

Abraham, The Jew: (Alchemist and magician, circa, 1400).

Comparatively few biographical facts are forthcoming concerning this German Jew, who was at once alchemist, magician and philosopher; and these few facts are mostly derived from a very curious manuscript, now domiciled in the Archives of the Bibliotheque de l'Arsenal, Paris, an institution rich in occult documents. This manuscript is couched throughout in French, but purports to be literally translated from Hebrew, and the style of the handwriting indicates that the scribe lived at the beginning of the eighteenth century, or possibly somewhat earlier.

A distinct illiteracy characterises the French script, the punctuation being inaccurate, indeed frequently conspicuous by its absence, but an actual description of the document must be waived till later. Abraham was probably a native of Mayence, having come thence after the exile of the Jews from Spain, and appears to have been born in 1362. We find that his father, Simon by name, was something of a seer and magician, and that the boy accordingly commenced his occult studies under the parental guidance, while at a later date he studied under one, Moses, whom he himself describes as "indeed a good man, but entirely ignorant of The True Mystery, and of The Veritable Magic."

Leaving this preceptor, Abraham decided to glean knowledge by travelling, and along with a friend called Samuel, a Bohemian, by birth, he wandered through Austria and Hungary into Greece, and thence penetrated to Constantinople, where he remained fully two years. He is found next in Arabia, in those days a veritable centre of mystic learning; and from Arabia he went to Palestine, whence betimes he proceeded to Egypt. Here he had the good fortune to make the acquaintance of *Abra Melin*, the famous Egyptian philosopher, who, besides entrusting to him certain documents, confided in him by word of mouth a number of invaluable secrets; and armed thus, Abraham left Egypt for Europe, where eventually he settled in Germany, some say at Wurzburg, but better authorities posit Frankfurt.

Soon he was deep in alchemistic researches, but these did not prevent him from espousing a wife, who appears to have been his cousin Matilde Stein; and by her he had three daughters and also two sons, the elder named Joseph and the younger Lamech.

He took great pains to instruct both of them in occult affairs, while, on each of his three daughters, he settled a dowry of a hundred thousand golden florins. This considerable sum, together with other vast wealth, he claim to have gained by travelling as an alchemist; and whatever the truth of this statement, he certainly won great fame being summoned to perform acts of magic before man rich and influential people, notably the Emperor Sigismund of Germany, the Bishop of Wurzburg, King Henry VI. of England, the Duke of Bavaria, and Pope John XXIII

The remainder of Abraham's career is shrouded in mystery while even the date of his death is uncertain, but it is commonly supposed to have occurred about 1460. The curious manuscript cited above, and from which the foregoing facts have been culled, is entitled *The Book the, Sacred Magic of Abra-Melin*, as delivered by Abraham the Jew unto his son Lamech. The volume was translated around 1899 by one of the founders of the modern British Golden Dawn, and long time Imperator of its Paris Lodge, MacGregor (Samuel Liddell) Mathers.

This title, however, is rather misleading, and not strictly accurate, for Abra-Melin has absolutely no hand in the opening part of the

work this consisting of some account of Abraham's youth and early travels in search of wisdom, along with advice to the young man aspiring to become skilled in occult arts. The second part, on the other hand, is based on the documents which the Egyptian sage handed the Jew, or at least on the confidences wherewith the former favoured the latter; and it may be fairly accurately defined as dealing with the first principles of magic in general, the titles of some of the more important chapters being as follows: "How Many, and what are the Classes of Veritable Magic?" - "What we Ought to Take into Consideration before the Undertaking of the Operation," "Concerning the Convocation of the Spirits," and "In what Manner we ought to Carry out the Operations."

Passing to the third and last part, this likewise is most derived straight from Abra-Melin; and here the author eschewing theoretical matter as far as possible, gives information about the actual practice of magic. In the first place he tells how "To procure divers Visions, - How one may retain the Familiar Spirits, bound or free in whatsoever form," and how "To excite Tempests, while in one chapter he treats of raising the dead, another he devotes to the topic of transforming oneself into "divine shapes and forms," and in further pages he descants on flying in the air, on demolishing buildings, on discovering thefts, and on walking under the water. Then he dilates on the Thaumaturgic healing of leprosy, dropsy, paralysis and various more common ailments such as fever and sickness, while he offers intelligence on - "How to be beloved by a Woman," and this he supplements by direction for commanding the favour of popes, emperors, and other influential people.

Finally, he reverts to the question summoning visions, and his penultimate chapter is titled, "How to cause Armed Men to Appear," while the concluding pages treat of evoking "Comedies, Opera and all kinds of Music and Dances." It is by employing Kabalistic squares of letters that these things are to be achieved, or at least, almost all them, and lack of space makes it impossible to deal with the many different signs of this sort, whose use he counsels.

It should be said, in justice to the author that he manifests little selfishness, and seems to have striven after success in his craft with a view to using for the benefit of mankind in general. His writings are besides, a firm belief in that higher self existing in man, and a keen desire to develop it.

Abraxas: (or Abracax). The Basilidian (q.v.,) sect Gnostics, of the second century, claimed Abraxas as the supreme god, and said that Jesus Christ was only a phantom sent to earth by him. They believed that his name contained great mysteries, as it was composed of the seven Greek letters which form the number 363, which is also number of days in a year. Abraxas, they thought, under his command 365 gods, to whom they attributed 365 virtues, one for each day. The older Mythology placed him among the number of Egyptian gods, demonologists have described him as a demon, with head of a king and with serpents forming his feet. Represented on ancient amulets, with a whip in his. It is from his name that the mystic word, Abracad (q.v.) is taken.

Adepts: Adepts are men who after stern self-denial and by means of consistent self-development, have fitted themselves to assist in the ruling of the world. The means by which this position is attained is said to be long and arduous, but in the end the Successful one has fulfilled the purpose for which he was created and transcends his fellows. The activities of Adepts are multifarious, being concerned with the direction and guidance of

the activities of the rest of mankind. Their knowledge, like their powers, say Theosophists, far exceeds that of man, and they can control forces both in the spiritual and the physical realm, and are said to be able to prolong their lives for centuries.

They are also known as the Great White Brotherhood, Great Hermetic Order, Rishis, Rahats, or Mahatmas. Those who earnestly desire to work for the betterment of the world may become apprentices or chelas to Adepts, in which case the latter are known as "masters," but the apprentice must first have practised self-denial and self-development in order to become sufficiently worthy. The master imparts teaching and wisdom otherwise unattainable, and helps the apprentice by communion and inspiration. Madame Blavatsky (q.v.) alleged that she was the apprentice of these masters, and claimed that they dwelt in the Tibetan Mountains. The term Adept was also employed by mediaeval magicians and alchemists to denote a master of their sciences.

Adhab-Algal: The Mohammedan purgatory, where the wicked are tormented by the dark angels Munkir and Nekir.

Adjuration: A formula of exorcism by which the evil spirit is commanded, in the name of God, to do or say what the exorcist requires of him.

Adonai: A Hebrew word signifying "the Lord," and used by the Hebrews when speaking or writing of Jehovah, the awful and ineffable name of the God of Israel. The Jews entertained the deepest awe for this incommunicable and mysterious name, and this feeling led them to avoid pronouncing it and to the substitution of the word Adonai for "Jehovah" in their sacred text. This custom still prevails among the Jews, who attribute to the pronouncement of the Holy Name the power of working miracles. The Jehovah of the Israelites was their invisible protector and king, and no image of him was made. He was worshipped according to his commandments, with an observance of the ritual instituted through Moses. The term "Jehovah" means the revealed Absolute Deity, e Manifest, Only, Personal, Holy Creator and Redeemer.

Adoptive Masonry: Masonic societies which adopt women as members. Early in the eighteenth century such societies were established in France, and Speedily spread to other countries. One of the first to "adopt" women were the Mopses. The Felicities existed in 1742. The Fendeurs or Woodcutters were instituted in 1763 by Bauchaine, Master of a Parisian Lodge. It was modelled on the Carbonari, and its popularity led to the establishment of other lodges, notably the Fidelity, the Hatchet, etc. In 1774 the Grand Orient in Lodge of France established a system of degrees called the Rite of Adoption, and elected the Duchess of Bourbon as Grand Mistress of France.

The rite has been generally adopted into Freemasonry, and various degrees added from time to time, to the number of about twelve in all. Latin and Greek mysteries were added to the rite by the Ladies' Hospitallers of Mount Tabor. The greatest ladies in France joined the French lodges of adoption. The Rite of Mizraim created lodges for both sexes in 1818, 1821, 1838 and 1853, and the Rite of Memphis in 1839. America founded the Rite of the Eastern Star in five points. In these systems admission is generally confined to the female relations of Masons. The Order of the Eastern Star and that of Adoptive Masonry were attempted in Scotland, but without success.

Agathodemon: A good demon, worshipped by the Egyptians under the shape of a serpent with a human head. The dragons or flying serpents venerated by the ancients were also called Agathodemons, or good genies.

Agla: A kabalistic word used by the rabbis for the exorcisms of the evil spirit. It is made up of the initial letters of the Hebrew words, Athah gabor leolam, Ado-nai, meaning, "Thou art powerful and eternal, Lord." Not only among the Jews was this word employed, but among the more superstitious Christians it was a favourite weapon with which to combat the evil one, even so late as the sixteenth century. It is also to be found in many books on magic, notably in the *Enchiridion* of Pope Leo III.

Agrippa von Nettesheim, Henry Cornelius (1486-1535): Cornelius Agrippa - A German soldier and physician, and an adept in alchemy, astrology and magic. He was born at Cologne on the 14th of September, 1486, and educated at the University of Cologne. While still a youth he served under Maximilian I. of Germany. In the early 16th century he lectured at the University of Dole, but a charge of heresy brought against him by a monk named Catilinet compelled him to leave Dole, and he resumed his former occupation of soldier. In the following year he was sent on a diplomatic mission to England, and on his return followed Maximilian to Italy, where he passed seven years, now serving one noble patron, now another. Thereafter he held a post at Metz, returned to Cologne, practised medicine at Geneva, and was appointed physician to Louise of Savoy, mother of Francis I.; but, on being given some task which he found irksome, he left the service of his patroness and denounced her bitterly.

He then accepted a post offered him by Margaret, Duchess of Savoy, Regent of the Netherlands. On her death he repaired to Cologne and Bonn, and thence to France, where he was arrested for some slighting mention of the Queen Mother, Louise of Savoy. He was soon released, however, and died at Grenoble in 1535.

Agrippa was a man of great talent and varied attainments. He was acquainted with eight languages, and was evidently a physician of no mean ability, as well as a soldier and a theologian. He had, moreover, many noble patrons. Yet, notwithstanding these advantages, he never seemed to be free from misfortune; persecution and financial difficulties dogged his footsteps, and in Brussels he suffered imprisonment for debt.

He himself was in a measure responsible for his troubles. He was, in fact, an adept in the gentle art of making enemies, and the persecution of the monks with whom he frequently came into conflict was bitter and increasing. His principal works were a defence of magic, entitled *De occulta philosophia*, which was not published until 1531, though it was written some twenty years earlier, and a satirical attack on the scientific pretensions of his day, *De incertitudine et Vanitate Scientiarum et Artium atque Excellentia Verbi Dei Declamatio*, also published at Antwerp in 1531.

Ahnernerbe, S.S. – Reich Ancestral Heritage Office: Unlike other states in which Occultists are accorded little respect, Nazi Germany has made certain occult operations a part of the state, while repressing others with strict brutality. The S.S. itself has a network of Thule Society ritual which replaces Christian religion for S.S. Officers. Based in Old Prussian Paganism, with Nordic

colorings, the S.S. has its own rites, festivals, rituals and burial customs. The "spiritual center" of the S.S. – dedicated entirely to the development of these and other public rituals, is the Ancestral Heritage Office.

Reichsführer S.S., Himmler, is an avid student of the occult. An SS occult research department, the Ahnenerbe (Ancestral Heritage) was established in 1935 with SS Colonel Wolfram von Sievers at its head. Occult research took SS researchers as far afield as Tibet.

As soon as the Nazi movement had sufficient funds, it began to organize a number of expeditions to Tibet and these succeeded one another practically without interruption through the present day. It is conjectured that the Nazis wish to find Shambala, an ancient center of power which is said to be accessible through hidden tunnels in Tibet.

The strongest influence on Hitler in this regard was Dietrich Eckart (1868-1923). Most biographers have underestimated the influence that Eckart exerted on Hitler. He was the wealthy publisher and editor-in-chief of an anti-semitic journal which he called *In Plain German*. Eckart was also a committed occultist and a master of magic. As an initiate, Eckart belonged to the inner circle of the Thule Society as well as other esoteric orders.

There can be no doubt that Eckart - who had been alerted to Hitler by other Thulists - trained Hitler in techniques of self confidence, self projection, persuasive oratory, body language and discursive sophistry. With these tools, in a short period of time he was able to move the obscure workers party from the club and beer hall atmosphere to a mass movement. The emotion charged lay speaker became an expert orator, capable of mesmerizing a vast audience.

One should not underestimate occultism's influence on Hitler. His subsequent rejection of Free Masons and esoteric movements, of Theosophy, of Anthroposophy, does not necessarily mean otherwise. Occult circles have long been known as covers for espionage and influence peddling.

Akashic Record: the idea that all of the experiences and memories of every living being are contained in the substance of the ether. Advanced magicians develop the ability to recover details of past events by "reading the Akashic Records."

Akiba: A Jewish rabbi of the first century, who, from being a simple shepherd, became a learned scholar, spurred by the hope of winning the hand of a young lady he greatly admired. The Jews say that he was taught by the elemental spirits, that he was a conjurer, and that, in his best days, he had as many as 24, 000 disciples. He is said to be the author of a famous work, entitled, *Yelzirah* (q.v., On the Creation), which is by some ascribed to Abraham, and even to Adam. It was first printed at Paris in 1552. The historic Akiba was a formative influence on Judaism during the post-Diaspora period.

Albigensianism: A neo-Manichæan (Gnostic) sect that flourished in southern France in the twelfth and thirteenth centuries. Among recent historians there is a pronounced tendency to look upon the Cathari as the lineal descendants of the Manichæans. The doctrine, organization, and liturgy of the former, in many points, reproduce the doctrine, organization, and liturgy of the early disciples of Manes. The successive appearance of the Priscillianists, the Paulicians, and the Bogomili, representatives to some extent of similar principles, fairly establishes the historical

continuity between the two extreme links of the chain -- the Manichæans of the third, and the Cathari of the eleventh, century.

The Albigensians may also have some relation to the Arian Heresy, which flourished in southern France in the fifth century, before it was repressed by the Frankish King Clovis, the leader of the Merovingian Dynasty. The Arians denied that Jesus was divine.

The name Albigenses, given to the Southern French sect by the Council of Tours (1163) prevailed towards the end of the twelfth century and was for a long time applied to all the heretics of the south of France. They were also called Catharists (katharos, pure), though in reality they were only a branch of the Catharistic movement. The rise and spread of the new doctrine in southern France was favoured by various circumstances, among which may be mentioned: the fascination exercised by the readily-grasped dualistic principle; the remnant of Jewish and Mohammedan doctrinal elements; the wealth, leisure, and imaginative mind of the inhabitants of Languedoc; their contempt for the Catholic clergy, caused by the ignorance and the worldly, too frequently scandalous, lives of the latter; the protection of an overwhelming majority of the nobility, and the intimate local blending of national aspirations and religious sentiment.

What the Albigensians are supposed to have believed

Relatively little is known about the Albigensian beliefs, since the sect was repressed, and most evidence destroyed. What is known largely comes from their opponents. However some picture can be drawn.

The Albigenses asserted the co-existence of two mutually opposed principles, one good, the other evil. The former is the creator of the spiritual, the latter of the material world. The bad principle is the source of all evil; natural phenomena, either ordinary like the growth of plants, or extraordinary as earthquakes, likewise oral disorders (war), must be attributed to him. He created the human body and is the author of sin, which springs from matter and not from the spirit. The Old Testament must be either partly or entirely ascribed to him; whereas the New Testament is the revelation of the beneficent God. The latter is the creator of human souls, which the bad principle imprisoned in material bodies after he had deceived them into leaving the kingdom of light. This earth is a place of punishment, the only hell that exists for the human soul.

Punishment, however, is not everlasting; for all souls, being Divine in nature, must eventually be liberated. To accomplish this deliverance God sent upon earth Jesus Christ, who, although very perfect, like the Holy Ghost, is still a mere creature. The Redeemer could not take on a genuine human body, because he would thereby have come under the control of the evil principle. His body was, therefore, of celestial essence, and with it He penetrated the ear of Mary. It was only apparently that He was born from her and only apparently that He suffered. His redemption was not operative, but solely instructive. To enjoy its benefits, one must become a member of the Church of Christ (the Albigenses). Here below, it is not the Catholic sacraments but the peculiar ceremony of the Albigenses known as the consolamentum, or "consolation," that purifies the soul from all sin and ensures its immediate return to heaven. The resurrection of the body will not take place, since by its nature all flesh is evil.

The dualism of the Albigenses was also the basis of their moral teaching. Man, they taught, is a living contradiction. Hence, the liberation of the soul from its captivity in the body is the true end of our being. To attain this, suicide is commendable; it was customary among them in the form of the *endura* (starvation). The extinction of bodily life on the largest scale consistent with human existence is also a perfect aim. As generation propagates the slavery of the soul to the body, perpetual chastity should be practiced. Matrimonial intercourse is unlawful; concubinage, being of a less permanent nature, is preferable to marriage. Abandonment of his wife by the husband, or vice versa, is desirable. Generation was abhorred by the Albigenses even in the animal kingdom. Consequently, abstention from all animal food, except fish, was enjoined. Their belief in metempsychosis, or the transmigration of souls, the result of their logical rejection of purgatory, furnishes another explanation for the same abstinence. To this practice they added long and rigorous fasts. The necessity of absolute fidelity to the sect was strongly inculcated. War and capital punishment were absolutely condemned.

History of the Albigensian Heresy

The contact of Christianity with the Oriental mind and Oriental religions had produced several sects (Gnostics, Manichæans, Paulicians, Bogomilæ) whose doctrines were akin to the tenets of the Albigenses. But the historical connection between the new heretics and their predecessors cannot be clearly traced. In France, where they were probably introduced by a woman from Italy, the Neo-Manichæan doctrines were secretly diffused for several years before they appeared, almost simultaneously, near Toulouse and at the Synod of Orléans (1022). Those who proposed them were even made to suffer the extreme penalty of death. The Council of Arras (1025), Charroux, Dep. of Vienne (c. 1028), and of Reims (1049) had to deal with the heresy. At that of Beauvais (1114) the case of Neo-Manichæans in the Diocese of Soissons was brought up, but was referred to the council shortly to be held in the latter city. Petrobrusianism now familiarized the South with some of the tenets of the Albigenses. Its condemnation by the Council of Toulouse (1119) did not prevent the evil from spreading. Pope Eugene III (1145-53) sent a legate, Cardinal Alberic of Ostia, to Languedoc (1145), and St. Bernard seconded the legate's efforts. But their preaching produced no lasting effect. The Council of Reims (1148) excommunicated the protectors "of the heretics of Gascony and Provence." That of Tours (1163) decreed that the Albigenses should be imprisoned and their property confiscated. A religious disputation was held (1165) at Lombez, with the usual unsatisfactory result of such conferences.

Two years later, the Albigenses held a general council at Toulouse, their chief centre of activity. The Cardinal-Legate Peter made another attempt at peaceful settlement (1178), but he was received with derision. The Third General Council of the Lateran (1179) renewed the previous severe measures and issued a summons to use force against the heretics, who were plundering and devastating Albi, Toulouse, and the vicinity. At the death (1194) of the Catholic Count of Toulouse, Raymond V, his succession fell to Raymond VI (1194-1222) who favoured the heresy.

With the accession of Innocent III (1198) the work of conversion and repression was taken up vigorously. In 1205-6 three events augured well for the success of the efforts made in that direction. Raymond VI, in face of the threatening military operations urged

by Innocent against him, promised under oath to banish the dissidents from his dominions. The monk Fulco of Marseilles, formerly a troubadour, now became Archbishop of Toulouse (1205-31). Two Spaniards, Diego, Bishop of Osma and his companion, Dominic Guzman (St. Dominic), returning from Rome, visited the papal legates at Montpellier. By their advice, the excessive outward splendour of Catholic preachers, which offended the heretics, was replaced by apostolical austerity. Religious disputations were renewed. St. Dominic, perceiving the great advantages derived by his opponents from the cooperation of women, founded (1206) at Pouille near Carcassonne a religious congregation for women, whose object was the education of the poorer girls of the nobility. Not long after this he laid the foundation of the Dominican Order. Innocent III, in view of the immense spread of the heresy, which infected over 1000 cities or towns, called (1207) upon the King of France, as Suzerain of the County of Toulouse, to use force. He renewed his appeal on receiving news of the assassination of his legate, Peter of Castelnau, a Cistercian monk (1208), which judging by appearances, he attributed to Raymond VI. Numerous barons of northern France, Germany, and Belgium joined the crusade, and papal legates were put at the head of the expedition, Arnold, Abbot of Cîteaux, and two bishops. Raymond VI, still under the ban of excommunication pronounced against him by Peter of Castelnau, now offered to submit, was reconciled with the Church, and took the field against his former friends. Roger, Viscount of Béziers, was first attacked, and his principal fortresses, Béziers and Carcassonne, were taken (1209).

The monstrous words: "Slay all; God will know His own," alleged to have been uttered at the capture of Béziers, by the papal legate, were never pronounced (Tamizey de Larroque, "Rev. des quest. hist." 1866, I, 168-91). Simon of Monfort, Earl of Leicester, was given control of the conquered territory and became the military leader of the crusade. At the Council of Avignon (1209) Raymond VI was again excommunicated for not fulfilling the conditions of ecclesiastical reconciliation. He went in person to Rome, and the Pope ordered an investigation. After fruitless attempts in the Council of Arles (1211) at an agreement between the papal legates and the Count of Toulouse, the latter left the council and prepared to resist. He was declared an enemy of the Church and his possessions were forfeited to whoever would conquer them. Lavaur, Dep. of Tarn, fell in 1211, amid dreadful carnage, into the hands of the crusaders. The latter, exasperated by the reported massacre of 6,000 of their followers, spared neither age nor sex. The crusade now degenerated into a war of conquest, and Innocent III, in spite of his efforts, was powerless to bring the undertaking back to its original purpose. Peter of Aragon, Raymond's brother-in-law, interposed to obtain his forgiveness, but without success. He then took up arms to defend him. The troops of Peter and of Simon of Montfort met at Muret (1213). Peter was defeated and killed. The allies of the fallen king were now so weakened that they offered to submit. The Pope sent as his representative the Cardinal-Deacon Peter of Santa Maria in Aquiro, who carried out only part of his instructions, receiving indeed Raymond, the inhabitants of Toulouse, and others back into the Church, but furthering at the same time Simon's plans of conquest.

This commander continued the war and was appointed by the Council of Montpellier (1215) lord over all the acquired territory. The Pope, informed that it was the only effectual means of crushing the heresy, approved the choice. At the death of Simon (1218), his son Amalric inherited his rights and continued the war

with but little success. The territory was ultimately ceded almost entirely by both Amalric and Raymond VII to the King of France, while the Council of Toulouse (1229) entrusted the Inquisition, which soon passed into the hands of the Dominicans (1233), with the repression of Albigensianism. The heresy disappeared about the end of the fourteenth century.

Albigensian Practice

The members of the sect were divided into two classes: The "perfect" (perfecti) and the mere "believers" (credentes). The "perfect" were those who had submitted to the initiation-rite (consolamentum). They were few in number and were alone bound to the observance of the above-described rigid moral law. While the female members of this class did not travel, the men went, by twos, from place to place, performing the ceremony of initiation. The only bond that attached the "believers" to Albigensianism was the promise to receive the consolamentum before death. They were very numerous, could marry, wage war, etc., and generally observed the ten commandments. Many remained "believers" for years and were only initiated on their deathbed. If the illness did not end fatally, starvation or poison prevented rather frequently subsequent moral transgressions. In some instances the reconsolatio was administered to those who, after initiation, had relapsed into sin. The hierarchy consisted of bishops and deacons. The existence of an Albigensian Pope is not universally admitted. The bishops were chosen from among the "perfect." They had two assistants, the older and the younger son (filius major and filius minor), and were generally succeeded by the former. The consolamentum, or ceremony of initiation, was a sort of spiritual baptism, analogous in rite and equivalent in significance to several of the Catholic sacraments (Baptism, Penance, Order). Its reception, from which children were debarred, was, if possible, preceded by careful religious study and penitential practices. In this period of preparation, the candidates used ceremonies that bore a striking resemblance to the ancient Christian catechumenate. The essential rite of the consolamentum was the imposition of hands. The engagement which the "believers" took to be initiated before death was known as the convenenza (promise).

Actions of the Church

Properly speaking, Albigensianism was not a Christian heresy but an extra-Christian religion. Ecclesiastical authority, after persuasion had failed, adopted a course of severe repression, which led at times to regrettable excess. Simon of Montfort intended well at first, but later used the pretext of religion to usurp the territory of the Counts of Toulouse. The death penalty was, indeed, inflicted too freely on the Albigenses, but it must be remembered that the penal code of the time was considerably more rigorous than ours, and the excesses were sometimes provoked. Raymond VI and his successor, Raymond VII, were, when in distress, ever ready to promise, but never to earnestly amend. Pope Innocent III felt justified in saying that the Albigenses were "worse than the Saracens"; and still he counselled moderation and disapproved of the selfish policy adopted by Simon of Montfort.

Alfarabi: (d. 954.) An adept of remarkable gifts and an extensive knowledge of all the sciences; born at Othrar (or, as it was then called, Faral), in Asia Minor. His name was Abou-i~Zasr-Mohammed-Ibn-Tarkaw, but he received, from the town of his birth, his better-known appellation of Farabi, or Alfayabi. Though he was of Turkish extraction, a desire to perfect himself in Arabic, led him to Bagdad, where he assiduously studied the Greek philosophers under Abou Bachar Nlaltey. He next stayed for a time

in Hanan, where he learned logic from a Christian physician. Having far surpassed his fellow-scholars, he left Hanan and drifted at last to Egypt. During his wanderings he came in contact with all the most learned philosophers of his time, and himself wrote books on philosophy, mathematics, astronomy, and other sciences, besides acquiring proficiency in seventy languages.

His treatise on music, proving the connection of sound with atmospheric vibrations, and mocking the Pythagorean theory of the music of the spheres, attained some celebrity. He gained the goodwill and patronage of the Sultan of Syria in a somewhat curious fashion. While passing through Syria he visited the court of the Sultan, who was at that moment surrounded by grave doctors and astrologers, who were discussing abstruse scientific points with the potentate. Alfarabi entered the presence of the Sultan in his stained and dusty travelling attire (he had been on a pilgrimage to Mecca), and when the prince bade him be seated, he, either unaware of, or indifferent to the etiquette of court life, sat down boldly on a corner of the royal sofa. The monarch, unused to such an informal proceeding, spoke in a little-known tongue to a courtier, and bade him remove the presumptuous philosopher.

The latter, however, astonished him by replying in the same language: "Sire, he who acts hastily, in haste repents." The Sultan, becoming interested in his unconventional guest, questioned him curiously, and learned of the seventy languages and other accomplishments of Alfarabi. The sages who were present were also astounded at his wide learning. When the prince called at length for some music, Alfarabi accompanied the musicians on a lute with such marvelous skill and grace that the entire company was charmed. When he struck up a lively measure, the gravest sages could not but dance to it. When he changed the melody to a softer lilt, tears sparkled in every eye, and at last, with a gentle lullaby, he put the court to sleep. The Sultan wished to keep such a valuable philosopher about his court, and some say that Alfarabi accepted his patronage and died peacefully in Syria. Others, again, maintain that he informed the Sultan that he would never rest till he had discovered the secret of the Philosophers' stone, which he believed himself on the point of finding. These say that he set out, but was attacked and killed by robbers in the woods of Syria.

Almanach du Diable: An almanac containing some very curious predictions for the years 1737 and 1738, which purported to be published in the infernal regions. It is a satire against the Jansenists, which was suppressed on account of some over-bold predictions, and which has become very rare. The authorship was ascribed to Quesnel, an ironmonger at Dijon. The Jansenists replied with a pamphlet directed against the Jesuits, which was also suppressed. It was entitled *Almanac de Dieu*, dedicated to M. Carre de Montgeron, for the year 1738, and, in contradistinction to the other, claimed satirically to be printed in heaven.

Alrunes: Female demons or sorceresses, the mothers of the Huns. They took all sorts of shapes, but without changing their sex. The name was given by the Germans to little statues of old sorceresses, about a foot high. To these they attributed great virtues, honouring them as the negroes. honour their fetishes; clothing-them richly, housing them comfortably, and serving them with food and drink at every meal. They believed that if these little images were neglected they would cry out, a catastrophe which was to be avoided at all costs, as it brought dire misfortunes upon the household. They may have been mandrakes, and it was claimed for them that they could foretell the future, answering by means of motions of the head, or unintelligible words. They are still consulted in Norway.

Alu-Demon: This Semitic demon owes his parentage to a human being; he hides himself in caverns and corners, and slinks through the streets at night. He also lies in wait for the unwary, and at night enters bed-chambers and terrorises folks.

Amadeus: A visionary who experienced an apocalypse and revelations, in one of which he learned the two psalms composed by Adam, one a mark of joy at the creation of Eve, and the other the dialogue he held with her after they had sinned. Both psalms are printed in Fabricius' *Codex Pseudepigraphus Veteris Testamenti*.

Amaranth: A flower which is one of the symbols of immortality. It has been said by magicians that a crown made with this flower has supernatural properties, and will bring fame and favour to those who wear it.

Amaimon: One of the four spirits who preside over the four parts of the universe. Amaimon, according to the magicians, was the governor of the eastern part.

America *For the history of Spiritualism in America, See Spiritualism, where a full summary of the subject will be found.* Apart from the doings at Salem, colonial America has little to offer in the way of occult history; but the modern United States of America is extremely rich in occult history. This, however, is a history of outstanding individuals - Thomas Lake Harris, Brigham Young and Joseph Smith, the Foxes, Andrew Jackson Davis, and so on, biographies of some of whom will be found scattered throughout this work. But that is not to say that various occult movements have not from time to time either originated in, or found a home in the United States. Indeed, the number of occult or semi-occult sects which have originated there, is exceedingly great, and the foundation of occult communities has been frequent.

Such were the Mountain Cove community of Harris; the Society of Hopedale, founded by Ballou; and so on. The notorious community, or rather nation of Mormons had undoubtedly a semi-occult origin. Its founder, Joseph Smith, and its first great prophet, Brigham Young, both had occult ideas, which rather remind us of those of Blake (q.v.), and were decidedly of biblical origin. It should be remembered that various Masonic and pseudo-masonic orders were well established in both Europe and America, and Mormonism definitely draws from Masonry and Rosicrucianism.

Smith purported to discover tablets of gold upon which was engraved the new law, buried on a hillside in New York. This was the germ of the Book of Mormon the Prophet, and a certain pseudo-mysticism was associated with the Mormon movement. This, however, wore off after a while. Some non-orthodox sects of Mormons still have archaic practices including taking multiple wives after the fashion of the ancient Israelites, and follow more mystical practices, having flourished since interest in the persecution of this sect, or any religious group, at least in the physical sense, largely vanished.

The Mormons hold that the Americas were reached by the Lost Tribes of Israel, and that a civilization flourished in Pre-Columbian times.

More fresh in the recollection are the blasphemous absurdities of the prophet Dowie, who purported to be a prophet of the new

Christianity, and succeeded in amassing very considerable wealth. Later, however, he became discredited, and many of his disciples seceded from him.

Sects of Adventists have also been fairly numerous. These persons at the call of their leaders have met in cemeteries and elsewhere arrayed in white robes, in the belief that the Last Day had arrived; but finding themselves duped, they invariably turned upon the charlatans who had aroused these false hopes. There is an instance on record, however, where one such person succeeded in bringing about the repetition of such a scene. The modern Jehovah's Witness and Adventist Churches have roots in such movements, the original prophecies however long repudiated as they manifestly did not come true.

Theosophy, as will be seen in the central article on that subject, owes much to America, for it may be said that in the United States it received an almost novel interpretation at the hands of William Q. Judge, and Katherine B. Tingley, the founder of the theosophic colony at Point Loma.

The United States is frequently alluded to as the home and birth-place of "queer" religions par excellence. If Paris be excepted this charge holds good, for nowhere is pseudo-occultism so rife. It would indeed be difficult to account for this state of things. Shrewd as the average American is, there is no question that he is prone to extremes, and the temper of the nation as a whole is not a little hysterical.

Such sects are often founded by unscrupulous foreign adventurers, and worshippers of Isis, diabolic societies and such-like abound in the larger cities, and even in some of the lesser communities. But on the other hand many such cults, the names of which for obvious reasons we cannot mention here, are of native American origin. In course of time these duly invade Europe with varying fortunes.

The influence of Mysticism upon the founding fathers of the United States, in the form of Rosicrucianism or Freemasonry cannot be underestimated. The wave of Republican leaning Freemason lodges that rose in the late 18th century came to full fruition in America, and hardly a single man among the founding fathers was not a Freemason, such that there was a specific "Anti-Masonic" party which sought to control the influence of the Masons. Their influence was on the whole positive rather than negative, teaching a tolerance for religion and the rights of individual man. The early founding fathers are widely supposed to have established a Masonic order of a higher nature which supervised and shepherded the welfare of the Republic, such as might be supposed to be necessary in a State deprived of a monarchy which traditionally saw to such esoteric concerns.

Amoymon: One of the four kings of Hades, of which the eastern part falls to his share. He may be invoked in the morning from nine o'clock till midday, and in the evening from three o'clock till six. He has been identified with Amaimon (q.v.) Asmodeus (q.v.) is his lieutenant, and the first nine of his dominions

Answerer, Or Fragarach: A magical sword belonging to the Irish Sea-God, Lir. It was brought from the Celtic Other world by Lugh, or Hy Breasil, the Irish Sun-God, and it was believed that it could pierce any armour.

Angurvadel : The sword, possessing magical properties, which was inherited by Frithjof, the hero of an Icelandic saga. It had a golden hilt, and shone like the Northern Lights. In times of peace certain characters on its blade were dull and pale ; but during a battle they became red, like fire.

Anima Mundi: The soul of the world; a pure ethereal spirit which was said by some ancient philosophers to be diffused throughout all nature. Plato is considered by some to be the originator of this idea ; but it is of more ancient origin, and prevailed in the systems of certain eastern philosophers. By the Stoics it was believed to be the only vital force in the universe ; it has been entertained by many philosophical sects in a variety of forms, and in more modern times by Paracelsus and others. It is also incorporated in the philosophy of Schelling. Rich says : " The *anima mundi*, or heaven of this world, in which the stars are fixed, is understood to be a receptivity of the empyrean or heaven in which God dwells, so that the forms or seminal conceptions of the one correspond to the divine ideas of the other."

Anneber : A demon of the mines, known principally in Germany. On one occasion he killed with his breath twelve miners who were working in a silver mine of which he had charge. He is a wicked and terrible demon, represented under the figure of a horse, with an immense neck and frightful eyes.

Anameiech: An obscure demon, bearer of ill news. He was worshipped at Sepharvaim, a town of the Assyrians. He always reveals himself in the figure of a quail. His name, we are told, signifies a " good king, " and some authorities declare that this demon is the moon, as Andramelech is the sun.

Anonymous Adept: (1750): A noted German jesuit of the eighteenth century, known to his clerical confreres and his flock as Athanasius the Churchman. He composed two folio volumes of semi-alehemistic writing, which were published at Amsterdam in 1768- In the course of these voluminous works, he alludes to an alehemist whose name he refrains from revealing, and who is usually hailed in consequence by the elusive title heading this article.

Athanasius, we find, having long endeavoured to discover the Philosopher's Stone, and having met with no success, chanced one day to encounter a venerable personage, who addressed him thus: " I see by these glasses and this furnace that you are engaged in search after something very great in chemistry, but, believe me, you will never attain your object by working as you are doing."

Pondering on these words, the shrewd Jesuit suspected that his interlocutor was truly learned in alechemy, wherefore he besought him to display his erudition, and thereupon our Anonymous Adept took a quill, and wrote down a receipt for the making of transmutatory powder, together with specific directions for using the same. "Let us proceed together," said the great unknown; and at first some success appeared to be in the offering, but try as he might, his attempts all proved futile. Much enraged, he went to the inn where the Anonymous Adept was staying, but it need scarcely be said, perhaps, that the bird was flown. " We see by this true history, " remarks Athanasius, by way of pointing a moral, " how the devil seeks to deceive men who are led by a lust of riches "; while he relates further, that having been duped in this wise, he destroyed his scientific appliances, to renounce alechemy for ever.

Arbatel: A magical ritual published at Basle in 1575. The text is in Latin, and it appears to have been influenced by Paracelsus. It is of Christian, not Jewish origin, and although the authorship is unknown it is probably the work of an Italian. Only one of its nine volumes has come down to us. It deals with the institutions of magic, and is entitled *Isagoge*, which means essential or necessary instruction. In it we are introduced to the ritual of the Olympic spirits dwelling in the air and among the stars, who govern the world. There are, we are told, one hundred and ninety-six Olympic provinces in the universe.

Assumption of Godforms: a magical technique wherein the Adept identifies him or herself with a particular deity by "assuming its form." The archetypal image of the deity is created on the astral by focused visualization, vibration of the deity's name, the tracing of its sigil, etc. The magician then steps into this astral image and wears it like a garment or mask, continuing to strengthen the image with focused concentration. This is performed in order to create a vehicle for that particular aspect of the Divine that the magician is working with.

Astral Plane: an intermediate and invisible level of reality between the physical plane and higher, more divine realms. It is the common boundary between the individual and noumenal reality. A non-physical level of existence which is the basis of the physical plane. The astral plane has several "layers" of density and vibrational rate. The upper astral lies close to the angelic realms, while the lower astral is the world of dreams and phantasms. The astral plane contains many non-physical entities.

Astral Projection (or Astral Traveling): the practice of "traveling" out of the physical body in the astral planes. It is the transference of consciousness from the physical to the astral body, in a way that the practitioner perceives and moves about on the astral plane in the "body of light," while the physical body remains inert. By using astral projection, the magician enters this world and interacts with angels, elementals, and other beings. Astral Projection in the Golden Dawn tradition can be described as a form of self-hypnosis which uses symbols as doorways in order to cause changes in consciousness. From these higher levels of consciousness, the magician often tries to see the underlying causes of things.

Atlantis: Atlantis presents a mystifying riddle. There are undoubtedly elements of its architecture and remnants of its civilization all around the globe. Yet it is inconceivable that any such global civilization ever existed.

The story of Atlantis begins quite literally with two of Plato's dialogues, *Timaeus* and *Critias*. These accounts are the only known written records which refer specifically to a lost civilization called Atlantis.

Archaeology got a "wake up" call in the mid-Victorian period. Most ruins were very well documented and explored in Georgian times, and the Victorians had meticulously documented the ancient world. The existence of "mythical" Troy had no place in that scheme – Troy was a literary convention invented by Homer. Then in 1871, a German Chemist and amateur archaeologist named Heinrich Schliemann found an ancient city of northwest Asia Minor near the Dardanelles. Originally a Phrygian city dating from the Bronze Age, there was little doubt that it was the legendary site of the Trojan War and was captured and destroyed by Greek forces c. 1200 B.C.

This began a flurry of new archaeological activity as Archaeologists and students realized there was a great deal yet to be discovered about the ancient world. A new generation of archaeologists was fired by boyhood readings of Schliemann's discovery which was widely publicized (somewhat along the lines of Ballard's discovery of Titanic).

In 1898 Sir Arthur Evans discovered a vast palace site on Crete, which he fairly reasonably linked to King Minos. That the palace, and "Minoan" civilization were real was beyond doubt, and the ancient stories of Crete fell neatly into place with scientific fact.

Thus Atlantis remains a historic possibility – after all, was not Troy thought fictional? Schliemann and Evans both believed in Atlantis, and Schliemann spent a fair amount of money trying to find it. The classic "map" of Atlantis, developed from the description in Plato, originates with Schliemann. That Atlantis was a place of strange super science seems doubtful, but Atlantis may well have represented a civilization more advanced than the one which came immediately after it as the Greeks went through some periodic cycle of barbarism. Certainly the Greeks possessed great skills at calculation as shown by objects such as the Antikythera device, recovered in 1901, which is a sort of complex astronomical computer.

Atlantis was the domain of Poseidon, god of the sea. When Poseidon fell in love with a mortal woman, Cleito, he created a dwelling at the top of a hill near the middle of the island and surrounded the dwelling with rings of water and land to protect her.

Cleito gave birth to five sets of twin boys who became the first rulers of Atlantis. The island was divided among the brothers with the eldest, Atlas, first King of Atlantis, being given control over the central hill and surrounding areas.

At the top of the central hill, a temple was built to honor Poseidon which housed a giant gold statue of Poseidon riding a chariot pulled by winged horses. It was here that the rulers of Atlantis would come to discuss laws, pass judgments, and pay tribute to Poseidon..

To facilitate travel and trade, a water canal was cut through of the rings of land and water running south for 5.5 miles (~9 km) to the sea.

The city of Atlantis sat just outside the outer ring of water and spread across the plain covering a circle of 11 miles (1.7 km). This was a densely populated area where the majority of the population lived.

Beyond the city lay a fertile plain 330 miles (530 km) long and 110 miles (190 km) wide surrounded by another canal used to collect water from the rivers and streams of the mountains. The climate was such that two harvests were possible each year. One in the winter fed by the rains and one in the summer fed by irrigation from the canal.

Surrounding the plain to the north were mountains which soared to the skies. Villages, lakes, rivers, and meadows dotted the mountains.

Besides the harvests, the island provided all kinds of herbs, fruits, and nuts. An abundance of animals, including elephants, roamed the island.

For generations the Atlanteans lived simple, virtuous lives. But slowly they began to change. Greed and power began to corrupt them. When Zeus saw the immorality of the Atlanteans he gathered the other gods to determine a suitable punishment.

Soon, in one violent surge it was gone. The island of Atlantis, its people, and its memory were swallowed by the sea.

Other ancient writers, like Diodorus, Pliny, and Virgil wrote about other "lost continents." Probably the most common is Thule, a land the Greeks said existed before their time. They described Thule in the North Atlantic as warm and green surrounded by high mountains, known for breathtakingly beautiful women. The ancients agreed that the Hyperborean race was tall and in excellent physical condition, and some told of how they conquered the aging process and looked youthful in old age. They were sometimes described as vegetarians and fruitarians who lived in harmony with nature.

The primary modern resource for Atlantis is Ignatius Donnelly's *The Antediluvian World* published in 1882. It is a compendium of every strange archaeological anomaly in the world, and many which are purely invented, and purports to "prove" the existence of Atlantis. Doubtless there are real gems of archaeology mired among the mass, but Donnelly's "...er hem..."uncritical" approach to his material leaves much to be desired. (GM Note - This material is, interestingly, the source of much of the "historic fact" repeated by late 20th century writers such as Charles Berlitz and Erich Von Dankien)

Atlantis is supposed to have perished in destruction, but the Thule legend is likely true – a remembrance of times of better weather on the Steppes of Russia, before the invasions that toppled the Mycenae Kings, and brought about centuries of chaos in Greece.

Other references like "Mu," or "Lemuria" are probably modern. A French pseudo-scientist named Dr. Augustus le Plongeon and his wife spend years trying to prove that a "Queen Moo of Yucatan" founded a colony in Egypt, however their science was completely spurious, since it included the apparent ability to read a "Mayan" alphabet which they invented.

More recently *The Problem of Atlantis* by Lewis Spence was released in 1924, and between the turn of the century and the twenties a number of spiritualists and the like churned out masses of writing about Atlantis.

Lewis Spence, whose works on Atlantis were published in the 1920's, revived the popular fifteenth-century tradition of a rectangular continent between the Atlantic Ocean and the Pacific called Antilia. The legend of an "Atlantic Continent" is maintained by nearly all the Western European peoples, exemplified by Hy Breasil the Irish earthly paradise, which probably gave its name to the South American land discovered by the Spanish.

There is some suggestion that Christopher Columbus believed this theory, hoping to find Antilia on his westward course to the Indies.

The present traces of Antilia are claimed to be the Antilles Islands in the West Indies

Spence modified this historical belief by suggesting that Antilia was a land bridge connecting Atlantis to the Americas. Placing Atlantis in its common spot, the middle of the Atlantic Ocean, Spence envisioned refugees fleeing from the sinking Atlantis, over the land bridge of Antilia, and into the Yucatan Peninsula. "He traced the origins of the Maya culture to those uprooted early Atlantians. To Spence, a Mexican Indian legend about the destruction of the old Toltec capital was a distorted memory of the Atlantis disaster"

Believing that western Europe was populated by successive waves of Atlantians, Spence used the early paintings of the Cro-Magnons to argue that these non-Europeans had to come from the lost continent. Using proof that pointed to the existence of foreigners creating these paintings, Spence argued that these "invaders" were not large tribes of nomadic peoples, but instead were "small, organized hunting expeditions sent out from the highly civilized island"

To further prove that Europe was settled by these immigrants, he "puts the date of the catastrophe that overwhelmed Atlantis as 13,000 years ago at the earliest, which agrees very well with Plato's summary dating"

While Spence's science is flawed, his basic thesis has an element of truth. Atlantis is an archaeological "problem" or rather the symbolic name for a much bigger problem. Throughout archaeology and history there are elements that do not fit, strange artifacts, and things that do not fit in with their culture or do not seem to be possible to explain except in the wildest terms of chance. From the strange device found near Antikythera to the most recent rumors from Baghdad that William König, a German archaeologist, has discovered strange 2000 year old cylinders in jars, which have the form and function of a "battery." As a symbol of all these riddles "Atlantis" is as valid a name as any other.

Attwood, Mrs. : The author of a work entitled, *A Suggestive Inquiry with the Hermetic Mystery*, published anonymously, at London, in 1850. Owing to the circumstance that A was supposed to have revealed certain alchemical secrets, it was shortly afterwards withdrawn from circulation.

Baalberith: According to Wierius, a demon of the second order; master of the Infernal Alliance. He is said to be secretary and keeper of the archives of Hell.

Babiagora: Certain lakes of a gloomy nature, which lie between Hungary and Poland, and in Romania, which have figured in various stories of witchcraft. Pools, such as these, are often used for purposes of divination, as by gazing down into clear water the mind is disposed to contemplation, often of a melancholy character.

Bagommedes: A knight mentioned by Gautier in the *Conte du Graal*. It is said that he was fastened to a tree by Kay and left hanging head downwards, until released by Perceval. On Bagommede's return to the court he challenged Kay, but was prevented by Arthur from slaying him.

Baian: son of Simeon, King of the Bulgarians, and a mighty magician, who could transform himself into a wolf whenever he

desired. He could also adopt other shapes and render himself invisible. He is alluded to by Ninauld in his *Lycanthropic* (page 100).

Baitus, Jean Frangols: A learned Jesuit who died in 1743. In his *Reply to the History of the Oracles of Fontenelle*, published in Strasbourg in 1708, he affirmed that the oracles of the ancients were the work of demons from outside the creation, and that they were reduced to silence during the mission of Christ upon the earth.

Baltazo: One of the demons who possessed a young woman of Laon, Nicole Aubry, in the year 1566. He went to sup with her husband, under the pretext of freeing her from demon-possession, which he did not accomplish. It was observed that at supper he did not drink, which shows that demons are averse to water.

Baltus, Jean Francois: A Jesuit who died in 1743. In his *Reply to the History of the Oracles of Fontenelle*, published in Strasbourg in 1708, he affirmed that the oracles of the ancients were the work of demons, and that they were reduced to silence during the mission of Christ upon the earth.

Barnaud, Nicholas : A medical doctor of the sixteenth century who claimed to have discovered the Philosophers' Stone. He published a great number of short treatises on the subject of Alchemy, which are contained in the third volume of the *Theatrum Chemicum* of Zetzner, published at Strasbourg, in 1659.

Barqu : A demon in whose keeping was the secret Philosophers stone.

Baquet : A large circular tub which entered largely into the treatment which D'Eslon, the friend and follower of Mesmer, prescribed for his patients. Puysegur tells us in his book *Du Magnétisme Animal*, that in the *baquet* were placed some bottles, arranged in a particular manner, and partly covered with water. It was fitted with a lid in which were several holes, through which passed iron rods connecting the patients, who sat round the contrivance, with the interior of the tub. The operator was armed with a shorter iron rod. While the patients waited for the symptoms of the magnetic treatment, someone played upon a pianoforte, a device which is frequently adopted at seances. The symptoms included violent convulsions, cries, laughter, and vomiting. This state they called the *crisis* and it was supposed to hasten the healing process. A commission appointed in 1784 by the French government through the *Faculte de Medecine* and the *Societe Royale du Medecine*, reported that such practices were exceedingly dangerous and in nowise proved the existence of the magnetic fluid. Dr. Bell a "professor of animal magnetism": set up a similar institution in England in 1785, using a large oak *baquet*.

Bat:-There is an-Oriental belief that the bat is specially adapted to occult uses. In the Tyrol it is believed that the man who wears the left eye of a bat may become invisible, and in Hesse he who wears the heart of a bat bound to his arm with red thread will always be lucky at cards.

Baphomet: The goat-idol of the Templars (q.v.) and the deity of the sorcerers' Sabbath. According to Eliphas Levi, the name is composed of three abbreviations: Tem. olip. Ab, Templi oinnium hominum Pacis abhas, " the father of the temple 'of universal peace among men." Some authorities hold that the Baphomet was a monstrous head, others that it was a demon in the form of a goat.

An account of a veritable Baphometric idol is as follows: "A pantheistic and magical figure of the Absolute. The torch placed between the two horns, represents the equilibrating intelligence of the triad. The goat's head, which is synthetic, and unites some characteristics of the dog, bull, and ass, represents the exclusive responsibility of matter and the, expiation of bodily sins in the body. The hands are human, to exhibit the sanctity of labour; they make the sign of esotericism above and below, to impress mystery on initiates, and they point at two lunar crescents, the upper being white and the lower black, to explain the correspondences of good and evil, mercy and justice. The lower part of the body is veiled, portraying the mysteries of universal generation, which is expressed solely by the symbol of the caduceus. The belly of the goat is scaled, and should be colored green, the semicircle above should be blue; the plumage, reaching to the breast, should be of various hues. The goat has female breasts, and thus its only human characteristics, are, those of maternity and toil, otherwise the signs of redemption. On its forehead, between the horns and beneath the torch, is the sign of the microcosm, or the pentagram with one beam in the ascendant, symbol of human intelligence, which, placed, 'thus below the torch, makes the flame of the latter an image, of divine revelation.

This Pantheos should be seated on a cube, and its footstool should be a single ball, or a ball and a triangular stool." Wright (Narratives of Sorcery and Magic), writing on the Baphomet says:-"Another charge in the accusation of the Templars seems to have been to a great degree proved by the depositions of witnesses; the idol or head which they are said to have worshipped, but the real character or meaning of which we are totally unable to explain. Many Templars confessed to having seen this idol, but as they described it differently, we must suppose that it was not in all cases represented under the same form. Some said it was a frightful head, with long beard and sparkling eyes; others said it was a man's skull; some described it as having three faces; some said it was of wood, and others of metal; one witness described it as a painting (tabula picta) representing the image of a man (imago hominis) and said that when it was shown to him, he was ordered to 'adore Christ, his creator.' According to some it was a gilt figure, either of wood or metal; while others described it as painted black and white.

According to another deposition, the idol had four feet, two before and two behind; the one belonging to the order at Paris, was said to be a silver head, with two faces and a beard. The novices of the order were told always to regard this idol as their saviour. Deodatus Jaffet, a knight from the south of France, who had been received at Pedenat, deposed that the person who in his case performed the ceremonies of reception, showed him a head or idol of rock or crystal, and said, 'You must adore this as your saviour, and the saviour of the order of the Temple' and that he was made to worship the idol, saying, 'Blessed be he who shall save my soul.' Cettus Ragonis, a knight received at Rome in a chamber of the palace of the Lateran, gave a somewhat similar account.

Many other witnesses spoke of having seen these heads, which, however, were, perhaps, not, shown to everybody, for the greatest number of those who spoke on this subject, said that they had heard speak of the head, but that they had never seen it themselves; and many of them declared their disbelief in its existence. A friar minor deposed in England that an English Templar had assured him that in that country the order had four principal idols, one at London, in the Sacristy of the Temple,

another at Bristelham, a third at Brueria (Bruern in Lincolnshire), and a fourth beyond the Humber." Some of the knights from the south added another circumstance in their confessions relating to this head.

A templar of Florence, declared that, in the secret meetings of the chapters, one brother said to the others, showing them the idol, 'Adore this head. This head is your God and your Mahomet.' Another, Gauserand de Montpesant, said that the idol was made in the figure of Baffomet (in fiera Baffomeli); and another, Raymond Rubei, described it as a crystal head, which was hanged opposite the Baphomet, and he adds, 'that he worshipped it by kissing its feet, and exclaiming Xalla, 'which he describes as 'a word of the Saracens' (verbum Salaracenoyum). This has been seized upon by some as a proof that the Templars had secretly embraced Mahometanism, as Baffomet or Baphomet is evidently a corruption of Mahomet; but it must not be forgotten that the Christians of the West constantly used the word Mahomet in the mere signification of an idol, and that it was the desire of those who conducted the prosecution against the Templars to show their intimate intercourse with the Saracens. Others, especially Von Hammer, gave a Greek derivation of the word, and assumed it as a proof that gnosticism was the secret doctrine of the temple. . .

Baptism: It was said that at the witches' Sabbath children and toads were baptised with certain horrible rites. This was called the baptism of the devil. A babe might be drowned in a kettle of boiling water in mockery of the rite of baptism.

Baptism of the Line: A curious rite is performed on persons crossing the equator for the first time. The sailors who are to carry it out dress themselves in quaint costumes. The Father of the Line arrives in a cask, accompanied by a courier, a devil, a hair-dresser, and a miller. The unfortunate passenger has his hair curled, is liberally sprinkled with flour, and then has water showered upon him, if he is not ducked. The origin of this custom is not known, nor is it quite clear what part the devil plays in it. It is said, however, that, it may be averted by tipping the sailors.

Barbarous Names: words and names of deities that are frequently used in medieval grimoires. These names often originated as deity names from ancient civilizations, which have been corrupted through scribal error. The word barbarous comes from the Greek word barbaros meaning "non-Greek, foreign." Many of the so-called barbarous names originated as Greek versions of more ancient Hebrew, Egyptian, and Babylonian names. Modern magicians believe that through centuries of ritual use, these names have taken on a magical potency of their own, regardless of their origins.

Barbarossa, Frederick I: German King and Roman Emperor, son of Frederick of Swabia (d. 1147) and Judith, daughter of Henry the Black; born c. 1123; died 10 June, 1190. Connected maternally with the Guelphs, he seemed destined to effect a reconciliation between them and the Ghibellines. In 1146 he had already roused public attention by a determined and victorious war against Duke Conrad of Zähringen. On 4 March, 1152, after having been designated by Conrad III as his successor, he was elected German king, unopposed, and crowned at Aachen on 9 March. Taking Charles the Great as his ideal of a German emperor, Frederick determined to expand his supremacy to its utmost limits. This explains his ecclesiastical policy. With astonishing firmness his bold spirit pursued the aims it had once marked out for itself.

Though no scholar, Frederick surprises us by the clearness and cleverness of his speech, by his rapid comprehension and decision, and by his well-reasoned and logical policy. A born ruler, he considered it his duty to secure for his subjects the blessings of peace. The majesty of his personal appearance was combined with attractive kindness. Though shrewd and calculating, he had at times fits of uncontrolled passion. However, he was sufficiently master of himself to restrain his anger if the object to be attained was endangered by an outburst. Such a man naturally excited the admiration and invited the confidence of his fellow-men.

The sense of national unity that grew out of the rivalries existing in the crusading armies found in him an ideal for its enthusiasm. In public opinion Frederick found the support which was lacking to his predecessors, Lothair and Conrad. The German people loved their king, who soon after his coronation visited the various parts of his realm and manfully exerted himself to establish internal peace. There was no reason why the secular princes of his empire should oppose the newly chosen king; his naturally conservative mind knew how to deal with existing forces. Of the princes, whose power was already approaching sovereignty, he demanded only respect for the existing order. He sought also to unite the interests of the German princes, especially those of the House of Guelph with the interests of the empire. The Gregorian, hierarchical party in Germany was in a state of complete dissolution. From the bishops Frederick had no reason to fear radical opposition to his policy towards the Church, dissatisfaction with the papal administration in Germany being then widespread. He succeeded in recovering the influence formerly exercised by the German king in the selection of bishops. Many powerful men were at that time to be found among the German clergy, prominent among them being the provost of Hildesheim, Rainald von Dassel, consecrated Archbishop of Cologne in May, 1156, and made chancellor of the empire. For eleven years he was the most faithful counsellor of Frederick. Rainald was a formidable opponent of the papacy; in him the bishop almost wholly disappears in the statesman. Similar to Frederick in character, he vigorously supported the anti-hierarchical policy of the emperor. Another prelate, also a staunch supporter of the king, was Wichmann, Archbishop of Magdeburg, more of a soldier than a bishop, and uncanonically promoted from the See of Zeitz to the Archbishopric of Magdeburg. Thus assisted by the various estates of the empire, Frederick sought to make the power of the crown as independent as possible. This he did by vigorously furthering the interests of his ancestral house. The administrators of his family property, the *ministeriales*, were not only managers of great estates, but at the same time an ever-ready body of warriors. The negotiations between the king and the pope concerning the appointment to the See of Magdeburg revealed for the first time a radical difference between the policies of the Church and the State. During these stormy controversies, forerunners of the approaching tempest, Frederick was strengthened in his views regarding the superiority of the royal over the papal power, chiefly through intercourse with the leading jurists of the University of Bologna. The conception of the dignity of the Roman emperor placed before him by these men confirmed him in his claims to the supremacy of the German kings over the Church, which he based upon the rights exercised by them during the Carolingian period. The whole internal and external policy of Frederick was controlled by the idea of restoring the ancient *imperium mundi*. In Northern Italy, where many prosperous communes had acquired independence, the former imperial suzerainty had passed away. Frederick failed to see that in these cities a new political factor was developing, and underrated the powers of resistance of these free municipal republics. Concerned

only with immediate advantages, he sought to recover the *regalia* (income from vacant sees and benefices), which the cities had gradually usurped, and to utilize them in pursuing his imperial policy. The conduct of Frederick in Northern Italy and the mistaken concept of the relations between Church and State could not fail to bring about a conflict with the papacy. In this conflict for supremacy in Northern Italy, the pope was forced to prove that he was able to defend the position of equality with the king, which the papal see had acquired, and in this way to gain a complete victory over the emperor. The king, a deeply religious man, was, indeed, convinced that the secular and ecclesiastical power should co-operate with each other, but he made it clear that even the pope should respect in him the imperial lord. If Frederick became master of Italy, the pope would have to acknowledge this supremacy. In the beginning, it seemed probable that Frederick would triumph. The pope needed German help. Threatened by the Normans from without, he was not even secure in his own city, which governed itself through a senate elected by popular vote and tolerated the revolutionary Arnold of Brescia within its walls. It was in these circumstances that the Treaty of Constance was signed between the pope and the king (March, 1153). This treaty was aimed against the enemies of the pope both in Rome and Southern Italy. In return the pope promised to crown Frederick emperor and to help him against his enemies.

In October, 1154, Frederick began his march Romewards. Owing to the weakness of his army, the king did not succeed at this time in subjecting to his power Northern Italy and the rebellious city of Milan. In 1155 he went on with his army to Rome, where he met the newly elected Pope Adrian IV, who maintained himself in Rome with difficulty and was anxiously awaiting the arrival of the German king. Frederick could not establish permanent order in Rome. The Treaty of Constance, promising the pope help against the Romans and Normans, was therefore not carried out. In On 18 June, 1155, after having delivered Arnold of Brescia into the pope's hands, Frederick was crowned as Roman emperor in spite of the opposition of the rebellious Romans. In Southern, as in Northern, Italy Frederick made little progress during this Italian expedition. During the years 1155-1158, Frederick reached the height of his power, and energetically safeguarded the tranquillity of his realm. The difficult Bavarian question, replete with imminent danger of war, was successfully settled; Henry Jasomirgott surrendered Bavaria to Henry the Lion and in return received Austria as an independent duchy, a step that was pregnant with consequences for the future of Germany. Frederick's policy was also successful along the eastern and western boundaries of his empire. His suzerainty in Burgundy was, in the main, re-established, after Frederick, with the consent of the Curia, had separated from Adela von Bohburg, and married Beatrice, the heiress of Burgundy. On his eastern frontier, he succeeded more and more in Germanizing and Christianizing the local tribes. In this respect, Henry the Lion was the chief pioneer of the future imperial policy. Frederick maintained amicable relations with Denmark, Poland, and Hungary. Impelled by his proud consciousness of authority, which found expression at the Diet of Würzburg (1157), Frederick undertook a second Italian campaign in 1158. In the meantime, conditions had changed in Italy; the pope, from being an opponent of the Normans, had become their ally. The friendly relations between the pope and emperor had suffered a shock after the Diet of Besançon (1157). On that occasion the papal legate had called the imperial dignity a benefice (*beneficium*) of the popes. The expression was ambiguous, since the Latin word *beneficium* might mean either a personal benefit or a feudal concession. There is no doubt, however, that the

indignant German princes were right in understanding it to be an assertion of the superiority of the popes over the emperors. In sharp denial of this claim, Frederick defended his imperial sovereignty. The relations between pope and emperor became more strained. Pope Adrian was considering the excommunication of the emperor, when his death relieved the existing tension. Relying on his own resources, Frederick now began another campaign against the cities of Northern Italy. Milan succumbed after a short siege (7 Sept., 1158). At the Diet of Roncaglia the emperor undertook to define with precision the rights of the empire as against its subject rulers and cities, also to restore the earlier strong suzerainty by the appointment of imperial officials (*podestà*) in the North Italian cities. His intention was to establish peace, but the Lombards failed to understand this and openly rebelled. During his war with the city of Cremona occurred the disputed papal election of 1159. As supreme protector of Christendom, Frederick claimed the right to decide this quarrel. Of course, had he been able to enforce his claims it would have been a proof of the supremacy of the empire. The Synod of Pavia, assembled by Frederick in Feb., 1160, decided in favour of Victor IV. Thereupon, as Victor's protector, Frederick undertook to win over to the cause of this antipope the other rulers of Europe. Milan, in the meantime, had surrendered (March, 1162) and met with a fearful castigation.

The successes of the emperor excited the envy of the other European rulers. Pope Alexander III, animated with the spirit of Gregory VII, refused to acknowledge the imperial supremacy. Around the pope gathered all the enemies of Frederick. The universal papal power was destined to triumph over the idea of a universal imperial power. The Western rulers were determined to resist every attempt to re-establish the imperial hegemony in the West. Frederick was again left to his own resources and, after a short sojourn in Germany, undertook a new expedition to Italy (1163). For a time the death of the antipope, Victor IV, gave rise to hopes of a reconciliation between Frederick and Alexander III, but soon the emperor recognized another antipope, Paschal III. At the same time an anti-imperial alliance, the Lombard League, was formed by the cities of Verona, Vicenza, and Padua; it was joined by Venice, Constantinople, and Sicily. Internal troubles caused by the schism prevented the emperor from coping successfully with the famous League. Some of the German clergy, moreover, had espoused the cause of Alexander III, and Frederick was unable to overcome their opposition. Nevertheless, he again left Germany (1166), marched through the disaffected cities of Northern Italy, and accompanied by the antipope, entered Rome. There a deadly fever destroyed his army, while behind him the Lombard insurrection assumed more dangerous proportions. Lengthy negotiations followed, and the emperor again attempted to overthrow the coalition of the League and Pope Alexander (1174). The great battle of Legnano (29 May, 1176) destroyed the imperial hopes, and left Frederick willing to enter on negotiations for peace. The most important result of the ensuing treaty of Venice (1177) was the failure of the emperor to establish his supremacy over the pope; and in acknowledging the complete equality of Alexander, whom he now recognized as pope, Frederick confessed the defeat of the imperial pretensions.

While Frederick was fighting in Northern Italy, the head of the Guelphs, Henry the Lion, had refused to give him armed assistance. Now he openly rebelled against Frederick. The emperor overthrew Henry, and henceforth aimed at impeding the growth of his powerful vassals by dividing the dukedoms as much as possible. Bavaria, without Styria however, was at this time

granted to the Guelph house of Wittelsbach, which act naturally revived the feud between the Houses of Guelph and Hohenstaufen.

The Treaty of Constance (25 June, 1183) between Frederick and the Lombards deprived the pope of his important ally, the combined cities of Northern Italy. Shortly afterwards, Frederick's son Henry married Constance, the Norman princess of Sicily. The papacy was now threatened both from the north and the south. Friendly relations between the pope and the emperor were also endangered by complaints about the exercise of the *Jus spoli* and the collection of the tithes by laymen. The coronation of Frederick's son Henry as King of Italy (27 Jan., 1186) led to an open rupture. The political weakness of the papacy was offset to some extent by the fact that Philipp von Heinsberg, Archbishop of Cologne and a powerful prince, became the champion of the pope. By skilful management and with the aid of a majority of the German bishops Frederick evaded the threatening peril. The death of Urban III and the election of Gregory VIII brought about a change in the dealings of the Curia with the empire, owing chiefly to the gloomy reports from the Holy Land.

At the Diet of Mainz in 1188, Frederick took the cross, and on 11 May, 1189, started for Palestine. On 10 June, 1190, he met with a sudden death while crossing the River Saleph in Asia Minor. German legend insists that Barbarossa will return to form a new German Empire, and in Germany Barbarossa's figure has stature similar to Arthur in Britain.

Quetzalcoatl: According to Mayan legend Kulkulkan, the Plumed Serpent, (called Quetzalcoatl by the Toltecs and later the Aztecs) arrived in Central America in a boat from across the sea. The Mayans regarded him as the great organizer who founded cities, formulated laws and invented the Mayan calendar. The Aztecs revered him as a god of light. He was a bearded white man. Other Central American deities were Votan, a great civilizer who was white and bearded and Itzamana a pale skinned, bearded Mayan God of medicine. The Central American Indians did not have beards.

Bataille, Dr.: Author of *Le Diable au XIX^{si}me*. Under the pseudonym of Dr. Hecks he purports to have witnessed the secret rites and orgies of many diabolic societies, but a merely perfunctory examination of his work is sufficient to brand it as wholly an effort of the imagination.

Battle of Loquifer, The: A tale incorporated in the Charlemagne saga, supposed to have been written about the twelfth century. Its hero is Renouart, the giant brother-in-law of William of Orange, and the events take place on the sea. Renouart and his barons are on the shore at Porpaillart, when a Saracen fleet is seen. He is persuaded to enter one of the ships, which immediately set sail; and he is told by Isembert, a hideous monster, that the Saracens mean to flay him alive. Isembert may preserve an element of an earlier legend by which the Royal house of the Franks was descended from a Sea-Monster.

Renouart, armed only with a huge bar of wood, kills this creature, and makes the Saracens let him go, while they return to their own country. It is arranged that Renouart will fight one Loquifer, a fairy giant and leader of the Saracens; and on the issue of this combat the war will depend. They meet on an island near Porpaillart. Loquifer is -in possession of a magical balin which heals all his wounds immediately, and is concealed in his club; but Renouart,

who is assisted by angels, at length succeeds in depriving Loquifer of his club, so that his strength departs. Renouart slays him, and the devil carries off his soul.

The romance goes on to tell of a duel between William of Orange and Desrame, Renouart's father, in which the latter is slain. Renouart is comforted by fairies, who bear him to Avalon

Beaumont, John: Author of a Treatise on Spirits, Apparitions, etc., published in 1705. He is described as "a man of hypochondriacal disposition, with a considerable degree of reading, but with a strong bias to credulity." Labouring under this affection,

Belocolus : A - white stone with a black pupil, said to render its bearer invisible in a field of battle.

Benjees, The: A people of the East Indies, given over to the worship of the Devil; and whose temples and pagodas are filled with horrible statues of him. The king of Calicut had a temple wholly filled with awful figures of the devil, and which was lighted only with the gleam of many lamps. In the centre was a copper throne, on which was seated a devil, made of the same metal, with a large tiara on his head, three huge horns and four others which come out of his forehead. On his tongue and in his hand were two figures-souls, which the Indians say, he is preparing to devour.

Bermechobus: The supposed writings of St. Methodius of Olympus (martyred 311 A.D.) or the saint of the same name who was Patriarch of Constantinople and who died in 846. The real name of the work is *Bea-Methodius*, a contraction for *Beatus Methodius*, which was misprinted "Bermechobus." The work is of the nature of a prophetic Apocalypse, and foretells the history of the world, It was handed down by the Gnostics and was printed in the *Liber Mirabilis* (q.v.). There are no grounds, however, for the supposition that the work should be referred to either of the saints above mentioned. It recounts how Seth sought a new country in the east and came to the country of the initiates, and how the children of Cain instituted a system of black magic in India. The author identifies the Ishmaelites with those tribes who overthrew the Roman power, and tells of a powerful northern people whose reign will be over-turned by Anti-Christ. A universal kingdom will thereafter be founded, governed by a prince of French blood, after which a prolonged period of justice will supervene.

Bearded Demon: The demon who teaches the secret of the Philosophers' Stone. He is but little known. The *dimon barba* is not to be confused with Barbatos, a great and powerful demon who is a duke in Hades, though not a philosopher; nor with Barbas, who is interested in mechanics. It is said that the bearded demon is so called on account of his remarkable beard.

Beehard is supposedly one of the demons linked to the Key of Solomon he makes wind, rain and thunder.

Belphegor: The demon of discoveries and ingenious inventions. He appears always in the shape of a young woman. The Moabites, who called him Baalphegor adored him on Mount Phegor. He it is who bestows riches.

Berande: A sorceress burnt at Maubec, in France, in 1577. She was confronted by a damsel whom she accused of sorcery, which the girl denied, whereat the beldame exclaimed, "Dost thou not remember how at the last dance at the Croix du Pat, thou didst carry a pot of poison?" The damsel at this confessed, and was burnt along with her accuser.

Bible of the Devil: This was without doubt a grimoire or some such work. But Delancre says that the Devil informed sorcerers that he possessed a bible consisting of sacred books, having a theology of its own, which was dilated upon by various professors. One great magician, continues Delancre, who was brought before the Parliament of Paris, avowed that there dwelt at Toledo sixty three masters in the faculty of Magic who took for their text-book the Devil's Bible.

Biscar, Jeanette: A sorceress of the district of Labour in France, who was transported to the witches' Sabbath by the Devil in the form of a goat. As a reward she was suspended in mid-air head downwards.

Bisclavet: The name of the were-wolf (q.v.) in Brittany. It is believed to be a human being, transformed by magic into a fearsome man-devouring beast, which roams about the woods, seeking whom it may slay. Bisclaveret or Bisclavet was supposed to have been a sorcerer who discovered the secret of transformation into a wolf. See: *Lycanthropy*

Black Lodges: The term "Black Lodge" is one applied by a member of one order to the member of another. Very few lodges would style themselves as "Black Lodges" and with those that do it would be more a sort of "in your face" reaction than any really meaningful designation.

Black Lodges are not mindless cults that serve evil. Black Lodges follow what esotericists of the 1930s would term "the left hand path." It is likely that cults that went around recruiting mindless servants of darkness would not swell in numbers – a few psychotics and malcontents might rally to their banner, but it is unlikely that they would attract the sort of customers that make for much of a challenge.

Black Lodges can be divided into two practices – those who actively pursue the Left Hand Path, and those who believe that the concept of Right and Left Hand paths is a historical anachronism. Those which pursue the Left Hand Path can be divided into (using arbitrary terms) dualists and supremacists.

Those who reject the Left and Right Hand Path concepts believe that the concepts of strict good and evil are outmoded and obsolete. They may treat magic as a science which needs to be explored, and see no more reason not to exploit it for personal gain than they see why GE should not sell lightbulbs. The Ordo Templi Orientis is probably representative of this type of Black Lodge. These lodges may cooperate with White Lodges and are not "evil" in the traditional sense of the word. Many of these groups might be more appropriately termed "grey lodges"

Dualists follow a Manichaeian or Zoroastrian universe concept which suggests that man must be balanced. They believe that there must be good and evil in the universe and that to be truly ascended a man must know good as well as evil. This is often a self-justification for immoral acts, but there are those who have pursued the path with conviction and even many White practitioners acknowledge some legitimacy to this approach. Many groups which have sex-magic practices, but are otherwise fairly heterodox might be placed in this category by their more obviously "White" co-practitioners.

Supremacists express devotion to a power which most white practitioners would see as evil or negative. They may rationalize this power as being “beyond good and evil” in a Nietzschean sense, or may believe in a dualistic universe but have committed to a path which they acknowledge will bring them more personal power, following a “some will be predators some must be prey” mentality. Lodges like the Vril Society fall into this category.

Black Lodges and “Black Magic”

“Black Lodge” does not *particularly* pertain to “Black Magic.” Black magic (Goety - magic which requires dealing with beings or forces which the practitioner believes to be evil or maleficent) is studied and practiced by even the most exemplary of Lodges, though rather carefully.

What makes a Lodge “Black”

Dion Fortune, writing in the says:

“...with regard to Black Occultism, it is impossible to label any operation at all times and circumstances definitely Black or definitely White; all we can say is, that under certain circumstances it is black or white. Dirt has been defined as misplaced matter, and evil can be defined as misplaced force. Force can be misplaced in time or space. A thing may be right at one time which is wrong at another. Black Occultism, then, may be defined as misplaced force or out of date methods.”

In saying out of date, Fortune’s point seems to be the use of methods such as sacrifice, which might be considered pure and admirable when reading of the ancient Hellenes, but are not acceptable to our basic western culture today – though we might not condemn tribesmen for the same practices.

Rather Black Lodges present themselves as any other lodge. Determining if a given Lodge is a “Black Lodge” is generally a matter of opinion. A lodge might be (meaningfully) said to be black or following the Left Hand path if it:

- 1) Teaches or condones the use of the esoteric for selfish or personal gain
- 2) Teaches or condones the formation of pacts with malevolent beings or forces
- 3) Espouses personal esoteric development without an ultimate goal which is essentially benign (peace, union with God, harmony, etc.)
- 4) Condones non-consensual actions towards others (rape, sacrifice, etc.)
- 5) Pretends to present esoteric teachings, but primarily exists to serve the corporeal needs of the group organizer (through support, sex cults providing pleasure to a master, etc.)
- 6) Promotes “recidivist” philosophies which may have been legitimate in a historical context, but are anti-progressive and out of place in the modern world.

It can be seen immediately that distinguishing a “Black Lodge” from a “Poorly Run Lodge” is a bit difficult. It is important however, because “Right Hand path” lodges teach that the influence of the teacher will pervade the student.

“If a teacher has evil or unsublimated aspects in his own nature these aspects will put him in touch with the corresponding potencies in the unseen world, and when he seeks to bring the

force of his master, he will be working on a mixed contact, and the results for the pupil will be good and evil inextricably blended....if the teacher is a man of impure life you cannot fail to be involved in impurity; if he be unscrupulous, you will be sacrificed to his love of power or gain.”

Black Lodges it is also admitted teach very nearly the same thing as White Lodges. It is their “vitality and temperament” that is different.

Black Lodges are very like the White, and in fact a lodge that was once White may be, under another leader who is less fit, a Black lodge, without ever changing its basic teachings.

Some Black Lodges have symbols and trappings which distinguish them. A French Lodge which we’ll explore below was effectively Satanist, and conducted “Black Mass” with all the trappings. Other Black Lodges teach peace, and inner wisdom, while only at their highest levels do they practice corruption – yet that pervades every level of their initiatory process.

And there are many lodges which cannot be definitely categorized. They may have strong leanings toward the Left-Hand path, yet their teachings may not be entirely corrupt. Even white magicians pursue left hand knowledge and learning, and since the Manichaeans, there has been a legitimate (though in the opinion of orthodox practitioners terribly dangerous) dogma which suggested that in order to truly understand the universe a mystic must be “dualist” and acquire the knowledge of both paths.

Not every Black Lodge is about personal gain. There are lodges which with genuine energy and devotion serve the cause of power and glory, but of things or causes which are not considered to be gainful to the overall advancement of the evolution of the human mind and psyche.

“Black Lodges” versus “Enemy Lodges”

The concept of the “Black Lodge” or something very like it seems to go back to Bulwer Lytton, and the Masonic thriller “Zanoni.” Since then occult fiction has tended to present a well ordered network of “Black Lodges” which fight ruthlessly against “White Lodges.” Often they are presented as powerless to act against White fraters and sorors, which leaves one to wonder why they are feared and effective. However, Dion Fortune admits “By either route he can rise upon the planes.”

The concept of a vast array of well ordered and ranked Black Lodges waiting to do combat with the forces of light is as erroneous as the assumption that the vast array of White Lodges – some more informed than others, could be arrayed into any meaningful order of battle. The Esoteric is not a field battle, and its practitioners are not soldiers.

“Black Lodges” do not present an immediate threat to “White Lodges.” They are at worst like many things in the world – drugs, gambling, and heavy drink – stumbling blocks over which the soul must trip again and again on its trip to a more elevated state. Some more centrist groups may not be seen as “Black Lodges” by all White fraters and sorors, and some may be willing to work with more moderate groups or teachers who they see as talented, in hopes (sometimes realized) of influencing them into a more mainstream and acceptable practice.

Overlying the loose networks and affiliations (and quarrels and disagreements) of the White Lodges, there is generally assumed to be some higher brotherhood of Initiates, the mythical "Third Order" which oversees and ensures that no group of Black Brothers grows powerful enough to upset the balance of the world.

Likewise at various times leadership may emerge among Black Lodges, and like all Esoteric orders there is a "feeder" system, with more knowledgeable and capable groups drawing members from a select group of more public and popular groups – much like a major league baseball team draws on its network of "farm clubs" for players. To the typical low-level initiate the shadowy goings on of those "higher level" initiates with outside connections is a source of mystery and fascination that encourages growth.

Occasionally, White and Black Lodge Brothers may struggle over some element, or even attempt to destroy each other. Generally killing high adepts is not very useful. To borrow from a more recent work, the rationale behind this might well be explained by Obi-Wan Kenobi "if you strike me down, I will only become more powerful than you can possibly imagine." Ultimately striking down members of either path does little to advance ones own. However, followers of the Left-Hand Path are more likely to trade long term misery for short term gains, and therefore are more likely to be the instigators of fatal violence.

An Example from History

The duel of Marquis Stanislas de Guaita and Joseph Antoine Boullan may be a classic example of black lodges. Guaita was a practitioner of ritual magic based on his readings of Eliphas Levi, and his disciple Oswald Wirth was a mason and Theosophist. In France in 1887 they infiltrated the Church of the Carmel, a sect led by Joseph Antoine Boullan, a defrocked priest. Boullan's sect was deeply involved in sexual magic, including union with archangels and other supernatural beings "either conjured up in the operator's imagination or represented by another member of the sect." They are said to have practiced the "Black Mass" and this appears to have been the case – at least they practiced a very perverted version of the Catholic faith. Guaita and Wirth told Boullan in 1887 that they had judged him and condemned him. Boullan defended himself with various rituals, many involving his housekeeper Julie Thibaut, Priestess of the Carmel and Apostolic Woman.

While his Carmel cult met many of the criteria for a "black lodge," Boullan accused de Guaita and Wirth of using black magic to try to kill him. The French decadent novelist J.K. Huysmans was a friend of Boullan, and left a record of his side of the struggle. Boullan died in 1893, and Huysmans was convinced that de Guaita had slain him.

Black Magic: Black Magic as practised in mediaeval times may be defined as the use of supernatural knowledge for the purposes of evil, the invocation of diabolic and infernal powers that they may become the slaves and emissaries of man's will; in short, a perversion of legitimate mystic science. This art and its attendant practices can be traced from the time of the ancient Egyptians and Persians, from the Greeks and Hebrews to the period when it reached its apogee in the Middle Ages, thus forming an unbroken chain; for in mediaeval magic may be found the perpetuation of the popular rites of paganism-the ancient gods had become devils,

their mysteries orgies, their worship sorcery. Some historians have tried to trace the areas in Europe most affected by these devilish practices. Spain is said to have excelled all in infamy, to have plumbed the depths of the abyss. The south of France next became a hotbed of sorcery, whence it branched northwards to Paris.

Black Mass: It is known from the confessions of -witches sorcerers that the devil also has mass said at his Sabbath. Pierre Aupetit, an apostate priest of the village of Fossas, in Limousine, was burned for having celebrated the mysteries of the Devil's mass. Instead of speaking the holy words of consecration the frequenters of the Sabbath said: "Beelzebub, Beelzebub, Beelzebub." The devil in the shape of a butterfly, flew round those who were celebrating the mass, and who ate a black host, which they were obliged to chew before swallowing.

Black Pullet, The: A French magical publication supposedly printed in 1740, purporting to be a narrative of an officer who was employed in Egypt. While in Egypt the narrator fell in with a magician to whom he rendered considerable service, and who when he expired left him the secret of manufacturing a black Pullet which had much skill in goldfinding. In it we find much plagiarism from the Coite de Gabalis and the whole work if interesting, is distinctly derivative. It contains many illustrations of talismans and magical rings. The receipt for bringing the black Pullet into existences describes that a black hen should be set to hatch one of its own eggs, and that during the process a hood should be drawn over its eyes so that it cannot see. It is also to be placed in a box lined with black material. The chick thus hatched will have a particular instinct for detecting the places wherein gold is hidden.

Blake, William: (1757-1827) Poet, 'Mystic, Painter and Engraver, is one of the most curious and significant figures in the whole history of English literature, and a man who has likewise exerted a wide influence on the graphic arts. He was born in London on the 28th of November, 1757. It would seem that his parents and other relatives were humble folk, but little is known definitely about the family while their ancestry is a matter of discussion. Mr. W. B. Yeats, who is an ardent devotee of Blake, and has edited his writings, -would have it that the poet was of Irish descent but though it is true that the name Blake is common in Ireland to this day, especially in Galway, Air. Yeats' contention is not supported by much trustworthy evidence, and it is contradicted by Mr. Martin J. Blake in his genealogical work, Blake Family Records.

Blavatsky, Helena Petrovna: Was born at Ekaterinoslav Russia, on the 31st Of July, 1831. She was the daughter of Colonel Peter Hahn, a, member of a Mecklenburg family settled in Russia. She married, at the age of seventeen Nicephore Blavatsky, a Russian official in Caucasia, a man very much Older than herself.

Her married life was of short duration as she separated from her husband in a few months. The next year or so she occupied chiefly in traveling, Texas Mexico, Canada and India, were each in turn the scene of her wanderings, and she twice attempted to enter Tibet on one occasion she managed to cross its frontier in disguise but lost her way, and after various adventures was found by a body of horsemen and escorted homewards. The period between 1848 and 1858, she described as the " veiled" time of her life, refusing to divulge anything that happened to her in these tell years, save stray allusions to a seven years' stay in Little and Great Tibet, or in a " Himalayan Retreat."

In 1858 she returned to Russia, where she soon 'achieved distinction as a spiritualistic medium. Later on she went to the United States where she remained for six years, and became a 'naturalised citizen. She became prominent in spiritualistic circles in America about 1870. It was there that she founded her school of Theosophy. The idea occurred to her of combining her spiritualistic control " with Buddhistic legends about Tibetan sages, and she professed to have direct " astral - communication with two Tibetan mahatmas.

With the air of Col. Henry Olcott, she founded in New York, in 1875, the Theosophical Society with a threefold aim: (1) to form a universal brotherhood of man; (2) to study and make known the ancient religions, philosophies and sciences; (3) to investigate the laws of nature and develop the divine powers latent in man. In order to gain converts to Theosophy she was obliged to appear to perform miracles. This she did with a large measure of success, but her " methods " were on several occasions detected as fraudulent.

Nevertheless her commanding personality secured for her a large following, and when she died, in the late 19th century she was at the head of a large body of believers in her teaching, numbering about 100,000 persons.

Bodin, Jean: a juris consult and student of demonology, who died of the plague in 1596. An Angevin by birth, he studied law in youth and published his *Republique*, which La Harpe calls " the term of the spirit of law, " but it is his *Den~onomanie des Soyriers* by which he is known to occultists. In this work he defended sorcery, but propagated numerous errors. By his *Colloquium heptaplomeron de abditis rerum sublimium varcanus* he aroused very unfavourable opinions regarding his religious views. In it, he discusses in the form of dialogue the theological opinions of Jews, Mussulmans, and deists to the disadvantage of the Christian faith, and although he died a Catholic he professed in his time the tenets of Protestantism, Judaism, sorcery, atheism and deism.

The *Demonomanie* was published in Paris, in 1581, and again under the title of *Fimu des demons el des sarciers at Wirt*, in 1616. In its first and second books Bodin demonstrates that spirits have communication with mankind, and traces the various characteristics and forms which distinguish good spirits from evil. He unfolds the methods of diabolic prophecy and communication, and those of evocation of evil existences of pacts with the Devil, of journeys through the air to the sorcerers' Sabbath, of infernal ecstasies, of spells by which one may change himself into a werewolf, and of carnal communion with incubi and succubi. The third book speaks of the manner of preventing the work of sorcerers and obviating their charms and enchantments, and the fourth of the manner in which sorcerers may be known. He concludes his study by refuting the work of John Wier or Wierius (q.v.) who, he asserts, was in error in believing sorcerers to be fools and people of unsound mind, and states that the books of that author should be burned " for the honour of God, "

Sir Walter Scott says: " Bodin, a lively Frenchman, explained the zeal of Wierius to protect the tribe of sorcerers from punishment, by stating that he himself was a conjurer and the scholar of Cornelius Agrippa, and might therefore well desire to save the lives of those accused of the same league with Satan. Hence they threw on their antagonists' the offensive names of witch-patrons and witch-advocates, as if it were impossible for any to hold the

opinion of Naudeus, Wierius, Scot, etc., without patronizing the devil and the witches against their brethren of mortality. Assailed by such heavy charges, the philosophers themselves lost patience, and retorted abuse in their turn, calling Bodin, Delrio, and others who used their arguments, witch-advocates, and the like, as the affirming and defending the existence of the crime seemed to increase the number of witches, and assuredly augmented the list of executions. But for a certain time the preponderance of the argument lay on the side of the Demonologists.

Bohemian Brethren: "Bohemian Brethren" and "Moravian Brethren" are the current popular designation of the *Unitas Fratrum* founded in Bohemia in 1457, renewed by Count Zinzendorf in 1722, and still active in our own day. Placing life before creeds, the Moravian Church seeks "to exemplify the living Church of Christ constituted or regenerated men and women, while it affords a common meeting-point for Christians who apprehend dogmas variously". Personal faith in the crucified Saviour constitutes the chief foundation for the fellowship thus established. Scripture is the only rule of faith, but "nothing is posited as to the mode of inspiration, for this partakes of the mysteries which it has not pleased God to reveal". The Trinity, the Fall, Original Sin, and "Total Depravity" are admitted, but "discussion about them is shunned". The Love of God manifested in Christ — without theories about the mode — is the centre of Moravian belief and practice. Justification by faith alone and the necessity of regeneration "are posited as facts of personal experience". Sanctifying grace, the need of prayer, and other public means of grace, a complete ritual, a strict discipline, "the orders of the ministry with no conception of the functions of the episcopate", i. e. bishops ordain, but the episcopal office implies no further ruling or administrative power. Baptism and the Lord's Supper as the only sacraments, and the common Christian eschatology: Resurrection, Judgment, Heaven, Hell; such are the tenets from which Moravians are expected not to depart, whilst they are allowed to speculate about them on Scriptural lines with entire liberty.

History Of The Ancient Unitas Fratrum (1457-1722)

The Bohemian Brethren are a link in a chain of sects beginning with Wyclif (1324-84) and coming down to the present day. The ideas of the Englishman found favour with Hus, and Bohemia proved a better soil for their growth than England. Both Wyclif and Hus were moved by a sincere desire to reform the Church of their times; both failed and, without intending it, became the fathers of new heretical bodies — the Lollards and the Hussites. The former were persecuted out of existence in England by Catholic rulers; the latter prospered in Bohemia, thanks to royal and national support. The burning of John Hus at the stake for his stubborn adherence to the condemned doctrines of Wyclif (at Constance, 6 July, 1415) was considered an insult to the faith of the Bohemian nation, which, since its first conversion to Christianity, had never swerved from the truth. The University of Prague came boldly forward to vindicate the man and his doctrines; the party which hitherto had worked at reforming the Church from within now rejected the Church's authority and became the Hussite sect. Divisions at once arose amongst its members. Some completely set aside the authority of the Church and admitted no other rule than the Bible; others only demanded Communion under both kinds for the laity and free preaching of the Gospel, with some minor reforms. The former, who met for worship at "Mount Tabor", were called Taborites; the latter received the name of Calixtines, i.e., the party of the Chalice. As long as they had a common enemy to fight they fought together under the leadership of that extraordinary man, John Trocnowski, known as Zizka (the one-eyed), and for fully

fifteen years proved more than a match for the imperial armies and papal crusaders sent to crush them. Peace was at length obtained, not by force of arms, but by skilful negotiations which resulted in the "Compactata of Basle" (30 November, 1433). The compact was chiefly due to the concessions made by the Calixtine party; it found little or no favour with the Taborites. The discontent led to a feud which terminated at the Battle of Lippau (30 May, 1434) with the death of Procopius, the Taborite leader, and the almost total extinction of this party. The small remnant, too insignificant to play a role in politics, withdrew into private life, devoting all their energies to religion. In 1457 one section formed itself into a separate body under the name of the "Brethren's Union" (*Unitas Fratrum*), which is now generally spoken of as the Bohemian Brethren. Their contemporaries coined for them several opprobrious designations, such as Jamnici (cave-dwellers) and Pivnicnici (beerhouse men), Bunzlau Brethren, Picards (corrupted to Pickarts), etc.

The originator of the new sect was a certain Gregory, a nephew of the leading Calixtine preacher, Rokyzana, whose mind was imbued with the conviction that the Roman Church was helplessly and hopelessly corrupt. Gregory therefore decided to found a new Church in accordance with his uncle's and his own ideas of what a perfect Church should be. Through Rokyzana's influence he obtained leave from the governor George von Podiebrad to organize a community in the village of Kunwald near Senftenberg. Michel, the parish priest of Senftenberg, and Matthias, a farmer of Kunwald, joined Gregory, and soon the community counted several thousand members. Their distinguishing tenets at this early period were rather vague: abolition of all distinctions of rank and fortune, the name of Christian being the one all-sufficient dignity; abolition of oaths, of military service, etc. Governor von Podiebrad kept a vigilant eye on the growing community. In 1461 he had Gregory and several other persons arrested on suspicion of reviving the heresies of the Taborites. The accused admitted that they did not believe in the real presence of Christ in the Holy Eucharist, but had partaken of the bread and wine at their nocturnal meetings as common food. They were set free, but, to avoid further interference, Gregory and his companions fled into the Lordship of Reichenau, where they lived hidden in the mountains. There, in 1464, was held a secret assembly consisting of Brethren from Bohemia and Moravia, who accepted as basis of their creed the doctrine that justification is obtained through faith and charity and confers the hope of eternal salvation. The rich were requested to abandon their wealth and worldly pomp and to live in voluntary poverty. The Brethren were to give up private property for the benefit of the Brotherhood. Anyone not observing the brotherhood of faith and practice was to be separated from the community. Meanwhile the persecution continued. The Utraquist (Calixtine) priests refused the Sacrament to the Brethren. These, therefore, were forced to constitute a priesthood of their own belief. A bishop and a number of priests were chosen by lot, and the separation from the Utraquists became an accomplished fact. The head of the Austrian Waldenses, who was believed to have received consecration from a real bishop, gave episcopal orders to the ex-parish priest, Michael, and Michael consecrated his friend, Matthias, bishop and ordained several priests. The new Bishop Matthias of Kunwald then reordained his consecrator, to make him a true priest of the Brotherhood. This happened in 1467 at the synod of Lhotka, near Reichenau, where also all those present were rebaptized. The breach with both Catholics and Utraquists was now completed, and the Brethren began to order their community on the model of "the primitive Church". The governing power centred in a council presided over by a judge. Four seniors, or elders, held the episcopal power. The priests had no property

and were encouraged to celibacy. The strictest morality and modesty were exacted from the faithful. All acts subservient to luxury were forbidden; oaths and military service were only permitted in very exceptional cases. Public sins had to be publicly confessed, and were punished with ecclesiastical penalties or expulsion. A committee of women watched with relentless severity over the behaviour of their sisters.

A new persecution quickly followed on the synod of Lhotka. The Brethren defended their cause in copious writings, but in 1468 many of them were imprisoned and tortured, one was burnt at the stake. The death of the governor George von Podiebrad in 1471 brought some relief. Brother Gregory died in 1473. From 1480 Lucas of Prague was the leading man. Thanks to him, and to toleration granted the Brethren by King Ladislaus II, the Brotherhood rapidly increased in numbers. By the end of the fifteenth century there were 400 communities. Pope Alexander VI's endeavour to reconvert the Brethren (in 1499) proved futile. About this time an internal feud in the "Unity of Brethren" led to a renewal of persecution. The Amosites, so called from their leader, Brother Amos, accused their more moderate Brethren of fomenting violent opposition to the Government in imitation of their spiritual ancestors, the Taborites. King Ladislaus II thereupon issued a decree prohibiting the meetings of the Brethren under heavy penalties. In many places, however, the decree was left unheeded, and powerful landowners continued to protect the Brotherhood. Once more the king resorted to milder measures. In 1507 he invited the chiefs of the Brethren to meet the Utraquists in conference at Prague. The Brethren sent a few rude, unlettered fellows unable to give answer to the questions of the professors. The king regarded this as an insult and ordered all the meetings of the "Pickarts" to be suppressed, all their books to be burnt, and the recalcitrants to be imprisoned (1508).

The Brethren now began to look for foreign sympathy. Erasmus complimented them on their knowledge of truth, but refused to commit himself further. Luther objected to their doctrine on the Eucharist, to the celibacy of their clergy, to the practice of rebaptizing, and to the belief in seven sacraments. Brother Lucas answered in a sharp pamphlet and, having ascertained the low standard of church discipline among the Lutherans of Wittenberg, ceased all attempts at union. At the same time (1525) Lucas rejected the Zwinglian doctrines which some Brethren were trying to introduce. After the death of Lucas (1528) the government of the Brotherhood passed into the hands of men fond of innovations, among whom John Augusta is the most remarkable. Augusta reopened negotiations with Luther and so modified his creed that it gained the Reformer's approbation, but the union of the two sects was again prevented by the less rigid morals of the Lutherans in Bohemia and Moravia. Augusta pleaded for stricter church discipline, but Luther dismissed him, saying: "Be you the apostle of the Bohemians, I will be the apostle of the Germans. Do as circumstances direct, we will do the same here" (1542). Soon afterwards the Bohemian Estates were requested to join Charles V in his war against the Smalkaldic league. Catholics and old Utraquists obeyed, but the Bohemian Protestants, having met in the house of Brother Kostka, established a kind of provisional government composed of eight members, four of whom belonged to the Brotherhood, and appointed a general to lead the armed rebels into Saxony against the emperor. Charles's victory over the Smalkaldians at Muhlberg (1547) left the rebels no choice but to submit to their king, Ferdinand I. The Brethren, who had been the chief instigators of the rebellion, were now doomed to extinction. John Augusta and his associate, Jacob Bilek, were cast into prison;

the Brethren's meetings were interdicted throughout the whole kingdom; those who refused to submit were exiled. Many took refuge in Poland and Prussia (1578); those who remained in the country joined, at least *pro forma*, the Utraquist party. Owing to Maximilian II's leniency and Protestant propensities, the Bohemian diet of 1575 could draw up the "Bohemian Confession of Faith" in which the principles of the Brethren find expression along with those of the Lutherans. Under Rudolph II (1584) persecution was again resorted to, and lasted with more or less intensity down to 1609, when Rudolph's Charter granted the free exercise of their religion to all Protestants. No sooner, however, did external oppression relent than internal dissension broke out in the Protestant ranks. The Consistory, composed of Lutherans and Brethren, was unable to maintain peace and union between the two parties. Ferdinand II, after his victory over the rebellious Bohemians at the white Mountain near Prague (1620), offered them the choice between Catholicism and exile. Many Brethren emigrated to Hungary, but a greater number to northern Poland, where they settled in Lissa (now in Prussian Posen). Even to this day there are in that district seven communities calling themselves Brethren, although their confession of faith is the Helvetic. In Prussian Silesia there are also three communities of Brethren claiming descent from the Bohemian Brotherhood.

The Bohemian Brethren And England

During the reign of Maximilian II and Rudolph II the Bohemian Brethren enjoyed a period of prosperity which allowed them to establish relations with younger Protestant churches. They sent students to Heidelberg and one at least to Oxford. In 1583 "Bernardus, John, a Moravian", was allowed to supply B.D. He had studied theology for ten years in German universities and was now going to the universities of Scotland. This Bernardus, however, has left no trace but the entry in the Register of Oxford just quoted. The man who brought the Brotherhood prominently before the Anglican Church was Johann Amos, of Comna, generally known as Comenius. As a scholar and educationist he was invited by his English friends to assist in improving the state and administration of the universities, then under consideration in Parliament. The outbreak of the Civil War brought all these plans to naught, and Comenius returned to Germany in 1642. His influence in England allowed him to set on foot several collections for his severely persecuted church in Poland: the first three were failures, but the fourth, authorized by Cromwell, produced £5,900, of which sum Cambridge University contributed £56. This was in 1658-59. Intercourse with the Anglican Church was kept up uninterruptedly until the remnants of the ancient Brotherhood had dwindled away and been swallowed up by other Evangelical confessions. When the renewed Brotherhood was established in England it benefited by the memory of former friendly relations.

HISTORY OF THE RENEWED BROTHERHOOD

Persecution from without and dissension within wellnigh brought about the total extinction of the Bohemian Brethren. The small but faithful remnant was, however, destined to blossom into a new and vigorous religious body under the name of *Moravian Brethren*. The founder and moulder of this second *Unitas Fratrum* was the pious and practical Count Zinzendorf (b. 1700, d. 1760). In 1722 the Lutheran Pastor Rothe, of Berthelsdorf in Upper Lusatia, introduced to the Count, from whom he held his living, a Moravian carpenter named Christian David. This man had been deputed by his co-religionists to look out for a concession of land where they could freely practise their religion. Zinzendorf was so far unacquainted with the history and the tenets of the Bohemian

Brethren, but in his charity, he granted them the desired land, on the slopes of the Hutberg in the parish of Bertlesdorf. In a short time emigrants from Moravia founded there a colony, call Herrnhut. The colonists worshipped at the Lutheran parish church. Two years later, there arrived from Zauchenthal in Moravia five young men fully conscious of being true members of the old "Bohemian Brotherhood". At once religious quarrels arose, to the annoyance of Count Zinzendorf and his friends. The count was not slow in perceiving that the colonists, all simple labourers and craftsmen, were more concerned with church discipline and Christian rules of life than with dogma. Accordingly he set about elaborating a constitution for a community of which religion should be the chief concern and bond of union. He left Dresden and, with the pastor's leave, began to work as a lay catechist among the Brethren at Herrnhut. The community met for their religious services in their own hall where one of the Brethren, either chosen by lot or elected by the assembly, acted as minister. In 1731 they seceded from the parish church and added to their usual services the celebration of the Lord's Supper. They were divided in "choirs" according to age, sex, and calling; each choir was ruled by elders (male and female), pastors, and administrators chosen among its members. The female choirs were distinguished by their dresses. Widows, unmarried young men, and young women formed separate choirs under the supervision of elders. Everything at Herrnhut was controlled by the College of Elders, even matrimony, subject to the sanction of the lot. Provision was made for the poor and the sick, for prayer meetings and so forth. Deacons, acting for the Elders, administered the property accruing to the community from donations. Great care was given to the education of the young, Zinzendorf being anxious to raise a generation that would perpetuate his work. The organization of the renewed Brotherhood was complete in 1731. It bore the stamp of the personality of its founder, a man deeply religious, nurtured in Spencer's Pietism by the two noble ladies who brought him up, and well acquainted with Catholic life from his sojourn in Paris. As soon as the foundations were solidly laid at Herrnhut, Zinzendorf began to think of missionary work. His personal connection with the Danish Court led him to choose the Danish possessions in the West Indies and in Greenland for the field of his labours. His first missionaries were sent out in 1732 and 1733. Feeling, however that as a simple layman he could not well confer missionary powers, he took orders at Tubingen in 1734 and, moreover, received episcopal consecration from the Reformed court-preacher Jablonsky of Berlin, in whose family the Moravian episcopacy, originated in 1467 by a validly ordained Waldensian bishop, had been — or was said to have been — preserved. Persecution was not long in coming. The orthodox Lutherans became the Brethren's bitterest enemies. The Imperial Government in Vienna strongly objected to their propaganda in Bohemia, which caused Austrian subjects to emigrate and sowed discontent in the country. Under imperial pressure the King of Saxony banished Zinzendorf "for ever". The zealous count put his exile to good use. During the ten years (1737-47) of his absence from Saxony he founded congregations in Holland, England, Ireland, America; new ones also arose in Germany at Herrnhag, Neuwied, Gnadenfrei, Gnadenberg, and Neusatz. Zinzendorf showed a special predilection for the London establishment. In 1750 he fixed his residence in the English capital and from there ruled the whole "Unity of Brethren". But in 1755 he returned to Herrnhut, which now became and remained the centre of the whole administration. To the present day the "Provincial Board of Elders for Germany" occupies Zinzendorf's own house at Berthelsdorf. The finishing touch of the new church system is the liberty enjoyed by those who join it to retain the

Lutheran, the Reformed, or the Moravian Confession to which they belonged, and to be placed under the rule of Elders of the same belief. This peculiar feature shows the founder's disregard for dogma and the great value he attached to Christian practice and ecclesiastical discipline. He held that faith and justification could only be found by individuals who were, or became, members of a religious community. However much, in this and in other points, he copied the Catholic Church, yet he was to the end a faithful adherent of the Augsburg Confession and obtained from the Consistory in Dresden an official acknowledgment that the Moravian Brethren were followers of the same faith. He also succeeded after a long struggle in securing for the Brotherhood recognition by the Saxon government. When, regretted by all, he died in 1760, his work and his spirit lived on in the strongly organized body of the "Unity of Brethren". No material changes have taken place since. In 1775 the Brethren, assembled in a synod at Barby, adopted the following statement of principles: "The chief doctrine to which the Church of the Brethren adheres, and which we must preserve as an invaluable treasure committed unto us, is this: That by the sacrifice for sin made by Jesus Christ, and by that alone, grace and deliverance from sin are to be obtained for all mankind. We will, therefore, without lessening the importance of any other article of the Christian faith, steadfastly maintain the following five points: (1) The doctrine of the universal depravity of man: that there is no health in man, and that, since the Fall he has no power whatever left to help himself. (2) The doctrine of the Divinity of Christ: that God, the Creator of all things, was manifest in the flesh, and reconciled us to Himself; that He is before all things and that in Him all things exist. (3) The doctrine of the atonement and satisfaction made for us by Jesus Christ: that He was delivered for our offences and raised again for our justification and that by His merits alone we receive freely the forgiveness of sin, faith in Jesus and sanctification in soul and body. (4) The doctrine of the Holy Spirit and the operation of His grace: that it is He who worketh in us conviction of sin, faith in Jesus, and pureness in heart. (5) The doctrine of the fruits of faith: that faith must evidence itself by willing obedience to the commandment of God, from love and gratitude." Faith in the Redemption and entire surrender of self to Christ (with Whom in 1741 a spiritual covenant was made) are held to be the very essence of religion. The will of Christ was ascertained by casting of lots as the final sanction in case of marriage (until 1820), in the election of superiors (until 1889), etc. Zinzendorf ruled as bishop over all the communities, both in Europe and America, but since his death the episcopal office has remained a mere title. In 1857 the British and American Unity became independent; the only bond of union being now the General Synod held once every ten years.

