

'Himself'. But 'Christ' is not 'God' any more than the 'Glass' is the 'Seer'. From the TRINITY and the vivifying *substratum* in the mathematical four corners of the world, comes the ineffable name—'Tetragrammaton'. The archetypical 'Idea' is also called Reflective—Intelligible—Informed—Superessential—Endless in resource.

Object 1st. Object—Subject—Result: or the Three 'Persons' of the Trinity. The reflection of God is in the Archetype which is the Second Principle, or 'Macrocosmos' (created worlds), exhibiting 'Either Side', or 'Will' in 'Action'. This is displayed in Three Divisions, or Spheres—called (1st) the 'Empyræum' (God). (2nd) The 'Etheræum' (the 'Saviour'). (3rd) The 'Elements' (the Virgin Mary). Light emanates in the Sephiroth ('CABALA') or 'Seven-fold' rotation—hence the 'production of phenomena'. In uniting with the Ethereal Spirit, it becomes the Soul, or 'Responsive Sentience of the World'. The further elucidation of the Rosicrucian theological system, in its general features—so far as in hint or parable submitted to unenlightened comprehension—will be found predated in previous pages, and elsewhere.

The Rosicrucians contend that music, or melody—which is *enchantment*—pervades all nature in its prosperous or intended progress, although it is only the wail, or plaint, of the instinctive soul on its 'wounded', or 'sacrificed', or '*Ruined Side*'. It mourns for its 'Original Lost Paradise'. The music of the spheres is no unreal thing, but real as is the atmosphere of the spirits; for 'music is the atmosphere of the spirits', and discords (though the necessity, support, and balance of Creation) are a medium for the coarse and low spirits, who inundate, as it were, the lees and the settlings of nature. In discords, or in the inharmonious strife amidst the sounds, the

rabble of the spirits (so to term them) are stimulated to their envious and spiteful, or malific or freakish and blundering, bad life. Beauty is not, however, necessarily beauty—it may be *seduction*. For the higher grades of the recusant or rebellious spirits who find their power in the original permission that there ‘*might be phenomena*’ are beautiful in their assumption—or usurpation—of the lovely forms of spirit-life and of nature. And they will prevail, sometimes, even against the best efforts of the Angels of Light. The Cabalists whisper that God ‘made the world’ by the ‘means of music’—that music, as man knows music, is essentially a power; that it is the faint, much-changed, much-enfeebled, sole relic, and tradition, and reminder of Man’s Lost Paradise; that (through it originally) everything was possible, as the gift of God; which explains the classic fables of Orpheus, Amphion, and the mythological wonder-workers in music; that music is modulated in the movements of the planets according to the rearrangement of the post-diluvian world, and in conformity with the readjustment of the solar-system after mysterious aberration or cataclysm; that mortality cannot hear, and that the human soul is so debased that it only catches intermittently the faint echo of the continuous universal music which in other—now material—senses is the life and growth and splendour of everything.

There’s not the smallest orb, that thou behold’st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims :
Such harmony is in immortal souls ;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Music is magic, is sacred, and a power—as all harmony must be ;—the nerves of the world—the aspiration

of living things—the spell which breaks up and extols—into super-added, super-natural life—the ‘Real’ into the ‘Ideal’. Harmony—or the mysterious solace and satisfaction and happiness at heroism which we feel—is found in the beauty of the human figure, the glories and graces of all growing objects and moving or unmoving natures. Success in nature, and in life, with their changes—as man knows ‘nature’ and ‘life’—arise from the interstarry, mechanical modifications, and the incidents (and the apparent interference and intertangle) through the restless movement of the planets. All the glorious seeming mechanism of the starry sky shows so as mechanism only to the *measuring senses* of man; but in reality it may be the play of Infinite Spirit. (See accompanying Charts, A, B, C.) The planets of our own system may be directed in their ‘continual-speaking’ changes by their several crowds of governing spirits. Spirits being everywhere the directors of matter, its solids are only to be separated by soul or energy—as the wedge (directed by the will) cleaves inert or resistant solids. Music is always in the air. Man has no ears for it, unless it is *enlivened* to, or finds access to, his senses. But *his heart is its home*—if he has a heart, and not an ‘animal’s mechanic throbbing-machine’ only. Air is the breathing of nature. Music is always in the air—more particularly at night, for Nature (being born of it) is necessarily more nervously sensitive at night, whether for the ‘beautiful’ or the ‘dreadful’; because both are equally exciting and fascinating—basilisks both—as they are mysterious. We obtain by pulsation, or scientific commotion of the air, by musical instruments, the music out of it; and our fine nerves are the fine sensitives (born of God), as the harp played upon to receive it. *Otherwise there is no sense in music.* Otherwise our passions could not be stirred by it.

These are storms and convulsions (rendered beautiful) certainly not born of God's original 'REST'. Rather they come of the stirring ambitions of Lucifer—uprising—'Son of the Morning', 'Son of the Awakening'—'Son' of the 'Sun'. Music and its success depend upon the prosperous progress of the Planets which make it, as (in Astrology) they prearrange, order and fix the fates of men. It is no inconsistent thing to say that, in the Rosicrucian sense, every stone, flower, and tree has its horoscope (we know that there are no two leaves alike), and that they are produced and flourish in the mechanical resources of the mysterious necessities of *astrology*—every object bearing its history in its lines and marks (sigillated magnetism), as inspired by the Great Soul of the World; which is all continual changing *purpose*, urging restlessly towards 'REST'.

'Nullam esse herbam, aut plantam inferius, cujus non sit stella in firmamento, quæ eam percutiat, et dicat ei, cresce.' *Exercitatio in Fluddanam Philosophiam*, p. 228. Parisiis, 1630.

Or back again to that from which it came. Moving in the *arc* of the pendulum between the two points—Life and Death (as we know Life and Death)—beyond which the 'swing' of this world's 'Creation' points, cannot pass—OR BE.

CHAPTER THE THIRTEENTH

INDIAN MYSTERIOUS ADORATION OF FORMS. THE UNITY
OF THE MYTHOLOGIES FOUND IN THE BHUDDISTIC
AND MOHAMMEDAN TEMPLES

GENERAL note on the *Sacti Puja*. POWER means the good goddess, *Maya Maia* (i.e. Delusion). She is also called Bhagala, Vagula, Bagala-mukhi. She has neither images nor pictures. The Girl in the Indian sacred, secret Temple rites, who figures as the representative of Sacti, is the supposed embodiment of the goddess offered for worship. The word Sacti corresponds to genius, or 'sylph', of the Rosicrucian creed. The doctrine of guardian angels and of patron saints is conveyed in these Hindoo meanings in the machinery of the 'sylphs'.

During *Puja*, the Yogini is supposed to be in an exalted visionary state (*guyána nidra*), wherein, like the sibyls among the ancients, and the modern *clairvoyantes*, she answers questions in a delirious manner, and is supposed to be for the time inspired. *The Foreign Quarterly Review*, No X. for February 1830; art. viii.: '*Histoire Critique de Gnosticisme, et de son influence sur les Sects religieuses et philosophiques des six premiers siècles de l'ère chrétienne. Ouvrage couronné par l'Académie Royale des Inscriptions et Belles Lettres. Par M. J. Matter, Professeur. 2 tomes, avec planches, 8vo, Paris, 1828.*' The third volume is of small size, and contains eleven plates of gems and symbols. This book proves Gnosticism to be identical with the Sacti creed of the Hindus.

Edward Sellon advances this. See *Annotations on the Sacred Writings of the Hindus, being an epitome of some of the most remarkable and leading tenets in the faith of that people*. Printed for Private Circulation, 1865. London.

Brühm Atma, the Breathing Soul, is, according to the Hindoos, a spiritual Supreme Being, coeval with the formation of the world. In process of time the Hindoos appear to have adopted a material type or emblem of *Brühm*. A rude block of stone began to be set up. This was the '*Phallus*', or, as they termed it, the '*Linga*'. This emblem had reference to the Procreative Power seen throughout nature, and in that primæval age was regarded with the greatest awe and veneration. This simple and primitive Idolatry came by degrees to diverge into the adoration of the elements, particularly Fire, and at length developed itself by the institution of an emanation from *Brühm Atma* in his Triune capacity, as Creator, Preserver (or 'Saviour'), and Destroyer. These attributes were deified under the names of *Brahma*, *Vishnu*, and *Siva*, on whom were conferred three *gunas*, or qualities, viz. *Rajas* (passion), *Sat* (purity), and *Tumas* (darkness). This is the *Trimurti*. '*Trimurti*' (three-formed *Murti*), signifying also an image. Our vital souls are, according to the *Vedanta*, no more than images, or εἰδωλα of the 'Supreme Spirit'—*As. Res.* vol. iii. It may be concluded that the most exalted notion of worship among the Hindus is a service of *fear*. The Brahmins say that the other Gods are good and benevolent, and will not hurt their creatures; but that *Siva* is powerful and cruel, and that it is necessary to appease him. As fear is, and must be everywhere, the most potent feeling. Thence vital and active physical religion. Distrust and fear of the external phenomena of the world, as meaning mischief to us (it means the greatest

—apparently—in Death), created religion. Fear creates respect—respect is attention to an object, and therefore dread of it. Because we are not acquainted with its possible operation upon ourselves in regard of our being interfered with or injured. Hence all religion is selfishness apart from ‘inspiration’, which the world (in its folly) calls ‘superstition’.

The most popular representation of the Divine Being in India is unquestionably the *Linga*; a smooth stone rising out of another stone of finer texture, (*simulacrum membri virilis et pudendum muliebre*).

This emblem is identical with *Siva* in his capacity of ‘Lord of all’. It is necessary, however, to observe that Professor Wilson, while admitting that ‘the *Linga* is perhaps the most ancient object of homage adopted in India’, adds, ‘subsequently to the ritual of the *Vedhas*, which was chiefly, if not wholly, addressed to the Elements, and particularly to *Fire*. How far the worship of the *Linga* is authorized by the *Vedhas* is doubtful, but that it is the main purport of several of the *Puranas*¹ there can be no doubt.’²

The universality of *Linga puja* (or worship) at the period of the Mohammedan invasion of India is well attested. The idol destroyed by Mahmoud of Ghizni was nothing more than one of those mystical blocks of stone called *Lingas*. The worship of *Siva* under the type of the *Linga* is almost the only form in which that Deity is revered. The *Linga* of black or white marble, and sometimes of alabaster slightly tinted and gilt, is placed in the middle of the Hindu temples. This is a Chinese hint. The Chinese Pagodas are Phalli, storied ‘Tors’, or Obelisks; abounding

¹ *Puranas* (New Testament), the Modern Scriptures of the Hindus, as distinguished from the *Vedhas* (as Bible), or more Ancient Scriptures. Wilson on Hindu Sects—*As. Res.* vol. xvii.

² *As. Res.* vol. xvii. pp. 208–10.

in bells to be agitated in the winds to drive off the crowds of roving malignant spirits. The whole of China may be mystically said to be populated by 'Bells and the Dragon'. Speaking of Siva and Pawáti, M. de Langlet says: 'Les deux divinités dont-il s'agit, sont très souvent et très pieusement adorées sous le figure du Linga (le Phallus des anciens), et de l'Yoni dans leur mystérieuse conjonction. L'Yoni so nomme aussi Bhaga (pudendum muliebre). *Madheri*, douce; et *Argha*, vase en forme de bateau.' Benares is the peculiar seat of the Linga or Phallic worship. No less than forty-seven Lingas are visited, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. It is a singular fact, that upon this adoration of the procreative and sexual Sacti (or power) seen throughout nature, hinges the whole strength of the Hindu faith. Notwithstanding all that has been said by half-informed and prejudiced persons to the contrary, this *pūja* does not appear to be prejudicial to the morals of the people. Nearly all the *Pujas* are conducted with the frequent ringing of bells, and the object of this is twofold—first, to wake up the attention at particular parts of the service; and secondly, to scare away malignant *Dewtas* and evil spirits; precisely, in fact, for the same reasons as they are used at the celebration of Mass in Roman Catholic countries.

Prakriti, the mother of gods and men, one with matter, the source of error, is identified with *Maya* or delusion, and coexistent with the Omnipotent, as his *Sacti*, his personified energy, his bride. *Parkriti* is inherent *Maya*, 'because she beguiles all things'. —*As. Res.* xvii. It is stated in one of the *Purans* that *Brahma*, having determined to create the universe, became androgynous, male and female (or

‘reflector’ and ‘reflected’); the right half having the sex and form of a man, the left that of a woman. In his images he is sometimes thus represented, and is then termed Ardnari. ‘This is *Prakriti* of one nature with *Brühm*—illusion, eternal, as the soul so is its active energy, as the faculty of burning is in fire.’ The Sacti system bears a striking affinity with Epicureanism. It teaches Materialism, and the Atomic System of the ‘Confluence of Chance’. Compare the *Ananda Tantram*, c. xvii. with Lucretius, lib. iii. On the base of Minerva’s statue at Sais, whom the Egyptians regarded to be the same as Isis, a goddess who bears so striking an analogy to the Hindu *Pra-kriti* or nature, there was this inscription: ‘I am everything that was, that is, that is to be. Nor has mortal ever been able to discover *what I am*.’—Plutarch, *De Iside et Osiride*, S. ix. According to the immediate object of worship is the particular ceremony, but all the forms (lighter or heavier) require the use of some or all of the five *Makaras*: *Mánsa*, *Matsya*, *Madya*, *Maithuna*, and *Mudra*, that is, fish, flesh, wine, women, and certain charms or mystical gesticulations with the fingers. Suitable *muntrus*, or incantations, are also indispensable, according to the end proposed, consisting of various seemingly unmeaning monosyllabic combinations of letters, of great imaginary efficacy. ‘The combination of H and S is principal, and is called *Prásáda-Mantra*, and described in the *Kulárnava*.’—Wilson, *As. Res.* In many of the religious observances solitude is enjoined, but all the principal ceremonies culminate in the worship of *Sacti*, or POWER, and require, for that purpose, the presence of a young and beautiful girl, as the living representative of the goddess. This worship is mostly celebrated, in all due serious religious formality, in a mixed society; the men of which represent *Bhai-*

ravas, or *Viras*, and the women *Bhanravis* and *Nayikas*.

The female thus worshipped is ever after denominated *Yogini*, i.e. 'attached' (set apart, sacred). This Sanscrit word is in the dialects pronounced *Jogi* and *Zogee*, and is equivalent to a secular nun, as these women are subsequently supported by alms. The leading rites of the *Sakti-Sodhana* are described in the *Devi-Radhasya*, a section of the *Rudra-Yámala*. It is therein enjoined that the object of worship should be either 'A dancing-girl, a female devotee (or nun), a courtesan, a *Dhobee* woman, a barber's wife, a female of the Brahminical or Sudra tribe, a flower-girl, or a milkmaid'. Appropriate *muntrus* are to be used. She is to be solemnly placed *naked* (as a sacred, unapproachable 'Thing', or object), but richly ornamented with jewels and flowers—the triumphant spoils of glorious nature—*on the left* of a circle (inscribed for the purpose), with *muntrus* and gesticulations. The circle, or vacant enchanted space, must be rendered pure by repeated incantations and rites; being finally baptized *with wine* by the peculiar *mantra*. The *Sacti* is now sublimized or 'apotheosized'; but if not previously initiated, she is to be farther made an adept by the communication of the radical *Mantra* or last charm whispered thrice *in!* her ear, when the object of the ceremony is complete. The finale to this solemnity is what might be concluded as likely, but—strange to say—accompanied throughout by *muntrus* and forms of meditation and of devotion incomprehensibly foreign to the scene. In other aspects this presentation of the 'Yogini' is a 'Sacrifice', and the whole meaning of the rites is sacrificial—rites performed *before an altar*, and implying—superstition undoubtedly—but deep mystery and some profoundest suggestions. (Wilson, *As. Res.* vol. xii. 225: on Hind. Sects. Vide *Rig*

Veda, Book ii. c. viii. ss. 13, 14, 2nd attham, 8th pannam, Rigs B. 14, which contain the *Sucla Homa Mantram*, etc.)

The caste-mark of the *Saivas* and *Sactas* consist of three horizontal lines on the forehead, with ashes obtained if possible *from the hearth*, on which a *consecrated fire* is perpetually maintained.

