life, it has been shown that many persons exhibit a recognition of places, etc., as if they had been there before, and also seem to remember incidents of previous lives. I suggest that these incidents are not proof of a previous incarnation of the Ego because they may be memories of ancestral knowledge of places and of the personal experiences of their forbears, which have been for the moment active in the blood.

The Christian Church *per contra* regards each human life as a separate creation of both soul and body, and so gives each Ego

only once chance of good or evil life result.

Who shall decide which theory is able to produce men of the best type? men who will best love their fellow men and most sincerely respect their Divine Creator?

In olden times Man had the assurance, if not the impudence, to assume that this Earth was the centre of the Universe and that the Sun and Moon were made only for his convenience: Man had also the notion that he was the crown of Creation and that the Angels of God were his guardians, and all upon the Earth's surface was meant for him to make use of and treat as he liked. The Jews had the additional idea that other nations were grown for them to destroy and supplant; but the progress of knowledge has made large inroads in these early notions. It was the belief of the ancient world that pairs of human beings furnished a body for each soul the Creator sent down, for the man and woman were believed to provide a germ and an ovum derived from their own material personal bodies, and so to produce a true child of their persons, when God so pleased.

But modern microscopic search into Embryology has led to the discovery that the germ and sperm cells, which when fecundated produce a new body, are not a formation by the immediate parents, but are derived from a store of older cells, locked up in the parental bodies it is true, but derived from the generative cells of their parents before them. In every child born the majority of the embryotic cells multiply to form the new body, but a group is always reserved and remains quiescent in the testis or ovary to await the maturity of the individual, when they increase and multiply and offer themselves for fertilisation so as to produce a new body.

In this scheme of generation Man seems to be in bodily structure even truly immortal, and that successive human forms are but the coats of skin which nourish and preserve the continuity of the species.

The doctrine of Reincarnation of the Ego seems to be analogous to this scheme of the continuity of the bodily form of humanity.

As Reincarnation considers the personal lives of an individual Ego as beads threaded on a string, so this modern Embryology seems to postulate a continuous series of bodies related by the continuity of the germ cells; any man being the son of the earliest man of the race.

I recite an abbreviated note from Dr Harry Campbell upon this theory: 'As to Reproduction, in a suitable place within the parent a sperm cell must meet a germ cell, and if the conditions are favourable they unite and form one compound cell, a Zygote, and so a new being, an embryo, is started on its life history.

'This Zygote contains in itself the qualities of both its parental cells, and may be the source of a new being more or less like either parent or both, or Natural Variations may arise. But it cannot transmit any qualities or peculiarities which its parents had not got at their origin; it cannot transmit their personal mutilations or their acquirements. The Zygote divides and gives rise to a colony of cells, but these first do not become the embryo: not until hundreds have been produced does one appear which will become by cleavage the Embryo. The special Embryo cell at last comes forth and it multiplies and forms layers enclosing the older cells of the colony which become the reproductive cells of the genital organs of the being which is arising as a new person. These reproductive cells are the sister cells of the special Embryo cell from which the new bodily form arises. The new person is not the parent of his future offspring. His sperm, or her germ cell is not a product of his body; his body has only enclosed and nourished the reproductive cells of a former generation.

'The man's body is in fact a mere appendage of the Reproductive Cell whose parentage goes back for ever, and has lived in a series of men of unknown number. Be it worm, ape, or man, the body with all its passions, hopes, fears and powers, is only a guest chamber for a few years of some cells of the human colony. Men's bodies never form any real part of the chain of lives, they are mere side links of the chain of evolution, each cast aside in its turn, breaking off and perishing.

'The main chain from the beginning of Life and destined to link it with the Future is formed of the unicellular organisms constituting the cell colonies, which must have been endowed with vast powers of evolution, demonstrated in the Survival of the Fittest, as shown by the ability to develop complex animal bodies most suited to progress in the environment to which they are exposed.'

Amazing indeed are the results of the scientific use of the Microscope applied to the structures of animal and human life.

A few short years have led to this new revelation of human evolution. There have been many attempts to solve the problem of 'Man's Origin and Destiny', and no one can foretell how many more developments are in store yet to be discovered by human ingenuity. We must, I think, however, all feel that the actual Source of Life, the true origin of Vitality, must always elude human search, until Man evolves more highly developed senses and powers of Spiritual perception than are at present within his capacity of attainment.

[Lecture read on 9 October 1913. Reprinted from S.R.I.A., *Transactions of the Metropolitan College* (1913), pp. 54-61.]