THE MORAVIANS IN ENGLAND

The beginnings of the Brethren's Church in England are an interesting chapter in the commerce of thought between Germany and that country. The German dynasty on the English throne had attracted a strong colony of their countrymen; towards the middle of the eighteenth century London alone numbered from 4000 to 5000 Germans among its inhabitants. These would naturally be in sympathy with the Brethren. But the "Religious Societies" founded by Doctor Smithies, curate of St. Giles, and Dr. Horneck, of the Lower Palatinate, together with the writings of William Law-the father of the religious revival of the eighteenth century-had prepared the minds of many Englishmen for stronger spiritual food than that offered by the established religion. Horneck was a German Pietist, and William Law, in his "Serious Call", sets up a standard of perfection little short of Catholic monasticism. John

Wesley, who confesses that he was stimulated into activity by William Law, at first sought satisfaction of his spiritual cravings in the Moravian Brotherhood. He, with three other Oxford Methodists, met the Moravian Bishop Nitschmann and twenty Brethren at Gravesend, where they were waiting for the vessel that was to carry them all to Georgia (1736). The Englishmen were favourably impressed with the religious fervour of the Germans, and a fruitful friendship sprang up between them. As early as 1728 Zinzendorf had sent to England a deputation headed by the Moravian Johann Toltschig "to tell such as were not blinded by their lusts, but whose eyes God had opened, what God had wrought". Countess Sophia von Schaumburg-Lippe, Lady-in-Waiting at the English Court, used her influence in their behalf, but was unable to counteract the opposition of the Lutheran court-chaplain Ziegenhagen. The embassy had little or no result. Other visits followed at intervals, most of them by missionaries and emigrants on their way to America. On the occasion of such a visit Zinzendorf himself induced some young people to form a society for the reading of the Bible, mutual edification, abstention from theological controversy, brotherly love, etc. It was the first step towards realizing his ideals in England. The next step was Peter Boehler's zealous preaching to the "religious societies" and the working classes.

It was Boehler who founded the religious society in Fetter Lane of which John Wesley became a member, and for which he framed most of the rules; it seems also due to the influence of Boehler that John and Charles Wesley "found conversion" (June, 1738), yet not a conversion exactly of the Moravian type. A visit of John Wesley to the German centres made it clear that the Brotherhood had no room for two men like Zinzendorf and Wesley, both being born leaders of men, but having little else in common. Little by little Wesley became estranged from the Brethren, and his former friendship turned to open hostility (12 November, 1741), according to Wesley's journal). At a meeting in Fetter Lane Wesley accused the Brethren of holding false doctrines and left the hall exclaiming: "Let those who agree with me follow me." Some eighteen or nineteen of the members went out after him, the rest called upon the Brethren to be their leaders. Thus a religious society of the Church of England became a society of the Brethren. After their rupture with Wesley the Brethren began to work on their own account in England. Professor Spangenberg organized the young church with rare talent, and its activity spread far and wide in the provinces, even to Scotland and Ireland, but their success was greatest in Yorkshire. They also came in for some persecution from people who still confused them with the Methodists. The legal status of the Brotherhood was now to be determined. They did not wish to be classed as Dissenters, which would at once have severed them from the Anglican Church, and, on the other hand, the Anglican Church, disowned them because they neither had Anglican orders nor did they use the Book of Common Prayer. Archbishop Potter would grant them no more than the toleration accorded to foreign Protestants. To obtain a license from a Justice of the Peace they had to adopt a name, and Spangenberg decided on "Moravian Brethren, formerly of the Anglican Communion". This name implied a new denomination and led to the immediate formation of the first congregation of Brethren of English nationality (1742). Zinzendorf greatly objected to the name of Moravians being given to his Brethren whom he considered as an *ecclesiola in ecclesiâ*, a select small church within a greater one, which might exist in almost any denomination. The proposed designation, "Old Lutheran Protestants", was distasteful to English members. They resolutely clung to the names "United Brethren" and "Moravians" as their official and popular designations, and the "Bill for encouraging the people known by

the name of Unitas Fratrum or United Brethren to settle in His Majesty's colonies", passed in 1749, gives official sanction to the old name, recognizes that the Brethren belonged to an "ancient protestant and episcopal Church", and maintains their connection with Germany.

BEGINNINGS OF THE MORAVIAN CHURCH IN AMERICA

In 1734 Zinzendorf obtained for thirty families of banished Schwenkfelders (adherents of Kaspar von Schwenkfeld) a home in Georgia which had just been carved out of the Carolina grant "to serve as an asylum for insolvent debtors and for persons fleeing from religious persecution". These exiles, however, found it preferable to join an older colony in Pennsylvania. The Brethren now conceived the plan of securing for themselves in Georgia a home of refuge in time of persecution. The governor general, Oglethorpe, granted them 500 acres, and Spangenberg, the negotiator, received a present of 50 acres for himself, a part of the site on which the city of Savannah now stands. The first eleven immigrants reached Savannah 17 April, 1734, led by Spangenberg. Bishop Nitschmann brought over another twenty, 7 February, 1736. The work of evangelizing and colonizing was at once vigorously taken in hand and carried on with more courage than success. The climate, wars, enmities from within and without, checked the growth and cramped the organization of the Brotherhood.

Boehme, Jakob: (1575-1624): A highly respected German Mystic and philosopher. The name of this illustrious mystic and philosopher, who has excited so wide and lasting an influence, is sometimes spelt Beem or Behm, Behinon or Behinont, while commoner still is the form used at the head of this article; but it is probable that Jakob's name was really Bohme, for that spelling savours far more of bygone Germany than any of the multifarious others do. Born in 1575, at Altsteidenberg, in Upper Lusatia, the philosopher came of humble peasant stock, and accordingly his education consisted in but a brief sojourn at the village school of Seidenberg, about a mile from his own home, while the greater part of his childhood was spent in tending his father's flocks on the grassy sides of a mountain, known as the Landskrone. This profession doubtless appealed to a boy of speculative and introspective temperament, but betimes it transpired that Jakob was not strong enough physically to make a good shepherd, and consequently he left home at the age of thirteen, going to seek his fortune at Gorlitz, the nearest town of any size.

To this day Gorlitz is famous for its shoemakers, while in Boehme's time it was a very centre and stronghold of the cobbling industry; so it was to a cobbler that the boy -went first in search of employment, and very soon he had found what he wanted. Unfortunately, the few authentic records of his career offer little information concerning his early years, but apparently he prospered tolerably well, it being recorded that in 1608 he became a master-shoemaker, and that soon afterwards he was married to Katharina, daughter of Hans Kantzschmann, a butcher. The young couple took a house near the bridge in Neiss Voistadt -their dwelling is still pointed out to the tourist-and some years later Boehme sought to improve his business by adding gloves to his stock in trade, a departure which sent him periodically to Prague to acquire consignments of the goods in question. It is likely that Boehme began to write soon after becoming a master-cobbler, if not even at an earlier period, but it was not till he was approaching forty that his gifts became known and appreciated.

About the year 1612, he composed a philosophical treatise, *Aurora, Odey die Alloy-un Aufgang*, and, though this was not printed till much later, manuscript copies were passed from hand to hand, the result being that the writer soon found himself the center of a local circle of thinkers and scholars, many of them people far above him in the social scale. These did not say that the cobbler should stick to his last, but realised that his intellect was an exceptionally keen one; and Boehme would no doubt have proceeded to print and publish his work but for an unfortunate occurrence, just that occurrence which has always been liable to harass the man of bold and original mind. In short, a charge of heresy was brought against him by the Lutheran Church; he was loudly denounced from the pulpit by Gregorius Richter, pastor primarius of Gorlitz, and anon, the town council, fearing to contend with the omnipotent ecclesiastical authorities, took possession of the original manuscript of Boehme's work, and bade the unfortunate author desist from writing in the meantime. So far as can be ascertained, he obeyed instructions for a little while, perhaps fearing the persecution which would await him if he did otherwise, but by 1618 he was busy again, compiling polemical and expository treatises; while in 1622, he wrote certain short pieces on repentance, resignation, and the like.

These last were the only things from his pen which were published in book form during his lifetime, and with his consent, nor were they of a nature likely to excite clerical hostility; but a little later Boehme circulated a less cautious theological work, *Der Weg zu Chrisla*, and this was the signal for a fresh outburst of hatred on the part of the church, Richter storming from his pulpit once again. The philosopher, however, contrived to go unscathed, and, during a brief sojourn at Dresden, he had the pleasure of listening to sundry orations made in his praise by some of his admirers, whose number was now greatly increased. But Boehme was not destined to survive this triumph long, for, struck down by fever at Dresden, he was carried with great difficulty to his home at Gorlitz, and there he died in 1624, his wife being absent at the time Boehme's literary output divides itself easily and naturally into three distinct sections, and indeed he himself observed this, and drew up a sort of specification wherein he virtually indicated his successive aims.

Alchemist or not himself, Boehme's writings demonstrate that he studied Paracelsus closely, while they also reflect the influence of Valentine Weigel, and of the earliest protestant mystic, Kaspar Schwenkfeld. Nor was it other than natural that the latter should appeal keenly to the philosopher of Gorlitz, he too being essentially a stout Protestant, and having little or nothing in common with the mystics of other forms of Christianity. That is to say, he is seldom or never dogmatic, but always speculative, true Teuton that he was; while his writings disclose none - of those religious ecstasies which fill the pages of Santa Theresa, and he never talks of holding converse with spirits or angels, or with bygone saints; he never refers to miracles worked on his behalf, practically the one exception being a passage where he tells how, when a shepherd boy on the Landskrone, he was vouchsafed an apparition of a pail of gold.

At the same time, he seems to have felt a curious and constant intimacy with the invisible world, he appears to have had a strangely perspicacious vision of the Urygund, as he calls it, which is, being literally translated, primitive cause; and it was probably his gift in these particular ways, and the typically German clearness with which he sets down his ideas and convictions, which chiefly begot his vast and wide influence over subsequent

people inclined to mysticism. Throughout the latter half of the seventeenth century, his works were translated into a number of different languages, and found a place in the library of nearly every broadminded English theologian; while they proved a great and acknowledged source of inspiration to William Law, the author of Christian Perfection and A Serious Call to a Devout Life. Since then, various religious bodies, regarding Boehme as their high priest, have been founded in Great Britain and in Holland; while in America, too, the sect known as Philadelphians owe their dominant tenets to the mystic of Gorlitz.

Boniface VIII: Pope, who gained an unenviable notoriety in Dante's Inferno has been regarded by many as an exponent of the black art, and so romantic are the alleged magical circumstances connected with him that they are worthy of repetition. Boniface, a noted juris consult, was born at Anagni, about 1228, and was elected Pope in 1294. He was a sturdy protagonist of papal supremacy, and before he had been seated two years on the throne of St. Peter he quarreled seriously with Phillippe le Bel, King of France, whom he excommunicated. This quarrel originated in the determination of the king to check in his own dominions the power and insolence of the church and the ambitious pretensions of the see of Rome. In 1303, Phillippe's ministers and a 'gents, having collected, pretended evidence in Italy, boldly accused Boniface of heresy and sorcery, and the king called a council at Paris to hear witnesses and pronounce judgment. The pope resisted, and refused to acknowledge a council not called by himself; but the insults and outrages to which he was exposed proved too much for him, and he died the same year, in the midst of these vindictive proceedings. His enemies spread abroad a report, that in his last moments he had confessed his league with the demon, and that his death was attended with "so much thunder and tempest, with dragons flying in the air and vomiting flames, and such lightning and other prodigies, that the people of Rome believed that the whole city was going to be swallowed up in the abyss." His successor, Benedict XI. undertook to defend his memory but he died in the first year of his pontificate (in 1304), it was said by poison, and the holy see remained vacant during eleven months. In the middle of June, 1305, a Frenchman, the archbishop of Bordeaux, was elected to the papal chair under the title of Clement V.

It was understood that Clement was raised to the papacy in a great measure by the king's influence, who is said to have stipulated as one of the conditions, that he should allow of the proceedings against Boniface, which were to make his memory infamous. Preparations were again made to carry on the trial of Boniface, but the king's necessities compelled him to seek other boons of the supreme pontiff, in consideration of which he agreed to drop the prosecution, and at last, in 1312, Boniface was declared in the council of Vienne, innocent of all the offences with which he had been charged.

If we may place any faith at all in the witnesses who were adduced against him, Boniface was at bottom a freethinker, - who concealed under the mitre the spirit of mockery which afterwards shone forth in his countryman Rabelais, and that in moments of relaxation, especially among those with whom he was familiar, he was in the habit of speaking in bold - even in cynical - language, of things which the church regarded as sacred. Persons were brought forward who deposed to having heard expressions from the lips of the pope, which, if not invented or exaggerated, savour of infidelity, and even of atheism. Other persons deposed that it was commonly reported in Italy, that Boniface had communication with demons, to whom he offered his worship, whom he bound to his

service by necromancy, and by whose agency he acted. They said further, that he had been heard to hold conversation with spirits in the night; that he had a certain "idol," in which a "diabolical spirit" was enclosed, whom he was in the habit of consulting; while others said he had a demon enclosed in a ring which he wore on his finger. The witnesses in general spoke of these reports only as things which they had heard; but one a friar, brother Bernard de Sorano, deposed, that when Boniface was a cardinal, and held the office of notary to Nicholas III., he lay with the papal army before the castle of Puriano, and he (brother Bernard) was sent to receive the surrender of the castle. He returned with the cardinal to Viterbo, where he was lodged in the palace Late one night, as he and the cardinal's chamberlain were looking out of the window of the room he occupied they saw Benedict of Gaeta (which was Boniface's name before he was made pope) enter a garden adjoining the palace, alone, and in a mysterious manner. He made a circle on the ground with a sword, and placed himself in the middle, having with him a cock, and a fire in an earthen pot (in quadans olla terrea). Having seated himself in the middle of the circle, he killed the cock and threw 'its blood in the fire, from which smoke immediately issued, while Benedict read in a certain book to conjure demons. Presently brother Bernard heard a great noise (rumorem magnum) and was much terrified. Then he could distinguish the voice of some one saying, "Give us the share," upon which Benedict took the cock throw it out of the garden, and walked away without uttering a word. Though he met several persons on his way, he spoke to nobody, but proceeded immediately to a chamber near that of brother Bernard, and shut himself up. Bernard declared that, though he knew there was nobody in the room with the cardinal, he not only heard him talking all night, but lie could distinctly perceive a strange voice answering him.

Bors, Bohors or Boort: One of King Arthur I s knights. He was associated with Sir Galahad and Lancelot in their search for the Holy Grail. He is the hero of many magical adventures, one of which we relate. During the quest for the Holy Grail, a damsel offers him her love, which he refuses; and she, with twelve other damsels, thereupon threatens to throw herself from a tower. Bors, though of a kindly disposition, thinks they had better lose their souls than his. They fall from the tower, Bors crosses himself, and the whole vanishes, being a deceit of the devil. After the quest is ended Boys comes to Camelot; he relates his adventures, which it is said were written down and kept in the Abbey of Salisbury.

Botanomancy: A method of divination by means of burning the branches of vervein and brier, upon which were carved the questions of the practitioner.

Bottle Messages: After the liner S.S. Waratah vanished off the South African coast in July, 1909, with 211 persons aboard, five bottle messages were found washed ashore. All proved to be hoaxes.

"Every shipwreck, or any other catastrophe, brings out merrymakers," wrote Charles Fort. "The tragedy of the Waratah was enjoyed a long time. More than thirteen years later (November 21, 1922) another bottle, said to be a hoax, was found near Cape Town. Still, I am affected just the other way, and am taking on a new pessimism.

"Heretofore, I have thought cheerfully of bottles. But there's a depression from anything, once the humorists get ahold of it. I wonder how comes it that nobody has reported finding an old

bottle, and in it a sea captain's account of an impending mutiny, signed 'Christopher Columbus.'

Columbus actually did place a message in a wooden cask off the West Indies in 1493, according to his ship's log. It simply described the fears of his men as their ship was being violently tossed about in a hurricane. But it's unlikely that a cask would remain on the surface for centuries.

A Soviet fisherman found a small watertight container while in the Russian Arctic. The message inside, written in both English and Norwegian, read: "Five ponies and 150 dogs remaining. Desire hay, fish and 30 sledges. Must return early in August. Baffled." The message had been written by Evelyn Baldwin, the polar explorer, and had drifted in the water for forty - five years. The Baldwin expedition, however, had come through safely, and the explorer died of natural causes in 1933.

Bottle Imps: A class of German spirits, similar in many ways to Familiars. The following is the prescription of an old alchemist, given by the Bishop of Dromore in his *Relics of Ancient Poetry*, for the purpose of securing one of these fairies. First, take a broad square crystal or Venetian glass, about three inches in breadth and length. Lay it in the blood of a white hen on three Wednesdays or three Fridays. Then take it and wash it with holy water and fumigate it. Then take three hazel sticks a year old; take the bark off them; make them long enough to write on them the name of the fairy or spirit whom you may desire three times on each stick, which must be flat on one side. Bury them under some hill haunted by fairies on the Wednesday before you call her; and on the Friday following dig them out, and call her at eight, or three, or ten o'clock, which are good times for this purpose. In order to do so successfully one must be pure, and face toward the East. When you get her, tie her to the gale.

Bourru: A monkish apparition spoken of in many tales as that of an imaginary phantom which appears to the Parisians, walking the streets in the darkest hours of the night, and glancing in at the windows of timid folk passing and repassing a number of times. Nurses are wont to frighten their small charges with the Monk Bourru. The origin of the spectre is unknown.

Brahan Seer, The: Coinneach Odhar - (Kenneth Ore). Although Coinneach Odhar is still spoken of and believed in as a seer throughout the Highlands, and especially in the county of Ross and Cromarty, his reputation is of comparatively recent growth. The first literary reference to him was made by Hugh Miller in his *Scenes and Legends of the North of Scotland* (1835). About half a century later a collection of the Seer's predictions was published by the late Mr. Alexander Mackenzie, Inverness, the author of several clan histories. Many of these alleged foretellings are of a trivial character. The most important prophecies attributed to Coinneach (Kenneth) are those which refer to the house of Seaforth Mackenzies. One, which is supposed to have been uttered in the middle of the seventeenth century, foretold that the last of the Seaforths would be deaf. It was uttered at Brahan Castle, the chief seat of the Seaforths, near Dingwall, after the seer had been condemned to death by burning, by Lady Seaforth for some offensive remark. He declared to her ladyship that he would go to heaven, but she would never reach it. As a sign of this he declared that when he was burned a raven and a dove would hasten towards his ashes. If the dove was the first to arrive it would be proved his hope was well founded. The same legend is attached to the memory

of Michael Scott - a rather suggestive fact. According to tradition, Kenneth was burned on Chanonry Point, near Fortrose. No record survives of this event. The first authentic evidence regarding the alleged seer, was unearthed by Mr. William M. Mackenzie, editor of Barbour's Bruce, who found among the Scottish Parliamentary records of the sixteenth century an order, which was sent to the Ross - shire authorities, to prosecute several wizards, including Coinneach Odhar. This was many years before there was a Seaforth. It is quite probable that Kenneth was burned, but the legendary cause of the tale must have been a "filling in" of late tradition. Kenneth's memory apparently had attached to it many floating prophecies and sayings including those attributed to Thomas and Michael Scott. The sayings of "True Thomas" were hawked through the Highlands in Gaelic chap books, and so strongly did the bard appeal to the imaginations of the eighteenth century folks of Inverness, that they associate him with the Fairies and Fingalians (Fians) of the local fairy mound, Tom-na-hurich. A Gaelic saying runs, "When the horn is blown, True Thomas will come forth."

Thomas took the place of Fingal (Finn or Fionn) as chief of the "Seven Sleepers" in Tom-na-hurich, Inverness. At Cromarty, which was once destroyed by the sea, Thomas is alleged to have foretold that it would be thrice destroyed. Of course, the Rhymer was never in Cromarty and probably knew nothing about it. As he supplanted Fingal at Inverness, so at Cromarty he appeared, to have supplanted some other legendary individual. The only authentic historical fact which remains is that Coinneach Odhar was - a notorious wizard, and of mature years, in the middle of the sixteenth century. Wizards were not necessarily seers. It is significant that no reference is made to Kenneth in the letters received by Pepys from Lord Reay, regarding second sight in the seventeenth century, or in the account of Dr. Johnson's Highland tour, although the learned doctor investigated the problem sympathetically.

In the Scottish Highlands no higher compliment could be paid to the memory of any popular man than to attribute to him the gift of "second sight." Rev. John Morrison, minister of Petty, near Inverness, who was a bard, was one of the reputed seers of this order. Many of his "wonderful sayings" were collected long after his death. Rev. Dr. Kennedy, a Dingwall Free Church minister, and a man of strong personality and pronounced piety, is reputed to have had not only the "gift of prophecy" but also the gift of healing. He was himself a believer in "second sight" and stated that his father was able to foretell events. In his *The Days of the Fathers in Ross-shire* (1861), he makes reference to several individuals who were similarly gifted "with what he believed to be a God-given power. One of his seers was reputed to have foretold the "Disruption" of the Church of Scotland about sixteen years before the event took place. By this time the seers had acquired the piety of the people who believed in them. Even the notorious Kenneth, the Brahan seer a Pagan and a wizard, became glorified by doubtful tradition, like the notorious Michael Scott, one of his prototypes.

References to second sight in the Highlands are made in the following publications: Kirk's *Secret Commonwealth of Elves, Fauns and Fairies*; Martin's *Western Isles of Scotland*; Dewerosophia (Second Knowledge) or a Brief Discourse concerning Second Sight by Rev. John Frazer (Edinburgh, Ruddiman, Aned and Co, 1763), *Aliscellanies* by John Aubrey, F.R.S (London, 1696). That there is sufficient evidence to justify

the serious investigation of "Second sight" phenomena in the Scottish Highlands, no doubt can remain. But that is no reason why the "Brahan Seer" legends should be accepted as genuine, especially when it is found that Kenneth died before the Seaforth branch of the Mackenzies came into existence. Whoever foretold the fall of that house, it was certainly not the "notorious wizard" of the Scottish Parliamentary records. No doubt, Kenneth made himself notorious by tyrannizing over a superstitious people in the sixteenth century, and was remembered on that account. During his lifetime he must have been credited with many happenings supposed to have been caused by his spells. After his death he gathered an undeserved reputation for prophecy and piety by the snowball process - a not unfamiliar happening in the past of the Scottish Highlands, where Sir William Wallace, St. Patrick, St. Bean, and others were reputed to have been giants who flung glaciated boulders from hill - top to hill - top across wide glens and over lochs of respectable dimensions.

British National Association of Spiritualists : A society formed in 1873, mainly through the instrumentality of Mr. Dawson Rogers, to promote the interests of spiritualism in Great Britain. It numbered among its original vice-presidents and members of council the most prominent spiritualists of the day-Benjamin Coleman, Mrs. Macdonald Gregory, Sir Charles Isham, Messrs. Jacken, Dawson Rogers, and Morell Theobald, Drs. Wyld, Stanhope Speer, Mrs. Carter, and many others-while many eminent people of other lands joined the association as corresponding members. The *B.N.A.S.* in 1882 decided to change its name to "The Central Association of Spiritualists." Among its committees was one for systematic research into the phenomena of spiritualism, in which connection some interesting scientific experiments were made in 1878. Early in 1882 conferences were held at the Association's rooms, presided over by Professor Barrett, which resulted in the formation of the Society for Psychical Research. Many members of the latter society were recruited from the council of the *B.N.A.S.*, such as the Rev. Stainton Moses, Dr. George Wyld, Messrs. Dawson Rogers, and Morell Theobald. The *B.N.A.S.* was at first associated with the *Spiritualist*, edited by W. H. Harrison, but in 1879 the reports of its proceedings were transferred to *Spiritual Notes*, a paper which founded in the previous year, came to an end in 1881, as did also the *Spiritualist*. In the latter year Dawson Rogers founded *Light*, with which the society was henceforth associated. From the beginning of its career, the *B.N.A.S.* has held itself apart from religious and philosophical dogmatism, and has included among its members spiritualists of all sects and opinions.

Broceliande: A magic forest in Brittany, which figures in the Arthurian legend. It was in this place that Merlin was enchanted by Nimue or Viviana, Lady of the Lake, and imprisoned beneath a huge stone. The name Brocaliande is often employed as symbolic of the dim unreality of legendary scenery.

Brothers of Purity association of Arabs and philosophers in the 10th century studied later by Spanish Jews.

Bruillant: One of the actors mentioned in the Grand Saint Gyaal. He it was who discovered the Grail Sword in Solomon's ship, and with it slew Lambor. For this use of the holy sword, however, the whole of Britain suffered, for no wheat grew, the fruit trees bare no fruit, and there was no fish in the sea. Bruillant himself was punished with death.

Cagliostro : one of the greatest occult figures of all time. It was the fashion during the latter half of the XIXth century to regard

Cagliostro as a charlatan and impostor, and this point of view was greatly aided by the savage attack perpetrated on his memory by Carlyle, who alluded to him as the "Prince of Quacks." Recent researches, however, and especially those made by Mr. W. R. H. Trowbridge in his *Cagliostro: the Splendour and Misery of a Master of Magic*, go to show that if Cagliostro was not a man of unimpeachable honour, he was by no means the quack and scoundrel that so many have made him out to be. In the first place it will be well to give a brief outline of his life as known to us before Mr. Trowbridge's examination of the whole question placed Cagliostro's circumstances in a different light, and then to check the details of his career in view of what may be termed Mr. Trowbridge's discoveries.

We find that Carlyle possessed a strong prejudice in regard to Cagliostro, and that he made no allowance for the flagrant mendacity of the documentary evidence regarding the so-called magician; and this leads up to the fact that although documents and books relating to Cagliostro abound, they possess little or no value. An account compiled from all these sources would present the following features:

Cagliostro's father whose name is alleged to have been Peter Balsamo, a person of humble origin, died young, and his mother, unable to support him, was glad to receive assistance for this purpose from one of her brothers; but from infancy he showed himself averse to proper courses, and when placed in an religious seminary at Palermo, he more than once ran away from it, usually to be recaptured in undesirable company. Sent next to a Benedictine convent, where he was under the care of a Father Superior, who quickly discovered his natural aptitude, he became the assistant of an apothecary attached to the convent, from whom he learned the principles of chemistry and medicine; but even then his desire was more to discover surprising and astonishing chemical combinations than to gain more useful knowledge. Tiring of the life at last, he succeeded in escaping from the convent, and betook himself to Palermo where he associated with rascals and vagabonds. He was constantly in the hands of the police, and his kind uncle who tried to assist him was rewarded by being robbed of a considerable sum. Engaged in every description of rascality, he was even said to have assisted in the assassination of a wealthy canon. At this time it is asserted that he was only fourteen years of age, but, later, becoming tired of lesser villainies he resolved upon a grand stroke, upon which to lay the foundations of his fortunes.

At Palermo resided an avaricious goldsmith named Marano, a stupid, superstitious man who believed devoutly in the efficacy of magic. He became attracted to Cagliostro, who at the age of seventeen posed as being deeply versed in occultism, and had been seen evoking spirits. Marano made his acquaintance and confided to him that he had spent a great deal of money upon quack alchemists; but that he was convinced that in meeting him (Cagliostro) he had at last chanced upon a real master of magic. Cagliostro willingly ministered to the man's superstitions, and told him as a profound secret that in a field at no great distance from Palermo lay a buried treasure which, by the aid of magic ceremonies he could absolutely locate, But the operation necessitated some expensive preliminaries - at least to the effect that gold would be required in connection with it. To this very considerable sum Marano demurred, and Cagliostro coolly asserted that he would enjoy the vast treasure alone. But the credulity of Marano was too strong for his better sense, and at length he agreed to furnish the necessary funds.

At midnight they sought the field where it was supposed the treasure was hid. Cagliostro proceeded with his incantations and Marano, terrified at their dreadful nature, fell prostrate on his face, in which position he was unmercifully belaboured by a number of scoundrels whom Cagliostro had collected for that purpose. Palermo rang with the affair, but Cagliostro managed to escape to Messina, where he adopted the title of "Count."

It was in this town that he first met with the mysterious Althotas. He was walking one day in the vicinity of the harbour when he encountered a person of singular dress and countenance. This man, apparently about fifty years of age, was dressed as an oriental, with caftan and robes, and was accompanied by an Albanian greyhound. Attracted by his appearance Cagliostro saluted him, and after some conversation the stranger offered to tell the pseudocount the story of his past, and to reveal what was actually passing in his mind at that moment. Cagliostro was interested and made arrangements for visiting the stranger, who pointed out to him the house in which he resided, requesting him to call a little before midnight, and to rap twice on the knocker, then three times more slowly, when he would be admitted. At the time appointed Cagliostro duly appeared and was conducted along a narrow passage lit by a single lamp in a niche of the wall. At the end of this was a spacious apartment illuminated by wax candles, and furnished with everything necessary for the practice of alchemy. Althotas expressed himself as a believer in the mutability of physical law rather than of magic, which, he regarded as a science having fixed laws discoverable and reducible to reason. He proposed to depart for Egypt, and to carry Cagliostro thither with him - a proposal which the latter joyfully accepted. Althotas acquainted him with the fact that he possessed no funds, and upon Cagliostro's expressing some annoyance at this circumstance laughed at him, telling him that it was an easy matter for him to make sufficient gold to pay the expenses of their voyage. Authorities differ greatly regarding the personality of Althotas; but we will leave this part of the Cagliostro mystery for the moment.

Embarking upon a Genoese ship they duly came to Alexandria where Althotas told his comrade that he was absolutely ignorant regarding his birth and parentage, and said that he was much older than he appeared to be, but that he was in possession of certain secrets for the preservation of strength and health. "No - thing he said" astonishes me; nothing grieves me, save the evils which I am powerless to prevent; and I trust to reach in peace the term of my protracted existence." His early years had been passed near Tunis on the coast of Barbary, where he had been the slave of a wealthy Mussulman pirate. At twelve years of age he spoke Arabic fluently, studied botany, and read the Koran to his master, who died when Althotas was sixteen. Althotas now found himself free, and master of a very considerable sum which had been bequeathed him by his late owner.

Accompanied by Cagliostro he penetrated into Africa and the heart of Egypt, visiting the Pyramids, making the acquaintance of the priests of different temples, and receiving from them much hidden knowledge. (The slightest acquaintance with Egyptian history would have saved the author of this statement from making such an absurd anachronism). Following upon their Egyptian tour, however, they visited the principal kingdoms of Africa and Asia, and they are subsequently discovered at Rhodes pursuing alchemical operations. At Malta they assisted the Grand - master Pinto, who was infatuated with alchemical experiments, and from that moment Althotas completely disappears - the memoir of

Cagliostro merely stating that during their residence in Malta he passed away.

Cagliostro on the death of his comrade repaired to Naples. He was in funds, for Pinto had well provided him before he left Malta. In Naples he met with a Sicilian prince, who conceived a strong predilection for his society, and invited him to his castle near Palermo. This was dangerous ground but Cagliostro was nothing if not courageous, and besides he was curious to revisit the haunts of his youth. He had not been long in Palermo when one day he traveled to Messina where he encountered by chance one of his confederates in the affair of Marano the goldsmith. This man warned him strongly not to enter the town of Palermo, and finally persuaded him to return to Naples to open a gambling - house for the plucking wealthy foreigners. This scheme the pair carried on but the Neapolitan authorities regarded them with grave suspicion that they betook themselves to the States. Here they parted company, and regarding this time the alleged memoir of Cagliostro is not very clear. It however leads us to believe that the so - called Count had no lack of dupes, and from this obscurity he emerges at Rome where we find him established as an empiric, retailing specifics for all the diseases that flesh is heir to. Money flowed in upon him, and he lived in considerable luxury.

It was at this time that he met the young and beautiful, Lorenza Feliciani, to whom he proposed marriage; her father dazzled by Cagliostro's apparent wealth and importance consented, and the marriage took place with some ceremony. All biographers of Cagliostro agree in stating that Lorenza was a thoroughly good woman, honest, devoted and modest. The most dreadful accusations have been made concerning the manner in which Cagliostro treated his wife, and it has been alleged that he thoroughly ruined her character and corrupted her mind. But we shall discover later that this account has been coloured by the unscrupulous imagination of the Jesuitical writers of the Roman Inquisition. All biographers agree that Cagliostro hastened his wife's ruin, but it is difficult to know how they came by their data; and in any case they disagree substantially in their details. Cagliostro's residence now became the resort of card - sharpers and other undesirables, and it is said that he himself assumed the title and uniform of a Prussian colonel; but he and his confederates quarreled and with his wife he was forced to quit Rome with a so - called Marquis D'Agriata. They took the road to Venice, and reached Bergamo, which through their rogueries they had speedily to leave. They then made the best of their way through Sardinia and Genoa, and indeed spent several years in wandering through Southern Europe. At last they arrived in Spain by way of Barcelona, where they tarried for six months, proceeding afterwards to Madrid and Lisbon. From Lisbon they sailed to England, where Cagliostro lived upon his wits, duping certain foreigners. An English life of Cagliostro gives an account of his adventures in London, and tells how he was robbed of a large sum in plate, jewels and money; how he hired apartments in Whitcomb Street, where he spent most of his time in studying chemistry and physics, giving away much money and comporting himself generously and decently on all sides.

In 1772 he returned to France with his wife and a certain Duplaisir. At this time it is said that Duplaisir eloped with Lorenza, and that Cagliostro obtaining an order for her arrest, she was imprisoned in a penitentiary, where she was detained for several months. On her release, it is alleged, an immediate reconciliation occurred between husband and wife. At this time

Cagliostro had attracted much attention in Paris by his alchemical successes. It was the period of mystic enthusiasm in Europe, when princes, bishops, and the nobility generally were keen to probe the secrets of nature, and when alchemy and the allied sciences were the pursuits and hobbies of the great. But according to his Italian biographer Cagliostro went too far and raised such hopes in the breasts of his dupes that at last they entertained suspicions of his honesty, so that he was forced to flee to Brussels, whence he made his way to his native town of Palermo, where he was speedily arrested by the goldsmith Marano. A certain nobleman, however, interested himself on his behalf, and procured his release, and he embarked with his wife who had accompanied him, for Malta. From that island they soon retired to Naples, and from there to Marseilles and Barcelona. Their progress was marked by considerable state, and having cheated a certain alchemist of 100,000 crowns under the pretence of achieving some alchemical secret, they hurried to England.

It was during his second visit to London that the Count was initiated into Masonry, and conceived his great idea of employing that system for his own behalf. With this grand object in view he incessantly visited the various London Lodges, and ingratiated himself with their principals and officials. At this period he is said to have picked up in an obscure London bookstall a curious manuscript which is said to have belonged to a certain George Gaston, concerning whom nothing is known. This document dealt with the mysteries of Egyptian Masonry, and abounded in magical and mystical references. It was from this, it is alleged, that Cagliostro gathered his occult inspirations. He studied it closely and laid his plans carefully. After another and somewhat harassed tour through Holland, Italy and Germany, he paid a visit to the celebrated Count de St. Germain. In his usual eccentric manner, St. Germain arranged their meeting for the hour of two in the morning, at which time Cagliostro and his wife, robed in white garments, and cinctured by girdles of rose colour, presented themselves before the Count's temple of mystery. The drawbridge was lowered, and a man of exceptional height led them into a dimly lighted apartment where folded doors sprang suddenly open, and they behold a temple illuminated by hundreds of wax lights. The Count of St. Germain sat upon the altar, and at his feet two acolytes swung golden censers. In the *Lives of the Alchemystical Philosophers* this interview is thus detailed. "The divinity bore upon his breast a diamond pentagram of almost intolerable radiance. A majestic statue, white and diaphanous, upheld on the steps of the altar a vase inscribed, 'Elixir of Immortality,' while a vast mirror was on the wall, and before it a living being, majestic as the statue, walked to and fro. Above the mirror were these singular words - 'Store House of Wandering Souls.' The most solemn silence prevailed in this sacred retreat, but at length a voice, which seemed hardly a voice, pronounced these words - 'Who are you? Whence come you? What would you?' Then the Count and Countess Cagliostro prostrated themselves, and the former answered after a long pause, 'I come to invoke the God of the faithful, the Son of Nature, the Sire of Truth. I come to demand of him one of the fourteen thousand seven hundred secrets which are treasured in his breast, I come to proclaim myself his slave, his apostle his martyr.'

"The divinity did not respond, but after a long silence, the same voice asked "What does the partner of thy long wanderings intend?"

'To obey and to serve,' answered Lorenza.

Simultaneously with her words, profound darkness succeeded the glare of light, uproar followed on tranquillity, terror on trust, and a sharp and menacing voice cried loudly: 'Woe to those who cannot stand the tests.'

"Husband and wife were immediately separated to undergo their respective trials, which they endured with exemplary fortitude, and which are detailed in the text of their memoirs. When the romantic mummery was over, the two postulants were led back into the temple with the promise of admission to the divine mysteries. There a man mysteriously draped in a long mantle cried out to them: - 'Know ye that the arcanum of our great art is the government of mankind, and that the one means to rule them is never to tell them the truth. Do not foolishly regulate your actions according to the - rules of common sense; rather outrage reason and courageously maintain every unbelievable absurdity. Remember that reproduction is the palmary active power in nature, politics and society alike; that it is a mania with mortals to be immortal, to know the future without understanding the present, and to be spiritual while all that surrounds them is material.'

"After this harangue the orator genuflected devoutly before the divinity of the temple and retired. At the same moment a man of gigantic stature led the countess to the feet of the immortal Count de St. Germain who thus spoke

"Elected from my tenderest youth to the things of greatness, I employed myself in ascertaining the nature of veritable glory. Politics appeared to me nothing but the science of deception, tactics the art of assassination, philosophy the ambitious imbecility of complete irrationality; physics fine fancies about Nature and the continual mistakes of persons suddenly transplanted into a country which is utterly unknown to them; theology the science of the misery which results from human pride; history the melancholy spectacle of perpetual perfidy and blundering. Thence I concluded that the statesman was a skilful liar, the hero an illustrious idiot, the philosopher an eccentric creature, the physician a pitiable and blind man, the theologian analytical pedagogue, and the historian a word - monger. Then did I hear of the divinity of this temple. I cast my cares upon him, with my in certitudes and aspirations. When he took possession of my soul he caused me to perceive all objects in a new light; I began to read futurity. This universe so limited, so narrow, so desert, was now enlarged. I abode not only with those who are, but with those who were. He united me to the loveliest women of antiquity. I found it eminently delectable to know all without studying anything, to dispose of the treasures of the earth without the solicitations of monarchs, to rule the c'ernents rather than men. Heaven made me liberal; I have sufficient to satisfy my taste; all that surrounds me is rich, loving, predestinated.

- When the service was finished the costume of ordinary life was resumed. A superb repast terminated the ceremony. During the course of the banquet the two guests were informed that the Elixir of Immortality was merely Tokay coloured green or red according to the necessities ~of the case. Several essential precepts were enjoined upon them, among others that they must detest, avoid, and calumniate men of understanding, but flatter, foster, and blind fools, that they must spread abroad with much mystery the intelligence that the Count de St. Germain was five hundred years old, and that they must make gold, before all."

There is no good authority for this singular interview, but if it really occurred it only probably served to confirm Cagliostro in the projects he had mapped out for himself.

Travelling into Courland, he and his wife succeeded in establishing several Masonic Lodges according to the rite of what he called Egyptian Freemasonry. Persons, of high rank flocked around the couple, and it is even said that he plotted for the sovereignty of the Grand Duchy. Be this as it may, it is alleged that he collected a very large treasure of presents and money, and set out for St. Petersburg, where he established himself as a physician.

A large number of cures have been credited to Cagliostro throughout his career, and his methods have been the subject of considerable controversy. But there is little doubt that the basis of them was a species of mesmeric influence. It has been said that he trusted simply to the laying on of hands; that he charged nothing for his services; that most of his time was occupied in treating the poor, among whom he distributed vast amounts of money. The source of this wealth was said to have been derived from the Masonic Lodges, with whose assistance and countenance he had undertaken this work.

Returning to Germany he was received in most of the towns through which he passed as a benefactor of the human race. Some regarded his cures as miracles, other as sorceries, while he himself asserted that they were effected by celestial aid.

For three years Cagliostro remained at Strasburg, feted and lauded by all. He formed a strong friendship with the famous Cardinal - archbishop, the Prince de Rohan who was fired by the idea of achieving alchemical successes. Rohan was extremely credulous, and leaned greatly to the marvellous. Cagliostro accomplished supposed transmutations under his eyes, and the Prince delighted with the seeming successes lavished immense praise upon the Count. He even believed that the elixir of life was known to Cagliostro and built a small house in which he was to undergo a physical regeneration. When he had sucked the Prince almost dry, Cagliostro repaired to Bordeaux, proceeding afterwards to Lyons, where he occupied himself with the foundation of headquarters for his Egyptian Masonic rite. He now betook himself to Paris, where he assumed the role of a master of practical magic, and where it is said he evoked phantoms which he caused to appear at the wish of the enquirer in a vase of clear water, or mirror. Mr. Waite thinks in this connection that fraud was an impossibility, and appears to lean to the theory that the visions evoked by Cagliostro were such as occur in crystal - gazing, and that no one was more astonished than the Count himself at the results he obtained. Paris rang with his name and he won the appellation of the "Divine Cagliostro." Introduced to the Court of Louis XVI. he succeeded in evoking apparitions in mirrors before many spectators - these including many deceased persons specially selected by those present. His residence was isolated and surrounded by gardens, and here he established a laboratory. His wife affected great privacy, and only appeared in a diaphanous costume at certain hours, before a very select company. This heightened the mystery surrounding them, and the elite of Parisian society vied with one another to be present at their magic suppers, at which the evocation of the illustrious dead was the principal amusement. It is even stated that deceased statesmen, authors and nobles took their seats at Cagliostro's supper - table.

But the grand object of Cagliostro appears to have been the spread of his Egyptian Masonic rite. The lodges which he founded were androgynal, that is they admitted both men and women; the ladies being instructed by the Master's wife, who figured as the Grand Mistress of the Order - her husband adopting the title of Grand Copt. There is little doubt that a good deal of money was subscribed by the neophytes of the various lodges: the ladies who joined, each sacrificing on the altar of mysticism no less than 100 louis; and Cagliostro's immense wealth, which has never been doubted by any authority on his life, in the strictest probability found its source in the numerous gifts which showered in upon him from the powerful and wealthy for the purpose of furthering his masonic schemes.

But although he lived in considerable magnificence, Cagliostro by no means led a life of abandoned luxury; for there is the best evidence that he gave away vast sums to the poor and needy, that he attended the sick hand and foot, and in short played the part of healer and reformer at one and the same time.

A great deal of mystery surrounded the doings of the Egyptian Masonry in its headquarters in the Faubourg Saint Honore, and the seances for initiation took place at midnight. Figuier and the Marquis de Luchet have both given striking accounts of what occurred during the female initiations:

"On entering the first apartment," says Figuier, "the ladies were obliged to disrobe and assume a white garment, with a girdle of various colours. They were divided into six groups, distinguished by the tint of their cinctures. A large veil was also provided, and they were caused to enter a temple lighted from the roof, and furnished with thirty - six arm - chairs covered with black satin. Lorenza clothed in white, was seated on a species of throne, supported by two tall figures, so habited that their sex could not be determined. The light was lowered by degrees till surrounding objects could scarcely be distinguished, when the Grand Mistress commanded the ladies to uncover their left legs as far as the thigh, and raising the right arm to rest it on a neighbouring pillar. Two young women then entered sword in hand, and with silk ropes bound all the ladies together by the arms and legs. Then after period of impressive silence, Lorenza pronounced an oration, which is given at length, but on doubtful authority, by several biographers, and which preached fervidly the emancipation of womankind from the shameful bonds imposed on them by the lords of creation.

"These bonds were symbolized by the silken ropes from which the fair initiates were released at the end of the harangue, when they were conducted into separate apartments, each opening on the Garden, where they had the most unheard - of experiences. Some were pursued by men who unmercifully persecuted, them with barbarous solicitations; others encountered less dreadful admirers, who sighed in the most languishing postures at their feet. More than one discovered the counterpart of her own love but the oath they had all taken necessitated the most inexorable inhumanity, and all faithfully fulfilled what was required of them. The new spirit infused into regenerated woman triumphed along the whole line of the six and thirty initiates, who with intact and immaculate symbols re - entered triumphant and palpitating, the twilight of the vaulted temple to receive the congratulations of the sovereign priestess.

" When they had breathed a little after their trials, the vaulted roof opened suddenly, and, on a vast sphere of gold, there descended a man, naked as the unfallen Adam, holding a serpent in his hand, and having a burning star upon his head.

" The Grand Mistress announced that this was the genius of Truth, the immortal, the divine Cagliostro, issued without procreation from the bosom of our father Abraham, and the depository of all that hath been, is, or shall be known on the universal earth. He was there to initiate them into the secrets of which they had been fraudulently deprived. The Grand Copt thereupon commanded them to dispense with the profanity of clothing, for if they would receive truth they must be as naked as itself. The sovereign priestess setting the example unbound her girdle and permitted her drapery to fall to the ground, and the fair initiates following her example exposed themselves in all the nudity of their charms to the magnetic glances of the celestial genius, who then commenced his revelations.

" He informed his daughters that the much abused magical art was the secret of doing good to humanity. It was initiation into the mysteries of Nature, and the power to make use of her occult forces. The visions which they had beheld in the Garden where so many had seen and recognised those who were dearest to their hearts, proved the reality of hermetic operations. They had shewn themselves worthy to know the truth; he undertook to instruct them by gradations therein. It was enough at the outset to inform them that the sublime end of that Egyptian Freemasonry which he had brought from the very heart of the Orient was the happiness of mankind. This happiness was illimitable in its nature, including material enjoyments as much as spiritual peace, and the pleasures of the understanding.

The Grand Copt at the end of this harangue once more seated himself upon the sphere of gold and was borne away through the roof; and the proceedings ended, rather absurdly in a ball. This sort of thing was of course as the breath of his nostrils to Cagliostro, who could not have existed without the atmosphere of theatrical mysticism, in which he perfectly reveled.

It was at this period that Cagliostro became implicated in the extraordinary affair of the Diamond Necklace. He had been on terms of great intimacy with the Cardinal de Rohan. A certain Countess de Lamotte had petitioned that prince for a pension on account of long aristocratic descent. De Rohan was greatly ambitious to become First Minister of the Throne, but Marie Antoinette, the Queen, disliked him and stood in the way of such an honour. Mme Lamotte soon discovered this, and for purposes of her own told the Cardinal that the Queen favoured his ambitions, and either forged, or procured someone else to forge, letters to the Cardinal purporting to come from the Queen, some of which begged for money for a poor family in - which her Majesty was interested. The letters continued of the begging description, and Rohan, who was himself heavily in debt, and had misappropriated the funds of various institutions, was driven into the hands of money - lenders. The wretched Countess de Lamotte met by chance a poor woman whose resemblance to the Queen was exceedingly marked. This person she trained to represent Marie Antoinette, and arranged nightly meetings between her and Rohan, in which the disguised woman made all sorts of promises to the Cardinal.

Between them the adventuresses milked the unfortunate prelate of immense sums. Meanwhile a certain Bohmer, a jeweller, was very

desirous of selling a wonderful diamond necklace in which, for over ten years he had locked up his whole fortune. Hearing that Mme. de Lamotte had great influence 'with the Queen, he approached her for the purpose of getting her to induce Marie Antoinette to purchase it. She at once corresponded with De Rohan on the matter, who came post haste to Paris, to be told by Mme. de Lamotte that the Queen wished him to be security for the purchase of the necklace, for which she had agreed to pay 1, 600, 000 livres, in four half - yearly instalments. He was naturally staggered at the suggestion but however, affixed his signature to the agreement, and Mme. de Lamotte became the possessor of the necklace. She speedily broke it up, picking the jewels from their setting with an ordinary penknife. Matters went smoothly enough until the date when the first instalment Of 400, 000 livres became due. De Rohan, never dreaming that the Queen would not meet it, could not lay his hands on such a sum, and Bohmer noting his anxiety mentioned the matter to one of the Queen's ladies in - waiting, who retorted that he must be mad, as the Queen had never purchased the necklace at all. He went at once to Mme. de Lamotte who laughed at him, said he was being fooled, that it had nothing to do with her, and told him to go to the Cardinal. The terrified jeweller did not however take her advice, but went to the King.

The amazed Louis XVI. listened to the story quietly enough, and then turned to the Queen who was present, who at once broke forth in a tempest of indignation. As a matter of fact Bohmer had for years pestered her to buy the necklace, but the crowning indignity was that Do Rohan, whom she cordially detested, should have been made the medium for such a scandalous disgrace in connection with her name, and she at once gave directions that the Cardinal should be arrested. The King acquiesced in this, and shortly afterwards the Countess de Lamotte, Cagliostro and his wife, and others, followed him to the Bastille.

The trial which followed was one of the most sensational and stirring in the annals of French history. The King was greatly blamed for allowing the affair to become public at all, and there is little doubt that such conduct as the evidence displayed as that of aristocrats assisted to hasten the French Revolution.

It was Mme. de Lamotte who charged Cagliostro with the robbery of the necklace, and she did not hesitate to invent for him a terrible past, designating him an empiric, alchemist, false prophet, and Jew. This is not the place to deal with the trial at length, and it will suffice to state that Cagliostro easily proved his complete innocence. But the Parisian public looked to Cagliostro to supply the comedy in this great drama, and assuredly they were not disappointed, for he Provided them with what must be described as one of the most romantic and fanciful, if manifestly absurd, life stories in the history of autobiography. His account of himself which is worth quoting at length is as follows:

" I cannot, " he says, " speak positively as to the place of my nativity, nor to the parents who gave me birth. All my inquiries have ended only in giving me some great notions, it is true, but altogether vague and uncertain, concerning my family.

" I spent the years of my childhood in the city of Medina in Arabia. There I was brought up under the name of Acharat, which I preserved during my progress through Africa and Asia. I had my apartments in the palace of the Muphti Salahaym. It is needless to add that the Muphti is the chief of the Mahometan religion, and that his constant residence is at Medina,

" I recollect perfectly that I had then four persons attached to my service: a governor, between forty - five and sixty years of age, whose name was Althotas, and three servants, a white one who attended me as valet de chambre and two blacks, one of whom was constantly about, night and day.

My governor always told me that I had been left an orphan when only about three months old, that my parents were Christians and nobly born; but he left me absolutely in the dark about their names and the place of my nativity. Some words, however, which he let fall by chance have induced me to suspect that I was born at Malta. Althotas, whose name I cannot speak without the tenderest emotion, treated me with great care and all the attention of a father. He thought to develop the talent I displayed for the sciences. I may truly say that he knew them all, from the most abstruse down to those of mere amusement. My greatest aptitude was for the study of botany and chemistry.

" By him I was taught to worship God, to love and assist my neighbours, and to respect everywhere religion and the laws. We both dressed like Mahometans and conformed outwardly to the worship of Islam; but the true religion was imprinted in our hearts.

" The Muphti, who often visited me, always treated me with great goodness and seemed to entertain the highest regard for my governor. The latter instructed me in most of the Eastern languages. He would often converse with me on the pyramids of Egypt, on those vast subterraneous caves dug out by the ancient Egyptians, to be the repository of human knowledge and to shelter the precious trust, from the injuries of time.

" The desire of travelling and of beholding the wonders of which he spoke grew so strong upon me, that Medina and my youthful sports there lost all the allurements I had found in them before. At least, when I was in my twelfth year, Althotas informed me one day that we were going to commence our travels. A caravan was prepared and we set out, after having taken our leave of the Muphti who was pleased to express his concern at our departure in the most obliging manner.

" On our arrival at Mecca we alighted at the palace of the Cherif. Here Althotas provided me with sumptuous apparel and presented me to the Cherif, who honoured me with the most endearing caresses. At sight of this prince my senses experienced a sudden emotion, which it is not in the power of words to express, and my eyes dropped the most delicious tears I have ever shed in my life. His, I perceived, he could hardly contain.

" I remained in Mecca for the space of three years; not a day passed without my being admitted to the sovereign's presence, and every hour increased his attachment and added to my gratitude. I sometimes surprised his gaze riveted upon me, and turned to heaven with every expression of pity and commiseration. Thoughtful, I would go from him a prey to an ever - fruitless curiosity. I dared not question Althotas, who always rebuked me with great severity, as if it had been a crime in me to wish for some, information concerning my parents and the place where I was born. I attempted in vain to get the secret from the negro who slept in my apartment. If I chanced to talk of my parents he would turn a deaf ear to my questions. But one night when I was more pressing than usual, he told me that if ever I should leave Mecca I

was threatened with the greatest misfortunes, and bid me, above all, beware of the city of Trebizond.

" My inclination, however, got the better of his forebodings - I was tired of the uniformity of life I led at the Cherif's court. One day when I was alone the prince entered my apartment; he strained me to his bosom with more than usual tenderness, bid me never cease to adore the Almighty, and added, bedewing my cheeks with his tears: 'Nature's unfortunate child, adieu !'

" This was our last interview. The caravan waited only for me and I set off, leaving Mecca never to re - enter it more

" I directed my course first to Egypt, where I inspected these celebrated pyramids which to the eye of the superficial observer only appear an enormous mass of marble and granite. I also got acquainted with the priests of the various temples, who had the complacency to introduce me into such places as no ordinary traveller ever entered before. The next three years of my progress were spent in the principal kingdoms of Africa and Asia. Accompanied by Althotas, and the three attendants who continued in my service, I arrived in 1766 at the island of Rhodes, and there embarked on a French ship bound to Malta.

" Notwithstanding the general rule by which all Vessels coming from the Levant are obliged to enter quarantine, I obtained on the second day leave to go ashore. Pinto, the Grand Master of the Knights of Malta, gave us apartments in his palace, and I perfectly recollect that mine were near the laboratory.

" The first thing the Grand Master was pleased to do was to request the Chevalier d'Aquino, of the princely house of Caramanica, to bear me company and do me the honours of the island. It was here that I first assumed; European dress and with it the name of Count Cagliostro, nor was it a small matter of surprise to me to see Althotas appear in a clerical dress with the insignia of the Order of Malta.

" I have every reason to believe that the Grand Master Pinto was acquainted with my real origin. He often spoke to me of the Cherif and mentioned the city of Trebizond, but never would consent to enter into further particulars on the subject. Meanwhile he treated me with the utmost distinction, and assured me of very rapid preferment if I would consent to take the cross. But my taste for travelling and the predominant desire of practising medicine, induced me to decline an offer that was as generous as it was honourable.

" It was in the island of Malta that I had the misfortune of losing my best friend and master, the wisest as well as the most learned of men, the venerable Althotas. Some minutes before he expired, pressing my hand, he said in a feeble voice, ' My son, keep for ever before your eyes the fear of God and the love of your fellow - creatures; you will soon be convinced by experience of what you have been taught by me.'

" The spot where I had parted for ever from the friend who had been as a father to me, soon became odious. I begged leave of the Grand Master to quit the island in order to travel over Europe; he consented reluctantly, and the Chevalier d'Aquino was so obliging as to accompany me. Our first trip was to Sicily, from thence we went to the different islands of the Greek Archipelago, and returning, arrived at Naples, the birthplace of my companion.

"The Chevalier, owing to his private affairs, being obliged to undertake a private journey, I proceeded alone to Rome, provided with a letter of credit on the banking house of Signor Bellone. In the capital of the Christian world I resolved upon keeping the strictest incognito. One morning, as I was shut up in my apartment, endeavouring to improve myself in the Italian language, my valet de chambre introduced to my presence the secretary of Cardinal Orsini, who requested me to wait on his Eminence. I repaired at once to his palace and was received with the most flattering civility. The Cardinal often invited me to his table and procured me the acquaintance of several cardinals and Roman princes, amongst others, Cardinals York and Ganganelli, who was afterwards Pope Clement XIV. Pope Rezzonico, who then filled the papal chair, having expressed a desire of seeing me, I had the honour of frequent interviews with his Holiness.

"I was then (1770) in my twenty - second year, when by chance I met a young lady of quality, Seraphina Feliciani, whose budding charms kindled in my bosom a flame which sixteen years of marriage have only served to strengthen. It is that unfortunate woman, whom neither her virtues, her innocence, nor her quality of stranger could save from the hardships of a captivity as cruel as it is unmerited."

Cagliostro is reticent regarding his life between the period last dealt with, and the date of his coming to Paris. But although proved innocent he had through his very innocence offended so many persons in high places that he was banished, amidst shouts of laughter from everyone in the court. Even the judges were convulsed, but on his return from the court - house the mob cheered him heartily. If he had accomplished nothing else he had at least won the hearts of the populace by his kindness and the many acts of faithful service he had lavished upon them, and it was partly to his popularity, and partly to the violent hatred of the Court, that he owed the reception accorded to him. He was reunited to his wife, and shortly afterwards took his departure for London where he was received with considerable eclat. Here he addressed a letter to the people of France, which obtained wide circulation and predicted the French Revolution, the demolition of the Bastille, and the downfall of the monarchy. Following upon this the *Courier de L'Europe* a French paper published in London, printed a so - called exposure of the real life of Cagliostro from beginning to end. From that moment, however, his descent was headlong; his reputation had Switzerland and Austria, he could find no rest for the sole of his foot. At last he came to Rome, whither Lorenza, his wife accompanied him. At first he was well received there, and even entertained by several cardinals, privately studying medicine, and living very quietly: but he made the grand mistake of attempting to further his masonic ideas within the bounds of the Papal States. Masonry was of course anathema to the Roman Church, and upon his attempting to found a Lodge in the Eternal City itself, he was arrested on the 27th September, 1789, by order of the Holy Inquisition, and imprisoned in the Castle of Saint Angelo. His examination occupied his inquisitors for no less than eighteen months, and he was sentenced to death on the 7th April, 1791. He was, however, recommended to mercy, and the Pope commuted his sentence to perpetual imprisonment in the Castle of Saint Angelo. On one occasion he made a desperate attempt to escape: requesting the services of a confessor he attempted to strangle the Brother sent to him, but the burly priest, whose habit he had intended to disguise himself in proved too strong for him, and he was quickly overpowered. After this he was imprisoned in the solitary Castle of San Leo near

Montefeltro, the situation of which stronghold is one of the most singular in Europe, where he died and was interred in 1795. The manner of his death is absolutely unknown, but an official commissioned by Napoleon to visit the Italian prisons gives some account: of Cagliostro's quarters there.

"The galleries," he reports, "which have been cut out of the solid rock, were divided into cells, and old dried - up cisterns had been converted into dungeons for the worst criminals, and further surrounded by high walls, so that the only possible egress, if escape was attempted, would be by a staircase cut in the rock and guarded night and day by sentinels.

"It was in one of these cisterns that the celebrated Cagliostro was interred in 1791. In recommending the Pope to commute the sentence of death, which the Inquisition had passed upon him, into perpetual imprisonment, the Holy Tribunal took care that the commutation should be equivalent to the death penalty. His only communication with mankind was when his jailers raised the trap to let food 'down to him. Here he languished for three years without air, movement, or intercourse with his fellow creatures. During the last months of his life his condition excited the pity of the governor, who had him removed from this dungeon to a cell on the level with the ground, where the curious, who obtain permission to visit the prison, may read on the walls various inscriptions and sentences traced there by the unhappy alchemist. The last bears the date of the 6th of March 1795."

The Countess Cagliostro was also 'sentenced by the Inquisition to imprisonment for life. She was confined in the Convent of St. Appollonia, a penitentiary for women in Rome, where it was rumoured that she died in 1794.

Cagliostro's manuscript volume entitled "Egyptian Freemasonry" fell with his other papers into the hands of the Inquisition, and was solemnly condemned by it as subversive to the interests of Christianity. It was publicly burned, but oddly enough the Inquisition set apart one of its brethren to write - "concoct" is the better word - some kind of Life of Cagliostro and in this are given several valuable particulars concerning his Masonic methods as follows:

"It may be unnecessary to enter into some details concerning Egyptian Masonry. We shall extract our facts from a book compiled by himself, and now in our possession, by which he owns he was always directed in the exercise of his functions, and from which those regulations and instructions were copied, wherewith he enriched many mother lodges. In this treatise, which is written in French, he promises to conduct his disciples to perfection by means of physical and moral regeneration, to confer perpetual youth and beauty on them, and restore them to that state of innocence which they were deprived of by means of original sin. He asserts that Egyptian Masonry was first propagated by Enoch and Elias, but that since that time it has lost much of its purity and splendour. Common masonry, according to him, has degenerated into mere buffoonery, and women have of late been entirely excluded from its mysteries; but the time was now arrived when the Grand Oopt was about to restore the glory of masonry, and allow its benefits to be participated by both sexes.

"The statutes of the order then follow in rotation, the division of the members into three distinct classes, the various signs by which they might discover each other, the officers who are to preside over and regulate the society, the stated times when the members are to

assemble, the erection of a tribunal for deciding all differences that may arise between the several lodges or the particular members of each, and the various ceremonies which ought to take place at the admission of the candidates. In every part of this book the pious reader is disgusted with the sacrilege, the profanity, the superstition, and the idolatry with which it abounds - the invocations in the name of God, the prostrations, the adorations paid to the Grand Master, the fumigations, the incense, the exorcisms, the emblems of the Divine Triad, of the moon, of the sun, of the compass, of the square, and a thousand other scandalous particulars, with which the world is at present acquainted.

" The Grand Copt, or chief of the lodge, is compared - to God the Father. He is invoked upon every occasion; he regulates all the actions of the members and all the ceremonies of the lodge, and he is even supposed to have communication with angels and with the Divinity. In the exercise of many of the rites they are desired to repeat the Veni and the Te Deum - nay, to such an excess of impiety are they enlured, that in reciting the psalm Memento Domine David, the name of the Grand Master is always to be substituted for that of the King of Israel.

" People of all religions are admitted into the society of Egyptian Masonry - the Jew, the Calvinist, the Lutheran are to be received into it as well as the Catholic - provided they believe in the existence of God and the immortality of the soul, and have been previously allowed to participate in the mysteries of the common masonry. When men are admitted, they receive a pair of garters from the Grand Copt, as is usual in all lodges, for their mistresses; and when women are received into the society, they are presented by the Grand Mistress with a cockade, which they are desired to give to that man to whom they are most attached.

" We shall here recount the ceremonies made use of on admitting a female.

" The candidate having presented herself, the Grand Mistress (Madame Cagliostro generally presided in that capacity) breathed upon her face from the forehead to the chin, and then said, - I breathe upon you on purpose to inspire you with virtues which we possess, so that they

may take root and flourish in your heart, I thus fortify your soul, I thus confirm you in the faith of your brethren and sisters, according to the engagements which you have contracted with them. We now admit you as a daughter of the Egyptian lodge. We order that you be acknowledged in that capacity by all the brethren and sisters of the Egyptian lodges, and that you enjoy with them the same prerogatives as with ourselves.'

" The Grand Master thus addresses the male candidate In virtue of the power which I have received from the Grand Copt, the founder of our order, and by the particular grace of God, I hereby confer upon you the honour of being admitted into our lodge in the name of Helios, Mene, Tetragrammaton.'

" In a book said to be printed at Paris in 1789, it is asserted that the last words were suggested to Cagliostro as sacred and cabalistical expressions by a pretended conjuror, who said that he was assisted by a spirit, and that this spirit was no other than a cabalistical Jew, who by means of the magical art had murdered his own father before the incarnation of Jesus Christ.

" Common masons have been accustomed to regard St. John as their patron, and to celebrate the festival of that saint. Cagliostro also adopted him as his protector, and it is not a little remarkable that he was imprisoned at Rome on the very festival of his patron. The reason for his veneration of this great prophet was, if we are to believe himself, the great similarity between the Apocalypse and the rites of his institution.

" We must here observe that when any of his disciples were admitted into the highest class, the following execrable ceremony took place. A young boy or girl, in the state of virgin innocence and purity, was procured, who was called the pupil, and to whom power was given over the seven spirits that surround the throne of their divinity and preside over the seven planets. Their names according to Cagliostro's book are Anael, Michael, Raphael, Gabriel, Uriel, Zobiachel, and Anachiel. The pupil is then made use of as an intermediate agent between the spiritual and physical worlds, and being clothed in a long white robe, adorned with a red ribbon, and blue silk festoons, he is shut up in a little closet. From that place he gives responses to the Grand Master, and tells whether the spirits and Moses have agreed to receive the candidates into the highest class of Egyptian masons. . . .

" In his instructions to obtain the moral and physical regeneration which he had promised to his disciples, he is exceedingly careful to - give a minute description of the operations to which they have to submit. Those who are desirous of experiencing the moral regeneration are to retire from the world for the space of forty days, and to distribute their time into certain proportions. Six hours are to be employed in reflection, three in prayer to the Deity, nine in the holy operations of Egyptian Masonry, while the remaining period is to be dedicated to repose. At the end of the thirty - three days a visible communication is to take place between the patient and the seven primitive spirits, and on the morning of the fortieth day his soul will be inspired with divine knowledge, and his body be as pure as that of a new - born infant.

" To procure a physical regeneration, the patient is to retire into the country in the month of May, and during forty days is to live according to the most strict and austere rules, eating very little, and then only laxative and sanative herbs, and making use of no other drink than distilled water, or rain that has fallen in the course of the month. On the seventeenth day, after having lot blood certain white drops are to be taken, six at night and six in the morning, increasing them two a day in progression. In three days more a small quantity of blood is again to be let from the arm before sunrise, and the patient is to retire to bed till the operation is completed. A grain of the panacea is then to be taken; this panacea is the same as that of which God created man when He first made him immortal. When this is swallowed the candidate loses his speech and his reflection for three entire days, and he is subject to frequent convulsions, struggles, and perspirations. Having recovered from this state, in which however, he experiences no pain whatever, on that day, he takes the third and last grain of the panacea, which causes him to fall into a profound and tranquil sleep; it is then that he loses his hair, his skin, and his teeth. These again are all reproduced in a few hours, and having become a new man, on the morning of the fortieth day he leaves his room, enjoying a complete rejuvenescence, by which he is enabled to live 5557 years, or to such time as he, of his own accord, may be desirous of going to the world of spirits."

To revert to the question of the researches of Mr. Trowbridge, it will appear to any unbiased reader of his work that he has proved that Cagliostro was not the same as Joseph Balsamo with whom his detractor, - have identified him. Balsamo was a Sicilian vagabond adventurer, and the statement that he and Cagliostro were one and the same person originally rests on the word of the editor of the *Courier de l'Europe*, a person of the lowest and most profligate habits, and upon an anonymous letter from Palermo to the Chief of the Paris police. Mr. Trowbridge sees in the circumstance that the names of the Countess Cagliostro and the wife of Balsamo were identical nothing but a mere coincidence, as the name Lorenza Feliciani is a very common one in Italy. He also proves that the testimony of the handwriting experts as to the remarkable similarity between the writing of Balsamo and Cagliostro is worthless, and states that nobody who had known Balsamo ever saw Cagliostro. He also points out that Balsamo, who had been in England in 1771, was "wanted" by the London police: how was it then that six years afterward they did not recognise him in Count Cagliostro who spent four months in a debtors' prison there, for no fault of his own? The whole evidence against Cagliostro's character rests with the editor of the *Courier de l'Europe* and his Inquisition biographer, neither of whom can be credited for various good reasons. Again, it must be recollected that the narrative of the Inquisition biographer is supposed to be based upon the confessions of Cagliostro under torture in the Castle of St. Angelo. Neither was the damaging disclosure of the editor of the *Courier de l'Europe* at all topical, as he raked up matter which was at least fourteen years old, and of which he had no personal knowledge whatsoever. Mr. Trowbridge also proves that the dossier discovered in the French archives in 1783, which was supposed to embody the Countess Cagliostro's confessions regarding the career of her husband when she was imprisoned in the Salpetriere prison, is palpably a forgery, and he further disposes of the statements that Cagliostro lived on the immoral earnings of his wife.

It is distinctly no easy matter to get at the bed-rock truth regarding Cagliostro or to form any just estimate of his true character. That he was vain, naturally pompous, fond of theatrical mystery, and of the popular side of occultism, is most probable. Another circumstance which stands out in relation to his personality is that he was vastly desirous of gaining cheap popularity. He was probably a little mad. On the other hand he was beneficent, and felt it his mission in the then king-ridden state of Europe to found Egyptian Masonry for the protection of society in general, and the middle and lower classes in particular. A born adventurer, he was by no means a rogue, as his lack of shrewdness has been proved on many occasions. There is small question either that the various Masonic lodges which he founded and which were patronised by persons of ample means, provided him with extensive funds, and it is a known fact that he was subsidised by several extremely wealthy men, who, themselves dissatisfied with the state of affairs in Europe, did not hesitate to place their riches at his disposal for the purpose of undermining the tyrannic powers which then wielded sway. There is reason to believe that he had in some way and at some period of his life acquired a certain working knowledge of practical occultism, and that he possessed certain elementary psychic powers of hypnotism and telepathy. His absurd account of his childhood is almost undoubtedly a plagiarism of that stated in the first manifesto to the public of the mysterious Rosicrucian Brotherhood, (q.v.) as containing an account of the childhood of their Chief. But on the whole he is a mystery, and in all likelihood the clouds which surround his origin and earlier years will never be dispersed. It is probably better that this should be so, as although Cagliostro was by no means an exalted

character, he was yet one of the most picturesque figures in the later history of Europe; and assuredly not the least aid to his picturesqueness is the obscurity in which his origin is involved. Consult - Cagliostro. W. R. H. Trowbridge; Cagliostro and Company. Franz Funck - Brentano; Waite, *Lives of the Alchemists*.

Caiumarath, or Kaid - mords:

According to the Persians, the first man. He lived a thousand years and reigned five hundred and sixty. He produced a tree, from the fruits of which were born the human race. The devil seduced and corrupted the first couple, who after their fall, dressed themselves in black garments and sadly awaited the resurrection, for they had introduced sin into the world.

Calmet, Com Augustin:

A Benedictine of the congregation of Saint - Vannes, and one of the most diligent and active of his order, who died in 1757 at his abbey of Sesones. He was the author of a *Dictionnaire de la Bible* and of many well-known commentaries on the scriptures. But he is chiefly famous among occultists for his *Dissertation, sur les apparitions des anges, des demons et des esprits, et sur les revenans et vampires de Hongrie, de Bohême, de Moravie et de Silesie*. (Paris 1746, and 1751 - the latter being the best edition). It was translated into English in 1759, and is alluded to in the article "Vampire." The greatest faith in the supernatural (some might perhaps stigmatise it as credulity) marks the work. But he notices unfavourable theories equally with those which suit his hypotheses, and if he places too much credence in the classical authors, he is never dull. He became the butt of Voltaire, who wrote beneath his portrait in verse of questionable quality "Des oracles sacres que Dieu daigna, nous rendre Son travail assidu perca l'obscurité fit plus, il les crut avec simplicité Et fut, par ses vertus, digne de les entendre."

Case, Paul Foster: Paul Foster Case was born in Fairport, New York. His mother was a teacher and his father was the head librarian of the town library, in which Paul Case was literally born. For a man whose thirst for hidden knowledge was unquenchable, he could not have been born into more fortunate circumstances.

Paul learned to read at a very young age. By the age of four he was found pouring over "forbidden books" in the attic of his father's library. He was also found to have extraordinary musical talent at an early age, and at the age of three began training in piano and organ. At the age of nine, he was the organist at the Congregational Church in which his father was deacon.

At the age of seven, Case began correspondence with Rudyard Kipling, who verified the "fourth-dimensional" experiences Case was having as being not merely imaginary, but actual states of being. Kipling had similar experiences when composing his A.B.C. works, which depict a strangely altered future for humanity. At this early age, Case found that he had the ability to consciously manipulate his dreams.

At sixteen, Case met the occultist Claude Bragdon, as they had both donated their talents to a charity performance. It was in this meeting that Paul Case got his first "directive". Bragdon asked Case, "Where do you think the playing cards come from?" This simple question sparked an immediate search for the origins and uses of Tarot. Within a very short period of time, Case had

collected every book and every set of Tarot Keys available. He spent years researching, studying, and meditating on these archetypal images.

Case described his experience at the time as definitely "guided" by an inner voice. In his view, the experience with Tarot had stimulated an "inner hearing", through which he was guided to the many attributes of Tarot which were published before he was 21 years old. Perhaps Eliphas Levi's statement on Tarot best summarized its influence on the young Paul Case: "As an erudite Kabalistic book... A prisoner devoid of books, had he only a Tarot of which he knew how to make use, could in a few years acquire a universal science, and converse with unequaled doctrine and inexhaustible eloquence."

While in New York, Case was approached by Michael Whitty, the Praemonstrator of the Thoth-Hermes Temple of the Golden Dawn (Alpha et Omega). Whitty, having heard of Case's extensive knowledge of the Western Mystery Tradition and having read some of his published works, invited Case into the Order. Case naturally accepted the offer, and moved through the Outer Grades quickly. He was initiated into the Second Order on May 16, 1920, with the magical motto, *Perseverantia*. Just three weeks later, he was the Third Adept in the annual Corpus Christi ceremony.

He soon became known as the most knowledgeable occultist in the New York temple, and succeeded Michael Whitty as Praemonstrator within a year of his acceptance into the Second Order. Despite Case's attainments, he did have considerable difficulty with the system of Enochian Magic. Ultimately, he concluded that the Enochian system was demonic rather than angelic. His Order, the **B.O.T.A.**, excludes all mention of Enochian from its curriculum.

Because of his quick advancement through the Grades of the Order, Case may have sparked some jealousy among the other Adepts. Moreover, others may have thought some of his teachings inappropriate. On July 18, 1921, Moina Mathers wrote Case regarding complaints she had received regarding some of his teachings. Apparently, Case had begun discussing the topic of sex magic, which at the time had no official place in the Order curriculum. Since no knowledge lectures exist on the subject, whether sex practices were ever taught in the Golden Dawn has been a long standing question. In her correspondence with Case, Moina wrote, "...I have seen the results of this superficial sex teaching in several Occult Societies as well as in individual cases. I have never met with one happy result."

But to Case, sexuality became an increasingly important subject. In his Book of Tokens, a collection of inspired meditations on the 22 Tarot Keys of the Major Arcana, Case comments on the sex function, "You must wholly alter your conception of sex in order to comprehend the Ancient Wisdom... It is the interior nervous organism, not the external organs, that is always meant in phallic symbolism, and the force that works through these interior centers is the Great Magical Agent, the divine serpent fire." In his works, The True and Invisible Rosicrucian Order and The Masonic Letter G, he writes of certain practices involving the redirection of the sexual force to the higher centers of the brain where experience of supersensory states of consciousness becomes possible.

Some members also complained about a personal relationship between Case and a soror, Lilli Geise. Case confessed the matter to

Moina: "The Hierophantia and I were observed to exchange significant glances over the altar during the Mystic Repast... My conscience acquits me... Our relation to each other we submit to no other Judge than that Lord of Love and Justice whom we all adore." In time, Case married Geise, who died a few years later.

Perhaps Moina's correspondence also touched a sensitive area for Case. In her July 18th letter, she tells Case, "You evidently have reached a point in your mystical Way where there would appear to exist certain cross-roads. The artist in you, which I recognize, and with whom I deeply sympathize, would probably choose to learn the Truth through the joy and beauty of physical life." She continued, "You who have studied the Pantheons, do you know of that enchanting God, the Celtic Angus, the Ever Young? He who is sometimes called Lord of the Land of Heart's Desire?" Angus rescued Etain, the Moon, who had been turned into a golden fly. But Etain had to choose between bodily existence in the land of mortals and everlasting life. She continued still, "The artist in us may have lingered in that land for a moment. But you and I who would be teachers and pioneers in this Purgatorial World must be prepared before all the Gods to be the servants of the greatest of them all... the Osiris, the Christ, the God of the Sacrifice of the Self." Moina then asked Case to resign from his position as Praemonstrator.

Case resigned as Praemonstrator, responding to Moina, "...I have no desire to be a 'teacher and pioneer in this Purgatorial World.' Guidance seems to have removed me from the high place to which I have never really aspired. The relief is great." This seems odd coming from a man who would, in a few years, abandon his artistic endeavors to start his own occult school, the Builders of the Adytum (**B.O.T.A.**). Perhaps this struggle between his artistic soul and his mystical soul pre-existed his involvement with the Order, and maybe Moina knew this. Archives at the **B.O.T.A.** state that on one occasion years before he joined the Order, Case was approached by a stranger on the streets of Chicago who called him by name and told him many things about himself. "Your teacher is my teacher," the man told him. He told Case that he must choose between a life of material comfort as a musician and a life of suffering and renunciation as a vitally needed teacher of the Mysteries. The former would offer him "more of this world's goods than most"; the latter, important service to mankind and eternal life, and that, "In the end, you will not starve to death."

After Case was expelled from the Order, he pursued the creation of his own occult school, the School of Ageless Wisdom. This organization failed within a few years. However, he soon moved to Los Angeles, abandoning his lucrative career as a musician, and established the Builders of the Adytum (B.O.T.A.). Still in existence today, it has proven to be a successful correspondence course on Tarot.

Geise wrote to Moina that students from other temples were flocking to hear Case speak prior to his being expelled. Mrs. Elma Dame, The Imperatrix of the Philadelphia Temple, who resigned due to the numerous problems in the Order at the time, pointed to the need for a knowledgeable teacher in America. She wrote to Moina: "When you got rid of Mr. Case, you 'killed the goose that laid the golden egg.'" Dr. Pullen Burry, a former Order member, concluded that Case was the one to bring "the light of the old R.C. [Rosicrucian] teachings" into the light of Aquarian consciousness. Case's book, The True and Invisible Rosicrucian Order, stands as a classic Qabalistic interpretation of the Rosicrucian Fama

Fraternitatis and Confessio.

The B.O.T.A. is active in the United States, and Case travels frequently on speaking engagements.

Ceremonial Magic: The art of dealing with spirits. Its rites are supposedly religious, and the rituals which contain it partake largely of the nature of religious observances. It is not, as generally supposed, a reversed Christianity or Judaism, nor does it partake of the profanation of religious ritual. It attempts to derive power from God for the purpose of a successful control of evil spirits. In the Grimoires and Keys of Black Magic, the operator is constantly reminded that he must meditate continually on the undertaking in hand, and centre every hope in the infinite goodness of the Great Adonai. The god invoked in Black Magic is not Satan as is so often supposed, but the Jehovah of the Jews, and the Trinity of the Christians. The foundation of practical magic is almost certainly the belief in the power of divine words to compel the obedience of all spirits to those who could pronounce them. Such words and names were supposed to invoke or dismiss the denizens of the spirit world, and these with suitable prayers were used in all magical ceremonies. Again it was thought that it was easier to control evil spirits than to enlist the sympathies of angels – too there is no doubt that there is no moral wrong in enslaving an evil spirit to do good, whereas to compel an Angel would be the greatest of sins, and even to importune such a creature a matter of grave seriousness.

He who would gain such power over demons is exhorted in the magical texts which exist to observe continence and abstinence, to disrobe as seldom and sleep as little as possible during the period of preparation, to meditate continually on his undertaking and centre all his hopes on the Great Adonai. The fast should be most austere, and human society must be avoided as much as possible. The concluding days of the fast should be additionally strict – sustenance being reduced to bread and water. Daily ablutions are necessary, and these must be made in water which has been previously exorcised according to the ritual: especially must this be observed immediately before the ceremony. Certain periods of the day and night are ruled by certain planets and these are to be found in the book known as the Key of Solomon the King (q.v). (See also Astrology.) The Book of Black Magic taught that the hours of Saturn, Mars and Venus are good for communion with spirits, – the hour of the first named planet for invoking souls in Hell; and that of the second those who have been slain in battle. In fact these hours and seasons are ruled by the laws of astrology. In the preparation of the instruments employed, the ceremonies of purifying and consecrating, must be carefully observed. An aspergillum composed of mint, marjoram, and rosemary should be used for the first and should be contained in a pot of glazed earth. For fumigation a chafing dish should be used filled with freshly kindled coal and perfumed with aloe – wood or mace, benzoin or storax.

The experiment of holding converse with spirits should be made in the day and hour of Mercury: that is the 1st or 8th, or the 15th or 22nd (See Necromancy). The Grand Grimoire says that when the night of action has arrived, the operator shall take a rod, a goat – skin, a blood – stone, two crowns of vervain, and two candlesticks with candles; also a new steel and two new flints, enough wood to make a fire, half a bottle of brandy, incense and camphor, and four nails from the coffin of a dead child. Either one or three persons must take part in the ceremony – one of whom only must address the spirit. The Kabbalistic circle is formed with strips of kid's skin

fastened to the ground by the four nails. With the blood – stone a triangle is traced within the circle, beginning at the eastern point. The letters a e i j must be drawn in like manner, as also the Name of the Saviour between two crosses. The candles and vervain crowns are then set in the left and right sides of the triangle within the circle, and they with the brazier are set alight – the fire being fed with brandy and camphor. A prayer is then repeated. The operator must be careful to have no alloyed metal about him except a gold or silver coin wrapped in paper, which must be cast to the spirit when he appears outside the circle. The spirit is then conjured three times. Should the spirit fail to appear, the two ends of the magic rod must be plunged into the flames of the brazier. This ritual is known as the Rite of Lucifuge, and is believed to invoke the demon Lucifuge Rofocale.

Those who understand Ceremonial Magic do not fully deplore it, but many writers and occultists have urged the greatest restraint and caution in its practice. The issue is that the Spirits invoked are not trivial in their treachery or knowledge, and that the magus is seldom as pure or prepared as advised. Early triumphs might open the door for dealings which eventually result in the Faustian fall of the magus. Yet nearly all the substantial authorities give over some space to the methods of Ceremonial Magic, and none deplore it outright.

For further information concerning the ceremonial of magic, See Necromancy and the articles on the various rituals of magic, such as Arbatel, Key of Solomon, Grimoire Verum, etc. (See Magic.)

Charlemagne: Charlemagne; or Charles the Great The greatest of Frankish kings; was the elder son of Pepin the Short, and succeeded his father in 768 A.D. Pepin held the title of Mayor of the Palace, which was to say Prime Minister for the Merovingian Kings who at that time held a role that was largely ceremonial and had some religious import. Since the time of the Mayor of the Palace Charles Martel, real power lay with the mayors. Pepin moved to overthrow the last hollow vestiges of the Merovingian Kingship, and crown himself as King, which was acknowledged by the Pope.

He is included in this work chiefly because of his close connection with the supernatural so far as legend is concerned. Again and again in the pages of French romance, notably in these romances dealing with the adventures of William of Orange, do we find the Emperor visited by angels who are the direct messengers of the heavenly power. This of course is to symbolise his position as the head and front of Christendom in the world. He was its champion and upholder, surrounded as he was on all sides by the forces of paganism, – the Moors on his southern borders, and the Prussians and Saxons on his flank. Charles was regarded by the Christians of Europe as the direct representative of heaven, whose mission it was to Christianise Europe and to defend the true faith in every way. No less do we find him and his court connected with the realm of faery. Notices of the encounters of the fairy folk by his paladins are not so numerous in the original French romances which deal with him and them; but in the hands of Boiardo, Ariosto, and Pulci, they dwell in an enchanted region where at any moment they might meet with all kinds of supernatural beings.

But both in the older and later romances the powers of magic and enchantment are ever present. These are chiefly instanced in magical weapons such as the Sword Durandal of Roland which cannot be shivered; the magical ointments of giants like Ferragus, which rubbed on their bodies make them invulnerable; the wearing

of armour which exercises a similar guardianship on the body of its possessor, and so forth. But we find heroes like Ogier, the Dane, penetrating into fairy land itself, and wedding its queen. This was the fate of a great many medieval heroes, and Ogier finds in the enchanted realm King Arthur, and several other paladins. The magical and the marvellous is everywhere in use in the romances which deal with Charlemagne. Indeed in this respect they entirely put in the shade the later romances proper, as distinguished from the Chansons de Geste.

Historically it may not be unreasonable to assume that Charlemagne had some knowledge and acquaintance of at least the rudiments of mysticism and the occult. The Merovingians, who he overthrew, were deeply enmeshed in mysticism, and were the focus of a cult that in some ways combined the Emperor Worship of ancient Rome with Christianity. Their line, from which Charles had some nominal descent, claimed descent from a sea-monster, and on other occasions descent from the divine through Christ, this being an early adaptation of the traditional practice among royal families of claiming descent from the divine, being applied to Christianity. During the time of the Merovingian Kings, Sorcerers were plentiful, and despite the Salic Laws, there is every evidence of a widespread practise of witchcraft and proliferation of vampirism, at even the highest levels of state – and such may have provoked Pepin's coup. But certainly a lettered ruler such as Charles must not have been ignorant of such practices and well might have excelled at them in order to better oppose the sorcerous Merovingians, which it must not be assumed went quietly, but must have made trouble for some decades or even generations after the fashion of most European rivalries of the sort.

China: Although it can hardly be said that any system of magic worthy of the name ever originated in China, and though magical practice was uncommon, yet instances are not wanting of the employment of magical means in the Celestial Empire, and the belief in a supernatural world peopled by gods, demons and other beings is very strong in the popular Chinese mind.

" Although the Chinese mind possessed under such a constitution but few elements in which magic could strike root and throw out its ramifications and influence, yet we find many traces giving evidence of the instinctive movement of the mind, as well as of magical influence; though certainly not in the manner or abundance that we meet with it in India, The great variety of these appearances is, however, striking, as in no other country are they so seldom met with.

, ' As the King, as it were, microcosmically represents the human races in fortune or misfortune before the divinity so must his eye be constantly directed to those signs in which the will of the Most High is revealed; ' He must observe dreams as much as the phenomena of nature, the eclipses and the positions of the stars; and, when all else is wanting, he must consult the oracle of the tortoise, or the Plant Tsche, and direct his actions accordingly.' He is therefore, as it were, the universal oracle of the people, as the popular mind is relieved from every flight of imagination by a highly remarkable mental compulsion

" It is easy to understand from these circumstances wherefore we find so few of these phenomena of magic and the visionary and ecstatic state, in other parts of the East so frequent, and therefore they are scattered and uncertain. Accounts are, however, not wanting to show that the phenomena as well as theories of

prophecy were known in more remote times. Under the Emperor Hoei Ti, about A.D. 304, a mystical sect arose in China calling themselves the teachers of the emptiness and nothingness of - 11 things. They also exhibited the art of binding the power of the senses, and producing a condition which they believed perfection."

Dewonism and Obsession. The Chinese are implicit believers in demons *whom they imagine surround th rn on every hand. Says Peebles: " English officials, American missionaries, mandarins and many of the ChInnese literati (Confucians, Taoists and Buddhist believers alike) declare that spiritism in some form, and under some name, is the almost universal belief of China. It is generally denominated ' ancestral worship. ' "

" There is no driving out of these Chinese, " says Father Gonzalo, - the cursed belief that the spirits of their ancestors are ever about them, availing, themselves of every opportunity to give advice and counsel."

" The medium consulted, " remarks Dr. Doolittle, " takes in the hand a stick of lighted incense to dispel ail defiling influences, then prayers of some kind are repeated, the body becomes spasmodic, the medium's eyes are shut, and the form sways about, assuming the walk and peculiar attitude of the spirit when in the body. Then the communication from the divinity begins, which may be of a faultfinding or a flattering character. . . . Sometimes these Chinese mediums profess to be possessed by some specified historical god of great healing power, and in this condition they prescribe for the sick. It is believed that the ghoul or spirit invoked actually casts himself into the medium, and dictates the medicine."

" Volumes might be written upon the gods, genii and familiar spirits supposed to be continually in communication with this people, " writes Dr. John L. Nevius, in his works, China and The Chinese. " The Chinese have a large number of books upon this subject, among the most noted of which is the - Liao - chai - chei, ' a large work of sixteen volumes. . . . Tu Sein signifies a spirit in the body, and there are a class of familiar spirits supposed to dwell in the bodies of certain Chinese who became the mediums of communication with the unseen world. Individuals said to be possessed by these spirits are visited

by multitudes, particularly those who have lost recently relatives by death, and wish to converse with them. . .

Remarkable disclosures and revelations are believed to be made by the involuntary movements of a bamboo pencil, and through a similar method some claim to see in the dark. Persons considering themselves endowed with sup2rior intelligence are firm believers in those and other modes of consulting spirits."

The public teacher in Chen Sin Ling (W. J. Plumb says)

In the district of Tu - ching, obsessions by evil spirits or demons are very common." He further writes that there are very many cases also in Chang - lo." Again he says:

" When a man is thus afflicted, the spirit (Kwei) takes possession of his body without regard to his being strong or weak in health. It is not easy to resist the demon's power. Though without bodily ailments, possessed persons appear as if ill. When under the entrancing spell of the demon, they seem different from their ordinary selves.

" In most cases the spirit takes possession of a man's body contrary to his will, and he is helpless in the matter. The kwei has the power of driving out the man's spirit, as in sleep or dreams. When the subject awakes to consciousness, he has not the slightest knowledge of what has transpired.

" The actions of possessed persons vary exceedingly. They leap about and toss their arms, and then the demon tells them what particular spirit he is, often taking a false name, or deceitfully calling himself a god, or one of the genii come down to the abodes of mortals. Or, perhaps, it professes to be the spirit of a deceased husband or wife. There are also kwei of the quiet sort, who talk and laugh like other people, only that the voice is changed. Some have a voice like a bird. Some speak Mandarin - the language of Northern China - and some the local dialect

but though the speech proceeds from the mouth of the man, what is said does not appear to come from him. The outward appearance and manner is also changed.

" In Fu - show there 'is a class of persons who collect numbers and make use of incense, pictures, candles and lamps to establish what are called - incense tables.' Taoist priests are engaged to attend the ceremonies and they also make use of mediums.' The Taoist writes a charm for the medium, who, taking the incense stick in his hand, stands like a graven image, thus signifying his willingness to have the demon come and take possession of him. Afterward, the charm is burned and the demon spirit is worshipped and invoked, the priest, in the meanwhile going on with his chanting. After a while the medium begins to tremble, and then speaks and announces what spirit has descended, and asks what is wanted of him. Then, whoever has requests to make, takes incense sticks, makes prostrations, and asks a response respecting some disease, or for protection from some calamity. In winter the same performances are carried on to a great extent by gambling companies. If some of the responses hit the mark, a large number of people are attracted. They establish a shrine and offer sacrifices, and appoint days, calling upon people from every quarter to come and consult the spirit respecting diseases. . . .

" There is also a class of men who establish what they call a ' Hall of Revelations.' At the present time there are many engaged in this practice. They are, for the most part, literary men of great ability. The people in large numbers apply to them for responses. The mediums spoken of above are also numerous. All of the above practices are not spirits seeking to possess men; but rather men seeking spirits to possess them, and allowing themselves to be voluntarily used as their instruments.

" As to the outward appearance of persons when possessed, of course, they are the same persons as to outward form as at ordinary times; but the colour of the countenance may change. The demon may cause the subject to assume a threatening air, and a fierce, violent manner. The muscles often stand out on the face, the eyes are closed, or they protrude with a frightful stare. These demons sometimes prophesy.

" The words spoken certainly proceed from the mouths of the persons possessed; but what is said does not appear to come from their minds or wills, but rather from some other personality, often accompanied by a change of voice. Of this there can be no doubt. When the subject returns to consciousness, he invariably declares himself ignorant of what he has said.

" The Chinese make use of various methods to cast out demons. They are so troubled and vexed by inflictions affecting bodily health, or it may be throwing stones, moving furniture, or the moving about and destruction of family utensils, that they are driven to call in the service of some respected scholar or Taoist priest, to offer sacrifices, or chant sacred books, and pray for protection and exemption from suffering. Some make use of sacrifices and offerings of paper clothes and money in order to induce the demon to go back to the gloomy region of Yan - chow. . . . As to whether these methods have any effect, I do not know. As a rule, when demons are not very troublesome, the families afflicted by them generally think it best to hide their affliction, or to keep these wicked spirits quiet by sacrifices, and burning incense to them.'

An article in the London Daily News gives lengthy extracts from an address upon the Chinese by Mrs. Montague Beaucham, who had spent many years in China in educational work. Speaking of their spiritism, she said, " The latest London craze in using the planchette has been one of the recognized means in China of conversing with evil spirits from time immemorial. - She had lived in one of the particular provinces known as demon land, where the natives are bound up in the belief and worship of spirits. " There is a real power, " she added, " in this necromancy. They do healings and tell fortunes." She personally knew of one instance that the spirits through the planchette had foretold a great flood. The boxer rising was prophesied by the planchette. These spirits disturbed family relations, caused fits of frothing at the mouth, and made some of Their victims insane. In closing she declared that " Chinese spiritism was from hell, " the obsession baffling the power of both Christian missionaries and native priests.

Dr. Nevins sent out a circular communication for the purpose of discovering the actual beliefs of the Chinese regarding demonism through which he obtained much valuable information. Wang Wu - Fang, an educated Chinese wrote:

" Cases of demon possession abound among all classes. They are found among persons of robust health, as well as those who are weak and sickly. In many unquestionable cases of obsession, the unwilling subjects have resisted, but have been obliged to submit themselves to the control of the demon. . . .

" In the majority of cases of possession, the beginning of the malady is a fit of grief, anger or mourning. These conditions seem to open the door to the demons. The outward manifestations are apt to be fierce and violent. It may be that the subject alternately talks and laughs; he walks awhile and then sits, or lie rolls on the ground, or leaps about; or exhibits contortions of the body and twistings of the neck. . . . It was common among them to send for exorcists, who made use of written charms, or chanted verses, or punctured the body with needles These are among the Chinese methods of cure.

" Demons are of different kinds. There are those which clearly declare themselves; and then those who work in secret. There are those which are cast out with difficulty, and others with ease.

" In cases of possession by familiar demons, what is said by the subject certainly does not proceed from his own will. When the demon has gone out and the subject recovers consciousness, he has no recollection whatever of what he has said or done. This is true almost invariably.

"The methods by which the Chinese cast out demons are enticing them to leave by burning charms and paper money, or by begging and exhorting them, or by frightening them with magic spells and incantations, or driving them away by pricking with needles, or pinching with the fingers, in which case they cry out and promise to go.

"I was formerly accustomed to drive out demons by means of needles. At that time cases of possession by evil spirits were very common in our villages, and my services were in very frequent demand. . . ."

The Rev. Timothy Richard, missionary, also writing in response to Dr. Nevius' circular, says:

"The Chinese orthodox definition of spirit is, 'the soul of the departed;' some of the best of whom are raised to the rank of gods. . . . There is no disease to which the Chinese are ordinarily subject that may not be caused by demons. In this case the mind is untouched. It is only the body that suffers; and the Chinese endeavour to get rid of the demon by vows and offerings to the gods. The subject in this case is an involuntary one. . . .

"Persons possessed range between fifteen and fifty years of age, quite irrespective of sex. This infliction comes on very suddenly, sometimes in the day, and sometimes in the night. The demoniac talks madly, smashes everything near him, acquires unusual strength, tears his clothes into rags, and rushes into the street, or to the mountains or kills himself unless prevented. After this violent possession, the demoniac calms down and submits to his fate, but under the most heart-rending protests. These mad spells which are experienced on the demon's entrance return at intervals, and increase in frequency, and generally also in intensity, so that death at last ensues from their violence.

"A Chinese boy of fifteen was going on an errand. His path led through fields where men were working at their crops. When he came up to the men and had exchanged a word or two with them, he suddenly began to rave wildly; his eyes rolled, then he made for a pond near by. Seeing this, the people ran up to him, stopped him from drowning himself and took him home to his parents. When he got home, he sprang up from the ground to such a height as manifested almost a superhuman strength. After a few days he calmed down and became unusually quiet and gentle; but his own consciousness was lost. The demon spoke of its friends in Nan-Kin. After six months this demon departed. He has been in the service of several foreigners in Chefoo since. In this case no worship was offered to the demon.

"Now we proceed to those, who involuntarily possessed, yield to and worship the demon. The demon says he will cease tormenting the demoniac if he will worship him, and he will reward him by increasing his riches. But if not, he will punish his victim, make heavier his torments and rob him of his property. People find that their food is cursed, They cannot prepare any, but filth and dirt comes down from the air to render it uneatable. Their wells are likewise cursed; their wardrobes are set on fire, and their money very mysteriously disappears. Hence arose the custom of cutting off the head of a string of cash that it might not run away. . . . When all efforts to rid themselves of the demon fail, they yield to it, and say

'Hold! Cease thy tormenting and we will worship thee!' A picture is pasted upon the wall, sometimes of a woman, and sometimes of a man, and incense is burned, and prostrations are made to it twice a month. Being thus revered, money now comes in mysteriously, instead of going out. Even mill-stones are made to move at the demon's orders, and the family becomes rich at once. But it is said that no luck attends such families, and they will eventually be reduced to poverty. Officials believe these things. Palaces are known to have been built by them for these demons, who, however, are obliged to be satisfied with humbler shrines from the poor. . . .

"Somewhat similar to the above class is another small one which has power to enter the lower regions. These are the opposite of necromancers, for instead of calling up the dead and learning of them about the future, destiny of the individual in whose behalf they are engaged, they lie in a trance for two days, when their spirits are said to have gone to the Prince of Darkness, to inquire how long the sick person shall be left among the living.

"Let us now note the different methods adopted to cast out the evil spirits from the demoniacs. Doctors are called to do it. They use needles to puncture the tips of the fingers, the nose, the neck. They also use a certain pill, and apply it in the following manner: the thumbs of the two hands are tied tightly together, and the two big toes are tied together in the same manner. Then one pill is put on the two big toes at the root of the nail, and the other at the root of the thumb nails. At the same instant the two pills are set on fire, and they are kept until the flesh is burned. In the application of the pills, or in the piercing of the needle, the invariable cry is: 'I am going; I am going immediately. I will never dare to come back again. Oh, have mercy on me this once. I'll never return'

"When the doctors fail, they call on people who practise spiritism. They themselves cannot drive the demon away, but they call another demon to do it. Both the Confucianists and Taoists practise this method. . . . Sometimes the spirits are very ungovernable. Tables are turned, chairs are rattled, and a general noise of smashing is heard, until the very mediums themselves tremble with fear. If the demon is of this dreadful character, they quickly write another charm with the name of the particular spirit whose quiet disposition is known to them. Lu-tsu is a favourite one of this kind. After the burning of the charm and incense, and when prostrations are made, is procured, to which a Chinese pencil is attached. Two men on each side hold it on a table spread with sand or millet. Sometimes a prescription is written, the pencil moving of its own accord. They buy the medicine prescribed and give it to the possessed. . . . Should they find that burning incense and offering sacrifices fails to liberate the poor victim, they may call in conjurors, such as the Taoists, who sit on mats and are carried by invisible power from place to place. They ascend to a height of twenty or fifty feet, and are carried to a distance of four or five li (about half a mile). Others, this class are those who, in Manchuria call down fire from the sky in those funerals where the corpse is burned. . . .

"These exorcists may belong to any of the three religions in China. The dragon procession, on the fifteenth of the first month, is said by some to commemorate a Buddhist priest's victory over evil spirits. . . . They paste up charms on windows and doors, and on the body of the demoniac, and conjure the demon never to return. The evil spirit answers: 'I'll never return. You need not take the trouble of pasting all these charms upon the doors and windows.'

" Exorcists are specially hated by the evil spirits. Some times they feel themselves beaten fearfully; but no hand is seen. Bricks and stones may fall on them from the sky or housetops. On the road they may without any warning be plastered over from head to foot with mud or filth or may be seized when approaching a river, and held unde the water and drowned."

In his Social Life among the Chinese, Dr. Doolittle says "They have invented several ways by which they find out the pleasure of gods and spirits. One of the most common of their utensils is the Ka - pue, a piece of bamboo root, bean - shaped, and divided in the centre, to indicate the positive and the negative. The incense lighted, the Ka - pue properly manipulated before the symbol god, the pieces are tossed from the medium's hand, indicating the - will of the spirit by the way they fall."