The *Sacti* (or 'Sacred Presence') is personified by a naked girl, to whom offerings are made of meat and wine, which are then distributed amongst the assistants. Here follows the chanting of the *Muntrus*, and sacred texts, and the performance of the *mudra*, or gesticulations with the fingers. The whole service terminates with orgies amongst the votaries of a very licentious description. This ceremony is entitled the *Sri Chakra*, or *Purnabisheka*, THE RING or 'Full Initiation'. This method of adoring the *Sacti* is unquestionably acknowledged by the texts regarded by the *Vanis* as authorities for the excesses practised. Wilson, on Hind. Sects, vol. xvii. *As. Res.* Ward, on the *Vaisnavas*, p. 309.

In Gregory's Works (*Notes and Observations upon several difficult passages in Scripture*, vol. i. 4to. London 1684) is to be found a significant comment. 'Noah prayed daily in the Ark before the body of Adam', i.e. before the PHALLUS, or Regenerator (Adam being the primitive 'Phallus', or great Procreator of the Human Race)—(under its present circumstances, and in the existing dispensation). 'It may possibly seem strange', Gregory says, 'that this orison should be daily said before the body of Adam; but it is a most confessed Tradition among the Eastern men that Adam was commanded by God that his dead body should be kept above ground till a fullness of time should come to commit it פִּיטְסָאֵלֹאֻעַ to the middle of the earth by a priest of the Most High God.' See previous pages.

This 'middle of the earth' is Mount Moriah—the Meru of India.

The 'Brazen Serpent' continued to be worshipped by the Jews, and to have incense offered to that Idol, till the reign of Hezekiah: 'For, it being written in the Law of Moses "Whosoever looks upon it shall live", they fancied they might obtain blessings by its mediation, and therefore thought it worthy to be worshipped. Our learned Dr. Jackson observes that "the pious Hezekiah was moved with the greater indignation against the worship of this image, because in truth it never was—nor was intended to be—a type of our Saviour, but a figure of His Grand Enemy"', etc.

The Jews relapsed into idolatry by the adoration of the Golden Calf; set up, too, not by a few schismatics, but by the entire people, with Aaron at their head. The calf-superstition was doubtless a relic of what they had seen in Egypt in the worship of Apis and Mnevis. Next we have the 'Golden Calves' set up by Jeroboam at Dan and Bethel. Then follows (*Judges* viii. 22, etc.) the worship of Gideon's Ephod. 'The Ephod made by Gideon with the spoil of the Midianites became after his death an object of idolatry' (*ibid.*, p. 41). We have also Micah's images and the 'Teraphim'. We learn from St. Jerome (who received it by tradition from the ancient Jews, and indeed it is so stated in *Numbers* xxv. 1, 2, etc.; xxiii. 28, and numerous other passages of the Old Testament) that the Jews adored Baal Phegor (Baal-Pheor), the Priapus of the Greeks and Romans. 'It was', he says, 'principally worshipped by women; *colentibus maxime feminis* (Baal-Phegor).' Maimonides observes that the adoration offered to this Idol, called Pehor, consisted in discovering——. Chemosh, probably the same as Baal-Pheor, also received the

homage of the Jews, as also did Milcom, Molech, Baal-berith (or Cybele), and numerous others—all of the same sexual cast.

From all this in regard to their irregular worship—or rather (mysteriously) to their *regular* or assigned worship, it will be seen that the Jews fell into Idolatry (and Phallic Idolatry, too) to an extent interpenetrating, again most mysteriously, the whole scope of their religion. There will consequently not appear anything so very startling in the supposition that the Ark of the Covenant contained symbolic objects referring to Phallic ideas. We have seen that the 'Stone', or 'Pillar', of Jacob was held in particular veneration—that it was worshipped and anointed. We know from the Jewish records that the Ark was supposed to contain the tables of stone. And if it can be demonstrated that these stones implied a Phallic reference, and that these 'tables' were identical with the symbolism accompanying the sacred name Jehovah, Iehovah, or Yehovah, which, written in unpointed Hebrew, with four letters is—IEVE or IHVH (the HE being merely an aspirate and the same as E)—this process leaves us the two letters I and V (or, in another of its forms, U). Then if we add the I *in* the U we have the 'Holy of Holies'; we also have the Linga and Yoni and Argha (Ark or Arc) of the Hindus, the 'Iswarra' or 'Supreme Lord'. In all this may be found—mystically—the 'Arc-Celestial' replicating-in upon itself—symbolically and anagrammatically—and presenting itself as identical with the 'Lingayoni' of the 'Ark of the Covenant'. Gregory observes that the '*middle* of the Ark was the place of prayer—made holy (consecrated) by the presence of Adam's Body.' (Refer to the glyptic symbolism, the mystical engraving of the 'Ark', placed among the full-page plates.

Thence 'Man' was the Cabalistic (Rosicrucian) *Microcosmos* or 'Little World', in contradistinction to the causer, or pattern, or original—*Macrocosmos*, or 'Great', or 'Producing' ('Outside'), or 'Originating World'.

'The body of Adam was embalmed and transmitted from father to son, till at last it was delivered up by Lamech into the hands of Noah.' Again, the '*middle of the Ark*' was the place of prayer (and worship) made holy by the presence of 'Adam's "Body"'.—Gregory, p. 118. 'And "*so soon as ever the day began to break*" Noah stood up towards the "body of Adam", etc., etc., "and "prayed" (or "worshipped").' Here was the origin of the 'Eucharist', as the reader will clearly see farther on (see accompanying plate).

The most ancient monuments of Idolatry among the Gentiles were consecrated pillars (Lingas), or columns, which the Jews were forbidden to erect as objects of divine homage and adoration. And yet—a most extraordinary contradiction—this practice is conceived to arise from an imitation of Jacob, who 'took a stone' and 'set it up', etc. Further, 'this stone was held in great veneration in subsequent times by the Jews, and removed to Jerusalem.' They were accustomed to 'anoint this stone'; and from the word *Bethel*, the place where the pillar was erected, came the word *Boetylia* among the Heathen, which signified rude stones, or uprights, which they worshipped either as 'symbols of Divinity', or as 'true gods', animated (at certain times) by the heavenly power. Thence the name 'Bowing Stones' amongst the Welsh—not as stones to be 'bowed to', but 'bowing of themselves', like the modern 'tipping-discs' or other supposed enchanted idols or consultative tables or objects. Indeed it would seem not

improbable that the erection of the Pillar of Jacob actually gave rise to the worship of Phallus among some of the Pagan peoples. 'For', says Lewis, 'the learned Bochart asserts that the Phœnicians (at least as the Jews think) first worshipped this *very stone* which Jacob set up, and afterwards consecrated others in imitation and in reminder of it.'

It is to little purpose that we are reminded that the Jews were forbidden by their law to 'make unto themselves any graven image'; for, as Lewis shows in the following passage, there may be exceptions to this, as to every other general rule. 'Notwithstanding', he says, 'the severity of the Law against the making of Images, yet, as Justin Martyr observes in his Book against Trypho, it must be somewhat mysterious, that God in the case of the "Brazen Serpent" should command an image to be made, for which one of the Jews confessed he never could hear a reason from any of their Doctors.' According to Theodoret, Arnobius, and Clemens of Alexandria, the *Yoni* (then become *Ioni*; thence *Ionia* and *Ionic*) of the Hindus was the sole object of veneration in the Mysteries of Eleusis (Demosthenes, *On the Crown*).

CHAPTER THE FOURTEENTH

DOCTRINE AND RATIONALE. THE EMBODIED 'CHILDREN OF THE ELEMENTS', BOTH OF HEATHEN AND OF CHRISTIAN PERIODS

IL est avéré pour les Théologiens et les Philosophes, que de la copulation de l'homme, mâle ou femelle, avec le Démon, naissent quelquefois des hommes. Et c'est de la sorte que doit naître l'Antichrist, suivant bon nombre de Docteurs : Bellarmin, Suarez, Maluenda, etc. Ils observent en outre que, par une cause toute naturelle, les enfans ainsi procréés par les Incubes (Exterior Spirits, with more or less power, enabled to embody themselves with male human characteristics, and drawn to earth with the desire to form alliances with women—as hinted in the Bible), sont grands, très-robustes, très-audacieux, très-superbes, et très-méchants. Voyez là-dessus Maluenda ; quant à la cause en question, il nous le donne d'après Vallesius, Archiatre de Reggio.

'Ce que les Incubes introduisent *in uteros* n'est pas *qualecumque*, *neque quantumcumque*—mais abondant, très-chargé d'esprits et sans aucune sérosité. Ceci est d'ailleurs pour eux chose facile : ils n'ont qu'à choisir des hommes chauds, robustes, et *quibus succumbant* ; puis des femmes de même tempérament, *quibus incumbant*. Tels sont les termes de Vallesius. Maluenda confirme ce qui a été dit plus haut, prouvant, par le témoignage de divers Auteurs, classiques la plupart, que c'est à pareilles unions que doivent leur naissance : Romulus et Rémus, d'après Tite-Live et Plutarque ; Servius-Tullius, sixième roi des Romains, d'après Denys d'Halicarnasse et Pline l'Ancien ; Plato le Philosophe, d'après Diogène Laërce et Saint Jérôme, Alexandre le Grand, d'après Plutarque et Quinte-Curce ; Séleucus, roi de Syrie, d'après

Justin et Appien ; Scipion l'Africain, premier du nom, d'après Tite-Live ; l'empereur César-Auguste, d'après Suétone ; Aristomène de Messénie, illustre général grec, d'après Strabon et Pausanias. Ajoutons encore l'Anglais Merlin or Melchin, né d'un Incube et d'une Religieuse, fille de Charlemagne. Et, enfin, comme l'écrit Cocleus, cité par Maluenda, ce Hérésiarque qui a nom Martin Luther.'

On lit aussi dans la Sainte Écriture, *Genèse, chap. 6, verset 4*, que des géants sont nés du commerce des Fils de Dieu (the 'Angels of God') avec les Filles des Hommes (the 'Daughters of Men'). Ceci est la lettre même du texte sacré. Or, ces géants étaient des hommes de *grande stature*, comme qu'il est dit dans *Baruch, chap. 3, verset 26*, et de beaucoup supérieurs aux autres hommes. Outre cette taille monstrueuse, ils se signalaient encore par leur force, leurs rapines, leur tyrannie ; aussi est-ce aux crimes des Géants qu'il convient d'attribuer la cause première et principale du Déluge, suivant Cornélius à Lapidé, dans son *Commentaire sur la Genèse*.

Ces animaux Incubi (spirits capable of incorporating themselves and of borrowing forms to effect their purpose without 'alarming'—asserted to be an 'essential Rosicrucian tenet') ces animaux naitraient-ils dans le péché originel, et auraient-ils rachetés par le Seigneur Christ ? La grâce leur serait-elle conférée, et par quels sacrements, sous quelle loi vivraient-ils, et seraient-ils capables de Béatitude et de Damnation ?

' Dans un monastère de saintes Religieuses vivait comme pensionnaire une jeune vierge de noble famille, laquelle était tentée par un Incube qui lui apparaissait jour et nuit, et, avec les plus instantes prières, avec les allures de l'amant le plus passionné, la sollicitait sans cesse au péché. Elle cependant, soutenue par la grâce de Dieu et la fréquentation des sacrements, demeurait ferme dans sa résistance. Mais malgré toutes ses dévotions, ses jeûnes, ses vœux ; malgré les exorcismes, les bénédictions, les injonctions faites par les exorcistes à l'Incube de renoncer à ses persécutions ; en dépit de la multitude de reliques et autres objets sacrés accumulés dans

la chambre de la jeune fille, des flambeaux ardents qu'on y entretenait toute la nuit, l'Incube n'en persistait pas moins à lui apparaître comme de coutume *sous la forme d'un très-beau jeune homme*. Enfin, parmi les doctes personnages consultés, à ce propos, se trouva un Théologien d'une grande érudition : lequel, observant que la jeune fille tentée était d'un temperament tout à fait flegmatique, conjectura que cet Incube devait être un démon aqueux (il y a en effet, comme en témoigne Guaccius, des démons ignés, aériens, flagmatiques, terrestres, souterrains, ennemis du jour).

We may here remark that the above expresses some of the notions of the Rosicrucians in regard to those that they denominate : '*Les Enfans Aériens et Les Enfantés Aériennes*', their *Ondins* and *Ondines*, their *Sylphs* and *Sylphides*, their *Gnomes* and *Gnomides*, their *Kebels*, *Kebelles* or *Kobolds* (*Krolls* or *Krolles*), and their *Salamanders* and *Salamandrines*.

'Le Théologien érudit ordonna qu'on fit immédiatement dans la chambre de la jeune fille une fumigation de vapeur. On apporte en conséquence une marmite neuve en terre transparente ; on y met une once de canne aromatique, de poivre cubèbe, de racines d'aristoloche des deux espèces, de cardomome grand et petit, de gingembre, de poivre long, de caryophyllée, de cinnamome, de canelle caryophyllée, de macis, de noix muscades, de storax calamite, de benjoin, de bois d'aloès, et de trisanthes, le tout dans trois livres d'eau-de-vie demipure ; on place la marmite sur des cendres chaudes, afin de faire monter la vapeur fumigante, et l'on tient la chambre close. La fumigation fait arriver l'Incube, mais qui, cette fois, n'osa jamais pénétrer dans la chambre. Seulement, si la jeune fille en sortait pour se promener dans le jardin ou dans le cloître, il lui apparaissait aussitôt tout en restant invisible aux autres, et lui jetant ses bras autour du cou, lui dérobaient ou plutôt lui arrachait des baisers, ce qui faisait cruellement souffrir cette honnête pucelle. Enfin, après nouvelle consultation, notre Théologien ordonna à la jeune fille de porter sur elle de petites boulettes composées de parfums exquis, tels que musc, ambre, civette, baume de Pérou et autres. Ainsi munie, elle s'en alla se promener dans le jardin où sur-le-champ lui apparut l'Incube, furieux et menaçant ; toutefois, il n'osa point l'approcher, et après s'être mordille le doigt, comme s'il méditait une vengeance, il disparut pour ne plus revenir.—
Confesseur de Nonnes, homme grave et très-digne de foi.'

Je sais que beaucoup de mes lecteurs, la plupart peut-être, diront de moi ce que les Epicuriens et bon nombre de Philosophes Stoïciens disaient de S. Paul (*Actes des Apôtres*, c. 17, v. 18) : ' Il semble qu'il annonce des divinités nouvelles ', et tourneront ma doctrine en ridicule. Mais ils n'en seront pas moins tenus de détruire les arguments qui précèdent, de nous dire ce que c'est que ces Démons Incubes, vulgairement appelés *Follets*, qui n'ont peur ni des exorcismes, ni des objets sacrés, ni de la Croix du Christ ; et enfin de nous expliquer les divers effets et phénomènes relatés par nous dans l'exposition de cette doctrine.

The above passage is very curious, since it gives the key (a matter which has puzzled every speculator) as to the meaning of the masquerade and ' Folly ' and antic system which prevails in the Catholic application of the Christian Doctrine at the ' Pre-Lent ' period, and the recurring Festivals, or the Jovial, Mercurial, Venus-patronized periods. *Folle* : *Follets* (m), *Follettes* (f), *Folletins* (m.), *Folletinnes* (f). These are the names of the male and female masquerading, gambolling ' Follies ', or Fays or Elves or Sprightly Spirits—under their various fanciful names, and in their picturesque, sportive, masquerading disguises—the ' pied-populace ' of that ' world-turned-upside-down ', in the general male and female interchange and frolicsome ' Glorying '—the Carnival, or Grotesque (in reality, religious) Celebration of all countries. Dancing is also sacred in certain senses. The ' Pre-centor ' of the Cathedrals was originally the Leader of the *Choirephists*, or Chorephists, or Corephests. Thence Coriphes, or Coryphées, for female dancers.

Luxure et humidité sont deux termes correspondants : ce n'est pas sans raison que les Poètes ont fait naître Vénus de la mer, voulant indiquer, comme l'expliquent les Mythologues, que la luxure a sa source

dans l'humidité. Lorsque les Incubes s'unissent aux femmes dans leur corps propre et naturel, sans métamorphose ou artifice, les femmes ne les voient pas, ou, si elles les voient, c'est comme une ombre presque incertaine et à peine sensible. *Quando vero volunt se visibiles amasiis reddere, atque ipsis delectationem in congressu carnale afferre, sibi indumentum visibile assumunt, et corpus crassum reddunt.* Par quel art (magic), ceci est leur secret. Notre philosophie à courte vue est impuissante à le découvrir.

Hector Boethius, *Hist. Scot.*, raconte aussi le cas d'un jeune Écossais qui, pendant plusieurs mois, reçut dans sa chambre, quoique les portes et fenêtres en fussent hermétiquement (note : this word comes from the 'Hermetic Brothers', or the Rosicrucians) fermées, les visites d'une Diabliesse Succube (as it was supposed or assumed, perhaps wrongfully) de la plus ravissante beauté ; caresses, baisers, embrassements, sollicitations, cette Diabliesse (or Temptress) mit tout en œuvre, *ut secum*—ce qu'elle ne put toutefois obtenir de ce vertueux jeune homme. A worthy example to youth : 'especially in this generation' will be an exclamation vividly rising to the mind of the reader.

D'autres fois aussi le Démon, soit incube, soit succube, s'accouple avec des hommes ou des femmes dont-il ne reçoit rien des hommages, sacrifices ou offrandes qu'il a coutume d'imposer aux Sorciers et aux Sorcierès, comme on l'a vu plus haut. C'est alors simplement un amoureux passionné, n'ayant qu'un but, un désir : posséder—la personne qu'il aime. Il y a de ceci une foule d'exemples, qu'on peut trouver dans les Auteurs, entre autres celui de Menippus Lycius, lequel, après avoir maintes et maintes fois —avec une femme, en fut prié de l'épouser ; mais un certain Philosophe, qui assistait au repas de noces, ayant deviné ce qu'était cette femme, dit à Menippus

qu'il avait affaire à une *Compuse*, c'est-à-dire à une Diablesse Succube ; aussitôt notre mariée s'évanouit en gémissant.—Lisez là-dessus Coelius Rodiginus, *Antiq.*, livre 29, chap. 5. These extraordinary narrations form the basis, and supply the material, for Keats's poem *Lamia* and Coleridge's poetic sketch '*Christabel*'.

Nous avons de plus, à l'appui de notre thèse, l'*Evangile de S. Jean*, ch. 10, v. 16, où il est dit : ' J'ai encore d'autres brebis qui ne sont pas de cette bergerie : il faut aussi que je les amène, et elles entendront ma voix, et il n'y aura qu'une seule bergerie et qu'un seul berger.' Si nous demandons quelles peuvent être ces brebis qui ne sont pas de cette bergerie, et quelle est cette bergerie dont parle le Seigneur Christ, tous les Commentateurs nous répondent que la seule bergerie du Christ c'est l'Eglise, à laquelle la prédication de l'Evangile devait amener les Gentils, qui étaient d'une autre bergerie que celle des Hébreux. Pour eux, en effet, la bergerie du Christ, c'était la Synagogue, d'abord parce que David avait dit (*Psaume* 95, v. 7) : ' Nous sommes son peuple et ses brebis qu'il nourrit dans ses pâturages' ; puis, parce que la promesse avait été faite à Abraham et à David que la Messie sortirait de leur race, parce qu'il était attendu par le peuple Hébreu, annoncé par les Prophètes, que étaient Hébreux, et que son avènement, ses actes, sa passion, sa mort et sa résurrection étaient comme figurés d'avance dans les sacrifices, le culte et les cérémonies de la loi des Hébreux.

Les Anges ne sont pas tours de purs esprits : décision conforme du deuxième Concile de Nicée. Existence de créatures ou animaux raisonnables autres que l'homme, et ayant comme lui un corps et une âme. Et quoi ces animaux diffèrent-ils de l'homme ? Quelle est leur origine ? Descendent-ils, comme tous les hommes d'Adam, d'un seul individu ? Y a-t-il entre

eux distinction de sexes ? Quelles sont leurs mœurs, leurs lois, leurs habitudes sociales ? Quelle sont la forme et l'organisation de leur corps ? Comparaison tirée de la formation du vin. Ces animaux sont-ils sujets aux maladies, aux infirmités physiques et morales, à la mort ? Naissent-ils dans le péché originel ? Ont-ils été rachetés par Jésus-Christ, et sont-ils capables de béatitude et de damnation ? Preuves de leur existence.

De la Démonialité et des ' Animaux Incubes et Succubes ' (' Children of the Elements '); où l'on prouve qu'il existe sur terre des créatures raisonnables outres que l'homme, ayant comme lui un corps et une âme, naissant et mourant comme lui, rachetées par N. S. Jésus-Christ et capables de salut ou de damnation. Par le R. P. Louis Marie Sinistrari d'Ameno, de l'Ordre des Mineurs Réformés de l'étroite Observance de Saint-François (xvii^e siècle). Publié d'après le Manuscrit original découvert à Londres en 1872, et traduit du Latin par Isidore Liseux. (Seconde Edition.) Paris, Isidore Liseux, 5 Rue Scribe, 1876.

A translation of this exceedingly curious book into English was afterwards simultaneously published in London and Paris.

CHAPTER THE FIFTEENTH

ROBERT FLOOD (ROBERTUS DE FLUCTIBUS), THE ENGLISH ROSICRUCIAN

IT is a reflection on the knowledge of the compilers of all books treating of the history and topography of Kent, that perhaps the most remarkable man born in it—because his pursuits lay out of the beaten track of recognition or of praise—should not be mentioned in any of the descriptive or biographical works that we have met with concerning that county—undoubtedly one of the most interesting in England. In some general biographies and dictionaries the name of Robert Fludd, Doctor of Medicine, etc., does occur. But the notices concerning his life are very scanty, possibly because there was little material for them existent in his own age. We have, in our studies of the Rosicrucian doctrines, purposely made the life of Dr. Robert Flood an object of close examination. We have searched for every possible personal memorial of him. We have been rewarded with, however, but fragmentary matter. Our information concerning his life is quite the reverse of extensive, notwithstanding our intimacy with his writings.

Our ideas and conviction in regard of this truly great man being what they are, the extreme curiosity, and the vivid interest, may be divined with which we set out on our first expedition to discover, and to make ourselves fully acquainted with his place of birth, and his own place and the seat of his family. It was in the afternoon of a summer day that we sought

out the village of Bersted, situate a few miles distant from Maidstone in Kent, on the Ashford Road. Flood is buried in the ancient church (a small one) of Bersted—a village, or rather hamlet, boasting an assemblage of larger or smaller houses around a green, none of any considerable pretension; cottages—neat specimens of English rural cottages they may be called, with small gardens, varying gables, and crossed lattices. There are woody grounds and picturesque hop-plantations enclosing this quiet, homely-looking place; with its solemn church up an elevation in the corner of this extensive triangular green—with excellent smooth cricket-space in the centre. The church in which he lies!—what words for such a man. To us—or to any Rosicrucian student who knew who he was and what he had done—he was the whole country. His influence extended from, and vivified everything—this, the whole way from ‘The Star’—the old inn, or rather hotel, from which we had started in the morning in order to pilot our way thither; through the quiet country, passing few people and only small groups of cattle straggling along the sunshiny road.

It was with feelings just as reverential, just as melancholy, and greatly as enthusiastic, as those with which we contemplated the tomb of Shakespeare in Stratford-on-Avon, that we stood (knowing the man, as it were, so well) silent and absorbed—revolving many—many thoughts—before the oblong slab of dark slate-coloured marble—(greatly like Shakespeare’s again)—which covered the place of last deposition of Robertus de Fluctibus—as into which parallel he had latinized, according to the usage mostly of the Elizabethan period, his name—Robert Fludd or Flood. Flood’s monument occupies a large space of the wall of the chancel on the left hand, as you stand before

extremely curious
the altar looking up the body of the small church towards the door. The monument is singularly like Shakespeare's, even allowing for the prevailing architectural fashion of the time. There is a seated half-length figure of Flood with his hand on a book, as if just raising his head, from reading, to look at you. The figure is nearly of life-size. There is, moreover, a very striking similarity in Dr. Flood's grand thinking countenance to that of Shakespeare himself, and his brow has all the same breadth, and is as equally suggestive of knowledge and of power.

The church of Bersted is very small and old. The square tower of the church is covered with masses of dark ivy. The grassy ground slopes, with its burial mounds, from about the foundation of the old building towards the somewhat distant village of Bersted. The churchyard descends in picturesque inclination, and is divided by a low brick-wall ; over which, here and there, flowers and overgrowth have broadly scaled from the garden of the old-fashioned, though neat-looking rustic, picturesque parsonage. There is a winding green lane, with high hedges, which leads down to the village. All is open, and quietly rural. It is true English scenery, homely and still. The large trees, and the abundance of turfy cover over the whole ground-view, pleases. The rustic impression and the deep country silence befit that spot where one of the most extraordinary thinkers in the English roll of original men lies at rest. When we were in this neighbourhood, and on the first occasion that we sought out Bersted, it was a calm grey summer's afternoon. The still clouds, which seemed to prolong the grey general haze dwelling on the more distant landscape, were impressive of a happy—quietly happy—repose. And as we stood on our return towards Maidstone—having spent, we believe, upwards of three hours in meditat-

ive notice either in the church or musing and strolling round it—the slopes of the hopgrounds presented a field of view of light, lovely green. Out of this low-lying landscape to which we reverted, Bersted Church tower rose small. It has four sculptured bears (‘ Bersted, Bearstead ’) at the four angles, for pinnacles, to the square tower. These miniature bears, perched upon the summit, looked to me at about half-a-mile’s distance like four crows. The distant wooded hills showed faint to the eye. There was no wind. The air was warm and silent. The country was green and luxuriant.

Robert Flood was a Brother of the Rosy-Cross. He is called the English Rosicrucian. To those who never heard his name, the titles of his books will suffice to prove the wonderful extent of his erudition, and the strange, mystical character of the man. We would warn every inquirer to place not the least reliance upon any account which they may meet of Robert Flood in any of the ordinary biographies, or in any Encyclopædia or other book professing to give an account of the Rosicrucians. We beg the curious not to believe one word—except dates, and scarcely these—that are to be found in accepted scientific treatises, or otherwise, purporting to speak of Flood, or of his compeers. These are all at fault—and ignorant—particularly and generally.

Robert Flood was the second son of Sir Thomas Flood, Treasurer of War to Queen Elizabeth. The name was originally Lloyd, and the family came from Wales. Robert Flood was born at Milgate House, of which edifice one corner still remains built in the manor-house which was erected on its site when the old house fell to ruin. Milgate House is situated near Bersted. Flood was born in the year 1574. He was entered at St. John’s College, Oxford, in 1591.

He travelled for six years in France, Spain, Italy, and Germany. He was a member of the College of Physicians, London. He was M.B., M.D., B.A., and M.A. The latter degree he took in 1605. He began to publish in 1616. He died at his house in Coleman Street, London, in the year 1637. Flood is also stated by Fuller to have lived in 'Fanchurch' Street.

The list of Flood's works comprise the following :—

1. *Utriusque Cosmi, Majoris et Minoris, Technica Historia*. Oppenheim, 1617. In Two Volumes, Folio.
2. *Tractatus Apologeticus Integritatem Societatis de Rosea-Cruce defendens*. Leyden, 1617.
3. *Monochordon Mundi Symphoniæ, seu Replicatio ad Apologiam Johannis Kepleri*. Francfort, 1620.
4. *Anatomia Theatrum Triplici Effigie Designatum*. At the same place, 1623.
5. *Philosophia Sacra et vere Christiana, seu Meteorologia Cosmica*. At the same place, 1626.
6. *Medicina Catholica, seu Mysterium Artis Medicandi Sacrarum*. The same, 1626.
7. *Integrum Morborum Mysterium*. The same, 1631.
8. *Clavis Philosophiæ et Alchymicæ*. The same, 1633.
9. *Philosophia Mosaica*. Gondæ, 1638.
10. *Pathologia Dæmoniaca*. The same, 1640.

The above account of Flood's Rosicrucian works is from Fuller's *Worthies*.

There are notices of Dr. Flood in the *Athenæ et Fasti Oxoniensis*; in Chalmers' *Biographical Dictionary* under the names of Flood, Mersenne, and Gassendi; in Granger's *Celebrated Characters*; and in Renaudot, *Conferences Publiques*, tom. iv. page 87. Also in Brucker.

Upon Flood's monument there are two marble-books bearing the following titles :—*Mysterium Cabalisticum*, and *Philosophia Sacra*. There were originally eight books represented in all; 'studding' the front of the tablet (as the look of it may be described). The inscription to his memory is as follows :

viii. Die Mensis vii. A^o.D^m., M.D.C.XXXVII. (8th September 1627).
 Odoribus vrna vaporat crypta tegit cineres nec speciosa tvos ovod
 mortale minvs tibi. Te commitimus vnum ingenii vivent hic
 monumenta tui nam tibi qui similis scribit moritur-que sepulchrum
 pro tota eternum posteritate facit. Hoc monumentum Thomas
 Flood Gore Covrte in-oram apud Cantianos armiger infœlissimam
 in charissimi patruī sui memoriam erexit, die Mensis Augusti,
 MDCXXXVIII.

In the life of the astronomer Gassendi will be found some mention of the career, and of the distinctions, of Robert Flood. A work of Gassendi's bearing the title '*Epistolica Exercitatio, in qua precipua principia philosophiæ Roberti Fluddi deteguntur, et ad recentes illius libris adversus patrem Marinum Mersennum scriptos respondetur*' was printed at Paris in 1628. This piece was reprinted in the third volume of Gassendi's works published at Paris in 1658, under the title of *Examen Philosophiæ Fluddanæ*, etc. Flood wrote two books against Mersennus, who had assailed his philosophy. The title of the first book was *Sophia cum Moria Certamen, in quo Lapis Lydius a falso structore Patre Marino Mersenno, monacho reprobat, voluminis sui Babylonici in Genesi figurata accurate-examinat*. This work was published in Folio at Francfort in 1629. The name of the second book was *Summum bonorum, quod est verum magiæ, Cabalæ, Alchymicæ, Fratrum Rosæ-Crucis Virorum. subjectum indictarum scientiarum laudem, in insignis calumniatoris Fr. Mar. Mersenni dedecus publicatum, per Joachim Frizium*, 1629.

In this Book, which we now bring to a close in its Fourth Edition, we have traced and expounded the philosophy of the authentic Rosicrucians, as developed in the folios of the celebrated Dr. Flood, 'Robertus de Fluctibus'. We are the first Author who has brought forward Flood's name to the reading world, justified his claims, and made him known through

the most laboured and long-studied translation with continual reference to hundreds of books in all languages, dead and living, which bore reference to Flood's sublimest philosophical speculations. All the world has heard of the Rosicrucians—few or none have ever taken the trouble to ascertain whether the stupendous and apparently audacious claims of these philosophers were rightly or wrongly estimated—that is, whether to be adjudged as founded on the rock of truth, or seeking steadiness and root only in the sands of delusion. The Author began his inquiries, in the year 1850, in a spirit of the utmost disbelief; thus taught by the world's assumptions and opinions. Much of this indoctrinated preoccupation the wise man has to unlearn in his progress through life. Fogs, and prejudices, and prepossessions cleared from the Author's mind as he advanced.

After the very considerable space of thirty-six years of study of the Rosicrucians, the Author of this work ends (*as he ends*). Let the candid reader, himself, judge in what frame of mind the Author of the 'Rosicrucians' concludes. How should any one complete an inquiry in regard to the Majestic Brothers of the Rosy Cross, otherwise the Rosicrucians? The story of the Rosicrucians is of the widest interest. The proof of this fact lies in the accumulation of letters from persons in every condition of life addressed to the Authors of the present work since the publication of the First Edition from all parts of the world; anonymously, or with particulars of names, etc.

The celebrated author of the *Confessions of an English Opium Eater* (Thomas de Quincey), in his *Rosicrucians and the Free-Masons*, originally published in *The London Magazine* of January 1824, also continued in the succeeding number, has this remarkable passage: 'Rosicrucianism is not Freemasonry.'

The *exoterici*, at whose head Bacon stood, and who afterwards composed the Royal Society of London, were the antagonist party of the Theosophists, Cabalists, and Alchemists. At the head of whom stood Fludd; and from whom Freemasonry took its rise.'

Thus we leave the Rosicrucians—as men—(just as we ought to leave them)—in the same mystery as that state of really impenetrable mystery in which we find them. Let the mask and the 'mystery' still remain before them, concealing them and their purposes in the world.—As it is enjoined!

CHAPTER THE SIXTEENTH

NOTICES OF ANCIENT AUTHORITIES

THE following extraordinary work—which is so rare and so valuable (see below) *in its original edition*, that we have reason to believe the Authors of the ‘Rosicrucians’ can congratulate themselves in being the possessors, in all probability, of the *only* copy in existence—was suppressed, wherever found, on its appearance. The author, in reality, was never known. It is considered probable that this book had a paramount effect in bringing about, and in compassing the success of, the Reformation.