The following manifestation is mental rather than physical The professional takes in the hand a stick of lighted incens to expel all defiling influences; prayers of some sort are repeated, the fingers interlaced, and the medium's eye are shut, giving unmistakable evidence of being possessed by some supernatural or spiritual power. The body sway back and forward; the incense falls, and the person begin to step about, assuming the walk and peculiar attitude of the spirit. This is considered as infallible proof that the divinity has entered the body of the medium. Some times the god, using the mouth of the medium, gives the supplicant a sound scolding for invoking his aid to obtain unlawful or unworthy ends.

" Divination, " writes Sir John Burrows, " with many strange methods of summoning the dead to instruct the living and reveal the future, is of very ancient origin, as is proved by Chinese manuscripts antedating the revelations of the Jewish Scriptures."

An ancient Chinese book called Poh - shi - ching - tsung, consisting of six volumes on the " Source of True Divination. It contains the following preface: This secret of augury consists in the study of the mysteries and in communications with gods and demons. The interpretations of the transformations are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic says: ' That which is true gives indications of the future.' To know the condition of the dead, and hold with them intelligent intercourse, as did the ancients, produces a most salutary influence upon the parties. . . . But when from intoxication or feasting, or licentious pleasures, they proceed to invoke the gods, what infatuation to suppose that their prayers will move them Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. . . . It is the great fault of augurs, too, that, from a desire of gain, they use the art of divination as a trap to ensnare the people."

Peebles adds; " Naturally undemonstrative and secretive, the higher classes of Chinese seek to conceal their full knowledge of spirit intercourse from foreigners, and from the inferior cases of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The~ lower orders, superstitious and money - grasping, often prostitute their magic gifts, to gain and fortune - telling. These clairvoyant fortune - tellers, surpassing wandering gypsies in ' hitting ' the past, infest the temples, streets and roadsides, promising to find lost property, discover precious metals and reveal the hidden future."

Ghosts. - The Chinese are strong in the belief that they are surrounded by the spirits of the dead. Indeed ancestor - worship constitutes a powerful feature in the national faith, but as it deals with religion it does not come within the scope of this article. Suffice it to say that the Celestial has ever before him the likelihood and desirability of communion with the dead. On the death of a person they make a hole in the roof to permit the soul to effect its escape from the house. When a child is at the point of death, its mother will go into the garden and call its name, hoping thereby to bring back its wandering spirit.

" With the Chinese the souls of suicides are specially obnoxious, and they consider that the very worst penalty that can befall a soul is the sight of its former surroundings. This, it is supposed that, in the case, of the wicked man, ' they only see their homes as if they were near them;they see their last wishes disregarded, everything upside down, their substance squandered, strangers possess the old estate; in their misery the dead man's family curse him, his children become corrupt, land is gone, the wife sees her husband tortured, the husband sees his wife stricken down with mortal disease; even friends forget, but some, perhaps, for the sake of bygone times, may stroke the coffin and let fall a tear departing with a cold smile.' "" In China, the ghosts which are animated by a sense of duty are frequently seen: at one time they seek to serve virtue in distress, and at another they aim to restore wrongfully held treasure. Indeed as it has been observed, ' one of the most powerful as well as the most widely diffused of the people's ghost stories is that which treats of the persecuted child whose mother comes out of the grave to succor him.' "

" The Chinese have a dread of the wandering spirits of persons who have come to an unfortunate end. At Canton, 1817, the wife of an officer of Government had occasioned the death of two female domestic slaves, from some jealous suspicion it was supposed of her husband's conduct towards the girls; and, in order to screen herself from the consequences, she suspended the bodies by the neck, with a view to its being construed into an act of suicide. But the conscience of the woman tormented her to such a degree that she became insane, and at times personated the victims of her cruelty, or, as the Chinese supposed, the spirits of the murdered girls possessed her, and utilized her mouth to declare her own guilt. In her ravings she tore her clothes and beat her own person with all the fury of madness; after which she would recover her senses for a time, when it was supposed the demons quitted her, but only to return with greater frenzy, which took place a short time previous to her death. According to Mr. Dennys, the most common form of Chinese ghost story is that wherein the ghost seeks to bring to justice the murderer who shuffled off, its mortal coil."

Poltergeists (q.v.) are not uncommon in China, and several cases of their occurrence have been recorded by the Jesuit missionaries of the eighteenth century in Cochin China. Mr Dennys in his Folk Lore of China, mentions a case in which a Chinaman was forced to take refuge in a temple by the usual phenomena - throwing about of crockery, &c., after the decease of a monkey.

Secret Societies. For an account of secret societies in China, See Thion - ti - Hwir and Triad Society.

It has sometimes been claimed that the systems of Confucius and Lao - Tze are magical or kabalistic, but such claims have been advanced by persons who did not appreciate their proper status as philosophic systems. (See Y - Kin, Book of.)

Symbolism. There are numerous mysteries of meaning in the strange symbols, characters, personages, birds, beasts, etc. which adorn all species of Chinese art objects. For example a rectangular Chinese vase is feminine, representing the creative or ultimate principle. A group of seemingly miscellaneous art objects, depicted perhaps upon a brush tray, are probably the po - ku, or 'hundred antiques,' emblematic of culture and implying a delicate compliment to the recipient of the tray. Birds and animals occur with frequency on Chinese porcelains, and, if one will observe closely, it is a somewhat select menagerie, in which certain types are emphasized by repetition. For instance, the dragon is so familiar as to be no longer remarked, and yet his significance is perhaps not fully understood by all. There are, in fact, three kinds of dragons, the lung of the sky, the li of the sea, and the kiau of the marshes. The lung is the favourite kind, however, and may be known when met by his having the head of a camel, the horns of a deer, the eyes of a rabbit, ears of a cow, neck of a snake, belly of a frog, scales of a carp, claws of a hawk, and palm of a tiger. His special office is to guard and support the mansions of the gods, and he is naturally the peculiar symbol of the Emperor, or Son of Heaven. A less familiar beast is the chi - lin, which resembles in part a rhinoceros, but has head, feet, and legs like a deer, and a tufted tail. In spite of his unprepossessing appearance he is of a benevolent disposition, and his image on a vase or other ornament is an emblem of good government and length of days. A strange bird, having the head of a pheasant, a long flexible neck and a plumed tail, may often be seen flying in the midst of scroll - like clouds, or walking in a grove of treepeonies. This is the fengbuang, the Chinese phoenix, emblem of immortality and appearing to mortals only as a presage of the auspicious reign of a virtuous Emperor. The tortoise (huei), which bears upon its back the seagirt abode of the Eight Immortals, is a third supernatural creature associated with strength, longevity, and (because of the markings on its back) with a mystic plan of numerals which is a key to the philosophy of the unseen.

Colours have their significance, blue being the colour of the heavens, yellow of the earth and the Emperor, red of the sun, white of Jupiter or the Year Star, while each dynasty had its own particular hue, that of the Chou dynasty being described as 'blue of the sky after rain where it appears between the clouds.'

One could go on indefinitely 'reading' the meaning of the seemingly fantastic creations of the Chinese artist devotee, but enough has been said to show that the strange beings, the conventional arrangements, the apparently haphazard conjunction of object, in his decorative schemes are far from being matter of chance, but add to their decorative properties the intellectual charm of significance.

Colloquy of the Ancients: A collection of Ossianic legends, made into one about the thirteenth or fourteenth centuries. It relates how the Fian heroes, Keelta and Oisín, each with eight warriors, met to talk over the glorious past for the last time. Then Oisín returns to the Fairy Mound of his mother, and Keelta meets with St. Patrick and his monks at Drumdreg. Keelta tells the saint many tales, interspersed with lyrics, with which he is delighted, and he eventually baptises Keelta and his warriors and grants them absolution.

Conte Del Graal: - One of the Quest versions of the legend of the Holy Grail (qv.) compiled by various authors. It tells how Perceval was reared to the life of a forester by his mother; but forsaking her

he becomes a member of the Court of King Arthur. Thence he goes forth as a knight - errant, and his numerous adventures are recited. During these, he meets with certain mysteries, but returns to the court. The adventures of Gauvain, another of the knights, are fully detailed, Perceval, himself, sets forth again, and wanders about for five years in a very godless state of mind.

Compass Brothers: - Between the years 1400 and 1790, there existed at Lubeck a guild of this name, which met twice a year. Their badge was a compass and sector suspended from a crowned letter "C," over which was a 'radiated triangular plate. In 1485 they adopted chains composed of these emblems united by eagles' tails. They appear to have been a magical or Kabbalistic society.

Conan Mae Morna: - A figure in the Ossianic cycle of Irish legend, described as scoffing and deriding - all that was high and noble. One day while hunting, he and others of the Fians, entered a magnificent palace which they found empty and began to feast. It soon became apparent, however, that the palace was enchanted, and the walls shrank to the size of a fox's hole. Conan seemed to be unaware of the danger and continued to eat; but two of the Fians pulled him off his chair, to which some of his skin stuck. To soothe the pain a black sheep - skin was placed on his back, on to which it grew, and he wore it till he died.

Conary Mor: - A legendary High King of Ireland. It is said that his great - grandfather destroyed the Fairy Mound of Bri - Leith, and thus brought down ill - fate upon Conary Mor. Wheja a child he left his three foster - brothers on the Plains of Liffey, and followed a flock of beautiful birds down to the shore. These were transformed into armed men, who told him that they belonged to his father and were his kin. His geise (or taboo) was made known to him, and later he was proclaimed King of Erin. His reign was good, happy and prosperous, until the Darman folk lured him to the breaking of his geise. It is told how Conary, dying of thirst after battle, sent his warrior Mac Cecht to bring him water. Mac Cecht had much difficulty in obtaining this, and on his return found that Conary had been beheaded: the water, however, was raised to the mouth of the bodyless head - which, it is said, thanked Mac Cecht for his deed.

Control: - A spiritualistic term, denoting the spirit who controls the physical organization of a medium. - (See Spiritualism.)

Corpse Candles: Mysterious lights supposed to presage death. They are also called fetch - ligkis and dead men's candles.

Dactyls: A class of sorcerers and scientific physicians who had their origin in Phrygia. Their number is given differently by different authorities. Some say it equals the

Crowley, Aliester: often cited as the "father of Satanism," Crowley is a learned, if occasionally phlegmatic and obtuse author on the esoteric. Crowley was an eccentric raised by an extraordinarily strict religious sect in southern England, called "The Plymouth Brethren." He became periodically involved with heroin, homosexuality, and the occult. Crowley delighted in outrageous behavior, and willingly took on the title of "The Great Beast" and "666." However in fairness, one has to observe that the deck was stacked against Crowley, and he took refuge in flamboyant rebellion as an alternative to humiliation.

Crowley was famous enough to be publicly mocked by famous novelist Somerset Maugham in his novel *The Magician* in 1908. The Book is a novel and a dramatization, but it forms the basis for Crowley's legend. Maugham and Crowley were both homosexual (or at least bisexual) and moved in similar artistic social circles. Maugham didn't like Crowley, whose personality was certainly caustic, and tar-brushed him for the future with a lopsided depiction.

In 1910 Crowley watched his best friend, and homosexual, and fellow occultist, George Cecil Jones put through a humiliating mockery of a trial for homosexuality, probably because of his association with Crowley. Crowley himself was not summoned, probably because prosecutors feared he would turn the courtroom into a circus. Jones' prosecution was reminiscent of the outrageous trial of luminary Oscar Wilde fifteen years before.

After his public identification as a Homosexual (his name was published in the newspapers in reference to Jones' trial) Crowley was unlikely to be let alone in England. He found a powerful enemy in Horatio Bottomley, an important English publisher, xenophobe, and bigot, who founded the *Financial Times* and later established *John Bull*. Bottomley became a powerful and vitriolic personal detractor of Crowley. It is certainly possible that Crowley created his own problem, but if so it had more to do with his annoying personality and scorching wit than deals with the Devil. Crowley mercilessly lampooned fellow mystic A. E. Waite (of Rider-Waite Tarot fame). Waite was not a particularly important writer, but he *was* a powerful Freemason, and he'd worked for Bottomley in the past.

Crowley fell into Bottomley's sites because Crowley spent WWI in New York, propagandizing against the British on behalf of the Irish independence movement. But Bottomley found the flamboyant and noisy bisexual an easy target. He was largely responsible for Crowley's virtual exile from England. It might well do to look at the character of the man who is so largely responsible for our perception of Crowley as an outrageous worshipper of Satan. Bottomley, like William Randolph Hearst, would do anything to sell a paper, and Crowley was an interesting man to make people hate, partially because he rose to the bait so well. In 1922 Bottomley was imprisoned for fraud.

Crowley also quarreled with his former mentor, S. L. MacGregor Mathers over his publication of some of the Golden Dawn materials in his periodical "The Equinox" also around 1910, and made a bitter enemy of Mathers. Crowley's publication of the material has been important to the Western Esoteric world, as it provides the only relatively accessible copies of much of the Golden Dawn material, since the ruins of that once great order are largely fragmented concerns.

Anyone who has read a fair amount of Crowley's esoteric material certainly knows that Crowley wasn't a Satanist, or even close to one. The only people who think otherwise are people who have read about Crowley, but have never read any of his actual writing.

His basic worldview followed the teachings of the *Golden Dawn*, and while he enlarged greatly on the group's teachings, he maintained the fundamental principles. Crowley's cosmology didn't allow for the existence of "Satan" in any meaningful sense, and his writing doesn't refer to Satan, except in an offhanded way. His writing does deal extensively with various dark spirits and beings, but even these are not so much evil as objects of illusion –

those forces which mask the hidden world and keep the unworthy from comprehending the infinite. His works deal equally with spirits of light, and for the most part with forces which are simply manifestations of the elemental forces of creation.

If anything, Crowley's rival A. E. Waite deals more directly with Satanism by publishing (presumably for scholastic purposes only) reproductions of late medieval instructions for summoning the Devil in true in his *Book of Black Magic and Pacts*.

Crowley's most important work was his revelation of the Aeon which he claimed to have been divinely inspired by a spirit called Aiwass at the Great Pyramid in 1904. The revelation is reported in his "Book of the Law" or "Liber Legis" and gives a system called "Thelema" which was incorporated into the practices of the OTO (q.v.) after Crowley revised the ritual of the English order.

Crowley resides as an expatriate in Italy.

Crucifixion, Gnostic Conception of: As soon as Christ was born according - to the Gnostic speculative view of Christianity - Christos, united himself with Sophia (Holy Wisdom). descended through the seven planetary regions, assuming in each an analogous form to the region, and concealing his true nature from its genii, whilst he attracted into himself the spark of Divine Light they severally retained in their angelic essence. Thus Christos, having passed through the seven Angelic Regions before the "Throne," entered into the man Jesus, at the moment of his baptism in the Jordan. From that time forth, being supernaturally gifted, Jesus began to work miracles. Before that, he had been completely ignorant of his mission. When on the cross, Christos and Sophia left his body, and returned to their own sphere. Upon his death, the two took the man "Jesus," and abandoned his material body to the earth; for the Gnostics held that the true Jesus did not (and could not) physically suffer on the cross, and die, and that Simon of Cyrene, who bore his cross, did in reality suffer in his room: "And they compelled one, Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross - (St. Mark XV. 21). The Gnostics contended that a portion of the real history of the Crucifixion was never written.

At the resurrection Christos and Sophia gave the man Jesus another body, made up of ether (Rosicrucian Aethereum). Thence - forward he consisted of the two first Rosicrucian principles only, soul and spirit; which was the reason that the disciples did not recognise him after the resurrection. During his sojourn upon earth after he had risen, he received from Sophia, or Holy Wisdom, that perfect knowledge or illumination, that true "Gnosis," which he communicated to the small number of the Apostles who were capable of receiving the same number of fingers on the hands - five male and five female. Pausanias says five, Perycles fifty - two, twenty right and thirty - two left; while Orpheus the Argonaut mentions a large number. The dactyls were magicians, exorcists, conjurors, soothsayers. Plutarch says that they made their appearance in Italy as sorcerers, while their magical practices and mysteries threw the inhabitants of Samothrace into consternation. They were credited with the discovery of minerals and the notes of the musical scale; also with the discovery and use of the Ephesian mines. They introduced fire into Crete, musical instruments into Greece. They were good runners and dancers, skilled in science and learning, and from them came the first wise men. They are said by some to have been the magnetic powers and spirits, whose head was Hercules.

Daemonologie: by King James VI. and I.: It is customary nowadays to sneer at the writings of this royal author, and as Horace Walpole remarks, his majesty really has more critics than readers; while it should be borne in mind that in his own day the king's books were greatly admired, winning the encomiums of Bacon, Izaak Walton, and numerous equally eminent men of letters. In general, however, it was Basilicon Doron which elicited their homage, and compared to this last the king's study of demonology is but a mediocre performance. Published in 1597, it is couched "in forme of ane dialogue," the speakers being Philomathes and Epistemon; and the former, being very incredulous as regards all kinds of magic, asks Epistemon to enlighten him. Thereupon many famous acts of witchcraft are adduced, but, when Philomathes requests to be told precisely why the black art should be considered iniquitous, Z interlocutor fails conspicuously to give a satisfactory answer. He merely inveighs against the practice in question, and accordingly there is something distinctly trite in the subsequent pages, wherein Epistemon is represented as being converted to the other speaker's point of view, and declaring loudly that all sorcerers and the like "ought to be put to death according to the Law of God, the civil and imperiall Law, and municipall Law of all Christian Nations."

D'Aiglou, Eugene-Auguste Albert de Rochas a French officer and writer born at Saint-Firmin in 1837. Fluid Theory of magnetics "des Force non definies" (1887) "le Fluide des magnetiseurs" (1891) "les Etats profonds de l'hypnose" (1892) "l'Exterioacation de la sensibilit" (1895)

Daiver - Logum: The dwelling place of the daivers (q.v.) a species of Hindoo genii. Besides the daivers, who number three hundred and thirty millions, there dwell in the Daiver Logum those heroes and prophets who are not yet fit for the paradise of Shiva or of Vishnu.'

Daivers and Daivergoeli: Hindoo genii inhabiting the Daiver Logum, a world of their own. They are, it secras, related to the Persian divs, from which it is suggested that the word "devil" is derived. . They possess material bodies as well as spiritual, and have many human attributes, both good and evil. Their king is called Daivuntren, or Indiren, his wife Iderannee, and his son Seedera - hudderen. The latter records the actions of human beings, by which they must at last be judged. In Daivuntren's immense court of audience there is room not only for the daivers themselves, but for a multitude of attendants, or companions. These are the kuinarer, the musicians of Daiver - Logum; Dumbarim, Nardir, the drummers; Kimprusher, winged beings - of great beauty, who wait on the daivers; Kundagaindoorer, similar beings, the messengers of Vishnu; Paunner, the jugglers; Viddiaser, the bards; Tsettee, those beings who attend them in their aerial flights; Kannanader, or Dordanks, the messengers who lead devotees of Shiva and Vishnu to paradise, and the wicked to hell. There is yet another class of daivergoel, or genii, which comprises the eight keepers of the eight sides of the world, known by their general name of Auslitatiken - Pauli, , aur. These are Indiren, or Daivuntren, their king; AugneBangauven, god of fire; Eemen, king of death and hell; Nerudee, the earth - element personified as a giant; Vaivoo.

Dalan: A druid who figures in the medieval Irish legend of Conary Mor (q.v.).

Damear: A mystical city. (See Rosicrucians.)

Danaans, The: The people of the goddess Dana, often mentioned in Irish medieval romance. They were one of the three Nemedian families who survived the Fomorian victory, and returned to Ireland at a later period. By some it was said that they came "out of heaven," and by others that they sprang from four cities, in which they learned science and craftsmanship, and from each of which they brought away a magical treasure. From Falias they brought the Stone of Destiny (Lia Fail) (q.v.); from Gorias an invincible sword; from Finias a magical spear; and from Murias the Cauldron of the Dagda. They were believed to have been wafted to Ireland on a magic cloud, carrying their treasures with them. After a victorious battle they took possession of the whole of Ireland, except Connacht which was given to the vanquished. The Danaans were the representatives of power and beauty, of science and poetry, to the writer of the myth; to the common people they were gods of earth. In their battles they were subject to death, but it was by magical powers that they conquered their mortal foes.

Davenport Brothers (Ian and William): Two American mediums who gave seances for physical phenomena in America and Britain during the decade 1860 - 70. They seem to have attained to a considerable measure of fame, and to have won a great many people to the belief that their performances were genuine spirit manifestations. On their coming to England in 1864 they were accompanied by a chaplain, the Rev. L. J. B. Ferguson, who helped to inspire confidence in their good faith. The usual plan of their seances was as follows: The Brothers Davenport took their seats vis - a - vis in a small walnut cabinet "made very like a wardrobe or clothes - press." Any two gentlemen from among the audience were requested to bind them firmly to their benches, so as to preclude any possibility of their freeing their hands. Musical instruments were then placed in the cabinet, apparently out of reach of the medium, and the lights were lowered. Soon the musical instruments began to play within the cabinet, dim "spirit hands" were seen in front of it. At the conclusion of the seance, however, the mediums were found tied as securely as ever. They met with a check, however, on their provincial tour, for at Liverpool there were two men among the audience who possessed the secret of a special knot. The "Tom Fool's knot," as it was called, baffled the spirits, and the mediums were mobbed. Later in a seance given before a committee of the Anthropological Society, they shirked nearly all the conditions, and succeeded in accomplishing nothing which could not be done by a skillful conjurer. Tolmagne, Anderson, and other conjurers emulated their feats, and Maskelyne and Cooke so successfully that mediums had no resource but to class them as fellow - adepts."

Davies, Lady Eleanor Tuchet, daughter of George, Lord Audley, married Sir John Davies, an eminent lawyer in the time of James the First, and author of a poem of considerable merit on the Immortality of the Soul. This lady was a person of many talents; but what she seems most to have valued herself upon, was her gift of prophecy; and she accordingly printed a book of Strange and Wonderful Predictions. She professed to receive her prophecies from a spirit, who communicated to her audibly things about to come to pass through the voice could be heard by no other person. Sir John Davies was nominated lord chief justice of the king's bench in 1626. Before he was inducted into the office, lady Eleanor, sitting with him on Sunday at dinner, suddenly burst into a passion of tears. Sir John asked her what made her weep. To which she replied "These are your funeral tears." Sir John turned off the prediction with a merry answer. But in a very few days he was seized with an apoplexy, of which he presently died. She also

predicted the death of the duke of Buckingham in the same year. For this assumption of the gift of prophecy, she was cited before the high - commission - court and examined in 1634.

Davis, Andrew Jackson: Known as the "Poughkeepsie Seer" from his residence in Poughkeepsie, N.Y., was a prophet, clairvoyant, and mystic philosopher, who commenced his mission to the world about 1844, some time before the Rochester Rappings had inaugurated the movement known as "modern spiritualism." In 1847 he published a volume of trance discourses, *The Principles of Nature, Her Divine Revelations and A Voice to Mankind*. In the same year he issued & first number of the *Universe*, a periodical devoted to clairvoyance and trance phenomena generally, which continued till 1849. Not until 1850, however, did Davis and his followers identify themselves with the spiritualists. In his *Revelations* the Poughkeepsie Seer propounds his Harmonial Philosophy, afterwards to be elaborated in many volumes. His mission, revealed to him by Galen and Swedenborg, was the prophesying of a new dispensation, preceded by a social revolution. He was associated, throughout his career, with many prominent spiritualists.

Deictera: A figure of Irish medieval romance. She was the daughter of Cathbad the Druid, and mother of Cuchulain (q.v.). She and fifty other maidens disappeared from the court of Conor mac Nessa. Three years later, while pursuing a flock of birds which were spoiling the crops, the king and courtiers came upon a magnificent palace inhabited by a youth of noble mien and a beautiful woman and fifty maidens. These were recognised as Deictera and her companions, and the youth as Lugh, the sun-god. Conor summoned Deictera to him, but she, sent him instead her new-born son, Cuchulain.

Dee, John: Born in London 1527, this remarkable mathematician and astrologer is supposed to have been descended from a noble old Welsh House, the Dees of Nant-y-Groes in Radnorshire; while he himself affirmed that among his direct ancestors was Roderick the Great, Prince of Wales. Dee's father appears to have been a gentleman server at the court of Henry VIII., and, being consequently in tolerably affluent circumstances, he was able to give his son a good education. So at the age of fifteen John proceeded to Cambridge, and after two years there he took his degree as Bachelor of Arts; while a little later on his becoming intensely interested in astronomy and the like, he decided to leave England and go and study abroad. In 1547, accordingly, he went to the Low Countries, where he consorted with numerous scholars, and whence he eventually brought home the first astronomer's staff of brass, and also two gloves constructed by Gerard Mercator; but Dee was not destined to remain in his native land for long, and in 1548 he lived for some time at Louvain, and in 1550 he spent several months in Paris, lecturing there on the principles of geometry. He was offered, indeed, a permanent post at the Sorbonne; but he declined this, and in 1551 he returned to England, where, having been recommended to Edward VI., he was granted the rectory of Upton-upon-Severn, Worcestershire.

The astrologer was now in a delightful and enviable position, having a comfortable home and assured income, and being able to devote himself exclusively to the studies he loved. But hardly had he begun to enjoy these benefits, when an ugly cloud darkened his horizon, for, on the accession of Queen Mary in 1553, he was accused of trying to take the new sovereign's life by thaumaturgic means, and was imprisoned at Hampton Court. He gained his liberty soon afterwards, but he felt very conscious that many

people looked on him askance on account of his scientific predilections; and, in a preface which he wrote for an English translation of Euclid, he complains bitterly of being regarded as "a companion of the hellhounds, a caller and a conjuror of wicked and damned spirits." However, during the reign of Queen Elizabeth his fortunes began to improve again; and after making another long tour abroad, going on this occasion so far afield as St. Helena, he took a house at Mortlake on the Thames, and while staying there he rapidly became famous for his intimate knowledge of astronomy. In 1572 on the advent of a new star, people flocked to hear Dee descant on the subject; while five years later, on the appearance of a mysterious comet, the scholar was again vouchsafed ample opportunity of displaying his learning, Elizabeth herself being among those who came to ask him what this addition to the stellar bodies might portend.

The most romantic circumstances in Dee's life, however, are those which deal with his experiments in crystallogamy. Living in comparative solitude - practising astrology for bread, but studying alchemy for pleasure brooding over Talmudic mysteries and Rosicrucian theories - immersed in constant contemplation of wonders which he longed to penetrate - and dazzled by visions of the elixir of life and the Philosopher's Stone, Dee soon attained to such a condition of mystic exaltation that his visions became to him as realities, and he persuaded himself that he was the favoured of the Invisible. In his Diary he records that he first saw in his crystal-globe - that is, saw spirits the 25th of May, 1581. In another year he had attained to a higher level, and one day, in November, 1582, while on his knees and fervently praying, he became aware of a sudden glory which filled the west window of his laboratory, and in whose midst shone the bright angel Uriel. It was impossible for Dee to speak. His tongue was frozen with awe. But Uriel smiled benignly upon him, gave him a convex piece of crystal, and told him that when he wished to communicate with the beings of another world he had but to examine it intently, and they would immediately appear and reveal the mysteries of the future. Then the angel vanished.

Dee, however, found from experience that it was needful to concentrate all one's faculties upon the crystal before the spirits would obey him. In other words, it was necessary to stimulate the imagination to the highest pitch, until the soul became a willing agent in its self-deception. Bring the will to bear upon the imagination, and it is possible to realize a spirit in every shadowy corner - to hear the song of the spirits in the low crooning of the evening wind - to read in the starry heavens the omens and portents of the future. One may become with marvellous ease the deceiver of one-self, - the dupe of one's own delusions, - and brood upon a particular subject until one passes the mysterious border between sanity and madness - passes from imagination into mania.

Dee could never remember what the spirits said in their frequent conversations with him. When the excitement was over, he forgot the fancies with which he had been beguiled. He resolved, therefore, to discover some fellow

worker, or neophyte, who should converse with the spirits while he himself, in another part of the room, sat and recorded the interesting dialogue. He found the assistant he sought in one Edward Kelly, who unhappily possessed just the requisite boldness and cunning for making a dupe of the amiable and credulous enthusiast.

Edward Kelly was a native of Lancashire, born, according to Dee's own statement, in 1555. We know nothing of his early years, but after having been convicted at Lancaster of coining - for which offence he lost his ears - he removed to Worcester, and established himself as a druggist. Sensual, ambitious, and luxurious, he longed for wealth, and despairing of securing it by honest industry, began to grope after the Philosopher's Stone, and to employ what magical secrets he picked up in imposing upon the ignorant and profligate. Dee sought knowledge for the love of it - Kelly as a means to gratify his earthly passions. He concealed the loss of his ears by a black skull - cap, and being gifted with a good figure and tolerably handsome countenance, looked the very incarnation of mysterious wisdom. Before his acquaintance with Dee began, he had obtained some repute as a necromancer and alchemist, who could make the dead utter the secrets of the future. One night he took a wealthy dupe with some of his servants, into the park of Walton le Dale, near Preston in Lancashire, and there alarmed him with the most terrific incantations. He then inquired of one of the servants whose corpse had been last buried in the neighbouring churchyard, and being told that a poor man had been interred there within a very few hours, exhumed the body, and pretended to draw from it oracular utterances.

Dee appears to have had a skryer, or seer before his introduction to Kelly, who was named Barnabas Saul. He records in his Diary on the 9th of October, 1581, that the unfortunate medium was strangely troubled by a "spiritual creature" about midnight. On the 2nd of December he willed his skryer to look into the "great crystalline globe" for the apparition of the holy angel Angel. Saul looked and saw. But his invention appears to have become exhausted by the following March, when he confessed that he neither saw nor heard any spiritual creature any more; whereat the enthusiastic Dee grew strangely dissatisfied, and soon dismissed the unsatisfactory and unimaginative medium. Then came Edward Kelly (who appears to have been also called Talbot), and the conferences with the spirits rapidly increased in importance as well as curiosity.

A clever rogue was Kelly. Gifted with a fertile fancy and prolific invention, he never gazed into the "great crystalline globe" without making some wondrous discoveries, and by his pretended enthusiasm gained the entire confidence of the credulous Dee. The mathematician, despite his learning and his profound intellect, became the easy tool of the plastic, subtle Skryer. The latter would sometimes pretend that he doubted the innocent character of the work upon which he was engaged; would affect a holy horror of the unholy; and profess that the spirits of the crystal were not always "spirits of health," but - perish the thought! - "goblins damn'd; demons whose task it was to compass their destruction. The conferences held between Kelly and the spirits were meanwhile, carefully recorded by Dr. Dee; and whoever has stomach for the perusal of a great deal of absurdity and not a little blasphemy, may consult the folio published in, 1659 by the learned Meric Casaubon, and entitled "A True and Faithful Relation of what passed between Dr. John Dee and some Spirits; tending, had it succeeded, to a General Alteration of most States and Kingdoms in the World."

Two such shining lights could not hide themselves under a bushel, and their reputation extended from Mortlake even to the Continent. Dee now declared himself possessed of the elixir vitae, which he had found he said, among the ruins of Glastonbury Abbey; so that the curious were drawn to his house by a double attraction. Gold

flowed into his coffers in an exhaustless stream, but his experiments in the transmutation of metals absorbed a "eat portion of his substance.

At this time the court of England was visited by a Polish nobleman named Albert Laski, Count Palatine of Siradz, who was desirous to see the magnificence of the famous "Gloriana." Elizabeth received him with the flattering welcome she always accorded to distinguished strangers, and placed him in charge of the splendid Leicester. He visited all the England of the sixteenth century worth showing, and especially her two Universities, but was sorely disappointed at not finding the famous Dr. Dee at Oxford. "I would not have come hither," he said to the Earl, "had I wot that Dee, was not here." Leicester undertook to introduce him to the learned philosopher on their return to London, and so soothed his discontent.

A few days afterwards the Pole and Leicester were waiting in the ante - chamber at Whitehall for an audience of the Queen, when Dr. Dee arrived. Leicester embraced the opportunity, and introduced him to Albert Laski. The interview between two genial spirits was interesting, and led to frequent visits from Laski to Dee's house at Mortlake. Kelly soon perceived what a source of income this Pole would prove, and as he was imbued with all the extravagant superstitions of the age relative to the elixir and the Philosopher's Stone, it was easy enough to play upon his imagination, and entangle him in the meshes of an inextricable deception. Dee, in want of money to prosecute his splendid chimeras, and influenced by Kelly's artful suggestions, lent himself in some measure to the fraud, and speedily the "great crystalline globe" began to reveal hints and predictions which inflamed the ardent fancy of the "noble Polonian." But Kelly imposed upon Dee as well as upon Laski. He appears to have formed some wild but magnificent projects for the reconstruction of Europe, to be effected through the agency of the Pole, and thenceforth the spirits could converse upon nothing but hazy politics.

On a careful perusal of Dee's Diary, it is impossible to come to any other conclusion than that he was imposed upon by Kelly, and accepted his revelations as the actual utterances of the spirits; and it seems probable that the clever, plastic, slippery Kelly not only knew something of the optical delusions then practised by the pretended necromancers, but possessed considerable ventriloquial powers, which largely assisted in his nefarious deceptions.

Kelly had undoubtedly conceived some extravagant notions of a vast European monarchy, in which Laski was to play the part of a Royal and he himself of a Mayor of the Palace. To this point all the spiritual revelations now tended, and they were managed, it must be owned, with consummate skill. Laski was proved, by the agency of scrying, to be descended from the Anglo - Norman family of the Lacies. Then an angel named Murifre, who was clothed like a husbandman, pointed out Laski as destined to effect the regeneration of the world.

But it did not answer Kelly's purposes to bring matters too suddenly to a conclusion, and with the view of showing the extreme value of his services, he renewed his complaints upon the wickedness of dealing with spirits, and his fear of the perilous enterprises they might enjoin. He threatened, moreover, to abandon his task, a threat which completely perturbed the equanimity of Dr. Dee. Where indeed, could he hope to meet with another skryer of such infinite ability? Once when Kelly

expressed his desire of riding from Mortlake to Islington on some pretended business, the doctor grew afraid that it was only an excuse to cover his absolute evasion. "Whereupon," says the doctor, "I asked him why he so hasted to ride thither, and I said if it were to ride to Mr. Harry Lee I would go thither, and to be acquainted with him, seeing now I had so good leisure, being ease~ of the book writing. Then he said that one told him the other day that the duke (Laski) did but flatter him, and told him other things both against the duke and me. I answered for the duke and myself, and also said that if the forty pounds annuity which - Kr. Lee did offer him was the chief cause of his mind setting that way, that then I contrary to many of his former promises would assure him of fifty pounds yearly, and would do my best, by following of my suit, to bring it to pass as soon as I possibly_ could; and thereupon did make him promise upon the Bible.

" Then Edward Kelly again upon the same Bible did swear unto me constant friendship, and never to forsake me; and moreover said that unless this had so fallen about he would have gone beyond the seas, taking ship at Newcastle within eight days next.

" And so we plight our faith each to the other, taking each other by the hand, upon these points of brotherly and friendly fidelity during life, which covenant I beseech God to turn to his honour, glory, and service, and the comfort of our brethren (his children) here on earth."

Kelly now returned to his crystal and his visions, and Laski was soon persuaded that he was destined by the spirits to achieve great victories over the Saracens, and win enduring glory. But for this purpose it was needful he should return to Poland, and to Poland the poor dupe went, taking with him the learned Dr. Dee, the invaluable Edward Kelly, and their wives and families, The spirits continued to respond to their inquiries even while at sea, , and so they landed at the Brill on the 30th of July 1583, and traversed Holland and Friesland to the opulent free town of Lubeck. There they lived sumptuously for a few weeks, and with recruited strength set out for Poland. On Christmas Day they arrived at Stettin, where they remained till the middle of January 1584. They gained Lasco, the Pole's principal estate, early in February. Immediately the grand work commenced for the transmutation of iron into gold, boundless wealth being obviously needful for so grand an enterprise as the regeneration of Europe. Laski liberally supplied them with means, but the alchemists always failed on the very threshold of success. Day by day the prince's trees melted away in the deceptive crucible; he mortgaged his estates, he sold them, but the hungry furnace continued to cry for " More ! more ! " It soon became apparent to the philosopher's that Laski's fortune was nearly exhausted. Madinic, Uriel, and their comrades made the same discovery at the same time, and, moreover, began to doubt whether Laski, after all, was the great regenerator intended to revolutionize Europe. The whole party lived at Cracow from March 1584 until the end of July, and made daily appeals to the spirits in reference to the Polish prince. They grew more and more discouraging in their replies, and as Laski began slowly to awake to the conviction that he had been a monstrous dupe, in order to rid himself of the burthen, he proposed to furnish them with sufficient funds for a journey to Prague, and letters of introduction to the Emperor Rudolph. At this very moment the spirits discovered that it was necessary Dee should bear a divine message to the Emperor, and Laski's proposal was gladly accepted.

At Prague the two philosophers were well received by the Emperor. They found him very willing to believe in the existence of the

famous stone, very courteous to Dee as a man of European celebrity but very suspicious of the astute and plausible Kelly. They remained some months at Prague, living upon the funds which Laski had supplied, and cherishing hopes of being attached to the imperial service. At last the Papal Nuncio complained to the countenance afforded to heretical magicians, and the Emperor ordered them to quit his dominions within four - and - twenty hours. They precipitately complied, and by so doing escaped a prison or the stake, to which the Nuncio had received orders from Rome to consign them (May 1586).

They now proceeded to Erfurd, and from thence to Cassel, but meeting with a cold reception, made their way once more to Cracow. Here they earned a scanty living by telling fortunes and casting nativities; enduring the pangs of penury with an almost heroic composure, for they, the pretended possessors of the Philosopher's Stone, durst not reveal their indigence to the world, if they would not expose themselves to universal ridicule. After a while, they found a new dupe in Stephen, king of Poland, to whom Kelly's spirits predicted that the Emperor Rudolph would shortly be assassinated, and that the Germans would elect him to the Imperial throne. But he in his turn grew weary of the ceaseless demands for pecuniary supplies. Then arose a new disciple in the person of Count Rosenberg, a nobleman of large estates at Trebona, in Bohemia. At his castle they remained for upwards of two years, eagerly pursuing their alchemical studies, but never approaching any nearer to the desired result.

Dee's enthusiasm and credulity had degraded him into the tool and slave of Kelly; but the latter was nevertheless very wroth at the superior respect which Dee, as really a man of surprising scholarship and considerable ability, enjoyed. Frequent quarrels broke out between them, aggravated by the criminal passion which Kelly had conceived for the doctor's young and handsome wife, and which he had determined to gratify. He matured at length an artful plan to obtain the fulfillment of his wishes. Knowing Dee's entire dependence upon him as a skryer, he suddenly announced his intention of resigning that honoured and honourable office, and only consented to remain on the doctor's urgent entreaties. That day (April 18, 1587) they consulted the spirits. Kelly professed to be shocked at the revelation they made, and refused to repeat it. Dee's curiosity was aroused, and he insisted upon hearing it, but was exceedingly discomposed when he found that the spirits enjoined the two philosophers to have their wives in common. Kelly expressed his own abhorrence of the doctrine, and when the spirits repeated it, with a mixture of socialistic extravagance to the effect that sin was only relative, and could not be sinful if ordered by God, protested they must be spirits of evil, not of good, once more resigned his post as skryer, - and left the Castle.

Dee now attempted to convert his son Arthur into a medium, but the lad had neither the invention, the faith, nor the deceptive powers for such an office, and the philosopher, deprived of those conferences with the other World which he had so long enjoyed, began to lament the absence of his old confederate. At this juncture Kelly suddenly returned. Again he consulted the crystal, and again was ordered to practise the socialistic rule of all things in common. Dee was too delighted at his return to oppose any longer the will of the spirits. The two Wives resisted the arrangement for some time, but finally yielded to what was represented to be the will of Heaven, and Dee notes in his Diary that " on Sunday the 3rd of May, anno 1587 (by the new account), 1, John Dee, Edward Kelly, and our two wives covenanted with God, and subscribed the same for indissoluble and inviolable

unities, charity, and friendship keeping, between us four, and all things between us to be common, as God by sundry means willed us to do. "

The alchemists now resumed their pursuits with eagerness; but discord soon crept into this happy family of four. The wives, never very well content with the socialistic theory, quarrelled violently; the husbands began to be pinched for want of Zans; and Dee turned his eyes towards England as a pleasanter asylum than the castle of Trebona was likely to prove for his old age. He obtained permission from Queen Elizabeth to return, and separated finally from Kelly. The latter, who had been knighted at Prague, took with him an elixir found at Glastonbury Abbey, and ventured to proceed to the Bohemian capital. He was immediately arrested by order of the Emperor, and flung - into prison. Obtaining his release after some months' imprisonment, he wandered over Germany, telling fortunes, and angling for dupes. With the customary magical baits, but never getting a whit nearer that enjoyment of boundless resources which the possession of the Philosopher's Stone should have ensured him. Arrested a second time as a heretic and a sorcerer, and apprehending perpetual imprisonment, he endeavoured to escape, but fell from the dungeon - wall-, and broke two of his ribs and both of his legs. He expired of the injuries he had received in February 1593.

Dr. Dee set out from Trebona with a splendid train, the expenses of his journey apparently being defrayed by the generous Bohemian noble. Three waggons carried his baggage; three coaches conveyed himself, his family, and servants. A guard of twenty - four soldiers escorted him; each carriage was drawn by four horses. In England he was well received by the Queen, as far as courteous phrases went, and settling himself at Mortlake, he resumed his chemical studies, and his pursuit of the Philosopher's Stone. But nothing prospered with the unfortunate enthusiast. He employed two skryers - at first a rogue, named Bartholomew, and afterwards a charlatan named Ileckman - but neither could discover anything satisfactory in the " great crystalline globe." He grew poorer and poorer; he sank into absolute indigence; he wearied the Queen with ceaseless importunities; and at length obtained a small appointment as Chancellor of St. Paul's Cathedral, which he exchanged for the wardenship of Manchester College. He performed the duties of this position until age and a failing intellect compelled him, to resign it about 1602 or 1603.

He then retired to his old house at Mortlake, where he practised as a common fortune - teller, gaining little in return but the unenviable reputation of a wizard, " a conjuror, a caller, or invocator of devils." On the 5th of June 1604, he presented a petition to James the First, imploring his protection against such injurious calumnies, and declaring that none of all the great number of - the very strange and frivolous fables or histories reported and told of him (as to have been of his doing) were true."

Dee is an exceptionally interesting figure, and he must have been a man of rare intellectual activity. He made calculations to facilitate the adoption in' England of the Gregorian calendar; and he virtually anticipated the Historical Manuscripts Commission, addressing to the crown a petition wherein he wrote on the desirability of carefully preserving the old, unpublished records of England's past, many of which documents were at this period domiciled in the archives of monasteries. Moreover he was a voluminous writer on science, and, though lack of space makes it impossible to give a full list of his works here,

Demonology: That branch of magic which deals with malevolent spirits. In religious science it has come to indicate knowledge regarding supernatural beings who are not deities. But, it is in regard to its magical significance only that it falls to be dealt with here. The Greek term Daimon, originally indicated " genius " or " spirit, " but in England it has come to mean a being actively malevolent. Ancient Demonology will be found dealt with in the articles Egypt, Semites, Genius and Devil - Worship, and savage demonology under the heads of the various countries and races where it had its origin. According to Michael Psellus, demons are divided into six great bodies. First, the demons of fire. Second, those of the air. Third, those of the earth. The fourth inhabit the waters and rivers, and cause tempests and floods; the fifth are subterranean, who prepare earthquakes and excite volcanic eruptions. The sixth, are shadows, something of the nature of ghosts. St. Augustine comprehends all demons under the last category. This classification of Psellus is not unlike that system of the middle ages, which divided all spirits into those belonging to the four elements, fire, air, earth, and water, or salamanders, sylphs, undines, and gnomes.

Dermot of the Love - spot: The typical lover of Irish legend, and the hero of the myth of Dermot and Grania. It was in this wise that he got the love - spot. One night he and three companions entered a hut for a night's shelter, in which dwelt an old man, a young girl (Youth), a wether (the World) a cat (Death). During the night the girl put the love - spot on Dermot's forehead, and henceforth, it is said, no woman could see him without loving him. He came to be loved by Grania, the betrothed of Finn, who forced him to run away with her. They were pursued all over Ireland, but after sixteen years of outlawry, Dermot was allowed to return to his patrimony. He was killed by the Boar of Ben, Bulben, (q.v.) an enchanted animal, who had been his step - brother. His body was borne away on a gilded bier by the People of Dana, and was given a soul by Angus Og, the Irish God of Love, that he might return each day and talk with him. Dermot was of the type of solar hero; and the bier on which his body was borne away is, of course, the sunset.

Devas: In Theosophy, constitute one of the ranks or orders of spirits who compose the hierarchy which rules the universe under the Deity. Their numbers are vast and their function -, are not all known to mankind, though generally these functions may be said to be connected with the evolution of systems and of life. Of Devas there are three kinds - Bodiless Devas, Form Devas and Passion Devas. Bodiless Devas belong to the higher mental world, their bodies are composed of mental Elemental Essence, and they belong to the first Elemental kingdom. Form Devas belong to the lower mental world, and while their bodies are composed also of mental Elemental Essence, they belong to the second Elemental kingdom. Passion Devas belong to the astral world and their bodies are composed

Dickenson, Edmund: Dr. Edmund Dickenson, physician to King, Charles the Second, a professed seeker of the hermetic knowledge, produced a book entitled, De Quinta Essentia. Philosophoyum; which was printed at Oxford in 1686, and a second time in 1705. A third edition of it was printed in Germany in 1721. In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine, Elixir Vitae, or potable form of the preternatural menstruum, he positively asserts that it is in the hand's of the " Illuminated, " but that, by the time they discover it,

they have ceased to desire its uses, being far above them: and as to life for centuries, being wishful for other things, they decline availing themselves of it. He adds that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks), supposing that their gifts were proven to the conviction of the bystanders as more than human, when they would become simply abhorrent. Thus, there are excellent reasons for their conduct; they proceed with the utmost caution, and instead of making a display of their powers, as vain-glory is the least distinguishing characteristic of these great men, they studiously evade the idea that they have any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts nor confidants. They submit to the obligations of life, and to relationships - enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private beliefs, giving the world the benefit of their acquirements up to a certain point; seeking only sympathy at some angles of their multifarious character, but shutting out curiosity where they do not desire its inquisitive eyes.

Didot Perceval: So-called because the only MS. of this legend discovered belonged to A. F. Didot, the famous collector. This version of the Grail Legend lays great stress on the illness of the Fisher King. It tells how the Table Round was constructed, and relates the adventures of Sir Perceval, which are much the same as those told in the Conte del Graal and include the Good Friday incident. It is said that he, with his brother-in-law, Brons, were instructed in the mystic expressions which Christ whispered to Joseph of Arimathea when on the cross.

Dithorba: Brother of Red Hugh and Kimbay of Irish medieval legend. He was killed by his niece Macha, and his five sons expelled from Ulster. They resolved to wrest the sovereignty of Ireland from Macha, but she discovers them in the forest, overpowers them by her mesmeric influence, and carries them to her palace on her back. They build the famous Irish city of Emain Macha under her supervision.

Divine Name, The: In Jewish mysticism, great stress is laid upon the importance of the Divine Name. It consists of forty-two letters, not, as Moses Maimonides points out, comprised in one word, but in a phrase of several words, which conveyed an exact notion of the essence of God. With the priestly decadence in the last days of the Temple, a name of twelve letters was substituted for the Divine Name, and as time went on even this secondary name was not divulged to every priest, but only to a few. The longer name was sometimes said to contain forty-five or seventy-two letters. The ten Sefiroth are also supposed, in a mystical sense, to be the names of the Deity. The Divine Name Jehovah is greater than "I am that I am," since the latter signifies God as He was before the creation, the Absolute, the Unknowable, the Hidden One; but the former denotes the Supreme Manifestation, the immanence of God in the Cosmos.

Djermischeed, The Cup of: A divination cup, which has been the subject of many of the poems and myths of ancient Persia. It was believed to have been found while digging the foundations of Persepolis, filled with the elixir of immortality. In this magical cup was mirrored the whole world, and everything, good and evil, - was revealed therein. The Persians had great faith in these revelations

and attributed the prosperity of their empire to the possession of this famous cup.

Dual Personality: In every form of cerebral dissociation there is a disturbance of consciousness. Sometimes, and especially in the trance, there occurs what is known as split consciousness, and the split may be so pronounced that the subject seems to have two or more distinct personalities. The secondary personality may differ from the primary in many ways, and possess entirely distinct intellectual and moral characteristics. The entranced subject may allude to his normal consciousness in the third person, may criticise its opinions and attitude, or even express direct antagonism towards it. The secondary personality sometimes alternates with the primary in such a way as to suggest that two spirits are struggling to possess the same physical organisation. Another peculiarity of this state is that whereas the normal consciousness generally knows nothing of the others, the secondary personalities have full knowledge of each other and of the normal consciousness. Dual personality is not confined to the trance state, but may arise spontaneously. R. L. Stevenson makes effective use of it in his Strange Case of Dr. Jekyll and Mr. Hyde.

Duguid, David:

A Glasgow painting medium who achieved considerable success in his line. He was a cabinet-maker, who in 1866 found himself possessed of mediumistic faculties. At first an ordinary rapping medium, he speedily developed the power of painting in trance, even in the dark. A still higher stage of mediumship was reached when direct drawings were produced in his presence. These drawings, generally copies of Dutch masters, purporting to be done by the original artists, are said not to have been without some merit, apart from the fact that they were done in complete darkness. The two principal controls were Ruysdael and Steen. In 1869 control of the medium's organism was taken by Hafed, prince of Persia at the beginning of the Christian era, and Archmagus. Hafed related his many adventures through Duguid's mediumship in a series of sittings extending over some years. A Persian of princely birth, he had borne arms in his country's defence. After extensive travels, he was admitted to the magi, and ultimately became Archmagus. He was of those who bore rich gifts to Bethlehem at the birth of Christ. Finally he met his death in the arena at Rome. Hafed, Prince of Persia, was afterwards published in book form. (See Spiritualism).

Durandal: A magical sword belonging to Roland of legendary fame.

Dzibilchaltun; a name which means 'the writing on the stone tablets.' It is the oldest of the Mayan Archaeological sites; dating back 3000 years. It is famous for its Temple of the Seven Dolls, and is located on the Yucatan Peninsula in Mexico.

Eber Don chief of Milesian invaders of Ireland whose ships were lost in storms raised by Danaan magic

Eckartshausen, K. Von: Author of The Cloud on the Sanctuary (1800). Eckartshausen, by birth and education an intensely religious man, at first wrote several little books of devotion that had great vogue in France and Germany. He later turned his attention to larger works of a more profound character, such as that mentioned above. According to Eckartshausen the requisite faculty of true communion with the church is the inward conception of things spiritual and with this sense present, is possible the beginning of Regeneration understood as the process

of gradually eliminating original sin. His work on the Interior Church is in two parts; first, elucidation of his doctrine; second, a series of dogmas or assertions derived therefrom.

Ectenic Force: A supposed physical force emanating from the person of the medium, and directed by his will, by means of which objects may be moved without contact in apparent defiance of natural laws. The existence of such a force was first postulated by Count Agenor de Gasparin, to explain the phenomena of table - turning and rapping, and the name Ectenic Force was bestowed upon the supposed agency by de Gasparin's colleague, M. Thury. The experiments of Thury and de Gasparin are declared to offer some of the most convincing evidence that spiritualism can produce, and have influenced more than one eminent student of psychic research. If it be true that tables were moved without contact, then such a theory is indeed necessary, but the evidence for this type of phenomena is not abundant

Egregore: Psychologically speaking, an egregore is that "ambiance" or "personality" that develops among groups independent of any of its members. It is the feeling or impression you get when walking into a neighborhood that feels different from the surrounding area, or when visiting a club or association that has been around for a long time.

In an occult or magical context, an Egregore is such a thing that has developed to the point of attaining an independent existence as an entity itself, or it is an intentionally created entity (such as a servitor) that has grown in power well past its original design. To a non-religious practitioner of magic, an "egregore" and a "god/dess" would be interchangeable terms--to a religious practitioner, an egregore would be just "under" the god/desses.

Electric Girls: Girls in whose presence certain phenomena occurred, similar in nature to the time-honoured phenomena of the poltergeist (q.v.), but ascribed to the action of some new physical force, probably electricity. The best known of these electric girls was perhaps Angélique Cottin, a Normandy peasant girl, whose phenomena were first observed about 1846. Finally she was taken to Paris and placed under the observation of Dr. Tanchon and others, who, testified to the actuality of the phenomena. These included the movement of objects without contact, or at a mere touch from Angélique's petticoats, the agitation in her presence of the magnetic needle, and the blowing of a cold wind. She was also able to distinguish between the poles of a magnet at a touch. A commission appointed by the Academy of Sciences, however, could observe nothing but the violent movements of her chair, which were probably caused by muscular force. Other electric girls practised about the same time, and even after the beginning of the spiritualistic movement in America - they were occasionally heard of. They are worthy of note as a link between the poltergeist and the spiritualistic medium.

Elementary Spirits: The unseen intelligences who inhabit the four elements, of the finest essence of which they are composed. The creatures of the air are called sylphs; of the earth gnomes; of fire salamanders; and of water, nymphs or undines. The best authority on the subject is the Abbe de Villars, who published early in the eighteenth century a short treatise entitled *Comte de Gabalis*, from which a good deal of what follows is drawn. According to this work the creatures of the elements were before the Fall subject to Adam in all things, and we are led to understand that by means of certain performances this ancient communication may be restored,

and that man may once more have at his beck and call the elementary spirits. The Abbe gives a brief sketch of the nature of these peoples. The air, he says, is filled with a great number of beings of human form, somewhat fierce in appearance, but really of a docile nature. They are much interested in the sciences, and are subtle, officious towards the sages, hostile towards the foolish and the ignorant. Their wives and daughters are of a masculine type of beauty, such as is depicted in the Amazons. The seas and rivers are inhabited as well as the air, beings dwelling therein whom the sages designated undines, or nymphs. The female population much exceeds the male, the women being exceedingly beautiful, so that among the daughters of men there is none to equal them. The earth is filled almost to the centre with gnomes, people of small stature, the guardians of subterranean treasure, minerals and precious stones. They are ingenious, friendly towards men, and easy to command. They provide the children of the sages with all the money they require, asking no other reward for their services than the glory of performing them. The gnomides, their wives, are small of stature but very good looking, and they dress very curiously. As for the salamanders, the inhabitants of the region of fire, they serve the philosophers, but are not over-anxious for their company, while their daughters and wives are rarely seen. Their women are very beautiful, beyond all the other elementals, since they dwell in a purer element. Their habits, mode of life, manners and laws are admirable, and the attractions of their minds are greater even than that of their persons. The Supreme Being they know and religiously adore, but have no hope of eternal enjoyment of Him, since their souls are mortal. True it is that, being composed of the purest parts of the elements wherein they dwell, and having no contrary qualities, they can live for several centuries; yet are they much troubled because of their mortal nature. It was, however, revealed to the philosophers that an elementary spirit could attain to immortality by being united in marriage with a human being. The children born of such unions are more noble and heroic than the children of human men and women, and some of the greatest figures of antiquity - Zoroaster, Alexander, Hercules, Merlin, to mention a few - are declared to have been the children of elementary spirits.

The salamanders, the Comte de Gabalis goes on to say, are composed of the most subtle particles of the sphere of fire, conglobated and organised by the action of the Universal Fire, so called because it is the principle of all the motions of nature. The sylphs are composed of the purest atoms of the air; the nymphs, of the most delicate particles of water; and the gnomes, of the finest essence of earth. Adam was in complete accord with these creatures because, being composed of that which was purest in the four elements, he contained in himself the perfections of these four peoples, and was their natural king. But since by reason of his sin he had been cast into the excrements of the elements, there no longer existed the harmony between him, so impure and gross, and these fine and ethereal substances. The Abbe then gives a recipe whereby the resultant state of things may be remedied and the ancient correspondence restored. To attain this end we must purify and exalt the element of fire which is within us. All that is necessary is to concentrate the fire of the world by means of concave mirrors, in a globe of glass. There will then be formed within the globe a solary powder, which, having purified itself from the admixture of other elements, becomes in a very short time a sovereign means of exalting the fire which is in us, and makes us, so to speak, of an igneous nature. Thenceforward these creatures of the fire become our inferiors, and, delighted at the restoration of mutual harmony between themselves and the human race, they will

show towards man all the good - will they have for their own kind. Sylphs, gnomes, and nymphs are more familiar with man than are the salamanders, on account of their shorter term of life, and it is therefore easier to get into touch with them. To accomplish the restoration of our empire over the sylphs, gnomes, or nymphs, we must close a glass full of air, earth, or water, and expose it to the sun for a month, at the end of which period its various elements must be separated according to science. This process is most easy in the case of water and earth. " Thus, " says the Comte, " without characters, without ceremonies, without barbarous words, it is possible to rule absolutely over these peoples." Other authorities prescribe other means of obtaining dominion over the spirits of the elements. Eliphas Levi, , for instance, states that anyone desirous of subjugating the elementals must first perform the four trials of antique initiation; but as the original trials are no longer known similar ones must be substituted. Thus he who would control the sylphs must walk fearlessly on the edge of a precipice, he who would win the service of the salamanders must take his stand in a burning building, and so on, the point of the ordeals being that the man should show himself unafraid of the elements whose inhabitants he desires to rule. In mediaeval times the evocation and exorcism of elementary spirits was much practised, the crystal being a favourite means of evoking them. The exorcism of earth is performed by means of breathing, sprinkling of water, and burning of incense, and the repetition of a formula of prayer to the gnomes. Air is exorcised by breathing towards the four cardinal points, and by the recital of prayers to the airspirits (sylphs). The casting of salt, incense, sulphur, camphor, and white resin into a fire is declared efficacious in the exorcism of that element. In the case of water, breathing and laying on of hands, repetition of formulae, mixing of salt and ashes of incense, and other ceremonials are to be observed. In every instance a special consecration of the four elements is a primary and essential part of the proceedings confer immortality on an elementary spirit by the ceremony of marriage. But this does not always occur; sometimes the reverse is the case, and the elementals share their mortality with their human mate. In literature, at all events, countless stories relate how men have risked and lost their immortality by marrying a sylph or an undine. According to the Comte de Gabalis, however, it would seem to be a matter of choice whether a man confers his immortality on his ethereal partner, or whether he partakes of her mortal nature; for it is therein suggested that those who have not been predestined to eternal happiness would do well to marry with an elemental, and spare themselves an eternity of woe.

Not every authority has painted so attractive a picture of the creatures of the elements as has the Abbé de Villars. By some it is believed that there are numberless degrees among these beings, the highest resembling the lowest angels, while the lowest may often be mistaken for demons, which, of course, they are not. Not only do multitudinous variations of form and disposition characterise the elementals of our own planet; the other planets and the stars are the abode of countless hosts of elementary spirits, differing from those of our world perhaps more than the latter differ from one another. ' All the forms of beasts, insects, and reptiles may be taken by the lower elementals, as well as strange combinations of the shapes of different animals. The inhabitants of each element have their peculiar virtues and vices which serve to distinguish them, The sylphs are capricious and inconstant, but agile and active; the undines, jealous and cold, but observant; the salamanders, hot and hasty, but energetic and strong; and the gnomes, greedy of gold and treasures, but nevertheless hard - working, good - tempered and patient. One who would seek dominion over any of these must practise their virtues; but

carefully avoid their faults, thus conquering them, as it were, on their own ground. Each species can only dwell in its own proper element. Thus a sylph may not invade the sphere of a salamander, or vice versa, while both would be decidedly out of their element in the regions of the nymphs or the gnomes. Four rulers have been set over the four species - Gob, ruler of the gnomes; Paralda, of the sylphs; Djin, of the salamanders; and Necksa, of the nymphs. To the dwellers in each element is assigned a point of the compass, where lies their special kingdom. To the gnomes is given the north; to the salamanders, the south; to the sylphs, the east; and to the undines, the west. The gnomes influence those of a melancholic disposition, because they dwell in the gloom of subterranean caverns. The salamanders have an effect on those of sanguine temperament, because their home is in the fire. The influence of the undines is upon the phlegmatic, and of the sylphs upon those of a bilious temperament. Though as a rule they are invisible to human eyes, they may on occasion become visible to those who invoke them, to the sages and philosophers, or even to the multitude. In the reign of king Pepin, Zedekias suggested to the sylphs that they should appear to men, whereupon the air was seen to be full of them, sometimes ranged in battle, or in an aerial navy. It was said by the people that they were sorcerers - an opinion to which Charlemagne and Louis the Debonnaire subscribed, the latter at last imposing heavy penalties on the supposed sorcerers. So that they might behold their admirable institutions, certain men were raised up in the air, and while descending were seen by their fellowmen on earth. The latter regarded them as stragglers of the aerial army of sorcerers, and thought that they had come to poison the fruits and fountains. These unfortunate persons were thereupon put to death, along with many others suspected of connection with the sorcerers.

Elixir of Life: No doubt exists that the mediaeval alchemists and mystics believed that they were perfectly justified in their search for the Elixir of Life, the universal medicine, and the renewal of youth. This, with the quest for gold, became the grand aim of alchemy, and although this search may have had a psychical and mystical side, it most certainly had a physical one. But there does not seem to have been any standard method of accomplishing the manufacture of the elixir. Thus in Petit Albert one is instructed to take 81bs. of sugar of mercury as the foundation of such a mixture; while Bernard Trevisan believes that the precipitation of the philosopher's stone into mercurial water results in the manufacture of the elixir. This he states, will when elaborated to the Red, transmute copper and other metals into pure gold, and if elaborated to the White, will produce unalloyed silver.

But the application of the elixir to the prolongation of life was undoubtedly the chief reason for its continued search. The retired alchemist in his later years, wearied with his quest for gold, craved the boon of youth and desired renewed health and strength to assist him to carry out his great purpose. As an illustration of the alchemical

To return to the consideration of the nature of these spirits, we find them collated in the Comte de Gabalis with the oracles of antiquity, and even with the classic pantheons of Greece and Rome. Pan, for example, was the first and oldest of the nymphs, and the news of his death, communicated by the people of the air to the inhabitants of the waters, was proclaimed by them in a voice that was heard sounding over all the rivers of Italy - " The great Pan is dead ! " Mr. A. E. Waite considers that the " angels " evoked in medieval magic, as well as the " devils " of the Sabbath, were higher or lower elementals. Others may see in the brownies and

domestic spirits of folk - lore some resemblance to the subjugated elementary spirit. Even the familiar poltergeist, where he does not clearly establish his identity as the spirit of a deceased person, may be regarded with propriety as an elemental. The Theosophists use the word "elemental" in a different sense, to denote the "astral remains" (See Shell) of one who has lived an evil life on earth, and who is loath to leave the scene of his pleasures. With some occultists again, "elemental" really signifies a sub-human being, probably identical with an elementary spirit, but of a mental and moral status considerably lower than that of a human being. conception of the elixir of life, we quote the following from a work dealing with the secret of rejuvenescence, originally supposed to have been written by Arnold de Villanova, and published by Longueville - Harcourt at Paris in 1716:

"To renew youth is to enter once more into that felicitous season which imparts to the human frame the pleasures and strength of the morning. Here it is to no purpose that we should speak of that problem so much discussed by the Wise, whether the art can be carried to such a pitch of excellence that old age should itself be made young. We know that Paracelsus has vaunted the metamorphic resources of his Mercury of Life which not merely rejuvenates men but converts metals into gold; He who promised unto others the years of the sybils, or at least the 300 winters of Nestor, himself perished at the age of thirty - seven. Let us turn rather to Nature, so admirable in her achievements, and deem her not capable alone of destroying what she has produced at the moment she has begotten them. Is it possible that she will refuse unto man, for whom all was created, what she accords to the stags, the eagles, and the serpents, who do annually cast aside the mournful concomitants of senility, and do assume the most brilliant, the most gracious amenities of the most joyous youth? Art, it is true, has not as yet arrived at that apex of perfection wherefrom it can renew our youth; but that which was unachieved in the past may be accomplished in the future, a prodigy may be more confidently expected from the fact that in isolated cases it has actually already taken place, as the facts of history make evident. By observing and following the manner in which nature performs such wonders, we may assuredly hope to execute this desirable transformation, and the first condition is an amiable temperament, such as that which was possessed by Moses, of whom it is written that for one hundred and twenty years his sight never failed him.

The stag, eagle, and sparrow - hawk renew their youth. Aldrovandus has written on the rejuvenescence of the eagle. Among the birds of the air, we are told by Pliny that the raven and the phoenix live, each of them six hundred years. No one denies that the stag is renewed by feeding on vipers and serpents, while the apes of Caucasus, whose diet is pepper, prove a sovereign remedy for the lion, who grows young by devouring their flesh. Those who have written of the elephant maintain that his normal life is extended through three centuries, while the horse, which alone in creation participates in the natures of man, of the lion, of the ox, the sheep, the mule, the stag, the wolf, the fox, the serpent, and the hare, from each deriving three of its qualities, has occasionally survived with undiminished vigour the lapse of a hundred years. The serpent, who is instrumental in the rejuvenescence of the stag, himself renews his youth at the shedding of his scales, from all which considerations, it follows that it is not beyond belief that a like prodigy may be found in the superior order of the same productions whence man has been

himself derived, for man is assuredly not in a worse condition than the beasts whom he rules."

Trithemius (q.v.) on his death - bed dictated a receipt which he said would preserve mind, health and memory with perfect sight and hearing, for those who made use of it. It consists of among other things, calomel, gentian, cinnamon, aniseed, nard, coral, tartar, mace, and five grammes of it were to be taken night and morning in wine or brodium during the whole of the first month; during the second month, in the morning only; during the third month thrice in the week, and so continuing through life. This is a more understandable receipt than that of Eugenius Philalethes, who says: "Ten parts of coelestiall slime; separate the male from the female, and each afterwards from its own earth, physically, mark you, and with no violence. Conjoin after separation in due, harmonic vitall proportion; and straightway, the Soul descending from the pyroplastic sphere, shall restore, by a mirific embrace, its dead and deserted body. Proceed according to the Volcanico magica theorum, till they are exalted into, the Fifth Metaphysical Rota. This is that world - renowned medicine, whereof so many have scribbled, which, notwithstanding, so few have known."

In his History of Magic Eliphas Levi gives Cagliostro's great secret of rejuvenescence in the following terms:

"Let us now turn to the secret of physical regeneration to attain which - according to the occult prescription of the Grand Copht - a retreat of forty days, after the manner of a jubilee, must be made once in every fifty years, beginning during the full moon of May in the company of one faithful person only. It must be also a fast of forty days, drinking May - dew - collected from sprouting corn with a cloth of pure white linen - and eating new and tender herbs. The repast should begin with a large glass of dew and end with a biscuit or crust of bread. There should be slight bleeding on the seventeenth day. Balm of Azoth should then be taken morning and evening, beginning with a dose of six drops and increasing by two drops daily till the end of the thirty - second day. At the dawn which follows thereafter renew the slight bleeding; then take to your bed and remain in it till the end of the fortieth day.

.. On the first awakening after the bleeding, take the first grain of Universal Medicine. A swoon of three hours will be followed by convulsions, sweats and much purging, necessitating a change both of bed and linen. At this stage a sixth of lean beef must be taken, seasoned with rice, sage, valerian, vervain and balm. On the day following take the second grain of Universal Medicine, which is Astral Mercury combined with Sulphur of old.

On the next day have a warm bath. On the thirty - sixth day drink a glass of Egyptian wine, and on the thirty - seventh take the third and last grain of Universal Medicine. A profound sleep will follow, during which the hair, teeth, nails and skin will be renewed. The prescription for the thirty - eighth day is another warm bath, steeping aromatic herbs in the water, of the same kind as those specified for the broth. On the thirty - ninth day drink ten drops of Elixir of Acharat in two spoonfuls of red wine. The work will be finished on the fortieth day, and the aged man will be renewed in youth.

"By means of this jubilarly regimen, Cagliostro claimed to have lived for many centuries. It will be seen that it is a variation of the famous Bath of Immortality in use among the Menandrian Gnostics.

Aristeus is stated to have left to his disciples a secret which rendered all metals diaphanous, and man immortal. The process would appear to consist in a mystic treatment of the atmosphere, which is to be congealed and distilled until it develops the divine sparkle, and subsequently becomes liquified. It is then subjected to heat and undergoes several other processes, when the elixir emerges.

There is surprisingly little literature upon the subject of the Elixir of Life. But a more prolonged notice on the subject will be found under the article "Philosopher's stone" (q.v.).

Effdie: The dragon-shaped ship of Frithjof, the hero of an Icelandic legend. It was said to be golden-headed, with open jaws, its under part scaled with blue and gold, its tail twisted and of silver, its sails red-bordered and black. When its wings were outspread, it could skim the calmest seas. This ship had been given to one of Frithjof's forefathers as a reward for kindness by Aegir, the sea-god.

Emerald Table, The: A symbolic work on the hermetic art by Hermes Trismegistus.

Enchiridion of Pope Leo, The: Is a collection of charms, cast in the form of prayers, which have nothing in common with those of the Church. It is concerned chiefly with worldly, rather than spiritual advantages. It was perhaps printed at Rome in 1523, and again in 1606. Its magical virtue rests on a supposed letter from Charlemagne to Pope Leo, in which he states that since receiving the Exchiridion he has never ceased to be fortunate. The charms it contains are supposed to be effectual against all the dangers to which human flesh is heir - poison, fire, wild beasts and tempests. When a copy of the book has been secured, it must be placed in a small bag of leather, carried on the person, and one page at least read daily. The reading must be done upon the knees with the face turned to the east, and works of piety must be performed in honour of the celestial spirits, whose influence it is desired to attract. The first chapter of the Gospel according to St. John is declared to be the most potent in the book. As for the symbols, they are mostly of oriental origin. It also includes the mysterious prayers of Pope Leo, and certain conjurations of a semi-magical character, including the seven mysterious orisons, which are merely clumsy imitations of the Roman ritual.

Endless Cord, Tying Knots in: About the years 1877 - 88 Professor Zollner of Leipzig investigated the phenomena of the medium Slade, and particularly anything which might prove a fourth dimension of space, in which hypothesis Professor Zollner was at that time greatly interested. The tying in an endless cord of such knots as could ordinarily only be made if the ends of the cord were free provided such a test. In December, 1877, Zollner visited Slade with two pieces of hempen cord, the free ends of each being sealed to a piece of cardboard. To ensure the cord always being in sight Zollner hung it round his neck, and kept Slade's hands continually in view. Under these circumstances four knots were produced, apparently on the original sealed cord.

Enoch: Seventh master of the world after Adain, and author of the Kabala and Book of the Tarot. He is identical with the Thoth of the Egyptians, the Cadmus of the Phoenicians, and the Palamedes of the Greeks. According to tradition he did not die, but was carried up to heaven, whence he will return at the end of time.

Enoch, Book of: An Apocryphal book of the Old Testament, written in Hebrew about a century before Christ. The original version was lost about the end of the fourth century, and only fragments remained, but Bruce the traveler brought back a copy from Abyssinia, in 1773 in Ethiopia, probably made from the version known to the early Greek fathers. In this work the spiritual world is minutely described, as is the region of Sheol (q.v.) the place of the wicked. The book also deals with the history of the fallen angels, their relations with the human species and the foundations of magic. The book says: "that there were angels who consented to fall from heaven that they might have intercourse with the daughters of earth. For in those days the sons of men having multiplied, there were born to them daughters of great beauty. And when the angels, or sons of heaven, beheld them, they were filled with desire; wherefore they said to one another: Come let us choose wives from among the race of man, and let us beget children'. Their leader Samyasa, answered thereupon and said: 'Perchance you will be wanting in the courage needed to fulfil this resolution, and then I alone shall be answerable for your fall.' But they swore that they would in no wise repent and that they would achieve their whole design. Now there were two hundred who descended on Mount Armon, and it was from this time that the mountain received its designation, which signifies Mount of the Oath. Hereinafter follow the names of those angelic leaders who descended with this object: Samyasa, chief among all, Urakabameel, Azibee, Tamiel, Ramuel, Danel, Azkeel, Sprakuyal, Asael, Armers, Batraal, Ananc, Zavebe, Sameveel, Ertrael, Turel, Jomiel, Arizal. They took wives with whom they had intercourse, to whom also they taught Magic, the art of enchantment and the diverse properties of roots and trees. Amazarac gave instruction in all secrets of sorcerers; Barkaial was the master of those who study the stars; Akibee manifested signs; and Azaradel taught the motions of the moon." In this account we see a description of the profanation of mysteries. The fallen angels exposed their occult and heaven-born wisdom to earthly women, whereby it was profaned, and brute force taking advantage of the profanation of divine law, reigned supreme. Only a deluge could wipe out the stain of the enormity, and pave the way for a restitution of the balance between the human and the divine, which had been disturbed by these unlawful revelations. A translation of the Book of Enoch was published by Archbishop Lawrence in 1821, the Ethiopic text in 1838, and there is a good edition by Dillman (1851). Philippi and Ewald have also written special works on the subject.

Enochian: a genuine language and a system of magic that was discovered by Dr. John Dee (1527-1608) who was a magician, philosopher, astrologer, and advisor to Queen Elizabeth, and his assistant Edward Kelly. The Enochian system was received through the crystal skryings of Kelly, under Dee's supervision. The system was described as the "language of the angels" or the "language of Enoch," and came to be called the Enochian or Angelic language. Enochian magic is a complex system of elemental and spiritual hierarchies, which was further developed by MacGregor Mathers of the Golden Dawn. (See Dee, John)

Fagail: The "parting gift" of the fairies, of Gaelic origin. This may be of a pleasant or unpleasant nature - it may be death, or the conversion of a man who worked badly, was ugly, and of rude speech, into the best workman, the best-looking man, and the best speaker in the place - Campbell's Superstitions of the Scottish Highlands.

Fairies: A species of supernatural beings, and one of the most beautiful and important of mythological conceptions. The belief in fairies is very ancient and widespread, and the same ideas concerning them are to be found among rude and uncultivated races as in the poetry of more civilised peoples. Of British fairies there are several distinct kinds, and these differ considerably in their characteristics. In Ireland, where the belief is strongest, the fairies are called "good people," and are of a benevolent but capricious and mischievous disposition. The pixies of England are very similar. The industrious domestic spirit known as Puck, or Robin Goodfellow, is of the fairy kind; so also are the brownies of Scotland. It is supposed that the hard work of the latter has given them the swarthy skin from which they take their name, the other being called fairies from their fairness.

Fairfax, Elward: An English poet of the sixteenth century, author of a work on Demonology, wherein he treats somewhat credulously of sorcery.

Fendeurs: A supposed French Rosicrucian Society, concerning which very little is known. It flourished in the middle of the seventeenth century; and its members claimed that it was of Scottish origin.

Fetch: According to Irish belief, the apparition of a living person; the Irish form of the wraith (q.v.) It resembles in every particular the individual whose death it is supposed to foretell, but it is generally of a shadowy or ghostly appearance. The fetch may be seen by more than one person at the same time and, like the wraith of England and Scotland, may appear to the person it represents. There is a belief, too, that if the fetch be seen in the morning, it indicates long life for the original: but if it be seen at night, his speedy demise may be expected. The Fetch enters largely into the folk-tales of Ireland; and it is hardly surprising that so many tales have been woven around it, for there is something gruesome in the idea of being haunted by one's own "double" which has frequently been turned to account by more sophisticated writers than the inventors of folk-tales.

Fiction, English Occult: English literature, as it is known to-day, really begins with the Elizabethan age; for the writers prior to that time, excellent as many of them are, elicit comparatively little interest nowadays save among experts. And, by the time of Elizabeth's advent, the old miracle plays "had gone out of fashion; yet tales about the miraculous doings of mythical heroes continued to find favour, and many new things of this kind were written.

A few of the Restoration dramatists dealt in magic and the like, but throughout the Georgian age people were mostly too prosaic, too matter-of-fact, to care for things of that sort, and they were eschewed by the majority of prominent writers of the day. However, after the great artistic movement commonly styled the Renaissance of Wonder, the old interest in the occult began to revive apace, and, ere the nineteenth century was very far advanced, a literature suitable to this budding taste was being purveyed on a voluminous scale. Among the first to enter the lists, so to say, was William Godwin, with his novel of St. Truynne the Rosicrucian; while Godwin's daughter Mary, chiefly remembered nowadays as the second wife of Shelley, merits notice as a mystical writer by virtue of her story of Frankenstein. A little before the advent of this authoress, numerous occult tales had been written by Matthew Lewis, notably *Tales of Terror* and the drama of *Castle Spectre*, staged successfully at Drury Lane in 1798; while

not long after Lewis a further novelist came to swell the muster-roll, Bulwer Lytton, whose taste for the mystic is seen especially in *Zanoni*, *A Strange Story*, and *Haunters and the Haunted*. His essays of this kind, nevertheless, were never very satisfactory in the real literary sense; and as Leslie Stephen once discovered, they too often smacked of the theatrical. But Sir Walter Scott, on the other hand, writing just before Lytton's time, not only showed a keen fondness for occult matter, but frequently utilised it to genuine artistic purpose. In *The Monastery* a mysterious sylph rises from a fountain; astrology is introduced into *Guy Manneying*, *The Fortunes of Nigel*, and *Quentin Durward*; while a splendid ghost story is told in *Redgauntlet*, and ghosts figure also in *Woodstock*. In *The Bride of Lammermoor*, besides, the author deals incidentally with that firm belief in prophecy which was long a prominent part of Scottish life; while in *Waverley*, again, he depicts a Highland chief as awestruck and unmanned by the sight of a peculiar omen. Highland superstitions, indeed, appealed with particular potency to Sir Walter's romantic temper; while he was not the only writer of his time who dealt ably with this branch of the occult, another being Susan Ferrier in her novels of *Destiny* and *The Chief's Daughter*. Nor should we fail ere leaving this period, to mention Ann Radcliffe, for in almost all her novels the supernatural figures prominently.

While the last-named trio were at work thus in Britain, some good stories in which magic occurs were being written in America by Washington Irving; and, not very long after his day, a second American arose to treat brilliantly of weirdness and wizardry, Edgar Allan Poe. Then, reverting to England, ghosts appear in a few of Dickens' novels, and Charles Reade manifests here and there a love of the occult; while coming to slightly later times, a writer who manifested this predilection abundantly is Robert Louis Stevenson. His *Dr. Jekyll and Mr. Hyde* is among the best of all modern novels in which the supernatural plays a salient rôle, and many of his short stories pertain also to the category of occult, for example, the tale of the magic bottle in *Island Nights Entertainments*; while, about the date these were being composed, Oscar Wilde was writing what is one of the most beautiful things dealing with invisible powers, *The Picture of Dorian Gray*. Much inferior to this masterpiece, yet possessing considerable excellence, are George du Maurier's *Peter Ibbelton*, *Trilby* and *The Martian*, in each of which the supernatural is prominent; while a further work which should certainly be cited is Lafcadio Hearn's *Dead Love*, a tiny tale of magic which the author thought lightly of, but which future generations are almost sure to prize on account of its lovely wording, at some places worthy of Theophile Gautier himself, who was Hearn's acknowledged master.

These recent authors do not by any means conclude the list, for a wealth of occult fiction has been written since their day. Among its most remarkable items is *The Ghost Ship* of Richard Middleton, a singularly promising storyteller and poet who died by his own hand lately at the early age of twenty-nine; while many contemporary novelists have introduced magic into their books, for instance, Mr. Rider Haggard in *She*, the late Mr. Bram Stoker in *Dracula*, and Mr. F. A. Anstey in *Vice Versa* and *The Brass Bottle*. In fact, were one to cite all the living wont to trade in the occult, an article of formidable size would be the result, and accordingly the attempt must be eschewed; but at least it is essential to mention Mr. Theodore Watts-Dunton's *Aylwin*, this reflecting really fine treatment of mystic matter, and being couched throughout in a style of exceptional beauty. Mr. Arthur Symonds is another great writer of to-day who loves the borderland between dreams and

realities, as witness many pages in his *Spiritual Adventures* while the invisible world has always appealed powerfully to Mr. W. B. Yeats, and is employed to good purpose here and there in his stories of the Irish peasantry. It is less the ghost than the fairy which he delights in, true Celt that he is; and his predilection herein sets one dreaming of fairy - tales in general, and summons a curious medley of names. William Morris wrote a host of beautiful fairy stories, some of them concerned with the promulgation of socialistic ideas, but others innocent of anything of that sort; while the voluminous works of Ruskin include what can only be defined as a fairy tale, *The King of the Golden River*. Numerous contemporary writers have likewise done good work in this field - Lord Dunsany, Mr. J. M. Barrie, and more especially Mr. Laurence Housman - while a remarkable fairy play has been written lately by Mr. Graham Robertson, and has been staged with surprising triumph. Then, reverting for a moment to defunct authors, fairies occur in that charming volume by H. D. Lowry, *Make Believe*, and in Richard Middleton's book, *The Day Before Yesterday*; while no account of this particular domain of literature would be complete without mention of the work of Lewis Carroll, and also of Jean Ingelow's lovely story, *Mopsa the Fairy*. This last is possibly the best of all fairy stories, and one which has been most widely and wisely cherished; and it stands out very clearly in the memory of nearly every man of imaginative temperament, reminding him of his own childhood.

Finn Mae Cummal: In Irish romance, Captain of the Fianna and the centre of the Ossianic tales. His father Cumhal, chief of the clan Basena, was slain at Castle Knock by the rival clan Morna, but his mother succeeded in saving him from the enemy. He was brought up in hiding and given the name of Finn from the clearness of his skin. He learned science and poetry from the druid Finegas who dwelt on the river Boyne. The druid had been unable to catch the salmon of knowledge until Finn became his pupil, and when he did succeed in catching it, he told Finn to watch it while it was cooking but not to partake of it. Finn, however, burned his fingers as he turned the spit and put one of them in his mouth. Seeing this, Finegas bade him eat the salmon and he became filled with the wisdom of all ages. Afterwards he took service with King Cormac to whom he revealed his name and lineage. Cormac promised him the leadership of the Fianna if he succeeded in killing the fire - blowing demon that came yearly to set Tara in flames. Finn slew the demon and bore his head back to Tara. The Fianna were therefore ordered to swear allegiance to Finn as their captain, which, led by Goll mac Morna, their former captain, they all did. Under Finn, the Fianna rose to great eminence, an eminence which at length became tyrannical and from which they were thrown at the battle of Bowra. Finn's end is shrouded in mystery. According to popular tradition he and his great companions lie sleeping in an enchanted cave whence they shall arise in the hour of their country's need, like Arthur, Barbarossa and Charlemagne.

'At the time Finn was born his father Cumhal, of the sons of Baiscne, Head of the Fianna of Ireland, had been killed in battle by the sons of Morna that were fighting with him for the leadership. And his mother, that was beautiful long-haired Muirne, daughter of Tadg, son of Nuada of the Tuatha de Danaan and of Ethlinn, mother of Lugh of the Long Hand, did not dare to keep him with her; and two women, Bodhmall, the woman Druid, and Liath Luachra, came and brought him away to care for him.

It was to the woods of Slieve Bladhma they brought him, and they nursed him secretly, because of his father's enemies, the sons of Morna, and they kept him there a long time.

And Muirne, his mother, took another husband that was king of Carraighe; but at the end of six years she came to see Finn, going through every lonely place till she came to the wood, and there she found the little hunting cabin, and the boy asleep in it, and she lifted him up in her arms and kissed him, and she sang a little sleepy song to him; and then she said farewell to the women, and she went away again.

And the two women went on caring him till he came to sensible years; and one day when he went out he saw a wild duck on the lake with her clutch, and he made a cast at her that cut the wings off her that she could not fly, and he brought her back to the cabin, and that was his first hunt.

And they gave him good training in running and leaping and swimming. One of them would run round a tree, and she having a thorn switch, and Finn after her with another switch, and each one trying to hit at the other; and they would leave him in a field, and hares along with him, and would bid him not to let the hares quit the field, but to keep before them whichever way they would go; and to teach him swimming they would throw him into the water and let him make his way out.

But after a while he went away with a troop of poets, to hide from the sons of Morna, and they hid him in the mountain of Crotta Cliach; but there was a robber in Leinster at that time, Fiacuil, son of Codhna, and he came where the poets were in Fidh Gaible and killed them all. But he spared the child and brought him to his own house, that was in a cold marsh. But the two women, Bodhmall and Liath, came looking for him after a while, and Fiacuil gave him up to them, and they brought him back to the same place he was before.

He grew up there, straight and strong and fair-haired and beautiful. And one day he was out in Slieve Bladhma, and the two women along with him, and they saw before them a herd of the wild deer of the mountain. "It is a pity," said the old women, "we not to be able to get a deer of those deer." "I will get one for you," said Finn; and with that he followed after them, and caught two stags of them and brought them home to the hunting cabin. And after that he used to be hunting for them every day. But at last they said to him:

"It is best for you to leave us now, for the sons of Morna are watching again to kill you."

So he went away then by himself, and never stopped till he came to Magh Lífé, and there he saw young lads swimming in a lake, and they called to him to swim against them. So he went into the lake, and he beat them at swimming. "Fair he is and well shaped," they said when they saw him swimming, and it was from that time he got the name of Finn, that is, Fair. But they got to be jealous of his strength, and he went away and left them.

He went on then till he came to Loch Lein, and he took service there with the King of Finntraigh; and there was no hunter like him, and the king said: "If Cumhal had left a son, you would be that son."

He went from that king after, and he went into Carraighe, and there he took service with the king, that had taken his mother Muirne for his wife. And one day they were playing chess together, and he won seven games one after another. "Who are you at all?" said the king then. "I am a son of a countryman of the Luigne of Teamhair," said Finn. "That is not so," said the king, "but you are the son that Muirne my wife bore to Cumhal. And do not stop here any longer," he said, "that you may not be killed under my protection."

From that he went into Connacht looking for his father's brother, Crimall, son of Trenmor; and as he was going on his way he heard the crying of a lone woman. He went to her, and looked at her, and tears of blood were on her face. "Your face is red with blood, woman," he said. "I have reason for it," said she, "for my only son is after being killed by a great fighting man that came on us." And Finn followed after the big champion and fought with him and killed him. And the man he killed was the same man that had given Cumhal his first wound in the battle where he got his death, and had brought away his treasure-bag with him.

Now as to that treasure-bag, it is of a crane skin it was made, that was one time the skin of Aoife, the beautiful sweetheart of Ilbrec, son of Manannan, that was put into the shape of a crane through jealousy. And it was in Manannan's house it used to be, and there were treasures kept in it, Manannan's shirt and his knife, and the belt and the smith's hook of Goibniu, and the shears of the King of Alban, and the helmet of the King of Lochlann, and a belt of the skin of a great fish, and the bones of Asal's pig that had been brought to Ireland by the sons of Tuireann. All those treasures would be in the bag at full tide, but at the ebbing of the tide it would be empty. And it went from Manannan to Lugh, son of Ethlinn, and after that to Cumhal, that was husband to Muirne, Ethlinn's daughter.

And Finn took the bag and brought it with him till he found Crimall, that was now an old man, living in a lonely place, and some of the old men of the Fianna were with him, and used to go hunting for him. And Finn gave him the bag, and told him his whole story.

And then he said farewell to Crimall, and went on to learn poetry from Finegas, a poet that was living at the Boinn, for the poets thought it was always on the brink of water poetry was revealed to them. And he did not give him his own name, but he took the name of Deimne. Seven years, now, Finegas had stopped at the Boinn, watching the salmon, for it was in the prophecy that he would eat the salmon of knowledge that would come there, and that he would have all knowledge after. And when at the last the salmon of knowledge came, he brought it to where Finn was, and bade him to roast it, but he bade him not to eat any of it. And when Finn brought him the salmon after a while he said: "Did you eat any of it at all, boy?" "I did not," said Finn; "but I burned my thumb putting down a blister that rose on the skin, and after that, I put my thumb in my mouth." "What is your name, boy?" said Finegas. "Deimne," said he. "It is not, but it is Finn your name is, and it is to you and not to myself the salmon was given in the prophecy." With that he gave Finn the whole of the salmon, and from that time Finn had the knowledge that came from the nuts of the nine hazels of wisdom that grow beside the well that is below the sea.

And besides the wisdom he got then, there was a second wisdom came to him another time, and this is the way it happened. There was a well of the moon belonging to Beag, son of Buan, of the

Tuatha de Danaan, and whoever would drink out of it would get wisdom, and after a second drink he would get the gift of foretelling. And the three daughters of Beag, son of Buan, had charge of the well, and they would not part with a vessel of it for anything less than red gold. And one day Finn chanced to be hunting in the rushes near the well, and the three women ran out to hinder him from coming to it, and one of them that had a vessel of water in her hand, threw it at him to stop him, and a share of the water went into his mouth. And from that out he had all the knowledge that the water of that well could give.

And he learned the three ways of poetry; and this is the poem he made to show he had got his learning well: —

"It is the month of May is the pleasant time; its face is beautiful; the blackbird sings his full song, the living wood is his holding, the cuckoos are singing and ever singing; there is a welcome before the brightness of the summer.

"Summer is lessening the rivers, the swift horses are looking for the pool; the heath spreads out its long hair, the weak white bog-down grows. A wildness comes on the heart of the deer; the sad restless sea is asleep.

"Bees with their little strength carry a load reaped from the flowers; the cattle go up muddy to the mountains; the ant has a good full feast.

"The harp of the woods is playing music; there is colour on the hills, and a haze on the full lakes, and entire peace upon every sail.

"The cornrake is speaking, a loud-voiced poet; the high lonely waterfall is singing a welcome to the warm pool, the talking of the rushes has begun.

"The light swallows are darting; the loudness of music is around the hill; the fat soft mast is budding; there is grass on the trembling bogs.

"The bog is as dark as the feathers of the raven; the cuckoo makes a loud welcome; the speckled salmon is leaping; as strong is the leaping of the swift fighting man.

"The man is gaining; the girl is in her comely growing power; every wood is without fault from the top to the ground, and every wide good plain.

"It is pleasant is the colour of the time; rough winter is gone; every plentiful wood is white; summer is a joyful peace.

"A flock of birds pitches in the meadow; there are sounds in the green fields, there is in them a clear rushing stream.

"There is a hot desire on you for the racing of horses; twisted holly makes a leash for the hound; a bright spear has been shot into the earth, and the flag-flower is golden under it.

"A weak lasting little bird is singing at the top of his voice; the lark is singing clear tidings; May without fault, of beautiful colours.

"I have another story for you; the ox is lowing, the water is creeping in, the summer is gone. High and cold the wind, low the sun, cries are about us; the sea is quarrelling.

"The ferns are reddened and their shape is hidden; the cry of the wild goose is heard; the cold has caught the wings of the birds; it is the time of ice-frost, hard, unhappy."

And after that, Finn being but a young lad yet, made himself ready and went up at Samhain time to the gathering of the High King at Teamhair. And it was the law at that gathering, no one to raise a quarrel or bring out any grudge against another through the whole of the time it lasted. And the king and his chief men, and Goll, son of Morna, that was now Head of the Fianna, and Caoilte, son of Ronan, and Conan, son of Morna, of the sharp words, were sitting at a feast in the great house of the Middle Court; and the young lad came in and took his place among them, and none of them knew who he was.

The High King looked at him then, and the horn of meetings was brought to him, and he put it into the boy's hand, and asked him who was he.

"I am Finn, son of Cumhal," he said, "son of the man that used to be head over the Fianna, and king of Ireland; and I am come now to get your friendship, and to give you my service."

"You are son of a friend, boy," said the king, "and son of a man I trusted."

Then Finn rose up and made his agreement of service and of faithfulness to the king; and the king took him by the hand and put him sitting beside his own son, and they gave themselves to drinking and to pleasure for a while.

Every year, now, at Samhain time, for nine years, there had come a man of the Tuatha de Danaan out of Sidhe Finnachaidh in the north, and had burned up Teamhair. Aillen, son of Midhna, his name was, and it is the way he used to come, playing music of the Sidhe, and all the people that heard it would fall asleep. And when they were all in their sleep, he would let a flame of fire out of his mouth, and would blow the flame till all Teamhair was burned.

The king rose up at the feast after a while, and his smooth horn in his hand, and it is what he said: "If I could find among you, men of Ireland, any man that would keep Teamhair till the break of day to-morrow without being burned by Aillen, son of Midhna, I would give him whatever inheritance is right for him to have, whether it be much or little."

But the men of Ireland made no answer, for they knew well that at the sound of the sweet pitiful music made by that comely man of the Sidhe, even women in their pains and men that were wounded would fall asleep.

It is then Finn rose up and spoke to the King of Ireland. "Who will be your sureties that you will fulfil this?" he said. "The kings of the provinces of Ireland," said the king, "and Cithruadh with his Druids." So they gave their pledges, and Finn took in hand to keep Teamhair safe till the breaking of day on the morrow.

Now there was a fighting man among the followers of the King of Ireland, Fiacha, son of Conga, that Cumhal, Finn's father, used to have a great liking for, and he said to Finn: "Well, boy," he said, "what reward would you give me if I would bring you a deadly spear, that no false cast was ever made with?" "What reward are you asking of me?" said Finn. "Whatever your right hand wins at any time, the third of it to be mine," said Fiacha, "and a third of your trust and your friendship to be mine." "I will give you that," said Finn. Then Fiacha brought him the spear, unknown to the sons of Morna or to any other person, and he said: "When you will hear the music of the Sidhe, let you strip the covering off the head of the spear and put it to your forehead, and the power of the spear will not let sleep come upon you."

Then Finn rose up before all the men of Ireland, and he made a round of the whole of Teamhair. And it was not long till he heard the sorrowful music, and he stripped the covering from the head of the spear, and he held the power of it to his forehead. And Aillen went on playing his little harp, till he had put every one in their sleep as he was used; and then he let a flame of fire out from his mouth to burn Teamhair. And Finn held up his fringed crimson cloak against the flame, and it fell down through the air and went into the ground, bringing the four-folded cloak with it deep into the earth.

And when Aillen saw his spells were destroyed, he went back to Sidhe Finnachaidh on the top of Slieve Fuad; but Finn followed after him there, and as Aillen was going in at the door he made a cast of the spear that went through his heart. And he struck his head off then, and brought it back to Teamhair, and fixed it on a crooked pole and left it there till the rising of the sun over the heights and invers of the country.

And Aillen's mother came to where his body was lying, and there was great grief on her, and she made this complaint: —

"Ochone! Aillen is fallen, chief of the Sidhe of Beinn Boirche; the slow clouds of death are come on him. Och! he was pleasant, Och! he was kind. Aillen, son of Midhna of Slieve Fuad.

"Nine times he burned Teamhair. It is a great name he was always looking for, Ochone, Ochone, Aillen!"

And at the breaking of day, the king and all the men of Ireland came out upon the lawn at Teamhair where Finn was. "King," said Finn, "there is the head of the man that burned Teamhair, and the pipe and the harp that made his music. And it is what I think," he said, "that Teamhair and all that is in it is saved."

Then they all came together into the place of counsel, and it is what they agreed, the headship of the Fianna of Ireland to be given to Finn. And the king said to Goll, son of Morna: "Well, Goll," he said, "is it your choice to quit Ireland or to put your hand in Finn's hand?" "By my word, I will give Finn my hand," said Goll.

And when the charms that used to bring good luck had done their work, the chief men of the Fianna rose up and struck their hands in Finn's hand, and Goll, son of Morna, was the first to give him his hand the way there would be less shame on the rest for doing it.

And Finn kept the headship of the Fianna until the end; and the place he lived in was Almhuin of Leinster, where the white dun was made by Nuada of the Tuatha de Danaan, that was as white as if all the lime in Ireland was put on it, and that got its name from

the great herd of cattle that died fighting one time around the well, and that left their horns there, speckled horns and white.

And as to Finn himself, he was a king and a seer and a poet; a Druid and a knowledgeable man; and everything he said was sweet-sounding to his people. And a better fighting man than Finn never struck his hand into a king's hand, and whatever any one ever said of him, he was three times better. And of his justice it used to be said, that if his enemy and his own son had come before him to be judged, it is a fair judgment he would have given between them. And as to his generosity it used to be said, he never denied any man as long as he had a mouth to eat with, and legs to bring away what he gave him; and he left no woman without her bride-price, and no man without his pay; and he never promised at night what he would not fulfil on the morrow, and he never promised in the day what he would not fulfil at night, and he never forsook his right-hand friend. And if he was quiet in peace he was angry in battle, and Oisín his son and Osgar his son's son followed him in that. There was a young man of Ulster came and claimed kinship with them one time, saying they were of the one blood. "If that is so," said Oisín, "it is from the men of Ulster we took the madness and the angry heart we have in battle." "That is so indeed," said Finn.

Flamel, Nicholas: was born at Pontoise, of a poor but respectable family, about the beginning of the fourteenth century. He received a good education, of which his natural abilities enabled him to make the best use. Repairing to Paris, he obtained employment as a public scrivener, - sitting at the corner of the Rue de Marivaux, copying or inditing letters and other documents. The occupation brought with it little profit, and Flamel tried in succession poetry and painting with an equally unsatisfactory result. His quick wits suggested that as he could make no money by teaching mankind, it might be more profitable to cheat them, and he took up the pursuit of Astrology, casting horoscopes and telling fortunes. He was right in his conjectures, and soon thrived so vigorously that he was enabled to take unto himself a wife named Petronella. But those who begin to study the magic art for profit or amusement generally finish by addicting themselves to it with a blindly passionate love. Nicholas devoted himself both day and night to his fascinating but deceptive pursuits; and soon acquired a thorough knowledge of all that previous adepts had written upon the elixir vihv, the universal Alkahest, and the Philosopher's Stone. In 1297 he lighted upon a manual of the art which would have been invaluable if it had been intelligible. He bought it for two florins. It contained three times seven leaves written with a steel instrument upon the bark of trees. The calligraphy was as admirable as the Latin was cryptical. Each seventh leaf was free from writing, but emblazoned with a picture; the first, representing a serpent swallowing rods; the second, a serpent crucified on a cross; and the third, the expanse of a treeless desert, in whose depths a fountain bubbled, with serpents trailing their slimy folds from side to side. The author of this mysterious book purported to be "Abraham, the patriarch, Jew, prince, philosopher, Levite, priest, and astrologer," (q.v.) who added to his other claims upon the wonder of mankind a knowledge of Latin. He had included within these precious pages a complete exposition of the art of transmuting metals; describing every process, explaining the different vessels, and pointing out the proper seasons for making experiments. In fact, the book would have been perfect, but for one deficiency; it was addressed not so much to the tyro as to an adept, and took it for granted that its student was already in possession of the Philosopher's Stone. This

was a terrible obstacle to the inquiring Flamel. The more he studied the book the less he understood it. He studied the letter Dress, and he studied the illustrations; he invited the wise men of France to come and study them, but no light was thrown upon the darkness. For thrice seven years he pored over these perplexing pages, until at length his wife suggested that a Jewish Rabbi might be able to interpret them. As the chiefs of the Jews were principally located in Spain, to Spain went Flamel, and there he remained for two years. From one of the Hebrew sages he obtained some hints which afforded a key to the patriarchal mysteries, and returning to Paris he recommenced his studies with a new vigour. They were rewarded with success. On the 13th of February, 1382, O.S., Flamel made a projection on Mercury, and produced some virgin silver. On the 25th of the following April he converted some Mercury into gold, and found himself the fortunate possessor of an inexhaustible treasure. But his good fortune did not end here. Flamel, continuing his researches discovered the elixir of life, which enabled him to prolong his life - and accumulate gold - to the venerable age of 86. He further administered the life-giving potion to his wife, who reached nearly as great a longevity as himself, dying in the year preceding his own death, A.D. 1414. As they had no children, they spent their wealth upon churches and hospitals, and several of the religious and charitable institutions of France still attest their well-directed benevolence. There is no doubt that Flamel practised alchemy, and one of his works on the fascinating science - a poem entitled *The Philosophic Summary* - was printed as late as 1735. In Salmon's valuable and very curious *Bibliothèque des Philosophes Chimiques* are preserved some specimens of the drawings in Abraham's treatise on metallurgy and of his own handwriting. But Flamel was neither an enthusiast nor a dupe. His alchemical studies were but the disguises of his usurious practices. To account for the immense wealth he acquired by money-lending to the young French nobles, and by transacting business between the Jews of France and those of Spain, he invented the fiction of his discovery of the Philosopher's Stone. He nevertheless obtained great repute as a magician, and his followers believed that he was still alive though retired from the world and would live for six centuries.

Fludd, or Flud, Robert: This Rosicrucian and alchemist was born in 1574 at Milgate House, in the parish of Bearsted, Kent, his father being one Sir Thomas Fludd, a knight who enjoyed the patronage of Queen Elizabeth, and served her for several years as "Treasurer of War in the Low Countries." At the age of seventeen Robert entered St. John's College, Oxford, and five years later he took his degree as Bachelor of Arts; while shortly afterwards, on his deciding to take up medical science, he left England and went to prosecute his studies on the Continent. Going first to Spain, he travelled thence to Italy, and subsequently stayed for some time in Germany, where he is said to have supported himself by acting as pedagogue in various noble households; but soon he was home again, and in 1605 his alma mater, of Oxford conferred on him the degrees of Bachelor of Medicine and Doctor of Medicine, while five years later he became a Fellow of the College of Physicians. Having thus equipped himself thoroughly for the medical profession, Fludd went to London and took a house in Fenchurch Street, a quiet place in those days, though now a noisy centre of commerce; and here he soon gained an extensive practice, his success being due not merely to his genuine skill, but to his having an attractive and even magnetic personality. But busy though he was in this way, he found leisure to write at length on medicine; while anon he became an important and influential member of the Fraternity of the Rosy Cross, and at the same time he commenced

alchemistic experiments. He. preached the great efficacy of the magnet, of sympathetic cures, of the weapon - salve; he declared his belief in the Philosopher's Stone, the universal alkahest or solvent, the elixir vitep; he maintained that all things were animated by two principles - condensation, the Boreal, or northern virtue; and rarefaction, the Austral, or southern virtue. He asserted that the human body was controlled by a number of demons, that each disease had its peculiar demon, each demon his particular place in the frame of humanity,.