Disputatio Nova contra Mulieres; qua Probatur eas Homines non esse. Anno MDXCV. Theses de Mulieribus quod Homines non sint. Cum in Samaria, ut in campo omnis licentiæ, liberum sit credere et docere, *Jesum Christum*, Filium Dei Salvatorem et Redeptorem animarum nostrarum, una cum Spiritu Sancto non esse Deum, licebit opinor etiam mihi credere, quod multo minus est, mulieres scilicet non esse Homines—et quod inde sequitur—Christum ergo pro iis non esse passum, nec eas salvari. Si enim non solum in hoc regno tolerantur, sed etiam a magnatibus præmiis afficiuntur, qui blasphemant Creatorem, cur ego exilium aut supplicium timere debeo, qui simpliciter convicior creaturam? præsertim cum eo modo ex Sacris literis probare possim, mulierem non esse hominem, quo illi probant Christum non esse Deum.

Admonitio Theologicæ Facultatis in Academia Witebergensi, ad scholasticam juventutem, de libello famoso

et blasphemio recens sparso, cujus titulus est: *Disputatio Nova contra Mulieres, qua ostenditur, eas homines non esse.* Witenbergæ. Excudebat Vidua Matthæi Welaci, Anno MDXCV (1595).

Defensio Sexus Muliebris, Opposita futilissimæ Disputationi recens editæ, qua suppresso Authores et Typographi nomine blaspheme contenditur. *Mulieres Homines non Esse.* Simon Gediccus S.S. Theol. Doct., etc. Lipsiæ, Apud Henricum Samuelem Scipionem, Anno MDCCVIII (1708).

Auctor hujus *Dissert. rarissima* credit: valeat Acidalius. Vide, inter alios, Freytagii *Analecta—de libris rarioribus*, p. 5. (Very ancient handwriting in the copy itself) 'Acidalius died, aged 28 years only, 1595.' Hallam's *Lit. Hist.* p. 14. This is only surmise. The authorship of the book is unknown. It was rigorously suppressed.

CHAPTER THE SEVENTEENTH

MYSTERIES OF THE ANCIENTS THE ARK OF NOAH

NOTE to Plate 'Mysterium': The explanation of this engraving will be found at a previous page. The ancient volume from which it is taken is very rare, and bears the following title:

Antiquitatum Iudaicarum LIBRI IX:

In quibus, præter Iudææ, Hierosolymorum, et Templi Salomonis accuratam delineationem, præcipui Sacri ac profani gentis ritus describuntur (auctore Benedicto Aria Montano Hispalensi). Adiectis formis æneis. Lvgdani Batavorum. Ex officina Planteniana apud Franciscum Raphelengium—1595.

The Ark of Noah—the medium of escape from the Deluge, and the mythic means of the perpetuation of the Human Family (afterwards Race). The Post-Diluvian 'Signs of the Zodiac' are here correctly designated as in number 'Twelve'. Let the judicious Reader remark that twelve times thirty are Three-Hundred-and-Sixty, which is *not* the number of the degrees of this symbolical plan. There are twelve divisions in this ark. The centre space is that through which the 'Dove', or 'Raven', escaped out into the 'open' in search of its new home, or into the restored world when the waters 'went down' or 'disappeared'. Each of the twelve spaces in the accompanying plan contains twenty-five degrees, which make an aggregate of three hundred degrees. The mythical figure con-

tained in the Ark is presumably that of Noah. It is also evidently the symbolical figure of the 'Saviour', and typically only that of Noah; for the hands are 'crossed', and the feet and hands bear the marks of the 'Incision'—the 'Nails of the Crucifixion (or Passion)'. Twenty-five, the number of the degrees in each space or sign of this 'Noachic Ark', Arca, or Chest (Gigantic), are the number of the Knights of the Garter; with the reserved 'twenty-sixth', or Kingly or Sovereign Seat. In this respect the ark may be regarded as the grand mythic 'Idea' of the 'Round Table'; as that was the production of the central mythic 'Idea' of the 'Sangreal', or 'Sangrail'—*Refer to the Engravings, and to the Rosicrucian comment throughout both parts.* See pages generally, and the whole of the Chapters referring to the 'origin' of the Order of the 'Garter'.

CHAPTER THE EIGHTEENTH

CABALISTIC ILLUSTRATIONS. THE SAN-GRÉALE, GRÉAL, OR HOLY GRÉALE

THE engraving No. 4 at the end gives the mystical idea, or suggestion, of the Round Table of the Knights of King Arthur, which is again typical of the San Gréal. The romance of Guyot, or at least the traditional fable of the *San Gréal*, spread over France, Germany, and England. In the twelfth century the dogma of transubstantiation not being yet defined by the Church, the *chalice*, the mark of the Knights Templars, had not the deep mystic meaning which it received in the following century. The *graal* signifies a *vase*. The San Gréal is identified with the vessel in which Jesus celebrated the Holy Supper, and which also was used to receive His blood flowing from the wound inflicted upon Him by the centurion Longinus.

Walter Mapes, the historian of the San Gréal, ascribes to it a supernatural origin. He gave out that God was its real author, and had revealed it, in a celestial vision, to a holy hermit of Britain towards the year A.D. 720. This writer makes Joseph one of the *coryphæi* of his history of the San Gréal. After forty-two years of captivity Joseph of Arimathæa, the guardian of the Grail or Gréal, is at last set at liberty by the Emperor Vespasian. In possession of the sacred vessel, and a few more relics, and accompanied by his relations and disciples Hebron and Alain the Fishermen, he travels over a part of Asia, where he converts Enelach, King of Sarras. He then goes to Rome, and thence to Britain, where he preaches the gospel and

performs thirty-four miracles. He settles in the Island *Yniswitrin*, Isle of Glass (the Gréal is of emerald, and consequently green), or *Glastonbury*, where he founds an Abbey (Glastonbury Abbey), and institutes the Round Table (Arthur did this), in imitation of the Holy Supper, which was partaken of at a 'Round Table' with the Twelve Disciples, in their mythical *double-places*, twenty-four in all, and with the double chief-seat, or 'cathedra', for the President or the 'Saviour'. Lastly, the apostle of the Britons builds a palace, in which he preserves his precious relics, the Sacred Cup (refused to the Laity as a communion), which takes the name of San Gréal, the bloody spear (the 'upright' of the St. George's Cross, to whom the 'Garter' is dedicated), with which the centurion Longinus pierced the side of the Lord, from whence issued 'blood and water'—the Rosicrucian heraldic colours (royal), *Mars*—Red; *Luna*—Argent (or 'Fire' and 'Water'). There are Eight Angels, one to each half-heaven, or dark or light sides, guarding the Four Corners of the World.

The Sacred Cup is identified with the vessel of the Holy Supper. The Templars are the successors of the Knights of the Round Table. Their successors again were the Knights of Malta, with their Eight 'Langues', or Nations—each represented in a blade of, or ray, of the Eight-pointed RED Templar Cross.

The Temple Church, London, was dedicated to St. Mary. The Gréal is a sort of oracle. It is, so to speak, at the orders of the 'Mother of God', to execute all 'Her' commands. Parsival—the German champion-hero—thinks of transporting the Gréal to the East, from whence it originally came. He takes the San Gréal, embarks at Marseilles with the Templars, and arrives at the court of his brother Feirifix in India. The Sacred Cup manifests a desire that Par-

sival should remain possessor of the 'Gréal', and only change his name into that of Prester John (Prestre, or Prêtre, Jehan, or John). Parsival and the Temp-lars settle in India. After the disappearance of the Gréal in the West, King Arthur and the Knights of the Round Table, losing the 'central object', or the 'Rose' (Rosicrucianism) of the Table, go on a scattered (Knight-Errant or romantic) championship in search of it. They travel over the world—but in vain. They cannot find the 'Gréal'. For it is for ever *hidden* in the far 'East', or in the land of the 'Sun'. Wolfram von Eschenbach tells us that Meister Guyot-le-Provençal found at Toledo an Arabian book, written by an astrologer named Flegetanis, containing the story of the marvellous vase called 'Gréal'.

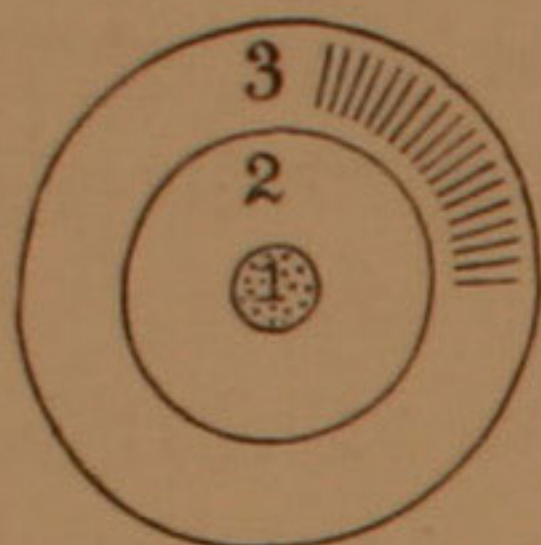
The sacred vase, or the San Gréal, was placed, according to the myth of Guyot, in a Temple (or Chapel), guarded by Knights *Templeis* or *Templois* (Knights Templars). The Temple of the Gréal was placed upon a mountain in the midst of a thick wood. The name of this mysterious mountain (like the Mount Meru of the Hindoos and Olympus of the Greeks) hints sublimity and secrecy. Guyot calls it *Mont Salvagge*, wild or inaccessible mountain (or 'Holy Way'). The Gréal was made of a wonderful 'Stone' called *Exillis*, which had once been the most brilliant jewel in the 'Crown of the Archangel Lucifer'—the gem was emerald (green; Friday; the unlucky in one sense, the 'sacred' woman's day in another sense). This famous legendary stone was struck out of the crown or helmeted double-rayed or double-springing 'winged' crown—mythically—of the Prince of the Archangels ('Lucifer'), in his conflict with the opposing 'general of the skies'—Saint Michael, the 'Champion of Heaven'; and the combative guardian of innocence and of 'virginity' (mark).

This immortal 'Stone'—the Gréal—fell into the 'Abyss'. It was mythologically recovered.

The 'Stone' was brought from heaven (rescue) by Angels, and left to the care of Titurel, the First King of the Gréal, who transmitted it to Amfortas, the Second King, whose sister 'Herze'-loïde was the mother of Parsival, the Third King of the San Gréal. (These are the Three Kings of Cologne, or the Three Magi or Astrologers.) A great many towns pretended to possess this holy relic. In 1247 the Patriarch of Jerusalem sent the San Gréal to King Henry the Third of England, as having belonged to Nicodemus (see the *Gospel of Nicodemus*) and Joseph of Arimathæa. The inhabitants of Constantinople, about the same time, also fancied that a vessel which they had long esteemed as a sacred relic was the San Gréal. The Genoese also felt certain that their *santo catino* (*Catillo*, v. a. (L.) 'to lick dishes'; *Catinus*, i. m. (L.) 'a dish') was nothing else than the San Gréal. The same (or similar) modifications of the myth are to be noticed in a romance, in prose, entitled *Percival-le-Gallois*. Not only is the Round Table considered in this book as an imitation of the 'Holy Supper', but the author goes so far as to give it the name of San Gréal itself. In the *Romance of Merlin*, written towards the end of the thirteenth century, it is said that the Round Table instituted by Joseph in imitation of the Holy Supper was called 'Graal', that Joseph induced Arthur's father to create a third *Round Table* in honour of the Holy Trinity.

The San Gréal: an Inquiry into the Origin and Signification of the Romances of the San Gréal. By Dr. F. G. Bergmann, Dean of the Faculty of Letters at Strasburg, and Member of the Royal Society of Antiquaries, Copenhagen. Edinburgh: Edmonston and Douglas, 1870. We quote the above in parts.

Round Table
(Mythical)



1. ROSE 'Crucified'
2. ROSE 'restored to Life'
3. 'CONSUMMATION'

CHAPTER THE NINETEENTH

THE ROUND TABLE IS THE RATIONALE OR APOTHEOSIS
OF THE MOST NOBLE THE ORDER OF THE GARTER

HONI-SOIT QUI MAL-Y-PENSE



THE Round Table of King Arthur is a Grand Mythological Synthesis. It is a whole Mythology in itself. It is perennial. It is Christian. By tradition, the Round Table of King Arthur devolves from the very earliest period. The illustration opposite a previous page was copied from the original with great care and attention. King Arthur, in the principal seat, is idealized in the person of King Henry the Eighth, in whose time the Round Table is supposed to have been repaired and refaced. In the Revolution, Cromwell's soldiery, after the capture of Winchester, and in the fury at the imputed idea of *idolatry* (the Round Table is the English 'Palladium'), made a target of it. The marks of many balls are still conspicuous.

The five-leaved Roses (Red and White Roses; *Rhodion*, Rhodes—Knights of Rhodes or of Malta, the

successors of the Templars) typify the Ten Original Signs of the Zodiac. Red-Rose, Five Signs (Aspiration or Ascension); White Rose, Five Signs (or Leaves), Descension (or 'Con'-descension, or S.S., or Holy Ghost (the key of the whole *apotheosis*; according to the mystical Jacob Bøehmen).

The whole is radiant (notwithstanding that the rays are *green*; otherwise expressive of the '*Linea Viridis*', *seu* '*Benedicta Viriditas*'—Rosicrucian). (See former pages) out from the 'seed-spot', or 'Golden Sun' (Grand Astronomical Central Flame), in the centre. This double-rose, 'barbed' or 'thorned', Sol, is (in this form) the Tudor Rose (the *Rose-en-Soleil*, be it remembered, was another of the Tudor badges); denoting the union of the Houses of York and Lancaster in the person of Harry the Eighth.

It will be observed that each Knight of the Round Table is seated as at the base of an *obelisk*. The architectural 'obeliscar' form (rayed, or spread, or bladed) is universal, all the world over, both in old times and modern times. The Egyptian Obelisks are sacred to the Sun. The Paladins of Charlemagne were Twelve in number. The Marshals of France should be twelve in number. The Judges of England, according to old constitutional *rationale*, should be twelve; as the number of a Jury are twelve. All these are mythical of the Twelve Signs, or Divisions, of the Zodiac, the Twelve Jewish Tribes, the twelve oracular stones in the breastplate of the High Priest of the Jews, and, in the Christian aspect of the mysticism, the Twelve Apostles; with the 'Reprobate Condemned Central Sign' as Judas, the Traitor. The whole is Cabalistic in the highest degree; *and therefore ordinarily unintelligible*. It signifies the Second Dispensation, or the astrological reproduction and rearrangement of the Zodiac, when the original Ten

Signs of the Ecliptic (mythically the *gladius* of the Archangel Michael) became Twelve; and when the mystic system underwent the GREATEST CHANGE—presenting a new traditionary and reproductive face. (Refer to Chapter on the origin of the Order of the Garter, previous, and thenceforward.)

510. *Perceval Le Galloys; Tresplaisante et Recreative Hystoire du Trespreulx et vaillant Chevallier Perceval le galloys jadis chevallier de la Table ronde. Lequel acheva les adventures du saint Graal. Avec aulchuns faictz belliqueulx du noble chevallier Gauvain. Et aultres Chevalliers estans au temps du noble Roy Arthus, non auparavant Imprime. On les vend au Pallais a Paris. En la boutique de Jehan logis. Jehan saint denis, et Galliot du pre. [A la fin] Et fut acheve de Imprimer le premier jour de Septembre. Lan mil cinq cents trente [1530]. Folio. Black Letter, fine woodcut border to title, woodcuts, old french olive morocco extra, gilt edges, 135l. Aug. 1879. 29 New Bond Street.*

CHAPTER THE TWENTIETH

REMARKS UPON TWO CURIOUS BOOKS

THE following old book is a very extraordinary one ; as the design and tendency of it will puzzle most persons who are acquainted with the nature of the antagonistic relations which were supposed to exist between the Church of Rome and the Rosicrucians. The book is exceedingly scarce and valuable :

Rosa Jesuitica, oder Jesuitische Rottgesellen, das ist, Eine Frag ob die Zween Orden, der ganandten Ritter von der Neerscharen Jesu, und der Rosen-Creuzer ein einiger Ordensen : per J. P. D. a S. Jesuitarum Protectorum. Prague, 1620. (4to.) This is a truly curious tract upon the 'relations of the Jesuits and the Rosicrucians'.

A very curious book upon the subject of the peculiar and fanciful *attributed* notions of the Rosicrucians, and which drew a large amount of surprised and 'left-handed' attention when it first appeared, was that which bore the title (in its improved edition—published without a date) : *Comte de Gabalis, ou Entretiens sur Les Sciences Secrètes. Renouvelé et augmenté d'une Lettre sur ce sujet.* This book was brought out at Cologne. The printer's name was Pierre Marteau. Bound up with the copy in the possession of the present Authors of the Rosicrucians is another volume bearing the following title : *La Suite du Comte de Gabalis ; ou Nouveaux Entretiens sur les Sciences Secrètes, touchant La Nouvelle Philosophie.* This latter work was published at Amsterdam, with no year

Note.

mentioned of its publication, by Pierre Mortier. Upon the title-page of the first-named of these books appears the 'rescript' 'Quod tanto impendio absconditur, etiam solum-modò demonstrare, destruere est.'—Tertullian.

These works were considered—although written from the questioning and cautiously satirical point—as unwelcome and even obnoxious; even among those who freely commented on religion. Nevertheless they provoked (and still provoke) extraordinary curiosity.

CHAPTER THE TWENTY-FIRST

REMARKS RELATING TO THE GREAT MYSTIC, ROBERT 'DE FLUCTIBUS'

THE noted mystic, Jacob Bøehm, was born in the year 1575, and is said to have died in the year 1619. He was undoubtedly acquainted with the volumes of Robertus de Fluctibus, known as the 'English Rosicrucian'.

There is considerable doubt whether there were not two Robert Fludds, and whether, in reality, the theories and the mystic ideas of the one were not accepted as arising from the other. The following attestation will sufficiently establish these important facts :

' Quelques bibliographes ont confondu Robert Flood ' (the Rosicrucian Philosopher), ' avec un autre Robert, dominicain Anglais, nè a York, et qui florissait dans le 14^e siècle.

' Ce religieux avait fait aussi des recherches et laissé des écrits sur les Mysterès de la Nature, et ce qui l'avait fait surnommer " Perscrutator " (le " Chercheur "). Jean Pits et Jacques Echard, d'après Jean Leland, lui attribuent : *De impressionibus aëris ; de Mirabilibus Elementorum de Magia Cæremoniali ; de Mysteriis Secretorum ; et Correctorium Alchymicæ.* — *Biographie Universelle* :—Tome Quinzieme, p. 109, *et supra*.

The character of the above books by Robert Flood, the Dominican, and the close similarity of his studies

with those of the famous Robert Flood, or 'Robertus de Fluctibus', of Milgate House, in Kent, would seem to come very near to proof that there was some family descent from the one to the other. The circumstances will at all events go a long way towards establishing a possible connexion or relationship between the first Robert and the second Robert; though divided through such a long space of time as intervenes between the fourteenth century and the period of James the First and Charles the First.

In all the matters treated of in this book, in the meaning and purpose of art—such as music particularly—the grand philosophical contention is, whether the world may be said to have 'sprung'—to apply the word thus—from FEELING, or was constructed—so to describe the mythic making of nature—from SCIENCE. In this distinction lies everything of philosophic abstraction in regard to the subjects 'POWER' and 'LOVE', as originators of the scheme of things.

We may put the question in other words as a theosophic speculation, whether 'Man'—and therefore 'art'—is from the HEAD, or the HEART. We think entirely the latter, in as far as 'LOVE' is greater than 'WISDOM', and is its ruler. In this great fact lies all the hope of the world. By wisdom and justice the world is naught. Mercy and love (the 'IMMORTAL PITY') alone saves the world. Therefore contrition. Therefore sacrifice. Therefore submission—submission and innocence 'like as little children'.

It follows from the above that to this possible relaxing of the sternness of punishment ('JUSTICE') the saints penetrated. This means the theosophic, all-sufficient (because accepted) 'Propitiation,' or the sacrifice of the 'SAVIOUR', or of the 'sensitive side of human nature'. In this emotion from the heart lies all religion, and all that we can know of

ourselves of hope. All that by any possibility we can know of ourselves—' OF HOPE '.

The following are certain Masonic observations :

(I. N. R. I.) These significant letters (or symbols) may be interpreted : ' Igne Nova Renovatur Integra '.

INRI : Jes. Naz. Rex. Judæ.

The office of the Rosary contains fifteen repetitions of the ' Lord's Prayer '. It comprises One Hundred and Fifty Salutations of the Blessed Virgin Mary. In the astronomical and astrological reference this implies : Firstly, the fifteen lunations (half of thirty days), or the feminine half-dark, mystic, naturally unconscious—magic—insensible corporeal changes incident of each month. The second instance carries reference to the magic semi-diameter of the ever-revolving solar circle, or the mythical ' Ezekiel's wheel ', to which we have referred (cabalistically) in various places.

CHAPTER THE TWENTY-SECOND

ALCHEMY. THE POWER OF PRODUCING GOLD AND SILVER, THROUGH ARTIFICIAL MEANS. DOCTRINE OF THE ROSICRUCIANS

THE persuasion as to the possibility of the convertibility of the metals, and as to the existence of a master-means of improving and intensifying generally through all nature, until the confine was approached; and then by supernatural method (that is, supernatural to the world of man), that this border-line or limit (apparently so invincible) was passed over (indeed *evaded*) with power of return into the world with the fruits of the daring exploration openly in the hands:—this idea, which nothing could drive out of the mind, was fixed—spite of all the sense of those who supposed such contradictions. The proper cool-headed realization of the impossibilities, so far as Nature made them impossibilities, was not entertained.

There was much that urged—as a prime motive—such destruction as that effected by the Caliph Omar, on his conquest of Alexandria, in his committal to the flames of the famous Alexandrian Library. This destruction is usually taken as a reason for this elimination or extinguishment of previous accumulations of such imagined priceless value. It was not jealousy, but *fear*, that actuated the Caliph Omar.

The object of the Sultan, in regard to this immense collection of writings, is well known, and is usually attributed to the dogmatism and narrowness of his views in regard to his Mohammedan beliefs:—namely,

that if the books contained any philosophy which justified or explained, or enforced, the religion of Mahomet, or any wisdom which could be interpreted as explanatory of it, it was needless, because all such was already contained in the *Koran*; and that if it taught other things, or advanced any contrary religious beliefs, it was correspondingly mischievous, and as such should be relentlessly destroyed. Thus the Caliph took up such a position that he was right both ways. All the secrets of alchemy were supposed to be contained in the Alexandrian Library.

The sun is alchemic gold. The moon is alchemic silver. In the operation of these two potent spirits, or mystic rulers of this world, it is supposed, astrologically, that all phenomena are produced. It is a common opinion, and it is a generally assumed idea, even among the most learned, that that which is called *The Philosophers' Stone* is a mere fable. It prevails as an assurance in all books of instruction, or of learning, that it is purely *romantic*—a delusion—a wild idea—poetical, and therefore necessarily untrue. But all poetry—even *poetry*—is true enough in a certain way, and whilst it is conceived in the mind, just the same as the *colour* of the flower, which has nothing to do with the flower. It is very difficult to get over the assertions of competent persons as to the possibility of making gold. The chemical records abound with accounts of its artificial production, and of its having been exhibited under extraordinary—and certainly (necessarily) under secret circumstances. A multitude of ancient and modern philosophers have contended that in the secret spirits of nature, urging towards the light, and towards the sun, which is gold (*Chrysos*, or the 'Saviour'), there was a movement in all matter towards extrication, and therefore out of the *curse* of nothingness, or of 'matter'. Thence

the precious gold, prepared and purged by the scorching fire. As to the possibility of metals being transmuted from one into the other, 'doctored', as we may say, in the skill of the alchemists, and 'purged' by the fierce conflagration, clear of their defacements, defilements, and *diseases*, into the divine *angelic* gold—responsive to the sun's brightness;—as to this stupendous art—believed in by the ancients, wholly discredited by the moderns—Libavius brings forward many instances in his treatise *De Natura Metallorum*. He produces accounts to this effect out of Geberus, Hermes, Arnoldus, Guaccius, Thomas Aquinas (*Ad Fratrem*, c. I), Bernardus Comes, Joannes Rungius, Baptista Porta, Rubeus, Dornesius, Vogelius, Penotus, Quercetanus, and others. Franciscus Picus (in his book *De Auro*, sec. 3, c. 2) gives *eighteen* instances in which he saw gold produced by alchemical transmutation.

The principles and grounds for concluding that there may be such an art *possible* as alchemy, we shall sum up as follows. Firstly, it is assumed that every metal consists of mercury as a common versatile and flexible base, from which all metals spring, and into which they may be ultimately reduced by art. Secondly, the *species* of metals and their specific and essential forms are not subject to transmutation, but only the individuals; in other words, what is general is abstract and invisible, what is particular is *concrete* and visible, and therefore can be acted upon. Thirdly, all metals differ, not in their common nature and matter, but in their degree of perfection or purity towards that *invisible light* to which all matter tends for its relief or *rescue*—that celestial, imperishable glory, which necessarily in the world of sentience or possibility of recognition to itself (or oneness), must have 'matter' (in this world made

up of senses, and of the avenues to those senses) as its '*mask*', or the vehicle in which it is to be, and out of and exterior to which all is magic or miracle. Fourthly, art or design or contrivance in its own respects, and directed by the immortal resource or intelligence which is a matter of spiritual tradition, a pitying gift to man in his lost or fallen state, surmounteth and transcendeth Nature—as we see every day in the mastery of the soul of man over his fleshly lusts, which otherwise would urge him into daily ruin. For Art directed upon Nature, may in a short while—seeing the *end* of things, and not being 'put-off' by their *appearances* only—perfect that which Nature, by itself, is a thousand years in accomplishing. Fifthly, God has created every metal of its own kind, and hath implanted in them a really vital, *restless* principle of growth, struggling against diseases and interruptions; as we see in the efforts of the metals—especially in the perfect metal, gold, born of the sun—which is the king of the material, and which in its healthy state overflows with magnetic seed or sparks of *magic light*, welcomed by the aerial world, and usurped only by the devil for his bad purposes in this world of dazzling shows. The true spiritual side of this golden well-spring of lucidity—free of all debasement of matter—is never seen in *this* world. But it is the medium of connexion, and is the golden bridge—one-half gold, as it refers backwards to man from the fountain of all life and light, the Sun, and the other half forward, into the celestial and heavenly eternal GOD'S LIGHT! Thus gold, and light, as its consequence, can by art (assisted by the angels, and farthered by prayer) be evoked, be made to fructify and grow, and can inspire and multiply, and take in ALL matter.

We will now compress (into certain well-considered

passages) some of the ideas of that very remarkable chemist and speculative philosopher, B. V. Van Helmont, advanced in his *Paradoxal Discourses concerning the Macrocosm and Microcosm, or the Greater and Lesser World, and Their Union*.¹

Metals consist universally of a hot and a cold sulphur. They are as of male and female; in respect to both of which, the more intimately they be united or naturally interwoven, the nearer those metals approach to the nature of gold. And from the difference and disparity of this union (according to the proportion and quantity of every one), arises the distinction of all metals and minerals—that is, in the due proportions, as the said sulphurs are more or less united in them.

If metals be produced, and consist by the union of these two, where then is there room for a third principle in metals—which is vulgarly called salt—and which is spoken of by the chemists; who make salt, sulphur, and mercury the principles of all metals?

But this is indeed only an enigmatical speech of the chemists. For when we see that the superfluous combustible sulphur, which is found in great quantity in the ore of the perfectly united metals, is by mortification, transmutation, or calcination, changed into an acid salt, it ceaseth to be sulphur. Now, forasmuch as all of the said sulphur can be changed into a salt, so as that it cannot be rechanged into brimstone back again (because the salt serveth only as a means to dissolve the two perfect sulphurs in order to unite them); and whereas the white incombustible sulphur can never be changed into salt, how can we then make out three parts or principles which concur

¹ London: Printed by J. C. and Freeman Collins, for Robert Kettlewel, at The Hand and Scepter, near S. Dunstan's Church in Fleet Street. 1685.

to the composition of metals? For two fathers to one mother would be monstrous and superfluous; forasmuch as both of them are but one and the same. Likewise, also, there cannot be two mothers to one father, in order to the bringing-forth of one birth, for so there would be two births, out of each mother one. For it cannot be denied that to generate a child, whether boy or girl (of which the one hath more of the father's nature and property, the other more of the mother's), there needs only a union of man and wife, and it is impossible that a third thing should be superadded essentially.

This visible, glorious, spiritual body may lead us to endless glorious thoughts and meditations; namely, if we consider that in all the sands created by God, there is a little gold and silver from whence all other beings do exist and have their being, as proceeding from their father, the Sun, and their mother, the Moon. From the sun, as from a living and spiritual gold, which is a mere fire, and beyond all thoroughly refined gold, and, consequently, is the common and universal first created mover (even as is the heart of man), from whence all moveable things derive all their distinct and particular motions; and also from the moon, as from the wife of the sun, and the common mother of all sublunary things.

And forasmuch as man is, and must be, the comprehensive end of all creatures, and the Little World (in whom all seeds exist and are perfected, which thenceforth can never be annihilated), we shall not find it strange that he is counselled (*Rev. iii. 18*) to buy gold 'tried in the fire' (the Greek words imply gold all or thoroughly fired, or all a mere *fire*), that he may become rich and like unto the sun, as on the contrary he becomes poor when he doth abuse the arsenical poison, so that his silver by the fire must

be burnt to dross, which comes to pass when he will keep and hold the 'menstrual blood' (out of which he in part exists), for his own property in his own thoughts and outworkings, and doth not daily offer up the same in the fire of the sun, to the end the 'Woman' may be 'clothed with the Sun', and become a 'Sun', and thereby rule over the Moon; that is to say, that he may get the Moon 'under his feet', as we may see, *Rev.* xii. i.

Forasmuch as we are here treating concerning gold, it will not be inconvenient to query yet further, Whether is anything more to be considered and taken notice of about gold—namely, How many sorts of gold there be? And how gold is properly formed?

There are three sorts of gold.

Firstly. There is a white gold, which hath the weight and all the qualities of gold except the colour; for it is white as silver, and hath either lost its colour or hath not yet attained it.

Secondly. The second sort of gold is of a pale yellow colour.

Thirdly. The third sort is a high, yellow-coloured gold. But how little the tincture or colour doth, that is in gold, we may perceive from what follows:

1. In that the first sort, namely, the white gold, in its substance is as ponderous as any other gold, from which hint or instance we may see how little the colour conduceth to the being of gold; seeing it is not at all, or very hardly to be perceived in its weight and substance.

2. The whole body of common gold is nothing else, and cannot consist of anything else, but silver, which is a perfect body, and wants nothing of being gold but the fiery male tincture. If now it should happen that a certain quantity of silver should be tinged into gold with one grain of tincture, and that the said

grain should be only sufficient to turn it into gold, without giving it the true colour to supply this, we have already showed that the gold-beaters and gilders know how to give it a fixed yellow gold-colour.

It may be further queried, how it comes to pass that antimony and copper can give to pale gold its perfect colour, and so can help others, whereas they cannot help themselves. As also, whence it is that they can communicate this colour to gold, and not to silver or any other metal, and not to themselves.

Forasmuch as gold doth want this colour, and must have it as its due and property, which it hath either had before, and now lost it, or hath not yet attained to it, but must attain it for the future ; wherefore the gold, to satiate itself, takes in this gold-colour in order to its perfection, and can naturally take no more than it ought to have.

There remains yet one considerable question to be asked, namely, forasmuch as it has been said that gold naturally takes in no more of a golden-colour than it stands in need of for itself, and that a tincture which must first turn the imperfect metals into silver (as being the body of gold), and afterwards tinge them into gold, must consist and proceed from gold and silver (for no third or strange thing can be here admitted), and yet the said tincture must not be gold or silver, but the very principle and beginning of gold and silver, and so be partaker of the end and perfection of gold and silver, and have the sulphur of gold and silver in it: for that bodies of one nature (as before mentioned), cannot mechanically enter into each other, as being both of them equally hard to be melted. The tincture, therefore, must needs be and consist of just such a sulphurous nature—(namely, which is easily fusible)—as the sulphur of gold and silver is of, which hath

given them their form, and as it was before it entered into the composition of gold and silver, at the beginning of their being made such. And forasmuch as the said tincture is to tinge the other metals through and through not mechanically but vitally and naturally, it must of necessity abound with the said perfect metallic yellow and white tincture. Now silver and gold (according to what has been said) cannot mechanically take in more than they stand in need of themselves. The question therefore is, From whence such a tincture as this must be taken. And this question, in itself, may be said to include the whole challenge to the powers of alchemy.