France: Magical practice in pre - Roman France was vested in the druidic cast, and was practically identical with that of the same body in Britain, from which, indeed, it drew its inspiration. It is not likely that Roman magic gained any footing in Gaul, but we have little evidence to show whether this was or was not the case. In the early Frankish period of the Merovingian dynasty, we find the baleful personality of Fredegonda, wife of Hilperic, king of Soissons, " a woman whose glance was witchcraft." She destroyed many people on the pretext of sorcery, but there is no doubt that she herself experimented in black magic, and protected many practitioners of the art. Thus she saved a sorceress who had been arrested by Ageric, bishop of Verdun, by hiding her in the palace. (See Fredegonda.) The practice of magic was not punished under the rule of the early French kings, except in those in high places, with whom it was regarded as a political offence as in the case of the military leader Mummol, who was tortured by command of Hilperic for sorcery. One of the Salic laws attributed to Pharamond by Sigebert states that; " If any one shall testify that another has acted as Herebeurge or strioporte - titles applied to those who carry the copper vessel to the spot where the vampires perform their enchantments - and if he fail to convict him, he shall be condemned hereby to a forfeit of 7,500 deniers, being 1800 sous. . . . If a vampire shall devour a man and be found guilty, she shall forfeit 8,000 deniers, being 2000 sous.

The Church legislated also against sorcerers and vampires, and the Council of Agde, in Languedoc, held in A.D. 506, pronounced excommunication against them. The first Council of Orleans, convened in 541, condemned divination and augury, and that of Narbonne, in 589, besides excommunicating all sorcerers, ordained that they should be sold as slaves for the benefit of the poor. Those who had dealings with the Devil were also condemned to be whipped by the same Council. Some extraordinary phenomena are alleged to have occurred in France during the reign of Pepin le Bref. The air seemed to be alive with human shapes, mirages filled the heavens, and sorcerers were seen among the clouds, scattering unwholesome powders and poisons with open hands; crops failed, cattle died, and many human beings perished. It is perhaps possible that such visions were stimulated by the teachings of the famous Kabbalist, Zedekias, who presided over a school of occult science, where he refrained indeed from unveiling the hidden secrets of his art, and contented himself by ~spreading the theory of elemental spirits, who, he stated, had before the fall of man been subservient to him.

It was thought that the visions alluded to above simplified the descent of sylphs and salamanders in search of their former masters. Says Eliphas Levi:

" Voyages to the land of sylphs were talked of on all sides as we talk at the present day of animated tables and fluidic manifestations. The folly took possession even of strong minds, and it was time for an intervention on the part of the Church, which does not relish the supernatural being hawked in the public

streets, seeing that such disclosures, by imperilling the respect due to authority and to the hierarchic chain of instruction, cannot be attributed to the spirit of order and light. The cloud phantoms were therefore arraigned and accused of being hell - born illusions, while the people - anxious to get something into their hands - began a crusade against sorcerers. The public folly turned into a paroxysm of mania; strangers in country places were accused of descending from heaven and were killed without mercy; imbeciles confessed that they had been abducted by sylphs or demons; others who had boasted like this previously either would not or could not unsay it; they were burned or drowned, and, according to Garinet, the number who perished throughout the kingdom almost exceeds belief. It is the common catastrophe of dramas in which the first parts are played by ignorance or fear.

" Such visionary epidemics recurred in the reigns following, and all the power of Charlemagne was put in action to calm the public agitation. An edict, afterwards renewed by Louis the Pious, forbade sylphs to manifest under the heaviest penalties. It will be understood that in the absence of the aerial beings the judgments fell upon those who had made a boast of having seen them, and hence they ceased to be seen. The ships in air sailed back to the port of oblivion, and no one claimed any longer to have journeyed through the blue distance. - Other popular frenzies replaced the previous mania, while the romantic splendours of the great reign of Charlemagne furnished the makers of legends with new prodigies to believe and new marvels to relate."

Around the figure of Charlemagne (q.v.) clusters such an immense amount of the matter of fairy that it is reserved for treatment in a special article, and it will suffice to state here that it almost partakes of the nature of true myth. It is stated that the Enchiridion (q.v.) (which may well be stigmatised as an early text - book of occult absurdity having no claim to figure in the true genealogy of occult literature) was presented to Charlemagne by Pope Leo III.

Eliphas Levi presents a picturesque condition of affairs in the France of Charlemagne in the following passage:

" We know that superstitions die hard and that degenerated Druidism had struck its roots deeply in the savage lands of the North. The recurring insurrections of Saxons testified to a fanaticism which was (a) always turbulent, and (b) incapable of repression by moral force alone. All defeated forms of worship - Roman paganism, Germanic idolatry, Jewish rancour conspired against victorious Christianity. Nocturnal assemblies took place; thereat the conspirators cemented their alliance with the blood of human victims; and a pantheistic idol of monstrous form, with the horns of a goat, presided over festivals which might be called agapm of hatred. In a word, the Sabbath was still celebrated in every forest and wild if yet unreclaimed provinces. The adepts who attended them were masked and otherwise unrecognisable; the assemblies extinguished their lights and broke up before daybreak, the guilty were to be found everywhere, and they could be brought to book nowhere. It came about therefore that Charlemagne determined to fight them with their own weapons.

" In those days, moreover, feudal tyrants were in league with sectarians against lawful authority; female sorcerers were attached to castles as courtesans; bandits who frequented the Sabbaths divided with nobles the blood - stained loot of rapine; feudal courts were at the command of the highest bidder; and the public burdens weighed with all their force only on the weak and poor. The evil was at its height in Westphalia, and faithful agents were

despatched thither by Charlemagne entrusted with a secret mission. Whatsoever energy remained among the oppressed, whosoever still loved justice, whether among the people or among the nobility, were drawn by these emissaries together, bound by pledges and vigilance in common. To the initiates thus incorporated they made known the full powers which they carried from the emperor himself, and they proceeded to institute the Tribunal of Free judges.

A great deal of this, of course, is only what might be expected from the French magus. It is not likely that the Sabbath was yet celebrated in such an extreme manner as in later times, nor was the Vehingericht founded by Charlemagne, or indeed, founded at all, for four and a half centuries after his day.

From the reign of Robert the Pious to that of St. Louis, there is not much to relate that can strike the imagination of the student of occult history. In the time of the latter monarch flourished the famous Rabbi Jachiel, the celebrated Kabalist. There is some reason to believe that he had glimmerings ' of the uses of electricity, for on the approach of night 'a radiant star appeared in his lodging, the light being so brilliant that no eye could gaze thereon without being dazzled, while it darted rainbow colours. It appeared to be inexhaustible, and was never replenished with oil or other combustible substance. When the Rabbi was annoyed by intruders at his door he struck a nail fixed in his cabinet, producing simultaneously a blue spark on the head of the nail and the door - knocker, to which, if the intruder clung, he received a severe shock. Albertus Magnus (q.v.) lived at the same period.

The next circumstance of interest which falls to be noted is the prosecutions of the Templars (q.v.) who were brought to trial by Philip the Fair. Other prosecutions for sorcery were those of Joan of Arc, Gilles de Laval (q.v.), lord of Raiz, the prototype of Bluebeard, a renowned sorcerer, who with two assistants, practised diabolical rites at his castle of Machecoul, celebrating the black mass in the most revolting manner. He had been in the habit of slaughtering children to assist him in his search for the philosopher's stone. We now near the period of those astounding prosecutions for sorcery which are fully noted under the article " Witchcraft " and elsewhere. As early as the thirteenth century the charge of sorcery had been made as one of the means of branding with infamy the heretical Waldenses (q.v.), who were accused of selling themselves to the Devil, and of holding sabbatical orgies where they did homage to the enemy of mankind. About the middle of the fifteenth century France became the theatre of wholesale oppression against suspected sorcerers, but one finds leading up to this a series of events which prove that the outburst in question was by no means a novelty in that country. In 1315 Enguerraud de Marigny, who had conducted the execution of the Templars a minister of Philip the Fair, was hanged along with an adventurer name~ Paviot, for attempting to compass the deaths of the Counts of Valois and St. Paul. In 1334 the Countess of Artois and her son were thrown into prison on a suspicion of sorcery. In 1393, in the reign of Charles VI., it was considered that his sister - in - law, the Duchess of Orleans, who was a viscomte and the daughter of the Duke of Milan, had rendered the King mad by sorcery. The ministers of the court resolved to pit a magician against her, - and one Arnaud Guillaume (q.v.) was brought from Guienne as a suitable adversary to the noble lady. He possessed a book to which he gave the strange title of Smagorad, the original of which, he said, was given by God to Adam, to console him for the loss of his son Abel, and he asserted that the possessor of this volume could

hold the stars in subjection, and command the four elements. He assured the King's advisers that Charles was suffering from the malignity of a sorcerer, but in the meantime the young monarch recovered, and the possessor of the patriarchal volume fell back into his original obscurity. Five years later the King had another attack, and two Augustine friars were sent from Guienne for the purpose of effecting a cure. But their conduct was so outrageous that they were executed. A third attack in 1403 was combated by two sorcerers of Dijon, Poinson and Briquet. For this purpose they established themselves in a thick wood - not far from the gates of Dijon, where they made a magic circle of iron of immense weight, which was supported by iron columns of the height of a middle - sized man, and to which twelve chains of iron were attached. So great was the popular anxiety for the King's recovery, that the two sorcerers succeeded in persuading twelve of the principal persons of the town to enter the circle, and allow themselves to be fastened by the chains. The sorcerers then proceeded with their incantations, but they were altogether without result. The bailiff of Dijon, who was one of the twelve, and had averred his incredulity from the first, caused the sorcerers to be arrested, and they were burnt for their pretences.

The Duke of Orleans appears to have fallen under the same suspicion of sorcery as his Italian consort. After his murder by order of the Duke of Burgundy - the commencement of those troubles which led to the desolation of France - the latter drew up various heads of accusation against his victim as justifications of the crime, and one of these was, that the Duke of Orleans had - attempted to compass his death by means of sorcery. According to this statement, he had received a magician - another apostate friar - into his castle of Mountjoie, where he was employed in these sinister designs. He performed his magical ceremonies before sunrise on a neighbouring mountain, where two demons, named Herman and Astramon, appeared to him; and these became his active instruments in the prosecution of his design.

About the year 1400 the belief in the nightly meetings of the witches' Sabbath had become almost universal. It would indeed be difficult to attempt to trace the origin of this practice, which does not seem altogether referable to the survival of pagan belief. (See Witchcraft.) The wholesale nature of the prosecutions against sorcerers and witches prove that there must have been an extraordinary number of them in the country. In Paris alone, in the time of Charles IX, there were no less than thirty thousand sorcerers, and it is computed that France contained more than three times that number in the reign of Henry III., not a town or village being exempt from their presence. they belonged to all classes, and ~generally met the same fate, regardless of rank -, age or sex. Children of the tenderest years and nonagenarians were alike committed to the flames, and the terror of being publicly accused as a sorcerer hung like a black cloud over the life of every successful man, as the charge was one which envy readily seized upon for the destruction of its object. No elaborate or perfect creed regarding witchcraft had at this epoch been evolved in England, but in France and other continental countries it had been assuming a form systematic and complete. There were probably two reasons for this, the decrees of ecclesiastical councils and the numerous treatises of scholars who professed to illustrate their varioustheories regarding sorcery by alleged statements from the mouths of its innumerable victims. Indeed the writings of these men served to standardise the sorcery creed of all continental countries. During the earlier part of the sixteenth century, trials for witchcraft in France are of rare occurrence, and there are no cases

of great importance recorded till after the year 1156. In 1561 a number of persons were brought to trial at Vernon, accused of having held their Sabbath as witches in an old ruined castle in the shape of cats; and witnesses deposed to having seen the assembly, and to having suffered from the attacks of the pseudo - feline conspirators. But the court threw out the charge, as worthy only of ridicule. In 1564, three men and a woman were executed at Poitiers, after having been made to confess to various acts of sorcery; among other things, they said that they had regularly attended the witches' Sabbath, which was held three times a year, and that the demon who presided at it ended by burning himself to make powder for the use of his agents in mischief. In 1571, a mere conjurer, who played tricks upon cards, was thrown into prison in Paris, forced to confess that he was an attendant on the Sabbath, and then executed. In 1573, a man was burnt at Drôle, on the charge of having changed himself into a wolf, and in that form devoured several children. Several witches, who all confessed to having been at the Sabbaths, were in the same year condemned to be burnt in different parts of France. In 1578, another man was tried and condemned in Paris for changing himself into a wolf; and a man was condemned at Orleans for the same supposed crime in 1583. As France was often infested by these rapacious - animals, it is not difficult to conceive how popular credulity was led to connect their ravages with the crime of witchcraft. The belief in what were in England called wer - wolves (men - wolves), and in France lous - garous, was a very ancient superstition throughout Europe. It is asserted by a serious and intelligent writer of the time that, in 11588, a gentleman, looking out of the window of his château in a village two leagues from Apehon, in the mountains of Auvergne, saw one of his acquaintances going a - hunting, and begged he would bring him home some game. The hunter, while occupied in the chase, was attacked by a fierce she -, wolf, and after having fired at it without effect, struck it with his hunting - knife, and cut off the paw of his right fore - leg, on which it immediately took to flight. The hunter took up the paw, threw it into his bag with the rest of his game, and soon afterwards returned to his friend's château, and told him of his adventure, at the same time putting his hand into the bag to bring forth the wolf's paw in confirmation of his story. What was his surprise at drawing out a lady's hand, with a gold ring on one finger ! His friend's astonishment was still greater when he recognised the ring as onewhich he had given to his own wife; and, descending hastily into the kitchen, he found the lady warming herself by the fire, with her right arm wrapped in her apron. This he at once seized, and found to his horror that the hand was cut off. The lady confessed that it was she who, in the form of a wolf, had attacked the hunter; she was, in due course of time, brought to her trial and condemned, and was immediately afterwards burnt at Riems.

In 1578, a, witch was burnt at Compiègne; she confessed that she had given herself to the devil, who appeared to her as a great black man, on horseback, booted and spurred. Another avowed witch was burnt the same year, who also stated that the evil one came to her in the shape of a black man. In 1582 and 1583, several witches were burnt, P - 11 frequenters of the Sabbaths. Several local councils at this date passed severe laws against witchcraft, and from that time to the end of the century, the number of miserable persons put to death in France under the accusation was very great. In the course only of fifteen years, from 158c, to 1595, and only in one province, that of Lorraine, the president Remigius burnt nine hundred witches, and as many more fled out of the country to save their lives; and about the close of the century, one of the French judges tells us that the crime of witchcraft had become so common that there were not jails enough to hold the

prisoners, or judges to hear their causes. A trial which he had witnessed in 1568, induced Jean Bodin, a learned physician, to compose his book *De la Demonomanie des Sorciers*, which was ever afterwards the text - book on this subject.

Among the English witches, the evil one generally came in person to seduce his victims, but in France and other countries, this seems to have been unnecessary, as each person, when once initiated, became seized with an uncontrollable desire of making converts, whom he or she carried to the Sabbath to be duly enrolled. Bodin says, that one witch was enough to corrupt five hundred honest persons. The infection quickly ran through a family, and was generally carried down from generation to generation, which explained satisfactorily, according to the learned commentator on demonology just mentioned, the extent to which the evil had spread itself in his days. The novice, at his or her reception, after having performed the preliminaries, and in general received a new and burlesque rite of baptism, - was marked with the sign of the demon in some part of the body least exposed to observation, and performed the first criminal act of compliance which was afterwards to be so frequently repeated, the evil one presenting himself ~on these occasions in the form of either sex, the reverse. to that of the victim.

Towards the end of the sixteenth century, the witchcraft infatuation had risen to its greatest height in France, and not only the lower classes, but persons of the highest rank in society were liable to suspicions of dealing in sorcery. We need only mention that such charges were publicly made against King Henry III. and Queen Catherine de Medicis, and that, early in the following century, they became the ground of state trials which had a fatal conclusion.

In 1610, during the reign of Louis XIII., occurred the .cause celebre of the *marechale d'Ancre*. Among the servants attached to the train of Marie de Medici was a certain Eleanora Dori, who married one, Concini, a prodigal spendthrift. Marie de Medici, as guardian to her son, was virtually ruler of France, and considerable power was exercised by these favourites of hers. The result was that the peers of France leagued themselves together against the upstarts, but with little result at first, as Concini was created *Marechal of France*, with the title of *Marquis J'Ancre*. His wife, who was very superstitious, fell sick, and attributed her ill - health to the effects of sorcery. The upshot was that d'Ancre was assassinated by the nobles luring a hunting expedition. The mob dragged the corpse of d'Ancre from its grave and hanged it on the Pont Neuf. His wretched widow was accused of sorcery, and of having bewitched the Queen Mother. The exorcists who had assisted her to free herself from illness had advised the sacrifice of a cock, and this was now represented as a sacrifice to the infernal powers. Added to this, the astrological nativities of the royal family were found in her possession, were, it is said, a quantity of magical books, and a great number of magical characters. After being tortured with out result she was beheaded and burnt, and strangely enough the anger of the Parisian mob turned to general commiseration. Many other interesting cases occurred in France in the seventeenth century, among others that of the Ursulines at Aix (q.v.), for the enchantment of whom, Louis Gaufridi was burnt, the Nuns of Louviers, and the Nuns of Assonne.

The eighteenth century in France was fairly prolific in occult history. At a time when Europe was credulous about nothing but magic, France did not escape the prevailing craze. Perhaps the most striking personality of this age in the occult connection was

the Comte de Saint Germain (q.v.), who was credited with possessing the secrets of alchemy and magic. His family connections were unknown, and his conversation suggested that he had lived for many centuries. Another mysterious adept was an alchemist calling himself Lascaris (q.v.) who literally sowed his path through Europe with gold. Then followed Cagliostro (q.v.), who attained a fame unrivalled in the history of French occultism. He founded many masonic lodges throughout the country, and assisted in many ways to bring about the French Revolution. A school of initiates was founded by Martines de Pasqually, which appears in some measure to have incorporated the teachings of the later European adepts. One of the most important figures at this time is Louis Claude de Saint - Martin, known as "Le Philosophe Inconnu" who came under the influence Of Pasqually (q.v.), and later, under that of the writings of Boehme, whose works he translated. Cazotte (q.v.) was the first of these names who were associated with both magic and the Revolution, which, indeed, owed much in its inception to those mysterious brotherhoods of France and Germany, who during the eighteenth century sowed the seeds of equality and Illuminism throughout Europe. Another was Lois6aut (q.v.), who formel a mystical society, which met in great secrecy, awaiting a vision of John the Baptist, who came to them to foretell the Revolution. The spiritual director of this circle was a monk named Dom Gerle (q.v.) one of the first mesmerists in Paris, who is said to have foretold the dreadful fame of Robespierre by means of Catherine Th6ot, his medium. He was expelled by the members of the circle, acting on the advice of one of their number, Sister Franoise Andre, who cherished a notion to preserve the crown for the future reign of Louis XVII, and thus gave rise to that multitude of stories connected with the so - called - Saviours " of the youthful " Capet." This sect, or a portion of it, became notorious under the leadership of Vintras (q.v.), when its meetings degenerated - into the most dreadful debauchery. The appearance of Mlle. Lenormand as a prophetess at the end of the eighteenth century may be said to close the occult history of that age. With the beginning of the nineteenth century we find th - e craze for magnetism rampant., In his works The - Reform of Philosophy and Yes or No, Wronski pretended to have discovered the first theorems of the Kabala, and later beguiled rich persons of weak intellect into paying him large sums in return for knowledge of the Absolute. The Saviours of Louis XVII. were formally condemned in 1853 by the Pope as practitioners of black magic, but they in turn condemned the Pope, and their leader, Vintras, constituted himself Sovereign Ponti~, but he was arrested on the charge of roguery and after five years' imprisonment, found an asylum in England.

The Baron du Potet did much to advance the science of Mesmer and by this time was being seriously followed by Cahagnet and others (See Mesmerism). In the middle of the nineteenth century all sorts of absurdities swayed occult Paris. The tale of Alphonse Esquiros (q.v.) entitled The Magician founded a school of magic phantasy, which was assiduously nursed by Henri Delaage (q.v.), who was said to have the gift of ubiquity, and who made a collection of processes from the old magicians for acquiring physical beauty.

The Comte d'Ourches was the first to introduce into France automatic writing and table - writing.

Baron Guldenstube, in his Practical Exbeyimental Pnenmatology; or, the Reality of Spirits an~ the Mayziellous Phenomena of their Direct Writing, gives an account of his discovery as follows:

" It was in the course of the year 1850, or about three years prior to the epidemic of table - rapping, that the author sought to introduce into France the circles of American spiritualism, the mysterious Rochester knockings and the purely automatic writings of mediums. Unfortunately he met with many obstacles raised by other mesmerists. Those who were committed to the hypothesis of a magnetic fluid, and even those who styled themselves Spiritual Mesmerists, but who were really inferior inducers of somnambulism, treated the mysterious knockings of American spiritualism as visionary follies. It was therefore only after more than six months that the author was able to form his first circle on the American plan, and then thanks to the zealous concurrence of M. Rousaan, a former member of the Societe des Mage wiseuys Spiritualistes, a simple man who was full of enthusiasm for the holy cause of spiritualism. We were joined by a number of other persons, amongst whom was the Abbe Chattel, founder of the Eglise Francaise, who, despite his rationalistic tendencies, ended by admitting the reality of objective and supernatural revelation, as an indispensable condition of spiritualism and all practical religions. Setting aside the moral conditions which are equally requisite, it is known that American circles ale based on the distinction of positive and electric or negative magnetic currents.

The circles consist of twelve persons, representing in equal proportions the positive and negative or sensitive elements. This distinction does not follow the sex of the members, though generally women are negative and sensitive, while men are positive and magnetic. The mental and physical constitution of each individual must be studied before forming the circles, for some delicate women have masculine qualities, while some strong men are, morally speaking, women. A table is placed in a clear and ventilated spot; the medium is seated at one end and entirely isolated; by his calm and contemplative quietude he serves as a conductor for the electricity, and it may be noted that a good somnambulist is usually an excellent medium. The six electrical or negative dispositions, which are generally recognised by their emotional qualities and their sensibility, are placed at the right of the medium, the most sensitive of all being next him. The same rule is followed with the positive personalities, who are at the left of the medium, with the most positive next to him. In order to form a chain, the twelve persons each place their right hand on the table. Observe that the medium or mediums, if there be more than one, are entirely isolated from those who form the chain.

" After a number of seances, certain remarkable phenomena have been obtained, such as simultaneous shocks, felt by all present at the moment of mental evocation on the part of the most intelligent persons. It is the same with mysterious knockings and other strange sounds; many people, including those least sensitive, have had simultaneous visions, though remaining in the ordinary waking state. Sensitive persons have acquired that most wonderful gift of mediumship, namely, automatic writing, as the result of an invisible attraction which uses the nonintelligent instrument of a human arm to express its ideas. For the rest, non - sensitive persons experience the mysterious influence of an external wind, but the effect is not strong enough to put their limbs in motion. All these phenomena, obtained according to the mode of American spiritualism, have the defect of being more or less indirect, because it is impossible in these experiments to dispense with the mediation of a human being or medium. It is

the same With the table - turning which invaded Europe in the middle of the year 1853.

" The author has had many table experiences with his honourable friend, the Comte d'Ourches, one of the most instructed persons in Magic and the Occult Sciences. We attained by degrees the point when tables moved, apart from any contact, i.e. whatever, while the Comte d'Ourches has caused them to rise, also without contact. The author, has made tables rush across a room with great rapidity, and not only without contact but without the magnetic aid of a circle of sitters. The vibrations of piano - chords under similar circumstances took place on January 20, 1856, in the presence of the Comte de Szapary and Comte d'Ourches. Now all such phenomena are proof positive of certain occult forces, but they do not demonstrate adequately the real and substantial existence of unseen intelligences, independent of our will and imagination, though the limits of these have been vastly extended in respect of their possibilities. Hence the reproach made against American spiritualists, because their communications with the world of spirits are so insignificant in character, being confined to mysterious knockings and other sound vibrations. As a fact, there is no direct phenomenon at once intelligent and material, independent of our will and imagination, to compare with the direct writing of spirits, who have neither been invoked or evoked, and it is this only which offers irrefutable proof as to the reality of the supernatural world.

" The author, being always in search of such proof, at once intelligent and palpable, concerning the substantial reality of the supernatural world, in order to demonstrate by certain facts the immortality of the soul, has never wearied of addressing fervent prayers to the Eternal, that He might vouchsafe to indicate an infallible means for strengthening that faith in immortality which is the eternal basis of religion. The Eternal, Whose mercy is infinite, has abundantly answered this feeble prayer. On August

1st, 1856, the idea came to the author of trying Whether spirits could write directly, that is, apart from the presence of a medium. Remembering the marvellous direct writing of the Decalogue, communicated to Moses, and that other writing, equally direct and mysterious, at the feast of Belshazzar, recorded by Daniel; having further heard about those modern mysteries of Stratford in America, where certain strange and illegible characters were found upon strips of paper, apparently apart from mediumship, the author sought to establish the actuality of such important phenomena, if indeed within the limits of possibility.

" He therefore placed a sheet of blank letter paper and a sharply pointed pencil in a box, which he then locked, and carried the key about him, imparting his design to no one. Twelve days he waited in vain, but what was his astonishment on August 13th, 1856, when he found certain mysterious characters traced on the paper. He repeated the experiment ten times on that day, placing a new sheet of paper each time in the box, with the same result invariably. On the following day he made twenty experiments. but left the box open, without losing sight of it. He witnessed the formation of characters and words in the Estonian language with no motion of the pencil. The latter being obviously useless he decided to dispense with it and placed blank paper sometimes on a table of his own, sometimes on the pedestals of old statues, on sarcophagi, on urns, etc., in the Louvre, at St. Denis, at the Church of St. Etienne du Mont, etc., Similar experiments were made in different cemeteries of Paris, but the author has no liking for cemeteries, while most saints prefer the localities where they have lived on earth to those in which their mortal remains are laid to rest."

We are now launched upon the sea of modern spiritualism in France, which occupied the entire activities of occultists in that country for several decades, and which it will be better to trace from the period of its importation into the country.

Very soon after public attention had been drawn to the subject of magnetism in France by Mesmer and d'Eslon several men distinguished for learning and scientific attainments, followed up their experiments with great success. Amongst these was the Baron Dupotet, whose deep interest in the subject of magnetism induced him to publish a periodical which, under the title of ' Journal de Magnétisme ' still forms a complete treasury of well collated facts, and curious experiments - in occult force. From this work we learn that the Baron's investigations commenced in the year 1836, since which period up to 1848, he chronicled the production of the following remarkable phases of phenomena, the occurrence of which - is testified to by numerous scientific and eminent witnesses. Through the Baron's magnetized subjects was evolved, clairvoyance, trancespeaking, and healing; stigmata or raised lettings and figures on the subject's body; elevation of somnambulists into the air; insensibility to fire, injury or touch. In the presence of the magnetized objects also, heavy bodies were moved without human contact, and objects were brought from distant places through walls and closed doors. Sometimes the " Lucides " described scenes in the spirit world, found lost property, prophesied and spoke in foreign languages.

In 1840, Baron Dupotet writes that he had " rediscovered in magnetism the magic of antiquity." " Let the savants, " he says, " reject the doctrine of spiritual appearances; the enquirer of to - day is compelled to believe it; from an examination of undeniable facts." . . . " If the knowledge of ancient magic is lost, all the facts remain on which to reconstruct it."

But of all the revealers to whom French Spiritualism is indebted for indubitable proof of super - mundane intercourse, none stands more prominent in truthfulness and worth, than M. Cahagnet, the well - known author of " The Celestial Telegraph, " a work translated into English in 1848.'

M. Cahagnet was an unlearned mechanic, a man of the people and though a sensible and interesting writer, was neither well read, nor highly educated. He affirms that he was - a " materialist " when first his attention was attracted to the subject of animal magnetism, but being of a thoughtful nature, he determined to devote all the leisure he could spare to a thorough examination of its possibilities. When he found that he possessed the power to induce the magnetic sleep in others, he proceeded on the plan then generally adopted by mesmerists, namely, to try how far he could succeed in biologizing his subjects, that is to say, to substitute his own senses, mind, and will, for those of the sleeper.

In the course of these experiments M. Cahagnet discovered that he could effect remarkable cures of disease, and being naturally of a benevolent disposition, he determined to bend all his energies in this desirable direction. He soon found, however, that he was destined to realize the aphorism, " he builded wiser than he knew." A new and most perplexing obstacle arose to confound his philosophy and scatter his theories to the winds; this was the fact, that some of his subjects, instead of representing what simply he willed, or manifested - in accordance with his views of biology - merely the influence of his mind, began to transcend both will and mind, and wander off in space, to regions they persisted in calling

the "land of spirits," and to describe people, whom they emphatically affirmed to be the souls of those whom the world called dead.

For a long time M. Cahagnet strove vehemently to combat what he termed these "wild hallucinations," but when he found them constantly recurring, and vast numbers of those who had come to witness the experiments in magnetism recognising in the descriptions given by the somnambulists the spirits of those whom they had known on earth, and mourned as dead, conviction became inevitable, and the magnetizer, like his visitors, was compelled to admit a new and wonderful phase of lucidity, and one which carried the vision of the clairvoyant from earth to heaven, - and pierced the veil which separated the mortal from the realms of immortality. It was after a long series of carefully conducted experiments of the above description, that M. Callagnet was finally persuaded to give the results of his wonderful seances to the world, under the name and style of *The Celestial Telegraph, or, Secrets of the Life to Come*.

The author of *Art Magic* says The narrow conservatism of the age, and the pitiful jealousy of the Medical Faculty, rendered it difficult and harassing to conduct magnetic experiments openly in Europe within several years of Mesmer's decease. Still such experiments were not wanting, and to show their results, we give a few excerpts from the correspondence between the famous French Magnetists, MM. Delcuze and Billot, from the years 1829 to 1840. By these letters, published in 1836, it appears that M. Billot commenced his experiments in magnetizing as early as 1789, and that during forty years, he had an opportunity of witnessing facts in clairvoyance, ecstasy, and somnambulism, which at the time of their publication transcended the belief of the general mass of readers. On many occasions in the presence of entranced subjects, spirits recognised as having, once lived on earth in mortal form - would come in bodily presence before the eyes of an assembled multitude and at request bring flowers, fruits, and objects, removed by distance from the scene of the experiments.

"M. Deleuze frankly admits that his experience was more limited to those phases of somnambulism in which his subjects submitted to amputations and severe surgical operations without experiencing the slightest pain. . . .

In a letter dated 1835 M. Billot writing to Deleuze says.

"I repeat, I have seen and known all that is permitted to man. I have seen the stigmata arise on magnetized subjects; I have dispelled obsessions of evil spirits with a single word. I have seen spirits bring those material objects I told you of, and when requested, make them so light that they would float, and, again, a small box of bonbons was rendered so heavy that I failed to move it an inch until the power was removed.

"To those who enjoyed the unspeakable privilege of listening to the "somnambules" of Billot, Deleuze, and Cahagnet, another and yet more striking feature of unanimous revelation was poured forth. Spirits of those who had passed away from earth strong in the faith of Roman Catholicism - often priests and dignitaries of that conservative Church, addressing prejudiced believers in their former doctrine, asserted that there was no creed in Heaven - no sectarian worship, or ecclesiastical dogmatism there prevailing.

"They taught that God was a grand Spiritual Sunlife on earth a probation - the spheres, different degrees, of comprehensive happiness or states of retributive suffering - each appropriate to the good or evil deeds done on earth. They described the ascending changes open to every soul in proportion to his own efforts to improve.

"They all insisted that man was his own judge, incurred a penalty or reward for which there was no substitution. They taught nothing of Christ, absolutely

denied the idea of vicarious atonement - and represented man as his own Saviour or destroyer.

"They spoke of arts, sciences, and continued activities, as if the life beyond was but an extension of the present on a greatly improved scale. Descriptions of the radiant beauty, supernal happiness, and ecstatic sublimity manifested by the blest spirits who had risen to the spheres of Paradise, Heaven, and the glory of angelic companionships melts the heart, and fills the soul with irresistible yearning, to lay down life's weary burdens and be at rest with them."

Having shown that Spiritualism arose in France as in Germany from the awakening of psychic powers evolved by magnetism, and traced the footprints of the great temple builders who have laid the foundation stones of the spiritual edifice in the human system and steadily worked upwards from matter to force, and from thence to spirit in every gradation of sphere, life and progress, we recall the pithy words of the Baron de Potet, who, in addressing the would-be leaders of public opinion in his essay on the

Philosophical Teaching of Magnetism, "says:

You savants of our country; you have not shown yourselves better informed than the Siamese.

"For these sixty years it has been shouted in your ears

The Magvelizers march to the discovery of a moral world; all the Phenomena they produce indisputably proves its existence.

"You have declared that they were impostors, imbeciles, and the most illustrious amongst you have only pronounced a verdict which will attest to future ages your ignorance or your insincerity.

"Before the soul is disengaged from matter, it can, and does, converse with pure spirits. Already it can gaze prophetically on its own future destiny, by regarding the condition of those who have gone before - but a step yet one which the eve of spirit alone can measure, and if men are spirits already, who can stay the eagle glance of the soul into the land of its own inheritance?"

In following up the history of Spiritualism in France, although we find it has gained an immense foothold, and exerted a wide - spread influence upon the popular mind, it is nevertheless evident, that one of the chief obstacles to its general acceptance has been its lack - of internal unity, and the antagonistic sentiments which have prevailed amongst its acknowledged leaders.

Two of those who have figured most prominently in the grand drama of French Spiritualism, and in all probability exerted more influence upon public opinion than any other members of its

dyamatis personae, were - NIM. Allan Kardec and Pierart, the respective editors of the two leading Spiritual journals, entitled *La Revue Spirite* and *La Revue Spiritualiste*. These may also be regarded as the representatives of the two opposing factions known as Spiritualists and Spiritists, the former teaching that the soul of man undergoes~ but one mortal birth, and continues its progress through eternity in spiritual states, the latter affirming the doctrine of *lie - Kicarnation*, and alleging that the one spirit in man can and does undergo many incarnations in different mortal forms.

M. Kardec and his followers represented the " Spiritists or Re - incarnationists - M. Pierart leading the ranks of the - opposing faction most commonly called Spiritualists.

In respect to the question of testimony, it must be remembered that M. Kardec derived his communications chiefly from those writing and trance mediums who might have proved the most susceptible to his influence, and is said to have persistently banished from his circles, not only Mr. Home, M. Breaf. and other physical mediums, but all those who did not endorse his favourite dogma through their communications.

Says the author of *Nineteenth Century Miracles*: It

must not be supposed that the schism which divided the two leaders of French Spiritualism was confined to the immediate sphere of action in which they moved. Scattered sympathisers with the writings of Allan Kardec, may be found all over the Continent of Europe, and in small numbers in America also. Few people who read works put forward with authoritative pretensions have the faculty of thoroughly digesting what they read, hence, when M. Kardec's books were translated into the English language, and it became the publisher's interest to aid in their circulation, they found more readers than thinkers, and their plausible style attracted more admiration than sincere conviction. In France, no doubt M. Kardec's personal influence, and strong psychological power, admirably fitted him for a propagandist, and when we remember how readily any doctrines eloquently advocated will command adherents, especially among restless and excitable natures, we need be at no loss to discover why M. Kardec's writings have become so popular and his opinions so generally accepted by his readers. Little or no spiritual literature was disseminated in the French language when Allan Kardec's works were first published. He possessed that indomitable energy and psychological influence in which his much harassed rival Pierart was wanting. Thus in a measure, the field of Continental spiritual propagandism was his own, nor did he fail to make use of his great opportunities.

' The successes achieved by Kardec's journal, *La Revue Spirite*, communicated a wave of influence also, which propagated journals of a similar character all over the country. Thus in 1864, there were no less than ten spiritualistic periodicals published in France, under the following titles: *La Revue Spirite*, *La Revue Spiritualiste*, and *L'Aveoir*, Paris; four Spiritist journals published in Bordeaux, which, in 1865, became merged into *L' Union Spirite Bordejaise*; *La Medium Evangelique*, Toulouse; *L'Echo d'outre Tombe*, Marseilles; and *La Virite*, Lyons. The editors of these journals are said to have been all followers of Allan Kardec, with the exception of M. Pierart, editor of *La Revue Spiritualiste*."

It must be remarked that the doctrines of the Re - incarnationists, although defended with great ability by their propagandists, who included many of the most capable minds of France, were not suffered to pass without severe castigation on the part of their

English neighbours; and it becomes necessary to note how the French spiritual schism was received on the other side of the Channel. In the *London Spiritual Magazine* of 1865, the editor, 4D commenting on the ominous silence of the Spirite journals concerning Dr. 1\aldigny's opera of Swedenborg says:

, , It is worthy of note that the journals of the Kardec school, so far as we have seen them, do not take the least notice of this opera. The *Avenir* of Paris, which appears weekly, but greatly wants facts, has not a word to say about it It is greatly to be regretted that the main object of the Kardecian journals seems to be, not the demonstration of the constantly recurring facts of Spiritualism, but the deification of Kardec's doctrine of Re - incarnation.

" To this doctrine - which has nothing to do with Spiritualism, even if it had a le., of reason or fact to stand on all the strength, and almost all the space of these journals is devoted.

These are the thing which give the enemies of Spiritualism a real handle against it, and bring it into contempt with sober minds. Re - incarnation is a doctrine which cuts up by the roots all individual identity in the future existence. It desolates utterly that dearest yearning of the human heart for reunion with its loved ones in a permanent world. If some are to go back into fresh physical bodies, and bear new names, and new natures, if they are

to become respectively Tom Styles, Ned Snooks, and a score of other people, who shall ever hope to meet again with his friends, wife, children, brothers and sisters ? When he enters the spirit - world and enquires for them, he will have to learn that they are already gone back to earth, and are somebody else, the sons and daughters of other people, and will have to become over and over the kindred of a dozen other families in succession ! Surely, no such most cheerless crochet could bewitch the intellects of any people, except under the most especial bedevilment of the most sarcastic and mischievous - as of devils."

In the January number for 1866, a still stronger article on this subject appears from the pen of Wm. Howitt, who writes the following fearless words of protest against the doctrine of Re - incarnation:

" In the *Avenir* of November 2nd, M. Pezzani thinks he has silenced M. Pierart, by asserting that without Reincarnation all is chaos and injustice in God's creation: ' In this world there are rich and poor, oppressed and oppressors, and without Re - incarnation, God's justice could not be vindicated.' That is to say, in Al. Pezzani's conception, God has not room in the infinite future to punish and redress every wrong, without sending back souls again and again into the flesh. M. Pezzani's idea, and that of his brother Re - incarnationists is, that the best way to get from Paris to London is to travel any number of times from Paris to Calais and back again. We English, that the only way is to go on to London at once. . . . As to M. Pezzani's notions of God's injustice without Reincarnation, if souls were re - incarnated a score of times, injustice between man and man, riches and poverty, oppression and wrong, all the enigmas of social inequality would remain just then as now.

" In noticing these movements in the Spiritist camp in France, we should be doing a great injustice if we did not refer to the zealous, eloquent, and unremitting exertions of M. Pierart in the *Revue Spiritualiste*, to expose and resist the errors of the Spirite to which we have alluded. The doctrine of Re - incarnation, M. Pierart has

persistently resisted and denounced as at once false, unfounded on any evidence, and most pernicious to the character of Spiritualism."

Allan Kardec died on March 31st, 1869.

Notwithstanding the fact that the experimental method of receiving communications through physical mediumship was not in favour with all. Allan Kardec and his followers, there is an abundant amount of phenomena of all kinds recorded in M. Pierart's excellent journal, *La Revue Spirytualiste*, also in many other European journals devoted to the subject. From this we are about to select such facts of a representative character as will give a general view of French Spiritualism in the nineteenth century.

The celebrated "Cur D'Ars," the founder of the D'Ars Providence, and many other noble works of charity, Jean Baptiste Vianney, was born in the vicinity of Lyons, in 1786, in a humble sphere of life. His natural capacity was by no means remarkable, and at school he was only remembered as a somewhat dull scholar. Circumstances having opened up the way for his becoming a priest, although he had only Latin enough to say mass, and no learning beyond the routine of his profession, yet his amiable nature and unaffected piety won him friends wherever he went. After some changes of fortune and the rejection of two good offers of rich positions, which in his extreme humility he did not deem himself fit for, he accepted the pastoral charge of the little agricultural village of D'Ars, now in the arrondissement of Trevoux.

Very soon his reputation for beneficence drew round him a much larger circle of poor dependents than he could provide for, and then it was that he commenced his extraordinary life of faith, supplicating in fervent prayer for whatever means were necessary to carry out his divine mission of blessing to his unfortunate fellow creatures. In this way the sphere of his benevolence, and the wonderful results of the means he employed to maintain it, reached proportions that could scarcely be credited.

But now a still more wonderful thing was to happen in the enchanted region of D'Ars. Persons afflicted with disease began to experience sudden cures whilst praying before the altar, or making confessions to the Curé. The fame of this new miracle soon spread abroad, until the Abbe Monnin declares that upwards of 20,000 persons annually came from Germany, Italy, Belgium, and all parts of France, and even from England, and that in less than six years this number increased to an average of 80,000. Diseases of every kind that had been pronounced incurable, were dissipated at once. The indefatigable Curé gave himself up to the work, heart and soul. His church stood open day and night, and the immense crowds that surrounded it, were obliged to wait for hours and sometimes days, to reach the good healer. No one was allowed to take precedence of the rest, except in cases of extreme poverty or extreme suffering. Princes, nobles, and great ladies, often drove up as near as they could to the church in grand carriages, and manifested the utmost astonishment when informed that notwithstanding their rank, they could not be admitted except in turn. The Curé only permitted himself to take four hours sleep, namely from eleven to three, and when he came to the confessional again, the church and all the approaches to it were crowded with those who had waited all night to secure their places. Omnibuses were established to convey patients from Lyons to D'Ars, and the Saône was covered with boats full of anxious pilgrims.

There can be no doubt that the first well marked impulse which experimental spiritualism received through the invocatory processes of the circle, in France, as in many other countries of Europe, was due to the visits of Mr. D. D. Home, the celebrated non-professional physical medium, and subsequently to the large influx of professional mediums, who found in France an excellent field for the demonstration of their peculiar gifts.

Of Mr. Home's seances it would be superfluous to write, he himself having related them in two volumes published at different periods of his career, and his many admiring friends having sufficiently described the marvels of which they were witnesses in numerous magazines and newspaper articles.

Mr. Home's manifestations were given in France almost exclusively to personages of rank, or those distinguished by literary fame. He was a guest of royalty, the nobility, and persons of the highest position. During his residence in Paris, under the Imperial Court, he was a frequent and ever-welcome visitor at the court of the late Emperor Louis Napoleon. A record of the manifestations produced through his mediumship was kept by command of the Empress, and frequently read to her favoured friends. Amongst these memoranda is one which went the round of the papers at the time of its occurrence, hence there can be no impropriety in alluding to it now. It stated that on one occasion a seance was held at the Tuileries, when none were present save the Emperor, the Empress, the Duchess de Montebello, and Mr. D. D. Home.

On the table were placed pen, ink, and paper, and presently a spirit hand was seen, which dipped the pen in the ink and deliberately wrote the name of the first Napoleon, in a perfect facsimile of that monarch's handwriting. The Emperor asked if he might be permitted to kiss this wonderful hand, when it instantly raised to his lips, subsequently passing to those of the Empress, and Mr. Home.

The Emperor carefully preserved this precious autograph, and inscribed with it a memorandum to the effect that the hand was warm, soft, and resembled exactly that of his great predecessor and uncle.

As an evidence of the wide popularity to which the subject of Spiritualism had attained in 1869, M. Pierart quotes in one of his numbers of that year, an article from the *Sigle*, a leading paper, but one which has hitherto contained many notices inimical to Spiritualism. The writer, M. Eugène Bonnemere, says:

"Although somnambulism has been a hundred times annihilated by the Academy of Medicine, it is more alive than ever in Paris; in the midst of all the lights of the age, it continues, right or wrong, to excite the multitude. Protean in its forms, infinite in its manifestations, if you put it out of the door, it knocks at the window; if that be not opened, it knocks on the ceiling, on the walls; it raps on the table at which you innocently seat yourselves to dine or for a game of whist. If you close your ears to its sounds, it grows excited, strikes the table, whirls it about in a giddy maze, lifts up its feet, and proceeds to talk through mediumship, as the dumb talk with their fingers.

"You have all known the rage for table-turning. At one time we ceased to ask after each other's health, but asked how your table was. 'Thank you, mine turns beautifully; and how goes yours on?' Everything turned; hats and the heads in them. One was led almost

to believe that a circle of passengers being formed round the mainmast of a ship of great tonnage, and a magnetic chain thus established, they might make the vessel spin round till it disappeared in the depth of the ocean, as a gimlet disappears in a deal board. The Church interfered; it caused its thunders to roar, declaring that it was Satan himself who thus raised the devil in the tables, and having formally forbade the world to turn, it now forbade the faithful to turn tables, hats, brains, or ships of huge size. But Satan held his own. The sovereign of the nether world passed into a new one, and that is the reason that America sends us mediums, beginning so gloriously with the famous Home, and ending with the Brothers Davenport. One remembers with what a frenzy everyone precipitated himself in pursuit of mediums. Everyone wished to have one of his own; and when you introduced a young man into society, you did not say, 'He is a good waltzer,' but, 'He is a medium.' Official science has killed and buried this Somnambulism a score of times; but it must have done it very badly, for there it is as alive as ever, only christened fresh with a new name."

Amongst the many distinguished adherents of Spiritualism in the department of French literature, none have more bravely asserted and defended their belief than Camille Flammarion, the celebrated astronomer; Victor Hugo, Alexandre Dumas, and Victorien Sardou, the renowned writer of French comedy. M. Sardou was himself a medium of singularly happy endowments. He executed a number of curious drawings, purporting to represent scenes in the spirit world, amongst which was an exquisite and complex work of art entitled, "The House of Mozart."

Fawcett, Colonel Percy Harrison: Colonel Fawcett was born in 1867 in Devon, England. At the age of nineteen he was given a commission in the Royal Artillery. He served in Ceylon for several years where he met and married his wife. Later he performed secret service work in North Africa. Fawcett found himself bored with Army life and learned the art of surveying, hoping to land a more interesting job. Then in 1906 came the offer from the Society: His ticket to adventure.

The Colonel arrived in La Paz, Bolivia, in June of 1906 ready to start his expedition. After a disagreement with the government over expenses, Fawcett started into the heart of the continent to begin the boundary survey. He quickly found that just getting to the area where he was to be working would be an ordeal in itself. The trail lead up a precipitous path to a pass in the mountains at 17,000 feet. It took him and his companions two hours to go four miles and climb 6,000 feet. The pack mules would struggle up the path 30 feet at a time, then stop, gasping for breath in the thin air. The party was afraid that if they overworked the animals, they would die.

Hostile People - Arriving at the town of Cobija, Fawcett quickly got a taste of how difficult life was in the interior of South America. Disease was common and he was told that the death rate in the town was nearly fifty percent a year. Cut off from the outside world, many depressed inhabitants sought comfort by abusing alcohol. One night one of the local army officers became enraged by his subordinate's refusal to join him in a card game. Drunk, the officer drew his sword and went after the man, injuring him. When another soldier tried to assist the injured man the officer turned on him, chasing him around a hut. The fellow sought refuge in Fawcett's room, but the officer followed him inside.

"Where is that dirty so-and-so?" the officer roared. "Where have you hidden him?"

When Fawcett reprimanded the officer for chasing unarmed men with his sword, the officer cursed at the Colonel and drew his revolver. Fawcett grabbed the man's wrist and struggled with him, finally forcing the gun from his hand.

Bolivia was a lawless frontier in those days, much like the American West had been a half century before. Fawcett, in fact, met an American gunslinger named Harvey. The red-bearded, silent man was quick with his revolver and sure with his aim. Harvey, a bandit, had found the United States too civilized and dodged the Texas Rangers, working his way down through Mexico into South America. He had held up a mining company in a neighboring country, and there was a large reward on his head. Bolivia had no extradition law, however, and he was safe in this new frontier.

Colonel Fawcett was appalled by treatment of the native South American Indians. Although slavery was illegal, rubber plantation owners would often organize trips into the jungle for the purpose of capturing slaves to be used as rubber collectors. Some of the tribes, in return, became quite hostile toward those of European descent. Fawcett believed that if you treated the Indians with kindness and understanding, you would receive kindness in return. During a trip up the Heath River to find its source in 1910, Fawcett had a unique opportunity to test his theory.

He and his group had been warned off traveling up the Heath because the tribes along it had a reputation for unrestrained savagery. "To venture up into the midst of them is sheer madness," exclaimed an army major. Fawcett went anyway.

After a week paddling up the river, the party rounded a bend and ran straight into an Indian encampment perched on a sandbar. The natives were as surprised as the expedition. "Dogs barked, men shouted, women screamed and reached for their children" Fawcett recalled. The natives hid in the trees while the group grounded their canoes on the sandbar. Arrows whizzed by the men or fell around them. Fawcett tried some peace overtures using native words he had learned, but the message didn't seem to be getting through. Then he had an idea. One of the group was seated just beyond arrow range and was told to play his accordion. The man sang "A Bicycle Made for Two", "Suwannee River", "Onward Christian Soldiers" and other tunes. Finally Fawcett noticed the lyrics had changed to "They've-all-stopped-shooting-at-us." Sure enough, the singer was right. Fawcett approached the natives and greeted them. Gifts were exchanged as a sign of friendship.

Not all contacts with the Indians ended so well. During a trip down the Chicolatal River, the pilot of the boat Fawcett was traveling on went off to inspect a nearby road. When he didn't come back Fawcett found him dead with 42 arrows in his body.

Dangerous Animals - People were only one of the dangers of the jungle. The animal kingdom was another. One night while camped near the Yalu River, the Colonel was climbing into his sleeping bag when he felt something "hairy and revolting" scuttle up his arm and over his neck. It was a gigantic apazauca spider. It clung to his hand fiercely while Fawcett tried to shake it off. The spider finally dropped to the ground and walked away without attacking. The animal's bite is poisonous and sometimes fatal.

Vampire bats were also a nuisance in some remote areas. At night these creatures would come to bite and lap up blood from sleepers. Fawcett reported that though they slept under mosquito nets, any portion of bodies touching the net or protruding beyond it would be attacked. In the morning they would find their hammocks saturated with blood.

Near Potrero, wild bulls became a problem for one of Fawcett's expeditions. The group was traveling in an ox cart which gave them some protection. Even so, the group was attacked by three bulls one day. They managed to drive them off only after killing one animal and riddling the other two with bullets. On that same trip Fawcett was fifty yards behind the rest of the group when a big red bull appeared between him and the cart. The Colonel wasn't carrying a rifle and there were no trees or other places to seek refuge. Fawcett was able to get past the animal, as it snorted, lashed its tail and tore up the ground, by moving slowly while fixing it with a hopefully hypnotic stare.

Snakes were also a constant threat too. Once while traveling with a Texan named Ross, they were attacked by a seven-foot long "Bushmaster," a deadly poisonous snake. The men leapt out of the way as the Texan pulled his revolver, putting two slugs through the ugly head of the creature. On close examination Ross realized the snake had bitten him, but the fangs had sunk into his tobacco pouch. His skin showed two dents where the fangs had pressed against him, but never broke through. His skin was wet with venom. The pouch had saved his life.

Fawcett often found it necessary to swim rivers in order to get a rope across for hauling equipment over. The Colonel had to be very careful there were no cuts or open sores on his body that might attract piranha fish. Swarms of these fish have been known to strip the flesh off a man in minutes if he was unlucky enough to fall into the water where they were congregated. One of Fawcett's companions lost two fingers to them while washing his blood stained hands in the river.

Though not poisonous, the giant anaconda is probably the most feared snake in the jungle. Fawcett had a run-in with one not long after he arrived in South America. In his diary he noted: "We were drifting easily along the sluggish current not far below the confluence of the Rio Negro when almost under the bow of the igarit'e [boat] there appeared a triangular head and several feet of undulating body. It was a giant anaconda. I sprang for my rifle as the creature began to make its way up the bank, and hardly waiting to aim, smashed a .44 soft-nosed bullet into its spine, ten feet below the wicked head."

The boat stopped so that the Colonel could examine the body. Despite being fatally wounded, "shivers ran up and down the body like puffs of wind on a mountain tarn." Though they had no measuring device along with them, Fawcett estimated the creature was sixty-two feet in length and 12-inches in diameter.

Indifferent Nature - Colonel Fawcett probably came closest to death during his trips not from human or animal agents but from the geography of the land itself. While traveling down the uncharted Madidi River by raft, his expedition encountered a series of dangerous rapids. With each the speed of the rafts increased until they were rushing down the river uncontrolled. Finally, the river widened and the velocity slowed. The crews had just given a sigh of relief when they rounded a steep bluff and the roar of a waterfall filled their ears. One of the rafts

was able to make it to shore, but Fawcett's was caught in the current. With the water too deep to use a pole to snag the bottom and turn away, the raft shot over the drop.

Fawcett later recounted, "...the raft seemed to poise there for an instant before it fell from under us. Turning over two or three times as it shot through the air, the balsa crashed down into the black depths."

The group survived, but lost much of their equipment. "Looking back we saw what we had come through. The fall was about twenty feet high, and where river dropped the canyon narrowed to a mere ten feet across; through this bottleneck the huge volume of water gushed with terrific force, thundering down into the a welter of brown foam and black-topped rocks. It seemed incredible that we could have survived that maelstrom!"

During a trip to map the Rio Verde River and discover its source, Fawcett came face to face with starvation. The expedition started well: The land around the mouth of the river had plenty of game and the group took what they estimated to be three weeks worth of food with them. Then the expedition was forced to abandon their boats because of rapids, and had to continue up the riverbank on foot.

Because the expedition needed to minimize the weight they would carry, Fawcett decided to bury some of his equipment and 60 gold sovereigns (worth about \$300) in metal cases near where they landed. Fawcett was amazed when years later stories came to him about a "Verde Treasure" that had been left behind by his expedition. The story had been retold and embellished so many times that the size of the treasure had been magnified to 60,000 gold sovereigns. The Colonel was particularly amused because the story never mentioned the fact the he had retrieved the cases after the trip was over. He was sure the story would attract future would-be treasure hunters.

As they walked upriver the water, which had been clean, turned bitter and no fish could be found. Then game also seemed to disappear. Soon the supplies they carried were exhausted. For ten more days the group pressed on, despite only having consumed some bad honey and a few bird eggs. Finally, they found the source of the river and charted it (l

Freed from the responsibility of charting the river, Fawcett tried to figure out the quickest route to somewhere they could get food. Deciding the best chance was to go over the Ricardo Franco Hills, the group tried to work their way up canyons that would lead them to the top.

The hills were flat-topped and mysterious. They looked like giant tables and their forested tops were completely cut off from the jungle below. When Fawcett later told Conan Doyle about these hills, the writer pictured the isolated tops populated with surviving dinosaurs. Doyle used these hills as the location for his famous novel *The Lost World*.

The expedition quickly found that crossing the hills was futile, and returning the way they had come impossible. Colonel Fawcett instead decided to follow the direction the streams in the region were flowing, hoping that it would get them out. Days passed and no food. One of the expedition's Indian assistants lay down to die, and only the prodding of Fawcett's hunting knife in his ribs got him moving again.

After twenty days without food, the group was at its limit. Fawcett prayed audibly for relief. Then fifteen minutes later a deer appeared 300 yards away. Fawcett unslung his gun. The target was too far away and his hands were shaking, but, in a miracle the Colonel could only attribute to a higher power, the bullet found its mark, killing the deer instantly.

The group consumed every part of the deer: skin, fur and all. The expedition's fortune had turned and within six days they were back in a town with the Verde trip only a bad memory.

For the first three years Fawcett had worked for the Boundary Commission charting the region. When that job came to an end, Fawcett retired from the military and continued exploring on his own, financing the trips with help from newspapers and other businesses. After returning to England to serve in World War I, the Colonel was again drawn back to the South American jungle. As time went on, he became more and more interested in the archaeology of the region. In total he made seven expeditions into wilderness between 1906 and 1924.

The Final Expedition - Finding reliable companions for his trips had always been a problem, but by 1925 his oldest son, Jack, had reached an age where he could join his father in the field.

Fawcett, by examining records and sifting through old stories, had become convinced that there was a large, ancient city concealed in the wilds of Brazil. Fawcett called this city "Z" and planned an expedition that consisted of himself, his son, Jack, and a friend of Jack's. Fawcett had always preferred small expeditions that could live off the land, thinking that a small group would look less like an invasion to the Indians and therefore be less likely to be attacked. The route was carefully planned.

Fawcett, concerned with others, left word that should they not return, a rescue expedition was not to be mounted. He felt that it would be too dangerous.

On May 29th, 1925, a message was sent from Fawcett to his wife, indicating that they were ready to enter unexplored territory. The three were sending back the assistants that had helped them to this point and were ready to go on by themselves. Fawcett told his wife "You need have no fear of failure..." It was the last anyone ever heard of the expedition. They disappeared into the jungle never to be seen again.

Despite Fawcett's wishes, several rescue expeditions tried to find him, but without success. Occasionally there were intriguing reports that he'd been seen, but none of these were ever confirmed.

Fortune, Dion: was born Violet Mary Firth in Llandudno, North Wales on 6th December 1890, the daughter of a solicitor. Her interest in occultism was sparked when she was working as a lay Freudian analyst around the time of the First World War. She was trained by a doctor named Moriarty who specialised in astro-etheric psychological conditions (and who later provided the inspiration for her series of short stories The Secrets of Doctor Taverner). Having found her 'path' in the Western Mystery Tradition she joined the Hermetic Order of the Golden Dawn in 1919.

Moving to London in 1920, she joined an offshoot branch of the Golden Dawn run by Moina Mathers, widow of MacGregor Mathers, one of the Golden Dawn's founders. She began to write articles under the name of Dion Fortune (taken from her family motto Deo Non Fortuna, 'God not luck'), which were later published in book form as The Esoteric Philosophy of Love and Marriage, Sane Occultism and Psychic Self-Defence, the first of her many occult textbooks. These articles enraged Moina Mathers, who felt that Dion Fortune was betraying the secrets of the Order.

Dion Fortune became increasingly disillusioned with the Golden Dawn, and after Dr. Moriarty's death in 1921 she set about founding her own esoteric order with a few of Moriarty's students and a few members of the Theosophical Society in London. In 1924 her little group bought an old officers' hut from the army and erected it at the foot of Glastonbury Tor in Somerset. This site, which they named Chalice Orchard, was the first headquarters of the Fraternity of the Inner Light (later re-named the Society of the Inner Light). Soon afterwards they also acquired a large old house -- 3 Queensborough Terrace, London -- which was big enough for certain members to live in as well as being an established magical lodge. Among those living there were Dion Fortune and her husband Dr. Penry Evans, although they divided their time between London and Glastonbury, and eventually divorced. The society soon became an initiatory school of high calibre. Working in trance mediumship, Dion Fortune made contacts with certain inner plane adepts, or Masters, whose influence on the Western Esoteric Tradition is still vital to this day.

During the 1930s Dion Fortune wrote several esoteric novels which contain much practical detail which was considered too 'secret' at that time to be published in her articles or textbooks. She also pioneered Qabalah as a key to the Western Mystery Tradition, and her book The Mystical Qabalah is still one of the best texts available on the subject. Her other main work was The Cosmic Doctrine, which was received mediumistically and originally reserved for initiates only. Its text is abstract and difficult to follow, and is intended for meditation rather than as a straight textbook.

The Society of the Inner Light continues to operate its lodge at 3 Queensborough Terrace in London, and Fortune writes and speaks occasionally.

Fraud: A very large part is played by fraud in spiritualistic practices, both in the physical and psychical, or automatic, phenomena, but especially in the former. The frequency with which mediums have been convicted of fraud (for example the spectacular case of Eileen Garrett) has, led, induced many people to abandon the study of psychical research, judging the whole bulk of the phenomena to be fraudulently produced. Yet the question of fraud is itself an interesting and complicated one, not unworthy of the attention of the student, for we find in connection with spiritualism not only simple deception practised with a view to gaining pecuniary advantages, but also many instances of systematic and apparently deliberate trickery where there is no evident reward to be obtained, and even cases where the medium is, so far as can be judged, entirely innocent and ignorant of the fraud he obviously practises. And it may be added that after all precautions have been taken which science and commonsense can suggest, there remains a portion of the phenomena which still continues to be inexplicable, and which justifies the interest now so widely shown in psychic science.

In considering the important factor of fraud, we must distinguish between conscious and unconscious fraud, though, as will be shown hereafter, it is at times possible for the one to shade imperceptibly into the other. Conscious fraud most often appears in connection with the physical phenomena. Almost at the outset of the spiritualistic movement, i.e., in 1851, three doctors, professors of the University of Buffalo, N.Y., demonstrated that the rappings which attended the Sisters Fox were produced by the manipulation of the knee and toe joints, a fact which was shortly afterwards corroborated by Mrs. Cluver, a relative of the Fox family. Since that time many mediums have at one time or another been convicted of fraud, and every phase of physical mediumship been discredited. Slate - writing, spirit photography, materialisation, have all in turn been exposed, though the latter, at least, seems able to survive any number of exposures. Time and again, sitters have beheld the form and features of the medium in the materialised spirit; shadowy figures in filmy draperies, have been shown to be mannikins wrapped in muslin, and false beards and white draperies have been found about the person of the medium. Apports have been smuggled into the seance - room - jewels, flowers, perfumes, objets d'art - in order to be showered upon the sitters by generously - disposed "spirits." Threads and human hairs have been used to move furniture and other objects. Sometimes more elaborate and complicated machinery is provided, but more often the medium depends upon sleight of hand and skilful suggestion to accomplish his ends. Conjurers have frequently been admitted to seances, and have failed to discover the modus operandi of the various feats, but this fact, though a great deal has been made of it by spiritualists, cannot be taken to have any significance, since conjurers are often quite mystified by each other's performances.

Freemasonry - History and Origin: Though it would not be exactly correct to say that the history of Freemasonry was lost in the mists of antiquity, it is competent to remark that although to a certain degree traceable, its records are of a scanty nature, and so crossed by the trails of other mystical brotherhoods, that disentanglement is an extremely difficult process.

The ancient legend of its foundation at the time of the building of the Temple at Jerusalem is manifestly traditional. If one might hazard an opinion, it would seem that at a very early epoch in the history of civilization, a caste of builders in stone arose, who jealously guarded the secret of their craft. In all probability this caste was prehistoric. It is not unreasonable to assume this when we possess plenty of proof that an ancient caste of bronze - workers flourished in every country in Europe and Asia; and if this be admitted, and it cannot well be refuted in the light of recent researches, - (see Journal of the Gypsy Lore Society for 1913) - there is nothing absurd or impossible in the contention that a similar school of workers in stone should have arisen at a like early period. We know that it is probable that the old caste of bronzeworkers had an esoteric language of their own, which has come down to us as the Shelta Thari (q.v.) spoken generally by the tinkler people of Great Britain and Ireland. If such a caste can elaborate a secret language and cling jealously to the "mysteries" of metal - working, there is no reason to doubt the existence of a similar caste of masons. We tender this theory for what it is worth, as it is unsupported by any great authority on the subject. Where such a caste of operative masons arose is altogether a separate question, and cannot be dealt with here; but it must obviously have been in a country where working in stone was one of the principal arts. It is also almost certain that this early brotherhood must have

been hierophantic. Its principal work to begin with would undoubtedly consist in the raising of temples and similar structures, and as such it would come into very close contact with the priesthood, if indeed it was not wholly directed by it. In early civilization but two classes of dwelling receive the attention of the architect, - the temple and the palace. For example, among the ruins of Egypt and Babylon, remains of the private house are rare, but the temple and the royal residence are everywhere conspicuous, and we know that among the ruins of Central America temples and palaces alone remain - the huts of the surrounding dwellers having long ago disappeared. The temple is the nucleus of the early city. Around the worship of the gods crystallizes commerce, agriculture, and all the affairs of life. All roads lead to the temple. Striding for a moment over the gap of years between early Babylon and Egypt and mediaeval Britain, we find the priesthood in close touch with the masons. A mediaeval cathedral took more than one generation to erect, and in that time many masons came and went around the fane. The lodge was invariably founded hard by the rising cathedral or abbey, and apprentices and others were entered as opportunity offered; indeed a man might serve his apprenticeship and labour all through his life upon the one building, without ever seeing any work elsewhere. The evidence as to whether the master - masons were also architects is very conflicting, and it has been held that the priests were the architects of the British cathedrals, - the master - masons and operatives merely carrying out their designs. There is good evidence however that this is not wholly true. Authorities are at one in declaring that of all arts architecture is by far the most intricate. It is undoubtedly the one which requires a long and specific training. Questions of stress and strain of the most difficult description arise, and it seems incredible that anyone with the most superficial knowledge of the subject should believe that ecclesiastics, who had not undergone any special training should be qualified to compose plans of the most perfect and intricate description for the most noble and remarkable edifices ever raised in this country.

We know that professional architects existed at a very early period; and why the priesthood should be credited with their work, it is difficult to understand; but instances are on record where the priests of a certain locality have taken to themselves the credit of planning the cathedral of the diocese. Be this as it may, the "mystery" of building was sufficiently deep to require extensive knowledge and experience and to a great extent this justifies the jealousy with which the early masons regarded its secrets. Again, this jealousy with which it was kept from the vulgar gaze may have been racial in its origin, and may have arisen from such considerations as the following: "Let no stranger understand this craft of ours. Why should we make it free to the heathen and the foreigner?" This also smacks of priestcraft, but if masonry originated hierophantically, it certainly did not continue to preserve any religion, and is nowadays probably the chiefest abomination of the Roman Catholic hierarchy, which has not hesitated to publish and disseminate the grossest libels regarding it. It is to Britain that we must look for evidence as to the evolutionary line of masonry. Before the founding of the Grand Lodge, we find that York and the North of England in general was regarded as the most ancient seat of the fraternity in this island. Indeed - without stretching probabilities too far, the line of evolution so far as York is concerned is quite remarkable. We know for example that in the early days of that city a temple of Serapis existed there, which was afterwards a monastery of - the Begging Friars, and the mysteries of this god existed beside the Roman Collevia - or Craftsmen's

Society. It is also considered that the crypt of York Minster affords evidence of the progress of masonry from Roman to Saxon times. It is stated that it had a mosaic pavement of blue tiles laid in the form employed in the first degree of masonry, and is said to show the sites of three seats used by the master and his wardens (luring the construction of the building. It is also an undoubted fact that the craft occasionally met in this crypt during last century. There is thus reason to believe even though the evidence be of a, the foregoing does not embrace it that the early masons of Britain were probably influenced by Romano - Egyptian mystical societies, and that their w, , n craft societies drew some of their practices and constitutions from. these alien schools. Masonic tradition goes to show that even in the begiful4rig of the fourteenth century masonry in Britain was then regarded as a thing of great antiquity. Lodge records for the most part only date back to the sixteenth century in the oldest instances, but ancient manuscripts are extant which undoubtedly relate to masonry. Thus the old charge -, embodied in the Regius which was unearthed in 1839 by Mr, Halliwell Philips are dated at 1396 and contain a curious legend of the craft, which tells how the necessity of finding work of some description drove men to consult Euclid, who recommended masonry as a craft to them. It goes on to tell how masonry was founded in Egypt, and how it entered England in the time of Athelstan. The necessity for keeping close counsel as regards the secrets of the craft is insisted upon in rude verse. The Cooke MS. dates from the first part of the fifteenth century, and likewise contains versions of the old charges. Egypt is also regarded here - as the mother - land of masonry, and Athelstan is the medium for the introduction of the craft into the island of Britain. But that this manuscript was used among masons at a later date was proved by the discovery of a more modern version dated about 1087, in 1880, and known as the William Watson MS. In all about seventy of these old charges and pseudo - histories have been discovered since 1860. They have all much in common and are of English origin.

A great deal has been written to attempt to prove that British freemasonry borrowed extensively from continental secret societies, such as the Steinmetzin of Germany, the Rosicrucians (q.v.) and similar fellowships. The truth probably lies however in the circumstance that the coming and going of students of occultism throughout Europe was so constant, and so frequent were their communications that practically all those societies were, in touch with one another. Again many persons belonged to several of them at once, and imported the rules and constitution of one body into another. No student of occultism can fail to be struck with the close resemblance of the constitutions of nearly all the mystical fellowships of the middle ages, and the resemblance of the verbiage employed by their founders and protagonists. It must also be insisted that the speculative or mystic part of masonry was in the middle ages merely a tradition with the brotherhood, whatever it may have been in earlier times, and whatever close connection the craft may have had with hierophantic or in\ stic Philosophy. The speculative element, we repeat, was merely traditional and symbolical as at present, and not practical; but this tradition was to serve to keep alight the flame of speculative mysticism which was to be aroused again at the end of the medieval period. When political freedom awoke in Europe, the necessity for the existence of secret societies vanished, but the persons who delighted in their formation and management still remained. The raison d'etre of these fellowships had disappeared, but the love of mysticism, not to say the mysterious, was perhaps stronger than ever. What then occurred ? Simply this: that all those persons who found the occupation of floating and managing real secret societies

are, cast about for anything in the shape of a mystic fellowship that they could find. They soon discovered the craft of masonry which although operative possessed mystical traditions. The attraction was mutual, and astrologers, alchemists and others soon crowded the lodges, to such purpose that at the ledge held in 1646 in London, there was not an operative mason present, and at that held in 1682, the speculative branch was overwhelming in its numbers. Looking back a little, it is noteworthy that the freemasons in medieval times formed a fellowship or guild. closely resembling ill its constitution that of similar trade guilds both in Britain and the continent; such as the Weavers, Tailors, Fishmongers, and so forth. But although these guilds preserved their " mysteries, " where they possessed them, With considerable jealousy, they do not appear to have embedded in their constitutions the same ancient practices and ritual which go to show so strongly that masonry is undoubtedly an institution of great antiquity.

It has also been suggested that freemasonry was introduced into Europe by the Knights Templar. It would be difficult to discover a similar institution which in the opinion of some authorities had not been founded by that order; and it is difficult to believe that the haughty chivalry of Norman times would have claimed any connection whatsoever with an operative craft. Nevertheless there are indications that Scottish Rite Masonry has strong Templar Influences

Many masons of the middle of the seventeenth century, such as Robert Moray and Elias Ashmole, were diligent students of occult science. and Sir Christopher Wren was a student of hermetic art.

It has often been put forward that Scotland was the original home of freemasonry in these islands, but although the craft was undoubtedly ancient in that country, there does not appear to be any adequate proof that it was older than in England. Some of the Scottish lodges, such as No. 1 Edinburgh, Kilwinning, and Aberdeen, possess very ancient records, and it is probable that this has led to the assumption that the brotherhood was of greater antiquity in North Britain than in England. But the circumstance that the craft was probably introduced into England in Roman times, where it has in all likelihood flourished ever since, tends to dispose of such a theory. The history of modern freemasonry begins with the formation of the Grand Lodge of England, which was inaugurated on St. John the Baptist's Day 1717 by several old lodges. This represented the first central governing body of the fraternity, and before this time each lodge had been self - governing. Many lodges speedily came under its aegis, and Ireland formed a Grand lodge of her own in 1725 but Scotland did not follow till 1736, and even then many lodges held aloof from the central body, only 33 out of 100 falling into line. From one or other of these three governing bodies all the regular lodges throughout the world have arisen, so that modern masonry may truthfully be said to be of entirely British origin. This is not the place to enter into an elaborate discussion of the history and affairs of modern masonry, and we are chiefly exercised regarding its mystical position and tendencies. Regarding these we must be brief. As regards the lower ranks of the craft, it consists almost entirely in these islands at least of persons who have in great measure treated it as a mere friendly society, and it is only in the higher ranks that any real - 'idea of the true significance of the mystical tenets preserved and taught is retained. The ordinary mason, who preserves a cryptic and mysterious silence when the affairs of his craft are alluded to, merely serves as a laughing - stock to the modern well - equipped mystic. Certain signs and handgrips are in use amongst masons, and the possession of these, and of a ritual

the significance of which he rarely comprehends, the average brother fondly imagines, renders him somewhat superior to the layman. It is extremely doubtful if among even the higher ranks of masonry, the deepest significance of the tradition of the craft is thoroughly realised, and if the absurd works which every now and then emanate from eminent masons regarding the history of their craft be accepted as criteria of their higher knowledge, it must indeed be of slight proportions.

As has been said, continental masonry is undoubtedly the offspring of British systems. This is not to say that in France and Germany there were no masonic lodges in existence before the formation of the English Grand Lodge; but all modern lodges in these countries undoubtedly date from the inception of the English central body. French masonry possessed and possesses many rites which differ entirely from those accepted by the British craft. We find the beginnings of modern French masonry in the labours of Martinez Pasqually (q.v.), St. Martin (q.v.), and perhaps to a great extent in those of Cagliostro (q.v.) who toiled greatly to found his Egyptian rite in France. It is noticeable, however, that he had become a member of a London lodge before attempting this. In France, masonry has always had more or less a political complexion, and nowadays the extreme enmity existing between it and the Roman Catholic church in that country favours the inclusion in its ranks of persons possessing ideals by no means in consonance with the very upright standard of British masonry. In Germany, it has been said that Steinmetzin approximated very strongly to the British masons, if they were not originally one and the same; but the later lodges in Germany all date from that founded in 1733.

The entrance of masons into the various degrees involves an elaborate system of symbolic ritual, of which the essence is uniform throughout all lodges. The members are classified in numerous degrees, of which the first three are entered apprentice, fellow - craft, and master - mason. Each lodge possesses its own byelaws, subject to the Book of Constitution of the Grand Lodge.

Wild stories have been circulated, chiefly by the Roman Catholic enemies of masonry, regarding the practice of diabolic occultism in the higher ranks of the craft. To begin with, it is extremely unlikely that more than three or four persons connected with it possess the requisite knowledge to thus offend against the Christian propeties, and the childish asseverations of French writers on the subject may be dismissed with a smile. The "occultism" and "transcendentalism" of the majority of zealous brethren are usually of the mildest character possible, and are in some measure related to the mysterious attitude of the average mason, when dark hints as to lodge doings - are whispered of among his admiring relatives.

Friends of God: A mystical society founded in Germany in the fourteenth century, for the purpose of ministering to the poor by preaching and sacrament. Its members included men and women of every rank and station; not only monks and nuns, but knights, farmers, artisans, merchants. Their law was: "That univers al love, commanded by Christ, and not to be gainsaid by his vicar" Their prophecies and warnings roused the ire of certain of the clergy, and they were charged with sectarianism.

Garinet, Jules : Author of a *Hislo y Of Magic in France, Paris*, 1818. In this curious work will be found a description of the Sabbath, a dissertation on demons, a discourse on the superstitions connected with magic among the ancients and the moderns.

Geber:, otherwise Abou Moussah Djafar al Sofi, was a native of Haman, in Mesopotamia, or, according to other accounts, a Spanish Moor, born at Savile, somewhere about the end of the eighth century, though all dates concerning him are extremely doubtful. Practically nothing is known of his life. He undertook wide experiments in metallurgy and chemistry, with the object of discovering the constituent elements of metals, in the course of which he stumbled upon nitric acid and red oxide of mercury. It is, indeed, upon actual discoveries that his reputation is based, and not upon the many spurious treatises which have been attributed to him, and which embrace the entire gamut of the sciences. His alleged extant works, which are in Latin, cannot but be regarded with suspicion, especially as several mediaeval writers adopted his name. It is believed, however, that

Genius: Is generally used as the name of a superior class of aerial beings, holding an intermediate rank between mortals and immortals. That, at least, appears to be the signification of "Daemon," the corresponding term in Greek. It is probable, that the whole system of Demonology was invented by the Platonic philosophers, and engrafted by degrees on the popular mythology. The Platonists professed, however, to derive their doctrines from the "theology of the ancients," so that this system may have come originally from the East, where it formed a part of the tenets of Zoroaster. This sage ascribed all the operations of nature to the agency of celestial beings, the ministers of one supreme first cause, to whose most visible and brilliant image, Fire, homage was paid as his representative. Some Roman writers speak of "the Genius" as "the God of Nature," or "Nature" itself, but their notions seem to have been modified by, if not formed from, etymological considerations, more likely to mislead than to afford a certain clue to the real meaning of the term. At a later period, they supposed almost every

Gehenna (otherwise Hell): The word is derived from the Hebrew *ge* and *Hinnom*, the Valley of *Hinnom* - originally a valley in Palestine where the Jews passed their children through the fire to Moloch, the god of the Ammonites. Gehenna is popularly regarded as a place of toiment to which the wicked are consigned when they leave this earth: it is pictured as a bottomless pit, lit only by the fire which is never quenched. In Dante and Milton, we have diverse descriptions of Hell - the one of unutterable anguish, horror and despair; the other more sublimely imaginative, and pierced with rays of faith and love. The locality of Hell, and the duration of its torments, have for centuries been the subject of much questioning. By some, it is believed, that there is a purgatorial region - a kind of upper Gehenna, "in which the souls of just men are cleansed by a temporary punishment - before they are admitted to Heaven. It was believed that during this period the soul could revisit the places and persons whom it had loved. By the Persians, Gehenna was understood as the place inhabited by the divs, or rebellious angels, and to which they had been confined when they refused to bow down before the first man. Gehenna is used in the New Testament for Hell, and is practically synonymous with the Greek "Hades."

Gematria: along with *teinuyah*, was the science of the dual interpretation of the Kabalistic alphabet, which composed the notary art, which is fundamentally the complete science of the tarot (q.v.) signs and their complex and varied application to the definition of all secrets.

Gilles de Laval: Lord of Raiz, and Marshal of France, the "Blue Beard" of our nursery legends, and a famous sorcerer, was born about the year 1420, of one of the most famous families of Brittany. His father died when he was in his twentieth year, and the impetuous lad found himself possessed of unlimitied power and wealth. By birth, he was connected with the Roceys, the Craons, and the Montmorencys. Through his father's decease he became the lord of fifteen princely domains, yielding a revenue of three hundred thousand livres. He was handsome, lithe, well - limbed, but distinguished by the appendage of a beard of bluish black. His address was fascinating, his erudition extensive, his courage unimpeachable. Everything seemed to promise a splendid and illustrious career, instead of the dark and miserable history which has associated the name of Blue Beard with so many traditions of horror and legends of atrocious crimes.

At the outset he did nothing to justify an evil augury. He served with zeal and gallantry in the wars of Charles VI against the English, and had fought under Joan of Arc in the ever memorable Siege of Orléans. His exploits procured him from a grateful king the reward of the high dignity of Marshal of France. From this point his career tended downwards. He retired to his Castle of Champtocé and indulged in the display of the most luxurious state. Two hundred horsemen accompanied him on his travels, and his train, when he went hunting, exceeded in magnificence that of the King himself. His retainers wore the most sumptuous dresses; his horses were caparisoned with the richest trappings; his castle gates were thrown open day and night to all comers, for whom an ox was daily roasted whole, and sheep, and pigs, and poultry, wine, mead, and hippocras provided in sufficient quantities for five hundred persons. He carried the same love of pomp into his devotion. His principal chaplain, whom he called a bishop, a dean, a chanter, two arch - deacons, four vicars, a schoolmaster, twelve assistant chaplains, and eight choristers, composed his ecclesiastical establishment. Each of these had his horse and his servant; all were dressed in robes of scarlet and furs, and had costly appointments. Sacred vessels, crucifixes, all of gold and silver, were transported with them wherever their lord went, together with many organs, each carried by six men. He was exceedingly desirous that all the priests of his chapel should be entitled to wear the mitre, and he sent many embassies to Rome to obtain this privilege, but without success. He maintained a choir of twenty - five young children of both sexes, and these he caused to be instructed in singing by the best masters of the day. He had also his comedians, his Morris - dancers, and his jugglers, and every hour was crowned with some sensual gratification or voluptuous pleasure.

In 1443, this magnificent young seigneur wedded Catherine, the heiress of the noble House of Thouars, an event which afforded him fresh occasions of displaying his insane passion for luxurious pomp. He gave the most splendid banquets; he figured in the most chivalric tournaments. His guests, who came from all parts to share in the revels of Champtocé, knew not which to admire the most, his skill in all knightly exercises, or his profound erudition. "He had espoused a young woman of high birth," says Eliphas Levi, "and kept her practically shut up in his castle at Machecoul, which had a tower with the entrance well-lit up." A report was spread by the Marshal that it was in a ruinous state, and no one sought to penetrate therein. This, notwithstanding Madame de Raiz, who was frequently alone during the dark hours, saw red lights moving to and fro in this tower; but she did not venture to question her husband, whose bizarre and sombre character filled her with extreme terror.

The legal state maintained by the Lord of Retz was ordered on so extensive a scale that it even exhausted his apparently inexhaustible revenues, and to procure the funds for his pleasures and his extravagance, he was compelled to sell several of his baronies. Then the Marshal attempted to dispose of his seignory of Ingrandes. But his heirs - at - law, indisposed to see their valuable inheritance gradually pared away into nothing, solicited the interference of the King, and a royal edict prohibited him from selling his paternal estates. In this predicament, most men would have curtailed their profusion, and endeavoured to economize their income, but Gilles de Retz was unable to live in diminished splendour. The luxuries that surrounded him were all that for him made life. To have shorn him of his magnificence would have been to strike a death - blow at his heart. Money, therefore, became the principal object of his desires, and to obtain money it seemed to his excited imagination only necessary that he should turn alchemist.

He sent accordingly into Italy, Spain, and Germany, and invited the adepts in the great science to repair from every land to the splendours of Champtocé. Amongst those who obtained the summonses, and continued attached to him during the remainder of his career, were **Prelati**, an alchemist of Padua, and a physician of Poitou, whose name is not given. At their instigation he built a stately laboratory, and joined by other adepts, eagerly began the search for the Philosophers' Stone. For a twelve month the furnaces blazed away right merrily, and a thousand chemical combinations disposed of the Marshal's gold and silver. Meanwhile, the alchemists feasted on the most luxurious viands, and quaffed the rarest wines; and so admirable were their quarters that, as far as they were concerned, they would have prosecuted the quest of the elixir vitae, or the Philosophers' Stone, until death cut short their labours.

The impetuosity of the Lord of Retz could not abide such lingering processes. He wanted wealth, and he wanted it immediately. If the grand secret could not be discovered by any quicker method, he would have none of it, nor, indeed, as his resources were fast melting away, would it avail him much if these riches occupied several years. At this junction the Poitevin physician and the Paduan alchemist whispered to him of quicker and bolder methods of attaining the desired alchemist, if he had the courage to adopt them. Gilles de Retz immediately dismissed the inferior adepts, and put himself in the hands of the two abler and subtler masters. These persuaded him that the Evil One could at once reveal to them the secret, and offered to summons him ex tenebris, for the Marshal to conclude with him whatever arrangement he thought best. As long as he saved his soul, the Lord of Retz professed himself willing to do anything the devil might command.

In this frame of mind he went to the physician at midnight to a solitary recess in the neighbouring wood, where the physician drew the magic circle and made the customary conjurations. Gilles listened to the invocation with wonder, and expectant that every moment the Spirit of Darkness would burst upon the startled silence. After a lapse of thirty minutes, the physician manifested signs of the greatest alarm; his hair seemed to stand on end, his eyes glared with unutterable horror; he talked wildly, his knees shook, a deadly pallor overspread his countenance, and he sank to the ground. Gilles was a man of dauntless bravery, and gazed upon the strange scene unmoved. After awhile the physician pretended to recover consciousness. He arose, and turning to his master, inquired if he had not remarked the wrathful countenance of the

devil. De Retz replied that he had seen no devil. Whereupon the physician declared lie had, appeared in the fashion of a wild leopard, and had growled at him horribly. "You," he said to his lord, " - would have been the same, and heard the same, but for your want of faith. You could not determine to give yourself up wholly to his service, and therefore he thrust a mist before your eyes." De Retz acknowledged that his resolution had somewhat faltered, but that now his choice was made, if indeed the Evil One could be coerced into speaking, and revealing the secret of the universal alkahest. The physician said that there grew certain herbs in Spain and Africa which possessed the necessary power, and offered to go in search of them himself if the Lord of Laval would supply the funds. As no one else would be able to detect the herbs so miraculously gifted, De Retz thanked the physician for his voluntary self - denial, and loaded him with all the gold he could spare. The physician then took leave of his credulous patron, who never saw him again.

De Retz, as soon as the physician had quitted Chanvptoc6, was once more seized with the fever of unrest. His days and nights were consumed in ceaseless visions of gold; gold, without which he must abandon his gilded pomp and unholy pleasures; gold, without which he could not hope to brave his enemies or procure exemption from the just punishment of his crimes. He now turned for help to the alchemist **Prelati**, who agreed to undertake the enterprise if De Retz furnished him with the charms and talismans necessary in so troublesome a work. He was to sign with his blood a contract that he would obey the devil in all things, and to offer up a sacrifice of the hands, eyes, blood, heart and lungs of a young child. The madman having willingly consented to these terms, **Prelati** went out alone on the following night, and after an absence of three hours, returned to his impatient lord. - His tale was a monstrously extravagant one, but De Retz swallowed it, greedily. The devil had appeared in the shape of a comely young man of twenty, who desired to be called Barron, and had pointed out to him a store of ingots of pure gold, buried under an oak in the neighbouring wood, which was to become the property of the Lord of Laval if he fulfilled the conditions of his contract. But this bright prospect was over - clouded by the devil's injunction that the gold was not to be searched for until a period of seven times seven weeks had elapsed, or it would turn to slates and dust. De Retz was by no means willing to wait so many months for the realisation of his wishes, and desired **Prelati** to intimate to the devil that he should decline any further correspondence with him if matters could not be expedited. **Prelati** persuaded him to wait for seven times seven days, and then, the two repaired with pick - axe and shovel to dig up the treasure. After some hard work they lighted upon a load of slates inscribed with hieroglyphical characters. **Prelati** broke out into a fit of rage, and culminated the Evil One as a liar, a knave, a rogue - De Retz heartily joining in his fierce denunciations. He persuaded his master, however, to give the devil a further trial, and led him on from day to day with dark oracular hints and pretended demoniac intimations, until he had obtained nearly all the valuables remaining to his unhappy dupe. He was then preparing to escape with his plunder, - when a catastrophe occurred, which involved him in his lord's ruin.

On Easter Day, in the year 1440, having communicated solemnly in his chapel, and bade farewell to the lady of Machecoul, telling her that he was departing to the Holy Land, the poor creature was even then afraid to question, so much did she tremble at his presence; she was also several months in her pregnancy. The Marshal permitted her sister to come on a visit as a companion

during his absence. Madame de Raiz took advantage of this indulgence, after which Gilles de Laval mounted his horse, and departed. To her sister, the lady of Machecoul communicated her fears and anxieties. What went on in the castle? Why was her lord so gloomy? What signified his repeated absences? What became of the children who disappeared day by day? What were those nocturnal lights in the walled - up tower? These and the other problems excited the curiosity of both women to the utmost degree. What, all the same, could be done? The Marshal had forbidden them expressly even to approach the tower, and before leaving he had expressed this injunction. It must assuredly have a secret entrance, for which Madame de Raiz and her sister Anne proceeded to search through the lower rooms of the castle, corner by corner, stone after stone. At last, in the chapel, behind the altar, they came upon a copper button, hidden in a mass of sculpture. It yielded under pressure, a stone slid back, and the two curiosity - seekers, now all in a tremble, distinguished the lowermost steps of a staircase, which led them to the condemned tower.

At the top of the first flight there was a kind of chapel, with a cross upside down and black candles; on the altar stood a hideous figure, no doubt representing the demon. On the second floor, they came upon furnaces, retorts, alembics, charcoal - in a word, all the apparatus of alchemy. The third flight led to a dark chamber where the heavy and fetid atmosphere compelled the young women to retreat. Madame de Raiz came into collision with a vase, which fell over, and she was conscious that her robe and feet were soaked by some thick and unknown liquid. On returning to the light at the head of the stairs, she found that she was bathed in blood.

Sister Anne would have fled from the place, but in Madame de Raiz curiosity was even stronger than disgust or fear. She descended the stairs, took a lamp from the infernal chapel and returned to the third floor, where a frightful spectacle awaited her. Copper vessels filled with blood were ranged the whole length of the walls, bearing labels with a date on each, and in the middle of the room there was a black marble table, on which lay the body of a child, murdered quite recently. It was one of those basins which had fallen, and black blood had spread far and wide over the grimy and worm - eaten wooden floor. The two women were now half - dead with terror. Madame de Raiz endeavoured at all costs to efface the evidence of her indiscretion. She went in search of a sponge and water, to wash the boards, but she only extended the stain, and that which at first seemed black, became all scarlet in hue. Suddenly a loud commotion echoed through the castle, mixed with the cries of people calling to Madame de Raiz.

She distinguished the awe - stricken words: "Here is Monseigneur come back." The two women made for the staircase, but at the same moment they were aware of the trampling of steps and the sound of other voices in the devil's chapel. Sister Anne fled upwards to the battlement of the tower; Madame de Raiz went down trembling, and found herself face to face with her husband, in the act of ascending, accompanied by the apostate priest and Prelati.

Gilles de Laval seized his wife by the arm, and without speaking, dragged her into the infernal chapel. It was then that Prelati observed to the Marshal: "It is needs must, as you see, and the victim has come of her own accord. . . ." "Be it so," answered his master. "Be, - in the Black Mass. . . ." The apostate priest went to the altar, while Gilles de Laval opened a little cupboard fixed therein, and drew out a large knife, after which he sat down close

to his spouse, who was now almost in a swoon, and lying in a heap on a bench against the wall. The sacrilegious ceremonies began. It must be explained that the Marshal, so far from taking the road to Jerusalem, had proceeded only to Nantes, where **Prelati** lived; he attacked this miserable wretch, with the uttermost fury, and threatened to slay him if he did not furnish the means of extracting from the devil that which he had been demanding for so long a time. With the object of obtaining delay, **Prelati** declared that terrible conditions were required by the infernal master, first among which would be the sacrifice of the Marshal's unborn child, after tearing it forcibly from the mother's womb. Gilles de Laval made no reply, but returned at once to Machecoul, the Florentine sorcerer and his accomplice, the priest, being in his train. With the rest we are acquainted.

Meanwhile, Sister Anne, left to her own devices on the roof of the tower, and not daring to come down, had removed her veil, to make signs of distress at chance. They were answered by two cavaliers, accompanied by a posse of armed men, who were riding towards the castle; they proved to be her two brothers, who, on learning the spurious departure of the Marshal for Palestine, had come to visit and console Madame de Raiz. Soon after they arrived with a clatter in the court of the castle, whereupon Gilles de Laval suspended his hideous ceremony, and said to his wife: "Madame, I forgive you, and the matter is at an end between us if you do now as I tell you. Return to your apartment, change your garments, and join me in the guest-room, whither I am going to receive your brothers. But if you say one word, or cause them the slightest suspicion, I will bring you hither on their departure; we shall proceed with the Black Mass at the point where it is now broken off, and at the consecration you will die. Mark where I place this knife.

He rose up and led his wife to the door of her chamber, and subsequently received her relations and their suite, saying that this lady was preparing herself to come and salute her brothers. Madame de Raiz appeared almost immediately, pale as a spectre. Gilles de Laval never took eyes off her, seeking to control her by his glance. When her brother suggested that she was ill, she answered that it was the fatigue of pregnancy, but added in an undertone: "Save me, he seeks to kill me." At the same moment, Sister Anne rushed into the hall, crying: "Take us away; save us, my brothers, this man is an assassin; and she pointed to Gilles de Laval. While the Marshal summoned his people, the escort of the two visitors surrounded the women with drawn swords, and the Marshal's people disarmed instead of obeying him. Madame de Raiz, with her sister and brothers, gained the drawbridge, and left the castle.

Terrible rumours were now bruited through all the country-side. It was noticed that many young girls and boys had disappeared. Some had been traced to the Castle of Champtocé, and not beyond. The public voice accused him of murder; and of crimes even worse than murder - of lust in its foulest and most disgusting shapes. It was true that no one dared openly accuse a baron so powerful as the Lord of Retz. It was true that whenever the circumstances of the disappearance of so many children were alluded to in his presence, he always manifested the greatest astonishment. But the suspicions of the people once aroused are not easily allayed; and the Castle of Champtocé and its lord soon acquired a fearful reputation, and were surrounded with an appalling mystery.

The continued disappearance of young boys and girls had caused so bitter a feeling in the neighbourhood that the Church had felt constrained to intervene, and on the earnest representations of the

Bishop of Nantes, the Duke of Brittany ordered De Retz and his accomplice to be arrested. Their trial took place before a commission composed of the Bishop of Nantes, Chancellor of Brittany, the Vicar of the Inquisition, and Pierre l'Évêque, the President of the Provincial Parliament. De Retz was accused of sorcery, sodomy, and murder. At first he denied, played the most consummate coolness, denounced his judges as worthless and impure, and declared that rather than plead before such shameless knaves he would be hung like a dog, without trial. But the overwhelming evidence brought against him - the terrible revelations made by Prelati and his servants of his abandoned lust, of his sacrifices of young children for the supposed gratification of the devil, and the ferocious pleasure with which he gloated over the throbbing limbs and glazing eyes of those who were equally the victims of his sensuality and his cruelty - this horrible tale, as it unfolded day by day the black record of his enormities, shook even his imperturbable courage, and he confessed everything. The bloodstained chronicle showed that nearly one hundred children had fallen victims to this madman and his insane greed of the Philosophers' Stone. Both De Retz and **Prelati** were doomed to be burned alive, but in consideration of his rank the punishment of the Marshal was somewhat mitigated. He was strangled before he was given over to the flames. On the scaffold, he exclaimed to Prelati, with a hideous assumption of religious confidence: "Farewell, friend Francis. In this world we shall never meet again, but let us rest our hopes in God - we shall see each other in Paradise." The sentence was executed at Nantes, on the 23rd of February, 1440. "Notwithstanding his many and atrocious cruelties," says the old chronicler, Monstrelet, "he made a very devout end, full of penitence, most humbly imploring his Creator to have mercy on his manifold sins and wickedness. When his body was partly burned, some ladies and damsels of his family requested his remains of the Duke of Brittany, that they might be interred in holy ground, which was granted. The greater part of the nobles of Brittany, more especially those of his kindred, were in the utmost grief and confusion at his shameful death."

The Castle of Champtocé still stands in its beautiful valley, and many a romantic legend flowers about its gray old walls. "The hideous, half-burnt body of the monster himself," says Trollope, "circled in flames, pale, indeed, and faint in colour, but more lasting than those the hangman kindled around his mortal form in the meadow under the walls of Nantes - is seen on bright moonlight nights, standing now on one topmost point of craggy wall, now on another, and is heard mingling his moan with the sigh of the night-wind. Pale, bloodless forms, too, of youthful growth and mien, the restless, unsepulchred ghosts of the unfortunates who perished in these dungeons unassailed,

may at similar times be seen flitting backwards and forwards in numerous groups across the space enclosed by the ruined walls, with more than mortal speed, or glancing hurriedly from window to window of the fabric, as still seeking to escape from its hateful confinement."

Girard, Jean - Baptiste: A Jesuit born at Ploëze in 1680, much persecuted by the Jansenists. They accused him of having seduced a girl named Catherine Cadière, who showed symptoms of possession, and had to be sent to a convent of Ursulines at Brest. His enemies found it impossible to implicate him in the affair, and the parliament of Aix, before which he was tried, were forced to acquit him.

Glanyll, Joseph: (1636 - 1680) An English philosopher who wrote several works dealing with occult affairs, was born at Plymouth, and became a Church of England clergyman with charges at Frome Selwood and Streat and Walton. In 1666 he was appointed to the Abbey Church, Bath, was made a prebendary of Worcester Cathedral, and was chaplain in ordinary to Charles II. from 1672. In his *scepsis Scientifica* (1665) his *Sorcerers and Sorcery* (1666) and his *Sadducismus Tyumphantus* (printed 1681) he undertook the defence of the belief in the supernatural, and supplied many illustrations in support of his theory.

Glamis Castle: Located just over five miles south of the town of Forfar in Angus and looking like a Grimm fairy-tale, Glamis Castle was originally a 14th century keep which has been extended extensively over the years. King Malcolm II is reputed to have died in the castle, though not in the room which is currently named after him. It is also reputed to be the place of the murder of King Duncan by MacBeth. Since Malcolm gained the throne for Duncan by slaughtering the heirs of Kenneth III, in general the place and the MacAlpin dynasty has a bloody history.

In the 15th century, the lands were held by Sir John Lyon, Chancellor of Scotland who married the daughter of King Robert II. The castle is still held by the Lyon family, now elevated to the Earls of Strathmore and Kinghorne. The 9th Earl became a Bowes-Lyon when he married a Yorkshire heiress. The Duchess of York, the wife of Duke George, comes from this family.

The castle has the reputation of being the most haunted in Britain, including "Earl Beattie", the 4th Earl of Crawford who is said to have played cards with the Devil in a walled-up room. Visitors to the castle are given an escorted tour round many of the sumptuous apartments, including the dining room (lined with portraits of the Strathmores), the crypt, the magnificent drawing room, the private chapel with painted ceiling and the sitting room used by the Queen Mother. Unfortunately, as in so many such buildings (Scone Palace is an honourable exception) no photography is allowed in the private apartments.

The story is told of a gentleman staying overnight at Glamis who awoke to see a knightly suit of armor standing over him. With a skeletal face staring down.

Another account speaks of finding a hidden room where some half-man half monster idiot rolled and mewled in the beams of sunlight, but all vanished when the room was entered.

Most accounts of Glamis suggest a hidden room. An anecdotal story tells that the Duchess during her childhood and some of the other ladies tried to find the secret room when the men were away one day around the turn of the century, by hanging strips of cloth from every room in the castle. One window did not sport a strip of cloth, but before it could be explored further, the men returned, and the Earl was disproportionately angry about the incident.

Glas Charm: A rhyme or spell of Scottish origin, by the use of which one could keep a dog from barking, and open a lock, and supposed to be of special value to young men in their courtship days. About twenty years ago a wellknown character in Skye, named Archibald the Lightheaded, was believed to know this incantation; but he repeated it so quickly that no one could understand what he said. This poor man was insane; but the fear which dogs had of him was ascribed to his knowledge of the Glas

Ghaiym. It was believed that this rhyme had some reference to the safety of the Children of Israel on the night before the Exodus: "against any of the children of Israel shall not a dog move his tongue, against man or beast."

Glauber, Johann Rudolph: German mediciner and alchemist, born at Carlstadt, in 1603. No authentic records concerning his life appear to exist, although he was a profuse writer and left many treatises on medicine and alchemy. He discovered and prepared many medicines of great value to pharmacy, some of which are in common use, for example the familiar preparation known as Glauber's Salts. He was a firm believer in the Philosophers' Stone and elixir vitae. Concerning the former, he states: "Let the benevolent reader take with him my final judgment concerning the great Stone of the Wise; let every man believe what he will and is able to comprehend. Such a work is purely the gift of God, and cannot be learned by the most acute power of human mind, if it be not assisted by the benign help of a Divine Inspiration. And of this I assure myself that in the last times, God will raise up some to whom He will open the Cabinet of Nature's Secrets, that they shall be able to do wonderful things in the world to His Glory, the which, I indeed, heartily wish to posterity that they may enjoy and use to the praise and honour of God."

Some of Glauber's principal works are, *Philosophical Furnaces*, *Commentary on Paracelsus*, *Heaven of the Philosophers*, or *Book of Vexation*, *Miraculum Mundi*, *The Prosperity of Germany*, *Book of Fires*.

Gloucester, Eleanor Cobham, Duchess of: Wife of Humphrey of Gloucester, uncle of Henry VI., and Lord Protector of England during the King's minority. Though Humphrey was very popular in England, he was not without enemies, and one of the most bitter of these was Henry Beaufort, Cardinal of Winchester, great-uncle to the King. He it was who brought a charge of witchcraft against the Duchess of Gloucester, hoping thus to destroy her husband's power as the actual head of the realm and heir to the throne in the event of the King's death. It was supposed that the Duchess had first resorted to witchcraft in order to gain the affections of Humphrey, whose second wife she was. Then, when she had married him, and the death of the Duke of Bedford had removed the last barrier but one between her and a crown, she set about the secret removal of that barrier, which was, of course, the unfortunate King. To assist her in her evil designs, she sought the advice of Margery Jourdain (the Witch of Eye), Roger Bolingbroke, Thomas Southwell, and John Hume, or Hun, a priest. All five were accused of summoning evil spirits, and plotting to destroy the King. They were also suspected of making a waxen image, which was slowly melted before a fire, in the expectation that as the image was consumed, the life of the King would also waste away. For the supposed practice of this common device of witches, they were put upon trial. The priest, Hun, turned informer, and Bolingbroke, having abjured his evil works, was called upon to give evidence. Margery Jourdain was burned as a witch, and the Duchess of Gloucester was sentenced to walk through the streets of London on three separate occasions bearing a lighted taper in her hand, and attended by the Lord Mayor, sheriffs, and others. Afterwards, she was banished to the Isle of Man.

Gnosticism: Under the designation "Gnostics," several widely-differing sects were included, the term, derived from the Greek, meaning, "to know" in opposition to mere theory, and sharing this

significance with the words, wizard, " witch, " which also indicate in their original meaning: "those who know."

Simultaneously with Christianity, these sects assumed a definite form, the eastern provinces of the Roman Empire being their sphere of operations at first. Their doctrines were an admixture of Indian, Egyptian, Babylonian, and Christian creeds, astrology and magic, with much of the Jewish Kabbala also. From Alexandria, that centre of mystic learning, much of their distinctive beliefs and ritual were derived, while it seems certain that to a certain extent they became affiliated with Mithraism (q.v.), to whose sheltering kindness Occidental Christianity also owed much. Most of the sects had a priesthood of the mysteries, and these initiated priests practised magic arts astrology, incantations, exorcisms, the fashioning of charms talismans and amulets, of which many are extant at the present day. It is said that the Grecian mysteries, the Eleusinian and Cabiric, for instance, were celebrated by the Gnostic sects down to a late date. They were looked upon as heretics and sorcerers by the Church, and were the victims of relentless persecution. In Persia also they were put to death, but some embraced Islamism, and transmitted their doctrines to the Dervish sects (q.v.). Manicheism, a later sect was founded by Manes, who belonged to the Order of the Magi, and was famous for his skill in astrology, medicines and magic. This sect was anathema to the Church, and its later variants, Paulicians, Cathari, Albigenis, Lollards, and later still the Carbonari, never failed to arouse the persecuting fervour of the Church.

Apollonius of Tyana (q.v.), a Pagan, was supposed to have some connection with the Gnostics. The first Gnostic of eminence was Simon Magus (q.v.) contemporary with the Christian apostles. The Simonians are said to have interpreted the Creation in Genesis as symbolic of the gestation of the foetus, the temptation of Eve and the Garden of Eden having a like character. The Carpocratians, one of the Gnostic sects, derived their mysteries and rites from Isis worship. They used Theurgic incantations, symbols and signs. The Ophites also adopted Egyptian rites, and, as their name indicates, these included much of serpent symbolism, an actual serpent being the central object of their mysteries. Marcos, disciple of Valentinus, and founder of the Marcian sect, celebrated Mass with two chalices, pouring wine from the larger into a smaller, and on pronouncing a magical formula, the vessel was filled with a liquor like blood, which swelled up seething. Other sects practised divination and prophecy by means of female somnambules. Some of the sects became degraded in doctrine and ritual, this often being of an orgiastic character.

The Gnostic talismans were mostly engraved on gems, the colour and traditional qualities of the jewel being part of its magical efficacy. They used spells and charms and mystic formulae, said to " loose fetters, to cause blindness in one's enemies, to procure dreams, to gain favour, to encompass any desire whatsoever." In a Greek Gnostic Papyrus is to be found the following spell of Agathocles, for producing dreams: " Take a cat, black all over, and which has been killed; prepare a writing tablet, and write the following with a solution of myrrh, and the dream which thou desirest to be sent, and put in the mouth of the cat. The text to be transcribed runs: ' Keimi, Keimi, I am the Great One, in whose mouth rests Mommom, Thoth, Nauumbre, Karikha, Kenyros, Paarmiathon, the sacred Ian ic& ieu aeoi, who is above the heaven, Amekheumen, Neunana, Seunana, Ablanathanalba, ' (here follow further names, then,) I Put thyself in connection with N.N. in this matter (as to the substance of the dream named,) but if it is necessary then bring for me INT.N. hither by thy power; lord of the

whole world, fiery god, put thyself in connexion with N.N.' Again, there follows a list of meaningless names, the formula ending: ' Hear me, for I shall speak the great name, Thoth! whom each god honours, and each demon fears, by whose command every messenger performs his mission. Thy name answers to the seven (vowels) a, e, i, i, o, u, e, iauoegae ouegeia. I named thy glorious name, the name for all needs. Put thyself in connection with N.N., Hidden One, God, with respect to this name, which Apollonius also used." The repetition of apparently meaningless syllables was always held to be of great efficacy in magical rites, either as holding the secret name of the powers invoked, or of actual power in themselves. In Atanasi's Magic Papyrus, Spell VII., directs you to lay the link of a chain upon a leaden plate, and having traced its outline, to write thereon, round the circumference, the common Gnostic legend in Greek characters (reading both ways) continuously. Within the circle was written the nature of the thing which it was desired to prevent. The operation was called " The Ring of Hermes." The link was then to be folded up on the leaden plate, and thrown into the grave of one dead before his time, or else into a disused well. After the formula above given, was to follow in Greek: " Prevent thou such and such a person from doing such and such a thing - a proof that the long string of epithets all referred to the same power. These instances might be multiplied, although much of the more valuable parts of the Gnostic doctrines were destroyed by every persecutor who arose, and this was easily done, for the sacred and mystic teachings, the prayers and spells were inscribed on perishable parchments. That much of the evil was imputed to them by the Church because of their more philosophic habit of thought in opposition to faith and dogma, is beyond doubt.

Golden Dawn, Hermetic Order of: What is generally referred to as the "Hermetic Order of the Golden Dawn" was two organizations, formed in 1888 and 1892 respectively. The organization was the brainchild of Dr. William Wynn Westcott, an amiable London coroner. His partners in the affair were Dr. W.R. Woodman, and Samuel Liddell "MacGregor" Mathers. Westcott seems to have been the initial organizational mind behind the Golden Dawn. Woodman was the Supreme Magus of a reputable Rosicrucian organization, and was doubtless selected to lend credibility to the new organization. Mathers was chosen because of his quirky, but irrefutable genius with ritual and all things magical.

The Golden Dawn had a charter from a supposed German Rosicrucian Lodge, issued by an aged German adept named "Fraulein Anna Sprengel." The basis for the Golden Dawn's rituals was a "cipher manuscript" discovered by Westcott, and deciphered by Mathers. Westcott's initial temple was styled "No. 3." Supposedly temple No. 1 was the German Lodge which issued the charter, and Temple No. 2 is supposed to have been an initial abortive experiment at a smaller, "secret" temple in England about ten years earlier, which had initially held the cipher manuscript. Undoubtedly the Continental lodge existed, though perhaps not in so simple a form as Mathers would suggest.

The initial Golden Dawn was the "Outer Order" which did not teach practical magic, but existed for the most part as a philosophical and esoteric group. The Outer Order members did work grades and initiation rituals, but they did little in the way of practical operations. For the first four years the Golden Dawn existed only in the "Outer." In late 1892, the "Inner Order" rituals – and the physical "Vault of the Adepts" which plays an important part in the rituals – were completed.

From this point on the history of the Golden Dawn is really the history of the small "Inner Order." Those who were actively interested in the occult progressed quickly to the "Inner Order," which had separate meeting places and facilities from the "Outer Order." When we talk of the "Golden Dawn" after 1892, we are speaking of the "Inner Order" to all intents and purposes.

The Golden Dawn prospered, more or less, for ten years. It had a number of temples, most of them quite small. The primary temples were the original "Isis Urania" temple in London, the "Amen-Ra" Temple in Edinburgh, and the "Ahathoor" Temple in Paris. Mathers left London in 1892 to live in Paris, and his temple there became the nominal center of the organization, though it was notable chiefly for his presence. Historically the Golden Dawn underwent its first collapse in 1900. Amid accusations that the organization's charter was forged, and arguments over Mathers' authority, the original structure crumbled, and over the next three years the Golden Dawn divided, and divided again.

Around 1910, Aleister Crowley published a significant portion of the organization's materials in a hardbound periodical, "The Equinox of the Gods" which ran several numbers, and was a sort of occult compendium cum magazine.

While none of the "splinter" organizations have the cachet of the original, many of them were significant in their own right, and certainly the membership of Golden-Dawn descended organizations was greater, not smaller, twenty years after the split. The Stella Matutina, the Alpha et Omega, and the Independent and Rectified Rite were all direct descendants of the Dawn's first schism. Another set of disagreements in the early 1920s split some of the larger descendant groups again, and by the 1930s most of the original groups had vanished, though a few tiny groups survive into the present day.

The "Apostolic Succession" of teachers, and the literature of the Golden Dawn, was more important than the actual direct descendants. Before the First World War, Aleister Crowley published the essential rituals and teachings of the Golden Dawn in a serial issue called "The Equinox." For the first time the "secrets" of the Golden Dawn were available to the public. "The Equinox" created a stir in the small and fading occult community, but it was not until after the War that interest in the occult exploded.

Figures such as "Dion Fortune" (Violet Firth) popularized the teachings of the Golden Dawn in novels, and serious, but simply written, books like "Psychical Self Defense." Groups organized by pupils of Dion Fortune prosper to this day. Aleister Crowley published a wealth of somewhat more obtuse material which forms the core teachings of the modern Ordo Templi Orientis (OTO) in America. Israel Regardie, who was once Crowley's secretary, published the workings of the Stella Matutina (essentially identical to the original GD teachings) in the twenties and earned himself expulsion, but his volumes remain in print to this day. Groups such as the original and the modern OTO, Paul Foster Case's "Builders of the Adytum", and dozens of less well known groups are indirect descendants of the Golden Dawn.

But the writing that preserved the ideas of the 19th century mystics owes drastically more to the Golden Dawn than to Helena Blavatsky. While her writings, and indeed her organization, still

exist, they are obtuse and have never been widely read. It is the simplified synthesis that came out of the Golden Dawn descendants in the 1920s that was produced in mass market editions through the 20's and 30's that has become more or less widely known. The break between Blavatsky and the Hermeticists came with her rejection of all things western for all things eastern. The essential teaching of the Golden Dawn was the unification of all things esoteric – eastern and western.

Cormogons: A Jacobite Masonic Society, perhaps related to the Lodges of Harodim (q.v.) They employed pseudonyms like the latter, and had an ambassador at Rome. Their history is sketched in a pamphlet dated 1724, entitled "Two Letters to a Friend," and in the work of Prichard (1730). The Duke of Wharton and the Chevalier Ramsay who were well - known Jacobites, were members of the Order. They had a cipher and secret reception of their own, and used a jargon in which the names of places and individuals were hidden and transposed. A plate of Hogarth's is extant in which the Order is lampooned under the title of "The Mystery of Masonry brought to light by ye Goyinogors."

Graal, The Lost Book of the: The origin of the Gyaal legend, which is of course speculative. Seven ancient books are cited as being the possible cradle of the story, but none of them quite meet the case. In the Huth Merlin, a "Book of the Sanctuary" is referred to, but this is a - book of records, not containing any special spiritual allusion.

If, and it is very doubtful if, such a book ever existed, it was most probably a Mass book, extant about 1000. Its contents would relate to a Mass following the Last Supper, in which Christ gave Himself, the Priest serving. The mystery is threefold. (1) of Origin, which is part of the mystery of the Incarnation. (2) of Manifestation, which would have taken place had the world been worthy. (3) of Removal: this world being unworthy, the Graal was said to be removed, yet not hidden, for it is always discernible by anyone worthy, or qualified to see it. As has been said, it is not probable that such a Mass - book ever existed.

Grail, Holy: A portion of the Arthurian cycle of romance, of late origin embodying a number of tales dealing with the search for a certain vessel of great sanctity, called the grail " or " graal." Versions of the story are numerous the most celebrated of them being the Conte del Graal, the Grand St. Graal, Sir Percival, Queste del St. Graal, and Guyot; but there are many others. These overlap in many respects, but the standard form of the story may perhaps be found in the Grand St. Graal - one of the latest versions, which dates from the thirteenth century. It tells how Joseph of Arimathea employed a dish used at the last supper to catch the blood of the Redeemer which flowed from his body before his burial. The wanderings of Joseph are then described. He leads a band to Britain, where he is cast into prison, but is delivered by Evelach or Mordrains, who is instructed by Christ to assist him. This Mordrains builds a monastery where the Grail is housed. Brou, Joseph's brother - in - law, has a son Alain, who is appointed guardian of the Grail; and this Alain having caught a great fish, with which he feeds the entire household, is called the Rich Fisher, which title becomes that of the Grail keepers in perpetuity. Alain placed the Grail in the castle of Corbenic, and thence in due time come various knights of King Arthur's court in quest of the holy vessel, but only the purest of the pure can approach its vicinity; and in due time Percival attains to sight of the marvel.

It is probable that the Grail idea was originated by early mediaeval legends of the quest for talismans which conferred great boons upon the finder: as for example, the Shoes of Swiftess, the Cloak of Invisibility, the Ring of Gyges, and so forth; and that these stories were interpreted in the light and spirit of mediaeval Christianity and mysticism. They may be divided into two classes: those which are connected with the quest for certain talismans, of which the Grail is only one, and which deal with the personality of the hero who achieved the quest; and secondly those which deal with the nature and history of the talismans.

A great deal of controversy has raged around the probable Eastern origin of the Grail Legend, and much erudition has been employed to show that Guvot, a Provençal poet who flourished in the middle of the twelfth century, found at Toledo in Spain an Arabian book by an astrologer, Flegitanis, which contained the Grail story. But the name "Flegitanis" can by no means be an Arabian proper name; and it might perhaps be the Persian *felekeddawh*, a Persian combined word which signifies "astrology," and in this case it would be the title of an astrological work. Professor Bergmann and others believed that the Holy Legend originated in the mind of Guyot himself; but this conclusion was strongly combated by the late Alfred Nutt. There is, however, good reason to believe that the story may have been brought from the East by the Knights Templar.

The Grail Legend has often been held by certain writers to buttress the theory that the Church of England or the Catholic Church has existed since the foundation of the world. From early Christian times the genealogy of these churches is traced back through the patriarchs to numerous apocryphal persons; but we are not informed as to whether it possessed hierophants in neolithic and paleolithic times, or how it originated. This mischievous and absurd theory, which in reality would identify Christianity with the grossest forms of paganism, is luckily confined to a small band of pseudo-mystics, comprising for the most part persons of small erudition and less liberality of outlook. The Grail Legend was readily embraced by those persons, who saw in it a link between Palestine and England and a plea for the special and separate foundation of the Anglican Church by direct emissaries from the Holy Land. Glastonbury was fixed as the headquarters of the Grail immigrants, and the finding of a glass dish in the vicinity of the cathedral there not many years ago was held to be confirmation of the story by many of the faithful. The exact date of this vessel cannot successfully be gauged, but there is not the least reason to suppose that it is more than a few hundred years old. (See Tradition.)

Grail Sword: Associated with the Holy Grail in Arthurian Legend. Its history begins with King David who bequeathed it to Solomon who was bidden to recast the pommel. In Solomon's time it was placed in a ship built and luxuriously furnished by Solomon's wife. Subsequently discovered by the Knights of the Quest, it was assumed and worn by Galahad.

Gram: A magic sword thrust into a tree by Odin and pulled out by Sigmund. It bestowed upon its possessor exceptional powers and performed many miracles

Grand Grimoire, The: A work pretended to be edited by a supposititious person, Antonia del Rabina, who, it is alleged, prepared his edition from a copy transcribed from the genuine writings of King Solomon. The work is divided into two parts: the

first containing the evocation of Lucifuge Rocofale (See Ceremonial Magic "in article "magic"); the second being concerned with the rite of making pacts with demons. The work is regarded as one of the most atrocious of its type; but there is little reason for such heavy condemnation, as its childish and absurd character must be patent to everyone. Eliphas Levi says that it pretends to confer the Powder of Protection, that great mystery of the sages, but that in reality it confers the Powder of Consecution - whatever that may imply. The first portion of the Grand Grimoire is a process for the evocation of evil spirits to assist the operator to discover hidden treasure. The second part, that which deals with facts, suggests the surrender of the magician's body and soul to the demon, and it is in this that the diabolical excellencies of the work consist. But the pact, as it stands, is grossly unfair to the devil, for the working of it is such, that the magician can very readily slip through his fingers.

Grimoire of Honorius, The: A magical work published at Rome in 1629, and not, as is generally thought, connected in any way with Kabbalistic magic. The work is indeed permeated with Christian ideas. It is extremely unlikely that it is the work of the Roman Bishop known as Honorius. The work has been called "a malicious and somewhat clever imposture," since it pretends to convey the sanction of the Papal Chair to the operators of necromancy. It deals with the evocation of the rebellious angels.

Grimorium Verum, The: This magical text - book was first published in 1517, and purported to be translated from the Hebrew. It is based to some extent upon the Key of Solomon (q.v.), and is quite honest in its statement that it proposes to invoke "devils," which it refers to the four elements, so that these would appear to be of the type of elementary spirits (q.v.). A part of the account it gives regarding the hierarchy of spirits is taken from the Lemegeton (q.v.). The work is divided into three portions: the first describing the characters and seals of the demons, with the forms of their evocation and dismissal; the second gives a description of the supernatural secrets which can be learned by the power of the demons; and the third is, the key of the work and its proper application. But these divisions only outline what it purports to place before the reader, as the whole work is a mass of confusion. The plates which supply the characters do not apply to the text. The book really consists of two parts - the Grimorium Verum itself, and a second portion, which consists of magical secrets. The first supplies directions for the preparation of the magician based on those of the Clavicula of Solomon. Instructions for the manufacture of magical instruments, and the composition of a parchment on which the characters and seals are to be inscribed, as well as the processes of evocation and dismissal. The second part contains the "admirable secrets" of the pretended Albertus Magnus, the "Petit Albert" and so forth. The work is only partially diabolical in character, and some of its processes might claim to be classed as White Magic.

Guppy, Mrs : Née Miss Nichol, a celebrated English medium who began to exercise her powers about 1866. At that time she lived with Mrs. Sim, a sister of Dr. Alfred Russel Wallace, who was a frequent witness of her phenomena. Thereafter her mediumistic powers developed apace and the circle of her sitters grew as the manifestations became more ambitious. Raps were heard and apports of fruit and flowers conveyed to the séance-room. A. R. Wallace states that on one occasion "the room and the table shook violently," and Miss Nichol herself was several times levitated - (See Levitation). Soon after the formal commencement of her

mediumship, she married Mr. Samuel Guppy. In January, 1872 she gave a materialisation seance, the first serious attempt of the kind in the UK. She and her husband were also instrumental in introducing spirit-photography (q.v.) into England. On the death of Mr. Guppy she was married a second time to Mr. W. Volckman.

Gurney, Edmund : A distinguished psychologist and student of psychic science. He was born at Horsham in 1847, and educated at Blackheath and Trinity College, Cambridge, where he obtained a fellowship. He devoted himself thereafter to the study of medicine and passed the second M.B. Cambridge examination in 1880. Thus equipped, he turned to the investigation of psychical research, seeking, in common with most psychical researchers, to find evidence for the survival of consciousness and personality after death. He chose for exploration the region of unconscious or subconscious activity-what Mr. Myers, himself a worker in the same field, has designated the "subliminal consciousness." From 1874 to 1878 *Gurney* and Myers worked with professional mediums, getting but poor results, but on the founding of Cue Society for Psychical Research experiments of a more scientific nature were made. These resulted in two volumes, of *Phantasms of the Living*, by Messrs. Myers, Podmore, and *Gurney*, which went some way towards establishing telepathy on a sound basis. To the same end were directed Mr. *Gurney's* careful hypnotic experiments between 1885 and 1888, and his contributions to the *Pyceedings* of the S.P.R. He was, indeed, an ideal student: of psychic research, acute, patient, exact, logical, and entirely disinterested. Besides his psychological works he wrote *The Power of Sound* (1880), an essay on music, and a collection of essays entitled *Tertium Quid* (1887). He died in June, 1888, from an overdose of narcotic medicine

Habondia one of the names for the Queen of the fairies, witches, harpies, furies and ghosts.

Hanon-Tramp : kind of nightmare (q.v.). This particular nightmare takes the form of a demon, which suffocates people during sleep. It is believed by the French peasantry that this is "the destruction that wasteth at noon-day," as it is supposed that people are most exposed to its attacks at that time. Its method of suffocation is to press on the breast and thus impede the action of the lungs.

Hermes Trismegistus ('the thrice greatest Hermes'): The name given by the Greeks to the Egyptian god Thoth or Tehuti, the god of wisdom, learning and literature. Thoth, is alluded to in later Egyptian writings as "twice very great" and even as "five times, very great" in some demotic or popular scripts. (ca. third century B.C.) and was attributed as "scribe of the gods" the authorship of all sacred books which were thus called "Hermetic" by the Greeks. These, according to Clemens Alexandrinus were forty - two in number and were sub-divided into six portions, of which the first dealt with priestly education, the second with temple ritual and the third with geographical matter. The fourth division treated of astrology, the fifth of hymns in honour of the gods and a text-book for the guidance of Kings, while the sixth was medical. It is unlikely that these books were all the work of one individual, and it is more probable that they represent the accumulated wisdom of Egypt, attributed in the course of ages to the great god of wisdom.

As a scribe of the Gods "Thoth" was also the author of all strictly sacred writing. Hence by a convenient fiction the name of Hermes is placed at the head of an extensive cycle of mystic literature,

produced in post-Christian times. Most of this Hermetic or Trismegistic literature has perished, but all that remains of it has been gathered and translated into English. It includes the "Poimandres," the "Perfect Sermon," or the "Asclepius," excerpts by Stobaeus, and fragments from the Church Fathers and from the philosophers, Zosimus and Fulgentius. Hitherto these writings have been neglected by theologians, who have dismissed them as the offspring of third century Neo-Platonism. According to the generally accepted view, they were eclectic compilations, combining Neo-Platonic philosophy, Philonic Judaism and Kabalistic theosophy in an attempt to supply a philosophic substitute for Christianity. The many Christian elements to be found in these mystic scriptures were ascribed to plagiarism. By an examination of early mystery writings and traditions it has been proved with some degree of certainty that the main source of the Trismegistic Tractates is the wisdom of Egypt, and that they "go back in an unbroken tradition of type and form and context to the earliest Ptolemaic times."

The "Poimandres," on which all later Trismegistic literature is based, must, at least in its original form, be placed not later than the first century. The charge of plagiarism from Christian writings, therefore, falls to the ground. If it can be proved that the "Poimandres" belongs to the first century, we have in it a valuable document in determining the environment and development of Christian origins.

Mr. G. R. S. Mead, author of "Thrice Greatest Hermes" says in a illuminating passage:

"The more one studies the best of these mystical sermons, casting aside all prejudices, and trying to feel and think with the writers, the more one is conscious of approaching the threshold of what may well be believed to have been the true adytum of the best in the mystery traditions of antiquity. Innumerable are the hints of the greatneses and immensities lying beyond that threshold - among other precious things the vision of the key to Egypt's wisdom, the interpretation of apocalypse by the light of the sun - clear epopteia of the intelligible cosmos."

Heydon, John: English Astrologer (fl. - 1667). In his useful if not invaluable *Lives of the Alchemistical Philosophers*, Waite speaks with great scorn of the English Astrologer, John Heydon, describing him as no better than a charlatan, and for that reason furnishing no facts whatsoever concerning his career.

The astrologer appears to have been born in 1629, his father being Francis Heydon, owner of a small estate called Sidniouth, in Devonshire. It was not in that romantic shire, however, that the astrologer first saw the light of day, but at a house in London boasting the pleasant name of Green Arbour; and after some years spent here Heydon went to Worcestershire, when his education was attended to by various clergymen. Being a clever boy, his parents naturally desired to send him to the University, but this was soon rendered virtually impossible by the outbreak of the great civil war, and thereupon Heydon took arms on behalf of the king, and fought in several battles. He is said to have been successful as a soldier, and to have won to the captaincy of a troop of horse under Prince Rupert, but on the ultimate triumph of the Roundhead party, the young man found it advisable to leave England, and for some years he sojourned in various countries on the Continent, notably Spain and Turkey. Indeed, if his contemporaneous biographers are to be trusted, he penetrated so

far afield as Zante, the island in the Levant whose praise has been sung so beautifully by Edgar Allan Poe; but by 1652 Heydon was back in his native England, and in 1655 we find him studying law and established in the Temple, a place almost sacred by virtue of its many literary associations. Nor was law his only study, for soon he was deep in that craft of astrology wherewith his name was destined to become associated, and on one occasion, having prophesied that Cromwell would shortly die by hanging, he was straightway imprisoned accordingly. So, at least, says Thomas Carte in his life of the great Marquis of Ormonde, that storehouse of information concerning England in Stuart and Cromwellian days.

Those who take an interest in the history of medicine will doubtless recall Nicholas Culpeper, who, after fighting for the Parliament in the Civil war, devoted a wealth of energy to compiling elaborate treatises on astrology and pharmacopoeia, arts which went hand in hand in the seventeenth century. And it was the widow of this Culpeper whom Heydon took to wife, the year of their marriage being 1656, while it would seem that a daughter was born of their union, for among the astrologers' writings is a volume entitled *Advice to a Daughter* (1658). Whether Heydon continued living in the Temple after his marriage is not recorded, nor do we hear that he even attended greatly to legal business, and it is likely, on the contrary that astrology occupied all his time, while it appears that that imprisonment already mentioned was not the only one he suffered. He became intimate with many of the great scientists of the Restoration, but quarrelled with a number of them too; while, though he always maintained that he was not actually affiliated with the Rosicrucians, it is a fact that he explained their theories publicly. Little is known about his later years, while the date of his death is unknown, and, before turning to the subject of his writings, it only behoves to state that his portrait was engraved by Thomas Cross.

Mr. Waite declares that Heydon's writings are sorry pastiches, and it cannot be questioned that the bulk of his work is derivative, Sir Thomas Browne being one whom he apes particularly. Nevertheless Heydon must be credited with considerable assiduity, and his Rosicrucian books alone are numerous, the best of them being probably *The New Method of Rosiae - Crucian Physick* (1658), *The Rosie - Crucian Infallible Axiomater* (1660), *The Wise Man's Crown, or The Glory of the Rosie - Cross* (1664), and *The Rosie - Cross Uncovered* (1662). In addition to them he was author of *Theomagia or The Temple of Wisdom* (1664), and *The Prophetic Trumpeter, sounding an Allarum to England* (1655), the latter being dedicated to Henry Cromwell, while according to Wood's *Athene oxoniensis*, Heydon was likewise the compiler of *A Rosicrucian Theological Dictionary*. Yet another book from his pen was *Idea of the Law*, and at the end of this we find advertisements of several works of his, probably pamphlets, none of which is known to exist nowadays.

Home, Daniel Dunglas, (1833-1886) : One of the best known of spiritualistic mediums, was born near Edinburgh in 1833. At the age of nine he was taken by his aunt to America, where in 1850 he became a convert to the new doctrine of spiritualism. and himself developed mediumistic powers. The next five years saw him occupied in giving sances in New York and elsewhere. In 1855 some of his friends subscribed a sum of money to send him to Europe. In England his sances were attended by many notable people, and on the Continent also he was admitted into the highest society. Until 1859 he had subsisted on the bounty of his wealthy friends-for at no time did he take actual fees for his services-but in

that year he married a Russian lady of noble birth, young, charming, and possessed of means. But on her death in 1862 his financial circumstances were altered again. Four years later he was adopted by a wealthy widow, Mrs. Lyon, who made him large money gifts. In a few months, however, she tired of her adopted son and sued him in the law courts for the recovery of her "gifts." The charge of fraud was not proved, and many distinguished persons filed affidavits testifying to the actuality of *Home's* mediumistic powers, but the court was not- satisfied that he had not influenced Mrs. Lyon, and judgment was given in her favour. During all this time he had largely exercised his faculties as a medium, and in 1870-72 he held a series of sittings with Sir William Crookes. In 1871 he married again, and for the second time his wife was a Russian lady of means. From 1872 onwards he lived mostly on the Continent, where he died in 1886, after a long and painful illness. *Home's* mediumship presents many remarkable features. His seances were productive of both trance and physical phenomena, the latter including raps and table-tilting, levitation and elongation, materialisation, the fire-ordeal, and practically every form of manifestation. Unlike other mediums, he was never detected in fraud, though his mediumship was spread over so many years, and his phenomena are among the best-attested in the records of spiritualism. But a more important factor in *Home's* success was his wonderful personality. Though of lowly birth, he early acquired an ease and charm of manner which fitted him for the good society wherein he was destined to move. Artless and spontaneous and very affectionate, of pleasing manners and generous disposition, he won the hearts of all with whom he came in contact, and inspired in his sitters an emotional confidence which seems frequently to have over-ruled their judgment. Sir W. Crookes said of him that he was "one of the most lovable of men," whose "perfect genuineness and uprightness were beyond suspicion." Whether a medium should ever be "beyond suspicion" to a scientific investigator is, of course, open to question, but the instance shows abundantly that even scientists are not immune from the influence of *personal magnetism*.

House of Wisdom: The tarik or "path" of the House of Wisdom was founded by Moslem mystics at Cairo in the ninth century, and had seven initiatory degrees. The original founder appears to have been one Abdallah, a Persian, who, believing in the Gnostic doctrine of the Aeons or Sephiroths, applied the system to the successors of Mohammed, stating that Ismael was the founder of his tarik and one of his descendants as the seventh Imaum. He established an active system of propaganda and sent missionaries far and wide. He was succeeded in his office as chief of the society by his son and grandson. After the institution had been in existence for some time it was transferred to Cairo, and assemblies were held twice a week, when all the members appeared clothed in white. They were gradually advanced through the seven degrees of which the tarik consisted, and over which a Dai - al - doat or "Missionary of missionaries" presided. A later chief, Hakem - bi - emir - Illah, increased the degrees to nine, and in 1104 erected a stately home for the society, which he elaborately furnished with mathematical instruments. As the institution did not meet with the approval of the authorities, it was destroyed in 1123 by the then Grand Vizier, but meetings continued elsewhere. The officers of the society were: - Sheik, Dai - el - keber, or Deputy, Dai, or Master, Refik, or Fellow, Fedavie, or Agent, Lassik, or Aspirant, Muemini, or Believer. The teaching was to the effect that there had been seven holy Imaums, that God had sent seven Lawgivers, who had each seven helpers, who in turn had each twelve apostles.

Huet, Pierre-Daniel: A celebrated bishop of Avrenches, who died in 1721- One finds in his *Reminiscences* many interesting passages relating to the vampires by the Greek Archipelago. "Many strange things," he says "are told of the broucolagnes, or vampires of the Archipelago. It is said in that country that if one leads a wicked life, and dies in sin, he will appear again after death as he was wont in his lifetime, and that such a person will cause great affright among the living." *Huet* believed that the bodies of such people were abandoned to the power of the devil, who retained the soul within them for the vexation of mankind. Father Richard, a Jesuit, employed on a mission in these islands, provided *Huet* with details of many cases of vampirism. In the Island of St. Erini, the Thera of the ancients occurred one of the greatest chapters in the history of vampirism. He says that these people were tormented by vampires, that they were constantly disinterring corpses for the purpose of burning them *Huet* states that this evidence is worthy of credence as emanating from a witness of unimpeachable honesty, who has had ocular demonstrations of what he writes about. He further says that the inhabitants of these islands after the death of a person, cut off his feet, hands, nose, and ears, and they call this act *acroteriazain*. They hang all these round the elbow of the dead. It is noteworthy that the bishop appears to think that the modern Greeks may have inherited the practice of burning bodies from their fathers in classical times, and that they imagine that unless the corpse is given to the flames, all cannot be well with the soul of the deceased.

Huns: The ancient historians credited the Huns with a monstrous origin. They were often called children of the devil, because it was said that they were born of a union between demons and hideous witches, the latter cast out of their own country by Philimer, king of the Goths, and his army. The old writers state that the Huns were of horrible deformity, and could not be mistaken for anything but the children of demons. Besoldus, following Servin, claims that their name of Huns comes from a Celtic or barbaric word signifying great magicians. Many stories are told of their magic prowess, and of their raising spectres to assist them in battle.

Hydromancy: Divination by water, is said by Natalis Comes to have been the invention of Nereus, and according to Delrio, a most respectable authority in these matters, it is a method of divination than which nulla condior imposturis. Iamblichus, he says, mentions one kind used by Macrobius. Pausanias has described a fountain near Epidaurus, dedicated to Ino, into which on her festival, certain loaves were wont to be thrown. It was a favourable omen to the applicant if these offerings were retained; on the other hand, most unlucky if they were washed up again. So, also, Tiberius cast golden dice into the fountain of Apomus, near Padua, where they long remained as a proof of the imperial monster's good fortune in making the highest throw. Several other instances of divining springs may be found collected by the diligence of Boissard; and to a belief in them Delrio thinks a custom of the ancient Germans is referable, who threw their new-born children into the Rhine, with a conviction that if they were spurious they would sink, if legitimate they would swim. In a fifth method, certain mysterious words were pronounced over a cup full of water, and observations were made upon its spontaneous ebullition. In a sixth, a drop of oil was let fall on water in a glass vessel, and this furnished as it were a mirror upon which many wonderful objects became visible. This, says Delrio, is the *Modus Fessanus*. Clemens Alexandrinus is cited for a seventh kind, in which the women of Germany watched the sources, whirls, and courses of rivers, with a view to prophetic interpretation; the same fact is mentioned by

wives in his Commentary upon St. Atigustive. In modern Italy, continues the learned Jesuit, diviners are still to be found who write the names of any three persons suspected of theft upon a like number of little balls, which they throw into the water and some go to so profane an extent as to abuse even holy water for this most unsanctified purpose.

Hypnotism: A peculiar state of cerebral dissociation distinguished by certain marked symptoms, the most prominent and invariable of which is a highly - increased suggestibility in the subject. The hypnotic state may be induced in a very large percentage of normal individuals, or may occur spontaneously. It is recognised as having an affinity with normal sleep, and likewise with a variety of abnormal conditions, among which may be mentioned somnambulism, ecstasy, and the trances of Hindu fakirs and savage medicine-men. In fact, in one or other of their forms, hypnosis and its kindred have been known in practically all countries and all times.

Hypnotism is no longer classed with the occult sciences. It has gained, though only within comparatively recent years, a definite scientific status, and no mean place in legitimate medicine. Nevertheless its history is inextricably interwoven with occultism, and even to-day much hypnotic phenomena is classed as "spiritualistic"; so that the consideration of hypnotism in this place is very necessary to a proper understanding of much of the occult science of our own and former times.

The Early Magnetists. - So far back as the 16th century hypnotic phenomena were observed and studied by men of science, who attributed them to magnetism, an effluence radiating from every object in the universe, in a greater or less degree, and through which all objects might exercise a mutual influence one on another. From this doctrine was constructed the "sympathetic" system of medicine, by means of which the magnetic effluence of the planets, of the actual magnet, or of the physician, was brought to bear upon the patient. Paracelsus is generally supposed to be the originator of the sympathetic system, as he was its most powerful exponent. Of the magnet he says:

"The magnet has long lain before all eyes, and no one has ever thought whether it was of any further use, or whether it possessed any other property, than that of attracting iron. The sordid doctors throw it in my face that I will not follow the ancients; but in what should I follow them? All that they have said of the magnet amounts to nothing. Lay that which I have said of it in the balance, and judge. Had I blindly followed others, and had I not myself made experiments, I should in like manner know nothing more than what every peasant sees - that it attracts iron. But a wise man must enquire for himself, and it is thus that I have discovered that the magnet, besides this obvious and to every man visible power, that of attracting iron, possesses another and concealed power." - That of healing the sick.

And there is no doubt that cures were actually effected by Paracelsus with the aid of the magnet, especially in cases of epilepsy and nervous affections. Yet the word "magnet" is most frequently used by Paracelsus and his followers in a figurative sense, to denote the *magnes microcosmi*, man himself, who was supposed to be a reproduction in miniature of the earth, having, like it, his poles and magnetic properties. From the stars and planets, he taught, came a very subtle effluence which affected man's mind or intellect, while earthly substances radiated a grosser

emanation which affected his body. The human mummy especially was a "magnet - well suited for remedial purposes, since it draws to itself the diseases and poisonous properties of other substances. The most effective mummy was that of a criminal who had been hanged, and it was applied in the following manner. "if a person suffer from disease," says Paracelsus, "either local or general, experiment with the following remedy. Take a magnet impregnated with mummy, and combined with rich earth. In this earth sow some seeds that have a likeness to, or homogeneity with, the disease; then let this, earth, well sifted and mixed with mummy, be laid in an earthen vessel, and let the seeds committed to it be watered daily with a lotion in which the diseased limb or body has been washed. Thus will the disease be transplanted from the human body to the seeds which are in the earth. Having done this, transplant the seeds from the earthen vessel to the ground, and wait till they begin to flourish into herbs. As they increase, the disease will diminish, and when they have reached their mature growth, will altogether disappear." The quaint but not altogether, illogical idea of "weapon - salve" - anointing the weapon instead of the wound - was also used by Paracelsus, his theory being that part of the vital spirits clung to the weapon and exercised an ill effect on the vital spirits in the wound, which would not heal until the ointment had first been applied to the weapon; this also was an outcome of the magnetic theory.

Towards the end of the 16th century Paracelsus was worthily succeeded by J. B. van Helmont, a scientist of distinction and an energetic protagonist of magnetism. "Material nature," he writes, "draws her forms through constant magnetism from above, and implores for them the favour of heaven; and as heaven, in like manner, draws something invisible from below, there is established a free and mutual intercourse, and the whole is contained in an individual." Van Helmont believed also in the power of the will to direct the subtle fluid. There was, he held, in all created things, a magic or celestial power through which they were allied to heaven. This power or strength is greatest in the soul of man, resides in a less degree in his body, and to some extent is present in the lower animals, plants, and inorganic matter. It is by reason of his superior endowment in this respect that man is enabled to rule the other creatures, and to make use of inanimate objects for his own purposes. The power is strongest when one is asleep, for then the body is quiescent, and the soul most active and dominant; and for this reason dreams and prophetic visions are more common in sleep. "The spirit," he says, "is everywhere diffused, and the spirit is the medium of magnetism; not the spirits of heaven and of hell, but the spirit of man, which is concealed in him as the fire is concealed in the flint. The human will makes itself master of a portion of its spirit of life, which becomes a connecting property between the corporeal and the incorporeal, and diffuses itself like the light." To this ethereal spirit he ascribes the visions seen by "the inner man" in ecstasy, and also those of the "outer man" and the lower animals. In proof of the mutual influence of living creatures he asserts that men may kill animals merely by staring hard at them for a quarter of an hour. That Van Helmont was not ignorant of the power of imagination is evident from many of his writings. A common needle, he declares, may by means of certain manipulations, and the will - power and imaginations of the operator, be made to possess magnetic properties. Herbs may become very powerful through the imagination of him who gathers them. And again: "I have hitherto avoided revealing the great secret, that the strength lies concealed in man, merely through the suggestion and power of the imagination to work outwardly, and to impress this strength on others, which then continues of itself, and operates on the remotest objects. Through this secret alone will all

receive its true illumination all that has hitherto been brought together laboriously of the ideal being out of the spirit - all that has been said of the magnetism of all things - of the strength of the human soul - of the magic of man, and of his dominion over the physical world." Van Helmont also gave special importance to the stomach as the chief seat of the soul, and recounts an experience of his own in which, on touching some aconite with his tongue, he finds all his senses transferred to his stomach. In after years this was to be a favourite accomplishment of somnambules and cataleptic subjects.

A distinguished English magnetist was Robert Fludd, who wrote in the first part of the 17th century. Fludd was an exponent of the microcosmic theory, and a believer in the magnetic effluence from man. Not only were these emanations able to cure bodily diseases, but they also affected the moral sentiments; for if radiations from two individuals were, on meeting, flung back or distorted, negative magnetism, or antipathy resulted, whereas if the radiations from each person passed freely into those from the other, the result was positive magnetism, or sympathy. Examples of positive and negative magnetism were also to be found among the lower animals and among plants. Another magnetist of distinction was the Scottish physician, Maxwell, who is said to have anticipated much of Mesmer's doctrine. He declares that those who are familiar with the operation of the universal spirit can, through its agency cure all diseases, at no matter what distance. He also suggests that the practice of magnetism, though very valuable in the hand of a well-disposed physician, is not without its dangers, and is liable to many abuses.

While the theoretical branch of magnetism was thus receiving attention at the hands of the alchemical philosophers, the practical side was by no means neglected. There were in the seventeenth and eighteenth centuries a number of "divine healers," whose magic cures were without doubt the result of hypnotic suggestion. Of these perhaps the best known and most successful were Valentine Greatrakes, an Irishman, and a Swabian priest named Gassner. Greatrakes was born in 1628, and on reaching manhood served for some time in the Irish army, thereafter settling down on his estate in Waterford. In 1662 he had a dream in which it was revealed to him that he possessed the gift of curing king's evil. The dream was repeated several times ere he paid heed to it, but at length he made the experiment, his own wife being the first to be healed by him. Many who came to him from the surrounding country were cured when he laid his hands upon them. Later the impression came upon him strongly that he could cure other diseases besides king's evil. News of his wonderful powers spread far and wide, and patients came in hundreds to seek his aid. Despite the fact that the Bishop of the Diocese forbade the exercise of these apparently magical powers, Greatrakes continued to heal the afflicted people who sought him. In 1666 he proceeded to London, and though not invariably successful, he seems to have performed there a surprising number of cures, which were testified to by Robert Boyle, Sir William Smith, Andrew Marvell, and many other eminent people. He himself describes them in a work entitled "Val. Greatrakes, Esq., of Waterford, in the kingdom of Ireland, famous for curing several diseases and distempers by the stroke of his hand only: London, 1660." His method of healing was to stroke the affected part with his hand, thus driving the disease into the limbs and so finally out of the body. Sometimes the treatment acted as though by magic, but if immediate relief was not obtained the rubbing was continued, and but few cases were dismissed as incurable. Even epidemic diseases he healed by a touch. It is said that during the treatment the patient's fingers and

toes remained insensible to external stimuli, and frequently he himself showed every symptom of such a magnetic crisis as was afterwards to become a special feature of mesmeric treatment. Personally Greatrakes was a simple and pious gentleman, persuaded that his marvellous powers were a divinely - bestowed gift, and most anxious to make the best use of them. The other healer mentioned, Gassner, belongs to a somewhat later period - about the middle of the eighteenth century. Gassner was a priest of Bludenz in Vorarlberg, where his many cures gained for him a wide celebrity. All diseases, according to him, were caused by evil spirits possessing the patient, and his mode of healing thus consisted of exorcising the demons. He too was a man of kindly disposition and piety, and made a large use of the Scriptures in his healing operations. The ceremony of exorcism was a rather impressive one. Herr Gassner sat at a table, the patient and spectators in front of him, A blue red - flowered cloak hung from his shoulders; the rest of his clothing, we are told, was " clean, simple, and modest." On his left was a window, on his right, the crucifix. His fine personality, deep learning, and noble character inspired the faith of the patient and his friends and doubtless played no small part in his curative feats. Sometimes he made use of magnetic manipulations, stroking or rubbing the affected part, and driving the disease, after the manner of Greatrakes, into the limbs of the patient. The formula of exorcism he generally pronounced in Latin, with which language the demons showed a perfect familiarity. Not only could he control sickness by these means, but the passions also were amenable to his treatment. " Now anger is apparent, now patience, now joy, now sorrow, now hate, now love, now confusion, now reason, - each carried to the highest pitch. Now this one is blind, now he sees, and again is deprived of sight, etc." These curious results suggest the phreno - magnetism of later years, where equally sudden changes of mood were produced by touching with the finger - tips those parts of the subject's head which phrenology associated with the various emotions to be called forth.

Hitherto it will be seen that the rational and supernatural explanations of magnetism had run parallel with one another, the former most in favour with the philosophers, the latter with the populace. It was reserved for Emanuel Swedenborg (q.v.) (1688 - 1772), the Swedish philosopher and spiritualist, to unite the doctrine of magnetism with that of spiritualism - i.e., the belief in the action in the external world of the discarnate spirits of deceased human beings. That Swedenborg accepted some of the theories of the older magnetists is evident from his mystical writings, from which the following passage has been extracted.

" In order to comprehend the origin and progress of this influence (i.e., God's influence over man), we must first know that that which proceeds from the Lord is the divine sphere which surrounds us, and fills the spiritual and natural world. All that proceeds from an object, and surrounds and clothes it, is called its sphere.

" As all that is spiritual knows neither time nor space, it therefore follows that the general sphere or the divine one has extended itself from the first moment of creation to the last. This divine emanation, which passed over from the spiritual to the natural, penetrates actively and rapidly through - the whole created world, to the last grade of it, where it is yet to be found, and produces and maintains all that is animal, vegetable, and mineral. Man is continually surrounded by a sphere of his favourite propensities; these unite themselves to the natural sphere of his body, so that together they form one. The natural sphere surrounds every body of

nature, and all the objects of the three kingdoms. Thus it allies itself to the spiritual world. This is the foundation of sympathy and antipathy, of union and follows. The brain is composed of innumerable groups of nerve cells, all more or less closely connected with each other by means of nervous links or paths of variable resistance. Excitement of any of these groups, whether by means of impressions received through the sense organs, or by the communicated activity of other groups, will, if sufficiently intense, occasion the rise into consciousness of an idea. In the normal waking state the resistance of the nervous association - paths is fairly low, so that the activity is easily communicated from one neural group to another. Thus the main idea which reaches the upper stratum of ~consciousness is attended by a stream of other, subconscious ideas, which has the effect of checking the primary idea and preventing its complete dominance. Now the abnormal dominance of one particular system of ideas that suggested by the operator - together with the complete suppression of all rival systems, is the principal fact to be explained in hypnosis. To some extent the physiological process conditioning hypnosis suggests an analogy with normal sleep. When one composes himself to sleep there is a lowering of cerebral excitement and a proportionate increase in the resistance of the neural links; and this is precisely what happens during hypnosis, the essential passivity of the subject raising the resistance of the association - paths. But in normal sleep, unless some exciting cause be present, all the neural dispositions are at rest, whereas in the latter case such a complete suspension of cerebral activities is not permitted, since the operator, by means of voice, gestures, and manipulations of the patient's limbs, keeps alive that set of impressions relating to himself. One neural disposition is thus isolated, so that any idea suggested by the operator is free to work itself out in action, without being submitted to the checks of the sub - activity of other ideas. The alienation is less or more complete according as the degree of hypnotism is light or heavy but a comparatively slight raising of resistance in the neural links suffices to secure the dominance of ideas suggested by the hypnotizer. Hyperaesthesia, than which perhaps no phenomenon is more frequently mentioned in connection with the hypnotic state, really belongs to the doubtful class, since it has not yet been decided whether or no an actual sharpening or refining of the senses takes place. Alternatively it may be suggested that the accurate perception of very faint sense - impressions, which seems to furnish evidence for hyperaesthesia, merely recalls the fact that the excitement conveyed through the sensory nerve - operates with extraordinary force, being freed from the restriction of sub - excitement in adjacent neural groups and systems. In accepting this view - point we concede that in normal life very feeble sensory stimuli must act on nerve and brain just as they do in hypnosis, save that in the former case they are so stifled amid a multitude of similar impressions that they fail to reach consciousness. In any case the occasional abnormal sensitiveness of the subject to very slight sensory stimuli is a fact of hypnotism as well authenticated as anaesthesia itself, and the term " hyperaesthesia, " if not entirely justified, may for want of a better be practically applied to the observed phenomenon. The hypnotic state is not necessarily induced by a second person. " Spontaneous " hypnotism and " autohypnotisation " are well known to science. Certain Indian fakirs and the shamans of uncivilised races can produce in themselves a state closely approximating to hypnosis, by a prolonged fixation of the eyes, and by other means. The mediumistic trance is, also, as will be shown hereafter, a case in point.

Hypnotism and Spiritualism. - Spiritualism is a legacy directly bequeathed by the magnetic philosophers of medi~eval times, and through them, from the still older astrologers and magi. It has been shown that at a very early date phenomena of a distinctly hypnotic character were ascribed to the workings of spiritual agencies, whether angelic or demoniac, by a certain percentage of the observers Thug Greatrakes and Gassner believed themselves to have been gifted with a divine power to heal diseases. Cases of ecstasy, catalepsy and other trance states were given a spiritual significance - i.e., demons, angels, elementals, and so on, were supposed to speak through the lips of the possessed. Witchcraft, in which the force of hypnotic suggestion seems to have operated in a very large degree, was thought to result from the witches' traffic with the Prince of Darkness and his legions. Even in some cases the souls of, deceased men and women were identified with these intelligences, though not generally until the time of Swedenborg. Though the movement known as " modern spiritualism " is usually dated from 1848, the year of the " Rochester Rappings, " the real growth of spiritualism was much more gradual, and its roots were hidden in animal magnetism. Emanuel Swedenborg, whose affinities with the magnetists have already been referred to, exercised a remarkable influence on the spiritualistic thought of America and Europe, and was in a sense the founder of that faith. Automatic phenomena were even then a feature of the magnetic trance, and clairvoyance, community of sensation, and telepathy were believed in generally, and regarded by many as evidences of spiritual communication. In Germany Professor Jung - Stilling, Dr. C. Rbmer, Dr. Werner, and the poet and physician Justinus Kerner, were among those who held opinions on these lines, the latter pursuing his investigations with a somnambule who became famous as the " Seerers of Prevorst - - Frau Frederica Hauffe. Fran Hauffe could see and converse with the spirits of the deceased, and gave evidence of prophetic vision and clairvoyance. Physical phenomena were witnessed in her presence, knockings, rattling of chains, movement of objects without contact, and, in short, such manifestations as were characteristic of the poltergeist family. She was, moreover, the originator of a primeval " language, which she declared was that spoken by the patriarchs. Thus Fran Hauffe, though only a somnambule, or magnetic patient, possessed all the qualities of a successful spiritualistic medium. In England also there were many circumstances of a supernatural character associated with mesmerism. Dr. Elliotson, who, as has been indicated, was one of the best - known of English magnetists, became in time converted to a spiritualistic theory, as offering an explanation of the clairvoyance and similar phenomena which he thought to have observed in his patients. France, the headquarters of the rationalist school of magnetism, had, indeed, a good deal less to show of spiritualistic opinion. Nonetheless even in that country the latter doctrine made its appearance at intervals prior to 1848. J. P. F. Deleuze, a good scientist and an earnest protagonist of magnetism, who published his *Histoire Critique du Magnilisme Animal*, was said to have embraced the doctrines of spiritualism before he died. Dr. G. P. Billot was another believer in spirit communication, and one who succeeded in obtaining physical phenoena in the presence of his somnambules. It is, however, in the person of Alphonse Cahagnet, a man of humble origin who began to study induced somnambulism about the year 1845, and who thereafter experimented with somnambules, that we encounter the first French spiritualist of distinction. So good was the evidence for spirit communication furnished by Cahagnet and his subjects that it remains among the best which the annals of the movement can produce. In America, Laroy Sunderland, Andrew Jackson Davis, and others who became pillars of spiritualism in

that country were first attracted to it through the study of magnetism. Everywhere we find hypnotism and spiritualism identified with each other until in 1848 a definite split occurs, and the two go their separate ways. Even yet, however, the separation is not quite complete. In the first place, the mediumistic trance is obviously a variant of spontaneous or self - induced hypnotism, while in the se, ~ond, many of the most striking phenomena of the seance - room have been matched time and again in the records of animal magnetism. For instance, the diagnosis of disease and prescription of remedies dictated by the control to the " healing medium " have their prototype in the cures of Valentine Greatrakes, or of Alesmer and his disciples. Automatic phenomena speaking in " tongues " and so forth - early formed a characteristic feature of the induced trance and kindred states. While even the physical phenomena, movenient Without contact, apports, rappings, were witnessed in connection with magnetism long before the movement known as modern spiritualism was so much as thought of. In in - Any instances, though not in all, we can trace the operation of hypnotic suggestion in the automatic phenomena, just as we can perceive the result of fraud in much of the physical manifestations. The question whether, after the factors of hypnotism and fraud have been removed, a section of the phenomena remains inexplicable say by the hypothesis of communication with the spirit - world is one which has been in the past, and is to - day, answered in the affirmative by many men of the highes~ distinction in their various walks of life, and one which we would do well to trea~ with due circumspection. This, however, is reserved for consideration elsewhere, the scope of the present article being to show how largely spiritualism has borrowed from the fact of hypnotism. (See Suggest'On.)

Illuminati: The term used first of all in the 15th century by enthusiasts in the occult arts signifying those who claimed to possess " light " directly communicated from a higher source, or due to a larger measure of human wisdom. We first find the name in Spain about the end of the 15th century. Its origin is probably a late Gnostic one hailing from Italy, and we find all sorts of people, many of them charlatans, claiming to belong to the brotherhood. In Spain, such persons as laid claim to the title had to face the rigour of the Inquisition, and this is perhaps the reason that we find numbers of them in France in the early seventeenth century, as refugees.

Here and there small bodies of those called Illuminati, sometimes known as Rosicrucians rose into publicity for a short period. But it is with Weishaupt, Professor of Law at Ingolstadt, that the movement first became identified with republicanism. It soon secured a strong hold all through Germany, but its founder's object was merely to convert his followers into blind instruments of his supreme will. He modelled his organisation on that of the Jesuits, adopted their system of espionage, and their maxim that the end justified the means. He induced mysficism into the workings of the brotherhood, so that an air of mystery might prevade all its doings, adopted many of the classes and grades of Freemasonry, and held cut hopes of the communication of deep occult secrets in the higher ranks.

Only a few of the members knew him personally, and thus although the society had many branches in all parts of Germany, to these people alone was he visible, and he began to be regarded by those who had not seen him almost as a god. He took care to enlist in his ranks as many young men of wealth and position as possible, and within four or five years the power of Illuminism became

extraordinary in its proportions, its members even had a hand in the affairs of the state, and not a few of the German princes found it to their interest to having dealings with the fraternity. Weishaupt's idea was to blend philanthropy and mysticism. He was only 28 when he founded the sect in 1776, but he did not make much progress until a certain baron Von Knigge joined him in 1780. A gifted person of strong imagination he had been admitted master of most of the secret societies of his day, among them Freemasonry. He was also an expert occultist and the supernatural had strong attractions for him. These two, rapidly spread the gospel of the Revolution throughout Germany. But they grew fearful that, if the authorities discovered the existence of such a society as theirs they would take steps to suppress it. With this in view they conceived the idea of grafting it on to Freemasonry, which they considered would protect it, and offer it means of spreading more widely and rapidly.

The Freemasons were not long in discovering the true nature of those who had just joined their organisation. A chief council was held with the view of thoroughly examining into the nature of the beliefs held by them and a conference of masons was held in 1782 at which Knigge and Weishaupt attended and endeavoured to capture the whole organisation of Freemasonry, but a misunderstanding grew up between the leaders of illuminism. Knigge withdrew from the society, - and two years later those who had reached its highest grade and had discovered that mysticism was not its true object, denounced it to the Bavarian Government as a political society of a dangerous character. Weishaupt fled, but the damage had been done, for the fire kindled by Illuminism was soon to burst forth in the French Revolution.

It has been suggested, and must certainly be true that the fathers of the United States had a solid grounding in the same principles as Weishaupt, and that the declarations of 1776 were not entirely coincidental to his founding of the German movement. Certainly it can be reasonably suggested that the American Freemason lodges provided Weishaupt with an example, and there is fair reason to believe that Washington, Jefferson, and other Masonic luminaries of the United States Independence corresponded with the German society of the same aim.

The title Illuminati was later given to the French Martinists (q.v.)

India: Mystical Systems. - It would be beyond the scope of such a work as this to undertake to provide any account of the several religious systems of India, and we must confine ourselves to a description of the mysticism and demonology which cluster round these systems, and an outline of the magic and sorcery of the native peoples of the empire.

Hinduism. - It may be said that the mysticism of the Hindus was a reaction against the detailed and practical ceremonial of the Vedas. If its trend were summarised it might justly be said that it partakes strongly of disinterestedness; is a pantheistic identifying of subject and object, worshipper and worship; aims at ultimate absorption

tion in the Infinite; inculcates absolute passivity, the most minute self-examination, the cessation of the physical powers; and believes in the spiritual guidance of the mystical adept. For the Indian theosophists there is only one Absolute Being, the One Reality. True, the pantheistic doctrine of Ekam advitiyam "the One without Second" posits a countless pantheon of gods, great

and small, and a rich demonology; but it has to be understood that these are merely illusions of the soul and not realities. Upon the soul's coming to fuller knowledge, its illusions are totally dispelled, but to the ordinary man the impersonality of absolute being is useless. He requires a symbolic deity to bridge the gulf betwixt the impersonal Absolute and his very material self, hence the numerous gods of Hinduism which are regarded by the initiated merely as manifestations of the Supreme Spirit. Even the rudest forms of idolatry in this way possess higher meaning. As Sir Alfred Lyall says: "It (Brahminism) treats all the worships as outward visible signs of the same spiritual truth, and is ready to show how each particular image or rite is the symbol of some aspect of universal divinity. The Hindus, like the pagans of antiquity adore natural objects and forces, - a mountain, a river, or an animal. The Brahmin holds all nature to be the vesture or cloak of indwelling divine energy which inspires everything that lives - redoubles all or passes man's understanding."

The life ascetic has from the remotest times been regarded in India as the truest preparation for communion with the deity. Asceticism is extremely prevalent especially in connection with the cult of Siva, who is in great measure regarded as the prototype of this class. The Yogis or Jogis (disciples of the Yogi philosophy), practise mental abstraction, and are popularly supposed to attain to superhuman powers. The usual results of their ascetic practices are madness or mental vacancy, and their so-called supernatural powers are mostly prophetic, or in to

many cases pure jugglery and conjuring. The Paramahansas, that is "supreme swans" claim to be identical with the world-soul, and have no occupation except meditation on Brahma. They are said to be equally indifferent to pleasure or pain, insensible to heat or cold, and incapable of satiety or want. The Sannyasis are those who renounce terrestrial affairs: they are of the character of monks, and are as a general rule extremely dirty. The Dandis or staff-bearers are worshippers of Siva in his form of Bhairava the Terrible. Mr. J. C. Owen in his *Mystics, Ascetics and Sects of India* says of these Sadhus or holy men: "Sadhuism whether perpetuating the peculiar idea of the efficacy of asceticism for the acquisition of far-reaching powers over natural phenomena or bearing its testimony to the belief of the indispensableness of detachment from the world as a preparation for the ineffable joy of ecstatic communion with the Divine Being, has undoubtedly tended to keep before men's eyes as the highest ideal, a life of purity and restraint and contempt of the world of human affairs. It has also necessarily maintained amongst the laity a sense of the rights and claims of the poor upon the charity of the more opulent members of the community. Further, Sadhuism by the multiplicity of the independent sects which have arisen in India has engendered and favoured a spirit of tolerance which cannot escape the notice of the most superficial observer."

One of the most esoteric branches of Hinduism is the Sakta cult. The Saktas are worshippers of the Sakti or female principle as a creative and reproductive agency. Each of the principal gods possesses his own Sakti, through which his creative acts are performed, so that the Sakta worshippers are drawn from all sects. But it is principally in connection with the cult of Siva that Sakta worship is practised. Its principal seat is the north-eastern part of India - Bengal, Behar and Assam. It is divided into two distinct groups. The original self-existent gods were supposed to divide themselves into male and female energies, the male half occupying the right-hand and the female the left-hand side. From this

conception we have the two groups of "right-hand" observers and "left-hand" observers. In the Tantras or mystical writings, Siva unfolds in the nature of a colloquy in answer to questions asked by his spouse Parvati, the mysteries of Sakta occultism. The right-hand worshippers are by far the most numerous. Strict secrecy is enjoined in the performance of the rites, and only one minor caste, the Kanlas, carry on the mystic and degraded rites of the Tantras.

Brahmanism. - Brahmanism is a system originated by the Brahmins, the sacerdotal caste of the Hindus, at a comparatively early date. It is the mystical religion of India par excellence, and represents the more archaic beliefs of its peoples. It states that the numberless individual existences of animate nature are but so many manifestations of the one eternal spirit towards which they tend as their final goal of supreme bliss. The object of man is to prevent himself sinking lower in the scale, and by degrees to raise himself in it, or if possible to attain the ultimate goal immediately from such state of existence as he happens to be in. The code of Manu concludes "He who in his own soul perceives the supreme soul in all beings and acquires equanimity towards them all attains the highest state of bliss." Mortification of animal instincts, absolute purity and perfection of spirit, were the moral ideals of the Brahmin class. But it was necessary to pass through a succession of four orders or states of existence ere any hope of union with the deity could be held out. These were: that of *brahmacharin*, or student of religious matters; *grihastha*, or householder; *vanavasin*, or hermit; and *sannyasin* or *bhikshu*, fakir or religious mendicant. Practically every man of the higher castes practised at least the first two of these stages, while the priestly class took the entire course. Later, however, this was by no means the rule, as the scope of study was intensely exacting, often lasting as long as forty-eight years, and the neophyte had to support himself by begging from door to door. He was usually attached to the house of some religious teacher; and after several years of his tuition was usually married, as it was considered absolutely essential that he should leave a son behind him to offer food to his spirit and to those of his ancestors. He was then said to have become a "Householder" and was required to keep up perpetually the fire brought into his house upon his marriage day. Upon his growing older, the time for him arrived to enter the third stage of life, and he "cut himself off from all family ties except that (if she wished) his wife might accompany him, and went into retirement in a lonely place, carrying with him his sacred fire, and the instruments necessary to his daily sacrifices." Scantly clothed, and with hair and nails uncut, it is set down that the anchorite must live entirely on food growing wild in the forest - roots, herbs, wild grain, and so forth. The acceptance of gifts was not permitted him unless absolutely necessary, and his time was spent in reading the metaphysical portions of the Veda, in making offerings, and in practising austerities with the object of producing entire indifference to worldly desires. In this way he fits himself for the final and most exalted order, that of religious mendicant or *bhikshu*. This consists solely of meditation. He takes up his abode at the foot of a tree in entire solitude, and only once a day at the end of their labours may he go near the dwellings of men to beg a little food. In this way he waits for death, neither desiring extinction nor existence, until at length it reaches him, and he is absorbed in the eternal Brahma.

The purest doctrines of Brahmanism are to be found in the Vedanta philosophic system, which recognises the Veda, or collection of ancient Sanskrit hymns, as the revealed source of religious belief through the visions of the ancient Rishis or seers. It has been already mentioned that the Hindu regarded the entire gamut of animated nature as being traversed by the one soul,

which journeyed up and down the scale as its actions in its previous existence were good or evil. To the Hindu the vital element in all animate beings appears essentially similar, and this led directly to the Brahmanical theory of transmigration, which has taken such a powerful hold upon the Hindu mind.

Demonology. - A large and intricate demonology has clustered around Hindu mythology. The gods are at constant war with demons. Thus Durga slays Chanda and Asura, and also despatches Durga, a fiend of similar name to herself. Vishnu also slays more than one demon, but Durga appears to have been a great enemy of the demon race. The Asuras, probably a very ancient and aboriginal pantheon of deities, later became demons in the popular imagination, and the Rakshasas were cloud-demons. They are described as cannibals, could take any form, and were constantly menacing the gods. They haunt cemeteries, disturb sacrifices, animate the dead, harry and afflict mankind in all sorts of ways. In fact they are almost an absolute parallel with the vampires of Slavonic countries; and this greatly assists the conclusions of Asikoff that the Slavonic vampires were originally cloud-spirits. We find the gods constantly harassed by demons; and on the whole we may be justified in concluding that just as the Tuatha-de-danaan harassed the later deities of Ireland, so did these aboriginal gods lead an existence of constant warfare with the divine beings of the pantheon of the immigrant Aryans.

Popular Witchcraft and Sorcery. - The popular witchcraft and sorcery of India greatly resembles that of Europe. The Dravidian or aboriginal races of India have always been strong believers in witchcraft, and it is possible that here we have an example of the mythic influence of a conquered people. They are, however, extremely reticent regarding any knowledge they possess of it. It is practically confined to them, and this might lead to the hasty supposition that the Aryan races of India possess no witchcraft of their own. But this is strongly unlikely, and the truth probably lies quite in the other direction; however, the extraordinarily high demands made upon the popular religious sense by Brahmanism probably crushed the superstitions of the lower cultus of a very early period, and confined the practice of minor sorcery to the lower castes, who were of course of Dravidian or aboriginal blood. We find witchcraft most prevalent among the more isolated and least advanced races, like the Kols, Bhils, and Santals. The nomadic peoples are also strong believers in sorcery, one of the most dreaded forms of which is the *Jigar Khoy*, or liver-eater, of whom Abul Fazl says: "One of this class can steal away the liver of another by looks and incantations. Other accounts say that by looking at a person he deprives him of his senses, and then steals from him something resembling the seed of a pomegranate, which he hides in the calf of his leg; after being swelled by the fire, he distributes it among his fellows to be eaten, which ceremony concludes the life of the fascinated person. A *Jigar Khoy* is able to communicate his art to another by teaching him incantations, and by making him eat a bit of the liver cake. These *Jigar Khoy* are mostly women. It is said they can bring intelligence from a long distance in a short space of time, and if they are thrown into a river with a stone tied to them, they nevertheless will not sink. In order to deprive any one of this wicked power, they brand his temples and every joint of his body, cram his eyes with salt, suspend him for forty days in a subterranean chamber, and repeat over him certain incantations." The witch does not, however, devour the man's liver for two and a half days, and even if she has eaten it, and is put under the hands of an exorciser, she can be forced to substitute a liver of some animal in the body of the man whom she victimised. We also hear tales of witches taking out the entrails of

people, sucking them, and then replacing them. All this undoubtedly illustrates, as in ancient France and Germany, and probably also in the Slavonic countries, the original combination of witch and vampire; how, in fact, the two were one and the same. In India the arch - witch Ralaratri, or " black night " has the joined eyebrows of the Slavonic werewolf or vampire, large cheeks, widely - parted lips, projecting teeth, and is a veritable vampire. But she also possesses the powers of ordinary witchcraft, - second - sight, the making of philtres, the control of tempests, the evil eye, and so forth. Witches also take animal forms, especially those of tigers; and stories of trials are related at which natives gave evidence that they had tracked certain tigers to their lairs, which upon entering they had found tenanted by a notorious witch or wizard. For such witch - tigers the usual remedy is to knock out their teeth to prevent their doing any more mischief. Strangely enough the Indian witch, like her European prototype, is very often accompanied by a cat. The cat, say the jungle people, is aunt to the tiger, and taught him everything but how to climb a tree. Zalim Sinh, the famous regent of Kota, believed that cats were associated with witches, and imagining himself enchanted ordered that every cat should be expelled from his province.

As in Europe, witches are known by certain marks. They are believed to learn the secrets of their craft by eating offal of all kinds. The popular belief concerning them is that they are often very handsome and neat, and invariably apply a clear line of red lead to the parting of their hair. They are popularly accused of exhuming dead children, and bringing them to life to serve occult purposes of their own. They cannot die so long as they are witches, and until, as in Italy, they can pass on their knowledge of witchcraft to someone else. They recite charms backwards, repeating two letters and a half from a verse in the Koran. If a certain charm is repeated " for wards, " the person employing it will become invisible to his neighbour, but if he repeats it backwards, he will assume whatever shape he chooses. A witch can acquire power over her victim by getting possession of a lock of hair, the paring of nails, or some other part of his body, such as a tooth. For this reason natives of India are extremely careful about the disposal of such, burying them in the earth in a place covered with grass, or in the neighbourhood of water, which witches universally dislike. Some people even fling the cuttings of their hair into running water. Like the witches of Europe too, they are in the practice of making images of persons out of wax, dough, or similar substances, and torturing them, with the idea that the pain will be felt by the person whom they desire to injure. In India the witches' familiar is known as Bir or the " hero, " who aids her to inflict injury upon human beings. The power of the witch is greatest on the 14th, 15th and 29th of each month, and in particular on the Feast of Lamps, and the Festival of Durga.

Witches are often severely punished amongst the isolated hill - folk and a diabolical ingenuity is shown in torturing them. To nullify their evil influence, they are beaten with rods of the castor - oil plant and usually die in the process. They are often forced to drink filthy water used by curriers in the process of their work, or their noses are cut off, or they are put to death. As has been said, their teeth are often knocked out, their heads shaved and offal is thrown at them. In the case of women their heads are shaved and their hair is attached to a tree in some public place. They are also branded; have a ploughshare tied to their legs; and made to drink the water of a tannery. During the Mutiny, when British authority was relaxed, the most atrocious horrors were inflicted upon witches and sorcerers by the Dravidian people. Pounded chili peppers

were placed in their eyes to see if they would bring tears, and the wretched beings were suspended from a tree head downwards, being swung violently from side to side. They were then forced to drink the blood of a goat, and to exorcise the evil spirits that they had caused to enter the bodies of certain sick persons. The mutilations and cruelties practised on them are such as will not bear repetition, but one of the favourite ways of counteracting the spells of a witch is to draw blood from her, and the local priest will often prick the tongue of the witch with a needle, and place the resulting blood on some rice and compel her to eat it.

In Bombay, the aboriginal Tharus are supposed to possess special powers of witchcraft, so that the "Land of Tharus " is a synonym for witch - land. In Gorakhpur, witches are also very numerous, and the half - gypsy Banayas, or grain - carriers, are notorious believers in witchcraft. In his interesting Popular Religion and Folk - lore of Northern India, Mr. W. Crooke, who has had exceptional opportunities for the study of the native character, and who has done much to clear up the dark places of Indian popular mythology, says regarding the various types of Indian witches:

" At the present day the half - deified witch most dreaded in the Eastern Districts of the North - western Provinces is Lona, or Nona, a Chamaript or woman of the currier caste. Her legend is in this wise. The great physician Dhanwantara, who corresponds to Luqman Hakim of the Muhammadans, was once on his way to cure King Parikshitis and was deceived and bitten by the snake king Tal - shaka. He therefore desired his son to roast him and eat his flesh, and thus succeed to his magical powers. The snake king dissuaded them from eating the unholy meal, and they let the cauldron containing it float down the Ganges. A currier woman, named Lona, found it and ate the contents, and thus succeeded to the mystic powers of Dhanwantara. She became skilful in cures, particular of snake - bite. Finally she was discovered to be a witch by the extraordinary rapidity with which she could plant out rice seedlings. One day the people watched her, and saw that when she believed herself unobserved she stripped herself naked, and taking the bundle of the plants in her hands threw them into the air, reciting certain spells. When the seedlings forthwith arranged themselves in their proper places, the spectators called out in astonishment, and finding herself discovered, Nona rushed along over the country, and the channel which she made in her course is the Loni river to this day. So a saint in Broach formed a new course for a river by dragging his clothes behind him

" Another terrible witch, whose legend is told at Mathura, is Putana, the daughter of Bali, king of the lower world. She found the infant Krishna asleep, and began to suckle him with her devil's milk. The first drop would have poisoned a mortal child, but Krishna drew her breast with such strength that he drained her life - blood, and the fiend, terrifying the whole land of Braj with her cries of agony, fell lifeless on the ground. European witches suck the blood of children; here the divine Krishna turns the tables on the witch.

" The Palwar Rajputs of Oudh have a witch ancestress. Soon after the birth of her son she was engaged in baking cakes. Her infant began to cry, and she was obliged to perform a double duty. At this juncture her husband arrived just in time to see his demon wife assume gigantic and supernatural proportions, so as to allow both the baking and nursing to go on at the same time. But finding her secret discovered, the witch disappeared, leaving her son as a legacy to her astonished husband. Here, though the story is

incomplete, we have almost certainly, as in the case of Nona Chamarin, one of the Melusina type of legend, where the supernatural wife leaves her husband and children, because he violated some taboo, by which he is forbidden to see her in a state of nudity, or the like.

" The history of witchcraft in India, as in Europe, is one of the saddest pages in the annals of the people. Nowadays, the power of British law has almost entirely suppressed the horrible outrages which, under the native administration were habitually practised. But particularly in the more remote and uncivilized parts of the country this superstition still exists in the minds of the people and occasional indications of it, which appear in our criminal records, are quite sufficient to show that any relaxation of the activity of our magistrates and police would undoubtedly lead to its revival in some of its more shocking forms."

The aborigines of India live in great fear of ghosts and invisible spirits, and a considerable portion of their time is given up to averting the evil influences of these. Protectives of every description litter their houses, and the approaches to them, and they wear numerous amulets for the purpose of averting evil influences. Regarding these, Mr. Crooks says:

Some of the Indian ghosts, like the Ifrit of the Arabian Nights, can grow to the length of ten yojaras or eighty miles. In one of the Bengal tales a ghost is identified because she can stretch out her hands several yards for a vessel. Some ghosts possess the very dangerous power of entering human corpses, like the Vetala, and swelling to an enormous size. The Kharwars of Mirzapur have a wild legend, which tells how long ago an unmarried girl of the tribe died, and was being cremated. While the relations were collecting wood for the pyre, a ghost entered the corpse, but, the friends managed to expel him. Since then great care is taken not to leave the bodies of women unwatched. So, in the Panjab, when a great person is cremated the bones and ashes are carefully watched till the fourth day, to prevent a magician interfering with them. If he has a chance, he can restore the deceased to life, and ever after retain him under his influence. This is the origin of the custom in Great Britain of waking the dead, a practice which, most probably originated from a silly superstition as to the danger of a corpse being carried off by some of the agents of the invisible world, or exposed to the ominous liberties of brute animals. But in India it is considered the best course, if the corpse cannot be immediately disposed of, to measure it carefully, and then no malignant Bhut can occupy it.

" Most of the ghosts whom we have been as yet considering are malignant. There are, however, others which are friendly. Such are the German Elves, the Robin Goodfellow, Puck, Brownie and the Cauld Lad of Hilton of England, the Glashan of the Isle of Man, the Phouka or Leprehaun of Ireland. Such, in one of his many forms, is the Brahmadaitya, or ghost of a Brahman who has died unmarried. In Bengal he is believed to be more neat and less mischievous than other ghosts; the Bhuts carry him in a palanquin, he wears wooden sandals, and lives in a Banyan tree.

Initiation: The process of entry into a secret society or similar organisation. The idea of initiation was certainly inherited by the Egyptians and Assyrians from older neolithic peoples, who possessed secret organisations or mysteries " analogous to those of the Medwiwin of the North American Indians or those of the Australian Blackfellows. We read of initiation into the various grades of the Egyptian priesthood and the " mysteries " of Eleusis

and Bacchus. (See Mysteries.) These processes probably consisted of tests of courage and fidelity (as do the savage initiations) and included such acts as sustaining a severe buffeting, the drinking of blood, real and imaginary, and so forth. In the Popol Vuh, the saga of the Kiche Indians of Guatemala we have a picture of the initiation tests of two hero - gods on entrance to the native Hades. Indeed, most of the mysteries typified the descent of man into Hell, and his return to earth, based on the corn - mother legend of the resurrection of the wheatplant.

Initiation into the higher branches of mysticism, magic and theosophy has been largely written upon The process in regard to these is of course entirely symbolical, and is to be taken as implying a preparation for the higher life and the regeneration of the soul.

Indwelling: Religiously the concept of "Immanence" is well known – the godhead is said to dwell within the flesh of every living being. Esotericists also recognize a situation in which a Spirit of some type may "dwell within" a living person, without however possessing or obsessing them.

INRI: an important acronym in both orthodox religion and in magic. The initials of a Latin phrase once placed by the Romans at the top of the Cross which stood for Jesus Nazarenus Rex Judecorum, or "Jesus of Nazareth, King of the Jews." Medieval alchemists theorized that it meant *Ignis Natura Renovatur Integra* or "the whole of nature is renewed by fire," or *Ignis Nitrum Raris Invenitum* - "shining is rarely found in fire." Masonic author J.S.M. Ward attributed the initials to the first letters of certain Hebrew words used to describe the four elements (I - Yam - Water; N - Nour - Fire; R - Ruach - Air; I - Yebeshah - Earth). INRI is known as the "Keyword" and is used in the Golden Dawn's Inner Order to describe the cycle of the seasons; the equinoxes and solstices, as well as the cycles of birth, death, and rebirth (I - Yod - Virgo; N - Nun - Scorpio; R - Resh - the Sun; I - Yod - Virgo).

Ireland:

Although nominally Christianised, there is little doubt that the early mediaeval Irish retained many relics of their former condition of paganism, especially those which possessed a magical tendency. This is made clear by the writings of Giraldus Cambrensis, the first account we have of Irish manners and customs after the invasion of the country by the Anglo - Normans. His description, for example, of the Purgatory of St. Patrick in Lough Derg, Co. Donegal, proves that the demonology of the Catholic Church had already fused with the animism of Irish native heathnesse. He says:

" There is a lake in Ulster containing an island divided into two parts. In one of these stands a church of especial sanctity, and it is most agreeable and delightful, as well as beyond measure glorious for the visitations of angels and the multitude of the saints who visibly frequent it. The other part, being covered with rugged crags, is reported to be the resort of devils only, and to be almost always the theatre on which crowds of evil spirits visibly perform their rites. This part of the island contains nine pits, and should any one perchance venture to spend the night in one of them (which has been done, we know, at times, by some rash men), he is immediately seized by the malignant spirits, who so severely torture him during the whole night, inflicting on him such unutterable sufferings by fire and water, and other torments of various kinds, that when morning comes scarcely any spark of life is found left in his wretched body. It is said that any one who has once submitted to these torments as a penance imposed upon him,

will not afterwards undergo the pains of hell, unless he commit some sin of a deeper dye.

" This place is called by the natives the Purgatory of St. Patrick. For he, having to argue with a heathen race concerning the torments of hell, reserved for the reprobate, and the real nature and eternal duration of the future life, in order to impress on the rude minds of the unbelievers a mysterious faith in doctrines so new, so strange, so opposed to their prejudices, procured by the efficacy of his prayers an exemplification of both states even on earth, as a salutary lesson to the stubborn minds of the people."

The ancient Irish believed in the possibility of the transformation of human beings into animals, and Giraldus in another narrative of facts purporting to have come under his personal notice proves that this belief had lost none of its significance with the Irish of the latter half of the twelfth century. The case is also interesting as being one of the first recorded examples of lycanthropy (q.v.) in the British Isles, and that must be our excuse for quoting it at some length.

" About three years before the arrival of Earl John in Ireland. it chanced that a priest, who was journeying from Ulster towards Meath, was benighted in a certain wood on the borders of Meath. While, in company with only a young lad, he was watching by a fire which he had kindled under the branches of a spreading tree, lo ! a wolf came up to them, and immediately addressed them to this effect: ' Rest secure, and be not afraid, for there is no reason you should fear, where no fear is' The travellers being struck with astonishment and alarm, the wolf added some orthodox words referring to God. The priest then implored him, and adjured him by Almighty God and faith in the Trinity, not to hurt them, but to inform them what creature it was in the shape of a beast uttered human words. The wolf, after giving catholic replies to all questions, added at last: 'There are two of us, a man and a woman, natives of Ossory, who, through the curse of Natalis, saint and abbot, are compelled every seven years to put off the human form, and depart from the dwellings of men. Quitting entirely the human form, we assume that of wolves. At the end of the seven years, if they chance to survive, two others being substituted in their places, they return to their country and their former shape. And now, she who is my partner in this visitation lies dangerously sick not far from hence, and, as she is at the point, of death, I beseech you, inspired by divine - charity, to give her the consolations of your priestly office.'

" At this wood the priest followed the wolf trembling, as he led the way to a tree at no great distance, in the hollow of which he beheld a she - wolf, who under that shape was pouring forth human sighs and groans. On seeing the priest, having saluted him with human courtesy, she gave thanks to God, who in this extremity had vouchsafed to visit her with such consolation. She then received from the priest all the rites of the church duly performed, as far as the last communion. This also she importunately demanded, earnestly supplicating him to complete his good offices by giving her the viaticum. The priest stoutly asserting that he was not provided with it, the he - wolf, who had withdrawn to a short distance, came back and pointed out a small missal - book, containing some consecrated wafers, which the priest carried on his journey, suspended from his neck, under his garment, after the fashion of the country. He then entreated him not to deny them the gift of God, and the aid destined for them by divine Providence; and, to remove all doubt, using his claw for a hand, he tore off the

skin of the she - wolf, from the head down to the navel, folding it back. Thus she immediately presented the form of an old woman. The priest, seeing this, and compelled by his fear more than his reason, gave the communion; the recipient having earnestly implored it, and devoutly partaking of it Immediately afterwards the he - wolf rolled back the skin and fitted it to its original form.

" These rites having been duly, rather than rightly performed, the he - wolf gave them his company during the whole night at their little fire, behaving more like a man than a beast. When morning came, he led them out of the wood, and, leaving the priest to pursue his journey pointed out to him the direct road for a long distance. At his departure, he also gave him many thanks for the benefit he had conferred, promising him still greater returns of gratitude, if the Lord should call him back from his present exile, two parts of which he had already completed."

" It chanced, about two years afterwards, that I was passing through Meath, at the time when the bishop of that land had convoked a synod, having also invited the assistance of the neighbouring bishops and abbots, in order to have their joint counsels on what was to be done in the affair which had come to his knowledge by the priest's confession. The bishop, hearing that I was passing through those parts, sent me a message by two of his clerks, requesting me, if possible, to be personally present when a matter of so much importance was under consideration; but if I could not attend he begged me at least to signify my opinion in writing. The clerks detailed to me all the circumstances, which indeed I had heard before from other persons; and, as I was prevented by urgent business from being present at the synod, I made up for my absence by giving them the benefit of my advice in a letter. The bishop and synod, yielding to it, ordered the priest to appear before the pope with letters from them, setting forth what had occurred, with the priest's concession, to which instrument the bishops and abbots who were present at the synod affixed their seals."

" In our own time we have seen persons who, by magical arts, turned any substance about them into fat pigs, as they appeared (but they were always red), and sold them in the markets. However, they disappeared as soon as they crossed any water, returning to their real nature; and with whatever care they were kept, their assumed form did not last beyond three days. It has also been a frequent complaint, from old times as well as in the present, that certain hags in Wales, as well as in Ireland and Scotland changed themselves into the shape of hares, that, sucking teats under this counterfeit form, they might stealthily rob other people's milk."

In Anglo - Norman times sorcery was widely practised but notices are scarce. It is only by fugitive passages in the works of English writers who constantly rail against the superstitious nature and practices of the Irish that we glean any information concerning the occult history of the country. The great cause celebre of the Lady Alice Kyteler shook the entire Anglo - Norman colony during several successive years in the first half of the fourteenth century. The party of the Bishop of Ossory the relentless opponent of the Lady Alice, boasted that by her prosecution they had rid Ireland of a nest of sorcerers, but there is reason to believe that Ireland could have furnished numerous similar instances of black magic had the actors in them been of similar rank to the ill - fated lady - that is of sufficient importance in the eyes of chroniclers.

In this connection a work on Irish Witchcraft and Demonology by Mr. St. John D. Seymour (1913), is of striking and pregnant interest. We do not gather from it that Mr. Seymour had any previous general knowledge of the subject he handles before writing this book, and he appears to take it for granted that witchcraft in Ireland is purely an alien system, imported into the island by the Anglo-Normans and Scottish immigrants to the north. This undoubtedly is the case so far as the districts of the Pale and of Ulster are concerned, but surely it cannot be applied to the Celtic districts of Ireland. Regarding these Mr. Seymour is silent, but it will occur to most readers that the analogy of Celtic Scotland, which abounded in witches and witch - customs, is powerful evidence that a system similar to that in vogue in the Highlands obtained in the aboriginal districts of Ireland. Early Irish works contain numerous references to sorcery, and practices are chronicled in them which bear a close resemblance to those of the shamans and medicine - men of savage tribes all over the world. Animal transformation, one of the most common feats of the witch, is alluded to again and again in the ancient Irish cycles, and there are few heroes in Hibernian legend who have not a fair stock of working magic at their finger - ends. Wonder - working druids, too, abound. Mr. Seymour will have it that " In Celtic Ireland dealings with the unseen were not regarded with such abhorrence, and indeed had the sanction of custom and antiquity." He also states that " the Celtic element had its own superstitious beliefs, but these never developed in this direction (the direction of Witchcraft). This is very difficult to believe. The lack of records of such a system is no criterion that it never existed, and we have not the least hesitation in saying that a thorough examination of the subject would prove that a veritable system of witchcraft obtained in Celtic Ireland as elsewhere, altho -, igh it may not have been of " Celtic " origin.

Be that as it may, Mr. Seymour's book is most interesting as dealing with those Anglo - Norman and Scottish portions of Ireland where the belief in witchcraft followed the lines of those in vogue in the mother - countries of the immigrant populations. He sketches the cause celebre of the Kyteler case touches on the circumstances connected with the Earl of Ormond and notes the case of the Irish prophetess who insisted upon warning the ill - fate James of Scotland on the night of his assassination at Perth. It is not stated by the ancient chronicler, quote by Mr. Seymour, from what part of Ireland the witch in question emanated - for a witch she undoubtedly was as she possessed a familiar spirit, Huthart, whom she alleged had made her cognisant of the coming catastrophe Mr. Seymour does not seem to be aware of the history of this spirit. He is the Teutonic Hudekin or Hildekin the wearer of the hood, sometimes also alluded to a Heckdekin, well known throughout Germany and Flanders as a species of house - spirit or brownie. Trithemius allude to him as a " spirit known to the Saxons who attached himself to the Bishop of Hildesheim " and we find him cropping up here and there in occult history. From this circumstance it might with justice be inferred that the witch in question came from some part of Ireland which had been settled by Teutonic immigrants, and more probably from Ulster, but the data is insufficient to permit us to conclude this definitely.

From the most scanty materials, Mr. Seymour has compiled a book of outstanding interest. He passes in review the witchcraft trials of the XVI. century, the burning of dam Dubh, of the Leinster trial of O'Toole and College Green in 1327 for heresy, and the passing of the statute against witchcraft in Ireland in 1586. The prevalence of witchcraft in Ireland during the sixteenth century is proved by him to have been very great indeed, but a number of the authorities he

cites, as to the existence of sorcerers in the Green Isle, almost certainly refer to the more Celtic portions of it; for example Rich and Stanihurst. He has an excellent note upon the enchantments of the Earl of Desmond who demonstrated to his young and beautiful wife the possibilities of animal transformation by changing himself into a bird, a hag, a vulture, and a gigantic serpent. Human relations with the Devil are dwelt upon at length by Mr. Seymour in a racy chapter, and we are told how he was cheated by a doctor of divinity and raised on occasion by certain sorcerers. Florence Newton, the witch of Youghal claims an entire chapter to herself, and worthily, for her case is one of the most absorbing in the history of witchcraft. At any rate, whatever her occult powers, she splendidly succeeded in setting a whole community by the ears. Ghostly doings and apparitions, fairy possession, and dealings with the 'wee folk' are also included in the volume; and Mr. Seymour has not confined himself to Ireland, but has followed one of his countrywomen to America, where he shows how she gave congenial employment to the fanatic Cotton Mather. Witchcraft notices of the seventeenth century in Antrim and Island Magee comprise the eighth chapter; and the ninth and last bring down the affairs of sorcery in Ireland from the year 1807 to the present day. The last notice is that of a trial for murder in 1911, when a wretched woman was tried for killing another - an old - age pensioner - in a fit of insanity. A witness deposed that he met the accused on the road on the morning of the crime holding a statue or figure in her hand, and repeating three times " I have the old witch killed. I got power from the Blessed Virgin to kill her." It appears that the witch quoted in question threatened to plague the murderess with rats and mice; a single rodent had evidently penetrated to her abode, and was followed by the bright vision of a lady who told the accused that she was in danger, and further informed her that if she received the old pensioner's pension - book without taking off her clothes and cleaning them and putting out her bed and cleaning up the house, she would - receive dirt for ever and rats and mice." This is not an isolated case, and shows how hard such superstitions die in the more remote portions of civilised countries.

We have reviewed Mr. Seymour's book at some length because it represents practically all that exists on the subject in question. But it would be interesting to see him further his researches by an examination into such of the native Irish records as exist. Such a course would most probably result in the rescue of a considerable amount of detail which would enable him to complete the occult history of his country.

Jeanne, D'Arc: Jeanne d'Arc was born in the village of Domr6my, near Vaucouleurs, on the border of Champagne and Lorraine, on Jan. 6th, 1411. She was taught to spin and sew, but not to read or write, these accomplishments being unusual and unnecessary to people in her station of life. Her parents were devout, and she was brought up piously. Her nature was gentle, modest, and religious; but with no physical weakness or morbidity; on the contrary, she was exceptionally strong, as her later history shows.

At or about the age of thirteen, Jeanne began to experience what psychology now calls " auditory hallucinations." In other words, she heard " voices " - usually accompanied by a bright light - when no visible person - was present. This, of course, is a common symptom of impending mental disorder; but no insanity developed in Jeanne. Startled she naturally was at first, but continuation led to familiarity and trust. The voices gave good counsel of a very commonplace kind, as, for instance, that she " must be a good girl and go often to church." Soon, however, she began to have visions; saw St. Michael, St. Catharine, and St. Margaret; was given

instructions as to her mission; eventually made her way to the Dauphin, put herself at the head of 6,000 men, and advanced to the relief of Orleans, which was surrounded by the victorious English. After a fortnight of hard fighting, the siege was raised, and the enemy driven off. The tide of war had turned, and in three months the Dauphin was crowned king at Rheims as Charles the Seventh.

At this point, Jeanne felt that her mission was accomplished. But her wish to return to her family was overruled by king and archbishop, and she took part in the further fighting against the allied English and Burgundian forces, showing great bravery and tactical skill. But in November, 1430, in a desperate sally from Compiegne which was besieged by the Duke of Burgundy - she fell into the enemy's hands, was sold to the English, and thrown into a dungeon at their headquarters in Rouen.

After a year's imprisonment she was brought to trial before the Bishop of Beauvais, in an ecclesiastical court. The charges were heresy and sorcery. Learned doctors of the Church, subtle lawyers, did their best to entangle the simple girl in their dialectical toils; but she showed a remarkable power of keeping to her affirmations and of avoiding heretical statements. "God has always been my Lord in all that I have done," she said. But the trial was only pretence, for her fate was already decided. She was condemned to the stake. To the end, she solemnly affirmed the reality of her "voices," and the truth of her depositions. Her last word, as the smoke and flame rolled round her, was "Jesus." Said an English soldier, awestruck by the manner of her passing: "We are lost; we have burned a Saint." The idea was corroborated in popular opinion by events which followed, for speedy death - as if by Heaven's anger - overtook her judges and accusers. Inspired by her example and claims, and helped by dissension and weakening on the side of the enemy, the French took heart once more; and the English were all -, but swept out of the country.

Jeanne's family was rewarded by ennoblement, under the name of Do Lys. Twenty-five years after her death, the Pope acceded to a petition that the process by which she was condemned should be re-examined. The result was that the judgment was reversed, and her innocence established and proclaimed.

The life of the Maid supplies a problem which orthodox science cannot solve. She was a simple peasant girl, with no ambitious hankering after a career. She rebelled pathetically against her mission. "I had far rather rest and spin by my mother's side, for this is no work of my choosing, but I must p and do it, for my Lord wills it." She cannot be dismissed on the "simple idiot" theory of Voltaire, for her genius in war and her aptitude in repartee undoubtedly prove exceptional mental powers, unschooled though she was in what we call education. We cannot call her a mere hysteric, for her health and strength were superb. It is on record that a man of science said to an Abbe: "Come to the Salpetriere Hospital, and I will show you twenty Jeannes d'Arc." To which the Abbe responded: "Has one of them given us back Alsace and Lorraine?" The retort was certainly neat. Still, though the Salpetriere hysterics have not won back Alsace and Lorraine, it is nevertheless true that many great movements have sprung from fraud or hallucination. May it not have been so with Jeanne? She delivered France, and her importance in history is great; but may not her mission and her doings have been the outcome of merely subjective hallucinations, induced by the brooding of her specially religious and try? The army, patriotic mind on the woes of her

country being ignorant and superstitious, would readily believe in the supernatural nature of her mission, and great energy and valour would result - for a man fights well when he feels that Providence is on his side.

This is the most usual kind of theory in explanation of the facts. But it is not fully satisfactory. How came it - one may ask - that this untutored peasant girl could persuade not only the rude soldiery, but also the Dauphin and the Court, of her Divine appointment? How came she to be given the command of an army? Surely a post of such responsibility and power would not be given to an ignorant girl of eighteen, on the mere strength of her own claim to inspiration. It seems, at least, very improbable.

Now it so happens (though the materialistic school of historians conveniently ignore or belittle it) that there is strong evidence in support of the idea that Jeanne gave the Dauphin some proof of the possession of supernormal faculties. In fact, the evidence is so strong that Mr. Andrew Lang called it "unimpeachable" - and Mr. Lang did not usually err on the side of credulity in these matters. Among other curious things, Jeanne seems to have repeated to Charles the words of a prayer which he had made men tally - and she also made some kind of clairvoyant discovery of a sword hidden behind the altar of Fierbois church. Schiller's magnificent dramatic poem - "Die Jungfrau von Orleans" - though unhistorical in some details, is substantially accurate on these points concerning clairvoyance and mind-reading. I

The best books on the Maid are those of Mr. Anatole France (two vols.), and Mr. Andrew Lang, giving respectively the sceptical and the believing side as to the explanation of her experiences. There is also a very useful little book by Miss C. M. Antony, with preface by Father R. H. Benson.

Jinn: Singular Jinnee, plural Jineeyeh, Arabian spirits, perhaps animistic, but more probably strictly mythological like the Persian divs (q.v.). The jinn were created out of fire, and occupied the earth for several thousand years before Adam; they were perverse, and would not reform, although prophets were sent to reclaim them; they were eventually driven from the earth, and took refuge in the outlying islands of the sea. One of the number named Azazeel (afterwards called Iblees) had been carried off as a prisoner by the angels; he grew up amongst them, and became their chief, but having refused, when commanded, to prostrate himself before Adam, he was degraded to the condition of a sheyt5.n, and becomes the father of the shey-tans, or devils. The jinn are not immortal, but destined ultimately to die: they eat and drink and propagate their species; they live in communities, and are ruled over by princes: they can make themselves visible or invisible, and assume the forms of various animals, such as serpents, cats and dogs. There are good jinn and bad jinns. They frequent baths, wells, latrines, ovens, ruined houses, rivers, cross roads and market places. Finally, like the demons of the Rabbins, they ascend to heaven and learn the future by eavesdropping. But with all their power and knowledge, they are liable to be reduced to obedience by means of talismans or magic arts, and become obsequious servants until the spell is broken.

It is far from clear or certain, that the jinn of the east were borrowed from the mythology or philosophy of the west, and the practice of translating the Arabic word jinn by the Latin term "genius" arose more from an apparent resemblance in the names, than from any identity in the nature and functions of those

imaginary beings. This similarity of name, however, must have been purely accidental, for the Arabs knew little or nothing of the Latin language, and not a single term derived immediately from it; demon, therefore, - and not genius was the word which they would have used if they had borrowed this part of their creed from the west. jinn appears, moreover, to be a genuine Arabic word, derived from a root signifying "to veil" or "conceal"; it, therefore, means properly, "that which is veiled and cannot be seen." "In one sense," says Fruzh Utdi, author of the *Gedmus*, "the word jinn signifies any spiritual being concealed from all our senses, and, for that reason, the converse of a material being. Taken in this extensive sense, the word jinn comprehends devils as well as angels, but there are some properties common to both angels and jinn; some peculiar to each. Every angel is a jinn, but every jinn is not an angel. In another sense, this term is applied peculiarly to a particular kind of spiritual beings; for such beings are of three kinds; the good, which are angels; the bad, devils; and the intermediate, comprehending both good and bad, who form the class of jinn." Thus the Arabs acknowledge good and bad genii, in that respect agreeing with the Greeks, but differing from the Persians. The genii, so long familiarized to European readers by the Arabian Nights, were not the same beings, mentioned by the Arabian lexicographer, but the Divs and Devatiis of Indian romance, dressed up in a foreign attire, to please the taste of readers in Persia and Arabia.

The principal differences, therefore, between the genii of the west and the jinn of the east, seem to have been these; the genii were deities of an inferior rank, the constant companions and guardians of men, capable of giving useful or prophetic impulses, acting as a species of mediators and messengers between the gods and men. Some were supposed to be friendly, others hostile, and many believed one of each kind to be attached, from his birth, to every mortal. The former was called Agathodemon, the latter Cacodemon; and one of the latter who appeared to Cassius is represented as a man of vast stature and of a black hue, whence, no doubt, that colour has been given, in latter times, to the devil. The good genius prompted men to good, the evil to bad actions. That of each individual was as a shadow of himself. Often he was represented as a serpent; his age also varied; he was generally crowned with a chaplet of plane leaves. In coins of Trajan and Hadrian the genius places a patera with his right hand on an altar, and holds a sort of scourge in his left. his sacrifices were wholly bloodless, consisting of wine and flowers, and the person who performed the oblation was the first to taste the cup. They were adored with prostrations, particularly on the birthday, which was placed under their especial care.

The Roman men swore by their Genius, the women by their Juno. The genius of the reigning Prince was an oath of extraordinary solemnity. There were local as well as individual genii, concerning whom many particulars may be found in "Vossius," *de Idol.*

The jinn, on the contrary, who seem to be the line descendants of the Devatiis and Rakshasas of the Hind mythology, were never worshipped by the Arabs, nor considered as anything more than the agents of the Deity. Since the establishment of Mohammedanism indeed, they have been described as invisible spirits, and their feats and deformities which figure in romance are as little believed by Asiatics, as the tales of "Arthur's Round Table" are by ourselves. Their existence as superhuman beings is maintained by the Mussulman doctors, but that has little connection with their character and functions as delineated by poets.

Ka: The Egyptian conception of one of the seven parts of man; a spiritual double or astral body. Not only did mankind possess a Ka, but animals and inanimate objects as well. Every mortal received a Ka at birth. When he died his Ka left him, but was supposed to hover near the body and occasionally to reanimate it. For this purpose statues were placed near the mummy in which the Ka might find a temporary shelter. The Ka was provided with food by the friends of the deceased who left provisions in the tomb for its use. (See Egypt and Vampire.)

Kabala, The: A Hebrew and Jewish system of theosophy. The word signifies "doctrines received from tradition." In ancient Hebrew literature the name was used to denote the entire body of religious writings, the Pentateuch excepted. It is only in the early middle ages that the system of theosophy known as Kabbalism was designated by that name. We will first consider the Kabala as a literary production before proceeding to examine it in the light of a hand-book of Hebrew occultism. The main sources which went to the making of the Kabala are the *Sefer Yesirah* or Book of Creation, which is a combination of mediaeval mysticism and science. The date of origin of this work has been matter of great argument, but it is perhaps safest to say that it seems to be earlier than the ninth century A.D. The Bahi or brilliant is first quoted by Nahmanides, and is usually attributed to his teacher, Ezra. It owes much to the *Sefer Yesirah*, and to a great extent foreshadows the Zohar, which is a commentary on the Pentateuch, including eleven dissertations on that book, the most important of which are the Book of Secrets, the Secret of Secrets, the Mysteries of the Pentateuch, and the Hidden Interpretation.

It pretends to the authorship of Simon ben Yohai in the second century, and it is alleged that he drew his sources from traditional dialogues between God and Adam in Paradise. It is further stated that it was discovered in a cavern in Galilee where it had been hidden for one thousand years.

While it has been proved almost beyond doubt, however, that it was written in the thirteenth century, and the capture of Jerusalem by the Crusaders is alluded to, the source may well be the document described. It is also believed that Moses de Leon, who died in, and who circulated and sold the Zohar, was himself its author, however he likely stands only as an editor. At the same time there is no doubt that it enshrines a large number of very ancient and important Hebrew traditions. The matter contained in the Kabala deals with the nature of God, the sephiroth or divine emanations, of angels and of man. God, known in the Kabala as Ein Soph, fills and contains the universe. As he is boundless, mind cannot conceive him, so in a certain mystical sense he is non-existent. The doctrine of the sephiroth is undoubtedly the most important to be met with in the pages of the Kabala. To justify his existence the Deity had to become active and creative, and this he achieved through the medium of the ten sephiroth or intelligences which emanated from him like rays proceeding from a luminary. The first sephiroth or emanation was the wish to become manifest, and this contained nine other intelligences or sephiroth, which again emanate one from the other - the second from the first, the third from the second, and so forth. These are known as the Crown, Wisdom, Intelligence, Love, justice, Beauty, Firmness, Splendour, Foundation and Kingdom. From the junction of pairs of sephiroth, other emanations were formed: thus from Wisdom and Intelligence, proceeded Love or Mercy and from Mercy and justice, Beauty. The sephiroth are also symbolical of primordial man and the heavenly man, of which earthly man is the shadow. They form

three triads which respectively represent intellectual, moral, and physical qualities: the first, Wisdom, Intelligence and Crown; the second Love, justice and Beauty; the third Firmness, Splendour and Foundation. The whole is circled or bound by Kingdom, the ninth sephiroth. Each of these triads symbolises a portion of the human frame: the first the head; the second the arms; the third the legs. It must be understood that though 'those sephiroth are emanations from God they remain a portion, and simply represent different aspects of the One Being.

Kabalistic cosmology posits four different worlds, each of which forms a sephiric system of a decade of emanations, which were verified in the following manner: the world of emanations or the heavenly man, a direct emanation from the Ein Soph. From it is produced the world of creation, ~or the Briatic world of pure nature, but yet not so spiritual as the first. The angel Metatron inhabits it and constitutes the world of pure spirit. He governs the visible world and guides the revolutions of the planets. From this is formed the world of formation or the Yetziratir world, still less refined, which is the abode of angels. Finally from these - emanates the world of action or matter, the dwelling of, evil spirits, which contains ten hells, each becoming lower until the depths of diabolical degradation is reached. The prince of this region is Samael, the evil spirit, the serpent of Genesis, otherwise "the Beast." But the universe was incomplete without the creation of man; the heavenly Adam, that is the tenth sephiroth, created the earthly Adam, each member of whose body corresponds to a part of the visible universe. The human form, we are told, is shaped after the four letters Which constitute the Jewish tetragrammation, Jhava or Y H W H, thus, the letters YHWH . The souls of the whole human race pre - exist in the world of emanations, and are all destined to inhabit human bodies. Like the sephiroth from which it emanates, every soul has ten potentees, consisting of a trinity of triads - spirit, soul, cruder soul or neptesh. Each soul, before its entrance into the world consists of male and female united into one being, but when it descends to this earth, the two parts are separated and animate different bodies. The destiny of the soul upon earth is to develop the perfect germs implanted in it, which must ultimately return to Ein Soph. If it does not succeed in acquiring the experience for which it has been sent to earth, it must re - inhabit the body three tiMe3 till it becomes duly purified. When all the souls in the world of the saphiroth shall have passed through this period of probation and returned to the bosom of Ein Soph, the jubilee will commence; even Satan will be restored to his angelic nature, and existence will be a Sabbath without end. The Kabala states that these esoteric doctrines are contained in the Hebrew scriptures, but cannot be perceived by the uninitiated; they are, however, plainly revealed to persons of spiritual mind.

Next considering the Kabala as occult literature, we find it stated that the philosophical doctrines developed in its pages are found to have been perpetuated by the secret method of oral tradition from the first ages of humanity., The Kabala, " says Dr. Ginsburg, when explaining the story of its birth, " was first taught by God Himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge

of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Kabala in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the lawgiver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy Elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabala. No one, however, dared to write it down till Schimeon ben Jochai, who lived at the time of the destruction of the second. After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called Z H R, Zohay, Splendour, which is the grand storehouse of Kabalism."