We are likewise to weigh and consider how it can be, that such a little body of one grain should naturally be able so to subtiliate itself, as to be able to pierce a body of a pound weight in all its parts ; which commonly is held to be impossible, because they suppose the metals to be mere gross bodies, and that one body cannot penetrate another.

Ask Nature of what she makes gold and silver in the gold and silver mines, and she will answer thee, out of red and white arsenic ; but she will tell thee withal, that indeed gold and silver are made of the same. For the gold which is there in its vital place where it is wrought and made, is killed by the abundance of arsenic, and afterwards made alive again and volatilized, to bring forth other creatures, as vegetables and animals, and to give unto them their being and life. From whence we may conclude, that gold is not only in the earth, to be dug thence and made into coin and plate : for should we suppose this, it would follow, that an incomprehensible great quantity of gold must have been created in vain, and be of no use at all, there being vast quantities of gold which never are, nor ever can be, dug-up. And now

to draw a parallel between the divine part or soul of man, and the purged and perfected gold.

Seeing that man, as a perfect and express Image of God, had all created beings, and consequently all living creatures in himself, and that therefore it would have been unnecessary to bring the outward living creatures outwardly to him; must it not then be supposed, that this was done inwardly in the centre, wherein Adam then stood. And that in this centre he gave to all creatures their proper and essential names, forasmuch as this could not have been done by him, in case the essential living ideas of the said creatures had not been in him, from which he gave forth those essential names, as water gusheth out from a living fountain. And may we not therefore with evidence conclude from hence that the 'Garden of Eden' was not only an outward place without man. Doth it not also clearly appear from this that the 'Garden of Eden' was not only a place 'without man?' For that when Adam by his 'FALL' had lost the inward life out of the centre (which proceeds from the centre to the circumference), *and was come into the circumference*, his eyes were 'opened' so that now he was fain to take in his light from without from the outward world, because his own 'inward world' was hid and shut up from him; and now he saw his earthliness and bodily nakedness (which is the present state of all men in the world), for before he was 'full of light' from the continual irradiation 'from the centre'.

Pure gold is the sediment or settlement of 'light'. It is the child of the 'Sun', and is implanted and perfected by him.

CHAPTER THE TWENTY-THIRD

THE OUTLINE OF THE CABALA, OR KABBALAH. ITS MYSTIC INDICATIONS. THE PURPOSE OF THE GREAT ARCHITECT OF THE UNIVERSE IN THE SENSIBLE AND SPIRITUAL WORLDS (NATURAL AND SUPERNATURAL), AND THE CHARACTER OF THEIR RECIPROCITY, AND DOUBLE-WORKING

WHAT is more dream-like than the transactions in the Apocalypse? To ordinary comprehension, the mysteries of the Cabala, and the outline (spiritual) of the beginning of things, suggested in the Revelation of Saint John, are equally unintelligible.

It seems natural to believe, that the All-Powerful, All-Wise Deity hath, before all time (as far back as we can imagine), formed and governed a world of spiritual beings, active, conscious, having understanding and reason to conduct them, and '*passions*' to stimulate them. We may also conceive, that in so enormous a rebellion as that of Lucifer, where so many orders of operative spirits were drawn in, that several (or many, or a multitude) of these did more eminently *transgress* than others. Some, from the heights of arrogance and pride, against the Almighty Dispenser of Rewards; and others through malice and envy, and some by other specious pretences, according to the powers and capacities they enjoyed in their several states of subordination, in which they were placed; and therefore, at that period, when they shall be solemnly tried, different degrees of punishment will be awarded against them; and for a larger or shorter

time, in proportion to their crimes. As confinement is also a reasonable intermediate punishment, until their general trial and sentence ; so also, according to their offences, it may be reasonable to believe, that the degrees of confinement may be greater or less, and they may have more or less enjoyment of life and sensations, in proportion to their crimes. That, accordingly, some may be deprived of life and sensation, and be entirely unconscious, until the General Judgment. Some may be deprived in part, and for part of the time, and be conscious sometimes ; and yet, when conscious, may be deprived of the memory of past actions, or any knowledge for the time to come ; whilst others may know both, and fear and tremble at the approach of their trial and judgment.

Since the Divine Being has an infinite variety of purposes and occupations in which to employ, and infinite extensions and limitations of rewards and punishments to dispense to conscious free spirits, who may deserve rewards and punishments, and may have passed on and 'thrilled', and grown into power ; so these entities rose into higher, and nobler, and more fully-informed life in the ever-springing and ever-fluent Creation. The innumerable items in this physical world, ever resigning, ever renewed, ever balanced, (subsiding to evil ; recovering to good) : these were in active motion. All this state of restless, universal conflict or competition ; of affirmation, and of negation, in different degrees, both as to duration and intense-ness ; at the time of the formation of the scheme of the 'Cosmos', in the developing of the (speculative) Mosaic creation, was perhaps the area of the operations of the lapsed spirits. These had been doomed to a state of silence, by being deprived of their sensations, and had been chained down to the abysses of the several suns, or chaos of planets, by the impulse

of gravitation, or mutual attraction (gravity being, magically, the magnetic, sensitive, '*angelical efflu-vium*' spoken of by Robertus de Fluctibus and the Rosicrucians). Such may have had an opportunity of gaining degrees and impetus back again into angelic life, in recovery out of the soulless densities of matter (that meant by the 'darkness' allegorized by Moses); and reappearing, in the new order of things, in the beautiful form of new efforts at life—star-raised—astrologically raised—vegetables, growing plants, and flowers (sexed, even, in their own mysterious differences and forms and fashions), or¹ animals, in their higher or lower, or pure or impure kinds. These animal or 'plantal souls' come from the metamorphosed 'spirits'-world' (all this is perfectly possible, however strange and mysterious), being, in their seeds, dispersed not only over the surfaces of the several suns and planets ('if particles of light are spiritual forms'), but also throughout all the matter in the several stars, through infinite space. Those who are doomed to a long inactivity until a future judgment are within the surfaces of the several globes, and are not to 'take life' during this present period, or reign of things. That to such as the Deity thinks proper, only a fossil, vegetable, or animal, brutal life was to be given, until the conflagration of this globe. It has been a doctrine advanced in the mysticism of the Gnostics, that only for such as our Saviour Jesus Christ had interposed for mercy, a state of probation was allowed. These are the condemned (the conquered 'Hosts of the "First Fall"'—that fall of the 'Angels'). This class of spirits by their entering human bodies (having been allowed sufficient machine, and adequate physical means), combined the *synthesis* of reason, memory,

¹ This agrees with the Pythagorean ideas, and with those of Lucretius.

and judgment, which combination makes them accountable for their behaviour and actions here. At the same time others, who have not these powers, at the last Judgment are to be doomed according to their *former* crimes ; crimes *of the nature and character of which* poor human nature—incapable and childish as it is—can form no idea ;—humanity having been never intended for a comprehension of the *supernatural, mighty secrets*—resting alone in the hidden MYSTERIES OF GOD ! These crimes of the lapsed spirits (committed in their former state), before they were imprisoned in these globes, are as totally unimaginable by men, as crimes, and the ‘wherefore’, and the ‘nature’ of crimes, in the human mature state, are not known by children.

Let us consider a little the nature of that mysterious thing—in reality, the Master of the World—called ‘Fire’. The ‘body’ and the ‘spirit’ are alike traceable into it. The human scale or register of fire is nothing ; because our instruments—thermometers, pyrometers, and so forth—fail at a given point. They cannot inform us of the intensities of heat or of cold (instant destruction) which shoot upward, or downward, from either end, baffling mortal computation or idea, flying through hundreds of degrees by leaps, impossible of recognition by man. Thus man knows nothing of Fire, except the ordinary comfortable little *minimum* of fire—which, answering his purposes in certain indispensable respects, when risen into magnitude, destroys him as his master in a moment, and all his belongings—nay, the whole world, and *its* belongings, and everything conceivable. FIRE, in fact, devours every cosmic possibility.

Many particles of light lose their motion when they enter into the pores of the several bodies around us, and many remain and adhere to the bodies they

enter ; so that, we apprehend, vegetables consist, in great part, of these particles, which makes them so inflammable ; and that the *pabulum* of our material fire is nothing more than the imprisoned rays or particles of light, when united to salts, and other particles of body ; and that the strong heat and motion of fire, when kindled, is nothing more than the struggle of the imprisoned or fettered rays to break from the salts and aqueous particles they are united with ; and, when that motion becomes exceeding quick, Fire then glows, and is thrown off in lucid rays. Where the struggle is strongest, as in metals, sulphurs, and consolidated impenetrability, the fire and flame is intense, as requiring a stronger motion to break up the atoms into brightness, and to liberate that 'flower', glory, or crown of heat, which we call flame—flame and light, nature's last achievement and brandishing victory. Out of the solidest matters for burning, comes the fiercest and the most abundant Fire ; until the masses of fiery molecules burst (being turned inside-out) into the blaze of the brightest of Light ! The whole late mass is then passed into the 'unknown', leaving the ruin only as ashes, *with the whole power out*.

An opinion was put forward in the middle ages that our souls were all originally in the first Adam ; and that both our spirits and bodies are all come from him ; and, by throwing off one tegument or skin after another, at each conception, we at last appear in the world in the condition we are now in. But this seems to be too much of a piece with the materialists, who may believe our souls, like matter in their conception, divisible infinitely ; for this would confirm their hypothesis, that our souls are material, and infinitely divisible ; and that there are souls *within souls*, looking backwards as far as thought can reach ; for myriads of millions are included in the

vehicle of one, since so many souls or animalcules are thrown off at each act of copulation, as we now observe by microscopes, when in the least drop of the *semen* there are such surprising numbers seen. This would also confirm their opinion, who imagine that souls take up no room or place in space, by being infinitely small ; and may thus, in a manner, be conceived not to be anywhere. Whereas, from the powers we observe in ourselves, and other spiritual beings, we must take up room, and be extended in space, since we act in a limited part of it. It is impossible that souls, in the spiritual sense, can be born into this world out of so much waste.

In the cabalistic, which is, therefore, the astrological view, the sun in every vortex is the centre and lowest part ; the ascent is from the sun, the descent to it. A vortex may be divided into four concentric orbs or worlds (*unequal*), and termed the utmost, or highest, *Aziluth* ; the next, *Briah* ; the third, *Jetzirah* ; the lowest, or inmost, *Asiah* (or *Asia*). The first, *Aziluth* ('absorbed in divine contemplations'), extends from the margin of the vortex to Saturn ; the second, *Briah* (social or political), from Saturn to Mars ; the third, *Jetzirah* (leonine and belluine), from Mars to Mercury ; the fourth, *Asia* (mechanical), from Mercury to the frigescent Sun. *Asia*, superior, from Mercury to the atmosphere of the now frigid star. *Asia*, inferior, the atmosphere and body of the frigid star itself. Hence, perhaps, Saturn and Jupiter were worshipped by the sons of darkness, corrupting old traditions at the will of their Prince, the Old Serpent (as the causer of all visible things), and as presiding over counsel and benignity, as apparent, and as to work in a world which is half-shadow. Mars and Venus over the irascible and concupiscible. Mercury over ingenuity and human production, or 'making',

technical and mechanical. These are all astrological meanings and interpretations. All souls, even *Aziluthic* were clothed with corporeal vehicles, they being the means of sensation and commerce, the highest gratifications of animal, or perhaps of all created natures. The deeper immersed these entities are in the vortex, that is in matter (or 'darkness'), the more gross the vehicle; and yet supplying the most abundant means—contributing the most of power—to the Fire, or the Light, because all *comprehensible* FIRE and LIGHT is material. There is a revolution of human souls through all the four worlds (the Four Elements, or the four corners of the universe of the Rosicrucians, *Aziluth*, etc.), either by divine fate, or their own fault. The periods are unequal, especially the *Aziluthic* and *Briathic*. The legitimate revolution of angelic souls is no lower than *Asia*, superior. Their vehicles are richer in the exquisite sensual gratifications than the human; but their souls are less gifted with the possibility of the divine aspiration than the human. This mystery lies at the very base of the cabalistic profundities, which form the first step upon which, in mounting upwards out of man's ordinary nature, the true Rosicrucians (humblest, and yet haughtiest, of the children of men) place their feet. Hence the above-referred-to 'darkened' angels—a certain number, at least, of them, fell first by breaking-forth into '*Jetzirah*', without Divine Leave, out of that region cabalistically denominated '*Briah*', in which, and in '*Aziluth*', innocence reigned universally. And there the augmented delights and vigour of their vehicles, through the greater heat and increased magnificent fulgency of the sun, allured them, and strengthened them, to those inordinate deeds (impossible to be comprehended by man), by the *divine magic* of those regions, and to the traitorous embassy of that proud

princely genius, the 'Rebel Leader' amongst the principal Archangels, known afterwards by many names, but herein by that of *Ophioneus*, or *Lucifer*, 'Bringer of Light', or 'Morning Star' (*Lux-fero*)—which brought to them the name of Rephaim, or giants; and to human souls the lapse out of '*Briah*', by joining the rebel angels. This is the cabalistic, theosophical or mystical story of the 'First Fall'—or that of the 'Angels'. Souls which degenerate into the vivified region, cabalistically called '*Asia*', not through their own fault, but by divine fate, return safe into '*Aziluth*', neither broken by adversity, nor softened by pleasures, aided in all states, by Grace Divine. This is the meaning of the 'Elect', or the chosen of God.

In '*Aziluth*' the souls of men and angels, wholly intent on the adoration of the Supreme Master, and occupied in sublime wonderings, neglect and scarcely perceive the life of the natural vehicle—'that of wants'. From the celestially igneous and vivacious, and illuminated character of this life, and of the magic *aura*, or matter of this supernatural region, it is named *cælum empyræum*. This was Adam's state before Eve was created, and before the 'sexes' became possible, or the distinctions of 'sex' sprang into existence. For, whereas Adam owed his birth to God, who made him out of matter, Eve owed her birth to Adam, who produced her out of 'ruined' matter. Thus we see the necessity of the Saviour, 'born of Woman', through the pardon, under penalties, which in the continual generations absolve the sin—the seed of the WOMAN bruising' (crushing) the SERPENT'S Head. Eve was the 'Feminized Adam', and was the 'First in the Fall', misinterpreting the Devil as a God: but out of this temptation, and as a result of its success, arises the 'possibility of Man'—the great stumbling-block to all the disbelievers, who are unable to rise into any

supernatural idea. In '*Briah*'—or the region in which descent was furthered, the *Aziluthic* ardour being abated, the view became turned to the outward world, or the world of physical construction, and to the life, and sensations, and sustainment of the vehicle. This became the state *after* the formation of Eve. Then arose the transaction between God and the Soul of the Messiah concerning his 'Passion', and the 'Redemption of the World'. The soul of the Messiah profited so much in the cabalistic '*Aziluth*', and adhered to the eternal *Logos* with so strict a love, that, at length, they were united into one 'Person' (*Partzuph*)—(this is the mystic doctrine of the Gnostics)—with the highest *aziluthic*, or rather *hyperaziluthic* union, as Soul and Body, into one Individuality, thence rightly called the Son of God, name or nature ineffable. This Divine Messiah is constituted by God the Father, Ruler of all Souls, human and angelical, King of Kings, and Lord of Lords. Upon his undertaking to become the Saviour of the Lost World—thence arose his union with the divine *Logos*, which was completed and declared. (*John* xvii. 5 ; *Heb.* i. 6 ; *Philippians* ii. 6–8 ; *Ps.* lxxii. 5, according to the Septuagint.) Its mystical primæval duration until the sun of this vortex (the solar system) cooled into a planet (rather comet), through the rebel Rephaim overturning all order and beauty ; and therefore deprived of the solar light and heat, the principle of their magic power and operations, and before the moon became frigid, and was struck off from the bulk of the earth, and set rolling, circumvolving, in its new magic, *feminine* light—maker of the sensitives—as a satellite to our world. The chaotic comet being formed into a habitable earth through the force of gravitation, and, physically, in the exertion of the powers centripetal and centrifugal, solidifying it into a globe, the lapsed human souls—having

drank of the 'river of Lethe' to make this new state of trial and purification (here we encounter the Buddhistic system) more attainable and effectual, sank into terrestrial bodies. All this, and the new operations arising in place of that divine magic so greatly abused by them in their former state, and in their cabalistical state, called '*Jetzirah*'—*Gen.* iii.

The *Jetzirathic* Rephaim of the *Cabala* esteemed themselves *Elohim* (Gods) in their supernaturally drunken and mad frolics, as being experimentally skilled in all sorts of contrivances, good and evil, through the use and abuse of magic. And so the Serpent persuaded Eve it would be with her. Whence the name of *Jetzirah*, the Cabalistic term for this development, from the Chaldaic, or foundation—Hebrew '*jatzar*', to form 'good and evil' magically, not mechanically.

Catachismus, Cabalisticus, Mercavæus Sephirothicus. Refer to a very valuable old Book, published in London, in the possession of the authors of this present work and entitled '*A Miscellaneous Metaphysical Essay, or, An Hypothesis concerning the Formation and Generation of Spiritual and Material Beings, with Their Several Characteristics and Properties, and how far the several surrounding Beings partake of either property. To which is added Some Thoughts upon Creation in General, upon Pre-existence, the Cabalistic Account of the Mosaic Creation, the Formation of Adam, and Fall of Mankind; and upon the Nature of Noah's Deluge. As also upon the Dormant State of the Soul, from the Creation to our Birth, and from our Death to the Resurrection. The whole considered upon the Principles of Reason, and from the Tenor of the Revelations in the Holy Scriptures. By an Impartial Inquirer after Truth.—London.*' (No name or date.)

It is impossible to tell now who was the author of

this remarkable work. It was, in fact, an explanatory treatise on the *Cabala*.

We have, as far as allowable, given the Rosicrucian interpretation thereof. The whole range of these subjects is pre-eminently mysterious and Phallic. For Phallicism seems to rest as the basis of everything, as it proffers undoubtedly as the foundation and the meaning of all the mythologies. It follows from this, that this human state must be a supernatural (natural) place, of inquietude, and of penitential suffering ; and that this place of trial—the world—is only a state of purgation and of trouble, introductory to some other—and it is to be hoped—better state. ‘The whole Creation groaneth and travaileth in pain together, until now.’—St. Paul.

The following suggestions are from Scripture :

‘And those “*members of the body*” which we think to be “*less honourable*”, upon them we bestow “*more abundant honour*”.’—I Cor. xii. 23.

‘But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised hath God chosen, yea, and things which are *not*, to bring to nought things that *are*.’—I Cor. i. 27 and 28.

‘For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.’—I Cor. i. 19.

‘He that overcometh shall not be hurt of the second death.’—Rev. ii. 11.

‘To him that overcometh will I give to eat of the hidden manna, and will give him a white stone’ (the ‘*Philosophers’ Stone*?’) ‘and in the stone a *new name* written, which no man knoweth saving he that receiveth it.’—Rev. ii. 17.

‘ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.’—*Rev.* ii. 26.

‘ And I will give him the Morning Star.’—*Rev.* ii. 28.

‘ And I will write upon him my New Name.’—*Rev.* iii. 12.

‘ He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.’—*Rev.* xxi. 7.

‘ We discover that, not only is the “ Garden of Eden ” an allegory in itself, but the whole structure of the Bible is an allegory, beginning with Creation, (as described by Moses), and ending with Christ’s spiritual, or clairvoyant, appearance to St. John in the *Revelation*.’

The whole is, however, indicative of pure spiritual life.

CHAPTER THE TWENTY-FOURTH, AND LAST

CABALISTIC PROFUNDITIES

IT is an assertion of the occult philosophers that the meaning and purpose of life is altogether mistaken:—necessarily—that is, in the ‘Necessity of Things’—mistaken. That, inasmuch as *he lives*, man is incapacitated for pronouncing upon the *nature of his life*; being it—*itself*. He being as a ‘Liver’—‘It’—(i.e. ‘Life’, ‘Itself’). Philosophy and common sense take it for granted that life needs consciousness, or some form in which the consciousness may be, in order that the liver may ‘live’. Abstract philosophy asserts that the liver (living), UNLIVES (in the true sense), *for the very purpose of living*. In other words, it is concluded that, as man is the ‘thing seen’, the individual cannot ever go out of himself, ‘to see himself’; that the ‘judged at the bar’ cannot cease his character to become another character, and thus ‘change places’ with his judge, and thus become the judge on the bench, going out of ‘himself’, to become ‘something other’ than himself, and to judge of what he is, himself. Now this, obviously, cannot be in common-sense, or in any sense. Thus, this philosophy is applied in the hermetic sense. The alchemists contended that it is possible (by art) to obtain out of the boundless, holy, unappropriated eternal Youth of Nature, a wherewithal, by means of which to ‘wreak’—to use a strange word. Thus there could be miraculous renewal, even out of the powers of nature. No one knows the pur-

poses of God, nor can any one limit the powers of God.

‘*Angelicarum* animarum *revolutionem*, quanquam ad terrestrem regionem proprie, dictam haud per-tingit, ad superiorem tamen partem mundi *Asiathici* et atmosphœram extendi. Nec tamen nisi parcius et compendiosius hisce de rebus egimus in *Cabbala Philosophica* ; in *Geneseos*, Cap. 2 & 3.

Animas, quæ non *sua* quidem culpa, laborant, sed *Divino* quodam *Fato*, in mundum *Asiathicum* dela-buntur. Divina quadam vi munitas ac agitata tuto certoque in mundum *Aziluthicum* reverti.

Animam *Messiae* in mundo *Aziluthico* tan tum profecisse et tam arcto amore ac unione cum *Divino* Intellectu, sive æterno *Logo* coaluisse ut tandem summo plane gradu *Aziluthico* vel potius *Hypera-ziluthico*, et si scholastici loqui liceat *Hypostatico*, cum eo unitus esset, adeo ut Anima *Messiae* et *Divinus Logos* unafieret *פרצוף*, i.e. unapersona (ut anima et corpus unus Homo) quæ recte appellanda esset *Filius DEI*.

Electrum vero in *medio Ignis* est Elementum *Divinum* cælestis vortices materiæ inclusum et inter-spersum.’

* * * * *

‘Upward of the “server” or of the heavenly-assisted influences.’ Sphara Litera (M) signata, repre-sentat Mundum *Briathicum*, ubi observanda.

(<i>Sephiroth</i>)	(<i>Nomina</i>)	(<i>Angeli.</i>)	(<i>Chori Angelorum</i>)
1. Kether . .	אֱהִיָּה	Jehuel . . .	Seraphim.
2. Chochmah . .	אֱהִיָּה	Raphaël . . .	Ophanim.
3. Binah . .	אֱהִיָּה	Cherubiel . . .	Cherubim.
4. Daath . .	הִיָּה	Schemuel.	
5. Chesed . .	הִיָּה	Zadkiel . . .	Schinanim.
6. Gebhurah . .	הִיָּה	Tarschisch . . .	Tarschischim.

(Sephiroth)	(Nomina)	(Angeli)	(Chori Angelorum)
7. Tiphereth .	הַאֱהִי	Chasmal : alii	Chaschmalin.
8. Nezach . .	הַאִיה	{ Metatron } { Usiel . }	Malachim.
9. Hod . .	הַיֵּאֶה	Chasmel . .	Bene Elohim.
10. Jesod . .	יֵאֶהָה	{ Zephaniah : } { alii Jehuel }	Ischim.
11. Malchuth	{ יְהוָה } { יְהוֹהָה } { אֵל מַלְכִּי }	Michaël . . .	Arelim.

FINIS

‘Soli deo gloria per Christum.’

‘*Kabbala Denudata : seu doctrina Hebræorum Transcendentalis et Metaphysica atque Theologia scriptum Omnibus Philologis, Philosophis, Theologis omnium religionum, atque Philo-Chymicis. Sulzbaci, Typis Abrahami Lichtenthalbri—1677.*’

Extracts from the Cabala

THE ‘SECOND RUIN’

In which Second Ruin the origin of the strangely great, strangely mysterious religion of the first Buddhism, or first Buddhistic (or more properly Bhuddhistic) system is to be found.

‘When the old primæval world was ruined.’

‘חַוְוָה chavvah. R. Moscheh inquit, sic appellari Malchuth, quia est vere est Mater omnis viventis, et uxor Adami primi sub mysterio מַה quod refert numerum אַרְם. *Pardes. Tr.*, 23, c. 8.

‘חֻפָּה *Thalamus, vel cælum nuptiale*, sub quo sponsus et sponsa consecrantur. Kabbalistæ totum systema Aziluthicum in Chuppah præfigurant. Kether enim est Tectum. Chocmah Parietes; Binah ostium; Chesed, Gebburah, Nezach et Hod quasi brachia in

introitu Thalami constituta ; Tiphereth et Malchuth sponsus et sponsa intra Thalamum per Jesod, qui est Paranympheus. *Pardes. Tr.*, 23, c. 8. *Kabbala Denudata*, p. 338.'

Morum trium est terra, de qua ibidem ; sicut trium nominum receptaculum est Adonai, a quo omnium judiciorum fit executio. Hinc intelligitur mysticum illud *Genes*, 42, vers. 33. Vir אֲרִנִי הָאָרֶץ Dominus terræ. *Conf. Jehosch.*, 3, vers. 11.

'Arca, est Malchuth : unde in eam ingressus dicitur Noach, i.e. *Jesod. Gen.*, 6, 9, *Pard.*

'Duodecim ergo signacula Tetragrammati et 4 vexilla eorum sunt hæc : Vexillum primum ; vexillum secundum ; vexillum tertium ; vexillum quartum.

'Duodecim autem Tribus in hæc vexilla distribuuntur. Vexillum 1. Juhudah, Jissaschar, Sebulon. Vexillum 2. Reuben, Schimeon, Gad. Vexillum 3. Ephraim, Menanche, Benjamin. Vexillum 4. Dan, Asser, Napthali.

'Duodecim vero menses cum 12. Signis et limitibus Zodiaci in 4 Quadrantibus anni ita locantur.

'דָּר Incola inhabitans. Omnium interpretum consensu vocatur Malchuth. Et in Schaare Zedek additur ratio, quod sit דִּירָה hospitium Tetragrammati Tiphereth, vel quod habitet in tonos sicut scriptum est : *Lev.*, 16, 16, qui commoratur cum eis in medio immunditiarum eorum. R. Moscheh autem dicit, דָּר esse nomen Lapidis pretiosi ; item spinarum et tribulorum. Atqui sit et hæc mensura se habet, quippe a qua provenit bonum et malum Dicetque quod a דָּר venit vox דְּרוֹם merities. Ipse autem R. Moscheh hanc vocent applicat ad Binah, in Malchuth ergo illius respectu erit. *Pard. Tr.*, 23, c. 4.' *Kabbala Denudata*. Ed. 1677. Salzburg.

'Cerva amorum. *Prov.*, 5, 19. Ita vocatur Malchuth potissimum ob mysterium *novilunii* quando

sc. ista in altu porrigit Cornua, quæ sint Cornua. Hod gloriosa in ipsa apparentia quando nova sit h. m. ☾: aliquando tamen cornu unum altius est altero h. m. ☽: sit tradit R. Schimeon ben Jochai in Raja Mehimna, hac adjecta ratione: Hæc variare secundum diversitatem renovationis. Vel enim æqualis sit ab utroque loco: et tunc cornua equalem habent altitudinem. Si vero a parte plus accipit, ita ut hæc sinistræ prævaleat, tunc cornu unum elevatius est altero: atque tunc vocatur *cerva amorum*, ob mysterium amoris et Chesed seu benignitatis in ipsa prævalentis. Si autem sinistrum prævalet latus, vocatur *אלת : הטחר* *cerva nigricans* seu diluculi caliginosi. *Ps.*, 22, 1, nim. ob nigredinem et anxietatem cui subiecta est in exilio.'

'Lurking principles in the physiology of the human construction.' Extracted from *Cabala*: "חבצלת" Rosa. Est Schechinah, juxta *Cant.*, 2, 1. Ratio datur in *Sohar Sect. Æmor*, quod sicut Rosa crescit ad aquas, et emittit odorem bonum, sic Malchuth hoc gaudeat nomine, cum influxum affugit a Binah, quæ bonum elevat odorem. Item: quod tunc sic vocetur, cum copulari desiderat cum Rege: cum vero Eidem jam adhæret per oscula, nominantur *טוטנה* Crinor-rhodon; juxta *Cant.* 5, 13. *Pardes Tractat.*, 2, 3, c. 8. *Kabbala Denudata*. Ed. 1677. Salzburg. P. 333.

'Sed a muris versus exteriora sunt turmæ malignæ ad latus sinistrum, non quidem supra, sed infra tantum. Et caput omnium catervarum malarum est Samaël: et illæ omnes sunt autores jurgiorum et odii, et non pertinent ad habitatores atrii Regii; sed extra degunt extra tertium aggerem et extra muros, qui circum castra. Et huc pertinet illud *Num.*, 5, 2, de exclusionem Leprosorum, fluentium; et aliorum immundorum; quæ sunt tres catervæ. Isti dicuntur

inquinare l. c. attendunt enim, quam accuratissime sicubi peccatis se polluant homines, atque tum in supernis eos accusant. Atque sic dicitur *Psal.*, 104, 4. Faciens angelos suos spiritus, ministros suos ignem flagrantem. Hinc Aqua ad El, Ignis ad Elohim, Aër ad Tetragrammaton, et Terra ad Adonai refertur. Ordinem reperies *Gene.*, 1, 2, ubi inter tenebras (quibus Ignis æquipollet) et aquas, ferri dicitur spiritus, ut inter Elohim et El est Tetragrammaton. Receptaculum autem quod a דרר veniat vox דרום meridies. Ipse autem R. Moscheh hanc vocent applicat ad Binah, in Malchuth ergo illius respectu erit. *Pard. Tr.*, 23, c. 4. *Kabbala Denudata*. Ed. 1677. Salzbuch.

‘Cerva amorum, *Prov.*, 5, 19. Ita vocatur Malchuth potissimum ob mysterium *novilunii* quando sc. ista in altu porrigit Cornua, quæ sint Cornua Hod gloriosa in ipsa apparentia quando nova sit h. m. ☾: aliquando tamen cornu unum altius est altero h. m. ☾: Sit tradit R. Schimeon ben Jochai in Raja Mehimna, hac adjecta ratione: Hæc variare secundum diversitatem renovationis. Vel enim æqualem accipit influxum a dextra et a sinistra, et renovatio æqualis sit ab utroque loco: et tunc cornua equalem habent altitudinem. Si vero a parte dextra plus accipit, ita ut hæc sinistra prævaleat, tunc cornu unum elevatius est altero; atque tunc vocatur *cerva amorum*, ob mysterium amoris et Chesed seu benignitatis in ipsa prævalentis. Si autem sinistrum prævalet latus, vocatur השחר : אלת : *cerva nigricans* seu diluculi caliginosi.—*Ps.*, 22, 1, nim. ob nigredinem et anxietatem cui subjecta est in exilio.’

Pairing (human) is synthesis—it is the union of ‘Half-Sex’, Man (so assumed in this abstract sense), and ‘Half-Sex’, Woman (so assumed, also, in this abstract sense). The union of these ‘Two’ half-sexes is the establishment of a ‘Whole’ Sex—

Hermaphrodite: (Hermes-Aphrodite. Venus-Mercury). The mechanical definition of the exercise of Sex is power of blissful *protrusion*; human organic-advance; willed, conscious magnetism (for an end):—with climax of dissolution and destruction (in the end).—Perishing as in the ‘flower’ of this ‘stalk’. Thus Cornelius Agrippa and Paracelsus—thus the mystic anatomists, like Fludd and Van Helmont. Thus, the Mythologists say that the orders are to be taken as identical, although, in fact, they are directly contradictory. It is these things, which are set against each other, which constitute the stupendous and irresistible natural temptation (obtained out of shame or out of denial, and disgrace), of all this enchanted side of life.

‘**טבור** Umbilicus. Est schechinah, quatenus adhuc occulta; Corpus enim est Tiphereth, et venter Malchuth de parte Binah; sub mysterio **הא**. Sed Tibbur est notio Jod, quatenus est in ventre et in Tiphereth. Et hoc est punctum illud, quo fundamentum habet mundus, quod vocant Tibbur seu medium terræ; nempe punctum Zijon. Et forte Tibbur est *Jesod*. *Pard. Tr.*, 23, c. 9. **השוקיהם** Ligaturæ illarum.’ (*Kabala*.)