The history of Kabalistic origins, however, is as has been shown almost wholly fabulous, and no evidence worthy of the name can be adduced in its support. The mysticism of the Mishna and the Talmud must be carefully distinguished from that of the Kabalistic writings, as they are undoubtedly of very considerable antiquity. Certainly there must be some element in the concept that a certain core of mystical knowledge was passed down through the ancient Egyptians to Solomon, and thence to the modern world, and an echo of this myth is seen in Freemasonry. But the system must be considered to be one which has grown and been added to over centuries.

The Kabala has certain claims upon the modern student of mysticism. Its philosophical value is not depreciated by its modern origin, and it is regarded by many as an absolute guide to knowledge in all the most profound problems of existence. Its thesis is extensive and profound, but examination unfortunately proves it to be merely a series of dogmatic hypotheses, a body of positive doctrine based on a central assumption which is incapable of proof. This tradition, says Eliphas Levi, wholly reposes on the single dogma of magic, that the Visible is for us a proportional measure of the Invisible. In fact it proceeds by analogy from the known to the unknown. At the same time, it is a most interesting effort of the human mind.

Medieval magic was deeply indebted to Kabalistic combinations of the divine names for the terms of its rituals, and from it it derived the belief in a resident virtue in sacred names and numbers. Certain definite rules are employed to discover the sublime source of power resident in the Jewish scriptures. Thus the words of several verses in the scriptures which are regarded as containing an occult sense, are placed over each other, and the letters are formed into new words by reading them vertically; or the words of the text are arranged in squares in such a manner as to be read vertically or otherwise. Words are joined together and re - divided, and the initial and final letters of certain words are formed into separate words. Again, every letter of the word is reduced to its numerical value, and the word is explained by another of the same quantity. Every letter of a word too is taken to be an initial of an abbreviation of it. The twenty - two letters of the alphabet are

divided into two halves, one half is placed above the other, and the two letters which thus become associated are interchanged. This a becomes l, b, m, and so on. This cipher alphabet is called albm from the first interchanged pairs. The commutation of the twenty - two letters is effected by the last letter of the alphabet taking the place of the first, the last but one the place of the second and so forth. This cipher is called albah. These permutations and combinations are much older than the Kabala, and obtained amongst Jewish occultists from time immemorial.

Lastly, it should be pointed out that the Kabala has been condemned nowhere more strongly than among the Jews themselves. Jewish orthodoxy has always been suspicious of it, and as klr. A. E. Waite has well said; The - best lesson we can learn from it is the necessity of scrupulously separating the experimental knowledge of the mysteries from their bizarre fields of speculation."

Kai: The seneschal of King Arthur, known in the French romances as Messire Queux, or Maitre Queux or Kuex. He is prominent in the Morte d'Arthur. This shows the clear Welsh origins and linkage of much of the Arthurian cycle, as Kai emanates from the Mabinogion. In the tale of I - Cilhwuh and Olwen in the Mabinogion, he is identified with a personage whose " breath lasted nine nights and days under water " and who " could exist nine nights and nine days without sleep." A wound from his sword could not be cured; he could make himself as tall as the highest tree, and so great was the heat of his nature that, during rain, whatever he carried remained dry. Originally a deity, a rain - and - thunder god, he had apparently degenerated, through a series of mythological processes, into a mere hero.

Kale-Thaungto was said to be a town of wizards in lower Burma.

Kalki: The final Avatar of Lord Vishnu, the Hindu God, will incarnate himself as Kalki, the machine-man, who will come riding his white horse and with his blazing sword in his hands. This is supposed to be a future avatar of Lord Vishnu. At the end of Kali Yuga (present eon) He will punish all evil doers in this world, destroy this world and recreate the universe in a golden age.

Kostchtchie, or "Deathless" : A Russian or Romanian goblin of the bogle-boe species. This horrid monster is described as having a death's head and fleshless skeleton, "through which is seen the black blood flowing and the yellow heart beating." He is armed with an iron club, with which he knocks down all who come in his path. In spite of his ugliness, he is said to be a great admirer of young girls and women. He is avaricious, hates old and young alike, and particularly those who are fortunate. His dwelling is said to be amongst the mountains of the Koskels and the Caucasus, where his treasure is concealed.

Kapila: believed by the Hindus to be the god Vishnu, son of Brahman, in the fifth of his twenty - four incarnations. He wrote a series of philosophical propositions known as the Sittas, in which he states it is by philosophical study alone that one may attain union with the deity.

Key of Solomon the King: A magical treatise of mediaeval origin, of which a number of manuscripts are extant. It is supposed to be the work of King Solomon (q.v.), but is manifestly of comparatively modern origin, and was probably written in the fourteenth or fifteenth century. It is permeated with late Jewish ideas, and its chief intention appears to be the finding of treasure, and the

making of such experiments as have for their object the interference with the free will of others. The power of the Divine Name is much in evidence, and the entire work is an absurd combination of pomposity and nonsense.

The Lemegeton, or Lesser Key of Solomon, is much more noteworthy. Its earliest examples date from the seventeenth century, but may draw on very legitimate older sources, and it invokes the hierarchies of the abyss by legions and millions. It is divided into four parts, which control the offices of all spirits at the will of the operator. The first part, Goetia, contains forms of conjuration for seventy - two demons with an account of their powers and offices. The second part, Theurgia Goetia, deals with the spirits of the cardinal points, who are of mixed nature. The third book is called the Pauline Art the significance of which name is unaccountable. It deals with the angels of the hours of the day and night, and of the signs of the Zodiac. The fourth part is entitled Almadel, which enumerates four other choirs of spirits. The usual homilies regarding purity of life are insisted upon, as is the circumstance that none of the conjurations shall be applied to the injury of another.

Khalb: The Egyptian name for the shadow, which at death was supposed to quit the body to continue a separate existence of its own. It was represented under the form of a sunshade.

Lady of Lawers: One of the Breadalbane family, of Scottish origin, and married to Campbell of Lawers. This gentlewoman was believed to be gifted with prophetic powers, and her prophecies are said to be written in a book shaped like a barrel and kept in the charter room of Taymouth Castle: it is named " The Red Book of Balloch."

Laburum: is a kabbalistic sign, embodied in the Great Magical Monogram which is the seventh and most important pantacle of the Enchiridion.

Lamb: Dy. Lamb was a noted sorcerer in the time of Charles the First. The famous Richard Baxter, in his Certainty of the World of Spirits, printed in the 1690s, has recorded an appropriate instance of the miraculous performance of this man. Meeting two of his acquaintance in the street, and they having intimated a desire to witness some examples of his skill, he invited them home with him. He then conducted them into an inner room, where presently, to their no small surprise, they saw a tree spring up in the middle of the apartment. They had scarcely ceased wondering at this phenomenon, when in a moment there appeared three diminutive men, with little axes in their hands for the purpose of cutting down this tree. The tree was felled; and the doctor dismissed his guests, fully satisfied of the solidity of his pretensions. That very night, however, a tremendous hurricane arose, causing the house of one of the guests to rock from side to side, with every appearance that the building would come down, and bury him and his wife in the ruins. The wife in great terror asked " Were you not at Dr. Lamb's to - day ? " The husband confessed it was true. " And did you not bring something away from his house ? " The husband owned that, when the little men felled the tree, he had picked up some of the chips, and put them in his pocket. Nothing now remained to be done but to produce the chips, and get rid of them as fast as they could. This ceremony performed, the whirlwind immediately ceased, and the remainder of the night passed quietly.

Dy. Lamb at length became so odious by his reputation for these infernal practices, that the populace rose upon him in 1640, and

tore him to pieces in the streets.. Nordid the effects of his ill - fame terminate here. Thirteen years after, a woman, who had been his servant maid, was apprehended on a charge of witchcraft, was tried, and in expiation of her crime was executed at Tyburn.

Lamps, Magic: There dwelt at Paris in the time of St. Louis, a famous Jewish Rabbi called Jachiel, a great manufacturer of prodigies, who was regarded by the Jews as one of their saints, and by the Parisians as a sorcerer. During the night when everyone was asleep, he was wont to work by the light of a magic lamp which cast through his chamber a glorious that of day itself. He never replenished this lamp with oil, nor otherwise attended to it, and folks began to hint that he had acquired it through diabolic agencies. If anyone chanced to knock at his door during the night they noticed that the lamp threw out sparks of light of various colours, but if they continued to rap the lamp failed and the Rabbi turning from his work touched a large nail in the middle of his table which connected magically with the knocker on the street - door, giving to the person who rapped upon it something of the nature of an electric shock. The Rabbi also fashioned a menorah after the fashion of the Jews which was of a most miraculous nature. It required tallow candles like any other candelabra, but once lit, this "Lamp of the Maccabees" could not be extinguished by accident, nor would any light or other such device about it fail.

Lamps of this description were supposed to be known to the Rosicrucians, and it is said that in opening the tomb of a daughter of Cicero several lamps were found burning upon it. It is of course possible that the light from these was luminous or phosphorescent and not living flame. The magic lamp of Aladdin will occur to everyone. in this connection; and romance abounds in such vehicles of light

Lapis Exilis - the stone from which the Graal is said to be made. It is this stone which causes the phoenix to renew her youth. Lapis Exilis, according to Wolfram von Esclienbach, was synonymous with the Holy Grail.

Lapis Judaicus : Also identified with the Graal and the Talismanic stone of inexhaustible feeding power. It is sometimes called Theolithos, and seems but another name for the Lapis Exilis (q.v.) It has been confounded with the Phoenix stone. Another legend clings to it: it is said to have fallen from the crown of Lucifer, as he was banished from heaven, and remains in the keeping of the angels of the air.

Lascaris: (Alchemist of the Eighteenth Century.) It is impossible to determine the date at which this mysterious personage was born, or - to say, exactly, whence he came and where he chiefly lived. He is commonly supposed to have been active about the beginning of the eighteenth century, while Germany is held to have been the principal scene of his activities; but everything recorded concerning him reads like a romance, and suggests the middle ages rather than the day before yesterday. Sometimes he assured people that he was of Oriental origin, sometimes he maintained that his native land was the Ionian Isles, and that he was a scion of the Greek royal house of Lascaris; while on other occasions he declared that he was an archimandrite of a convent in the Island of Mytilene, and that his object in coming to Europe was to solicit alms for, the ransom of Christian prisoners in the East. Such was his tale when, about 1700, he commenced wandering in Germany, and, while sojourning at - Berlin, he happened to fall ill and sent for medical aid. This appeared shortly in the shape of a young

apothecary, Johann Friedrich Betticher by name, who chanced to be deeply interested in alchemy, so a friendship sprang up between physician and patient and ere Lascaris left the Prussian capital he gave Betticher a packet of transmuting powder, at the same time instructing him how to use it successfully, yet refraining from telling him how to manufacture the powder itself. Nothing daunted, Betticher set to work speedily, concocted considerable quantities of gold and silver, grew rich, and was raised to the peerage; while simultaneously he began to find his society, and more especially his services as a scientist, courted by kings and nobles. Meanwhile, however, his supply of the precious powder had run short, and being unable to make more he found his reputation waning apace; while worse still, he had spent his newly - acquired wealth speedily, and now he found himself reduced to penury. Ultimately he was incarcerated, but during his period of durance vile he set himself to the manufacture of porcelain, and by the sale of this he eventually restored his fallen fortunes.

We presume naturally that it was gratitude to his physician which inspired the crafty alchemist to give Betticher the powder, but why did Lascaris make an analogous present at a later date ? The recipient on this occasion being one Schmolz de Dierbach, a lieutenant - colonel in the Polish Army. He, like the German apothecary, succeeded in making a quantity of gold, and, though we hear no more about him after this transmutation, we learn that a certain Baron de Creux was likewise favoured by Lascaris, the Baron's experiments proving just as successful as those of the others aforesaid. Nor were these the only people on whom our alchemist bestowed his indulgence, for one Domenico Manuel, the son of a Neapolitan mason, was likewise given a packet of transmutatory powder, and, armed thus, he wandered through Spain, Belgium, and Austria, performing operations before princes and noblemen, and reaping wealth accordingly. Pride was the inevitable result of this, and though there is no reason to suppose that any patent of nobility was ever conferred on Domenico, we find him styling himself now Comte Gautano, now Comte di Ruggiero; while in one town he maintained that he was a Prussian major - general, and elsewhere he declared that he was field - marshal of the Bavarian forces. Going to Berlin in the course of his perambulations, he offered to make gold in the presence of the king; but alas his operation proved utterly futile, and he was hanged as a charlatan in consequence. This was in 1706 and in the same year, according to tradition, Lascaris himself performed some successful transmutations before a German politician named Liebknecht, a citizen of Wurtemberg. Nothing further is heard of the mysterious Greek alchemist, however, so it may be assumed that he died soon after these events. His was a curious career indeed: his generosity having scarcely a parallel in the whole history of hermetic philosophy.

Le Normand, Marie: Known as "The Sybil of the Faubourg Saint Germain," was born at Alencon in 1772 and died at Paris in 1843. She was one of the most famous occultists and diviners of her day; but it might justly be said that her art was much more the product of sound judgment than of any supernatural gift. She predicted their futures to Marat, Robespierre, and St. Just, but we hear no more of her under the Directory. When Josephine Beauharnais came into prominence as the intended wife of Napoleon, Mlle. Le Normand was received at all those houses and salons where the future empress had any influence. Josephine was extremely credulous, and used to read her own fortunes to herself on the cards; but when she found that Mme. Le Normand was an adept at this art, she often had her in attendance to assist her in it. Even

Napoleon himself who was not without his own superstitions, had his horoscope read by her. She soon set up her own salon in Paris where she read people's fortunes by means of the cards. It is not stated whether these cards were of the nature of Tarot cards, but it is more than likely that they were; but we know that she occasionally divined the fortunes of others through playing the games of piquet, sept, and other card games. She did not hide her methods from others, but the Parisian society of her day appears to have thought that her power of divination lay not in the cards she manipulated but in her personality. It has been stated by Migne that she did use the Tarot, but as he calls them "German cards," one cannot attach much importance to his statement. After the fall of the Emperor she was the rage amongst the Russian, German and English officers in Paris, and even the Emperor Alexander and other potentates consulted her. Shortly after this she went to Brussels, where she read the fortune of the Prince of Orange, but as she tried to cheat the customs she soon found herself the occupant of a Belgian prison. By the year 1830 she had become quite forgotten, and when the newspapers announced her death on June 25th, 1843, the majority of people failed to remember her name. There is very little doubt that she was a harmless charlatan, though several contemporary historians appear to consider that she possessed mischievous tendencies; but the air of omniscience and mystery with which she surrounded herself was so absurd that by the majority of people she was looked upon, probably with justice, as a mere impostor.

Leannan Sith: Gaelic words meaning "fairy sweetheart" who may be of either sex. Mortals are advised to have nothing to do with such beings, as no good ever comes of the connection so on., as the fairy lover is pleased with his or her mortal, all goes well, but when offended, life may be the forfeit.

Levi, Eliphas: Alphonse Louis Constant, better known by his pen-name of Eliphas Levi, was a French occultist of the nineteenth century, who has been called "the last of the magi." He was born about 1810, the son of a shoemaker and through the good offices of the parish priest was educated for the church at St. Sulpice. In due course he became a deacon, taking a vow of celibacy. Shortly after this he was expelled from St. Sulpice for teaching doctrines contrary to those of the Church. How he lived during the ensuing years is not known, but about 1839 under the influence of a political and socialistic prophet named Ganneau, he wrote a pamphlet entitled *The Gospel of Liberty*, for which he received six months imprisonment in Paris, notwithstanding his vow of celibacy, he married a beautiful girl of sixteen, who afterwards had the marriage annulled. It was probably not until Madame Constant had left him that he studied the occult sciences. At all events his writings previous to this show little trace of occult influence. In 1855 he published his *Doctrine of Transcendental Magic*, followed in 1856 by *the Ritual Transcendental Magic*, and several other works key to western occultism for the next three quarters of a century. Most of his works have been translated by Mr. A. E. Waite. He died in 1875.

Levitation: A term in use among spiritualists to denote the raising in the air of the human body or other objects without visible means, and presumably through the agency of disembodied spirits. Thus the levitation of tables and other more or less weighty objects is a common feat among - physical "mediums, whether or not a supernatural explanation be required. The witches of olden times, too, were popularly supposed to make use of some occult mode of locomotion in their nocturnal travels, being transported through the air by the arts of their master, the Devil. And the poltergeist was

also thought to suspend in the air, without visible means of support, the agent through whom he manifested himself. As a spiritualistic phenomenon levitation of the human body became known at an early stage of the movement, being recorded in connection with the medium Gordon so early as 1851. But the most important of levitated mediums was D. D. Home, and many accounts of his feats in this direction are given by witnesses who were themselves convinced of their genuineness. It may be noted, however, that levitations usually occurred in a darkened séance-room, when the only indication of any untoward happening was furnished by the medium's own exclamations, by the fact that his voice seemed to come from high in the air, and sometimes by his boots scraping the back of a chair or the hand of one of the sitters. The Rev. Stainton Moses, who also was levitated on several occasions, seems to have held his séances in darkness also, or at most by the light of the fire. Mrs. Guppy (nee Nicholls) was before her marriage several times levitated, notwithstanding the fact that she was extremely stout, and a curious story concerning a later levitation is told in a letter in the *Echo* of June 8th, 1871, for whose (anonymous) author's trustworthiness the editor vouches. About that time the writer attended a circle with Messrs. Herne and Williams as mediums, the spirits present being the famous John and Katie King. One of the sitters jokingly expressed a wish that Mrs. Guppy (then in her home some three miles distant) might be brought to the seance-room, and to this Katie King was heard to assent. While the company were laughing at the absurdity of the idea, there was a loud bump, followed by shrieks and exclamations. A match was struck, and there in the centre of the table stood Mrs. Guppy, an account-book in one hand, a pen in the other, and apparently in a state of trance. Less than three minutes elapsed between the expression of the wish and the appearance of Mrs. Guppy. The writer adds: "The possibility of her being concealed in the room is as absurd as the idea of her acting in collusion with the media."

Pseudo-historical instances of levitation may be found in abundance, especially among the early saints. St. Dunstan, archbishop of Canterbury, was observed to rise from the ground shortly before his death in 988. St. Bernard Ptolomei, St. Philip Benitas, St. Albert of Sicily, and St. Dominic, founder of the Dominican order, were all seen to be levitated while engaged in their devotions. An ecstatic nun "rose from the ground with so much impetuosity, that five or six of the sisters could hardly hold her down." It is related by his biographers that Savonarola, shortly before he perished at the stake, remained suspended at a considerable height above the floor of his dungeon, absorbed in prayer. And such instances might easily be multiplied.

Lewis, Matthew Gregory: known as "Monk" Lewis, English Author (1775 - 1818). Matthew Gregory Lewis was born in London in 1775. His father was Matthew Lewis, deputy secretary of war, and proprietor of several valuable estates in Jamaica; while his mother was Anna Maria Sewall, a lady of cultured tastes, devoted to music and various other arts. The future author showed precocity while yet a child, and on reaching boyhood he was sent to Westminster School, but while he was there an ugly cloud rose to dim his horizon, his parents quarrelling and agreeing to separate. *Matthew* contrived to remain friendly with both his father and mother, and in 1771 he visited Paris, while about the same time he made his first literary efforts, and in 1792 he went to Weimar in Germany where he made the acquaintance of Goethe, and also learnt German thoroughly. Two years later he was appointed attached to the British Embassy at the Hague, and while staying, there he wrote his mystical story, *Ambrosio, or the Monk*, which earned him

his now familiar *sobriquet* of "Monk Lewis"; - while in 1796 he entered Parliament as member for Hindon, in Wiltshire, and during the next few years he necessarily resided chiefly in London, or near it, becoming friendly the while with most of the notable people of the day. Meantime his interest in the occult had been developing apace, and in 1798 there was staged at Drury Lane a play of his, *Castle Spectre*, in which ghosts and the like play a prominent part, and which won great popularity among people interested in things of that nature; while in 1788 he issued his *Tales of Terror*, and in 1801 a volume entitled *Tales of Wonder*, this being virtually an anthology of popular occult verses, some of which were supplied by Sir Walter Scott and others of which were supplied by Lord Ormond.

In 1812 Lewis's father died, and the author accordingly found himself a very rich man. His conscience was troubled, nevertheless, by the fact that his wealth was derived from slave labour, and so, in 1815, he sailed to Jamaica, intent on making arrangements for the generous treatment of the negroes on his estates. Returning to England in 1816, he went soon afterwards to Geneva, where he met Byron and Shelley, while in 1818 he paid a last visit to the West Indies, and died at sea while returning home.

Lost Word of Lost Word of Kabbalism - Lost Word in Masonry. A word relating to some mystic plan, which though it is held to have disappeared, will at some time be restored, and will then make the whole system plain. It is not really lost, only withheld for a season. In the same way the Graal was not lost, but withdrawn to its own place and the search for it occupied the noblest figures in chivalry. It represents the Key to the enigma of Creation; in terms of Christianity, the Kingdom of Heaven.

Libellus Merlin: (Little Book of Merlin.) A Latin tract on the subject of the prophecies of Merlin written by Geoffrey of Monmouth about 1135. Geoffrey prefaces his account of the prophecies with one concerning the deeds of a supernatural youth named Ambrosius whom he deliberately confounded with Merlin, though historic evidence tends to indicate that the deeds belong to Merlin, but the historical figure of Ambrosius is another person altogether - likely this indicates some association between Ambrosius and Merlin which must have become blurred by Geoffrey's time.

In the manuscript by Geoffrey, Vortigern, King of the Britons, asks Ambrose Merlin the meaning of a vision in which appear two dragons red and white in combat. Merlin replies that the Red Dragon signifies the British race which would be conquered by the Saxon, represented by the White Dragon. A long prophetic rhapsody follows, relating chiefly to the Saxon wars, and with this the work, as given in the Seventh Book of Geoffrey's *Historia Regum Britanniae*, concludes. It was, however, known in Iceland before 1218 in a form independent of the *Historia*. Likely the association, and the prophecies represent information preserved by the Welsh (from whence land Geoffrey hailed), in oral tradition, though it is also thought possible that Geoffrey drew from a supposed book on Merlin by Taliesin, which has been supposed for reasons which are not entirely unclear to have eventually made its way to Spain, perhaps with the Briton colony established in Galicia in the seventh century.

Litanies of the Sabbath: On Wednesdays and Saturdays, if the accounts speak truly, it was the custom to sing at the witches' Sabbath the following Litanies:

Lucifer, Beelzebub, Leviathan, have pity on us.

Baal, prince of the seraphim; Baalberith, prince of the cherubim; Astaroth, prince of the thrones; Rosier, prince of denominations; Carreau, prince of the powers; Belial, prince of the virtues; Perrier, prince of the principalities; Oliver, prince of the arch angels; Junier, prince of the angels; Sarcueil, Fume - bouche, Pierre - le - Feu, Carniveau, Terrier, Contellier, Candelier, Behemoth, Oilette, Belphegor, Sabathan, Garandier, Dolers, Pierre - Fort, Axaphat, Prisier, Kakos, Lucsme, pray for us.

It must be remarked that Satan is evoked in these litanies only in company with a crowd of others.

Lilith: According to Wierus and other demonologists, Lilith was the prince or princess who presided over the demons known as succubi. The demons under Lilith bore the same name as their chief, and sought to destroy newborn infants. For this reason the Jews wrote on the four corners of a birth - chamber a formula to drive Lilith away.

Little World: The name given to a secret society which conspired in England, in the eighteenth century, to reestablish the Stuart dynasty. Many stories are told of this society as, for instance, that the devil presided over their assemblies in person. The members were Freemasons, and are supposed to have had Templar and Rosicrucian ties, seeking to re-establish a Catholic monarchy. Elements of this group ended up dispersed to the New World, and France, where flickers could be seen as late as the late 19th century, and some remnants endure today.

It should not be mistaken that the goal of these societies was chiefly a Stuart restoration after about 1804. Rather there is every evidence that the formerly political lodges took on an occult nature, and became heirs to secrets formerly held by the Stuart Kings, including the disposition of the Templar Treasure by Henry Sinclair of Rosslyn. MacGregor Mathers (q.v.) of the Golden Dawn was deeply involved with these societies, though not in a chiefly political manner.

London Dialectical Society: In 1869 an important enquiry into the phenomena of spiritualism was undertaken by the London Dialectical Society. A committee of more than thirty members - including Alfred Russel Wallace, Sergeant Cox, Charles Bradlaugh, H. G. Atkinson, and Dr. James Edmunds - was formed, and resolved itself into six subcommittees. During the eighteen months over which their labours extended, the committee received a large quantity of evidence from believers in the phenomena, but very little from those antagonistic to the spirit hypothesis. In "The Dialectical Society's Report on Spiritualism," published by the Society, particulars are given both of the members' own experiences and of testimonies from witnesses whose character and position made their evidence valuable. Practically every form of manifestation, both physical and automatic, is covered in the report.

Luminous Lodge and the Vrill Society:

A frequent visitor to Landsberg Prison where Hitler was writing *Mein Kampf* with the help of Rudolf Hess, was General Karl Haushofer, a university professor and director of the Munich Institute of Geopolitics. Haushofer, Hitler, and Hess had long conversations together. Hess also kept records of these conversations. Hitler's demands for German "Living Space" in the east at the expense of the Slavic nations were based on the geopolitical theories of the learned professor.

Haushofer was also inclined toward the esoteric, as military attaché in Japan, he had studied Zen-Buddhism. He had also gone through initiations at the hands of Tibetan Lamas. He became Hitler's second "esoteric mentor", replacing Dietrich Eckart. In Berlin, Haushofer had founded the Luminous Lodge or the Vril Society. The lodge's objective was to explore the origins of the Aryan race and to perform exercises in concentration to awaken the forces of "Vril". Haushofer was a student of the Russian magician and metaphysician Gregor Ivanovich Gurdjiev (George Gurdjieff).

Both Gurdjieff and Haushofer maintained that they had contacts with secret Tibetan Lodges that possessed the secret of the "Superman". The lodge included Hitler, Alfred Rosenberg, Himmler, Goring, and Hitler's subsequent personal physician Dr. Morell. Hitler's unusual powers of suggestion become more understandable if one keeps in mind that he had access to the "secret" psychological techniques of the esoteric lodges. Haushofer taught him the techniques of Gurdjieff which, in turn, were based on the teachings of the Sufis and the Tibetan Lamas- and familiarized him with the Zen teaching of the Japanese Society of the Green Dragon.

The name of the Vril Society is based on an 1873 novel by Bulwer-Lytton (the author of *Zanoni*), *Vril: the Coming Race*, which told of a hollow earth, and gave the Vril-ya slogan -- 'No happiness without order, no order without authority, no authority without unity.'

The Society also believed that Vril was the language spoken by the Atlanteans or Thulians. It was composed of sounds and clicks.

The Vril Society teaches secret revelations, the coming of the new age, the coming of the spear of destiny, the magical violet black stone, the black iron dagger of the Old Prussian Pagan faith which is also the symbol of Set, and making contact with ancient peoples and distant worlds.

The Vril Society believes that their source of power is the Black Sun, an infinite beam of light which though invisible to the human eye is real. It may also represent an underground furnace which gives energy to the races within the earth, and is identified with the forge of the God Velnius of the Old Prussian pantheon.

The Vril emblem is the 'Black Sun.' The Black Sun symbol can be found in many Babylonian and Assyrian places of worship. They depict the Black Sun - the godhead's inner light in the form of a cross. This was not much different from the German's Knight's Cross.

There are many legends that the Vril society became privy around 1934 to an extraterrestrial spacecraft which crashed in the Black Forest region of Germany. They are said to have engineered super weapons or other great discoveries from it.

Lycanthropy: The transformation of a human being into an animal. The term is derived from the Greek words, *likos* a wolf, and *anthropos* a man, but it is employed regarding a transformation into any animal shape. It is chiefly in these countries where wolves are numerous that we find such tales concerning them. (See *Wer - wolf*.) But in India, and some parts of Asia, the tiger takes the place of the wolf; in Russia and elsewhere the bear, and in Africa the leopard.

It is usually savage animals regarding which these beliefs are prevalent, but even, harmless ones also figure in them. There is considerable confusion as to whether such transformations were voluntary, or involuntary, temporary or permanent. The man as transformed into the animal may be the very individual himself, or, on the other hand may be only his double, that is his spirit may enter the animal and his body remain unchanged. Magicians and witches were credited with the power of transforming themselves into wolves and other animal shapes, and it was asserted that if the animal were wounded that the marks of the wound would be discovered upon the wizard's body.

In France, particularly in Brittany, there were supposed to be certain sorcerers who had the means to turn themselves into a wolf, and also hereditary wer-wolves who roamed the night on the occasion of the full moon, or at other magical conjunctions, for example only on Candlemas Eve. And these persons were said to possess supernatural powers and strength even when they were not taking the form of the wolf.

The belief is current amongst many savage tribes that every individual possesses an animal form which he enters at death, or at will. This is effected either by magic or natural agency.

As has been said, the wolf is a common form of animal transformation in Europe. In ancient Greece the belief was associated with the dog, which took the place of the wolf. Other similar beliefs are found in India and Java and in the former country we find the wer - wolf in a sort of vampire form.

Guyon relates the history of an enchanter who used to change himself into different beasts.

" Certain people, " said he, " persuaded Ferdinand, first Emperor of that name, to command the presence of a Polish enchanter and magician in the town of Nuremberg to learn the result of a difference he had with the Turks, concerning the kingdom of Hungary; and not only did the magician make use of divination, but performed various other marvels, so that the king did not wish to see him, but the courtiers introduced him into his chamber. ' There he did many wonderful things, among others, he transformed himself into a horse, anointing himself with some grease, then he took the shape of an ox, and thirdly that of a lion, . all in less than an hour. The emperor was so terrified by these transformations that he commanded that the magician should be immediately dismissed, and declined to hear the future from the lips of such a rascal."

" It need no longer be doubted, " adds the same writer, that Lucius Apuleius Plato was a sorcerer, and that he was transformed into an ass, forasmuch as he was charged with it before the proconsul of Africa, in the time of the Emperor Antonine I., in the year 150 A.D., as Apollonius of Tyana, long before, in the year 60, was charged before Domitian with the same crime. And more than three years after, the rumour persisted to the time of St. August-

tine, who was an African, who has written and confirmed it; as also in his time the father of one Prestantius was transformed into a horse, as the said Prestantius declared. Augustine's father having died, in a short time the son had wasted the greater part of his inheritance in the pursuit of the magic arts, and in order to flee poverty he sought to marry a rich widow named Pudentille, for such a long time that at length she consented. Soon after, her only son and heir, the child of her former marriage, died. These things came about in a manner which led people to, think that he had by means of magic entrapped Pudentille, who had been wooed in vain by several illustrious people, in order to obtain the wealth of her son. It was also said that the profound knowledge he possessed - for he was able to solve difficult questions which left other men bewildered - was obtained from a demon or familiar spirit he possessed. Further, certain people said they had seen him do many marvellous things, such as making himself invisible, transforming himself into a horse or into a bird, piercing his body with a sword without wounding himself, and similar performances. He was at last accused by one Sicilius Emilianus, the censor, before Claudius Maximus, proconsul of Africa, who was said to be a Christian; but nothing was found against him.

Now, that he had been transformed into an ass, St. Augustine regards as indubitable, he having read it in certain true and trustworthy authors, and being besides of the same country; and this transformation happened to him in Thessaly before he was versed in magic, through the spell of a sorceress, who sold him, and who recovered him to his former shape after he had served in the capacity of an ass for some years, having the same powers and habits of eating and braying as other asses, but with a mind still sane and reasonable as he himself attested. And at last to show forth his case, and to lend probability to the rumour, he wrote a book entitled *The Golden Ass*, a melange of fables and dialogues, to expose the vices of the men of his time, which he had heard of, or seen, during his transformation, with many of the labours and troubles he had suffered while in the shape of an ass.

"However that may be, St. Augustine in the book of the City of God, book XVIII., chapters XVII. and XVIII., relates that in his time there were in the Alps certain sorceresses who gave a particular kind of cheese to the passers by, who, on partaking of it, were immediately changed into asses or other beasts of burden, and were made to carry heavy weights to certain places. When their task was over, they were permitted to regain their human shape."

The bishop of Tyre, historian, writes that in his time, probably about 1220, some Englishmen were sent by their king to the aid of the Christians who were fighting in the Holy Land, and that on their arrival in a haven of the island of Cyprus a sorceress transformed a young English soldier into an ass. He, wishing to return to his companions in the ship, was chased away with blows from a stick, whereupon he returned to the sorceress who made use of him, until someone noticed that the ass knelt in a church and did various other things which only a reasoning being could do. The sorceress who followed him was taken on suspicion before the authorities, was obliged to give him his human form three years after his transformation, and was forthwith executed."

"We read," says Loys Guyon, - that Ammonius, a peripatetic philosopher, about the time of Lucius Septimius Severus, in the year 196 A.D., had present at his lessons an ass whom he taught. I should think that this ass had been at one time a man, and that he

quite understood what Ammonius taught, for these transformed persons retain their reason, unimpaired, as St. Augustine and other writers have assured us."

"Fulgose writes, book VIII., chapter II., that in the time of Pope Leon, who lived about the year 930, there were in the Black Forest region of Germany two sorceresses who used thus to change their guests into beasts, and on one occasion she changed a young mountebank into an ass, who, preserving his human understanding, gave a great deal of amusement to the passers - by. A neighbour of the sorceresses bought the ass at a good price, but was warned by them that he must not take the beast to a river, or he would lose it. Now the ass escaped one day and running to a near - by lake plunged into the water, when he returned to his own shape. Apuleius says that he regained his human form by eating roses.

"There are still to be seen in Egypt asses which are led into the market - place to perform various feats of agility and tricks, understanding all the commands they receive, and executing them: such as to point out the most beautiful woman of the company, and many other things that one would hardly believe; and Belon, a physician, relates in his observations that he has seen them, and others also, - who have been there, and who have affirmed the same to me."

"One day there was brought to St. Macarius, the Egyptian," says Calmet, "an honest woman who had been transformed into a mare by the wicked art of a magician. Her husband and all who beheld her believed that she had really been changed into a mare. This woman remained for three days without taking any food, whether suitable for a horse or for a human being. She was brought to the priests of the place, who could suggest no remedy. So they led her to the cell of St. Macarius, to whom God had revealed that she was about to come. His disciples wished to send her away, thinking her a mare, and they warned the saint of her approach, and the reason for her journey. He said to them: 'It is you who are the animals, who think you see that which is not; this woman is not changed, but your eyes are bewitched.'" As he spoke he scattered holy water on the head of the woman, and all those present saw her in her true shape. He had something given her to eat and sent her away safe and sound with her husband."

Lugh: An Irish deity. The following story is told of him.

'Nuada of the Silver Hand, he was holding a great feast at Teamhair one time, after he was back in the kingship. And there were two door-keepers at Teamhair, Gamal, son of Figal, and Camel, son of Riagall. And a young man came to the door where one of them was, and bade him bring him in to the king. "Who are you yourself?" said the door-keeper. I am Lugh, son of Cian of the Tuatha de Danaan, and of Ethlinn, daughter of Balor, King of the Fomor," he said; "and I am foster-son of Taillte, daughter of the King of the Great Plain, and of Echaid the Rough, son of Duach." "What are you skilled in?" said the door-keeper; "for no one without an art comes into Teamhair." "Question me," said Lugh; "I am a carpenter." "We do not want you; we have a carpenter ourselves, Luchtar, son of Luachaid." "Then I am a smith" "We have a smith ourselves, Colum Cuaillemech of the Three New Ways." "Then I am a champion." "That is no use to us; we have a champion before, Ogma, brother to the king." "Question me again," he said; "I am a harper." "That is no use to us; we have a harper ourselves, Abhean, son of Bicelmos, that the Men of the Three

Gods brought from the bills." "I am a poet," he said then, "and a teller of tales." "That is no use to us; we have a teller of tales ourselves, Erc, son of Ethaman." "And I am a magician." "That is no use to us; we have plenty of magicians and people of power." "I am a physician," he said. "That is no use; we have Diancecht for our physician." "Let me be a cup-bearer," he said. "We do not want you; we have nine cup-bearers ourselves." "I am a good worker in brass". "We have a worker in brass ourselves, that is Credne Cerd."

Then Lugh said: "Go and ask the king if he has anyone man that can do all these things, and if he has, I will not ask to come into Teamhair." The door-keeper went into the king's house then and told him all that. "There is a young man at the door," he said, "and his name should be the Ildánach, the Master of all Arts, for all the things the people of your house can do, he himself is able to do every one of them." "Try him with the chess-boards," said Nuada. So the chess-boards were brought out, and every game that was played, Lugh won it. And when Nuada was told that, he said: "Let him in, for the like of him never came into Teamhair before."

Then the door-keeper let him pass, and he came into the king's house and sat down in the seat of knowledge. And there was a great flag-stone there that could hardly be moved by four times twenty yoke of oxen, and Ogma took it up and hurled it out through the house so that it lay on the outside of Teamhair, as a challenge to Lugh. But Lugh hurled it back again that it lay in the middle of the king's house. He played the harp for them then, and he had them laughing and crying, till he put them asleep at the end with a sleepy tune. And when Nuada saw all these things Lugh could do, he began to think that by his help the country might get free of the taxes and the tyranny put on it by the Fomor. And it is what he did, he came down from his throne, and he put Lugh on it in his place, for the length of thirteen days, the way they might all listen to the advice he would give.

This now is the story of the birth of Lugh. The time the Fomor used to be coming to Ireland, Balor of the Strong Blows, or, as some called him, of the Evil Eye, was living on the Island of the Tower of Glass. There was danger for ships that went near that island, for the Fomor would come out and take them. And some say the sons of Nemed in the old time, before the Firbolgs were in Ireland, passed near it in their ships, and what they saw was a tower of glass in the middle of the sea, and on the tower something that had the appearance of men, and they went against it with Druid spells to attack it. And the Fomor worked against them with Druid spells of their own; and the Sons of Nemed attacked the tower, and it vanished, and they thought it was destroyed. But a great wave rose over them then, and all their ships went down and all that were in them.

And the tower was there as it was before, and Balor living in it. And it is the reason he was called "of the Evil Eye," there was a power of death in one of his eyes, so that no person could look at it and live. It is the way it got that power, he was passing one time by a house where his father's Druids were making spells of death, and the window being open he looked in, and the smoke of the poisonous spells was rising up, and it went into his eye. And from that time he had to keep it closed unless he wanted to be the death of some enemy, and then the men that were with him would lift the eyelid with a ring of ivory.

Now a Druid foretold one time that it was by his own grandson he would get his death. And he had at that time but one child, a daughter whose name was Ethlinn; and when he heard what the Druid said, he shut her up in the tower on the island. And he put twelve women with her to take charge of her and to guard her, and he bade them never to let her see a man or hear the name of a man.

So Ethlinn was brought up in the tower, and she grew to be very beautiful; and sometimes she would see men passing in the currachs, and sometimes she would see a man in her dreams. But when she would speak of that to the women, they would give her no answer.

So there was no fear on Balor, and he went on with war and robbery as he was used, seizing every ship that passed by, and sometimes going over to Ireland to do destruction there.

Now it chanced at that time there were three brothers of the Tuatha de Danaan living together in a place that was called Druim na Teine, the Ridge of the Fire, Goibniu and Samthainn and Cian. Cian was a lord of land, and Goibniu was the smith that had such a great name. Now Cian had a wonderful cow, the Glas Gaibhnenn, and her milk never failed. And every one that heard of her coveted her, and many had tried to steal her away, so that she had to be watched night and day.

And one time Cian was wanting some swords made, and he went to Goibniu's forge, and he brought the Glas Gaibhnenn with him, holding her by a halter. When he came to the forge his two brothers were there together, for Samthainn had brought some steel to have weapons made for himself; and Cian bade Samthainn to hold the halter while he went into the forge to speak with Goibniu.

Now Balor had set his mind for a long time on the Glas Gaibhnenn, but he had never been able to get near her up to this time. And he was watching not far off, and when he saw Samthainn holding the cow, he put on the appearance of a little boy, having red hair, and came up to him and told him he heard his two brothers that were in the forge saying to one another that they would use all his steel for their own swords, and make his of iron. "By my word," said Samthainn, "they will not deceive me so easily. Let you hold the cow, little lad," he said, "and I will go in to them." With that he rushed into the forge, and great anger on him. And no sooner did Balor get the halter in his hand than he set out, dragging the Glas along with him, to the strand, and across the sea to his own island.

When Cian saw his brother coming in he rushed out, and there he saw Balor and the Glas out in the sea. And he had nothing to do then but to reproach his brother, and to wander about as if his wits had left him, not knowing what way to get his cow back from Balor. At last he went to a Druid to ask an advice from him; and it is what the Druid told him, that so long as Balor lived, the cow would never be brought back, for no one would go within reach of his Evil Eye.

Cian went then to a woman-Druid, Birog of the Mountain, for her help. And she dressed him in a woman's clothes, and brought him across the sea in a blast of wind, to the tower where Ethlinn was. Then she called to the women in the tower, and asked them for shelter for a high queen she was after saving from some hardship, and the women in the tower did not like to refuse a woman of the Tuatha de Danaan, and they let her and her comrade in. Then Birog by her enchantments put them all into a deep sleep, and Cian went to speak with Ethlinn. And when she saw him she said

that was the face she had seen in her dreams. So she gave him her love; but after a while he was brought away again on a blast of wind.

And when her time came, Ethlinn gave birth to a son. And when Balor knew that, he bade his people put the child in a cloth and fasten it with a pin, and throw him into a current of the sea. And as they were carrying the child across an arm of the sea, the pin dropped out, and the child slipped from the cloth into the water, and they thought he was drowned. But he was brought away by Birog of the Mountain, and she brought him to his father Cian; and he gave him to be fostered by Taillte, daughter of the King of the Great Plain. It is thus Lugh was born and reared.

And some say Balor came and struck the head off Cian on a white stone, that has the blood marks on it to this day; but it is likely it was some other man he struck the head off, for it was by the sons of Tuireann that Cian came to his death.

And after Lugh had come to Teamhair, and made his mind up to join with his father's people against the Fomor, he put his mind to the work; and he went to a quiet place in Grellach Dollaid, with Nuada and the Dagda, and with Ogma; and Goibniu and Diancecht were called to them there. A full year they stopped there, making their plans together in secret, the way the Fomor would not know they were going to rise against them till such time as all would be ready, and till they would know what their strength was. And it is from that council the place got the name afterwards of "The Whisper of the Men of Dea".

And they broke up the council, and agreed to meet again that day three years, and everyone of them went his own way, and Lugh went back to his own friends, the sons of Manannan.

And it was a good while after that, Nuada was holding a great assembly of the people on the Hill of Uisnech, on the west side of Teamhair. And they were not long there before they saw an armed troop coming towards them from the east, over the plain; and there was a young man in front of the troop, in command over the rest, and the brightness of his face was like the setting sun, so that they were not able to look at him because of its brightness.

And when he came nearer they knew it was Lugh Lamh-Fada, of the Long Hand, that had come back to them, and along with him were the Riders of the Sidhe from the Land of Promise, and his own foster-brothers, the sons of Manannan, Sgoith Gleigeil, the White Flower, and Goitne Gorm-Shuileach, the Blue-eyed Spear, and Sine Sindearg, of the Red Ring, and Donall Donn-Ruadh, of the Red-brown Hair. And it is the way Lugh was, he had Manannan's horse, the Aonbharr, of the One Mane, under him, that was as swift as the naked cold wind of spring, and the sea was the same as dry land to her, and the rider was never killed off her back. And he had Manannan's breast-plate on him, that kept whoever was wearing it from wounds, and a helmet on his head with two beautiful precious stones set in the front of it and one at the back, and when he took it off, his forehead was like the sun on a dry summer day. And he had Manannan's sword, the Freagarthach, the Answerer, at his side, and no one that was wounded by it would ever get away alive; and when that sword was

bared in a battle, no man that saw it coming against him had any more strength than a woman in child-birth.

And the troop came to where the King of Ireland was with the Tuatha de Danaan, and they welcomed one another.

And they were not long there till they saw a surly, slovenly troop coining towards them, nine times nine of the messengers of the Fomor, that were coming to ask rent and taxes from the men of Ireland; and the names of the four that were the hardest and the most cruel were Eine and Eathfaigh and Coron and Compar; and there was such great dread of these four on the Tuatha de Danaan, that not one of them would so much as punish his own son or his foster-son without leave from them.

They came up then to where the King of Ireland was with the Riders of the Sidhe, and the king and all the Tuatha de Danaan stood up before them. And Lugh of the Long Hand said: "Why do you rise up before that surly, slovenly troop, when you did not rise up before us?"

"It is needful for us to do it," said the king; "for if there was but a child of us sitting before them, they would not think that too small a cause for killing him." "By my word," said Lugh, "there is a great desire coming on me to kill themselves." "That is a thing would bring harm on us," said the king, "for we would meet our own death and destruction through it." "It is too long a time you have been under this oppression," said Lugh. And with that he started up and made an attack on the Fomor, killing and wounding them, till he had made an end of eight nines of them, but he let the last nine go under the protection of Nuada the king. "And I would kill you along with the others," he said, "but I would sooner see you go with messages to your own country than my own people, for fear they might get any ill-treatment."

So the nine went back then till they came to Lochlann, where the men of the Fomor were, and they told them the story from beginning to end, and how a young well-featured lad had come into Ireland and had killed all the tax-gatherers but themselves, "and it is the reason he let us off," they said, "that we might tell you the story ourselves."

"Do you know who is the young man?" said Balor of the Evil Eye then.

"I know well," said Ceithlenn, his wife; "he is the son of your daughter and mine. And it was foretold." she said, "that from the time he would come into Ireland, we would never have power there again for ever."

Then the chief men of the Fomor went into a council, Eab, son of Neid, and Seanchab, grandson of Neid, and Sital Salmhor, and Liath, son of Lobais, and the nine poets of the Fomor that had learning and the gift of foreknowledge, and Lobais the Druid, and Balor himself, and his twelve white-mouthed sons, and Ceithlenn of the Crooked Teeth, his queen.

And it was just at that time Bres and his father Elathan were come to ask help of the Fomor, and Bres said: "I myself will go tor Ireland, and seven great battalions of the Riders of the Fomor along with me, and I will give battle to this Ildánach, this master of all arts, and I will strike his head off and bring it here to you, to the green of Berbhe." "It would be a fitting thing for you to do," said

they all. "Let my ships be made ready for me," said Bres, "and let food and provisions be put in them."

So they made no delay, but went and got the ships ready, and they put plenty of food and drink in them, and the two swift Luaths were sent out to gather the army to Bres. And when they were all gathered, they made ready their armour and their weapons, and they set out for Ireland.

And Balor the king followed them to the harbour, and he said: "Give battle to that Ildánach, and strike off his head; and tie that island that is called Ireland to the back of your ships, and let the destroying water take its place, and put it on the north side of Lochlann, and not one of the Men of Dea will follow it there to the end of life and time."

Then they pushed out their ships and put up their painted sails, and went out from the harbour on the untilled country, on the ridges of the wide-lying sea, and they never turned from their course till they came to the harbour of Eas Dara. And from that they sent out an army through West Connacht and destroyed it altogether, through and through. And the King of Connacht at that time was Bodb Dearg, son of the Dagda.

Lytton, Bulwer: Author (1803 - 1873). According to his baptismal certificate, the full name of this once famous author was Edward George Earle Lytton Bulwer - Lytton, and in signing some of his early writings he used all these names with occasional variations in their order, an act which was regarded by many people as springing from pride and pompousness, and which elicited the withering satire of Thackeray in *Punch*. Lytton was born at London in 1803, and his father was a Norfolk squire, Bulwer of Heydon Hall (associated with the English occultist and adventurer John Heydon); while his mother was Elizabeth Barbara Lytton, a lady who claimed kinship with Constantine Waredwyr the semi - mythical hero who led the Britons or Welsh against the Angles in the fourth century.

As a child the future novelist was delicate, but he learnt to read at a surprisingly early age, and began to write verses before he was ten years old. Going first to a small private school at Fulham, he soon passed on to another one at Rottingdean; and here he continued to manifest literary tastes, Byron and Scott being his chief idols at this time. So clever was the boy thought, indeed, that his relations decided it would be a mistake to send him to a public school; and accordingly he was placed with a tutor at Ealing, under whose care he progressed rapidly with his studies. Thereafter he proceeded to Cambridge, where he took his degree easily, and won many academic laurels, while on leaving the University he travelled for a while in Scotland and in France, and then bought a commission in the army. He sold it soon afterwards, however, while in 1827 he was married, and now he began to devote himself seriously to writing, his first publications of note being the novels of Falkland, Pelham and Eugene - Aram. These won an instant success, and placed considerable wealth in the author's hands, the result being that in 1831 he entered parliament as liberal member for St. Ives, Huntingdonshire; and during the next ten years he was an active politician yet found time to produce a host of stories, for instance *The Last Days of Pompeii* and *Ernest Maltravers*, *Zanoni* and *The Last of the Barons*. These were followed shortly by *The Caxtons*, and simultaneously Lytton achieved some fame as a dramatist, perhaps his best play being *The Lady of Lyons*; while in

1851 he was instrumental in founding a scheme for pensioning authors, in 1862 he increased his reputation greatly by his novel entitled *A Strange Story*, and four years later his services to literature and politics were rewarded by a peerage. He now began to work at yet another story, *Kenelm Chillingly*, but his health was beginning to fail, and he died in 1873 at Torquay. 0

The works cited above constitute but a fragment of Lytton's voluminous achievement. Besides further novels too numerous to mention, he issued several volumes of verses notably *Ismael* and *The New Union*, while he did translations from German, Spanish and Italian, he produced a history of Athens, he contributed to endless periodicals, and was at one time editor of *The New Monthly Magazine*. But albeit so busy throughout the whole of his career, and while winning vast fame and opulence, Lytton's life was not really a happy one, various causes conducing to make it otherwise. Long before meeting his wife he fell in love with a young girl who died prematurely, and this loss seems to have left an indelible sear on his heart, while his marriage was anything but a successful one, the pair being divorced comparatively soon after their union. Now as a mere child Lytton had evinced a predilection for mysticism, while he had surprised his mother once by asking her whether she was - not sometimes overcome by the sense of her own identity " (almost exactly the same question was put to his nurse in boyhood by another mystic, William Bell Scott); Lytton sedulously developed his leaning towards the occult, and it is everywhere manifest in his literary output. It transpires, for example, in his poem *The Tale of a Dreamer*, and again in *Kenelm Chillingly*, while in *A Strange Story* he tries to give a scientific colouring to old - fashioned magic.

Madre Natura: An old and powerful secret society, of Italy, who worshipped and idealised nature, and which seems to have been founded by members of the ancient Italian priesthood. It had a tradition that one of the Popes as Cardinal de Medici became a member of the fraternity, and for this there is good documentary evidence. It accepted the allegorical interpretation which the Neo-Platonists had placed upon the Pagan creeds during the first ages of Christianity.

Maekay, Gallatin: A disciple of Albert Pike and one of the leaders of Masonry in Charleston, U.S.A. who was charged by Miss Diana Vaughan, Dr. Bataille and others with the practice of Satanism and sorcery - charges entirely without foundation.

Magi: Priests of ancient Persia, and the cultivators of the wisdom of Zoroaster. They were instituted by Cyrus when he founded the new Persian empire, and are supposed to have been of the Median race. Schlegel says (*Philosophy of History*), " they were not so much a hereditary sacerdotal caste as an order or association, divided into various and successive ranks and grades, such as existed in the mysteries - the grade of apprenticeship - that of mastership - that of perfect mastership." In short, they were a theosophical college; and either its professors were indifferently " magi, " or magicians, and " wise men " or they were distinguished into two classes by those names. Their name pronounced

Mogh " by the modern Persians, and " Magh " by the ancients signified " Wise, " and such is the interpretation of it given by the Greek and Roman writers. Stobaeus expressly calls the science of the magi, the service of the gods, so Plato. According to Ennemoser, " Magiusiah, " Madschusie, signified the office and knowledge of the priest, who was called " Mag, Magius, Magiusi, " and afterwards " Magician." Brucker maintains that the primitive

meaning of the word is " fire worshipper, " "" worship of the light, " an erroneous opinion. In the modern Persian the word is " Mog, " and " Mogbed " signifies high priest. The high priest of the Parsees at Surat, even at the present day, is called, " Mobed." Others derive the word from "Megh Mehab " signifying something which is great and noble, and Zoroaster's disciples were called " Meghestom." Salverte states that these Mobeds are still named in the Pevivi dialect " Magoi." They were divided into three classes: - Those who abstained from all animal food; those who never ate of the flesh of any tame animals; and those who made no scruple to eat any kind of meat. A belief in the transmigration of the soul was the foundation of this abstinence. They professed the science of divination, and for that purpose met together and consulted in their temples. They professed to make truth the great object of their study; for that alone, they said, can make man like God " whose body resembles light, as his soul 'Or spirit resembles truth." They condemned all images, and those who said that the gods are male and female; they had neither temples nor altars, but worshipped the sky, as a representative of the Deity, on the tops of mountains; they also sacrificed to the sun, moon, earth, fire, water, and winds, says Herodotus, meaning, no doubt that they adored the heavenly bodies and the elements. This was probably before the time of Zoroaster, when the religion of Persia seems to have resembled that of ancient India. Their hymns in praise of the Most High exceeded, according to Dio Chrysostom, the sublimity of anything in Homer or Hesiod. They exposed their dead bodies to wild beasts. It is a question " whether the old Persian doctrine and wisdom or tradition of light did not undergo material alterations in the hands of its Median restorer, Zoroaster; or whether this doctrine was preserved in all its purity by the order of the magi." He then remarks that on them devolved the important trust of the monarch's education, which must necessarily have given them great weight and influence in the state. They were in high credit at the " Persian gates " - for that was the Oriental name given to the capital of the empire, and the abode of the prince - and they took the most active part in all the factions that encompassed the throne, or that were formed in the vicinity of the court. In Greece, and even in Egypt, the sacerdotal fraternities and associations of initiated, formed by the mysteries, had in general but an indirect, though not unimportant influence on affairs of state; but in the Persian monarchy they acquired a complete political ascendancy. Religion, philosophy, and the sciences were all in their hands, they were the universal physicians who healed the sick in body and in spirit, and, in strict consistency with that character, ministered to the state, which is only the man again in a larger sense. The three grades of the magi alluded to are called - by Herber the " disciples, " the " professed, " and the " masters." They were originally from Bactria, where they governed a little state by laws of their own choice, and by their incorporation in the Persian empire_ they greatly promoted the consolidation of the conquests of Cyrus. Their fall dates from the reign of Darius Hystaspes, about 500 B.C., by whom they were fiercely persecuted; this produced an emigration which extended to Cappadocia on the one hand, and to India on the other, but they were still of so much consideration at a later period, as to provoke the jealousy of Alexander the Great.

Magia Posthumia - A treatise on Vampirism published at Olmutz in 1706, and written by Ferdinand de Schertz. Reviewin, it Calmet (q.v.) says in his *Dissertation on Vampi-yes*: "The author relates a story of a woman that died in a certain village, after having received all the sacraments, and was buried with the usual ceremonies, in the Churchyard. About four days after her death, the inhabitants of the village were affrighted with an uncommon

noise and outcry, and saw a spectre, sometimes in the shape of a dog, and sometimes in that of a man, which appeared to great multitudes of people, and put them to excessive pain by squeezing their throats, and pressing their breasts, almost to suffocation. There were several whose bodies he bruised all over, and reduced them to the utmost weakness, so that they grew pale, lean, and disfigured. His fury was sometimes so great as not to spare the very beasts, for cows were frequently found beat to the earth, half dead ; at other times with their tails tied to one another, and their hideous lowings sufficiently expressed the pain they felt. Horses were often found almost wearied to death, foaming with sweat, and out of breath, as if they had been running a long and tiresome race; and these calamities continued for several months."

The author of the treatise examines into the subject in the capacity of a lawyer, and discusses both the matter of fact and the points of law arising from it. He is clearly of opinion that if the suspected person was really the author of these noises, disturbances, and acts of cruelty, the law will justify the burning of the body, as is practised in the case of other spectres which come again and molest the living. He relates also several stories of apparitions of this sort, and particularises the mischiefs done by them. One, among others, is of a herdsman of the village of Blow near the town of Kadam in Bohemia, who appeared for a considerable time together, and called upon several persons, who all died within eight days. At last, the inhabitants of Blow dug up the herdsman's body, and fixed it in the ground, with a stake driven through it. The man, even in this condition, laughed at the people that were employed about him, and told them they were very obliging to furnish him with a stick to defend himself from them. The same night he extricated himself from the stake, frightened several persons by appearing to them, and occasioned the death of many more than he had hitherto done. He was then delivered into the hands of the hangman, who put him into a cart, in order to burn him without the town. As they went along, the carcass shrieked in the most hideous manner, and threw about its arms and legs, as if it had been alive, and upon being again run through with a stake, it gave a loud cry, and a great quantity of fresh, florid blood issued from the wound. At last the body was burnt, to ashes, and this execution put a final stop to the spectre's appearing and infesting the village.

The same method has been practised in other places, where these apparitions have been seen, and upon taking them out of the ground, their bodies have seemed fresh and florid, their limbs pliant and flexible, without any worms or putrefaction, but not without a great stench. The author quotes several other writers, who attest what he, relates concerning these spectres, which, he says, still appear in the mountains of Silesia and Moravia. They are seen, it seems, both by day and night, and the things which formerly belonged to them are observed to stir and change their place, without any person's being seen to touch them. And, the only remedy in these cases, is to cut off the head, and burn the body of the persons that are supposed to appear.

Magic: Short for " magic art, " from Greek magein the science and religion of the priests of Zoroaster; or, according to Skeat, from Greek megas, great, thus signifying the great " science.

History - The earliest traces of magical practice are found in the European eaves of the middle Palaeolithic Age. These belong to the last interglacial period of the Pleistocene period, which has

been named the Aurignacian, after the cave - dwellers of Aurignac, whose skeletons, artifacts and drawings link them with the Bushmen of South Africa. In the cave of Gargas, near Bagneres de Luchon, occur, in addition to spirited and realistic drawings of animals, numerous imprints of human hands in various stages of mutilation. Some hands had been first smeared with a sticky substance and then pressed on the rock; others had been held in position to be dusted round with red ochre, or black pigment. Most of the imprinted hands have mutilated fingers; in some cases the first and second joints of one or more fingers are wanting; in others the stumps only of all fingers remain. A close study of the hand imprints makes it evident that they are not to be regarded as those of lepers. There can be little doubt that the joints were removed for a specific purpose, and on this point there is general agreement among anthropologists. A clue to the mystery is obtained by the magical custom among the Bushmen of similarly removing finger joints. Mr. G. W. Stow in his *The Native Races of South Africa* makes reference to this strange form of sacrifice. He once came into contact with a number of Bushmen who "had all lost the first joint of the little finger" which had been removed with a "stone knife" with purpose to ensure a safe journey to the spirit world. Another writer tells of an old Bushman woman whose little fingers of both hands had been mutilated, three joints in all having been removed. She explained that each joint had been sacrificed as a daughter died to express her sorrow. No doubt, however, there was a deeper meaning in the custom than she cared to confess. F. Boas in his *Report on the N.W. Tribes of Canada* gives evidence of the custom among these peoples. When frequent deaths resulted from disease, the Canadian Indians were wont to sacrifice the joints of their little fingers so as, they explained, "to cut off the deaths." Among the Indian Madigas (Telugu Pariahs) the evil eye is averted by sacrificers who dip their hands in the blood of goats or sheep and impress them on either side of a house door. This custom is not unknown even to Brahmans. Impressions of hands are also occasionally seen on the walls of Indian Mohammedan mosques. As among the N.W. Canadian tribes, the hand ceremony is most frequently practised in India when epidemics make a heavy toll of lives. The Bushmen also remove finger joints when stricken with sickness. In Australia, where during initiation ceremonies the young men have teeth knocked out and bodies scarred, the women of some tribes mutilate the little fingers of daughters with purpose to influence their future careers. Apparently the finger chopping customs, of Palaeolithic times had a magical significance. On some of the paintings in the Aurignacian caves appear symbols which suggest the slaying with spears and cutting up oil animals. Enigmatical signs are another feature. Of special interest are the figures of animal - headed demons, some with hands upraised in the Egyptian attitude of adoration, and others apparently dancing like the animal headed dancing gods of the Bushmen. In the Marclonlas, Palaeolithic cave there are semi - human faces of angry demons with staring eyes and monstrous noses. In the Spanish Cave at Cogul several figures of women wearing half - length skirts and shoulder shawls, are represented dancing round a nude male. So closely do these females resemble such as usually appear in Bushmen paintings that they might well, but for their location, be credited to, this interesting people. Religious dances among the Bushman tribes are associated with marriage, birth and burial ceremonies; they are also performed to exorcise demons in cases of sickness. "Dances are to us what prayers are to you," an elderly Bushman once informed a European. Whether the cave drawings and wood, bone and ivory carvings of the Magdalenian, or late Palaeolithic period at the close of the last ice epoch, are of magical significance is a problem on which there is no general agreement. It is significant to find, however, that several carved

ornaments bearing animal figures or enigmatical signs are perforated as if worn as charms. On a piece of horn found at Lorthet, Hautes Pyrenees, are beautiful incised drawings of reindeer and salmon' above which appear mystical symbols. An ape - like demon carved on bone was found at Mas d'Azil: on a reindeer horn from Laugenic Basse a prostrate man with a tail is creeping up on all fours towards a grazing bison. These are some of the instances which lend colour to the view that late Palaeolithic art had its origin in magical beliefs and practices - that hunters carved on the handles of weapons and implements, or scratched on cave walls, the images of the animals they desired to capture - sometimes with the secured co - operation of demons, and sometimes with the aid of magical spells.

Coming to historic times we know that the ancient Egyptians (See Egypt) possessed a highly - developed magical system, as did the Babylonians (See Semites), and other pristine civilizations. Indeed from these the medieval European system of magic was finally evolved. Greece and Rome (both of which see) also possessed distinct national systems, which in some measure were branches of their religions; and thus like the Egyptian and Babylonian were preserves of the priesthood.

Magic in early Europe was, of course, merely an appendage of the various religious systems which obtained throughout that continent; and it was these systems which later generated into witchcraft (q.v.) But upon the foundation of Christianity, the church soon began to regard the practice of magic as foreign to the spirit of its religion. Thus the Thirty - sixth Canon of the (Ecumenical Council held at Laodicea in 364 A.D. forbids clerks and priests to become magicians, enchanter, mathematicians or astrologers. It orders, moreover, that the Church shall expel from its bosom those who employ ligatures or phylacteries, because it says phylacteries are the prisons of the soul. The Fourth Canon of the Council of Ochia, A.D. 525, prohibited the consultation of sorcerers, augurs, diviners, and divinations made with wood or bread; and the Sixtieth Canon of the Council of Constantinople A.D. 692, excommunicated for a period of six years diviners, and those who had recourse to them. The prohibition was repeated by the Council of Rome in 721. The Forty - second Canon of the Council of Tours in 613 is to the effect that the priests shall teach to the people the inefficacy of magical practices to restore the health of men or animals, and later Councils practically endorsed the church's earlier views.

It does not appear, however, that what may be called mediaeval magic "took final and definite shape until about the twelfth century. Modelled upon the systems in vogue among the Byzantines and Moors of Spain, which were evolved from the Alexandrian system, what might be called the "oriental" type of magic gained footing in Europe, and quite superseded the earlier and semi - barbarian systems in use among the various countries of that continent, most of which, as has been said, were the relics of older pagan practice and ritual. To these relics clung the witch and the wizard and the professors of lesser magic; whereas among the disciples of the imported system we find the magician - black and white, the necromancer and the sorcerer. The manner in which the theosophy and the magic of the East was imported was probably two - fold; first, there is good evidence that it was imported into Europe by persons returning from the Crusades; and secondly, we know that in matters of wisdom Byzantium fell heir to Alexandria, and that from Constantinople magic was disseminated throughout Europe, along with other sciences. It is not necessary to deal in the course of this article with the history of witchcraft and lesser

sorcery, as that has already been done in the article witchcraft " (q.v.); and we will confine ourselves strictly to the history of the higher branches of magic. But it is competent to remark that Europe had largely obtained its magical practices from the orient through Christianity, from Jewish and early Semitic sources; and it is an open question' how far eastern demonology coloured that of the Catholic Church.

Mediaeval magic of the higher type has practically no landmarks save a series of great names. Its tenets experienced but little alteration during six centuries. From the eighth to the thirteenth century, there does not appear to have been much persecution of the professors of magic, but after that period the opinions of the church underwent a radical change, and the life of the magus was fraught with considerable danger. However, it is pretty clear that he was not victimised in the same manner as his lesser brethren, the sorcerers and wizards; but we find Paracelsus consistently baited by the medical profession of his day, Agrippa constantly persecuted, and even mystics like Boehme imprisoned and ill-used. It is difficult at this distance to estimate the enormous vogue that magic experienced, whether for good or evil during the middle ages. Although severely punished, if discovered or if its professors became sufficiently notorious to court persecution, the power it seems to have conferred upon them was eagerly sought by scores of people - the majority of whom were quite unfitted for its practice, and clumsily betrayed themselves into the hands of the authorities. In the article entitled " Black Magic, " we have outlined the history of that lesser magic known as sorcery or " black magic, " and there have shown what persecutions overtook those who practised it.

As has already been mentioned, the history of higher magic in Europe is a matter of great names, and these are somewhat few. They do not include alchemists, who are strictly speaking not magicians, as their application of arcane laws was particular and not universal; but this is not to say that some alchemists were not also magicians. The two great names which stand out in the history of European magic are those of Paracelsus and Agrippa, who formulated the science of mediaeval - magic in its entirety. They were also the greatest practical magicians of the middle ages, as apart from pure mystics, alchemists and others, and their thaumaturgic and necromantic experiences were probably never surpassed. With these mediaeval magic comes to a close and the further history of the science in Europe will be found outlined in the division of this article entitled " Modern Magic."

Scientific Theories regarding the Nature of Magic. General agreement as to the proper definition of magic is wanting, as it depends upon the view taken of religious belief. According to Frazer, magic and religion are one and the same thing, or are so closely allied as to be almost identical. This may be true of peoples in a savage or barbarian condition of society, but can scarcely apply to magic and religion as fully fledged, as for example in mediaeval times, however fundamental may be their original unity. The objective theory of magic would regard it as entirely distinct from religion, possessed of certain well - marked attributes, and traceable to mental processes differing from those from which the religious idea springs. Here and there the two have become fused by the super - imposition of religious upon magical practice. - The objective idea of magic, in short, rests on the belief that it is based on magical laws which are supposed to operate with the regularity of those of natural science. The subjective view, on the other hand, is that many practices seemingly magical are in reality religious, and that no rite can be called magical which is not so designated

by its celebrant or agent. It has been said that religion consists of an appeal to the gods, whereas magic is the attempt to force their compliance. Messrs. Hubert and Mauss believe that magic is essentially traditional. Holding as they do that the primitive mind is markedly unoriginal, they have satisfied themselves that magic is therefore an art which does not exhibit any frequent changes amongst primitive folk, and is fixed by its laws. Religion, they say, is official and organised, magic prohibited and secret. Magical power appears to them to be determined by the contiguity, Similarity and contrast of the object of the act, and the object to be effected. Frazer believes all magic to be based on the law of sympathy - that is the assumption that things act on one another at a distance because of their being secretly. linked together by invisible bonds. He divides sympathetic magic into homeopathic magic and contagious magic. The first is imitative or mimetic, and may be practised by itself; but the latter usually necessitates the application of the imitative principle. Well known instances of mimetic magic are the forming of wax figures in the likeness of an enemy, which are destroyed in the hope that he will perish. Contagious magic may be instanced by the savage anointing the weapon which caused a wound instead of the wound itself, in the belief that the blood on the weapon continues to feel with the blood on the body. Mr. L. Marillier divides magic into three classes: the magic of the word or act; the magic of the human being independent of rite or formula; and the magic which demands a human being of special powers and the use of ritual. Mr. A. Lehmann believes magic to be a practice of superstition, and founds it in illusion. The fault of all these theories is that they strive after too great an exactness, and that they do not allow sufficiently for the feeling of wonder and awe which is native to the human mind. Indeed they designate this " strained attention." We may grant that the attention of savages to a magical rite is " strained, " so strained is it in some cases that it terrifies them into insanity; and it would seem therefore as if the limits of " attention " were overpassed. and as if it shaded into something very much deeper. Moreover it is just possible that in future it may be granted that so - called sympathetic magic does not partake of the nature of magic at all, but has greater affinities (owing to its strictly natural and non - supernatural character) with pseudoscience.

Magic is recognised by many savage peoples as a force rather than an art, - a thing which impinges upon the thought of man from outside. It would appear that many barbarian tribes believe in what would seem to be a great reservoir of magical power, the exact nature of which they are not prepared to specify. Thus amongst certain American - Indian tribes we find a force called Orenda or spiritforce. Amongst the ancient Peruvians, everything sacred was huaca and possessed of magical power. In Melanesia, we find a force spoken of called mana, transmissible and contagious, which may be seen in the form of flames or even heard. The Malays use the word kramat to signify the same thing; and the Malagasy the term hasma, Some of the tribes round Lake Tanganyika believe in such a force, which they call ngai, and Australian tribes have many similar terms, such as churinga and boolya. To hark back to America, we find in Mexico the strange creed named nagualism, which partakes of the same conception - everything nagual is magical or possesses an inhere - it spiritual force of its own.

Theories of. the Origin of Magic - Many theories have been advanced regarding the origin of magic - some authorities believing that it commenced with the idea of personal superiority; others through animistic beliefs (See Animism); and still others through such ideas as that physical pains, for which the savage

could not account, were supposed to be inflicted by invisible weapons. This last theory is, of course, in itself, merely animistic. It does not seem, however, that writers on the subject have given sufficient attention to the great influence exerted on the mind of man by odd or peculiar occurrences. We do not for a moment care to advance the hypothesis that magic entirely originated from such a source, but we believe that it was a powerful factor in the growth of magical belief. To which, too, animism and taboo contributed their quota. The cult of the dead too and their worship would soon become fused with magical practice, and a complete demonology would thus speedily arise.

The Dynamics of Magic - Magical practice is governed by well - marked laws limited in number. It possesses many classes of practitioner; as, for example, the diviner or augur, whose duties are entirely different from those of the witch - doctor. Chief among these laws, as has been already hinted, is that of sympathy, which, as has been said, must inevitably be sub - divided into the laws of similarity, contiguity and antipathy. The law of similarity and homeopathy is again divisible into two sections: (i) - the assumption that like produces like - an illustration of which is the destruction of a model in the form of an enemy; and (2) - the idea that like cures like - for instance, that the stone called the bloodstone can staunch the flow of bleeding. The law dealing with antipathy rests on the assumption that the application of a certain object or drug expels its contrary. There remains contiguity, which is based on the concept that whatever has once formed part of an object continues to form part of it. Thus if a magician can obtain a portion of a person's hair, he can work woe upon him through the invisible bonds which are supposed to extend between him and the hair in the sorcerer's possession. It is well - known that if the animal familiar of a witch be wounded, that the wound will react in a sympathetic manner on the witch herself. This is called "repercussion."

Another widespread belief is that if the magician procures the name of a person that he can gain magical dominion over him. This, of course, arose from the idea that the name of an individual was identical with himself. The doctrine of the Incommunicable Name, the hidden name of the god or magician, is well instanced by many legends in Egyptian history, - the deity usually taking extraordinary care to keep his name secret, in order that no one might gain power over him. The spell or incantation is connected with this concept, and with these, in a lesser degree, may be associated magical gesture, which is usually introduced for the purpose of accentuating the spoken word. Gesture is often symbolic or sympathetic; it is sometimes the reversal of a religious rite, such as marching against the sun, which is known as walking "widdershins." The method of pronouncing rites is, too, one of great importance. Archaic or foreign expressions are usually found in spells ancient and modern; and the tone in which the incantation is spoken, no less than its exactness, is also important. To secure exactness rhythm was often employed, which had the effect of aiding memory.

The Magician. - In early society, the magician, which term includes the shaman, medicine - man, piage, witchdoctor, et cetera, may hold his position by hereditary right; by an accident of birth, as being the seventh son of a seventh son; to revelation from the gods; or through mere mastery of ritual. In savage life we find the shaman a good deal of a medium, for instead of summoning the powers of the air at his bidding as did the magicians of medieval days, he seems to find it necessary to throw himself into a state of trance and seek them in their own sphere. The magician is also

often regarded as possessed by an animal or supernatural being. The duties of the priest and magician are often combined in primitive society, but it cannot be too strongly asserted that where a religion has been superseded, the priests of the old cult are, for those who have taken their places, nothing but magicians. We do not hear much of beneficent magic among savage peoples, and it is only in Europe that White Magic may be said to have gained any hold.

Mediaeval Definition of Magic. - The definitions of magic vouchsafed by the great magicians of medieval and modern times naturally differ greatly from those of anthropologists.

For example Eliphas Levi says in his History of Magic: " Magic combines in a single science that which is most certain in philosophy with that which is eternal, and infallible in religion. It reconciles perfectly an incontestably those two terms so opposed on the first view - faith and reason, science and belief, authority and liberty. It furnishes the human mind with an instrument of philosophical and religious certainty, as exact as mathematics, and even accounting for the infallibility of mathematics themselves There is an incontestable truth and there is an infallible method of knowing that truth while those who attain this knowledge and adopt it as rule of life, can endow their life with a sovereign power which can make them masters of all inferior things, of wandering spirits, or in other words, arbiters and kings of the world." Paracelsus says regarding magic: " The magical is a great hidden wisdom, and reason is a great open folly. No armour shields against magic for it strike, at the inward spirit of life. Of this we may rest assured that through full and powerful imagination only can we bring the spirit of any man into an image. No conjuration no rites are needful; circle - making and the scattering of incense are mere humbug and jugglery. The human spirit is so great a thing that no man can express it; eternal and unchangeable as God Himself is the mind of man; and could we rightly comprehend the mind of man, nothing would be impossible to us upon the earth. Through faith the imagination is invigorated and completed, for it really happens that every doubt mars its perfection. Faith must strengthen imagination, for faith establishes the will. Because man did not perfectly believe and imagine, the result is that arts are uncertain when they might be wholly certain." Agrippa also regarded magic as the true road to communion with God - thus linking it with mysticism.

Modern Magic: With the death of Agrippa in 1535 the old school of magicians may be said to have ended. But that is not to say that the traditions of magic were not handed on to others who were equally capable of preserving them. We must carefully discriminate at this juncture between those practitioners of magic whose minds were illuminated by a high mystical ideal, and persons of doubtful occult position, like the Comte de Saint - Germain and others. At the beginning of the seventeenth century we find many great alchemists in practice, who were also devoted to the researches of transcendental magic, which they carefully and successfully concealed under the veil of hermetic experiment. These were Michael Meyer, Campe, Robert Flood, Cosmopolite, D'Espagnet, Samuel Norton, Baron de Beausoleil, and Van Helmont; another illustrious name is also that of Philalethes. The eighteenth century was rich in occult personalities, as for example the alchemist Lascaris (q.v.) Martines de Pasqually, and Louis de SaintMartin (q.v.) who founded the Martinist school, which still exists under the grandmastership of Papus. After this magic merges for the moment into mesmerism, and many of the secret magical societies which abounded in Europe about this period practised animal

magnetism as well as astrology, Kabbalism and ceremonial magic. Indeed mesmerism powerfully influenced mystic life in the time of its chief protagonist, and the mesmerists of the first era are in direct line with the Martinist and the mystical magicians of the late eighteenth century. Indeed mysticism and magnetism are one and the same thing, in the persons of some of these occultists (See Secret Tradition) the most celebrated of which were Cazotte, Ganneau, Comte, Wronski, Du Potet, Hennequin, Comte d'Ourches, and Baron die Guldenstubbé, and last of the initiates known to us, Eliplias Levi (all of which see).

That Black Magic and sorcery are still practised is a well - known fact, which requires no amplification in this place: but what of that higher magic which has, at least in modern times attracted so many gifted minds ? We cannot say that the true line of magical adepts ended with Levi, as at no time in the world's history are these known to the vulgar; but we may be certain that the great art is practised in secret as sedulously as ever in the past, and that men of temperament as exalted as in the case of the magicians of older days still privately pursue that art, which, like its sister religion, is none the less celestial because it has been evolved from lowly origins in the mind of man, whose spirit with the match of time reflects ever more strongly the light of heaven, as the sea at first dimly reddened by the dawn, at length mirrors the whole splendour of day.

Magic Darts: The Laplanders, who passed at one time for great magicians, were said to launch lead darts, about a finger - length, against their absent enemies, believing that with the magic darts they were sending grievous pains and maladies. (See Magic.)

Magical Diagrams: These were geometrical designs, representing the mysteries of deity and creation, therefore supposed to be of special virtue in rites of evocation and conjuration.

The chief of these were the Triangle, the Double Triangle, forming a six - pointed star and known as the Sign or Seal of Solomon; the Tetragram a four - pointed star formed by the interlacement of two pillars; and the Pentagram, a five - pointed star.

These signs were traced on paper or parchment, or engraved on metals and glass and consecrated to their various uses by special rites.

The Triangle was based on the idea of trinity as found in all things, in deity, time and creation. The triangle was generally traced on the ground with the magic sword or rod, as in circles of evocation where the triangle was drawn within it and according to the position of the magician at its point or base so the spirits were conjured from heaven or hell.

The Double Triangle, the Sign of Solomon, symbolic of the Macrocosm, was formed by the interlacement of two triangles, thus its points constituted the perfect number six. The magicians wore it, bound on their brows and breasts during the ceremonies and it was engraved on the silver reservoir of the magic lamp.

The Tetragram was symbolic of the four elements and used in the conjuration of the elementary spirits - sylphs of the air, undines of the water, the fire salamanders and gnomes of the earth. In alchemy it represented the magical elements, salt, sulphur, mercury and azoth; in mystic philosophy the ideas Spirit, Matter, Motion and Rest; in hieroglyphs the man, eagle, lion and bull.

The Pentagram, the sign of the Microcosm, was held to be the most powerful means of conjuration in any rite. It may represent evil as well as good, for while with one point in the ascendant it was the sign of Christ, with two points in the ascendant it was the sign of Satan. By the use of the pentagram in these positions the powers of light or darkness were evoked. The pentagram was said to be the star which led the Magi to the manger where the infant Christ was laid.

The preparation and consecration of this sign for use in magical rites is prescribed with great detail. It might be composed of seven metals, the ideal form for its expression; or traced in pure gold upon white marble, never before used for any purpose. It might also be drawn with vermilion upon lambskin without a blemish prepared under the auspice of the Sun. The sign was next consecrated with the four elements; breathed on five times; dried by the smoke of five perfumes, incense, myrrh, aloes, sulphur and camphor. The names of five genii were breathed above it, and then the sign was placed successively at the north, south, east and west and centre of the astronomical cross pronouncing the letters of the sacred tetragram and various Kabbalistic names.

It was believed to be of great efficacy in terrifying phantoms if engraved upon glass, and the magicians traced it on their doorsteps to prevent evil spirits from entering and the good from departing.

This symbol has been used by all secret and occult societies, by the Rosicrucians, the Illuminati, down to the Freemasons of to - day. Modern Occultists translate the meaning of the pentagram as symbolic of the human soul and its relation to God.

The symbol is placed with one point in the ascendant. That point represents the Great Spirit, God. A line drawn from there to the left - hand angle at base is the descent of spirit into matter in its lowest form, whence it ascends to right - hand angle typifying matter in its highest form, the brain of man. From here a line is drawn across the figure to left angle representing man's development in intellect, and progress in material civilization, the point of danger, from which all nations have fallen into moral corruption, signified by the descent of the line to right angle at base. But the soul of man being derived from God cannot remain at this point, but must struggle upward, as is symbolised by the line reaching again to the apex, God, whence it issued.

Magical Instruments and Accessories: In magical rites these were considered of the utmost importance. Indispensable to the efficacy of the ceremonies were the altar, the chalice, the tripod, the censer; the lamp, rod, sword, and magic fork or trident; the sacred fire and consecrated oils; the incense and the candles.

The altar might be of wood or stone, but if of the latter, theft of stone that has never been worked or hewn or even touched by the hammer.

The chalice might be of different metals, symbolic of the object of the rites. Where the purpose was evil, a black chalice was used as in the profane masses of sorcerers and witches. In some talismans the chalice is engraved as a symbol of the moon.

The tripod and its triangular stand was also made in symbolic metals.

The censer might be of bronze, but preferably of silver.

In the construction of the lamp, gold, silver, brass and iron must be used, iron for the pedestal, brass for the mirror, silver for the reservoir and at the apex a golden triangle. Various symbols were traced upon it, including an androgynous figure about the pedestal, a serpent devouring its own tail, and the Sign of Solomon.

The rod must be specially fashioned of certain woods and then consecrated to its magical uses. A perfectly straight branch of almond or hazel was to be chosen. This was cut before the tree blossomed, and cut with a golden sickle in the early dawn. Throughout its length must be run a long needle of magnetized iron; at one end there should be affixed a triangular prism, to the other, one of black resin, and rings of copper and zinc bound about it. At the new moon it must be consecrated by a magician who already possesses a consecrated rod.

The secret of the construction and consecration of magical rods was jealously guarded by all magicians and the rod itself was displayed as little as possible, being usually concealed in the flowing sleeve of the magician's robe.

The sword must be wrought of unalloyed steel, with copper handle in the form of a crucifix. Mystical signs were engraved on guard and blade and its consecration took place on a Sunday in full rays of the sun, when the sword was thrust into a sacred fire of cypress and laurel, then moistened with the blood of a snake, polished, and next, together with branches of vervain, swathed in silk. The sword was generally used in the service of Black Magic.

The magic fork or trident used in necromancy was also fashioned of hazel or almond, cut from the tree at one blow with an unused knife, from whose blade must be fashioned the three prongs. Witches and sorceresses are usually depicted using the trident in their infernal rites.

The fire was lit with charcoal on which were cast branches of trees, symbolic of the end desired. In Black Magic these generally consisted of cypress, alderwood, broken crucifixes and desecrated hosts.

Oil for anointing men, galingale and purest oil of Olive. Unguents were used by sorcerers and witches, who smeared their brows, breasts and wrists with a mixture composed of human fat and blood of corpses, combined with aconite, belladonna and poisonous fungi, thinking thereby to make themselves invisible.

Incense might be of any odoriferous woods and herbs, such as cedar, rose, citron, aloes, cinnamon, sandal, reduced to a fine powder, together with incense and storax. In Black Magic, alum, sulphur and asafetida were used as incense.

The candles, belonging solely to practices of Black Magic were moulded from human fat and set in candlesticks of ebony carved in the form of a crescent.

Bowls also were used in these ceremonies, fashioned of different metals, their shape symbolic of the heavens. In necromantic rites skulls of criminals were used, generally to hold the blood of some victim or sacrifice.

Magical Numbers: Certain numbers and their combination were held to be of magical power, by virtue of their representation of divine and creative mysteries.

The doctrines of Pythagoras furnished the basis for much of this belief. According to his theory - numbers contained the elements of all things, of the natural and spiritual worlds and of the sciences. The real numerals of the universe are the primaries one to ten and in their combination the reason of all else may be found. To, the Pythagoreans One represented unity, therefore God; Two was duality, the Devil; Four was sacred and holy, the number on which they swore their most solemn oaths; Five was their symbol of marriage. They also attributed certain numbers to the gods, planets and elements; one represented the Sun, two the Moon; while five was fire, six the earth, eight the air, and twelve water.

Cornelius Agrippa in his Work Occult Philosophy published in 1533, discourses upon numbers as those characters by whose proportion all things were formed. He enumerates the virtues of numerals as displayed in nature, instancing the herb cinquefoil, which by the power of the number five exorcises devils, allays fever and forms an antidote to poisons. Also the virtue of seven as in the power of the seventh son to cure king's evil.

One was the origin and common measure of all things. It is indivisible not to be multiplied. In the universe there is one God one supreme intelligence in the intellectual world, man in the sidereal world, one Sun; one potent instrument and agency in the elementary world, the philosopher's stone; one chief member in the human world, the heart; and one sovereign prince in the nether world, Lucifer.

Two was the number of marriage, charity and social communion. It was also regarded sometimes as an unclean number; beasts of the field went into the Ark by twos.

Three had a mysterious value as shown in Time's trinity - Past, Present and Future; in that of Space - length, breadth and thickness; in the three heavenly virtues faith, hope and charity; in the three worlds of man brain, the intellectual; heart, the celestial; and body, elemental.

Four signifies solidity and foundation. There are four Seasons, four elements, four cardinal points, four evangelists.

Five, as it divides ten, the sum of all numbers, is also the number of justice. There are five senses; the Stigmata, the wounds of Christ were five; the name of the Deity the Pentagram is composed of five letters; it also is a protection against beasts of prey.

Six is the sign of creation, because the world was completed in six days. It is the perfect number, because it alone by addition of its half, its third and its sixth reforms itself. It also represents servitude by reason of the Divine injunction "Six days shalt thou labour."

Seven is a miraculous number, consisting of one, unity, and six, sign of perfection. It represents life because it contains body, consisting of four elements, spirit, flesh, bone and humour; and soul, made up of three elements, passion, desire and reason. The seventh day was that on which God rested from his work of creation.

Eight represents justice and fullness. Divided, its halves are equal; twice divided, it is still even. In the Beatitude eight is the number of those mentioned - peace - makers, they who strive after righteousness, the meek, the persecuted, the poor, the merciful, the poor in spirit, and they that mourn.

Nine is the number of the muses and of the moving spheres.

Ten is completeness because one cannot count beyond it except by combinations formed with other numbers. In the ancient mysteries ten days of initiation were prescribed. In ten is found evident signs of a Divine principle.

Eleven is the number of the commandments, while Twelve is the number of signs in the Zodiac, of the apostles, of the tribes of Israel, of the gates of Jerusalem.

This theory of numbers Agrippa applied to the casting of horoscopes. Divination by numbers was one of the favourite methods employed in the Middle Ages.

In magical rites, numbers played a great part. The instruments, vestments and ornaments must be duplicated. The power of the number three is found in the magic triangle: in the three prongs of the trident and fork; and in the threefold repetition of names in conjurations. Seven was also of great influence, the seven days of the week each representing the period most suitable for certain evocations and these corresponded to the seven magical works; 1 - works of light and riches; 2 - works of divination and mystery; 3 - works of skill, science and eloquence; 4 - works of wrath and chastisement 5 - works of love; 6 - works of ambition and intrigue 7 - works of malediction and death.

Magical Papyri: "handbooks," on magic in Greek and Demotic collected in late antiquity. Few have been widely published, though some were published by Budge. A look at the contents of this collection reveals a bewildering variety of spells and charms, including, inter alia, rites for acquiring familiar spirits, restraining spells against spirits, spells for divination and obtaining of revelations, love charms, numerous healing spells for various ailments, curses (especially to inflict the victim with insomnia), spells for victory at games and competitions, and even contraceptive spells. These represent the epitome of pre-Christian esoteric learning in the Mediterranean.

Magical Union of Cologne: A society stated in a MS. of the Rosicrucians at Cologne to have been founded in that city in the year 1115. In the Rosenkreutze in seiner blösse of Weise it is stated that the initiates wore a triangle as symbolising power, wisdom and love. The more exalted orders among them were called Magos, and these held the greater mysteries of the fraternity.

Magical Vestments and Appurtenances: These were prescribed needful adjuncts to magical rites, whose colour, name, form and substance, symbolic of certain powers and elements, added, it was supposed, greater efficacy to the evocations.

Abraham the Jew, a magician of the Middle Ages, prescribed a tunic of white linen, with upper robe of scarlet and girdle of white silk. A crown or fillet of silk and gold was to be worn on the head and the perfumes cast on the fire might be incense, aloes, storax, cedar, citron or rose.

According to other authorities on the subject it was advisable to vary colour of robe and employ certain jewels and other accessories according to the symbolism of the end desired. A magician of the nineteenth century, Eliphas Levi, gives a detailed description of ritual, from which the following is taken.

If the rites were those of White Magic and performed on a Sunday, then the vestment should be of purple, the tiara, bracelets and ring of gold, the latter set with a chrysolith or ruby. Laurel, heliotrope and sunflowers are the symbolic flowers, while other details include a carpet of lionskins and fans of sparrow - hawk feathers. The appropriate perfumes are incense, saffron, cinnamon and red sandal.

If, however, the ceremonial took place on a Monday, the Day of the Moon, then the robe must be of white embroidered with silver and the tiara of yellow silk emblazoned with silver characters; while the wreaths were to be woven of moonwort and yellow ranunculi. The jewels appropriate to the occasion were pearls, crystals and selenite; the perfumes, camphor, amber, aloes, white sandal and seed of cucumber.

In evocations concerning transcendent knowledge, green was the colour chosen for the vestment, or it might be green shot with various colours. The chief ornament was a necklace of pearls and hollow glass beads enclosing mercury. Agate was the symbolic jewel; narcissus, lily, herb mercury, fumitory, and marjoram the flowers; whilst the perfumes must be benzoin, mace and storax.

For operations connected with religious and political matters, the magician must don a robe of scarlet and bind on his brow a brass tablet inscribed with various characters. His ring must be studded with an emerald or sapphire, and he must burn for incense, balm, ambergris, grain of paradise and saffron. For garlands and wreaths, oak, poplar, fig and pomegranate leaves should be entwined.

If the ceremonial dealt with amatory affairs, the vestment must be of sky - blue, the ornaments of copper, and the crown of violets. The Magic ring must be set with a turquoise, while the tiara and clasps were wrought of lapis - lazuli and beryl. Roses, myrtle and olive were the symbolic flowers, and fans must be made of swanfeathers.

If vengeance was desired on anyone, then robes must be worn whose colour was that of blood, flame or rust, belted with steel, with bracelets and ring of the same metal. The tiara must be bound with gold and the wreaths woven of absinthe and rue.

To bring misfortune and death on a person, the vestment must be black and the neck encircled with lead. The ring must be set with an onyx and the garlands twined of cypress, ash and hellebore; whilst the perfumes to be used were sulphur, scammony, alum and asafetida.

For purposes of Black Magic, a seamless and sleeveless robe of black was donned, while on the head was worn a leaden cap inscribed with the signs of the Moon, Venus and Saturn. The wreaths were of vervain and cypress; and the perfumes burned were aloes, camphor and storax.

Maier, Michael: A German Alchemist born at Rindsburg in Holstein about the 1580 He was one of the principal figures in the

Rosicrucian controversy in Germany and the greatest adept of his time. He diligently pursued the study of medicine in his youth and settling at Rostock practised with such success that the Emperor Rudolph appointed him as his physician, ennobling him later for his services. Some adepts eventually succeeded in luring him from the practical work he followed so long into the mazy and tortuous paths of alchemy. In order to confer with those whom he suspected were possessed of the transcendent mysteries he travelled all over Germany. The Biographic Univeyselle states that in pursuit of these " ruinous absurdities " he sacrificed his health, fortune and time. On a visit to England he became acquainted with Robert Fludd the Kentish Mystic.

In the controversy which convulsed Germany on the appearance of his Rosicrucian Manifestoes, he took a vigorous and enthusiastic share and wrote several works in defence of the mysterious society. He is alleged to have travelled in order to seek for members of the " College of Teutonic Philosophers R.C., " and failing to find them formed a brotherhood of his own, based on the form of the Fama I, 'Yalernibus. There is no adequate authority for this statement, but it is believed that he eventually, towards the end of. his life, was initiated into the genuine order. A posthumous pamphlet of Maier's called Ulysses was published by one of his personal friends in 1624. There was added to the same volume the substance of two pamphlets already published in German but which in view of their importance were now translated into Latin for the benefit of the European literati. The first pamphlet was entitled Colloquium Rhodostauroticum trium personarum per Famem el Confessionem quadamodo revelatain de Fraternitate Rosae Crucis. The second was an Echo Colloquii by Hilarion on behalf of the Rosicrucian Fraternity. From these pamphlets it appears that Maier was admitted as a member of the mystical order. He became the most profuse writer on alchemy of his time. He died in the year 1622. Most of his works, many of which are adorned with curious plates, are obscure with the exception of his Rosicrucian Apologies. (See Rosicrucians.)

Malleus Malificarum: A large volume published in Germany at the end of the fifteenth century, written by two inquisitors under the papal bull against witchcraft of 1484, Jacob Sprenger and Henricus Institor. Says Natright concerning it: " In this celebrated work, the doctrine of witchcraft. was first reduced to a regular system, and it was the model and groundwork of all that was written on the subject long after the date which saw its first appearance. Its writers enter largely into the much - disputed question of the nature of demons; set forth the causes which lead them to seduce men in this manner; and show why women are most prone to listen to their proposals, by reasons, which prove that the inquisitors had but a mean estimate of the softer sex.

Mananan : Son of the Irish sea-god Lir, magician and owner of strange possessions. His magical galley "Ocean-sweeper " steered by the wishes of its occupant ; his horse Aonban, able to travel on sea or land ; and his sword Fragarach, a match for any mail; were brought by Lugh from "The Land of the Living" (Fairyland), also associated with Hy Breasil. As lord of the sea he was the Irish Charon, and his colour-changing cloak would flap gaily as he marched with heavy tread round the camp of the hostile force invading Erin. He is comparable with the Cymric Manawiddan and resembles the Hellenic Proteus.

The Marsi a people skilled in magical practices and sorceries able to charm poisonous snakes by the means of song according to Pliny.

Martian Language : A *language* purporting to be that of the inhabitants of the planet Mars, written and spoken by the medium known as Holme Smith. Holme, the medium studied by a celebrated investigator, M. Flournoy, professor of psychology at Geneva, had in 1892 joined a spiritualistic circle, where she developed marvellous mediumistic powers. In 1896, after Professor Flournoy had begun his investigations, she was spirited during a trance to the planet Mars, and thereafter described to the circle the manners and customs and appearance of the *Martians*. She learned their *language*, which she wrote and spoke with ease and consistency. Unlike most of the " unknown tongues " automatically produced the *Martian language* was intelligible, its words were used consistently, and on the whole it had every appearance of a genuine *language*.

Maranos : A Jewish secret -fraternity which arose in Spain in the fourteenth and fifteenth centuries during the persecution of the Hebrew race in that country. Its members met in the greatest secrecy at inns, disguised, and used grips, signs and passwords.

Materialisation: A term denoting the formation by a spirit of a temporary physical organisation, visible and palpable, by means of which it can come into touch with material objects. Materialisation is the most important of the physical phenomena of spiritualism, and in its earlier stages was confined to the materialising of heads and hands, or vague luminous figures. In common with much of the physical phenomena, it had its origin in America, where it was known at a comparatively early period in the history of the movement. So early as 1860 seances were held with the Fox sisters by Robert Dale Owen and others, at which veiled and luminous figures were witnessed. One sitter, Mr. Livermore, saw and recognised the spirit of his dead wife many times during a series of seances with Kate Fox, extending over some six years. In this case, however, there were no other sitters, and the seances were held in the dark, the whole atmosphere being peculiarly favourable to fraud. In 1871 another American medium, Mrs. Andrews, held sittings at which materialised forms were seen, and in the following year Mrs. Guppy and another medium attempted the production of a similar phenomenon in England, but without marked success. The mediums, Herne and Williams, succeeded a few months later in materialising shadowy forms and faces in a dark seanceroom. It was, however, Miss Florence Cook, to whose phenomena Sir William Crookes has so abundantly testified, who was to give the most remarkable demonstration of this form of spirit manifestation. Miss Cook was, at the commencement of her spiritualistic career, a young girl of sixteen or seventeen years, described by a contemporary writer as " a pretty, Jewish - like little girl." She was at that time a private medium, - though at the outset she held some materialisation seances with Herne. From her childhood, it was said, she had been attended by a spirit girl, who stated that her name on earth had been Annie Morgan, but that her name in the spirit - world was Katie King. Under the latter name Miss Cook's control was destined to become very famous in spiritualistic circles. Usually the medium was put in a sort of cupboard, or cabinet, tied to her chair, and the cords sealed. A short interval would ensue, during which the sitters sang spiritualistic hymns, and at length there would emerge from the cabinet a form clad in flowing white draperies, and not to be distinguished from an ordinary human being. On one occasion a seance was held at Mr. Cook's house, at which several distinguished spiritualists were present. Among the invited guests was Mr. W. Volckman, who thought to test for himself the good faith of the medium and the genuineness of " Katie. - After some forty minutes close

observance of the materialised spirit Mr. Voreckman concluded that Miss Cook and Katie were one and the same, and just as the white - robed figure was about to return to the cabinet he rushed forward and seized her. His indignant fellow - sitters released the " spirit, " the light was extinguished, and in the confusion that, followed, the spirit disappeared. Miss Cook was found a few minutes later bound as when she was placed in the cabinet, the cords unbroken, the seat intact. She wore a black dress, and there was no trace of white draperies in the cabinet. Sir William Crookes, whose investigations into the phenomena of this medium extended over a period of some years, had better opportunity of examining Katie's pretensions than Volckman had, and he had left it on record that the spirit form was taller than the medium, had a larger face and longer fingers; and whereas Florence Cook had black hair and a dark complexion, Katie's complexion was fair, and her hair a light auburn. Moreover Sir William, enjoying as he did the complete confidence of Katie, had on more than one occasion the privilege of seeing her and Miss Cook at the same time. But Miss Cook was not the only medium who was controlled by Katie King, who, along with her father, John King, became in time a most popular spirit with materialisation mediums. From that time onwards materialisation was extensively practised both by private and professional mediums, among the number being Mrs. Showers and her daughter, Rita, Miss Lottie Fowler, William Eglinton and D. D. Home; while in recent years materializations are stated to have occurred in the presence of Eusapia Palladino. Many sitters claimed to see in these draped figures and veiled faces the form and features of deceased relatives and friends, though frequently there was but the smallest ground for such a claim - - parents recognised their daughter by her hair, a man recognised his mother by the sort of cap she wore, and so on. There is no doubt that fraud entered, and still enters, very largely into materialisation seances. Lay figures, muslin draperies, false hair, and similar properties have been found in the possession of mediums; accomplices have been smuggled into the seance - room; lights are frequently turned low or extinguished altogether.. Add to this the fact that other spirits besides " Katie " have on being grasped resolved themselves into the person of the medium, and it will be seen that scepticism is not altogether unjustified. Then, as already mentioned, the rash and premature recognition of deceased friends in draped forms whose resemblance to the medium is clear to the less - interested observer has also done much to ruin the case for genuine spirit materialisation. Yet that there is a case we must believe on the assertion of some of the most distinguished of modern investigators, men fully alive to the possibilities of fraud, trained to habits of correct observation. M. Flammarion felt constrained to attribute the materialisation he had witnessed in the presence of Eusapia Palladino to fluidic emanations from the medium's person, while judging the recognition accorded to them the result of illusion. Others state that the physical organisation formed by the spirit is composed of fine particles of matter drawn from the material world. By way of explaining the numerous exposures that have been made from time to time various theories of a more or less ingenious character have been advanced by spiritualists. In a case of obvious fraud they declare that the spirits have controlled the medium to secrete wigs and draperies in the cabinet. If a spirit on being held by a sitter proves to be the medium herself an explanation is also forthcoming. The medium, it is said, imparts to the spirit a certain portion of her vital ~energy, so that the spirit may " manifest." When the latter is ruthlessly grasped these two portions of the medium's vital spirits tend to re - unite, so that either the medium will draw the spirit into the cabinet, or the spirit will draw the medium out. The reason that the union generally

takes place without the cabinet is that the medium has imparted to the control more of her energy than she had retained.

Mathers, Samuel Liddell MacGregor:

Samual Liddel Mathers was born in 1854 at what is now 108 De Beauvoir Road, London, N.I.. His birthday is January the eighth, making him a Capricorn. Mathers claimed to be a descendant of the clan MacGregor and of Highland Scottish blood. Thus, this is why he added the name "MacGregor." Mathers, according to William Butler Yeats, had two ruling passions in his life: "magic and the theory of war." (It is interesting to note that although Mathers studied and wrote about military techniques, he was a strong vegetarian and avid anti-vivisectionist.)

It was Mathers who made the first English translation of Knorr Von Rosenroth's, "Kabbalah Denudata." This work was commissioned by Dr. Woodman and Dr. Westcott. It was about that time that the first discussions of the Golden Dawn were taking place. Mathers had an additional mentor who probably had the most impact on his life. This was Dr. Anna Kingsford (1846 - 1888), and it was to her that he dedicated the "Kabbalah Unveiled."

Dr. Anna Kingsford was one of the early fighters for women's rights. This characteristic was adopted by Mathers who demanded that women share equally in all ways in the Golden Dawn. She was also an anti-vivisectionist and a vegetarian. And, at a time when almost every male in English society smoked a pipe or cigar, Mathers was a non-smoker. Without a doubt that Dr. Kingsford, as a friend and as the leader of the Hermetic Society, was of great influence on the young and impressionable MacGregor Mathers.

Mathers used two mottos in the Golden Dawn. One was his Outer Order motto and was the motto of the entire MacGregor clan. The other comes from a mars talisman. They are respectfully: **S.R.M.D.** which stands for S' Rioghail Mo Dhrem, meaning "Royal is my race." **D.D.C.F.** which stands for Deo Duce Comite Ferro, meaning "God as my guide, my companion a sword."

Mathers dedicated his entire life to the Western Mystery Tradition and to the magical way of life. He was not only the Chief of the Second Order of the Golden Dawn, he was the author of almost all of the important Golden Dawn teachings and documents. He masterfully took a dry system of angelic magic brought forth by the early British Astrologer Dr. John Dee and developed it into what may very well be one of the most powerful magical systems in the world.

Much of what we know of the Tarot comes from Mathers and his wife. Today, we take the Tarot for granted, but without the ground breaking work of Mathers and the Golden Dawn, our Tarot symbolism might be basic and trite. Also, the *Z Documents* of the Order were gigantic contributions in the area of magical methods and techniques. To this day, most reputable sources on invocation, skrying, divination etc. borrow from the *Z Documents* knowingly or unknowingly.

Mathers was an eccentric. He loved the drama of good ritual. He often dressed in his Highlander garb when working on or with the Celtic pantheon, and was associated with the Little World (q.v.). Later, he would change his living decor to Egyptian as he produced the public invocation to Isis in Paris as an exhibition for the 1900 World's Fair. These invocations were very successful, and it was Mathers who brought forth the Egyptian pantheon into

the Golden Dawn.

Mathers was able to read and translate English, Hebrew, Latin, French, Celtic, Coptic and Greek. His works include: Practical Instruction in Infantry Campaigning Exercise (1884), The Tarot: A Short Treatise on Reading Cards (French), The Fall of Granada: A Poem in Six Duans (1885) The Qabbalah Unveiled (1888) - Originally in Chaldee, but Mathers translated the seventeenth century version of the Kabbala Dunatta by Knorr Von Rosenroth from Latin, Egyptian Symbolism (Published in Paris), The Grimoire of Armadel, The Tarot, Its Occult Significance and Methods of Play (1888), The Key of Solomon the King: Clavicula Solomonis (1889), The Sacred Magic of Abramelin the Mage (1896) (See Abraham the Jew)

Mathers has been much maligned by authors such as Aliester Crowley. Even many modern authors have portrayed a negative view of him. However, many of these authors had connections to organizations that broke away from Mathers and the Golden Dawn.

S.L. MacGregor Mathers, in many ways, remains somewhat of a private individual. No one really knows how he died. Violet Firth (Dion Fortune) claimed it was from the Spanish Influenza of 1918, but at best this is probably just a guess on her part. His wife, Moina Mathers claimed he was coherent right up unto the time of his death and that exhaustion from years of work with the secret Chiefs of the Third Order was responsible.

Mathers, Moina: Born Mina Bergson on February 28, 1865, in Geneva, Switzerland. She was the fourth out of seven children. Her parents, Michel Gabriel Bergson and Katherine Levison, were an Irish-Jewish couple who migrated from Dublin, Paris; and it was probably from her mother that Moina adopted her inclination towards the spiritual. Due to her father's fervent search for opportunity in which he could support his growing family by utilizing his musical talents, Moina was but two-and-a-half years old when they returned to Paris. However, even after seven years of hard work, Paris failed in providing a constant job, which resulted in the family moving again, but this time permanently, to a London suburb in 1873.

Though art had always been an interest and a talent to Moina, it was not until the age of 15 that she actually decided to study and refine her ability. She attended Slade High School, and it was here that she became best friends with the famous Annie Horniman, who later on would be the main financial support for both her and S. L. MacGregor Mathers, in the building of the Hermetic Order of the Golden Dawn. Inspired and enthusiastic, Moina was able to obtain a scholarship and four certificates for drawing. It was her dream that one day she would be able to carry on a successful art career, yet, her future beckoned a different twist of fate when she met the man who would change her life, forever, one day in a visit to the British Museum.

It was in 1888, while emersing herself in the study of Egyptian art, or some say, while engaging herself in the famous reading room, that she first met MacGregor Mathers, the one who would set her destiny and who, uncannily resembled her brother, noted Philosopher Henri Bergson, despite the strong disapproval of her parents, owing to Mathers' lack of a steady income, as from the neglected and jealous best friend, Annie Horniman, the two were joined in marriage on June 16, 1890, in the library of the Horniman Museum. Now, Mina Bergson became Moina Mathers

Their relationship was an unusual one indeed, yet it was a sacred and unique bond that few individuals get to experience. They were partners in the truest sense of the word. In fact, Moina believed that she halved a soul with Mathers, and would refer to him as her husband, friend and teacher. At the onset of their relationship, both had made an agreement to abstain from any sexual intercourse. This, however, created no barriers against their intimate closeness with one another. There is no certain reason known as to why the idea of sex repulsed her, but one may deduce that she was, perhaps abused as a child. If so, then the motto that she went by, "Vestiga Nulla Retorsum," meaning "I never retrace my steps," may indicate the unwillingness to reflect upon a painful past. This, however, may not be the case at all, for it may instead denote the steadfast and inner strength that one must have in order to bury the mundane life and carry the cross upon the pathway to perfection – doing the Great Work. This would require self-sacrifice, and self-sacrifice was something that Moina was familiar with. In fact, she gave up the dream of one day having a prosperous art career in order that the Hermetic Order of the Golden Dawn would flourish under the applied use of her artistic talents in the service of Divine Light. It was Moina who constantly kept busy with the making of Temple furnishings, both in London and Paris, with regalia and diagrams for the grade material, such as tarot cards. Perhaps one of the greatest contributions on an artistic level was the creation of the color scales of the Order and the painting of several vaults. Some of the vaults she painted under the instruction of Mathers, included those of the Isis Urania, Ahathor, Alpha et Omega, and possibly Alpha et Omega.

In addition to the great artistic contributions to the Hermetic Order of the Golden Dawn, Moina supplied much of the Inner Order information through the use of her clairvoyant skills. Working as a team, with Mathers as the mage and Moina as the scrying sibyl, they brought forth material from the inner planes which formed the basis of the Second Order.

These accomplishments, however, do not fully reveal the remarkable traits of Moina Mathers. In addition to being talented in the area of art and mediumship, she was a very noteworthy teacher and magician, and was fluent in French, German, and English. When she spoke, it was with a voice of resonance of which without a doubt, proved her knowledgeable. Her demeanor would be that of great calmness that evoked a certain presence of inner power. She had a captivating presence, especially when she "incarnated" the High Priestess of Anari, in the Isis Rites composed by Mathers and Bois. Those close to her would comment on how charming and sweet she was, and there is no doubt that she fit the role of Isis with her springy brown hair, darkly glowing skin, and blue eyes.

Claiming Guidance by the Secret Chiefs, it was in 1892 that the Mathers moved to Paris where they established the Ahathoor Temple two years later. Though, through most of their life together they experienced a impoverished lifestyle, it was here that the conditions were for some time taken to an extreme. This change of location was, perhaps, one of the gravest mistakes made, for it allowed the seeds of dissension to grow as a cancer among the unattended "children" back at the Isis-Urania Temple. The advanced esoteric knowledge given to them seemed beyond their capacity to comprehend or take seriously in the manner it was designed for. The turn of the century did prove fatal for the Mathers for it involved schism, and three major disasters that revolved around MacGregor Mathers, litigations and unwanted publicity. Also, at this time, the Mathers, moreso than ever, lived

from one location to the next with the conditions gradually worsening.

It is unknown for certain whether or not Moina returned with MacGregor for two years to London sometime in 1910, but chances dictated that she remain in Paris to run the Temple. After many legal affairs involving scandals and battles with Crowley over publication of certain G.D. doctrine, Mathers returned to Paris in 1912, and six years later, died on November 20, 1918.

Feeling disoriented without her husband's direction, Moina Mathers, nevertheless, continued the work in his footsteps and established the Alpha et Omega Lodge, of which she ran somewhat successfully for 9 years after returning to London in 1919. Though she feared occult attack "due to the years of strenuous inner planes work with her husband," it appears that she attempted to continue the communication within the spiritual planes through the help of a certain mysterious Frater X, since others had proved unsuitable for the task. Indeed, Dion Fortune was one of them who claimed that Moina was responsible for the murder of a Miss Netta Fornario by means of black magic. Of course, this accusation was ludicrous since the death of Moina occurred 18 months previous to the incident.

Deeply impoverished in 1927, Moina's health began to drastically decline, and soon, began refusing all food. She died at St. Mary Abbott's Hospital on July 25, 1928.

Medium: A person supposed to be qualified in some special manner to form a link between the dead and the living, Through him the spirits of the departed may communicate with their friends still on earth, either by making use of the material organism of the medium himself (" automatic phenomena ") or by producing in the physical world certain manifestations which cannot be explained by known physical laws. The essential qualification of a medium is an abnormal sensitiveness, which enables him to be readily " controlled - by disembodied spirits. For this reason mediums are also known as sensitives. There is some doubt as to whether mediumship is an inherent faculty, or whether it may be acquired; and among some spiritualists at least, the belief is held that all men are mediums, though in varying degrees, and consequently that all are in communication with the spirits, from whom proceeds what we call " inspiration." Those who are ordinarily designated " mediums " are but gifted with the common faculty in a higher degree than their fellows.

Melusina: The most famous of the fays of France. Being condemned to turn into a serpent from the waist downwards every Saturday, she made her husband, Count Raymond of Lusignan, promise never to come near her on a Saturday. This prohibition finally exciting his curiosity and suspicion, he hid himself and witnessed his wife's transformation. Melusina was now compelled to quit her mortal husband and destined to wander about as a spectre till the day of doom. It is said also that the count immured her in the dungeon of his castle.

Mercury: Or quicksilver. A metal which has been known of for many centuries, and which has played an important part in the history of alchemy. In its refined state it forms a coherent, very mobile liquid. The early alchemists believed that nature formed all metals of mercury, and that it is a living and feminine principle. It went through many processes, and the metal evolved was pure or impure according to the locality of its production.

Merlin: An enchanter of Britain who dwelt at the court of King Arthur. His origin is obscure, but early legends concerning him agree that he was the offspring of Satan, and he is invariably associated with the air. His association with Arthur is indisputable, but it is suggested that he was also He was probably an early Celtic god, who in process of time came to be regarded as a great sorcerer. There appears to have been more than one Merlin, and we must discriminate between the Merlin of Arthurian romance and Merlin Caledonius; but it is probable that originally the two conceptions sprang from the one idea. The "Seal of Merlin" the letter V with a crown over it, is thought to stand for an association with the Roman Legions or the Dux Bellorum.

Metempsychosis, or Transmigration: The passing of the soul at death into another body than the one it has vacated. The belief in metempsychosis was very wide - spread in ancient times, and still survives in Braminism and Buddhism, as well as in European folk - tales and superstitions.

Mines, Haunted: The belief that mines are haunted is an ancient and universal one, probably arising from the many weird sounds and echoes which are heard in them, and the perpetual gloom. Sometimes the haunting spectres are gigantic creatures with frightful fiery eyes. Such was the German " Bergmönch, a terrible figure in the garb of a monk, who could, however, appear in ordinary human shape to those towards whom he was well - disposed." Frequently weird knockings are heard in the mines. In Germany these are attributed to the Kobolds, small black beings of a malicious disposition. White hares or rabbits are also seen at times. The continual danger attending the life underground is productive of many supernatural warnings, " which generally take the form of mysterious voices. In the Midland Counties of England the " Seven Whistlers ... are well known and their warnings solemnly attended to. A light blue flame settling on a full coal - tub was called " Bluecap, " and his work was to move the coaltub towards the trolley - way. Bluecap did not give his services for nothing. Every fortnight his wages were left in a corner of the mine, and duly appropriated. A more mischievous elf was " Cutty Soames, " who would cut the traces, or soams, yoking an assistant putter to the tub. Basilisks, whose terrible eyes would strike, the, miner dead, were another source of dread to the worker underground. These, as well as the other mysterious foes who dealt fatal blows, may be traced to the dreaded, but by no means ghostly, fire - damp. Mines of the precious metals are still more jealously guarded by the supernatural beings. Gnomes the creatures of the earth - element, are the special guardians of subterranean treasure, and they are not over - anxious that their province be disturbed. Mines containing precious stones are equally well looked after. The Indians of Peru declare that evil spirits haunt the emerald mines, while a mine in the neighbourhood of Los Esmeraldos was said to be guarded by a frightful dragon. It has also been stated that the poisonous fumes and gases which oftentimes destroy the lives of miners are baleful influences radiated by evil spirits.

Mirabills; Libor: The greater part of this book is attributed to Saint Clement. It is a collection of predictions concerning the saints and the sibyls. It is surprising to find in the edition of 1522 a prophecy of the French Revolution. The expulsion and abolition of the nobility, the violent death of the king and queen, the persecution of the clergy, the suppression of convents, are all mentioned therein, followed by a further prophecy that the eagle coming from distant lands would re - establish order in France.

Mirendola, Glaomo Pieus da: Italian Astrologer and Kabbalist (1463 - 1494). This astrologer's family played a prominent part in a number of the civil wars which convulsed medieval Italy, while they owned extensive lands in the neighbourhood of Modena, the most valuable of their possessions being a castle bearing their own name of Mirandola; and it was here, in the year 1463, that Giacomo was born. He appears to have been something of an Admirable Crichton, never showing any fondness for playing children's games, but devoting himself to study from the very outset; and, according to tradition, before he was out of his teens he had mastered jurisprudence and mathematics, he had waded far into the seas of philosophy and theology, and had even dabbled in those occult sciences wherewith his name was destined to be associated afterwards. A boy of this kind naturally felt small inclination to remain at home, and so it is not surprising to find that Giacomo soon left his brothers to look after the family estates, and proceeded to various universities in Italy and France. While in the latter country his interest in astrology and the like deepened apace, thanks partly to his making a close study of the works of Raymond Lully; and in 1486 Giacomo went to Rome, where he delivered a series of lectures on various branches of science. While thus engaged his erudition won high praise from some of his hearers, but certain members of the clergy suspected him of heresy, reported his doings to the Inquisition, and even sought to have him excommunicated. The pope, however was of course rather averse to quarrelling with a member of so powerful a family as the Mirandolas, and accordingly he waived violent measures, instead appointing a body of Churchmen to argue with the scientist. A lengthy altercation ensued, and throughout it the jury displayed the most consummate ignorance, it being recorded, indeed that some of them imagined that "Kabal " was a man, who had written against Christianity, and that the Kabbalists were the disciples of this hypothetic; person. Giacomo must have been deeply chagrined by this stupidity on the part of his, opponents, he must have felt that to argue with such people was utterly vain; yet he published a defence of the ideas and theories promulgated in his lectures, and in 1493 the pope, Alexander VI., brought the affair to a conclusion by granting the offender absolution. Thereupon Mirandola went to live at Florence, and here he stayed until his demise in 1494, occasionally essaying alchemy, but chiefly busy with further kabbalistic studies.

Mishna., The: A compilation of Hebrew oral traditions, written about the end of the second century by a certain Rabbi of Galilee, . Its doctrines are said by the Jews to be of great antiquity and they believe it to be the oral law delivered by God to A - loses, at the same time as he received the written law. It forms the framework of the Talmud.

Mopses, The: A secret association imported into Germany, which celebrated the rites of the gnostic Sabbath. It replaced the Kabbalistic " goat " by the Hermetic " dog " as an object of worship. The candidate for the order was brought into the circle of adepts with the eyes bandaged in the midst of a great uproar, and after saluting the idol was initiated. The sign of recognition was a grimace. The whole doctrine of the society was that of black magic. The Mopses. recruited only among Catholics, and for the oath at reception they substituted a solemn engagement on honour to reveal no secrets of the order, - the practices of which much resembled the Sabbath of mediaeval sorcerers.

Mormonism (Church of Latter Day Saints): The LDS church has its roots in the person of Joseph Smith Jr. He was born in Vermont on

Dec, 23, 1805 and is responsible for the creation of an American religious empire beginning in 1830.

A brief version of Mormon History. Around 600 BC the two families of Lehi and Ishmael left Israel and landed on the southwest corner of South America. Nephi and Laman, two sons of Lehi, had a fight and God showed his displeasure with this and cursed the Lamanites with black skin, the ancestors of the American Indian. God guided the Nephites north and were in central America during the time of Christ. Just after his crucifixion Christ came to America and converted both Nephites and Lamanites. A hundred and fifty years later apostate lamanites and religious Nephites had a war and in 384 AD the nephites were wiped of the face of the earth.

During the war of 384 a prophet and priest of the Nephites named Moroni, noticed that they were going to be destroyed. He gathered records of his predecessors, made an abbreviated history, wrote it on some golden plates and gave it to his son Moroni who hid them in a hill near Palmyra New York. Fifteen hundred years later this Moroni appeared as an angel to Joseph Smith and told him where to find the plates. Upon finding the plates he was given the Urim and the Thummin, with which he could use to translate the hieroglyphics into English. This became the book of Mormon.

Smith had more than one vision. The first forms the basis for the Mormons belief in the nature of God and Christ. The second relates this phenomenal claim of the plates and the book of Mormon.

Ether 1:34-37 tells us of how the Jaredites did not want their language confounded at the tower of Babel. They journeyed to the new world and continued to speak in the pure language of Adam. (*Ether 1:33 Which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. 34 And the brother of Jared being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that he will not confound us that we may not understand our words. 35 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon Jared; therefore he did not confound the language of Jared; and Jared and his brother were not confounded. 36 Then Jared said unto his brother: Cry again unto the Lord, and it may be that he will turn away his anger from them who are our friends, that he confound not their language. 37 And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, that they were not confounded. 38 And it came to pass that Jared spake again unto his brother, saying: Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who knoweth but the Lord will carry us forth into a land which is choice above all the earth? And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance. 39 And it came to pass that the brother of Jared did cry unto the Lord according to that which had been spoken by the mouth of Jared. 40 And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him,)*

On another occasion these Jaredites were told by God to build a barge, and sail to the now known american continent. Ether 6:5,8 relates that they were propelled by a furious ceaseless wind. (

Ether 6:4 ...and it came to pass that when they had done all these things they got aboard of their vessels or barges, and set forth into the sea, commending themselves unto the Lord their God. 5 And it came to pass that the Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind. 6 And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind. 7 And it came to pass that when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters. 8 And it came to pass that the wind did never cease to blow towards the promised land while they were upon the waters; and thus they were driven forth before the wind. 9 And they did sing praises unto the Lord; yea, the brother of Jared did sing praises unto the Lord, and he did thank and praise the Lord all the day long; and when the night came, they did not cease to praise the Lord. 10 And thus they were driven forth; and no monster of the sea could break them, neither whale that could mar them; and they did have light continually, whether it was above the water or under the water. 11 And thus they were driven forth, three hundred and forty and four days upon the water. 12 And they did land upon the shore of the promised land.)

Joseph Smith has said that the mormon theology of God is that "God the Father has a body of flesh and bone as tangible as man". Orson Pratt has said "The substance of which God is composed is wholly material". Brigham Roberts has said that "man is the offspring of Deity not in a mystical sense but actually..." King Follet said "God was once as we are now". Lastly a quote from Brigham Young, "When our father Adam came to the garden of Eden he came into it with a celestial body and brought one of his many wives with him". The Mormon God has climbed the ladder of life just like man is now doing men are his his physical descendants and in time will become like him who has a glorified body of flesh and bone.

Mormon Temple ritual heavily resembles Freemasonry, including some of the same terms and practices. The Mormon practice would justify these resemblances with a claim to inheritance from Solomon, however practically speaking, Smith must have had access to a great deal of Masonic material in the early 19th century

Morgan le Fay: Sister of Arthur and wife of King Urien of Gore. Arthur gave, into her keeping the scabbard of his sword Excalibur, but she gave it to Sir Accolon whom she loved and had a forged scabbard made. Arthur, however, recovered the real sheath, but was again deceived by her. She figures as, a Queen of the Land of Faerie and as such appears in French and Italian romance. It was she who, on one occasion, threw Excalibur into a lake. She usually presents her favourites with a ring and retains them by her side as does Venus in Tannhauser. Her myth is a parallel of that of Eos and Tithonus and is probably derived from a sun and dawn myth.

Moses, Rev. William Stainton: One of the best known mediums connected with modern spiritualism, and probably, after Home, one of the most successful. He was born in 1839, at Donington, in Lincolnshire, the son of a schoolmaster, and was educated at Bedford Grammar School and Exeter College, Oxford. He made good progress at the University, but before his final examination

his health broke down⁴ and he was forced to go abroad. On his return he graduated Master of Arts, and in 1863 was ordained. From that time until 1870 he was a curate, first in the Isle of Man and afterwards in Dorsetshire. Again his health gave way, and he was obliged to abandon parish work, and seek a change of occupation. In 1870 he became tutor to the son of Dr. and Mrs. Stanhope Speer, with whom he resided, and who were henceforth among his staunchest supporters. A year or two later he was appointed English master in University College School, but increasing ill-health compelled him to retire in 1899. Towards the close of his life Mr. Moses suffered greatly from depression and kindred nervous disorders. His life as a clergyman and as a schoolmaster was beyond reproach, and his duties were discharged in a way that won respect alike for his intelligence and efficiency.

His attention was first directed to spiritualism by the reading of R. Dale Owen's book on The Debatable Land, in 1872. He attended numerous seances, held by such mediums as Home, and soon afterwards he himself developed powerful mediumistic tendencies, and gave seances to the Speers and a few select friends. The best accounts of his sittings are those written by Dr. and Mrs. Speers who kept separate records of the performances, and there are occasional accounts by others who were admitted to the circle. The phenomena were at first confined to raps and levitations of furniture, but gradually the manifestations became more varied and more pronounced. Toilet articles in Mr. Moses' room moved about of themselves and formed a cross on his bed, "apports" of perfume, pincushions, pearls, and other articles were brought by the spirits, and the medium himself would float about the room. Towards the end of the year "spirit lights" began to make their appearance, and seem to have created a profound impression on the sitters, though to judge from the descriptions they give, it would seem that Mr. Podmore's explanation of "bottles of phosphorus" is not far from the truth. Musical instruments also were heard playing in the air, besides raps, thuds, and other noises.

Perhaps his most important manifestations, however, were the automatic writings published under the title of Spirit Teachings. These purported to come from several spirits, "Imperator," "Rector," and others, and were mostly of a theological caste. Though of a high ethical tendency, they evinced a departure from Christianity, and suggested the religion of spiritualism as the only rational human creed. Unlike many automatic writings Mr. Moses' productions were not written in extravagantly high-flown language, nor were they altogether meaningless. But it must be remembered that he was a man of education and not likely to fail into such errors.

He was instrumental in the founding of the British National Association of Spiritualism, and to serve on the Councils of the Psychological Society, and the Society for Psychical Research. He severed his connection with the latter body, however, because of the position they took up with regard to certain professional mediums. He was also president of the London Spiritual Alliance from 1884 onwards. Among his most popular works, besides Spirit Teachings, were Psychography, Spirit Identity, and The Higher Aspects of Spiritualism.

Why did Stainton Moses become a medium? There are few questions more puzzling than, this to the student of spiritual psychology. That professional mediums, and those private mediums who have anything to gain by their performances, should

carry on deception from year to year, is comprehensible. But that a clergyman, who had hitherto, led an uneventful and exemplary life, should deliberately and, systematically practise a series of puerile tricks for the purpose of mystifying his friends, is certainly not so. We are forced to admit, then, either that his observers were victims to hallucination and self - deception, or that the phenomena he produced were genuine manifestations from the spirit - world.

Mountain Cove Community, The: A spiritualistic community founded in Mountain Cove, Fayette Co., Virginia, in the autumn of 1851, under the leadership of the Rev. James Scott and, the Rev. T. L. Harris. Both mediums had. settled in Auburn in the previous year, and had obtained. a considerable following. While Harris was absent in New York the command to form a community at Mountain Cove was given through the mediumship of Scott, and about a hundred persons accompanied him to Virginia. The members were obliged to deliver up all their possessions, again at the command of the spirits. Dissensions arose and pecuniary difficulties were experienced, and only the advent of T. L. Harris in the summer of 1852 saved the community from dissolution. However, the dissensions and difficulties remained, and early in 1853 the community finally broke up.

Necromancy: Or divination by means of the spirits of the dead, from the Greek words nekros, dead; and manteia, divination. It is through its Italian form nigromancia that it came to be known as the "Black Art." With the Greeks it originally signified the descent into Hades in order to consult the dead rather than summoning the dead into the mortal sphere again. The art is of almost universal usage. Considerable difference of opinion exists among modern adepts as to the exact methods to be properly pursued in the necromantic art, and it must be borne in mind that necromancy, which in the Middle Ages was called sorcery, shades into modern spiritualistic practice. There is no doubt however, that necromancy is the touch - stone of occultism, for if, after careful preparation the adept can carry through to a successful issue, the raising of the soul from the other world, he has proved the value of his art. It would be fruitless in this place to enter into a psychological discussion as to whether this feat is possible of accomplishment or not, and we will confine ourselves to the material which has been placed at our disposal by the sages of the past, who have left full details as to how the process should be approached.

In the case of a compact existing between the conjuror and the devil, no ceremony is necessary, as the familiar is ever at hand to do the behests of his masters. This, however, is never the case with the true sorcerer, who preserves his independence, and trusts to his profound knowledge of the art and his powers of command; his object therefore is to " constrain " some spirit to appear before him, and to guard himself from the danger of provoking such beings. The magician, it must be understood always has an assistant, and every article fiamed is prepared according to rules well known in the black art. In the first place they are to fix upon a spot proper for such a purpose; which must be either in a subterranean vault, hung round with black, and lighted by a magical torch; or else in the centre of some thick wood or desert, or upon some extensive unfrequented plain, - where several roads meet, or amidst the ruins of ancient castles, abbeys, monasteries, etc., or amongst the rocks on the sea shore, in some private detached churchyard, or any other solemn, melancholy place between the hours of twelve and one in the night, either when the moon shines very bright, or else when the elements are disturbed with storms of thunder, lightning, wind, and rain; for, in these places, times, and seasons,

it is contended that spirits can with less difficulty manifest themselves to mortal eyes, and continue visible with "he least pain, in this elemental external world.

When the proper time and place is fixed on, a magic circle is to be formed, within which, the master and his associate are carefully to retire. The dimensions of the circle are as follow: - A piece of ground is usually chosen, nine feet square, at the full extent of which parallel lines are drawn one within the other, having sundry crosses and triangles described between them, close to which is formed the first or outer circle, then, about half - a - foot within the same, a second circle is described, and within that another square correspondent to the first, the centre of which is the seat or spot where the master and associate are to be placed " The vacancies formed by the various lines and angles of the figure are filled up with the holy names of God, having a crosses and triangles described between them. The reason assigned by magicians and others for the institution and use of circles, is, that so much ground being blessed and consecrated by such holy words and ceremonies as they make use of in forming it, hath a secret force to expel all evil spirits from the bounds thereof, and, being sprinkled with pure sanctified water, the ground is purified from all uncleanness; besides, the holy names of God being written over every part of it, its force becomes so powerful that no evil spirit hath ability to break through. it, or to get at the magician or his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the exorcist be conjured to enter the same, where, by virtue of the names of the essence and divinity of God, they can speak nothing but what is true and right. The circle, therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by this means; particularly " Chiancungi, " the famous Egyptian fortune - teller, who was so famous in England in the 17th century. He undertook for a wager, to raise up the spirit " Bokim, " and having described the circle, he seated his sister Napula by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle, but it cost them their lives; for they were instantaneously seized and crushed to death by that infernal spirit, who happened not to be sufficiently constrained till that moment, to manifest himself to human eyes."

There is a prescribed form of consecrating the magic circle, which we omit as unnecessary in a general illustration. The proper attire or " pontificalibus " of a magician, is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth drawn correctly upon virgin parchment, and affixed to the breast of his outer vestment. Round his waist is tied a broad consecrated girdle, with the names Ya, Ya, - Aie, Aaie, - Elibra, - Elchim, - Sadai, - Pah Adonai, - tuo robore, - Cinctus sum. Upon his shoes must be written Tetragrammaton, with crosses round about; upon his head a high - crowned cap of sable silk, and in his hand a Holy Bible, printed or written in pure Hebrew. Thus attired, and standing within the charmed circle, the magician repeats the awful form of exorcism; and presently, the infernal spirits make strange and frightful noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as the forerunner of their becoming visible. Their first appearance is generally in the form of fierce and terrible lions or tigers, vomiting

forth fire, and roaring hideously about the circle; all which time the exorcist must not suffer any tremour of dismay; for, in that case, they will gain the ascendancy, and the consequences may touch his life. On the contrary, he must summon up a share of resolution, and continue repeating all the forms of constriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable. When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their bestial shapes, and enter the human form, appearing like naked men of gentle countenance and behaviour, yet is the magician to be warily on his guard that they deceive him not by such mild gestures, for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact, having nothing in view but to suborn his mind, or accomplish his destruction. With great care also must the spirit be discharged after the ceremony is finished, and he has answered all the demands made upon him. The magician must wait patiently till he has passed through all the terrible forms which announce his coming, and only when the last shriek has died away, and every trace of fire and brimstone has disappeared, may he leave the circle and depart home in safety. If the ghost of a deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conjuration is necessary. Still another, is the infernal sacrament for "any corpse that hath hanged, drowned, or otherwise made away with itself;" and in this case the conjurations are performed over the body, which will at last arise, and standing upright, answer with a faint and hollow voice the questions that are put to it.

Eliphas Levi, in his *Ritual of Transcendent Magic* says that "evocations should always have a motive and a becoming end, otherwise they are works of darkness and folly, dangerous for health and reason." The permissible motive of an evocation may be either love or intelligence. Evocations of love require less apparatus and are in every respect easier. The procedure is as follows: "We must, in the first place, carefully collect the memorials of him (or her) whom we desire to behold, the articles he used, and on which his impression remains; we must also prepare an apartment in which the person lived, or otherwise one of a similar kind, and place his portrait veiled in white therein, surrounded with his favourite flowers, which must be renewed daily. A fixed date must then be observed, either the birthday of the person, or that day which was most fortunate for his and our own affection, one of which we may believe that his soul, however blessed elsewhere, cannot lose the remembrance; this must be the day for the evocation, and we must provide for it during the space of fourteen days. Throughout this period we must refrain from extending to anyone the same proofs of affection which we have the right to expect from the dead; we must observe strict chastity, live in retreat, and take only one modest - and light collation daily. Every evening at the same hour we must shut ourselves in the chamber consecrated to the memory of the lamented person, using only one small light, such as that of a funeral lamp or taper. This light should be placed behind us, the portrait should be uncovered and we should remain before it for an hour, in silence; finally, we should fumigate the apartment with a little good incense, and go out backwards. On the morning of the day fixed for the evocation, we should adorn ourselves as if for a festival, not salute anyone first, make but a single repast of bread, wine, and roots, or fruits; the cloth should be white, two covers should be laid, and one portion of the bread broken should be set aside; a little wine should also be placed in the glass of the person we design to

invoke. The meal must be eaten alone in the chamber of evocations, and in presence of the veiled portrait; it must be all cleared away at the end, except the glass belonging to the dead person, and his portion of bread, which must be placed before the portrait. In the evening, at the ~ hour for the regular visit, we must repair in silence to the chamber, light a clear fire of cypress - wood, and cast incense seven times thereon, pronouncing the name of the person whom we desire to behold. The lamp must then be extinguished, and the fire permitted to die out. On this day the portrait must not be unveiled. When the flame is extinct, put more incense on the ashes, and invoke God according to the forms of the religion to which the dead person belonged, and according to the ideas which he himself possessed of God. While making this prayer we must identify ourselves with the evoked person, speak as he spoke, believe in a sense as he believed; then, after a silence of fifteen minutes, we must speak to him as if he were present, with affection and with faith, praying him to manifest to us. Renew this prayer mentally, covering the face with both hands; then call him thrice with a loud voice; tarry on our knees, the eyes closed and covered, for some minutes; then call again thrice upon him in a sweet and affectionate tone, and slowly open the eyes. Should nothing result, the same experiment must be renewed in the following year, and if necessary a third time, when it is certain that the desired apparition will be obtained, and the longer it has been delayed the more realistic and striking it will be.

"Evocations of knowledge and intelligence are made with more solemn ceremonies. If concerned with a celebrated personage, we must meditate for twenty - one days upon his life and writings, form an idea of his appearance, converse with him mentally, and imagine his answers; carry his portrait, or at least his name, about us; follow a vegetable diet for twenty - one days, and a severe fast during the last seven. We must next construct the magical oratory. This oratory must be invariably darkened; but if we operate in the daytime, we may leave a narrow aperture on the side where the sun will shine at the hour of the evocation and place a triangular prism before the opening, and a crystal globe, filled with water, before the prism. If the operation be arranged for the night the magic lamp must be so placed that its single ray shall upon the altar smoke. The purpose of the preparations is to furnish the magic agent with elements of corporeal appearance, and to ease as much as possible the tension of imagination, which, could not be exalted without danger into the absolute illusion of dream. For the rest, it will be easily understood that a beam of sunlight, or the ray of a lamp, coloured variously, and falling upon curling and irregular smoke, can in no way create a perfect image. The chafing - dish containing the sacred fire should be in the centre of the oratory, and the altar of perfumes close by. The operator must turn towards the east to pray, and the west to invoke; he must be either alone or assisted by two persons preserving the strictest silence; he must wear the magical vestments, which we have described in the seventh chapter, and must be crowned with vervain and gold. He should bathe before the operation, and all his under garments must be of the most intact and scrupulous cleanliness. The ceremony should begin with a prayer suited to the genius of the spirit about to be invoked and one which would be approved by himself if he still lived. For example, it would be impossible to evoke Voltaire by reciting prayers in the style of St. Bridget. For the great men of antiquity, we may see the hymns of Cleanthes or Orpheus, with the adjuration terminating the Golden Verses of Pythagoras. In our own evocation of Apollonius, we used the magical philosophy of Patricius for the ritual, containing the doctrines of Zoroaster and the writings of Hermes Trismegistus. We recited the Nuctemeron

of Apollonius in Greek with a loud voice and added the following conjuration:

" Vouchsafe to be present, O Father of All, and thou Thrice Mighty Hermes, Conductor of the Dead. Asclepius son of Hephaistus, Patron of the Healing Art; and thou Osiris, Lord of strength and vigour, do thou thyself be present too. Arnebaschenis, Patron of Philosophy, and yet again Asclepius, son of Imuthe, who presided over poetry.

Apollonius, Apollonius, Apollonius, Thou teachest the Magic of Zoroaster, son of Oromasdes; and this is the worship of the Gods."

For the evocation of spirits belonging to religions issued from Judaism, the following kabalistic invocation of Solomon should be used, either in Hebrew, or in any other tongue with which the spirit in question is known to have been familiar:

" Powers of the Kingdom, be ye under my left foot and in my right hand ! Glory and Eternity, take me by the two shoulders, and direct me in the paths of victory ! Mercy and justice, be ye the equilibrium and splendour of my life! Intelligence and Wisdom, crown me! Spirits of Malchuth, lead me betwixt the two pillars upon which rests the whole edifice of the temple! Angels of Netsah and Hod, strengthen me upon the cubic stone of Jesod ! O Gedulael! O Geburael ! O Tiphereth ! Binael, be thou my love! Ruach Hochmael, be thou my light! Be that which thou art and thou shalt be, O Ketheriel! Tschim, assist me in the name of Saddai ! Cherubim, be my strength in the name of Adonai ! Beni - Elohim, be my brethren in the name of the Son, and by the power of Zebaoth ! Eloim, do battle for me in the name of Tetragrammaton! Malachim, protect me in the name of Jod He Vau He ! Seraphim, cleanse my love in the name of Elvoh! Hasmalim, enlighten me with the splendours of Eloim and Shechinach! Aralim, act ! Ophanim, revolve and shine! Hajothe Kadosh, cry, speak, roar, bellow I Kadosh, Kadosh, Kadosh, Saddai, Adonai, Joichavah! Eieazereie: Hallelu - jah, Hallelu - jah, Hallelu - jah. Amen.'

It should be remembered above all, in conjurations, that the names of Satan, Beelzebub, Adramelek, and others do not designate spiritual unities, but legions of impure spirits.

" Our name is legion, for we are many, " says the spirit of darkness in the Gospel. Number constitutes the law, and progress takes place inversely in hell - that is to say, the most advanced in Satanic development, and consequently the most degraded, are the least intelligent and feeblest. Thus, a fatal law drives the demons downward when they wish and believe themselves to be ascending. So also those who term themselves chiefs are the most impotent and despised of all. As to the horde of perverse spirits, they tremble before an unknown, invisible, incomprehensible, capricious, implacable chief, who never explains his law, whose arm is ever stretched out to strike those who fail to understand him. They give this phantom the names of Baal, Jupiter, and even others more venerable, which cannot, without profanation, be pronounced in hell. But this Phantom is only a shadow and remnant of God, disfigured by their willful perversity, and persisting in their imagination like a vengeance of justice and a remorse of truth.

" When the evoked spirit of light manifests with dejected or irritated countenance, we must offer him a moral sacrifice, that is, be inwardly disposed to renounce whatever offends him; and before leaving the oratory, we must dismiss him, saying: " May

peace be with thee! I have not wished to trouble thee; do thou torment me not. I shall labour to improve myself as to anything that vexes thee. I pray, and will still pray, with thee and for thee, Pray thou also both with and for me, and return to thy great slumber, expecting that day when we shall wake together. Silence and adieu ! "

Christian, in his *Historie de la magie* (Paris, 1870) says

The place chosen for the evocation is not an unimportant point. The most auspicious is undoubtedly that room which contains the last traces of the lamented person. If it be impossible to fulfill this condition, we must go in search of some isolated rural retreat which corresponds in orientation and aspect, as well as measurement, with the mortuary chamber.

" The window must be blocked with boards of olive wood, hermetically joined, so that no exterior light may penetrate. The ceiling, the four interior walls, and the floor must be draped with tapestry of emerald green silk, which the operator must himself secure with copper nails, invoking no assistance from strange hands, because, from this moment, he alone may enter into this spot set apart from all, the arcane Oratory of the Magus. The furniture which belonged to the deceased, his favourite possessions and trinkets, the things on which his final glance may be supposed to have rested - all these must be assiduously collected and arranged in the order which they occupied at the time of his death. If none of these souvenirs can be obtained, a faithful likeness of the departed being must at least be procured, it must be full length, and must be depicted in the dress and colours which he wore during the last period of his life. This portrait must be set up on the eastern wall by means of copper fasteners, must be covered with a veil of white silk, and must be surmounted with a crown of those flowers which were most loved by the deceased.

" Before this portrait there must be erected an altar of white marble, supported by four columns which must terminate in bull's feet. A five - pointed star must be emblazoned on the slab of the altar, and must be composed of pure copper plates. The place in the centre of the star, between the plates, must be large enough to receive the pedestal of "a cup - shaped copper chafing - dish, containing desiccated fragments of laurel wood and alder. By the side of the dish be placed a censer full of incense. The skin of a - white and spotless ram must be stretched beneath the altar, and on it must be emblazoned another pentagram drawn with parallel lines of azure blue, golden yellow, emerald green, and purple red.

" A copper tripod must be erected in the middle of the Oratory; it must be perfectly triangular in form, it must be surmounted by another and similar chafing - dish, which must likewise contain a quantity of dried olive wood.

" A high candelabrum of copper must be placed by the wall on the southern side, and must contain a single taper of purest white wax, which must alone illuminate the mystery of the evocation.

" The white colour of the altar, of the ram's skin, and of the veil, is consecrated to Gabriel, the planetary archangel of the moon, and the Genius of mysteries; the green of the copper and the tapestries is dedicated to the Genius of Venus.

" The altar and tripod must both be encompassed by a magnetized iron chain, and by three garlands composed of the foliage and blossoms of the myrtle, the olive, and the rose.

" Finally, facing the portrait, and on the eastern side, there must be a canopy, also draped with emerald silk, and supported by two triangular columns of olive wood, plated with purest copper. On the North and South sides, between each of these columns and the wall, the tapestry must fall in long folds to the ground, forming a kind of tabernacle; which must be open on the eastern side. At the foot of each column there must be a sphinx of white marble, with a cavity in the top of the head to receive spices for burning. It is beneath this canopy that the apparitions will manifest, and it should be remembered that the Magus must turn to the east for prayer, and to the west for evocation.

" Before entering this little sanctuary, devoted to the - religion of remembrance, the operator must be clothed in a vestment of azure, fastened by clasps of copper, enriched with a single emerald. He must wear upon his head a tiara surrounded by a floriated circle of twelve emeralds, and a crown of violets. On his breast must be the talisman of Venus depending from a ribbon of azure silk. On the annular finger of his left hand must be a copper ring containing a turquoise. His feet must be covered with shoes of azure silk, and he must be provided with a fan of swan's feathers to dissipate, if needful, the smoke of the perfumes.

" The Oratory and all its objects must be consecrated on a Friday, during the hours which are set apart to the Genius of Venus. This consecration is performed by burning violets and roses in a fire of olive wood. A shaft must be provided in the Oratory for the passage of the smoke, but care must be taken to prevent the admission of light through this channel.

" When these preparations are finished, the operator must impose on himself a retreat of one - and - twenty days, beginning on the anniversary of the death of the beloved being. During this period he must refrain from conferring on any one the least of those marks of affection which he was accustomed to bestow on the departed he must be absolutely chaste, alike in deed and thought he must take daily but one repast, consisting of bread, wine, toots, And fruits. These three conditions are indispensable to success in evocation, and their accomplishment requires complete isolation.

" Every day, shortly before mid - night, the Magus must assume his consecrated dress. On the stroke of the mystic hour, - he must enter the Oratory, bearing a lighted candle in his right hand, and in the other an hour - glass. The candle must be fixed in the candelabra, and the hour - glass on the altar to register the flight of time. The operator must then proceed to replenish the garland and the floral crown. Then he shall unveil the portrait, and erect it immovable in front of the altar, being thus with his face to the East, he shall softly go over in his mind the cherished recollections he possesses of the beloved and departed being.

" When the upper reservoir of the hour - glass is empty the time of contemplation will be over. By the flame of the taper the operator must then kindle the laurel wood and alder in the chafing - dish which stands on the altar; then, taking a pinch of incense from the censer, let him cast it thrice upon the fire, repeating the following words: ' Glory be to the Father of life universal in the splendour of the infinite altitude, and peace in the twilight of the immeasurable depths to all Spirits of good will ! '

" Then he shall cover the portrait, and taking up his candle in his hand, shall depart from the Oratory, walking backward at a slow

pace as far as the threshold. The same ceremony must be fulfilled at the same hour during every day of the retreat, and at each visit the crown which is above the portrait, and the garlands of the altar and tripod must be carefully renewed. The withered leaves and flowers must be burnt each evening in a room adjoining the Oratory.

" When the twenty - first day has arrived, the Magus must do his best to have no communication with any one, but if this be impossible, he must not be the first to speak, and he must postpone all business till the morrow. On the stroke of noon, he must arrange a small circular table in the Oratory, and cover it with a new napkin of unblemished whiteness. It must be garnished with two copper chalices, an entire loaf, and a crystal flagon of the purest wine. The bread must be broken and not cut, and the wine emptied in equal portions into the two cups. Half of this mystic communion, which must be his sole nourishment on this supreme day, shall be offered by the operator to the dead, and by the light of the one taper lie must eat his own share, standing before the veiled portrait. Then he shall retire as before, walking backward as far as the threshold, and leaving the ghost's share of the bread and wine upon the table.

" When the solemn hour of the evening has at length arrived the Magus shall carry into the Oratory some well dried cypress wood, which he shall set alight on the altar and the tripod. Three pinches of incense shall be cast on the altar flame in honour of the Supreme Potency which manifests itself by Ever Active Intelligence and by Absolute Wisdom. When the wood of the two chafing - dishes has been reduced to embers, he must renew the triple offering of incense on the altar, and must cast some seven times on the fire in the tripod; at each evaporation of the consecrated perfume he must repeat the previous doxology, and then turning to the East, he must call upon God by the prayer of that religion which was professed by the person whom he desires to evoke.

" When the prayers are over he must reverse his position and with his face to the West, must enkindle the chafing dishes on the head of each sphinx, and when the cypress is fully ablaze he must heap over it well - dried violets and roses. Then let him extinguish the candle which illuminates the Oratory, and falling on his knees before the canopy, between the two columns, let him mentally address the beloved person with a plenitude of faith and affection. Let him solemnly entreat it to appear and renew this interior adjuration seven times, under the auspices of the seven providential Genii, endeavouring during the whole of the time to exalt his soul above the natural weakness of humanity.

" Finally, the operator, with closed eyes, and with hands covering his face, must call the invoked person in a loud but gentle voice, pronouncing three times all the names which he bore.

" Some moments after the third appeal, he must extend his arms in the form of a cross, and lifting up his eyes, he will behold the beloved being, in a recognisable manner, in front of him. That is to say, he will perceive that ethereal substance separated from the perishable terrestrial body, the fluidic envelope of the soul, which Kabalistic initiates have termed the Perispirit. This substance preserves the human form but is emancipated from human infirmities, and is energised by the special characteristics whereby the imperishable individuality of our essence is manifested.

Evoked and Evoker can then inter - communicate intelligibly by a mutual and mysterious thought - transmission.

" The departed soul will give counsel to the operator it will occasionally reveal secrets which may be beneficial to those whom it loved on earth, but it will answer no question which has reference to the desires of the flesh; it will discover no buried treasures, nor will it unveil the secrets of a third person; it is silent on the mysteries of the superior existence to which it has now attained. In certain cases, it will, however, declare itself either happy or in punishment. If - it be the latter, it will ask for the prayer of the Magus, or for some religious observance, which we must unflinchingly fulfill. Lastly, it will indicate the time when the evocation may be renewed.

When it has disappeared, the operator must turn to the East, rekindle the fire on the altar, and make a final offering of incense. Then he must detach the crown and the garands, take up his candle, and retire with his face to the West till he is out of the Oratory. His last duty is to burn the final remains of the flowers and leaves. Their ashes, united to those which have been collected during the time of retreat, must be mixed with myrtle seed, and secretly buried in a field at a depth which will secure it from disturbance of the ploughshare."

The last two examples are, of course, those of " white necromancy. The procedure followed by savage tribes is of course totally different. Among certain Australian tribes the necromants are called Birraark. It is said that a Birraark was supposed to be initiated by the " mrarts " (ghosts) when they met him wandering in the bush. It was from the ghosts that he obtained replies to questions concerning events passing at a distance, or yet to happen, which might be of interest or moment to his tribe. An account of a spiritual seance in the bush is given in Kamilaroi and Kurnai - (p. 254) " The fires were let down; the Birraark uttered the cry ' Coo - ee' at intervals. At length a distant reply was heard, and shortly afterwards the saimd as of persons jumping on the ground in succession. A voice was then heard in the gloom asking in a strange intonation ' What is wanted ? ' At the termination of the seance, the spirit voice said, ' We are going.' Finally, the Birraark was found in the top' of an almost inaccessible tree, apparently asleep."

In Japan, ghosts can be raised in various ways. One mode is to " put into an andon " (a paper lantern in a frame), " a hundred rushlights, and repeat an incantation of a hundred lines. One of these rushlights is taken out at the end of each line, and the would - be ghost - seer then goes out in the dark with one light still burning, and blows it out, when the ghost ought to appear. Girls who have lost their lovers by death often try that sorcery.

The mode of procedure as practised in Scotland was thus. The haunted room was made ready. He, " who was to do the daring deed, about nightfall entered the room, bearing, with him a table, a chair, a candle, a compass, a crucifix if one could be got, and a Bible. With the compass he cast a circle on the middle of the floor, large enough to hold the chair and the table. He placed within the circle the chair and the table, and on the table he laid the Bible and the crucifix beside the lighted candle. If he had not a crucifix, then he drew the figure of a cross on the floor within the circle. When all this was done, he rested himself on the chair, opened the Bible, and waited for the coming of the spirit. - Exactly at midnight the spirit came. Sometimes the door opened slowly, and there glided in noiselessly a lady sheeted in white, with a face of woe

and told her story to the man on his asking her in the name of God what she wanted. What she wanted was done in the morning, and the spirit rested ever after. Sometimes the spirit rose from the floor, and sometimes came forth from the wall. One there was who burst into the room with a strong bound, danced wildly round the circle, and flourished a whip round the man's head, but never dared to step within the circle. During a pause in his frantic dance he was asked, in God's name, what he wanted. He ceased his dance and told his wishes. His wishes were carried out, and the spirit was in peace."

In Wraxall's " Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna " there is an amusing account of the raising of the ghost of the Chevalier de Saxe. Reports had been circulated that at his palace at Dresden there was secreted a large sum of money, and it was urged that if his spirit could be compelled to appear, interesting secrets might be extorted from him. Curiosity, combined with avarice, accordingly prompted his principal heir, Prince Charles, to try the experiment, and, on the appointed night, Schrepfer was the operator in raising the apparition. He commenced his proceedings by retiring into the corner of the gallery, where, kneeling down with many mysterious ceremonies, he invoked the spirit to appear. At length a loud clatter was heard at all the windows on the outside, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses than anything else to which it could well be compared. This sound announced the arrival of the good spirits, and was shortly followed by a yell of a frightful and unusual nature, which indicated the presence of malignant spirits. Schrepfer continued his invocations, when " the door suddenly opened with violence. and something that resembled a black ball or globe rolled into the room. It was enveloped in smoke or cloud, in the midst of which appeared a human face, like the countenance of the Chevalier de Saxe, from which issued a loud and angry voice, exclaiming in German, " Carl, was wollte du mit mich ? " - " Charles, what would thou do with me ? " By reiterated exorcisms Schrepfer finally dismissed the apparition, and the terrified spectators dispersed fully convinced of his magical powers.

New Motor, The: A strange machine constructed in 1854 by John Murray Spear (q.v.) at the instigation of the " Association of Electricizers, " one of the bands of spirits by whom he was controlled. It was to derive its motive power from the magnetic store of nature, and was therefore to be as independent of artificial sources of energy as was the human body. The machine was hailed as a god - the " Physical Saviour of the race, " the " New Messiah " and a certain lady, in obedience to a vision, went to the High Rock (Lynn, Mass.) whereon stood the New Motor, and for two hours suffered " birth - pangs, " whereby she judged that the essence of her spiritual being was imparted to the machine. At the end of that time it was averred that pulsations were apparent in the molor. A. J. Davis expressed the belief that the design was the work of spirits of a mechanical turn of mind, but was of no practical value. The New Motor was finally smashed by the inhabitants of Randolph (N.Y.) whither it had been taken. In all it cost its builder some two thousand dollars. In common fairness to the Spiritualists it may be said that the majority had no sympathy whatever with such an absurd scheme.

Notariqon: a form of Literal Qabalah. A method for obtaining the hidden meanings of Hebrew words by viewing them as acronyms of phrases, or vice versa. The word is derived from the Latin notarius or " shorthand writer."

Oak Tree: The from time immemorial has held a high place as a sacred tree. The Druids worshipped the oak, and performed many of their rites under the shadow of its branches. When Augustine preached Christianity to the ,ancient Britons, he stood under an oak *tree*. The ancient

Hebrews evidently held the oak as a sacred tree. There is a tradition that Abraham received his heavenly visitors under an oak. Rebekah's nurse was buried under an oak, called afterwards the oak of weeping. Jacob buried the idols of Shechem under an oak. It was under the oak of Ophra, Gideon saw the angel sitting, who gave him instructions as to what he was to do to free Israel. When Joshua and Israel made a covenant to serve God, a great stone was set up in evidence under an oak that was by the sanctuary of the Lord. The prophet sent to prophesy against Jeroboam was found at Bethel sitting under an oak. Saul and his sons were buried under an oak, and, according to Isaiah, idols were made of oak wood. Abimelech was made kin., by the oak that was in Shechem. During the eighteenth century its influence in curing diseases was believed in. The toothache could be cured by boring with a nail the tooth or gum till blood came, and 'then driving the nail into an oak *tree*. A child with rupture could be cured by splitting an oak branch, and passing the child through the opening backwards three times ; if the splits grew together afterwards, the child would be cured.

Odyle (also Od, Odic Force, Odylic Force): The term first used by Baron von Reichenbach to denote the subtle effluence which he supposed to emanate from every substance in, the universe, particularly from the stars and planets, and from crystals, magnets and the human body. The odyle was perceptible only to sensitives, in whom it produced vague feelings of heat or cold, according to the substance from which it radiated; or a sufficiently sensitive person might perceive the odylic light, a clear flame~ of definite colour, issuing from the human finger - tips, the poles of the magnet, various metals, chemicals, etc., and hovering like a luminous cloud over new - made graves. The colours varied with each substance; thus silver and gold had a white flame; cobalt, a blue; copper and iron, a red. The English mesmerists speedily applied Reichenbach's methods to their own sensitives, with results that passed their expectations. The thoroughness of Reichenbach's experiments, and the apparent soundness of his scientific methods, made a deep impression of the public mind. The objections of Brall, who at this time advanced his theory of suggestion, were ignored by the protagonists of odyle. In after years, when spiritualism had established itself in America, there remained a group of " rational " defenders of the movement, who attributed the phenomena of spiritualism as well as those of the poltergeist to the action of odylic force. Table - turning and rapping were also referred to this emanation by many who laughed to scorn Faraday's theory of unconscious muscular action. Others again, regarded the so - called " spirit " intelligences producing the manifestations as being compounded of odylic vapours emanating from the medium, and probably connected with an all - pervading thought - atmosphere - an idea sufficiently like the " cosmic fluid " of the early magnetists

Ointment, Witches': It was believed in medieval times that all the wonders performed by witches - i.e., changing themselves into animals, being transported through the air, etc.were wrought by anointing themselves with a potent salve. As ointments are still used in Oriental countries as a means of inducing visions, it is possible that something of the kind may account for the

hallucinations which the witches seem to have experienced. Lord Verulam says, " The ointment, that witches use, is reported to be made of the fat of children, digged out of their graves; of the juices of smallage, wolfebane, and cinque foil, mingled with the meal of fine wheat; but I suppose that the soporiferous medicines are likest to do it, which are hen - bane, hemlock, mandrake, moonshade, tobacco, opium, saffron, Poplar leaves, etc."

Ophir: Ophir is the location of King Solomon's legendary Gold Mines. The ships of King Hiram of Tyre brought gold from Ophir; and from there they brought great cargoes of albugwood and precious stones. It is suggested that Ophir was given to Solomon by the Queen of Sheba, though this is unclear.

The magnificent stone citadel of Great Zimbabwe, the country's most famous ancient city and inspiration for King Solomon's Mines,. Were discovered in 1871, the explorers were unwilling to believe that Africans could have built anything this grand. They speculated it was the Biblical land of Ophir, site of King Solomon's legendary gold mines. In fact, at the beginning of the century, it had already been shown that Great Zimbabwe was the capital of a vast and thriving medieval African state that lasted over 300 years. At its height in the 15th century, it had a population as large as many of Europe's great cities.

The Queen of Sheba, known as Makeda, Is supposed to have travelled from Axum in Ethiopia to visit King Solomon in Jerusalem. During her stay, Solomon not only dazzled her with his wisdom, but also tricked her by a clever ruse into having sexual relations with him. The Queen conceived a son, whom she bore upon her return to Axum. When he reached maturity, this son, Menelik, journeyed to Jerusalem to meet his father. At the completion of Menelik's visit, Solomon commanded that the first-born sons of the priests and elders of Israel accompany him to Aksum. Before setting out, however, Menelik and his companions led by Azariah, the son of the High Priest, stole the Ark of the Covenant from the Temple. Thus, the glory of Zion passed from Jerusalem and the Children of Israel to the new Zion, Axum.

H. Rider Haggard published a stirring fictional account of the mines in the late 19th century.

Oracles: Shrines where a god speaks to human beings through the mouths of priests or priestesses. The concept of the god become vocal in this manner was by no means confined to Greece or Egypt. Our object here is to deal with the most celebrated oracles of all nations as well as those of antiquity. Probably all the primitive gods those, that is to say, of the fetish class, now under consideration - were consulted as oracles; it is certain that they derived this character in a state of animism and that they transmitted it to gods of the most advanced type. In early times the great question was whether man would have food on the morrow or no; perhaps the first oracle was the spirit which directed the hungry savage in his hunting and fishing expeditions. The Esquimaux still consult spirits for this purpose, and their wizards are as familiar with the art of giving ambiguous replies to their anxious clients as were the well - informed keepers of the or 'cles of Greece. As advancement proceeded, the direction of the gods was obtained in all the affairs of private and public life.

Greece: . - The Oracle of Delphi. When Jupiter was once desirous to ascertain the central point of the earth, he despatched two eagles, or two crows, as they are named by Strabo. The messengers

took flight in opposite courses, from sunrise and sunset; and they met at Delphi, which place was thenceforward dignified with the title "The navel of the earth; "an "umbilicus" being represented in white marble within its celebrated temple. Delphi thus became a place of great distinction, but it was not yet oracular, till the fumes which issued from a neighbouring cave were first discovered by a shepherd named Coretas. His attention was forcibly attracted to a spot round which whenever his goats were browsing they gambolled and bleated more than was their wont. Whether these fumes arose in consequence of an earthquake, or whether - they were generated by demoniacal art is not to be ascertained; but the latter hypothesis is thought by Clasen to be the more probable of the two. Coretas, on approaching the spot, was seized with ecstasy, and uttered words which were deemed inspired. It was not long before the danger arising in consequence of the excitement of curiosity among the neighbours, the deadly stupefaction often produced among those who inhaled the fumes without proper caution, and the inclination which it aroused in some to plunge themselves into the depths of the cavern below, occasioned the fissure to be covered by a sort of table, having a hole in the centre, and called a tripod, so that those who wished to try the experiment could resort there in safety. Eventually a young girl, of unsophisticated manners, became the chosen medium of the responses, now deemed oracular and called Pythian, as proceeding from Apollo, the slayer of Python, to Delphi. Delphi was consecrated. A sylvan bower of laurel branches was erected over the spot, and at length the marble temple and the priesthood of Delphi arose where the Pythoness, seated on her throne, could be charged with the divine - and was thus rendered the vehicle of Apollo's dictation.

As the oracle became more celebrated, its prophetic machinery was constructed of more costly materials. The tripod was then formed of gold, but the lid, which was placed in its hollow rim, in order to afford the Pythoness a more secure seat, continued to be made of brass. She prepared herself by drinking out of a sacred fountain (Castalia), adjoining the crypt, the waters of which were reserved for her only, and in which she bathed her hair; by chewing a laurel leaf, and by circling her brows with a laurel crown. The person who made inquiry from the oracle, first offered a victim, and then having written his question in a note - book, handed it to the Pythoness, before she ascended the tripod; and he also as well as the priestess, wore a laurel crown. In early times the oracle spoke only in one month of the year, named "Byssus," in which it originated; and at first only on the seventh day of that month, which was esteemed the birth - day of Apollo, and was called "Polyphthonus."

Virginité was at first an indispensable requisite in the Pythoness; on account, as Diodorus tells us, of the purity of that state and its relation to Diana; moreover, because virgins were thought better adapted than others of their sex to keep oracular mysteries secret and inviolate. But an untoward accident having occurred to one of these consecrated damsels, the guardians of the temple, in order, as they imagined, to prevent its repetition for the future, permitted no one to fulfil the duties of the office till she had attained the mature age of fifty; they still indulged her, however, with the use of a maiden's habit. The response was always delivered in Greek.

Oracle of Dodona. Another celebrated oracle, that of Jupiter, was at Dodona, in Epirus, from which Jupiter derived the name of Dodonus. It was situated at the foot of Mount Tomarus, in a wood of oaks; and there the answers were given by an old woman under the name of Pelias. Pelias means dove in the Attic dialect, from

which the fable arose, that the doves prophesied in the groves of Dodona. According to Herodotus, this legend contains the following incident, which gave rise to the oracle: - Two priestesses of Egyptian Thebes were carried away by Phoenician merchants; one of them was conveyed to Libya, where she founded the oracle of Jupiter Ammon; the other to Greece. The latter one remained in the Dodonian wood, which was much frequented on account of the acorns. There she had a temple built at the foot of an oak in honour of Jupiter, whose priestess she had been in Thebes; and here afterwards a regular oracle was founded. He adds, that this priestess was called a dove, because her language could not be understood. The Dodonid and African oracles were certainly connected, and Herodotus distinctly states, that the manner of prophecy in Dodona was the same as that in Egyptian Thebes. Diana was worshipped in Dodona in conjunction with Zeus, and a female figure was associated with Amun in the Libyan Ammonium. Besides this, the dove was the bird of Aphrodite, the Diana of Zeus, or the Mosaic divine love, which saved mankind from complete destruction. According to other authors, there was a wondrous intoxicating spring at Dodona; and in later times more material means were employed to produce the prophetic spirit.

Several copper bowls, namely, were placed upon a column, and the statue of a boy beside them. When the wind moved a rod or scourge having three bones attached to chains, it struck upon the metallic bowls, the sound of which was heard by the applicants. These Dodonian tones gave rise to a proverb of Dodonaum - an unceasing babbling.

The oracle at Dodona was dedicated to the Pelasgian Zeus, who was worshipped here at the same time as the almighty ruler of the world, and as the friendly associate of mankind. In the course of the theogonic process, Diana was associated with him as his wife, - the mother of Aphrodite. The servants of Zeus were Selles, the priests of Diana, the so - called Peliades. According to Homer, the Selles inhabited the sanctum at Dodona, sleeping upon the earth, and with naked unwashed feet; they served the Pelasgian Zeus. It is probable that they slept upon the earth on the hides of newly - sacrificed animals, to receive prophetic dreams, as was customary at other places, Calchos and Oropus, with many others.

As regards the mantic of Dodona, it was partly natural, from the excitement of the mind, partly artificial. Of the latter we may mention three modes - the ancient oak of Zeus, with its prophetic doves, the miraculous spring, and the celebrated Dodonian bowls of brass.

The far - spreading, speaking tree, the incredible wonder, as Aeschylus calls it, was an oak, a lofty beautiful tree, with evergreen leaves and sweet edible acorns, which according to the belief of the Greeks and Romans, were the first sustenance of mankind. The Pelasgi regarded this tree as the tree of life. In this tree the god was supposed to reside, and the rustling of its leaves and the voices of birds showed his presence. When the questioners entered, the oak rustled, and the Peliades said, "Thus speaks Zeus." Incense was burned beneath it, which may be compared to the altar of Abraham under the oak Ogyges, which had stood there since the world's creation. According to the legend, sacred doves continually inhabited the tree, like the Marsoor oracle at Tiora Mattiene, where a sacred hawk foretells futurity from the top of a wooden pillar.

At the foot of the oak a cold spring gushes as it were from its roots, and from its murmur the inspired priestesses prophesied.

Of this miraculous fountain it is related, that lighted torches being thrust into it were extinguished, and that extinguished torches were re-lit; it also rose and fell at various seasons. "That extinction and rekindling has," says Lassaulx, "perhaps the mystical signification that the usual sober life of the senses must be extinguished, that the prophetic spirit dormant in the soul may be aroused. The torch of human existence must expire, that a divine one may be lighted; the human must die that the divine may be born; the destruction of individuality is the awakening of God in the soul, or, as the mystics say, the setting of sense is the rising of truth."

The extinguishing of a burning light shows that the spring contained carbonic acid gas, which possesses stupifying and deadly properties, like all exhalations arising especially from minerals. The regular rising and sinking of the water is a frequent phenomenon, and has been observed from the earliest ages.

It appears that predictions were drawn from the tones of the Dodonian brass bowls, as well as from the rustling of the sacred oak and the murmuring of the sacred well.

The Dodonian columns, with that which stood upon them, appears to express the following: - The medium sized brazen bowl was a hemisphere, and symbolised of heaven, the boy-like male statue a figure of the Demiurgos, or constructor of the universe; the bell-like notes a symbol of the harmony of the universe and music of the spheres. That the Demiurgos is represented as a boy is quite in the spirit of Eupato - Pelasgian theology as it reigned in Samothrace. The miraculous bell told all who came to Dodona to question the god that they were on holy ground, must inquire with pure hearts, and be silent when the god replied. It is easily imagined that these tones, independent and uninfluenced by human will, must have made a deep impression upon the minds of pilgrims - Those who questioned the god were also obliged to take a purificatory bath in the temple, similar to that by which the Delphian Pythia prepared herself for prophecy.

Besides this artificial soothsaying from signs, natural divination by the prophetic movements of the mind was practised. Where there are prophesying priestesses, there must also be ecstatic ones, similar to those in the magnetic state. Sophocles calls the Dodonean priestesses divinely inspired: Plato (Phaedrus) says, more decidedly, that the prophetess at Delphi and the priestesses at Dodona had done much good in sacred madness, in private and public affairs, to their country, but in their senses little or nothing. We may see from this that the Delphian Pythia, as well as the Dodonian priestesses, did not give their oracles in the state of common waking consciousness, but in real ecstasy, to which the frequent incense - and drink - offerings would assist. Aristides states, still more clearly than the others, that the priestesses at Dodona neither knew, before being seized upon by the spirit, what would be said, nor remembered afterwards, when their natural consciousness returned, what they had uttered; so that all others, rather than they, knew it.

Oracle of Jupiter Trophonius. - Trophonius, according to Pausanias, was the most skilful architect of his day. Concerning the origin of his oracle there are many opinions. Some say he was swallowed up by an earthquake in the cave which afterwards became prophetic; others, that after having completed the Adytum of Apollo at Delphi (a very marvellous specimen of his

workmanship, which Dr. Clarke thought might at some time be discovered on account of its singularity), he declined asking any specific pay, but modestly requested the god to grant him whatever was the greatest benefit a man could receive; and in three days afterwards he was found dead. This oracle was discovered after two years of scarcity in its neighbourhood, when the Pythoness ordered the starving population, who applied to her, to consult Trophonius in Lebada. The deputation sent for that purpose could not discover any trace of such an oracle, till Saon, the oldest among them, obtained the desired information by following the Right of a swarm of bees. The responses were given by the genius of Trophonius to the inquirer, who was compelled to descend into a cave, of the nature of which Pausanias has left a very lively representation. The votary resided for a certain number of days in a sanctuary of good fortune, in which he underwent customary lustrations, abstained from hot baths, but dipped in the river Hercyna, and was plentifully supplied with meat from the victims which he sacrificed. Many, indeed, were the sacred personages whom he was bound to propitiate with blood; among them were Trophonius himself and his sons, Apollo, Saturn, Jupiter, Vasileus, Juno Henioche, and Ceres Europa, who is affirmed to have been the nurse of Trophonius. From an inspection of the entrails, a soothsayer pronounced whether Trophonius was in fit humour for consultation. None of the - oracles however favourable they might have been, were of the slightest avail, unless a ram, immolated to Agamedes at the mouth of the cave on the very night of the descent, proved auspicious. When that propitious signal had been given the priests led the inquirer to the river Hercyna, where he was anointed and washed by two Lebadaean youths, thirteen years of age, named "Hermai." He was then carried farther to the two spring-heads of the stream, and there he drank first of Lethe, in order that he might forget all past events and present his mind to the oracle as a "tabula rasa"; and secondly of Mnemosyne, that he might firmly retain remembrance of every occurrence which was about to happen within the cave. An image, reputed to be the workmanship of Dwdalus, was then exhibited to him, and so great was its sanctity, that no other eyes but those of a person about to undertake the adventure of the cave were ever permitted to behold it. Next he was clad in a linen robe, girt with ribbons, and shod with sandals peculiar to the country. The entrance to the oracle was a very narrow aperture in a grove on the summit of a mountain, protected by a marble parapet about two cubits in height, and by brazen spikes above it. The upper part of the cave was artificial, like an oven, but no steps were cut in the rock, and the descent was made by a ladder brought to the spot on each occasion. On approaching the mouth of the adytum itself the adventurer lay flat, and holding in each hand some honeyed cakes, first inserted his feet into the aperture, then drew his knees and the remainder of his body after them, till he was caught by some hidden force, and carried downward as if by a whirlpool. The responses were given sometimes by a vision, sometimes by words; and a forcible exit was then made through the original entrance, and in like manner feet foremost. There was only a single instance on record of any person who had descended failing to return and that one deserved his fate. For his object was to discover treasure, not to consult the Oracle. Immediately on issuing from the cavern, the inquirer was placed on a seat called that of Mnemosyne, not far from the entrance, and there the priests demanded a relation of everything which he had seen and heard; he was then carried once again to the sanctuary of good fortune, where he remained for some time overpowered by terror and lost in forgetfulness. By degrees his powers of intellect returned, and, in contradiction to the received opinion, he recovered the power of smiling.

Dr. Clarke, in his visit to Lebadaea, found everything belonging to the hieron of Trophonius in its original state, excepting that the narrow entrance to the adytum was choked with rubbish. The Turkish governor was afraid of a popular commotion if he gave permission for cleansing this aperture. Mr. Cripps, however, introduced the whole length of his body into the cavity, and by thrusting a long pole before him found it utterly stopped. The waters of Lethe and Mnemosyne at present supply the washerwomen of Lebadaea.

Oracles of Delos and Branchus. - The oracle of " Delos, " notwithstanding its high reputation, had few peculiarities: its virtue was derived from the nativity of Apollo and Diana in that island. At Dindyma, or Didyma, near Miletus, Apollo presided over the oracle of the " Branchid, " so called from either one of his sons or of his favourites Branchus of Thessaly, whom he instructed in soothsaying while alive, and canonized after death. The responses were given by a priestess who bathed and fasted for three days before consultation, and then sat upon an axle or bar, with a charming - rod in her hand, and inhaling the steam from a hot spring. Offerings and ceremonies were necessary to render the inspiration effectual, including baths, fasting, and solitude, and Iamblichus censures those who despise them.

Oracle of the Cliaian Apollo at Colophon. - Of the oracle of Apollo at Colophon, Iamblichus relates that it prophesied by drinking of water. " It is known that a subterranean spring exists there, from which the prophet drinks; after he has done so, and has performed many consecrations and sacred customs on certain night he predicts the future; but he is invisible to all who are present. That this water can induce prophecy is clear, but how it happens, no one knows, says the proverb." It might appear that the divine spirit pervades this water, but it is not so. God is in all things, and is reflected in this spring, thereby giving it the prophetic power. This inspiration of the water is not of an entirely divine nature, for it only prepares us and purifies the light of the soul, so that we are fit to receive the divine spirit. There the divine presence is of such a nature that it punishes every one who is capable of receiving the god. The soothsayer uses this - spirit like a work - tool over which he has no control. After the moment of prediction he does not always remember that which has passed; often he can scarcely collect his faculties. Long before the water - drinking, the soothsayer must abstain day and night from food, and observe religious customs, which are impossible to ordinary people, by which means he is made capable of receiving the god. It is only in this manner that he is able to hold the mirror of his soul to the radiance of free inspiration."

Oracle of Amphiarus - Another very celebrated oracle was that of Amphiarus, who distinguished himself so much in the Theban war. He was venerated at Oropus, in Boeotia, as a seer. This oracle was consulted more in sickness than on any other occasion. The applicants had here, also, to lie upon the skin of a sacrificed ram, and during sleep had the remedies of their diseases revealed to them. Not only, however, were sacrifices and lustrations performed here, but the priests prescribed other preparations by which the minds of the sleepers were to be enlightened. They had to fast one day, and refrain from wine three. Amphilocheus, as son of Amphiarus, had a similar oracle at Mallos, in Cilicia, which Pausanias calls the most trustworthy and credible of the age. Plutarch speaks of the oracles of Amphilocheus and Mopsus as being in a very flourishing state; and Lucian mentions that all those who wished to question the oracle had to lay down two oboes.

Egyptian Oracles. - The oracles of Ancient Egypt were as numerous as those of Greece. It must have been due to foreign influence that the oracle, that played so important a part in the Greek world at this time, was also thoroughly established on the banks of the Nile. Herodotus knew of no fewer than seven gods in Egypt who spoke by oracles. Of these, the most reliable was considered to give an intimation of their intentions by means of remarkable events. These are carefully observed by the Egyptians, who write down what follows upon these prodigies. They also consider that the fate of a person is fixed by the day of his birth, for every day belongs, to a special god. The oracle of Jupiter Ammon at the oasis of that name and the same deity at Thebes existed from the twentieth to the twenty - second Dynasty. He was consulted not only concerning the fate of empires but upon such trifling matters as the identification of a thief. In all serious matters, however, it was sought to ascertain his views. Those about to make their wills sought his oracle, and judgments were ratified by his word.

" According to the inscriptions, intercourse between king and god was arranged as follows: - The King present himself before the god and preferred a direct question, so framed as to admit of an answer by simple yes or no; in reply the god nodded an affirmative, or shook his head in negation. This has suggested the idea that the oracles were worked by manipulating statues of divinities mechanically set in motion by the priests. But as yet no such statues have been found in the Valley of the Nile, and contrivances of this kind could have had no other object than to deceive the people, - a supposition apparently excluded in this case by the fact that it was customary for the king to visit the god alone and in secret. Probably the king presented himself on such occasions before the sacred animal in which the god was incarnate, believing that the divine will would be manifested by its movements." The Apis bull also possessed oracles. Bes, too, god of pleasure or of the senses, had an oracle at Abydos.

American Oracles. - Among the American races the oracle was frequently encountered. All the principal gods of aboriginal America universally act as oracles. With the ancient inhabitants of Peru, the huillcas partook of the nature Of oracles, Many of these were serpents, trees, and rivers, the noises made by which appeared to the primitive Peru Vians - as, indeed, they do to primitive folk all over the world - to be of the quality of articulate speech. Both - the Huillcamayu and the Apurimac rivers at Cuzco were huillca oracles of this kind, as their names, " Huillcariver " and " Great Speaker, " denote. These oracles often set the mandate of the Inca himself at defiance, occasionally supporting popular opinion against his policy.

The Peruvian Indians of the Andes range within recent generations continued to adhere to the superstitions they had inherited from their fathers. A rare and interesting account of these says that they " admit an evil being, the inhabitant of the centre of the earth, whom they consider as the author of their misfortunes, and at the mention of whose name they tremble. The most shrewd among them take advantage of this belief to obtain respect, and represent themselves as his delegates. Under the denomination of mohanes, or agoreros, they are consulted even on the most trivial occasions. They preside over the intrigues of love, the health of the community, and the taking of the field. Whatever repeatedly occurs to defeat their prognostics, falls on themselves; and they are wont to pay for their deceptions very dearly. They chew a species of vegetable called pipiriri, and throw it into the air, accompanying this act by certain recitals and incantations, to injure some, to,

benefit others, to procure rain and the inundation of rivers, or, on the other hand, to occasion settled weather, and a plentiful store of agricultural productions. Any such result, having been casually verified on a single occasion, suffices to confirm the Indians in their faith, although they may have been cheated a thousand times.

There is an instance on record of how the huilca could refuse on occasion to recognise even royalty itself. Manco, the Inca who had been given the kingly power by Pizarro, offered a sacrifice to one of these oracular shrines. The oyacle refused to recognise him, through the medium of its guardian priest, stating that Manco was not the rightful Inca. Xlanco therefore caused the oracle, which was in the shade of a rock, to be thrown down, whereupon its guardian spirit emerged in the form of a parrot and flew away. It is probable that the bird thus liberated had been taught by the priests to answer to the questions of those who came to consult the shrine. But we learn that on Manco commanding that the parrot should be pursued it sought another rock, which opened to receive it, and the spirit of the huilca was transferred to this new abode.

Like the greater idols of Mexico, most of the principal huacas of Peru seem to have been also oracles. The guardians of the great speaking huacas appear to have exercised in virtue of their office an independent influence which was sometimes sufficiently powerful to resist the Apu - Ccapac Inca himself. It was perhaps natural that they should be the exponents of the popular feeling which supported them, rather than of the policy of the sovereign chiefs, whose interest it was to suppress them: there was even a tradition that the Huillac - umu, a venerable huillac whom the rest acknowledged as their head, had in old times possessed jurisdiction over the supreme war - chiefs.

Many Indian tribes employ fetishes as oracles, and among the ancient Mexicans practically all the great gods were oracular.

Ordo Templi Orientis: The letters O.T.O. stand for Ordo Templi Orientis, the Order of Oriental Templars, or Order of the Temple of the East. In 1895, Karl Kellner (1850-1905), a wealthy Austrian industrialist and paper chemist, as well as a high-grade Mason, founded the Ordo Templi Orientis. Kellner had traveled widely in the East, where he met three adepts who instructed him specific magical practices. Kellner's efforts to develop the Order were later assisted by Franz Hartmann, Heinrich Klein and Theodore Reuss, who had worked together prior to joining the O.T.O. The Order was first proclaimed in 1902 in Reuss's Masonic publication, 'Oriflamme'.

On Kellner's death, Reuss succeeded him as Outer Head [O.H.O.]. The 'Jubilee' edition of the 'Oriflamme', published in 1912, announced that the Order taught secret of sexual magic.

Theodore Reuss was an interesting character. Born June 28, 1855 in Augsburg, he entered Masonry in 1876. He was a singer, journalist and possibly a spy for the Prussian political police, infiltrating the Socialist League founded by Karl Marx's daughter and her husband. Reuss was later associated with William Wynn Westcott, a leader of the Golden Dawn, who later introduced him to John Yarker. Yarker chartered Reuss to found the Rites of Memphis and Mizraim in Germany. After several attempts to concretize various Masonic Rites, Reuss settled on the development of the O.T.O.

The Order experienced reasonably steady growth under Reuss' leadership. For example, he chartered Papus in France, Rudolph Steiner in Berlin and H. Spencer Lewis in the USA. In 1912, the historic meeting between Reuss and Crowley occurred. Crowley wrote that Reuss came to him and accused him of revealing Order secrets. The two instead got along well, and when Crowley looked at it afresh, the initiated interpretation of sexual magick unfolded itself to him for the first time. Reuss appointed Crowley as "Supreme and Holy King" of all the English speaking world, and it was this authorization that he invoked when publishing the material of the Equinox.

Reuss resigned as Outer Head of the Order in 1922 after suffering a stroke and named Crowley his successor. All was well until 1925 when Crowley's personal messianic vision, the *Book of the Law* was translated into German. *Liber Legis* was supposed to have been dictated to Crowley by an ancient Atlantean spirit known as Aiwass at the Great Pyramid in 1904.

Reactions to *Liber Legis* caused a break in the continuity of the Order. Many members split with the new O.H.O. over the book, which Crowley was actively promulgating through the Order. He had earlier revised the Order rituals at Reuss's request, deeply infusing the doctrines of the New Aeon revelation.

Crowley published many of his most important works under the imprimatur of the O.T.O.. He reformulated its long-term goals and mission and came to view the O.T.O. as the "ark" for preserving the distillation of the world's cultures into the future.

Palladium, Order of : A masonic diabolic order, also entitled the Sovereign-Council of Wisdom, founded in Paris on May 20th, 1737. It initiated women under the name of companions of Penelope. The fact that it existed is proved by the circumstance that Ragou, the Masonic antiquary, published its ritual.

Paracelsus: In the history of alchemy there is not a more striking or picturesque figure than Auroelus Philippus Theophrastus Paracelstis Bombast von Hohenheim, the illustrious physician and exponent of the hermetic philosophy who has chosen to go down to fame under the name of Paracelsus. He was born at Einsiedeln, near Zurich, in the year 1493. His father, the natural son of a prince, himself practice the "art of medicine," and was desirous that his only son should follow the same profession. To the fulfilment of that desire was directed the early training of Paracelsus - a training which fostered his imaginative rather than his practical tendencies, and which first cast his mind into the alchemical mould. It did not take him long to discover that the medical traditions of the time were but empty husks from which all substance had long since dried away. "I considered with myself," he says, "that if there were no teacher of medicine in the world, how would I set about to learn the art? No otherwise than in the great open book of nature, written with the finger of God." Having thus freed himself from the constraining bonds of an outworn medical orthodoxy, whose chief resources were bleeding, purging, and emetics, he set about evolving a new system to replace the old, and in order that he might study the book of nature to better advantage he travelled extensively from 1513 to 1524, visiting almost every part of the known world, studying metallurgy, chemistry, and medicine, and consorting with vagabonds of every description. He was brought before the Chain of Tartary, conversed with the magicians of Egypt and Arabia, and is said to have even reached India. At length his protracted wanderings came to a close, and in 1524 he settled in

Basle, then a favourite resort of scholars and physicians, where he was appointed to fill the chair of medicine at the University. Never had Basle witnessed a more brilliant, erratic professor. His inflated language, his eccentric behaviour, the splendour of his conceptions flashing through a fog of obscurity, at once attracted and repelled, and gained for him friends and enemies. His antipathy to the Galenic school became ever more pronounced, and the crisis came when he publicly burned the works of Galen and Avicenna in a brazen vase into which he had cast nitre and sulphur. By such a proceeding he incurred the hatred of his more conservative brethren, and cut himself off forever from the established school of medicine. He continued his triumphant career, however, till a conflict with the magistrates brought it to an abrupt close. He was forced to flee from Basle, and thereafter wandered from place to place, gaining a living as best he might. An element of mystery surrounds the manner of his death, which took place in 1541, but the best authenticated account states that he was poisoned at the instigation of the medical faculty.

But interesting as were the events of his life, it is to his work that most attention is due. Not only was he the founder of the modern science of medicine; the magnetic theory of Mesmer, the "astral" theory of modern spiritualists, the philosophy of Descartes, were all foreshadowed in the fantastic, yet not always illogical, teaching of Paracelsus. He revived the "microcosmic" theory of ancient Greece, and sought to prove the human body analogous to the Solar System, by establishing a connection between the seven organs of the body and the seven planets. He preached the doctrines of the efficacy of will - power and the imagination in such words as these: "It is possible that my spirit, without the help of my body, and through an ardent will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image and then hold him up or lame him at my pleasure." "Resolute imagination is the beginning of all magical operations." "Because men do not perfectly believe and imagine, the result is, that arts are uncertain when they might be wholly certain." The first principle of his doctrine is the extraction of the quintessence, or philosophic mercury, from every material body. He believed that if the quintessence were drawn from each animal, plant, and mineral, the combined result would equal the universal spirit, or "astral body" in man, and that a draught of the extract would renew his youth. He came at length to the conclusion that "astral bodies" exercised a mutual influence on each other, and declared that he himself had communicated with the dead, and - with living persons at a considerable distance. He was the first to connect this influence with that of the magnet, and to use the word "magnetism" with its present application. It was on this foundation that Mesmer built his theory of magnetic influence. While Paracelsus busied himself with such problems, however, he did not neglect the study and practice of medicine. Indeed, astrology and the magnet entered largely into his treatment. When he was sought by a patient, his first care was to consult the planets, where the disease had its origin, and if the patient were a woman he took it for granted that the cause of her malady lay in the moon. His anticipation of the philosophy of Descartes, consisted in his theory that by bringing the various elements of the human body into harmony with the elements of nature - fire, light, earth, etc - old age and death might be indefinitely postponed. His experiment in the extraction of its essential spirit from the poppy resulted in the production of laudanum, which he prescribed freely in the form of "three black pills." The recipes which he gives for the Philosopher's Stone, the Elixir of Life, and various universal remedies, are exceedingly obscure.

He is deservedly celebrated as the first physician to use opium and mercury, and to recognise the value of sulphur. He applied himself also to the solution of a problem which still exercises the minds of scientific men - whether it is possible to produce life from inorganic matter. Paracelsus asserted that it was, and has, left on record a quaint recipe for a homunculus, or artificial man. By a peculiar treatment of certain "spagyric substances" - which he has unfortunately omitted to specify - he declared that he could produce a perfect human child in, miniature. Speculations such as these, medical, alchemical and philosophical, were scattered so profusely throughout his teaching that we are compelled to admit that here was a master - mind, a genius, who was a charlatan only incidentally, by reason of training and temperament. Let it be remembered that he lived in an age when practically all scholars and physicians were wont to impose on popular ignorance, and we cannot but remark that Paracelsus displayed, under all his arrogant exterior, a curious singleness of purpose, and a real desire to penetrate the mysteries of science. He has left on record the principal points of the philosophy on which he founded his researches in his "Archidoxa Medicina." It contains the leading rules of the art of healing, as he practised and preached them. "I had resolved," he says, "to give ten books to the 'Archidoxa,' but I have reserved the tenth in my head. It is a treasure which men are not worthy to possess, and shall only be given to the world when they shall have abjured Aristotle, Avicenna, and Galen, and promised a perfect submission to Paracelsus." The world did not recant, but Paracelsus relented, and at the entreaty of his disciples published this tenth book, the key to the nine others, but a key which might pass for a lock. and for a lock which we cannot even pick. It is entitled the "Tenth Book of the Arch - Doclynes ; or, On the Secret Mysteries of Nature." A brief summary of it is - as follows:

He begins by supposing and ends by establishing that there is a universal spirit infused into the veins of man, forming within us a species of invisible body, of which our visible body, which it directs and governs at its will, is but the wrapping - the casket. This universal spirit is not simple - not more simple, for instance, than the number 100, which is a collection of units. Where, then, are the spiritual units of which our complex spirit is composed ? Scattered in plants and minerals.. but principally in metals. There exists in these inferior productions of the earth a host of sub - spirits which sum themselves up in us, as the universe does in God. So the science of the philosopher has simply to unite them to the body - to disengage them from the grosser matter which clogs and confines them, to separate the pure from the impure.

To separate the pure from the impure is, in other words, to seize upon the soul of the heterogeneous bodies - to evolve their "predestined element," "the seminal essence of beings ... the first being, or quintessence."

To understand this latter word "quintessence," it is needful for the reader to know that every body, whatever it may be, is composed of four elements, and that the essence compounded of these elements forms a fifth, which is the soul of the mixed bodies, or, in other words, its mercury, "I have shown," says Paracelsus, "in my book of 'Elements,' that the quintessence is the same thing as mercury. There is in mercury whatever wise men seek." That is, not the mercury of modern chemists, but a philosophical mercury of which every body has its own. "There are as many mercuries as there are things. The mercury of a vegetable, a mineral, or an animal of the

same kind, although strongly resembling each other, does not precisely resemble another mercury, and it is for this reason that vegetables, minerals, and animals of the same species are not exactly alike. . . . The true mercury of philosophers is the radical humidity of each body, and its veritable essence."

Paracelsus now sought for a plant worthy of holding in the vegetable kingdom the same rank as gold in the metallic - a plant whose "predestined element" should unite in itself the virtues of nearly all the vegetable essences. Although this was not easy to distinguish, he recognised at a glance - we know not by what signs - the supremacy of excellence in the melissa, and first decreed to it that pharmaceutical crown which at a later period the Carmelites ought to have consecrated. How he obtained this new specific may be seen in the Life of Paracelsus, by Savarien:

"He took some balm - mint in flower, which he had taken care to collect before the rising of the sun. He pounded it in a mortar, reduced it to an impalpable dust, poured it into a long-necked vial which he sealed hermetically, and placed it to digest (or settle) for forty hours in a heap of horse-dung. This time expired, he opened the vial, and found there a matter which he reduced into a fluid by pressing it, separating it from its impurities by exposure to the slow heat of a bain-marie. The grosser parts sunk to the bottom, and he drew off the liqueur which floated on the top, filtering it through some cotton. This liqueur having been poured into a bottle he added to it the fixed salt, which he had drawn from the same plant when dried. There remained nothing more but to extract from this liqueur the first lief or being of the plant. For this purpose Paracelsus mixed the liqueur with so much 'water of salt' (understand by this the mercurial element or radical humidity of the salt), put it in a matrass, exposed it for six weeks to the sun, and finally, at the expiration of this term, discovered a last residuum which was decidedly, according to him, the 'the, life or supreme essence of the plant. But at all events, is certain that what he found in his matrass was the genie or spirit he required; and with the surplus, if there were any, we need not concern ourselves."

Those who may wish to know what this genie was like, are informed that it as exactly resembled, as two drops of water, the spirit of aromatic wine known to-day as absinthe suisse. It was a liquid green as emerald, - green, the bright colour of hope and spring-time. Unfortunately, it failed as a specific in the conditions indispensable for an elixir of immortality; but it was a preparation more than half celestial, which almost rendered old age impossible.

By means and manipulations as subtle and ingenious as those which he employed upon the melissa, Paracelsus did not draw, but learned to extract, the "predestined element" of plants which ranked much higher in the vegetable aristocracy, - the "first life" of the gillyflower, the cinnamon, the myrrh, the scammony, the celandine. All these supreme essences, which, according to the 5th book of "Archidoxa," unite with a mass of magisteries "as precious as they are rude, are the base of so many specifics, equally reparative and regenerative. This depends upon the relationship which exists between the temperament of a privileged plant and the temperament of the individual who asks of it his rejuvenescence.

However brilliant were the results of his discoveries, those he obtained or those he thought he might obtain, they are for

Paracelsus but the *abc* of Magic. To the eyes of so consummate an alchemist vegetable life is nothing; it is the mineral - the metallic life - which is all. So we may assure ourselves that it was in his power to seize the first life - principle of the moon, the sun, Mars, or Saturn; that is, of silver, gold, iron, or lead. It was equally facile for him to - grasp the life of the precious stones, the bitumens, the sulphurs, and even that of animals.

Paracelsus sets forth several methods of obtaining this great arcanum. Here is the shortest and most simple as recorded by Incola Francus:

Take some mercury, or at least the element of mercury, separating the pure from the impure, and afterwards pounding it to perfect whiteness. Then you shall sublimate it with sal-ammoniac, and this so many times as may be necessary to resolve it into a fluid. Calcine it, coagulate it, and again dissolve it, and let it strain in a pelican during a philosophic month, until it thickens and assumes the form of a hard substance. Thereafter this form of stone is incombustible, and nothing can change or alter it; the metallic bodies which it penetrates become fixed and incombustible, for this material is incombustible, and changes the imperfect metals into metal perfect. Although I have given the process in few words, the thing itself demands a long toil, and many difficult circumstances, which I have expressly omitted, not to weary the reader, who ought to be very diligent and intelligent if he wishes to arrive at the accomplishment of this great work."

Paracelsus himself tells us in his "Archidoxa," when explaining his own recipe for the completion of it, and profiting by the occasion to criticise his fellow-workers.

"I omit," he writes, "what I have said in different places on the theory of the stone; I will say only that this arcanum does not consist in the blast (*rouille*) or flowers of antimony. It must be sought in the mercury of antimony, which, when it is carried to perfection, is nothing else than the heaven of metals; for even as the heaven gives life to plants and minerals, so does the pure quintessence of antimony vitrify everything. This is why the Deluge was not able to deprive any substance of its virtue or properties, for the heaven being the life of all beings, there is nothing superior to it which can modify or destroy it.

"Take the antimony, purge it of its arsenical impurities in an iron vessel until the coagulated mercury of the antimony appears quite white, and is distinguishable by the star which appears in the superficies of the regulus, or semi-metal. But although this regulus, which is the element of mercury, has in itself a veritable hidden life, nevertheless these things are in virtue, and not - actually.

"Therefore, if you wish to reduce the power to action, you must disengage the life which is concealed in it by a living fire like to itself, or with a metallic vinegar. To discover this fire many philosophers have proceeded differently, but agreeing to the foundations of the art, have arrived at the desired end. For some with great labour have drawn forth the quintessence of the thickened mercury of the regulus of, antimony, and by this means have reduced to action the mercury of the antimony: others have considered that there was a uniform quintessence in the other minerals, as for example in the fixed sulphur of the vitriol, or the stone of the magnet, and having extracted the quintessence, have afterwards matured and exalted their heaven with it, and reduced

to action. Their process is good, and has had its result. Meanwhile this fire - this corporeal life - which they seek with toil, is found much more easily and in much greater perfection in the ordinary mercury, which appears through its perpetual fluidity - a proof that it possesses a very powerful fire and a celestial life similar to that which lies hidden in the regulus of the antimony. Therefore, he who would wish to exalt our metallic heaven, started, to its greatest completeness, and to reduce into action its potential virtues, he must first extract from ordinary mercury its corporeal life, which is a celestial fire; that is to say the quintessence of quicksilver, or, in other words, the metallic vinegar, that has resulted from its dissolution in the water which originally produced it, and which is its own mother; that is to say, he must dissolve it in the arcanum of the salt I have described, and mingle it with the 'stomach of Anthion, which is the spirit of vinegar, and in this menstruum melt and filter and consistent mercury of the antimony, strain it in the said liquor, and finally reduce it into crystals of a yellowish green, of which we have spoken in our manual."

As regards the Philosopher's Stone, he gives the following formula:

"Take," said he, "the electric mineral not yet mature (antimony), put it in its sphere, in the fire with the iron, to remove its ordures and other superfluities, and purge it as much as you can, following the rules of chymistry, so that it may not suffer by the aforesaid impurities. Make, in a word, the regulus with the mark. This done, cause it to dissolve in the 'stomach of the ostrich' (vitriol), which springs from the earth and is fortified in its virtue by the I sharpness of the eagle' (the metallic vinegar or essence of mercury). As soon as the essence is perfected, and when after its dissolution it has taken the colour of the herb called calendule, do not forget to reduce it into a spiritual luminous essence, which resembles amber. After this, add to it of the 'spread eagle' one half the weight of the election before its preparation, and frequently distil the, stomach of the ostrich' into the matter, and thus the election will become much more spiritualized. When the I stomach of the ostrich' is weakened by the labour of digestion, we must strengthen it and frequently distil it. Finally, when it has lost all its impurity, add as much tartarized quintessence as will rest upon your fingers, until it throws off its impurity and rises with it. Repeat this process until the preparation becomes white, and this will suffice; for you shall see yourself as gradually it rises in the form of the 'exalted eagle,' and with little trouble converts itself in its form (like sublimated mercury); and that is what we are seeking.

"I tell you in truth that there is no greater remedy in medicine than that which lies in this election, and that there is nothing like it in the whole world. But not to digress from my purpose, and not to leave this work imperfect, observe the manner in which you ought to operate."

"The election then being destroyed, as I have said, to arrive at the desired end (which is, to make of it a universal medicine for human as well as metallic bodies), take your election, rendered light and volatile by the method above described.

"Take of it as much as you would wish to reduce it to its perfection, and put it in a philosophical egg of glass, and seal it very tightly, that nothing of it may respire; put it into an athanor until of itself it resolves into a liquid, in such a manner that in the middle of this sea there may appear a small island, which daily diminishes, and finally, all shall be changed to a colour black as ink. This colour is the raven, or bird which flies at night without

wings, and which, through the celestial dew, that rising continually falls back by a constant circulation, changes into what is called 'the head of the raven,' and afterwards resolves into the tail of the peacock,' then it assumes the hue of the tail of a peacock,' and afterwards the colour of the 'feathers of a swan'; finally acquiring an extreme redness, which marks its fiery nature, and in virtue of which it expels all kinds of impurities, and strengthens feeble members. This preparation, according to all philosophers, is made in a single vessel, over a single furnace, with an equal and continual fire, and this medicine, which is more than celestial, cures all kinds of infirmities, as well, in human as metallic bodies; wherefore no one can understand or - attain such an arcanum without the help of God for its virtue is ineffable and divine."

Pasqually, Martinez de: (Kabalist and Mystic). [1715 ? - 1779]. The date of Martinez Pasqualis' birth is not known definitely while even his nationality is a matter of uncertainty. It is commonly supposed, however, that he was born about 1715, somewhere in the south of France; while several writers have maintained that his parents were Portuguese Jews, but this theory has frequently been contested. It is said that from the outset he evinced a predilection for mysticism in its various forms, while it is certain that, in 1754, he instituted a Kabalistic rite, which was gleaned from Hebraic studies, and whose espousers were styled Cohens, this being simply the Hebrew for priests. He propagated this rite in divers masonic lodges of France, notably those of Marseilles, Toulouse, Bordeaux and Paris; while in 1768 we find him settled in the French capital, gathering round him many people addicted to mysticism, and impregnating them with his theories. His sojourn here was cut short eventually, nevertheless, for he heard that some property had been bequeathed to him in the island of St. Dominique, and he hastened thither with intent to assert his rights; but he did not return to France, his death occurring in 1779 at Port - au - Prince, the principal town in the island aforesaid.

Pasqually is credited with having written a book, but this was never published. As regards the philosophy which he promulgated, he appears to have believed partly in the inspiration of the Scriptures, the downfall of the angels, the theory of original sin, together with the doctrine of justification by faith; but he seems to have held that man existed in an elemental state long before the creation detailed in Genesis, and was gradually evolved into his present form. In short, Pasqually was something of an anticipator of endless modern theorists; nor did he fail to find a disciple who regarded him as a prophet and master, this being Louis Claude de St. Martin, a theosophist frequently styled in France "le philosophe inconnu," who founded the sect known as Martinistes. The reader will find some account of St. Martin in an article headed with his name.

Phantom Islands:

Back in 1687 the English pirate Captain Edward Davis discovered an island with "a, long sandy beach and cocoanut palms." The location was given as latitude 270 S, and about five hundred miles west of the South American coast. Another island with high peaks was observed approximately twelve leagues away to the west.

Davis was in a hurry and he decided not to land since he had ample provisions. Since he was known to be an experienced, trustworthy navigator, his report was accepted and for fifty years the charts of the sea showed the location of "Davis Land." There was one big problem, however. No one could find it.

While searching for it in 1722, the Dutch Admiral Roggeveen discovered Easter Island on Easter Sunday and gave his landfall its holiday name. But the admiral said that Easter could not be Davis Land. Easter was 2,000 miles from the mainland and the nearest land is the rocks of Sala - y - Gomez 250 miles to the east.

In 1802 a Captain Gwyn reported that the rocks of Sala - y - Gomez had been erroneously charted. He had found that the rocks were three hundred miles west and fifty miles south of Easter Island. Mariners made a search. The rocks were found at their charted location, while there was no trace of rocks at the location given by Gwyn.

A small uninhabited island was reported by Juan Fernandez in 1576 off the South American coast, observed while he was on a voyage from Callao to Valparaiso. It was never found, but in 1809 the ship Guinevere found a reef in the general area that may have been the remains of an island.

Captain Pinocebio, in 1879, announced his discovery of Podesta Island, which he named after his vessel. Its location was given as 870 miles due west of Valparaiso, Chile, a lonely part of the sea far from shipping lanes.

The Italian captain said the island was oval in shape, about three-quarters of a mile in circumference and forty feet in height. The Italian Hydrographic Office claimed that the captain's navigation could not have been in error more than a few miles. It might have been Davis Land, , although there was no other island nearby.

But the island has not been found since the original report, and it was removed from charts in 1935.

Again, in 1912, the S.S. Glewalon, a large English vessel, steamed into Valparaiso harbor with the news that land had been sighted off the coast and not far from Easter Island. All officers aboard had checked the calculations which were turned over to harbor authorities.

Apparently a new island had arisen from the sea, but the training ship Baquedano searched for the new land for three weeks without success. Soundings in the region revealed a depth of around ten thousand feet.

Finally, northwest of this area and just north of the Equator, there was Sarah Ann Island. It would be in the path of totality during the solar eclipse which will occur June 8, 1937, and astronomers were anxious to establish an observation post there since there were no other nearby islands.

During the summer of 1932 vessels of the U.S. Navy Pacific Fleet searched for Sarah Ann, but finally gave up. Once again an island was removed from the charts.

Then there are the Auroras, a group of three islands said to lie in the South Atlantic about halfway between the Falklands and South Georgia. They were first reported in 1762 by the whaler Aurora. Later sightings were logged by the vessels San Miguel in 1769, again by the Aurora in 1774, by the Pearl in 1779, and by the Dolores and Princess in 1790.

The Spanish surveying ship Atrevida fixed their position in 1794 and its officers made detailed charts and sketches of the three

islands. But searches conducted in 1820 and 1822 and by exploring vessels since have all failed to uncover any trace of the islands that were the scene of Edgar Allen Poe's story Arthur Gordon Pym." The last report of them was an observation made in 1856 by the brig Helen Baird.

Several phantom islands were once charted in the area four hundred to five hundred miles south of Tasmania. One group, the Royal Company Islands, were eliminated from charts in 1904. In this same area, Nimrod Island was discovered in 1828 by Captain Eilbech and named after his ship.

Five years later Captain John Biscoe found marine vegetation and numerous birds at the location given, but no islands. Two antarctic explorers, Shackleton in 1909 and Scott in 1913, made unsuccessful searches, and soundings disclosed a two mile depth. Nimrod was dropped from charts in 1922.

In 1860 the U.S.S. Levant sailed from Hawaii for Panama and vanished in the area bounded by the 133rd to the 138th meridians west and the 15th to 20th parallels north. Within this 30,000 square - mile region, the warship was believed to have been wrecked on an uncharted island. A search by the U.S.S. Albatross and the cruiser Tacoma failed to reveal any trace of the warship or of islands.

In this area, however, whalers had reported islands named Bunker, New, Sultan, Eclipse, Roca and others unnamed. One of the unnamed islands was reported by a British mariner, DeGreaves, in 1859 as located twelve hundred miles southeast of Honolulu. None of these islands has been found by exploring vessels.

Other phantom islands in the South Pacific never found include Sprague, Monks, Favorite, Duke of York, Dangerous, Grand Duke Alexander, Little Paternosters, Marqueen, Massacre, and Mortlock.

The U.S. government in 1858 listed over a dozen islands in the South Pacific as "pertaining to the United States under the act of Aug. 18, 1856." Not one of these islands has ever been found.

Accounts of most of the phantom islands we have been considering will be found in Gould's Oddities, referred to earlier, and in Karl Baarslag's Islands of Adventure.

It is Baarslag, moreover, who tells us about Onaneuse or Hunter Island, a perfect isle, if it could be found, for escapists from civilization. Its alleged location is lat. 150 31' S.; long. 1760 111 W., and the nearest land is Niaufou or "tin can" island.

Hunter was discovered in 1823 by Captain Hunter of the Donna Carmelita. The captain said it was inhabited by intelligent and cultivated Polynesians who had the curious custom of amputating the little finger of the left hand at the second joint. He added that the land was fertile, with plenty of cocoanut palms and breadfruit. Hunter should have remained in his paradise; no one else has been able to find it.

Well over a century ago Father Santa Clara, at the Rosario Mission near St. Francis Bay, California, told Captain Charles Morrell about the St. Vincent Islands where the priest had resided for a time. They had been discovered by Antonio Martinus in 1789 at lat. 70 21' N. and long. 1270 4' W., while on a voyage from

Panama to China. Father Clara said they were inhabited, well - wooded, and with good harbors.

Morrell made his search in 1825. At the location given all he found was discolored water 120 fathoms deep. There are no other islands within hundreds of miles, and Morrell searched the area for - over a month. But the St. Vincents had vanished

There is pathos in the story of the Tuanaki Islands, a part of the Cook group in the South Pacific, that disappeared around the middle of the last century. They were three low - lying adjoining islands of tropical beauty located southeast of Rarotonga, about halfway to Mangaia.

The Tuanakis were inhabited by Polynesians unspoiled by the white man's avarice, afflictions, and anomalies. However, according to the Rev. William Gill (Gems of the Coral Islands, 1865), missionaries were en route to the islands in 1844 when their schooner failed to locate them.