There is nothing in the lower and sensible world, that is not produced, and hath its image, in the superior world. Since the form of the body, as well as the soul, is made after the image of the Heavenly Man, a figure of the forthcoming body which is to clothe the newly descending soul is sent down from the celestial regions to hover over the couch of the husband and wife when they copulate, in order that the conception may be formed according to this model. We have before declared in our chapter on the mystic anatomy, enlarged upon by Cornelius Agrippa, that the human ‘act’ by which the power of perpetuation

has been placed in the exercise by man, and has been elevated into the irresistible natural temptation, is rightly a solemnity or magic endowment, or celebration to which all nature not assents simply, but concurs, as the master-key, however blindly or ignorantly, or brutally often practised. *The Sohar*, iii. 104, a, b, declares that 'At connubial intercourse on earth, the Holy One (blessed be he) sends a human form which bears the impress of the divine stamp. This form is present at intercourse, and, if we were permitted to see it, we should perceive over our heads an image resembling a human face. And it is in this image that we are formed. As long as this image is not sent by God, and does not descend and hover over our heads, there can be no conception; for it is written 'And God created man in his own image' (*Gen.* i. 27). This image receives us when we enter the world; it develops itself with us when we grow; and accompanies us when we depart this life, as it is written: 'Surely man walked in an image'.

The followers of this secret doctrine of the *Kabbalah* claim for it a pre-Adamite existence. It is also called the secret Wisdom, because it was only handed down by tradition through the initiated, and its whole story indicated in the Hebrew Scriptures by signs which are hidden and unintelligible to those who have not been instructed in its mysteries. 'All human countenances are divisible into the four primordial types of faces which appeared at the mysterious chariot-throne in the vision of the prophet Ezekiel; viz. the face of man, of the lion, the ox, and the eagle. Our faces resemble these more or less according to the rank which our souls occupy in the intellectual or moral dominion. Physiognomy does not consist in the external lineaments, but in the features which are mysteriously drawn in us.'

The following are fragments from the *Cabala* :

‘ Ad Kether, Mundus Intelligentiæ, Sphæra prima, que dat facultatem omnibus stellis et circulis.

‘ Ad Chochmah, sphæra motus diurni.

‘ Ad Binah, sphæra octava stellarum fixarum, et duodecim signorum cælestium, cum quibus combinantur duodecim menses.

‘ Ad Gedulah—Saturnus.

‘ Ad Gebhurah—Jupiter.

‘ Ad Tiphereth—Mars.

‘ Ad Nezach—Sol.

‘ Ad Hod—Venus.

‘ Ad Jesod—Mercurius.

‘ Ad Malchuth—et in medio locatur Terra.

‘ Figura T. representat Hortum-Eden, ejusque septem mansiones : ubi in circuitu est murus Paradisiacus et sequuntur septem palatia ; in medio autem arbor Vitæ.

‘ Ut legitur *Deuter.* 30, 15. “ Vide, exhibui coram te vitam et bonum, mortem et malum”, etc., added locum *Proverb*, 31, 11, 12. Beatus, qui intelligit insigne hoc mysterium, quia ex eo potest intelligere mysterium albedinis et Lunæ a principio ad finem’ (pre-eminently indicative of the mysteries of the Rosicrucians). ‘ Hinc etiam Lepra continetur sub mysterio Labani Aramæi. Qui hoc intelligit, etiam capiet mysterium Lepre, quæ signum est, quod clausus sit mundus dilectionem unde Targumice *Lepra* dicitur.’

* * * * *

‘ These are sexual notions—in fact as such must be everywhere’—‘ Et Malchuth, quando locata et alligata est inter Jesod et Binah etiam vocatur Foedus. Et hoc est mysterium הפריעה Denudationis : quia circumcisio refertur ad Jesod et denudatio ad Malchuth. Et propterea dicitur : Qui circumcisis est, et non denudatus, idem est, ac si circumcisis non esset ;

quia fodiat portam ingressus, quæ est Malchuth, et Ista est denudatio.

‘Appetitus bonus et prava concupiscentia. Vid. *Sohar*, Sect. *Lechlecha*, 57, 227; *Vajera*, 68, c. 269; *Vajischlach*, 95, c. 379; *Toledoth*, 82, c. 325; *Vajischlach*, 101, c. 406; *Vaješcheb*, 106, c. 424; *Mikkez*, 111, c. 445 *sqq.*, etc., etc. Also *Kabbala Denudata*. Ed. 1677. Salzburg.

‘Ignis **ש** Fire. Cum in viri appellatione, id est in **ש** reperiatur, i, quasi dicatur **ש** Ignis Joddatus, id est masculinus. Si autem componantur ambo, inde fit **ש** Ignis Dominio.’ Et unus quidem Ignis, remoto omni dubio, est ad dextram; estque *Ignis albus*; Alter autem est ad sinistram; *Ignis nemper ruber*: quæ apparent ex **ה**, ubi Jod dextrum, He, sinistrum designat. *Pardes Rimmonim Tract.*, 23, c. 1, h, t, Videantur plura de Uxore in *Sohar*, Part 1, Sect. *Breschith*, fol. 39. Col. 154, 155.

‘Cum purum non dicatur, nisi respectu prioris impuritatis. Fundamentum ergo sanctitatis est in Chesed, supra qua Chochmah; cui nomen *sancti* tribuitur; et hinc per dextram sanctitas venit super omnia. Sed fundamentum puritatis est in Gebhura; quia igne Gebhuræ omnia dealbatur.’ *Ligaturæ illarum, Trabeationes, Exod.*, 27, 10, 11, etc.

‘In Tikkunim hoc nomen applicatur ad Hezach et Hod; vel quod se invicem colligant, ut fiant unum in copula: vel a fulciendo, quod sint Trabeationes Domus, et Domus firmetur super eas, quatenus. Sunt Jachin et Boas. Vel quatenus sunt in classe Tiphereth et Malchuth, qui inter ambas istas uniuntur. *Pardes I*, c.’

* * * * *

‘The exercise of the mysteries.’—

‘**י** Vinum. Hæc vox absolute posita refertur ad Gebhurah. Sed si album intelligitur inclinare

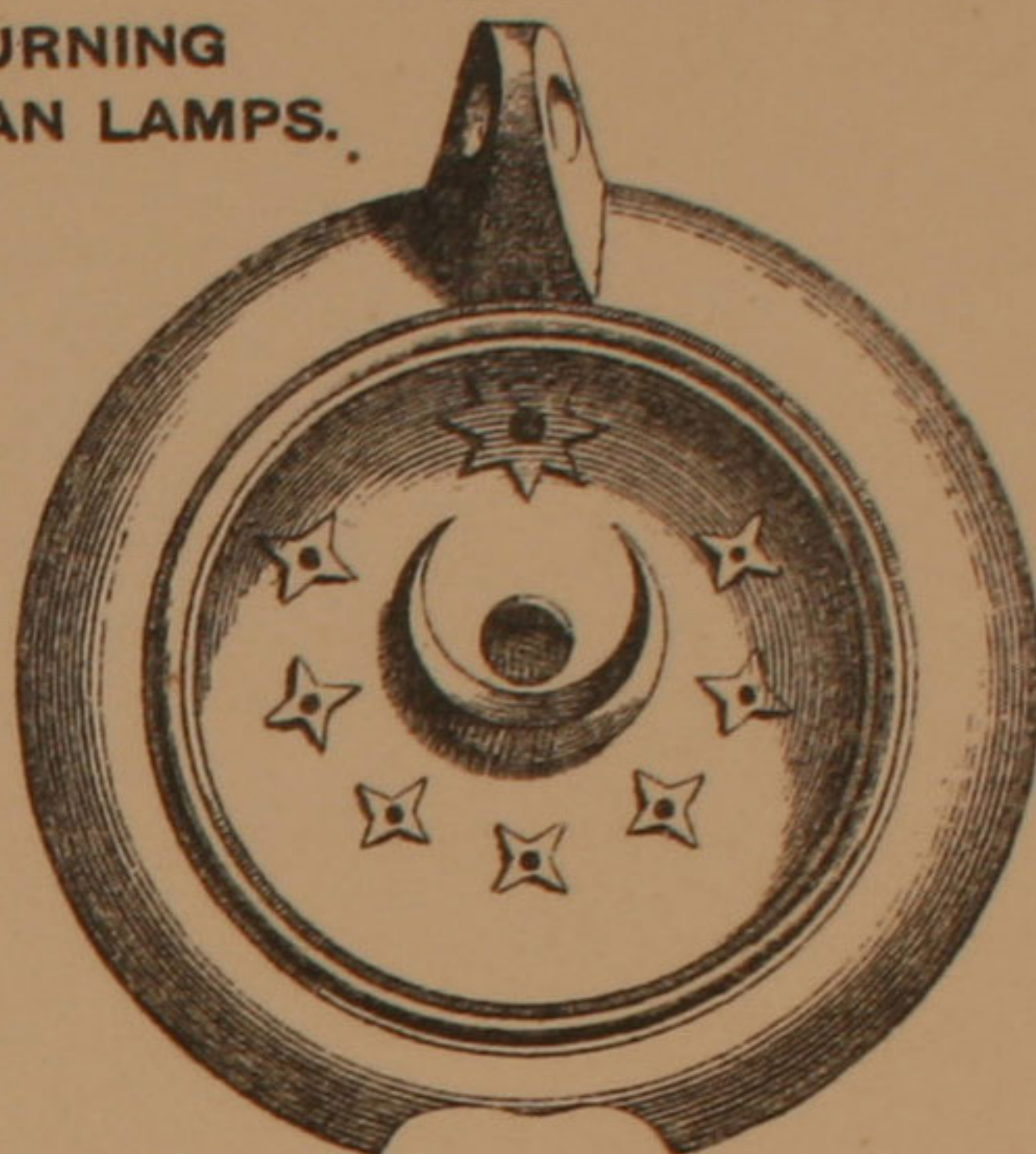
censeatur ad Chesed, cum rubrum sit vis Gebhuræ. Dicitur autem *bonum*, quando miscetur aquis ; subintelligendo aquas Chesed, unde bonum provenit, ut dictum sub טוב. *Eccl.*, 7, 12 ; *Jeches.*, 10, 20 ; *Pard. Tr.*, 23, c. 10. Vid. *Soh.*, Sect. Noach, 54, c. 216 ; *Lechlecha*, 61, c. 244 ; et *Tobedoth*, 81, c. 321 ; *Vajikra*, 5, c. 19 ; *Schemini*, 17, c. 67 ; *Æmor*, 46, c. 182 ; *Fol.*, 48, 192 ; *Pinchas*, 114, c. 454 ; *Debharim*, 123, c. 491. *Cabala Denudata*. SALZBACH edn., 1677.

‘סגידן, *quasi clausura*, (et Leprosus מוסגר *quasi clausus*, sive quis Leprosus sit simpliciter (primo aspectu, ut nulla inclusione opus est) sive mundari queat ; quod est mysterium magnum. Lepra enim venit ob linguam malum ; quæ omnia clara sunt ; omni enim prove- niunt e scaturigine serpentis antiqui, qui causa est, ut claudantur portæ Rachamim. Ille autem qui intelligit mysteria hæc magna, de comestione Adami ab arbore cognitionis tempore præputii, etiam intelli- get, quare vocetur *Arbor cognitionis* ; et quare vocetur *Boni et Mali*. *Kabbala Denudata*, p. 495. (Edn. 1677.)

THE END

LAMPES

EVER-BURNING
ROSICRUCIAN LAMPS.



- (h) Sun in splendour.
- (i) Crescent Moon
(enclosing the
"Argha," or
"Ark").
- (j) The "Seven
Stars," fashion-
ing astrologi-
cally the
destinies of
Man.

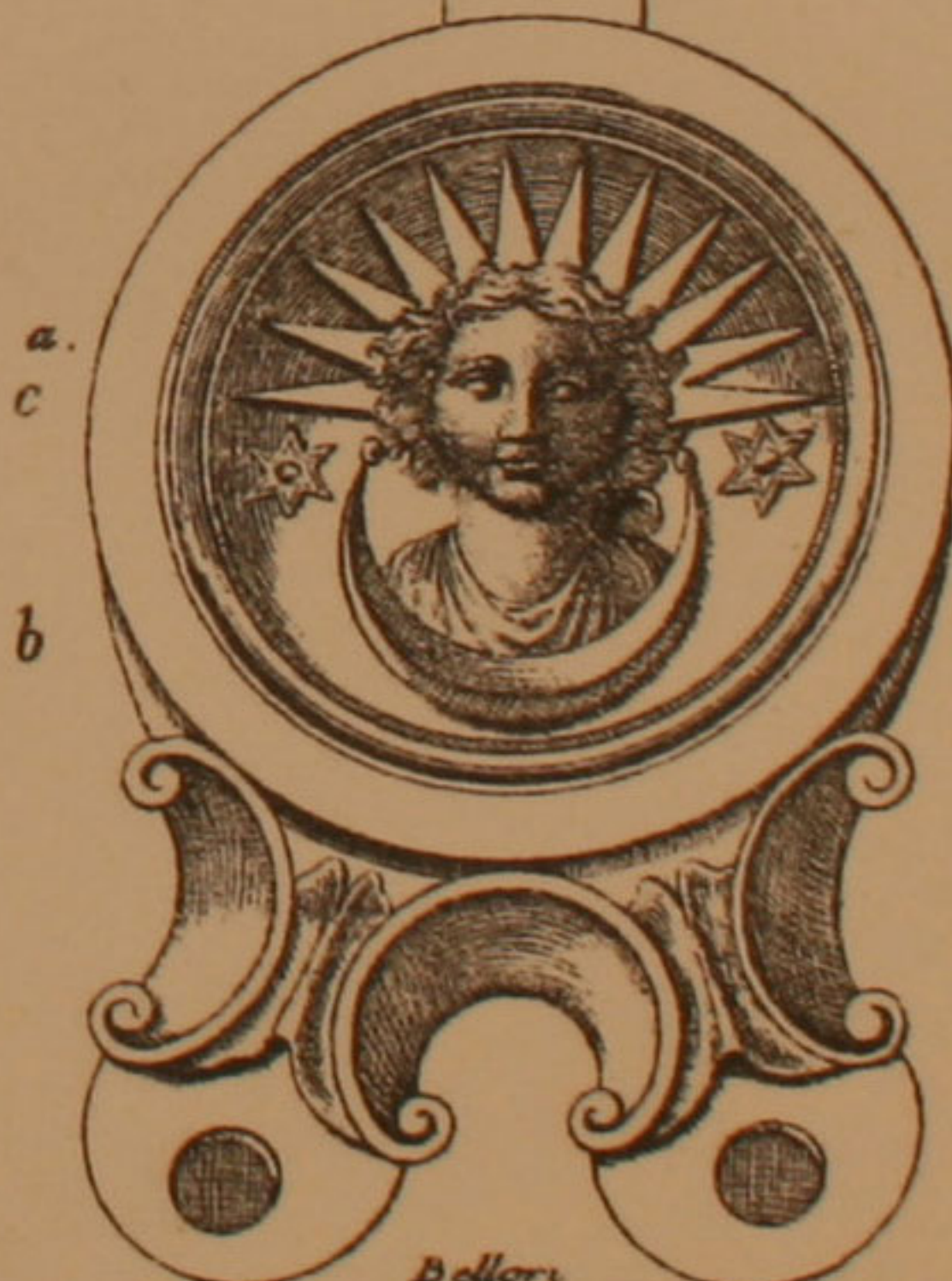
(k) "Yoni," or "Ioni."



Belleri



- (e, g) (Imperfect) Signs.
- (f) Lotus, or Lily
(Hyacinthine).
- (g) The Sacred
Fowls (augural
or oracular).



- (d) Phœbus.
- (a) (12 Signs.)
- (b) "Jachin."
"Boaz."
- (c) Crescent
Moon.

CLASSIC
LAMPS.

Belleri



Sacerdote di Cerere

Viene rappresentato questo in atto di correre con la face accesa in una mano, e nell'altra li papaveri tali Sacerdoti all'hor che celebravano li Sacri Misterj della Dea. in Eleusi città dell' Attica, era loro costume d'andar correndo come riferisce Strabone Simbolo del corso uelocissimo del Sole, e del suo calore, denotato per la face accesa, che feconda l'humido della Terra inteso per li papaveri, dalli quali humori poi ne nasce la generatione di tutte le cose. La sopradetta figura di Sacerdote uedeuasi in un Pavimento di antico Sepolcro nella Via Asinaria posta fra le Vie Ardeatina, e latina, di musaico bianco, e nero del quale adesso non apparisce uestigio alcuno per essere stata ruinata assieme col pavimento ancora la fabbrica.