In the Rarotongan Records of the Rev. W. Wyatt Gill, published in Honolulu in 1916 by the Polynesian Society, the account of a sailor of Aitutaki who visited the islands in 1842 is given. It is an echo from the abyss of yesterday, a voice from the past about an island that has vanished forever:

Two years have passed since I saw that island. We went thither by way of Rurutu Island, and, when we found it, our captain ... lowered a boat into which we descended. There were seven of us. No one was on the beach. I was sent inland and saw the house of the Ariki, or high chief, full of men; I told the chief I came from Araura [an old name of Aitutakil.

There were no women inside, as they had a separate house. "We do not kill men; we only know how to dance and sing; we know nothing of war," said the chief. The captain afterwards went inland, and we slept there that night, taking some food - fowls, pigs, yams and bananas. We were six days ashore there.

Their water is scraped up in a bowl or in the leaf of the giant taro. Their dialect is that of, Mangaia, and they wear the tiputa [or poncho], and use the same kind of fans as at Mangaia. It takes one night and a day to reach Tuanaki from Mangaia.

The story of the Tuanakis is told by Professor H. Macmillan Brown in his book *The Riddle of the Pacific*, and is repeated from this source by Lewis Spence in his work *The Problem of Lemuria*.

Destruction must have come to these enchanting islands between 1842 and 1884. And it must have come suddenly since the Polynesians are expert sailors and no survivors appeared at other islands.

Several former inhabitants of the Tuanaki Islands, who left in their youth, died at Rarotonga during the present century.

But time and tide are relentless, and even island paradises are transient. Other islands will appear - and vanish. Terra is not always firma, especially among the protean islands dotting our great seas."

And far from the lanes of commercial and tourist travel, chilled by ice and snow, or warm and fragrant beneath the sun, there may still be islands waiting in solitude to be discovered.

One is known as Fata Morgana and it has been seen since the sixteenth century in the Straits of Messina, between Sicily and the Italian mainland. Apparently it is a harbor city with white walls, glistening palaces, and inhabitants. A popular legend is that the city is the kingdom of King Arthur's sister, Morgan Le Fay, who was a fairy, and that it lies on the bottom of the strait.

Another is the "Phantom City of Alaska."

Known to the Alaskan Indians for generations, its repeated appearances in the vicinity of the Muir Glacier indicate a fixed position somewhere, but it cannot be identified with any city now existing on earth.

"Whether this city exists in some unknown world on the other side of the North Pole or not," states a report written in 1897, "it is a fact that this wonderful mirage occurs from time to time yearly ... (it is) like some immense city of the past."

Willoughby, an early pioneer, learned of the mirage from the Indians. He unsuccessfully attempted to photograph it in 1887. Another witness, C. W. Thornton of Seattle, wrote: "It required no effort of the imagination to liken it to a city, but was so distinct that it required, instead, faith to believe it was not in reality a city."

Alexander Badlam, in his book *Wonders of Alaska*, tells of two prospectors near the glacier who saw a reflection of the mysterious city in a pan of quicksilver.

In 1889 L. R. French, of Chicago, succeeded in photographing the mirage near Mt. Fairweather. He wrote: "We could see plainly houses, well - defined streets and trees. Here and there rose tall spires over large buildings, which appeared to be ancient mosques or cathedrals . . . It did, not look like a modern city, but more like an ancient European city."

Bound for London from New Orleans, the United States freighter *American Scientist*, on August 22, 1948, slowed to quarter - speed at lat. 46. 231 N., long. 370 201 W., approximately 550 miles northwest of the Azores. The charts showed a depth of 21400 fathoms.

But this was the legendary location of an island considered a myth by modern geographers and historians - once known as Mayda and later as Asmaida - the treasure island of the seven cities.

Under the captain's direction, the echo - sounder was brought into operation. It registered only twenty fathoms! As the ship slowly proceeded ' the sounding device traced the shape of an island about 120 feet below the surface for twenty minutes.

The freighter was turned around for another run over the location. This time the depth was fifteen fathoms, but as the vessel continued back over its course for thirty - five minutes the depth varied from fifteen to thirty - five fathoms before it again revealed the usual mid - Atlantic depths. This apparently confirmed the legend that the island was twenty - eight miles in length.

The *American Scientist* radioed a report of its discovery, and the message was picked up by another U.S. freighter, the *S.S. Southland*, steaming along the same course two days behind the *Scientist*. The captain of the second freighter decided to check the report. He, got readings of twenty nine to thirty - five fathoms, and

in what may have been the island's harbor, a sounding of ninety fathoms.

The reports of these two vessels are listed in the U.S. Hydrographic Office Notices, to Mariners as No. 32 (4352) and No. 42 (5592).

There is, an orthodox history of men and events, and there is a bidden history embodied in myth and legend. With scholarship and the spade, truth is frequently brought out of the shadows. Troy, for example, was considered a myth until Heinrich Schliemann, who could not forget "the surge and thunder of the Odyssey," brought once more into the light of the sun the ancient walls and towers of Ilium.

And so it may be with Mayda, the golden isle of refuge.

We are indebted to Lawrence D. Hills and his extensive research for this remarkable story. His article appeared in Fate magazine, June, 1958.

In A.D. 734 the Moors were conquering, Spain and Portugal. As the Mohammedan hordes advanced, the Bishop of Oporto, Portugal, with six other bishops and chosen refugees, prepared to flee and preserve the Christian faith in exile. Provisions and water, livestock and seeds, were loaded on several vessels.

The ships set sail for the "Purples," now known as the Azores, as the Moorish cavalry entered the city. With only

the sun for a compass, the vessels missed the then uninhabited Azores. At this point the refugees vanished from orthodox history. Some historians believe - they were lost at sea, others that they may have reached the West Indies, but

there is no evidence that they ever reached the New World. Over seven centuries later - in 1447 - a Portuguese freighter under the command of Captain Antonio Leone was bound for Lisbon from the Mediterranean when it was struck by a severe storm. With a broken mast, the helpless vessel was driven far to the west. When the gale had passed. Captain Leone tried to reach the Azores, but missed the islands, and the ship was blown to the northwest. At last he reached a low, crescent - shaped volcanic island "where the people spoke the Portuguese tongue and asked if the - Moors did yet trouble Spain."

On the twenty - eight - mile - long island there were seven communities, each with a bishop and "cathedral" built of basalt rocks mortared with burnt seashell lime. The island was well - populated - seven centuries includes twenty - eight generations. When the captain and his crew attended Mass, they were astonished to see large gold crucifixes and candlesticks and gold embroidered altar cloths.

Captain Leone and his men were on the island for several weeks repairing their vessel. During this period white quartz sand was taken from the beach to scrub the decks. Later, after the vessel sailed for Lisbon, the origin of the island's gold was revealed when gold particles were discovered in the sand. Apparently the island's geological formation was similar to that of the Cape Verdes.

Despite the gold dust, little attention was paid by mariners to the discovery. After all, it was a self - contained island that provided no market and was inhabited by civilized Catholics who could

hardly be converted and sold as slaves. But the island was placed on ocean charts, and since longitude could not be determined at that time except by dead - reckoning, it was placed at various spots along latitude 46 degrees north.

The island had apparently been sighted before Antonio Leone's visit. Arab sailors of the eleventh century had reported it, and Edrisi, the Moorish geographer, had it in his Description of the World written in 1154. He called the island "Main." In addition, Bretons had noticed the island and called it "Mayda" or "Asmaida."

In 1474 the Florentine map maker, Toscanelli, sent a copy of his latest map to Columbus. It included the island. With the map was the following erroneous note: "From the island of Antillia, which you call the Seven Cities, to the most noble Island of Cipango (Japan) are 10 spaces which makes 2, 500 miles."

Again, the island is clearly marked to the northeast of the Azores on one of the first globes made in 1492 by Martin Behaim of Nuremberg. Behaim had lived on the Azores for fourteen years. This last statement is important for two reasons: first, it is evidence against the later theory that Mayda was actually St. Miguel in the Azores; second, because the two American freighters in 1948 found the sunken island at the location marked on Behaim's globe.

In 1498 - six years after the first voyage of Columbus to the New World - Pedro de Ayala, Spanish Ambassador to the court of Henry VII, told King Ferdinand that the sailors of Bristol, England, had "fitted out every year, two, three or four caravels in search of . . . the Seven Cities." Apparently they had no success, and one wonders if this is the origin of the legend of the "Seven Cities of Cibola" so long sought for in the New World.

The island, at this time, may have been slowly sinking. The Spanish geographer, Galvario, reported in 1555 that "this island is - not now seen." From this time on charts still bore the name of Mayda, but it was listed as a rock or group of rocks. Hills says its last appearance under this name was on a map of the Atlantic published in New York in 1814 by E. M. Blunt.

The confusion that Mayda has produced among geographers is illustrated by Lieutenant Commander Gould in his book Oddities. Gould says that Mayda was "probably a distorted version of Bermuda, and was long a source of puzzlement to cartographers in general, (but it) turned up smilingly in the middle of the Bay of Biscay on a map published at Chicago so recently as 1906." The Bay of Biscay is off the coast of France.

Early in the nineteenth century the name of Mayda was dropped from charts after the vessel Barenetha was wrecked on a submerged rock at the location. This rock, probably the last of the island to sink beneath the surface, was thereafter marked on charts as Barenetha Rock. The rock was last reported above water in 1813 by the captain of the British ship Crompton.'

To see if the rock still existed in 1873, Captain Urquhart of the American vessel Trimountain altered his course. This action brought him to the vicinity just in time to rescue the passengers and crew of the French liner Ville de Paris which was sinking after a collision with the British barque Loch Earn.

If Maydi had sunk slowly, it would seem the inhabitants would have prepared to escape. No survivors turned up at the Azores or

elsewhere. More than likely it sank quickly during a submarine earthquake. There have been a number of severe shocks in this general area, including the historic one of 1638. There were six earthquakes in this region in the nineteenth century.

Philosopher's Stone: A substance which enabled adepts in alchemy to compass the transmutation of metals. (See Alchemy.) It was imagined by the alchemists that some one definite substance was essential to the success of the transmutation of metals. By the application or admixture of this substance all metals might be transmuted into gold or silver. It was often designated the Powder of Projection. Zosimus, who lived at the commencement of the fifth century is one of the first who alludes to it. He says that the stone is a powder or liquor formed of diverse metals, infused under a favourable constellation. The Philosopher's Stone was supposed to contain the secret not only of transmutation, but of health and We, for through its agency could be dis, 'illed the Elixir of Life. It was the touchstone of existence. The author of a Treatise on Philosophical and Hermetic Chemistry, published in Paris in 1725 says: " Modern philosophers have extracted from the interior of mercury a fiery spirit, mineral, vegetable and mutiplicative, in a humid concavity in which is found the primitive mercury or the universal quintessence. In the midst of this spirit resides the spiritual fluid This is the mercury of the philosophers, which is not solid like a metal, nor soft like quicksilver, but between the two. They have retained for a long time this secret, which is the commencement, the middle, and the end of their work. It is necessary then to proceed first to purge the mercury with salt and with ordinary salad vinegar, to sublime it with vitriol and saltpetre, to dissolve it in aqua - fortis, to sublime it again, to calcine it and fix it, to put away part of it in salad oil, to distill this liquor for the purpose of separating the spiritual water, air, and fire, to fix the mercurial body in the spiritual water or to distill the spirit of liquid mercury found in it, to putrefy all, and then to raise and exalt the spirit with non - odorous white sulphur that is to say, sal - ammoniac - to dissolve this sal - ammoniac in the spirit of liquid mercury which when distilled becomes the liquor known as the Vinegar of the Sages, to make it pass from gold to antimony three times and afterwards to reduce it by heat, lastly to steep this warm gold in very harsh vinegar and allow it to putrefy. On the surface of the vinegar it will raise itself in the form of fiery earth of the colour of oriental pearls. This is the first operation in the grand work. For the second operation; take in the name of God one part of gold and two parts of the spiritual water, charged with the sal - ammoniac, mix this noble confection in a vase of crystal of the shape of an egg: warm over a soft but continuous fire, and the fiery water will dissolve little by little the gold; this forms a liquor which is called by the sages chaos " containing the elementary qualities - cold, dryness, heat and humidity. Allow this composition to putrefy until it becomes black; this blackness is known as the ' crow's head ' and the ' darkness of the sages, ' and makes known to the artist that he is on the right track. It was also known as the ' black earth.' It must be boiled once more in a vase as white as snow; this stage of the work is called the ' swan, ' and from it arises the white liquor, which is divided into two parts - one white for the manufacture of silver, the other red for the manufacture of gold. Now you have accomplished the work, and you possess the Philosopher's Stone.

" In these diverse operations, one finds many byproducts; among these is the ' green. lion ' which is called also 'azoph, ' and which draws gold from the more ignoble elements; the ' red lion ' which converts the metal into gold; the ' head of the crow, ' called also the ' black veil of the ship of Theseus, ' which appearing forty days before the. end of the operation predicts its success; the white

powder which transmutes the white metals to fine silver; the red elixir with which gold is made; the white elixir which also makes silver, and which procures long fe - it is also called the ' white daughter of the philosopher .

In the lives of the various alchemists we find many notices of the Powder of Projection in connection with those adepts who were supposed to have arrived at the solution of the grand arcanum. Thus in the Life of Alexandel Scion, a Scotsman who came from Port Seton, near Edinburgh, we find that on his various travels on the continent he employed in his alchemical experiments a blackish powder, the application of which turned any metal given him into gold. Numerous instances are on record of Seton's projections, the majority of - which are verified with great thoroughness. On one occasion whilst in Holland, he went with some friends from the house at which he was residing to undertake an alchemical experiment at another house near by. On the way thither a quantity of ordinary zinc was purchased, and this Seton succeeded in projecting into pure gold by the application of his powder. A like phenomenon was undertaken by him at Cologne, and elsewhere throughout Germany, and the extremest torture could not wring from him the secret of the quintessence he possessed . His pupil or assistant, Sendivogius, made great efforts to obtain the secret from him before he died, but all to no purpose. However, out of gratitude Seton bequeathed him what remained of his marvellous powder, which was employed by his Polish successor with the same results as had been achieved in his own case. The wretched Sendivogius fared badly, however, when the powder at last came to an end. He had used it chiefly in liquid form, and into this he had dipped silver coins which immediately had become the purest gold. indeed it is on record that one coin, of which he had only immersed the half, remained for many years as a signal instance of the claims of alchemy in a museum or collection somewhere in South Germany. The half of this doubloon was gold, while the undipped portion had remained silver; but the notice concerning it is scarcely of a satisfactory nature. When the powder gave out, Sendivogius was driven to the desperate expedient of gilding the coins, which, report says, he had heretofore transmuted by legitimate means, and this very naturally brought upon him the wrath of those who had trusted him.

In the Tale o f the Anonymous Adept we also find a powder in use, and indeed the powder seems to have been the favoured form of the transmuting agency. The term Philosopher's Slone probably arose from some Eastern talismanic legend. Yet we find in Egyptian alchemy the oldest - the idea of the black powder - the detritus or oxide of all the metals mingled.

The Philosopher's Stone had a spiritual as well as a material conception attached to it, and indeed spiritual alchemy is practically identified with it; but we do not find the first alchemists, nor those of medieval times, possessed of any spiritual ideas; their hope was to manufacture real gold, and it is only in later times that we find the altruistic idea creeping in, to the detriment of the physical one. Symbolic language was largely used by both schools, however, and we must not imagine that because an alchemical writer employs symbolical figures of speech that he is of tile transcendental school, as his desire was merely to be understood of his brother adepts, and to conserve his secret from the vulgar.

Powder of Projection: A powder which assisted the alchemist in the transmutation of base metal into pure gold.

Powder of Sympathy: A remedy which, by its application to the weapon which had caused a wound, was supposed to cure the hurt. This method was in vogue during the reigns of James I. and Charles I., and its chief exponent was a gentleman named Sir Kenelm Digby. An abstract of his theory, contained in an address given before an assembly of nobles and learned men at Montpellier in France, may be seen in Pettibone's Superstitions connected with Medicine and Surgery. The following is the recipe for the powder: - "Take Roman vitriol six or eight ounces, beat it very small in a mortar, sift it through a fine sieve when the sun enters Leo; keep it in the heat of the sun by day, and dry by night." This art has been treated by some authors with belief, and by others with unbelieving wit: Wrenfels says: - "If the superstitious person be wounded, by any chance, he applies the salve, not to the wound, but, what is more effectual to, the weapon by which he received it."

Precipitation of Matter: One of the phenomena of spiritualism which least admits of a rational explanation is that known as the - passing of solids through solids." The statement of the hypothetical fourth dimension of space is an attempt at a solution of the problem; so also is the theory of "precipitation of matter." The latter suggests that before one solid body passes through another it is resolved into its component atoms, to be precipitated in its original form when the passage is accomplished. M. Camille Flammarion found a parallel to this process in the passage of a piece of ice - a solid - through a napkin. The ice passes through the napkin in the form of water, and may afterwards be re - frozen. This is matter passing

Psychic Body: A spiritualistic term variously applied to an impalpable body which clothes the soul on the "great dissolution," or to the soul itself. Sergeant Cox in his Mechanism of Man declares that the soul - quite distinct from mind, or intelligence, which is only a function of the brain - is composed of attenuated matter, and has the same form as the physical body, which it permeates in every part. From the soul radiates the psychic force, by means of which all the wonders of spiritualism are performed. Through its agency man becomes endowed with telekinetic and clairvoyant powers, and with its aid he can affect such natural forces as gravitation. When free of the body the soul can travel at a lightning speed, nor is it hindered by such material objects as stone walls or closed doors. The psychic body is also regarded as an intermediary between the physical body and the soul, a sort of envelope, more material than the soul itself, which encloses it at death. It is this envelope, the psychic body or neyvengeist, which becomes visible at a materialisation by attracting to itself other and still more material particles. In time the psychic body decays just as did the physical, and leaves the soul free. During the trance the soul leaves the body, but the vital functions are continued by the psychic body.

Psychical Research: A term covering all scientific investigation into the obscure phenomena connected with the so - called "supernatural," undertaken with a view to their elucidation. Certain of these phenomena are known all over the world, and have remained practically unaltered almost since prehistoric times. Such are the phenomena of levitation, the fire - ordeal, crystal - gazing, thoughtreading and apparitions, and whenever these were met with there was seldom lacking the critical enquiry of some - psychical researcher, not borne away on the tide of popular credulity, but reserving some of his judgment for the impartial investigation of the manifestations. Thus Gaule, in his Select Cases of Conscience touching Witches and Witchcraft (London, 1646),

says: "But the more prodigious or stupendous (of the feats mentioned in the witches' confessions) are effected merely by the devil; the witch all the while either in a rapt ecstasies, a charmed sleep, or a melancholy dreame; and the witches' imagination, phantasie, common - sense, only deluded with what is now done, or pretended." And a few other writers of the same period - arrived at a similar conclusion. The result of many of these mediaeval records was to confirm the genuineness of the phenomena witnessed, but here and there, even in those days, there were sceptics who refused to see in them any supernatural significance. Poltergeist disturbances, again, came in for a large share of attention and investigation, to which, indeed, they seemed to lend themselves.

The case of the Drummer of Tedworth was examined by Joseph Glanvil, and the results set forth in his Sadducisintus Triumphatus, published in 1668. The Epworth Case, which occurred in the house of John Wesley's father, called forth many comments, as did also the Cock Lane Ghost, the Stockwell Poltergeist and many others. The Animal Magnetists and their successors the Mesmerists may, in a manner, be considered psychical researchers, since these variants of hypnosis were the fruits of prolonged investigation into the phenomena which indubitably existed in connection with the trance state. If their speculations were wild and their enquiries failed to elicit the truth of the matter, it was but natural, at that stage of scientific progress, that they should be so. And here and there even in the writings of Paracelsus and Mesmer we find that they had glimpses of scientific truths which were in advance of their age, foreshadowings of scientific discoveries -, Which were to prove the triumph of future generations. The former, for example, states in his writings: - By the magic power of the will, a person on this side of the ocean may make a person on the other side hear what is said on this side The ethereal body of a man may know what another man thinks at a distance of 100 miles and more." This reads uncommonly like an anticipation of telepathy, which has attained to such remarkable prominence in recent years, though it is not now generally attributed to "the ethereal body of a man." Such things as these would seem to entitle many of the mesmerists and the older mystics to the designation of "psychical researchers."

As knowledge increased and systematized methods came into use these enquiries became ever more searching and more fruitful in definite results. The introduction of modern spiritualism in 1848 undoubtedly gave a remarkable impetus to Psychical research. The movement was so widespread, its effects so apparent, that it was inevitable but that some man of science should be drawn into an examination of the alleged phenomena. Thus we find engaged in the investigation of spiritualism Carpenter, Faraday and De Morgan, and on the Continent Count de Gasparin, M. Thury and Zoller. One of the most important of individual investigators was undoubtedly Sir William Crookes, who worked independently for some time before the founding of the Society for Psychical Research.

However, although much good work was done by independent students of "psychic science," as it came to be called, and by such societies as the Dialectical Society (q.v.) and the Psychological Society, (q.v.), it was not until 1882 that a concerted and carefully - organised attempt was made to elucidate those obscure problems which had so long, puzzled the wits of learned and simple. In that year was founded the Society for Psychical Research, with the object of examining in a scientific and impartial spirit the realm of the supernatural. The following passage from the

Society's original prospectus, quoted by Air. Podmore in his *Naturalisation of the Supernatural*, indicates with sufficient clearness its aim and proposed methods. It has been widely felt that the present is an opportune time for making an organised and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychic, and spiritualistic.

" From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amid much delusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontestably established, would be of the highest possible value.

" The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organised on a sufficiently broad basis."

The first president of the Society was Professor Henry Sidgwick, and among later presidents were Professor Balfour Stewart, Professor William James, Sir William Crookes, Mr. A. J. Balfour, Professor Richet and Sir Oliver Lodge, while prominent among the original members were Frank Podmore, F. W. H. Myers, Edmund Gurney, Professor Barrett, Rev. Stainton Moses and Mrs. Sidgwick. Lord Rayleigh and Andrew Lang were also early members of the Society. Good work was done in America in connection with the Society by Dr. Hodgson and Professor Hyslop. On the continent Lombroso, Maxwell, Camille Flammarion, and Professor Richet - all men of the highest standing in their respective branches of science - conducted exhaustive researches into the phenomena of spiritualism, chiefly in connection with the Italian medium Eusapia Palladino.

At first the members of the Society for Psychical Research found it convenient to work in concert, but as they became more conversant with the broad outlines of the subject, it was judged necessary for certain sections or individuals to specialise in various branches. The original plan sketched roughly in 1882 grouped the phenomena under five different heads, each of which was placed under the direction of a separate Committee.

1. - An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception. (Hon. Sec. of Committee, Professor W. F. Barrett.)

2 - The study of hypnotism, and the forms of so - called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied - phenomena. (Hon. Sec. of Committee, Dr. G. Wyld.)

3. - A critical revision of Reichenbach's researches with certain organisations called " sensitive, " and an inquiry whether such organisations possess any power of perception beyond a highly - exalted sensibility of the recognised sensory organs. (Hon. Sec. of Committee, Walter H. Coffin.)

4. - A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or regarding disturbances in houses reputed to be haunted. (Hon. Sec. of Committee, Hensleigh Wedgwood.)

5. - An enquiry into the various physical phenomena commonly called spiritualistic; with an attempt to discover their causes and general laws. (Hoa. Sec., Dr. C. Lockhart Robertson.)

Besides these there was a Committee appointed to consider the literature of the subject, having as its honorary secretaries Edmund Gurney and Frederic W. H. Myers, who, with Mr. Podmore, collected a number of historic instances. Of the various heads, however, the first is now generally considered the most important, and is certainly that which has yielded the best results to investigators. In the case of hypnotism it is largely through the exertions of psychical researchers that it has been admitted to the sphere of legitimate physiology, whereas it was formerly classed among doubtful phenomena, even at the time the Society was founded. The examination of Reichenbach's claims to having discovered a new psychic fluid or force

odyle (q.v.) - which issued like flame from the points of a magnet or the human finger - tips, was at length abandoned, nothing having been found to verify his conclusions which, however, previous to this had been largely accepted. The investigations in connection with apparitions and haunted houses, and with the spiritualistic phenomena, are still proceeding, though on the whole no definite conclusion has been arrived at. Though the members of the Society undertook to carry out their investigations in an entirely unbiased spirit, and though those members who joined the Society originally as avowed spiritualists soon dropped out, yet after prolonged and exhaustive research the opinion of the various investigators often showed marked divergence. So far from being pledged to accept a spirit, or any other hypothesis, it was expressly stated in a note appended to the prospectus that " Membership of this Society does not imply the acceptance of any particular explanation of the phenomena investigated, nor any belief as to the operation, in the physical world, of forces other than those recognised by Physical Science." Nevertheless Mr. Myers and Sir Oliver Lodge, to take two notable instances, found the evidence sufficient to convince them of the operation in the physical world of disembodied intelligences, who manifest themselves through the organism of the " medium " or sensitive." Mr. Podmore, on the other hand, was the exponent of a telepathic theory. Any phase of the " manifestations " which was not explicable by means of such known physiological facts as suggestion and hyperaesthesia, the so - called " subconscious whispering, " exaltation of memory and automatism, or the unfamiliar but presumably natural telepathy, must, according to him, fall under the grave suspicion of fraud. His theory of poltergeists, for example, by which he regards these uncanny disturbances as being the work of naughty children, does not admit the intervention of a mischievous disembodied spirit. In coincident hallucination, again, he considers telepathy a suitable explanation, as well as in all cases of " personation " by the medium. His view - one that was shared by Andrew Lang and others - was that if telepathy were once established the spirit hypothesis would not only be unnecessary, but impossible of proof.

The most important of telepathic experiments were those conducted by Professor and Mrs. Sidgwick in 1889 - 91. The percipients were hypnotised by Mr. G. A. Smith, who also acted as agent, and the matter to be transmitted consisted at first of numbers and later of mental pictures. The agent and percipient were generally separated by a screen, or were sometimes in different rooms, though the results in the latter case were perceptibly less satisfactory. On the whole, however, the percentage of correct guesses was far above that which the doctrine of chance warranted, and the experiments did much to encourage a

belief that some hitherto unknown mode of communication existed. More recently the trance communication of Mrs. Piper would seem to point to some such theory, though Mr. Myers, Dr. Hodgson and Dr. Hyslop, who conducted a very profound investigation into those communications, were inclined to believe that the spirits of the dead were the agencies in this case. Telepathy cannot yet be considered as proved. At the best it is merely a surmise, which, if it could be established, would provide a natural explanation for much of the so - called occult phenomena. Even its most ardent protagonists admit that its action is extremely uncertain and experiment correspondingly difficult. Nevertheless, each year sees an increasing body of scientific and popular opinion favourable to the theory, so that we may hope that the surmised mode of communication may at last be within a reasonable distance of becoming an acknowledged fact. The machinery of telepathy is generally supposed to be in the form of ethereal vibrations, or "brain waves," acting in accordance with natural laws, though Mr. Gerald Balfour and others incline to an entirely metamorphosed theory, urging, e.g., that the action does not conform to the law of inverse squares.

The subject of hallucinations, coincidental or otherwise, has also been largely investigated in recent years, and has been found to be closely connected with the question of telepathy. Apparitions were in former times regarded as the "doubles" or "ethereal bodies" of the persons they represented, but they are not now considered to be otherwise than subjective. Nevertheless the study of "coincidental hallucinations" hallucinatory apparitions which coincide with the death of the person represented, or with some other crises in his life - raises the question as to whether the agent may not produce such an hallucination in the mind of the percipient by the exercise of telepathic influence, which may be judged to be more powerful during an emotional crisis. Now hallucinations have been shown to be fairly common among sane people, about one person in ten having experienced one or more. But the chance that such an hallucination should coincide with the death of the person it represents are about, 1 in 10,000; that is, if no other factor than chance determines their ratio. With a view to ascertaining whether coincidental hallucinations did actually bear a higher proportion to the total number of hallucinations than chance would justify, the Society for Psychical Research took a census in 1889 and the three or four years immediately following. Professor Sidgwick and a committee of members of the Society conducted the investigations and printed forms were distributed among, 410 accredited agents of the Society, including, besides its own members, many medical men and others belonging to the professional classes, all of whom gave their services without fee in the interests of science. In all some 17,000 persons were questioned, and neptive as well as affirmative answers were sent in just as they were received, the agent sbeing specially instructed to make no discrimination between the various replies. Out of 8372 men 655 had had an hallucination, and 29 out of 8628 women - 9.9 of the total. When ample allowance had been made for defects of memory with regard to early hallucinations by multiplying the 322 recognised and definite cases by 4, it was found that 62 coincided with a death; but, again making allowances, this number was reduced to 30. Thus we coincidental hallucination in 43 where, there being no causal connection we should expect 1 in 18,000. Clearly, then, if these figures be taken, there must be some causal connection between the death and the apparition, whether it be a spiritualistic or telepathic theory that may be used. Though it be true that memory plays strange tricks, yet it is difficult to understand how

persons of education and standing could write down and attest minutes and dated records of events that never happened.

Apart from telepathy, which because it postulates the working of a hitherto unknown natural law, takes premier place, perhaps the most interesting field of research is that of automatism. Trance writings and utterances have been known since the earliest times, when they were attributed to demoniac possession, or, sometimes, angelic possession. By means of planchette, ouija, and such contrivances many people are able to write automatically and divulge information which they themselves were unaware of possessing. But here again the phenomena are purely subjective, and are the result of dissociation, such as may be induced in hypnosis. In this state exaltation of the memory may occur, and thus account for such phenomena as the speaking in foreign tongues with which the agent is but ill - acquainted. Or, conceivably, cerebral dissociation may produce a sensitiveness to telepathic influences, as would seem apparent in the case of

Mrs. Piper, whose automatic productions in writing and speaking have supplied investigators with plentiful material of recent years, and have done more, perhaps, than anything else to stimulate an interest in so - called spiritualistic phenomena. In connection with the "physical" phenomena - probably no less the result of automatism than the "subjective," though in a different direction - the Italian medium Eusapia Palladino has been carefully studied by many eminent investigators both in Great Britain and on the Continent, with the result that Camille Flammarion, Professor Richet, Sir Oliver Lodge - to mention only a few - have satisfied themselves with regard to the genuineness of some of her phenomena.

On the whole, even if psychical research has not succeeded in demonstrating such matters as the immortality of the soul or the possibility of communication between the living and the dead, it has done good work in widening the field of psychology and therapeutics and in gaining admission for that doctrine of suggestion which since the time of Bertrand and Braid had never been openly received and deknnowledged by the medical profession. Many of the obscure phenomena attending mesmerism, magnetism, witchcraft, poltergeists, and kindred subjects have been brought into line with modern scientific knowledge. Little more than thirty years ' has elapsed since the Society for Psychical Research was founded, and probably in time to come it will accomplish still more, both in conducting experiments and investigations in connection with psychic phenomena, and in educating the public in the use of scientific methods and habits of thought in their dealings with the "supernatural."

Psychometry: A term used by spiritualists to denote the faculty, supposed to be common among mediums, of reading the characters, surroundings, etc. of persons by holding in the hand small objects, such as a watch or ring, which they have had in their possession. The honour of having discovered the psychometric faculty belongs to Dr. J. R. Buchanan, who classed it among the sciences, and gave it the name it bears. His theory is based on the belief that everything that has ever existed, every object, scene, event, that has occurred since the beginning of the world, has left on the ether or astral light a trace of its being, indelible while the world endures; and not only on the ether, but likewise on more palpable objects, trees and stones and all manner of things. Sounds also, and perfumes leave impressions on their surroundings. just as a photograph may be taken on a plate and remain invisible till it

has been developed, so may those psychometric "photographs" remain impalpable till the developing process has been applied. And that which is to bring them to light is the mind of the medium. All mediums are said to possess the psychometric faculty in a greater or less degree. One authority, Professor William Denton, has declared that he found it in, one man in every ten, and four women in ten. Dr. Buchanan's earliest experiments, with his own students, showed that some of them were able to distinguish the different metals merely by holding them in their hands. On medical substances being put into their hands they exhibited such symptoms as might have been occasioned if the substances were swallowed. Later he found that some among them could diagnose a patient's disease simply by holding his hand. Many persons of his acquaintance, on pressing a letter against their forehead, could tell the character and surroundings of the writer, the circumstances under which, the letter was written and other particulars. Some very curious stories are told of fossilised bones and teeth revealing to the sensitives the animal's they represent in the midst of their prehistoric surroundings. Professor Denton gave to his wife and mother - in - law meteoric fragments and other substances, wrapped in paper and thoroughly mixed to preclude the possibility of telepathy, which caused them to see the appropriate pictures. Many mediums who have since practised psychometry have become famous in their line. As has been said, the modus is to hold in the hand or place against the forehead some small object, such as a fragment of clothing, a letter, or a watch, when the appropriate visions are seen. Psychometrists may be entranced, but are generally in a condition scarcely varying from the normal. The psychometric pictures, printed presumably on the article to be psychometrised, have been likened to pictures borne in the memory, seemingly faded, yet ready to start into vividness when the right spring is touched. We may likewise suppose that the rehearsal of bygone tragedies so frequently witnessed in haunted houses, is really a psychometric picture which at the original occurrence impressed itself on the room. The same may be said of the sounds and perfumes which haunt certain houses.

Rahu: Whose name means "the tormenter," is one of the Hindoo devils. He is worshipped as a means of averting the attacks of evil spirits; and appears to be of a truly devilish character.

Rakshasa: An Indian demon. In one of the Indian folktales he appears black as soot, with hair yellow as the lightning, looking like a thunder - cloud. He had made himself a wreath of entrails; he wore a sacrificial cord of hair; he was gnawing the flesh of a - man's head and drinking blood out of a skull. In another story these Brahma Rakshasas have formidable tusks, flaming hair, and insatiable hunger. They wander about the forests catching animals and eating them. Mr. Campbell tells a Mahrata legend of a master who became a Brahmapayusha in order to teach grammar to a pupil. He haunted a house at Benares, and the pupil went to take lessons from him. He promised to teach him the whole science in a year on condition that he never left the house. One day the boy went out and learned that the house was haunted, and that he was being taught by a ghost. The boy returned and was ordered by the preceptor to take his bones to Gaya, and perform the necessary ceremonies for the emancipation of his soul. This he did, and the uneasy spirit of the learned man was laid.

Raphael, the Angel: In the prophecy of Enoch it is said that: "Raphael presides over the spirits of men." In the Jewish rabbinic - al legend of the angelic hierarchies Raphael is the medium through which the power of Tsebaoth, or the Lord of hosts, passes into the sphere of the sun, giving motion, heat and brightness to it.

Red Man: The demon of the tempests. He is supposed to be furious when the rash voyager intrudes on his solitude, and to show his anger in the winds and storms.

Napoleon arranged to spend the night in the Great Pyramid, and there he was greeted by a red apparition, which apparently frightened him, or told him things he did not wish to hear. It is interesting to note that the "Red Ghost" which approached Napoleon did so at exactly the same place where Aliester Crowley received the "Revelation of the new Aeon" from the spirit "Aiwass."

The French peasants believed that a mysterious little red man appeared to Napoleon to announce coming reverses

Robert the Devil: was son of a Duke and Duchess of Normandy. He was endowed with marvellous physical strength, which he used only to minister to his evil passions. Explaining to him the cause of his wicked impulses, his mother told him that he had been born in answer to prayers addressed to the devil. He now sought religious advice, and was directed by the Pope to a hermit who ordered him to maintain complete silence, to take his food from the mouths of dogs, to feign madness and to provoke abuse from common people without attempting to retaliate. He became court fool to the Roman Emperor and three times delivered the city from Saracen invasions, having, in each case, been prompted to fight by a heavenly message. The emperor's dumb daughter was given speech in order to identify the saviour of the city with the court fool, but he refused his due recompense, as well as her hand in marriage, and went back to the hermit, his former confessor. The French Romance of Robert le Diable is one of the oldest forms of this legend.

Rocail: Said to have been the younger brother of Seth, the son of Adam. The circumstances attending his history are picturesque and unique. A Dive, or. giant of Mount Caucasus, finding himself in difficulties, applied for aid to the human race. Rocail offered his services to the giant, and so acceptable did these prove that the Dive made his benefactor grand vizier. For a long period he governed the giant's realm with entire success, and reached a position of dignity and honour. However, when he felt himself growing old he desired to leave behind him a more lasting monument than public respect, so he built a magnificent palace and sepulchre. The palace he peopled with statues, which, by the power of magic, he made to walk and talk, and act in all ways as though they were living men, as, indeed, all who beheld them judged them to be.

Rochester Rappings: The outbreak of rappings which occurred in Hydesville, near Rochester, N.Y., in 1848, and which is popularly known as the Rochester Rappings, is of peculiar importance, not because of its intrinsic superiority to any other poltergeistic disturbance, but because it inaugurates the movement of Modern Spiritualism. Hydesville is a small village in Arcadia, Wayne County, N.Y., and there, in 1848, there lived one John D. Fox, with his wife and two young daughters, Margaretta, aged fifteen, and Kate, aged twelve. Their house was a small wooden structure previously tenanted by one Michael Weekman, who afterwards avowed that he had frequently been disturbed by knockings; and other strange sounds in the Hydesville house. Towards the end of March, 1848, the Fox family were much disturbed by mysterious rappings, and on the evening of the 31st they went to bed early, hoping to get some undisturbed sleep. But the rappings broke out

even more vigorously than they had done on the previous occasions, and Mrs. Fox, much alarmed and excited when the raps manifested signs of intelligence, decided to call in her neighbours to witness the phenomenon. The, neighbours heard the raps as distinctly as did the Foxes themselves. When the sounds had indicated that they were directed by some sort of intelligence it was no difficult matter to get into communication with the unseen. Questions were asked by the "sitters" of this informal "seance" and if the answer were in the affirmative, raps were heard, if in the negative, the silence remained unbroken. By this means the knocker indicated that he was a spirit, the spirit of a pedlar who had been murdered for his money by a former resident in the house. It also answered correctly other questions put to it, relating to the ages of those present and other particulars concerning persons who lived in the neighbourhood. In the few days immediately following hundreds of people made their way to Hydesville to witness the marvel. Fox's married son, David, who lived about two miles from his father's house, has left a statement to the effect that the Fox family, following the directions of the raps, which indicated that the pedlar was buried in the cellar, had begun to dig therein early in April, but were stopped by water. Later, however, hair, bones, and teeth were found in the cellar. Vague rumours were afloat that a pedlar had visited the village one winter, had been seen in the kitchen of the house afterwards tenanted by the Foxes, and had mysteriously disappeared, without fulfilling his promise to the villagers to return next day. But of real evidence there was not a scrap, whether for the murder or for the existence of the pedlar, particulars of whose life were furnished by the raps. Soon after these happenings Kate Fox went to Auburn, and Margaretta to Rochester, N.Y., where lived her married sister, Mrs. Fish (formerly Mrs. Underhill), and at both places outbreaks of rappings occurred. New mediums sprang up, circles were formed, and soon Spiritualism was fairly started on its career.

Rome: Magical practice was rife amongst the Romans. Magic was the motive power of their worship which was simply an organized system of magical rites for communal end;. It was the basis of their mode of thought and outlook upon the world, it entered into every moment and action of their daily life, it affected their laws and customs. This ingrained tendency instead of diminishing, developed to an enormous extent, into a great system of superstition, and in the later years led to a frenzy for strange gods, borrowed from all countries. In times of misfortune and disaster the Romans were always ready to borrow a god if so be his favours promised more than those of their own deities. Though there was a strong conservative element in the native character, though the "custom of the elders" was strongly upheld by the priestly fraternity, yet this usually gave way before the will and temper of the people. Thus, as a rock shows its geological history by its differing strata, so the theogony of the Roman gods tells its tale of the race who conceived it. There are pre-historic nature deities, borrowed from the indigenous tribes, gods of the Sabines, from whom the young colony stole its wives; gods of the Etruscans, of the Egyptians, Greeks and Persians. The temple of Jupiter on the Capitol contained the altar of a primitive deity, a stone-god, Terminus, the spirit of boundaries: in the temple of Diana of the Grove, a fountain nymph was worshipped. Instances of this description are numerous.,

Spirits. - In addition to the gods, there were spirits to be propitiated. Indeed the objects offered to the Roman for adoration were numberless. Apuleius gives a description of this when he tells of a country road where one might meet an altar wreathed with

flowers, a cave hung with garlands, an oak tree laden with horns of cattle, a hill marked by fences as sacred, a log rough-hewn into shape, an altar of turf smoking with libations or a stone anointed with oil. Every single action of man's daily life had a presiding spirit; commerce and husbandry likewise, There was eating Ednea, drinking Potina; there were spirits of departure, of journeying, of approaching and homecoming. In commerce there was Xlercurius, the spirit of gain, of money, Pecunia; in farming, the spirits of cutting, grinding, sowing and bee-keeping. A deity presided over streets and highways; there was a goddess of the sewers, Cloacina; a spirit of bad smells, Mephitis. Spirits of evil must also be propitiated by pacificatory rites, such as Robigo, the spirit of mildew; in Rome there was an altar to Fever and Bad Fortune. From the country came Silvanus, god of farms and woods, and his Fauns and nymphs with Picus, the wood-pecker god who had fed the twins Romulus and Remus with berries - all these were possessed of influences and were approached with peculiar rites. The names of these spirits were inscribed on tablets, indigitamenta, which were in the charge of the pontiffs, who thus knew which spirit to evoke according to the need. Most of these spirits were animistic in origin.

The Roman Worship consisted of magical rites destined to propitiate the powers controlling mankind; to bring man into touch with them, to renew his life and that which supported it, the land with its trees, corn and cattle, to stop that process of degeneration constantly set in motion by evil influences. Everything connected with it typified this restoration. The Priests who represented the life of the community, were therefore bound by strict observances from endangering it in any way. Rules as to attire, eating and touch were numerous. Sacrifices were systematised according to the end desired and the deity invoked. There were rules as to whether the victim must be young or full-grown, male or female; oxen were to be offered to Jupiter and Mars; swine to Juno, to Ceres the corn-goddess and to Silvanus. At one shrine a cow in calf was sacrificed and the ashes of the unborn young were of special magical efficacy. Human sacrifice existed within historical times. After the battle of Cannoe the Romans had sought to divert misfortune by burying two Greeks alive in the cattle-market while in the time of Julius Caesar two men were put to death with sacrificial solemnities by the Pontiff and Flamen of Mars. Again, in the time of Cicero and Horace boys were killed for magical purposes. Fire possessed great virtue and was held sacred in the worship of Vesta, in early belief Vesta being the fire itself; it presided over the family hearth; it restored purity and conferred protection. Blood had the same quality and smeared on the face of the god symbolised and brought about the oneness of the deity with the community. On great occasions the Statue of Jupiter was treated thus: the priests of Bellona made incisions in their shoulders and sprinkled the blood upon the image; the face of a triumphant general was painted with vermilion to represent blood. Kneeling and prostration brought one into direct contact with the earth of the sacred place. Music was also used as a species of incantation, probably deriving its origin in sound made to drive away evil spirits. Dancing too was of magical efficacy. In Rome there were colleges of dancers for the purposes of religion, youths who danced in solemn measure about the altars, who, in the sacred month of Mars took part in the festivals and went throughout the city dancing and singing. One authority states four kinds of "holy solemnity"; sacrifice, sacred banquets, public festivals and games. Theatrical performances also belonged to this category, in one instance being used as a means of diverting a pestilence. The sacred banquets were often decreed by the Senate as thanks giving

to the gods. Tables were spread with a sumptuous repast in the public places and were first offered to the statues of the deities seated around. The festivals were numerous, all of a magical and symbolic nature. In the spring there was the Parilia when fires of straw were lighted, through which persons passed to be purified; the Cerealia, celebrated with sacrifice and offerings to Ceres, the corn - goddess, and followed by banquets. The Lupercalia, the festival of raunus, was held in February and symbolised the wakening of Spring and growth. Goats were slain as sacrifice and with their blood the Luperci, youths clad in skins, smeared their faces. They took thongs of the goat - skin and laughing wildly rushed through the city striking the crowd, Roman matrons believing that the blows thus received rendered them prolific. Juno, the goddess of marriage and childbirth also had her festival, the Matronalia, celebrated by the women of Rome. There were the festivals of the dead when the door leading to the other world was opened, the stone removed from its entrance in the Comitium, and the shades coming forth were appeased with offerings. On these days three times in the year, when the gods of gloom were abroad, complete cessation from all work was decreed, no battle could be fought nor ship set sail neither could a man marry. To the Sacred Games were taken the statues of the gods in gorgeous procession, chariots of silver, companies of priests, youths singing and dancing. The gods viewed the games reclining on couches. The Chariot races also partook of the nature of rites. After the races in the Field of Mars came one of the most important Roman rites, the sacrifice of the October Horse. The right - hand horse of the victorious team was sacrificed to Mars, and the tail of the animal, running with blood, carried to the Altar of the Regia. The blood was stored in the temple of Vesta till the following spring and used in the sacrifice of the festival of Parilia. This sacrifice was essentially magical, all citizens present being looked upon as purified by the blood - sprinkling and lustral bonfire. The Roman outlook upon life was wholly coloured by magic. Bodily foes had their counterpart in the unseen world, wandering spirits of the dead, spirits of evil, the anger of innocently offended deities, the menace of the evil eye. Portents and prodigies were everywhere. In the heavens strange things might be seen. The sun had been known to double, even treble itself; its light turn to blood, or a magical halo to appear round the orb. Thunder - and lightning were always fraught with presage; Jove was angered when he opened the heavens and hurled his bolts to earth. Phantoms, too, hovered amid the clouds; - a great fleet of ships had been seen sailing over the marshes. Upon the Campagna the gods were observed in conflict, and afterwards tracks of the combatants were visible across the plain. Unearthly voices were heard amid the mountains and groves; cries of portent had sounded within the temples. Blood haunted the Roman imagination. Sometimes it was said to have covered the land as a mantle, the standing corn was dyed with blood, the rivers and fountains flowed with it, while walls and statues were covered with a bloody sweat. The flight and song of birds might be foretelling the decrees of Fate; unappeased spirits of the dead were known to lurk near and steal away the souls of men and then they too were " dead." All these happenings were attributable to the gods and spirits, who, if the portent be one of menace, must be propitiated, if one of good fortune, thanked with offerings. Down to the later times this deep belief in the occurrence of prodigies persisted. When Otho set out for Italy, Rome rang with reports of a gigantic phantom rushing forth from the Temple of Juno; of the Statue of Julius turning from east to west.

Augury - Divination was connected with the Roman worship. There was a spot on the Capitol from which the augur with veiled head

read the auspices in the flight of birds. Augurs also accompanied armies and fleets and read the omens before an engagement was entered upon. Divination was also practised by reading the intestines of animals, by dreams, by divine possession as in the case of the Oracles when prophecies were uttered. These had been gathered together in the Sibylline books (q.v.), 'and were consulted as oracles by the State. With the worship of Fortune were connected the Lots of Prameste. The questions put to the goddess were answered by means of oaken lots which a boy drew from a case made of sacred wood. The fortune - tellers also used a narrow - necked urn which, filled with water, only allowed one lot at a time to rise. Astrologers from Chaldea were also much sought after and were attached to the kingly and noble houses. Familiar things of everyday life were of magical import. Words, Numbers, odd ones specially for the Kalends, Nones and Ides were so arranged as to fall upon odd days; louch was binding and so recognised in the law of Rome, as the grasp of a thing sold, from a slave to a turf of distant estate; and knotting and twisting of thread was injurious so that women must never pass by cornfields twisting their spindles, they must not even be uncovered. There was a strange sympathy between the trees and mankind, and great honour was paid to the sacred trees of Rome. On the oak tree of Jupiter the triumphant general hung the shield and arms of his fallen foe; while the hedges about the Temple of Diana at Nemi were covered with votive offerings. The trees also harboured the spirits of the dead who came forth as dreams to the souls of men. Pliny the elder says in this matter " Trees have a soul since nothing on earth lives without one. They are the temples of spirits and the simple countryside dedicates still a noble tree to some god. The various kinds of trees are sacred to their protecting spirits: the oak to Jupiter, the laurel to Apollo, olive to Minerva, myrtle to Venus, white poplar to Hercules." These trees therefore partook of the nature of their presiding spirits and it was desirable to bring about communion with their magical influence, as in the spring when laurel boughs were hung at the doors of the flamens and pontiffs and in the temple of Vesta where they remained hanging till the following year. Trees and their leaves were also possessed of healing and purifying value; laurel was used for the latter quality as in the Roman triumphs the fasces of the commander, the spears and javelins of legionaries were wreathed with its branches to purify them from the blood of the enemy. Man himself had a presiding spirit, his genius, each woman her " juno " the Saturnalia was really a holiday for this " other self." The Roman kept his birthday in honour of his genius, offering frankincense, cakes and unmixed wine on an altar garlanded with flowers and making solemn prayers for the coming year. City and village had their genii, also bodies of men from the senate to the scullions.

Death was believed to be the life and soul enticed away by revengeful ghosts, hence death would never occur save by such agencies. The dead therefore must be appeased with offerings or else they wander abroad working evil among the living. This belief is present in Ovid's lines: " Once upon a time the great feast of the dead was not observed and the manes failed to receive the customary gifts, the fruit, the salt, the corn steeped in unmixed wine, the violets. The injured spirits revenged themselves on the living and the city was encircled with the funeral fires of their victims. The townsfolk heard their grandsires complaining in the quiet hours of the night, and told each other how the unsubstantial troop of monstrous spectres rising from their tombs, shrieked along the city streets and up and down the fields." Beans were used in the funeral feasts. They were supposed to harbour the souls of the dead, and the bean - blossom to be inscribed with characters of mourning.

Dreams were considered of great importance by the Romans; many historical instances of prophetic dreams may be found. They were thought to be like birds, the "bronze - coloured" hawks; they were also thought to be the souls of human beings visiting others in their sleep; also the souls of the dead returning to earth. In Virgil much may be found on this subject; Lucretius tried to find a scientific reason for them; Cicero, though writing in a slighting manner of the prevalent belief in these manifestations of sleep, yet records dreams of his own, which events proved true.

Sorcery in all its forms, love - magic and death - magic was rife amongst all classes, besides necromantic practices. There were charms and spells for everything under the sun; the rain - charm of the pontiffs consisting of the throwing of puppets into the Tiber; the charm against thunder - bolts compounded of onions, hair and sprats; the charm against an epidemic when the matrons of Rome swept the temple - floors with their hair; and many more down to the simple love - charm strung round the neck of the country maiden.

Witches were prevalent. The poets often chose these sinister figures for their subjects, as when Horace describes the ghastly rites of two witches in the cemetery of the Esquiline. Under the light of the new moon they crawl about looking for poisonous herbs and bones; they call the spectres to a banquet consisting of a black lamb torn to pieces with their teeth, and after, these phantoms must answer the questions of the sorceresses. They make images of their victims and pray to the infernal powers for help; hounds and snakes glide over the ground, the moon turns to blood, and as the images are melted so the lives of the victims ebb away. Virgil gives a picture of a sorceress performing love - magic by - means of a waxen image of the youth whose love she desired. Lucan in his *Pharsalia* treats of Thessaly, notorious in all ages for sorcery and draws a terrific figure - Erichtho, a sorceress of illimitable powers, one whom even the gods obeyed, to whom the forces of earth and heaven were bond - slaves; and Fate waiting her least command. Both Nero and Agrippina his mother were reported to have had recourse to the infamous arts of sorcery; while in the New Testament may be found testimony as to these practices in Rome. The attitude of the cultured class towards magic is illustrated by an illuminating passage to be found in the writings of Pliny the elder. He says "The art of magic has prevailed in most ages and in most parts of the globe. Let no one wonder that it has wielded very great authority inasmuch as it embraces three other sources of influence. No one doubts that it took its rise in medicine and sought to cloak itself in the garb of a science more profound and holy than the common run. It added to its tempting promises the force of religion, after which the human race is groping, especially at this time. Further it has brought in the arts of astrology and divination. For everyone desires to know what is to come to him and believes that certainty can be gained by consulting the stars. Having in this way taken captive the feelings of man by a triple chain it has reached such a pitch that it rules over all the world and in the East, governs the King of Kings.

Rosen, Paul: A sovereign Grand Inspector - General of the 33rd degree of the French rite of Masonry, who in 1888 decided that Masonry was diabolic in conception, and to prove his strictures published a work called *Satan et Cie*. The Satanism credited to Masonry by Rosen is social anarchy and the destruction of the Catholic religion.

Rosicrucians: The idea of a Rosicrucian Brotherhood has probably aroused more interest in the popular mind than that of any other secret society of kindred nature: but much of the commonly believed legend of the brotherhood is extremely doubtful. The very name of Rosicrucian seems to have exercised a spell upon people of an imaginative nature for nearly two hundred and fifty years, and a great deal of romantic fiction has clustered around the fraternity: such as for example Lord Lytton's romance of *Zanoni*; Shelley's novel *St. Iovne* the Rosicrucian, Harrison Ainsworth's *Auyiol*, and similar works.

The name Rosicrucian is utilised by mystics to some extent as the equivalent of magus, but in its more specific application it was the title of a member of a suppositions society which arose in the late sixteenth century. There are several theories regarding the derivation of the name. The most commonly accepted appears to be that it was derived from the appellation of the supposed founder, Christian Rosenkreuze; but as his history has been proved to be wholly fabulous, this theory must fall to the ground. Mosheim, the historian, gave it as his opinion that the name was formed from the Latin words *ros*, dew, - *crux* a cross; on the assumption that the alchemical dew of the philosophers was the most powerful dissolvent of gold, while the cross was equivalent to light. It is more probable that the name Rosicrucian is derived from *rosa* a rose, and *crux* a cross, and we find that the general symbol of the supposed order was a rose crucified in the centre of a cross. In an old Rosicrucian book of the last century, we further find the symbol of a red cross - marked heart in the centre of an open rose, which Mr. A. E. Waite believes to be a development of the monogram of Martin Luther, which was a cross - crowned heart rising from the centre of an open rose. To some extent it may be presumed that Rosicrucianism represents the esoteric-intellectual arm of the Reformation as Templarism represents that of the Catholic Church, and Freemasonry that of the enlightenment. However, the Rosicrucian ideal drifted back into the Catholic world, finding its most fertile foothold in Catholic France.

History of the Supposed Brotherhood. - Practically nothing definite was known concerning the Rosicrucian Brotherhood before the publication of Mr. Waite's work *The Real History of the Rosicrucians* in 1887. Prior to that a great deal had been written concerning the fraternity, and shortly before Mr. Waite produced his well - known book another had made its appearance under the title of *The Rosicrucians, their Rites and Mysteries* by the late Mr. Hargrave Jennings. This book was merely a farrago of the wildest absurdities, rendered laughable by the ridiculous attitude of the author, who pretended to the guardianship of abysmal occult secrets. It was typical of most writings regarding the fraternity of the Rosy Cross, and as the Westminster Review wittily remarked in its notice of the volume, it deals with practically everything under the sun except the Rosicrucians. Mr. Waite's work, the result of arduous personal research, has gathered together all that can possibly be known regarding the Rosicrucians, and his facts are drawn from manuscripts, in some cases discovered by himself, and from skilful analogy. As it is the only authority on the subject worth speaking about, we shall attempt to outline its conclusions.

We find then that the name "Rosicrucian" was unknown previously to the year 1598. The history of the movement originates in Germany, where in the town of Cassel in the year 1614 the professors of magic and mysticism, the theosophists and alchemists, were surprised by the publication of a pamphlet bearing the title *The Fama of the Fraternity of the Meritorious*

Order of the Rosy Cross Addressed to the Learned in General and the Governors of Europe. It purported to be a message from certain anonymous adepts who were deeply concerned for the condition of mankind, and who greatly desired its moral renewal and perfection. It proposed that all men of learning throughout the world should join forces for the establishment of a synthesis of science, through which would be discovered the perfect method of all tile arts. The squabblings and quarrellings of the literati of the period were to be forgone, and the antiquated authorities of the elder world to be discredited. It pointed out that a reformation had taken place in religion, that the church had been cleansed, and that a similar new career was open to science. All this was to be brought about by the assistance of the illuminated Brotherhood tile children of light who had been initiated in the mysteries of the Grand Orient, and would lead the age to perfection.

The fraternity kindly supplied an account of its history. The head and front of the movement was one C.R.C. of Teutonic race, a magical hierophant of the highest rank, who in the fifth year of his age had been placed in a convent, where he learned the Humanities. At the age of fifteen, lie accompanied one, Brother P. A. L. on his travels to the Holy Land; but the brother died at Cyprus to the great grief of C.R.C., who, however resolved to undertake the arduous journey himself. Arriving at Damascus, he there obtained knowledge of a secret circle of theosophists who dwelt in an unknown city of Arabia called Damcar, who were expert in all magical arts. Turning aside from his quest of the Holy Sepulchre, the lad made up his mind to trace these illuminati and sought out certain Arabians who carried him to the city of Damear. There he arrived at the age of sixteen years, and was graciously welcomed by the magi, who intimated to him that they had long been expecting him, and relating to him several passages in his past life. They proceeded to initiate him into the mysteries of occult science, and lie speedily became acquainted with Arabic, from which tongue he translated the divine book M into Latin. After three years of mystic instruction, he departed from the mysterious city for Egypt, whence he sailed to Fez as the wise men of Damcar had instructed him to do. There he fell in with other masters who taught him how to evoke the elemental spirits. After a further two years' sojourn at Fez, his period of initiation was over, and he proceeded to Spain to confer with the wisdom of that country, and convince its professors of the errors of their ways. Unhappily, the scholarhood of Spain turned its back upon him with loud laughter, and intimated to him that it had earned the principles and practice of the black art from a much higher authority, namely Satan himself, who had unveiled to them the secrets of necromancy within the walls of the university of Salamanca. With noble indignation he shook the dust of Spain from his feet, and turned his face to other countries only, alas, to find the same treatment within their boundaries. At last he sought his native land of Germany where he pored over the great truths he had learned in solitude and seclusion, and reduced his universal philosophy to writing. Five years of a hermit's life, however, only served to strengthen him in his opinions, and he could not but feel that one who had achieved the transmutation of metals and had manufactured the elixir of life was designed for a nobler purpose than rumination in solitude. Slowly and carefully he began to collect around him assistants who became the nucleus of the Rosicrucian fraternity. When he had gathered four of these persons into the brotherhood they invented amongst them a magical language, a cipher writing of equal magical potency, and a large dictionary replete with occult wisdom. They erected a House of the Holy Ghost, healed the sick, and initiated further members, and then betook themselves as missionaries to the various countries of

Europe to disseminate their wisdom. In course of time their founder, C.R.C., breathed his last, and for a hundred and twenty years the secret of his burial place was concealed. The original members also died one by one, and it was not until the third generation of adepts had arisen that the tomb of their illustrious founder was unearthed during the re - building of one of their secret dwellings. The vault in which this tomb was found was illuminated by the sun of the magi, and inscribed with magical characters. The body of the illustrious founder was discovered in perfect preservation, and a number of marvels were discovered buried beside him, which convinced the existing members of the fraternity that it was their duty to make these publicly known to - the world. It was this discovery which immediately inspired the brotherhood to make its existence public in the circular above alluded to, and they invited all worthy persons to apply to them for initiation. They refused, however, to supply their names and addresses, and desired that those who wished for initiation could signify their intention by the publication of printed letters which they would be certain to notice. In conclusion they assured the public of the circumstance that they were believers in the reformed Church of Christ, and denounced in the most solemn manner all pseudo - occultists and alchemists. Understood as a symbolic legend rather than literal fact, the Fama is a moving account of the rise of rationalist magic in late medieval Europe.

This Fama created tremendous excitement among the occultists of Europe, and a large number of pamphlets were published criticising and defending the society and its manifesto, in which it was pointed out there were a number of discrepancies. To begin with no such city as Damcar existed within the bounds of Arabia: Where, it was asked, was the House of the Holy Ghost, which the Rosicrucians stated had been seen by 100, 000 persons and was yet concealed from the world? C.R.C., the founder, as a boy of fifteen must have achieved great occult skill to have astonished the magi of Damcar. But despite these objections considerable credit was given to the Rosicrucian publication. After a lapse of a year appeared the Confession of the Rosicrucian Fraternity, addressed to the learned in Europe. This offered initiation by gradual stages to selected applicants, and discovered its ultra Protestant character by what an old Scots divine was wont to call a " dig at the Pope, " whom it publicly execrated, expressing the pious hope that his " asinine braying " would finally be put a stop to by tearing him to pieces with nails. In the following year, 1616, The Chymical Nuptials of Christian Rosencruetz was published, purporting to be incidents in the life of the mysterious founder of the Brotherhood of the Rosy Cross. But the chymical marriage makes Christian Rosencruetz all old man when he achieved initiation, and this hardly squares with the original account of his life as given in the Fama. By this time a number of persons had applied for initiation, but had received no answer to their application. As many of these believed themselves to be alchemical and magical adepts, great irritation arose among the brotherhood, and it was generally considered that the whole business was a hoax. By 1620, the Rosicrucians and their publication had lapsed into absolute obscurity.

Numerous theories have been put forward as to the probable authorship of these manifestoes, and it has been generally considered that the theologian Andreae produced them as a kind of laborious jest; but this view is open to so many objections that it may be dismissed summarily. Their authorship has also been claimed for Taulerus Joachim Jange, and Egidius Guttman; but the individual in whose imagination originated the Brotherhood of the Rosy Cross will probably for ever remain unknown. It is

however, unlikely that the manifesto was of the nature of a hoax, because it bears upon its surface the marks of intense earnestness, and the desire for philosophical and spiritual reformation; and it is not unlikely that it sprang from some mystic of the Lutheran school who desired the cooperation of like - minded persons. Mr. Waite thinks there is fair presumptive evidence to show that some corporate body such as the Rosicrucian Brotherhood did exist: but as he states that the documents which are the basis of this belief give evidence also that the association did not originate as it pretended, and was devoid of the powers which it claimed, this hypothesis seems in the highest degree unlikely. Such a document would more probably emanate from one individual, and it is almost impossible to conceive that a body of men professing such aims and objects as the manifesto lays claim to could possibly have lent themselves to such a farrago of absurdity as the history of C.R.C. A great many writers have credited the brotherhood with immense antiquity; but as the publisher of the manifesto places its origin so late as the fifteenth century, there is little necessity to take these theories into consideration.

So far as can be gleaned from their publications, the Rosicrucians, or the person in whose imagination they existed, were believers in the doctrines of Paracelsus. They believed in alchemy, astrology and occult forces in nature and their credence in these is identical with the doctrines of the great master of modern magic. They were thus essentially modern in their theosophical beliefs, just as they were modern in their religious ideas. Mr. Waite thinks it possible that in Nuremburg in the year 1598 a Rosicrucian Society was founded by a mystic and alchemist named Simon Studion, possibly in collaboration with Egidius Guttman, under the title of Alilitia Crucifera Evangelica, which held periodical meetings in that city. Its proceedings are reported in an unprinted work of Studion's, and in opinions and objects it was identical with the supposed Rosicrucian Society. " Evidently, " he says, "the Rosicrucian Society of 1614 was a transfiguration or development of the sect established by Simon Studion." But there is no good evidence for this statement. After a lapse of nearly a century, the Rosicrucians reappeared in Germany. In 1710 a certain Sincerus Racatus or Sigmund Richter, published A Perfect and True Preparation of the Philosophical Stone according to the Secret Methods of the Brotherhood of the Golden and Rosy Cross, and annexed to this treatise were the rules of the Rosicrucian Society for the initiation of new members. Mr. Waite is of opinion that these rules are equivalent to a proof of the society's existence at the period, and that they help to establish the important fact that it still held its meetings at Nuremburg, where it was originally established by Studion. In 1785, the publication of The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries took place at Altona, showing in Mr. Waite's opinion that the mysterious brotherhood still existed; but this was their last manifesto. These things are certainly of the nature of proof, but they are so scanty that any reasonable and workable hypothesis that such a society ever existed can scarcely be founded upon them. For all we know to the contrary they may be publications of enthusiastic and slightly unbalanced pseudo - mystics, and nothing definite can be gleaned from their existence.

In 1618 Henrichus Neuhuseus published a Latin pamphlet, which stated that the Rosicrucian adepts had migrated to India, and present - day Theosophists will have it that they exist now in the table - lands of Tibet. It is this sort of thing which altogether discredits occultism in the eyes of the public. Without the slightest shadow of proof of any kind, such statements are wildly

disseminated; and it has even been alleged that the Rosicrucians have developed into a Tibetan Brotherhood, and have exchanged Protestant Christianity for esoteric Buddhism. Mr. Waite humorously states that he has not been able to trace the eastern progress of the Brotherhood further than the Isle of Mauritius, where it is related in a curious manuscript a certain Comte De Chazal initiated a Dr. Sigismund Bacstrom into the mysteries of the Rose Cross Order in 1794; but we know nothing about the Comte de Chazal or his character, and it is just possible that Dr. Bacstrom might have been one of those deluded persons who in all times and countries have been willing to purchase problematical honours. From the Fama and Confessio, we glean some definite ideas of the occult conceptions of the Rosicrucians. In these documents we find the doctrine of the Microcosmus (clearly a Qabbalistic influence), which considers man as containing the potentialities of the whole universe. This is a distinctly Paracelsian belief. We also find the belief of the doctrine of Elemental Spirits, which many people wrongly think originated with the Rosicrucians; but which was probably reintroduced by Paracelsus. We also find that the manifestoes contain the doctrine of the Signatura Rerum, which also is of Paracelsian origin. This is the magical writing referred to in the Fama; and the mystic characters of that book of nature, which, according to the Confessio, stand open for all eyes, but can be read or understood by only the very few. These characters are the seal of God imprinted on the wonderful work of creation, on the heavens and earth, and on - all beasts. It would appear too, that some form of practical magic was known to the Brotherhood. They were also, according to themselves, alchemists, for they had achieved the transmutation of metals and the manufacture of the elixir of life.

In England the Rosicrucian idea was taken up by Fludd, who wrote a spirited defence of the Brotherhood; by Vaughan who translated the Fama and the Confessio; and by John Heydon, who furnished a peculiarly quaint and interesting account of the Rosicrucians in The Wise Man's Crown; and further treatises regarding their alchemical skill and medical ability in El Hauayevna, or The English Physitian's Tutor, and A New Method of Rosie Crucian Physich, London 1658. In France Rosicrucianism ran a like course. It has been stated by Bulile and others that there was much connection between the Rosicrucians and Freemasons.

A pseudo - Rosicrucian Society existed in England before the year 1836, and this was remodelled about the middle of last century under the title " The Rosicrucian Society of England." To join this it is necessary to be a Mason. The officers of the society consist of three magi, a master general for the first and second orders, a deputy master general, a treasurer, a secretary and seven ancients. The assisting officers number a precentor, organist, torchbearer, herald, and so forth. The society is composed of nine - grades or classes. It published a little quarterly magazine from 1868 to 1879, which in an early number stated that the society was " calculated to meet the requirements of those worthy masons who wished to study the science and antiquities of the craft, and trace it through its successive developments to the present time; also to cull information from all the records extant from those mysterious societies which had their existence in the dark ages of the world when might meant right." These objects were, however, fulfilled in a very perfunctory manner, if the magazine of the association is any criterion of its work. For this publication is filled with occult serial stories, reports of masonic meetings and verse. Mr. Waite states that the most notable circumstance connected with this society is the complete ignorance which seems to have prevailed

among its members generally concerning everything connected with Rosicrucians. The prime movers of the association were Robert Wentworth Little, Frederick Hockley, Kenneth Mackenzie and Hargrave Jennings, and in the year 1872 they seem to have become conscious that their society had not borne out its original intention. By this time the Yorkshire College and East of Scotland College at Edinburgh, had been founded - one does not know with what results. "This harmless association," says Mr. Waite, "deserves a mild sympathy at the hands of the student of occultism. its character," he continues, "could hardly have deceived the most credulous of its postulants. Some of its members wrapped themselves in darkness and mystery, proclaimed themselves Rosicrucians with intent to deceive. These persons found a few - very few - believers and admirers. Others assert that the society is a cloak to something else the last resource of cornered credulity and exposed imposture. Nevertheless we must conclude that among the fakirs and pretenders, some of these gentlemen, particularly Hockley, had glimmerings of a greater knowledge.

There are similar associations in other parts of Europe, and also in America: e.g., the Societas Rosicruciana of Boston," and a contemporary New York organisation which was founded by Anton Lomay in 1897, who was also heavily associated with the esoteric elements of the "Little World" (q.v.) But in the concluding pages of Mr. Waite's book we find the following passage: "On the faith of a follower of Honnes, I can promise that nothing shall be held back from these true Sons of the Doctrine, the sincere seekers after light, who are empowered to preach the supreme Arcana of the psychic world with a clean heart and an earnest aim. True Rosicrucians and true alchemical adepts, if there be any in existence at this day, will not resent a new procedure when circumstances have been radically changed. - Mr. Waite appeals to these students of occultism who are men of method as well of imagination to assist him in clearing away the dust and rubbish which have accumulated during centuries of oblivion in the silent sanctuaries of the transcendental sciences, that the traditional secrets of nature may shine forth in the darkness of doubt and uncertainty to illuminate the straight and narrow avenues which communicate between the seen and the unseen.

Russia: The Czars have long had an interest in the esoteric, and despite a long association with the Eastern Church, maintained elements of the Pan-Slavic Paganism characteristic of the Grand Duchy of Lithuania (where it survived into comparatively late medieval times), along with residual elements from the ice bound north whence the Russ originated, bearing semblances to Lapp practices. Many of the sacred and secular artifacts of the Czars were considered to have magical import, perhaps the most significant being the Crystals of Rurik, which were said to have come from the uttermost north with Rurik, the founder of the Czarist dynasty. Much has been written of the degree to which the late Czar was much absorbed with the Mystic Rasputin, which represents the final abasement of a long line of rulers who kept court wizards of some description or another in order to maintain their rule.

Spiritualism was first introduced into Russia by persons who had become interested in the subject whilst abroad through witnessing manifestations of psychic phenomena and acquaintance with the works of Allan Kardec, the French exponent of Spiritualism. From the first the new doctrine found its followers chiefly among members of the professions and the aristocracy, finally including the reigning monarch of that time, Alexander H. with many of his family and entourage as devoted adherents. Because of the

immense influence of such converts the progress of Spiritualism in Russia was made smoother than it otherwise would have been in a country where the laws of Church and State are nothing if not despotic and disposed to look upon anything new in matters religious, intellectual or merely of general interest as partaking of a revolutionary character. Even so, much of the spiritualistic propaganda, manifestations and publications were prosecuted under various ruses and subterfuges such as the circulation of a paper entitled "The Rebus," professedly devoted to innocent rebuses and charades and only incidentally mentioning Spiritualism the real object of its being. Chief amongst the distinguished devotees of the subject was Prince Wittgenstein, aide - de - camp and trusted friend of Alexander, who not only avowed his beliefs openly but arranged for various mediums to give seances before the Emperor, one of these being the well - known D. D. Home. So impressed was the Czar that, it is said, from that time onwards he consulted mediums and their prophetic powers as to the advisability or otherwise Of any contemplated change or step in his life doubtless helped or driven to such dependence on mediums by the uncertain conditions under which occupants of the Russian throne seem to exist.

"Another Russian of high position socially and officially, M. Aksakof, interested himself in the matter in ways many and various, arranging seances to which he invited the scientific men of the University, editing a paper *Psychische Studien*, of necessity published abroad; translating Swedenborg's works into Russian beside various French, American and English works on the same subject and thus becoming a leader in the movement. Later, with his friends, M. M. Boutlerof and Wagner, professors respectively of chemistry and zoology at the University of St. Petersburg, he specially commenced a series of seances for the investigation of the phenomena in an experimental manner and a scientific committee was formed under the leadership of Professor Mendleyef who afterwards issued an adverse report on the matter, accusing the mediums of trickery and their followers of easy credulity and the usual warfare proceeded between the scientific investigators and spiritual enthusiasts."

M. Aksakof's commission was reported upon unfavourably by M. Mendeleyef, but the former protested against the report.

At the other extreme of the Social scale among the peasantry and uneducated classes generally, the grossest superstition exists, an ineradicable belief in supernatural agencies and cases are often reported in the columns of Russian Papers of wonder - working, obsession and various miraculous happenings, all ascribed, according to their character, to demoniac or angelic influence, or in the districts where the inhabitants are still pagan to local deities and witchcraft.

Saint Germain, Comte de: Born probably about 1710, one of the most celebrated mystic adventurers of modern times. Like Cagliostro and others of his kind almost nothing is known concerning his origin, but there is reason to believe that he was a Portuguese or Spanish Jew. There are, however, hints that he was of royal birth, but these have never been substantiated. One thing is fairly certain, and that is that he was an accomplished spy, for he resided at many European Courts, spoke several languages fluently, and was even sent upon diplomatic missions by Louis XV. He had always abundance of funds at his command, and is alluded to by Grimm as the most capable and able man he had ever known. He pretended to have lived for centuries, to have known Solomon, the Queen of Sheba and many other persons of antiquity; but

although obviously a charlatan, the accomplishments upon which he based his reputation were in many ways real and considerable. Especially was this the case as regards chemistry, a science in which he was certainly an adept, and he pretended to have a secret for removing the flaws from diamonds, and to be able to transmute metals, and of course he possessed the secret of the elixir of life. He is mentioned by Horace Walpole as being in London about 1743, and as being arrested as a Jacobite spy, who was later released – his associations are considered to have been a foundation of the “Little World” (q.v.). Walpole writes of him: “He is called an Italian, a Spaniard, a Pole, a somebody who came into a great fortune in Mexico, journeyed to Constantinople, a priest, a fiddler, a vast nobleman.” Five years after his London experience, he attached himself to the court of Louis XV. where he exercised considerable influence, over that monarch, and was employed by him upon several secret missions. He was distinctly the fashion about this time, for Europe was greatly inclined to the pursuit of the occult at this epoch; and as he combined mystical conversation with a pleasing character, and not a little flippancy, he was the rage. But he ruined his chances at the French court by interfering in a dispute between Austria and France, and was forced to remove himself to England. He resided in London for one or two years, but we trace him to St. Petersburg, 1762, where he is said to have assisted in the conspiracy which placed Catherine II on the Russian throne, providing some thing which he had got from Mexico or the Americas which supplemented the traditional “energies” of the Crystals of Rurik.

After this he travelled in Germany where he is said in the Memoirs of Cagliostro to have become the founder of freemasonry, and to have initiated Cagliostro into that rite. (See Cagliostro.) If Cagliostro's account can be credited, he set about the business with remarkable splendour, and not a little bombast, posing as a “deity,” and behaving in a manner calculated to gladden pseudomystics of the age. He was nothing if not theatrical, and it is probably for this reason that he attracted the Landgrave Charles of Hesse, who set aside a residence for the study of the occult sciences. He died at Schleswig somewhere between the years 1780 and 1785, but the exact date of his death and its circumstances, or even certainty, are unknown.

A notable circumstance regarding him was that he possessed a magnificent collection of precious stones, which some consider to be artificial, but which others better able to judge believe to have been genuine. Thus he presented Louis XV with a diamond worth 10, 000 livres. All sorts of stories were in circulation concerning him. one old lady professed to have encountered him at Venice fifty years before, where he posed as a man of 60, and even his valet was supposed to have discovered the secret of immortality. On one occasion a visitor rallied this man upon his master being present at the marriage of Cana in Galilee, asking him if it were the case. “You - forget, sir,” was the reply, “I have only been in the Comte's service a century.”

St. Martin, Louis Claude de: French Mystic and Author, commonly known as “le philosophe inconnu.” (1743-1803). The name of Louis de St. Martin is a familiar one, more familiar, perhaps, than that of almost any other French mystic; and this is partly due to his having been a voluminous author, and partly to his being virtually the founder of a sect, “the Martinistes”; while again, St. Beuve wrote about him in his *Causeries du Lundi*, and this has naturally brought him under wide notice.

Born in 1734 at Amboise, St. Martin came of a family of some wealth and of gentle birth. His mother died while he was a child, but this proved anything but unfortunate for him; for his step-mother besides lavishing a wealth of affection on him, early discerned his rare intellectual gifts, and made every effort to nurture them. “C'est h, elle, he wrote afterwards in manhood, “quo je dois peut - etre tout mon bonheur, puisque c'est elle qui m'a donne les premiers ments de cette education douce, attentive et pieuse, qui m'a fait aimer de Dieu et des hommes.” The boy was educated at the College de Pontlevoy, where he read with interest numerous books of a mystical order, one which impressed him particularly being Abbadie's *Art de se Connaitre Soimame*; and at first he intended to make law his profession, but he soon decided on a military career instead, and accordingly entered the army. A little before taking this step he had affiliated himself with the freemasons and, on his regiment being sent to garrison Bordeaux, he became intimate with certain new rites which the Portuguese Jew, Martinez Pasqually (q.v.), had lately introduced into the masonic lodge there. For a while St. Martin was deeply interested, not just in the aforesaid but in the philosophy of Pasqually; yet anon he declared that the latter's disciples were inclined to be too materialistic, and soon he was deep in the writings of Swedenborg, in whom he found a counsellor more to his taste. The inevitable result of studies of this nature was that he began to feel a great distaste for regimental life, and so, in 1771, he resigned his commission, determining to devote the rest of his life to philosophical speculations. He now began writing a book, which was published in 1775, at Edinburgh, at this time on the eve of becoming a centre of literary activity of all sorts.

The young author's next important step was to pay a visit to England, and thence in 1787 he went to Italy along with Prince Galitzin, with whom he had lately become friendly. They stayed together for some time at Rome, and then St. Martin left for Strassburg, his intention being to study German there, for he had recently grown interested in the teaching of Jacob Boehme, and he was anxious to study the subject thoroughly. Very soon he had achieved this end, and at a later date, indeed, he translated a number of the German mystic's writings into French - . but meanwhile returning to France, he found his outlook suddenly changed, the revolution breaking out in 1789, and a reign of terror setting in. No one was safe, and St. Martin was arrested at Paris, simply on account of his being a gentleman by birth; but his affiliation with the freemasons, and the surprising intervention of the American Ambassador, stood him in good stead in this hour of need, and he was liberated by a decree of the ninth Thermidor. Accordingly he resumed activity with his pen, and in 1792 he issued a new book, *Nouvel Homme*; while two years later he was commissioned to go to his native Amboise, to inspect the archives and libraries of the monasteries in that region, and draw up occasional reports on the subject. Shortly afterwards he was appointed professeur at the Ecole Normale in Paris, in consequence of which he now made his home in that town; and among others with whom he became acquainted there was Chateaubriand, of whose writing, he was an enthusiastic devotee, but who, on his parts appears to have received the mystic with his usual haughty coldness. St. Martin did not lack a large circle of admirers, however, and he continued to work hard, publishing in 1795 one of his most important books, which was succeeded in 1800 by two speculative treatises, *Ecce Homo* and *L'Esprit des Choses*. Then, in 1802, he issued yet another volume, *Ministre de l'Homme Esprit*; but in the following year his labours were brought to an abrupt close, for while staying at Annay, not far from Paris,

with a friend called La Salle, he succumbed to an apopleptic seizure. After his death it was found that he had left a considerable mass of manuscripts behind him, and some of these were issued by his executors in 1807, while in 1862 a collection of his letters appeared.

St. Martin was never married, but he appears to have exercised a most extraordinary fascination over women; and in fact divers scandalous stories are told in this relation, some of them implicating various courtly dames of the French nobility of the Empire. As a philosopher St. Martin found a host of disciples among his contemporaries, these gradually forming themselves almost into a distinct sect, and, as observed before, acquiring the name of "Martinistes." What, then, was the teaching of their leader? and what the nature of the tenets promulgated in his voluminous writings? It is difficult to give an epitome in so limited a space as that at disposal here, but turning to the author's *L'Homme du Dusi* (1790), and again to his *Tableau naturel des Rappoyts qui Existents Entre Die, et L'Homme, et L'Univers* (1782), we find this pair tolerably representative of all his writing, and their key - note may certainly be defined as consisting in aspiration. Man is divine despite the fall recounted in the Scriptures, dormant within him lies a lofty quality of which he is too often scarcely conscious, and it is incumbent on him to develop this quality, striving thereafter without ceasing, and waiving the while everything pertaining to the category of materialism - such is the salient principle in St. Martin's teaching, a principle which seems literally trite nowadays, for it has been propounded by a host of modern mystics, notably A.E. in *The Hero in Man*. In writing in this wise, the French mystic undoubtedly owed a good deal to Swendenborg, while obligations to Boheme are of course manifest throughout his later works; and, while his debt to Martinez Pasqually has probably been exaggerated somewhat, there is no doubt that the Portuguese Jew influenced him greatly for a while, the latter's teaching coming to him at a time when he was still very young and susceptible, and fresh from readings of Abbadie.

Seance: A sitting held for the purpose of communicating with the dead, an essential requirement being that at least one member of the company be possessed of mediumistic powers. Antiquity furnishes many examples of - what may be called "seances" - e.g., Saul's consultation with the Witch of Endor - but the term is generally used only in connection with modern spiritualism. When, in 1848, the Fox family at Hydesville called in their neighbours to listen to the mysterious sounds which have since become famous as the "Rochester Rappings," the gathering was too informal to be called a seance, though all the necessary elements were present; but within the next two or three years the contagion spread throughout a large part of the eastern states, many "circles" (q.v.) were formed, and the phenomena which was in the first instance apparently spontaneous was now deliberately induced. In the early stages of the movement these seances were conducted by private mediums, who took no fee for their performances, but later professional mediums arose whose siances were open to the public on the payment of a fee. Both public and private seances continued, and still continue, to be an indispensable feature of spiritualism.

Besides the presence of a medium there are other conditions which must be observed if the seance is to be productive of phenomena. The chief of these is, perhaps, the darkness or semi - darkness of the seance - room, though this is by no means an invariable condition. The reason given by spiritualists is that light interferes with the manifestations of the spirits, though a less charitable

construction is sometimes put upon the insistent demand for darkness. Sometimes the actual seance is preceded by playing or singing, a proceeding which one of Rome's sitters states always gave us a good seance." That this playing and singing was not without its purpose we may readily infer, for a state of expectancy and increased receptivity might easily be induced thereby, and it may be recalled, en passant, that D'Esion and other disciples of Mesmer enjoined their patients to sing, or had some instrument played while the patients were seated around the baquet, or magnetic tub. To return to the seance; the sitters take their places around a table and join hands, thus forming a "chain." The Baron do Guldenstubbbe, in giving directions for the forming of a circle and the conducting of a seance, says that in order to form a chain, the twelve persons each place their right hand on the table and their left hand on that of their neighbour, thus making a circle round the table. Observe that the medium or mediums, if there be more than one, are entirely isolated from those who form the chain." Dr. Lapponi, in his *Hypnotism and Spiritism*, says: He (the medium) then invites some of his assistants to place their hands on the table in the following manner. The two thumbs of each person are to be touching each other, and each little finger is to be in communication with the little fingers of the persons on either side. He himself completes the chain with his two hands. The hands of all to - ether rest on the edge of the table." Sometimes, again, as in the seances for table - turning and talking, the chain is formed simply by all the operators placing their finger - tips on the table. When the spirits have announced their presence by raps, tilting of the table, and so on, the chain may or may not be broken, but so long as it remains unbroken the sitters are entirely at the mercy of the spirits.

The phenomena which are thereafter witnessed are so diverse and varied that scarcely any account of a seance precisely matches another in detail, yet undoubtedly they all belong to certain well - defined classes. In the sphere of physical "phenomena" we have the movements of furniture, beginning with the table round which the members of the circle are seated, and affecting, perhaps, all the furniture in the room. These antics of inanimate objects in the seance - room are often practically identical with the spontaneous outbreaks of the poltergeist. Then there are the levitations (q.v.) both of the human body and of furniture and inanimate things. We are told of heavy wardrobes being raised to the ceiling without visible agency, and of several mediums floating upwards in like manner. Elongation (q.v.) is another phenomenon of the seanceroom, an increase or apparent increase, of from a few inches to a foot taking place in the medium's height. Locked doors and cupboards are opened without keys, and without any trace of violence. Apports (q.v.) of small objects flowers, fruit, jewels, anything, in fact - are brought from a distance through closed doors and barred windows, or abstracted in mysterious fashion from sealed boxes.

Inanimate things show in their actions an almost human intelligence. Heavy objects become light enough to be raised by the touch of a finger, light articles become so weighty that the combined force of all present will not suffice to lift them. The medium can hold live coals in his hand, or in his handkerchief, without either being burned. Instruments are played upon when no visible hand is near them, or music is produced from the empty air without any instruments at all. Luminous hands and faces float in the air, sometimes recognised by the sitters as belonging to deceased friends and relatives, and touchings and caresses are felt. A breeze suddenly springs up in the seance - room though the doors and windows are still closed - and curtains and the clothes of

the sitters are inflated. If the seance is an especially successful one, complete spirit forms may be materialised. If the latter manifestation is to be asked for, a small cabinet is usually provided, into which the medium retires. Soon afterwards the filmy spirit form or forms are seen to issue from the cabinet, and in them the sitters frequently behold lost friends or relatives. The spirit forms will move about the room, allow themselves to be touched, and will, on occasion, even converse with their friends in the flesh, and give away locks of their hair and fragments of their clothing. Again, the materialisation may take place in the open, a small luminous cloud being first perceived, which gradually develops into a complete human figure; or, as has been known to happen, the spirit may seem to issue from the medium's side, and remain united to him by a gossamer filament. In most cases the head and chin are shrouded in white draperies, only a portion of the face being, visible. (See Materialisation.)

The automatic or "psychical" phenomena are of a different nature. Certain manifestations, such as table tiltings (q.v.), rapping (q.v.), and - slate - writing (q.v.), where the communication does not apparently come through the medium's organism, partake of the character of both physical " and "psychical" phenomena. Purely "psychical" manifestations are the automatic writing and speaking of the medium. Sometimes the latter falls spontaneously into a trance, and delivers spirit messages while in that state, or the medium may remain to all appearances in a normal condition. Not Only writings and utterances, but drawings and musical compositions may be produced automatically, and though automatism of this sort is by no means confined to the seance - room it still plays a large part therein, and is especially in favour with the more serious - minded spiritualists, to whom communications from the spirit - world are of greater importance than the tricks of household furniture.

A representative account of one of the seances of D. D. Home (q.v.), is given by H. D. Jencken in *Human Nature*, February, 1867, as follows:

" Mr. Home had passed into the trance still so often witnessed, rising from his seat, he laid hold of an armchair, which he held at arms' length, and was then lifted about three feet clear of the ground; travelling thus suspended in space, he placed the chair next Lord Adare, and made a circuit round those in the room, being lowered and raised as he passed each of us. One of those present measured the elevation, and passed his leg and arm under Mr. Home's feet. The elevation lasted four to five minutes. On resuming his seat, Mr. Home addressed Captain Wynne, communicating news to him of which the departed alone could have been cognisant.

" The spirit form that had been seen reclining on the sofa, now stepped up to Mr. Home and mesmerised him; a hand was then seen luminously visible over his head, about 8 inches in a vertical line from his head. The trance state of Mr. Home now assumed a different character; gently rising he spoke a few words to those present, and then opening the door proceeded into the corridor; a voice then said: - ' He will go out of this window and come in at that window.' The only one who heard the voice was the Master of Lindsay, and a cold shudder seized upon him as he contemplated the possibility of this occurring, a feat which the great height of the third floor windows in Ashley Place rendered more than ordinarily perilous. The others present, however, having closely questioned him as to what he had heard, he at first replied, ' I dare not tell

you, ' when, to the amazement of all, a voice said, You must tell; tell directly.' The Master then said, Yes; yes, terrible to say, he will go out at that window and come in at this; do not be frightened, be quiet.' Mr. Home now re - entered the room, and opening the drawing - room window, was pushed out demi - horizontally into space, and carried from one window of the drawing - room to the farther mosik window of the adjoining room. This feat being performed at a height of about sixty feet from the ground, naturally caused a shudder in all present. The body of Mr. Home, when it appeared at the window of the adjoining room, was shunted into the room feet foremost the window being only 18 inches open. As soon as he had recovered his footing he laughed and said, ' I wonder what a policeman would have said had he seen me go round and round like a teetotum!' The scene was, however, too terrible - too strange, to elicit a smile cold beads of perspiration stood on every brow, while a feeling pervaded all as if some great danger had passed; the nerves of those present had been kept in a state of tension that refused to respond to a joke. A change now passed over Mr. Home, one often observable during the trance states, indicative, no doubt, of some other power operating on his system. Lord Adare had in the meantime stepped up to the open window S in the adjoining room to close it - the cold air, as it came pouring in, chilling the room; when, to his surprise, he only found the window 18 to 24 inches open! This puzzled him, for how could Mr. Home have passed outside through a window only 18 to 24 inches open. Mr. Home, however .soon set his doubts at rest; stepping up to Lord Adare he said, ' No, no; I did not close the window; I passed thus into the air outside.' An invisible power then supported Mr. Home all but horizontally in space, and thrust his body into space through the open window, head - foremost, bringing him back again feet foremost into the room, shunted not unlike a shutter into a basement below. The circle round the table having re - formed, a cold current of air passed over those present, like the rushing of winds. This repeated itself several times. The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle like a gust of wind on the mountain top, or through the leaves of the forest in late autumn; the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. All present were much surprised; and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages " A spirit form now became distinctly visible; it stood next to the Master of Lindsay, clad, as seen on former occasions, in a long robe with a girdle, the feet scarcely touching the ground, the outline of the face only clear, and the tones of the voice, though sufficiently distinct to be understood, whispered rather than spoken. Other voices were now heard, and large globes of phosphorescent lights passed slowly through the room."

The following extract is taken from an account of a seance held by Professor Lombroso with the famous Italian medium, Eusapia Paladino.

" After a rather long wait the table began to move, slowly at first, - a matter explained by the scepticism, not to say the positively hostile spirit, of those who were this night in a seance circle for the first time. Then little by little, the movements increased in intensity. M. Lombroso proved the levitation of the table, and estimated at twelve or fifteen pounds the resistance to the pressure

which he had to make with his hands in order to overcome that levitation.

" This phenomenon of a heavy body sustained in the air, off its centre of gravity and resisting a pressure of twelve or fifteen pounds, very much surprised and astonished the learned gentleman, who attributed it to the action of an unknown magnetic force.

" At my request, taps and scratchings were heard in the table. This was a new cause for astonishment, and led the gentlemen to themselves call for the putting out of the candles in order to ascertain whether the intensity of the noises would be increased, as had been stated. All remained seated and in contact.

" In a dim light which did not hinder the most careful surveillance, violent blows were first heard at the middle point of the table. Then a bell placed upon a round table, at a distance of a yard to the left of the medium (in such a way that she was placed behind and to the right of M. Lombroso), rose into the air, and went tinkling over the heads of the company, describing a circle around our table where it finally came to rest."

At this seance members of the company also felt themselves pinched and their clothes plucked, and experienced the touchings of invisible hands on their faces and fingers. The accuracy of the account - written by M. Ciolfi - was testified to by Professor Lombroso himself. M. J.

Second Sight: The faculty of foreseeing future events which is supposed to belong to certain individuals in the Scottish Highlands. The belief in second sight dates back to a very early period in the history of these regions, and is still very far from being extinct, even in the more accessible parts. Saving the name, there is but little in second sight that is peculiar to the Celts of Scotland, for it is allied to the clairvoyance, prophetic vision, soothsaying, and so on, which have existed from time immemorial in practically every part of the world. Yet the second sight has certain distinctive features of its own. It may, for instance, be either congenital or acquired. In the former case it generally falls to the seventh son of a seventh son, by reason, probably, of the potency of the mystic number seven. Sometimes a Highlander may find himself suddenly endowed with the mysterious faculty. A person gifted with second sight is said to be " fey." Generally there is no apparent departure from the normal consciousness during the vision, though sometimes a seer may complain of a feeling of disquiet or uneasiness. A vision may be

Secret Fire: Described by Philostratus as issuing from a basin in a well on the hill Athanor. A blue vapour rises from the well, changing into all the colours of the rainbow. The bottom is strewn with red arsenic; on it is the basin full of fire, and from it rises flame without smell or smoke. Two stone reservoirs are beside it, one containing rain, the other wind. An ancient Carthaginian manuscript places it deep in Africa.

Servitor: Any magical entity created or called for (a) specific purpose(s), no matter how narrow or broad the purpose(s). A servitor will generally have a "built-in" period of existence which may last anywhere from a few minutes to 'whenever the task is compleat.' Servitors are generally created or called so that the goal(s) can be acheived without constant worry/involvement on the part of the summoner.

Secret Tradition: It has long been an article of faith with students of occultism that the secret tenets of the various sciences embraced within it have been preserved to modern times by a series of adepts, who have handed them down from generation to generation in their entirety. There is no reason to doubt this belief, but that the adepts in question existed in one unbroken line, and that they all professed similar principles is somewhat improbable. But one thing is fairly certain, and that is, that proficiency in any one of the occult sciences requires tuition from a master of that branch. All serious writers on the subject are at one as regards this. It is likely that in neolithic times societies existed among our barbarian ancestors, similar in character to the Midiwini of the North - American Indians, the snake - dancers of the Hopi of New Mexico, or the numerous secret societies of aboriginal Australians. This is inferred from the certainty that totemism existed amongst neolithic peoples. Hierophantic castes would naturally hand down the tradition of the secret things of the Society from one generation to another. The early mysteries of Egypt, Eleusis, Samothrace, Cabiri, and so forth were merely the elaboration of such savage mysteries. There would appear to have been throughout the ages, what might be called, a fusion of occult beliefs: that when the hierophants of one system found themselves in juxtaposition, or even in conflict, with the professors of another, the systems in question appear to have received much from one another. It has been said that when the ancient mysteries are spoken about, it should be understood that one and the same series of sacred ceremonies is intended, one and the same initiatory processes and revelations, and that what is true of one applies with equal certainty to all the others. Thus Strabo records that the strange orgies in honour of the mystic birth of Jupiter resembled those of Bacchus, Ceres and Cybele; and the Orphic poems identified the orgies of Bacchus with those of Ceres, Rhea, Venus and Isis. Euripides also mentions that the rites of Cybeleare celebrated in Asia Minor in an identical manner with the Grecians mysteries of Dionysius and the Cretan rites of the Cabiri. The Rev. Geo. Oliver in his History of Initiation affirms that the rites of the science which is now received under the appellation of Freemasonry were exercised in the antediluvian world, received by Noah, after the Flood, practised by man at the building of Babel, conveniences for which were undoubtedly contained in that edifice, and at the dispersion spread with every settlement already deteriorated by the gradual innovations of the Cabiric priests, and moulded into a form, the great outlines of which are distinctly to be traced in the mysteries of every heathen nation, and exhibit shattered remains of the one true system, whence they were derived. This theory is of course totally mischievous, and although there may have been likenesses between the rites of certainty societies, the idea that all sprang from one common source is absurd. One thing, however, is fairly certain: anthropology permits us to believe that the concepts of man, religious and mystical, are practically identical in whatever part of the world he may exist, and there is every possibility that the similarity between early mysteries results in this manner, and that it brought about a strong resemblance between the mystical systems of the older world. We have satisfactory evidence that the ancient mysteries were receptacles of a great deal of occult wisdom, symbolism, magical or semi - magical rite, and mystical practice in general; and we are pretty well assured that when these fell into desuetude among the more intellectual classes of the various countries in which they obtained, they were taken up and practised in secret by the lesser ranks of society, even the lowest ranks, who are in all areas the most conservative, and who clung faithfully to the ancient systems, refusing to partake in the rites of the religions which had ousted them. The same can be posited of magical practice. The principles

of magic are universal, and there can be no reason to doubt that these were handed on throughout the long centuries by hereditary castes of priests, shamans, medicine men, magicians, sorcerers, and witches. But the same evidence does not exist with regard to the higher magic, concerning which much more difficult questions arise. Was this handed on by means of secret societies, occult schools or universities, or from adept to adept? We speak not of the sorceries of empirics and savages, but of that spiritual magic which, taken in its best sense, shades into mysticism. The schools of Salamanca, the mystic colleges of Alexandria, could not impart the great truths of this science to their disciples: its nature is such that communication by lecture would be worse than useless. It is necessary to suppose then that it was imparted by one adept to another. But it is not likely that it arose at a very early period in the history of man. In his early psychological state he would not require it; and we see no reason for belief that its professors came into existence at an earlier period than some three or four thousand years B.C. The undisturbed nature of Egyptian and Babylonian civilisation leads to the belief that these countries brought forth a long series of adepts in the higher magic. We know that Alexandria fell heir to the works of these men, but it is unlikely that their teachings were publicly disseminated in her public schools. Individuals of high magical standing would however be in possession of the occult knowledge of ancient Egypt, and that they imparted this to the Greeks of Alexandria is certain. Later Hellenic and Byzantine magical theory is distinctly Egyptian in character, and we know that its esoteric forms were disseminated in Europe at a comparatively early date, and that they placed all other native systems in the background, where they were pursued in the shadow by the aboriginal witch and sorcerer. We have thus outlined the genealogy of the higher magic from early Egyptian times to the European mediaeval period. Regarding alchemy, the evidence from analogy is much more sure, and the same may be said as regards astrology. These are sciences in which it is peculiarly necessary to obtain the assistance of an adept if any excellence is to be gained in their practice; and we know that the first originated in Egypt, and the second in ancient Babylon. We are not aware of the names of those early adepts who carried the sciences forward until the days of Alexandria, but subsequent to that period the identity of practically every alchemical and astrological practitioner of any note is fully known. In the history of no science is the sequence of its professors so clear as is the case in alchemy, and the same might almost be said as regards astrology, whose protagonists, if they have not been so famous, have at least been equally conscientious. We must pass over in our consideration of the manner in which occult science survived, the absurd legends which presume to state how such societies as the Freemasons existed from antediluvian times; and will content ourselves with stating that the probabilities are that in the case of mystical brotherhoods a long line of these existed from early times, the traditions of which were practically similar. Many persons would be members of several of these, and would import the conceptions of one society into the heart of another, as we know Rosicrucian ideas were imported into Masonry. (See Freemasonry.) We seem to see in the mystic societies of the middle ages reflections of the older Egyptian and classical mysteries, and there is nothing absurd in the theory that the spirit and in some instances even the letter of these descended to mediaeval and perhaps to present times. Such organisations die much harder than any credit is given them for doing. We know, for example, that Freemasonry was revolutionised at one part of its career, about the middle of the seventeenth century, by an influx of alchemists and astrologers, who crowded out the operative members, and who strengthened the mystical

position of the brotherhood, and it is surely reasonable to suppose that on the fall or desuetude of the ancient mysteries, their disciples, looking eagerly for some method of saving their cults from entire extinction, would join the ranks of some similar society, or would keep alive the flame in secret; but the fact remains that the occult idea was undoubtedly preserved through the ages, that it was the same in essence amongst the believers in all religions and all mysteries, and that to a great extent its trend was in the one direction, so that the fusion of the older mystical societies and their re-birth as a new brotherhood is by no means an unlikely hypothesis. In the article on the Templars " for example, we have tried to show the possibility of that brotherhood having received its tenets from the East, where it sojourned for such a protracted period. It seems very likely from what we learn of its rites that they were oriental in origin, and we know that the occult systems of Europe owed much to the Templars, who, probably, after the fall of their own Order secretly formed others or joined existing societies. Masons have a hypothesis that through older origins they inherited from the Dionysian artificers, the artisans of Byzantium, and the building brotherhoods of Western Europe. To state this dogmatically as a fact would not be to gain so much, credence for their theory as is due to that concerning the dissemination of occult lore by the Templars; but it is much more feasible in every way than the absurd legend concerning the rise of Freemasonry at the time of the building of the Temple. Secret societies of any description possess a strong attraction for a certain class of mind, or else a merely operative handicraft society, such as was mediaeval Masonry, would not have been utilised so largely by the mystics of that time. One of the chief reasons that we know so little concerning these brotherhoods in mediaeval times is that the charge of dabbling in the occult arts was a serious one in the eyes of the law and the church, therefore they found it necessary to carry on their practices in secret. But after the Reformation, a modern spirit took possession of Europe, and the protagonists of the occult sciences came forth from their caverns and practised in the open light of day. In England, for example, numerous persons avowed themselves alchemists; in Germany the Rosicrucians " sent out a manifesto; in Scotland, Seton, a great master of the hermetic art, arose: never had occultism possessed such a heyday. But it was nearly a century later until further secret societies were formed, such as the Academy of the Ancients and of the Mysteries in 1767; the Knights of the True Light founded in Austria about 1780; the Knights and Brethren of Asia, which appeared in Germany in the same year; the Order of Jerusalem which originated in America in 1791; the Society of the Univers - l'Aurora established at Paris in 1783. Besides being masonic, these societies practised animal magnetism, astrology, Kabbalism and even ceremonial magic. Others were political, such as the Illuminati, which came to such an inglorious end. But the individual tradition was kept up by an illustrious line of adepts, who were much more instrumental in keeping alive the flame of mysticism than even such societies as those we have mentioned. Mesmer, Swedenborg, St. Martin, Pasqually, Willermoz, all laboured to that end. We may regard all these as belonging to the school of Christian magicians, as apart from those who practised the rites of the grimoires or Jewish Kabbalism. The line may be carried back through Lavater, Eckartshausen, and so on to the seventeenth century. These men were mystics besides being practitioners of theurgic magic, and they combined in themselves the knowledge of practically all the occult sciences.

With Mesmer began the revival of a science which cannot be altogether regarded as occult, when consideration is given to its

modern developments, but which powerfully influenced the mystic life of his and many later days. The mesmerists of the first era are in direct line with the Martimsts and the mystical magicians of the France of the late eighteenth century. Indeed in the persons of some English mystics, such as Greatrakes, mysticism and magnetism are one and the same thing. But upon "Hypnotism," to give it its modern name, becoming numbered with the more practical sciences, persons of ~ mystical cast of mind appear to have, to a great extent, deserted it. Hypnotism does not bear the same relation to mesmerism and magnetism as modern chemistry does to alchemy; but the persons who practise it nowadays are as dissimilar to the older professors of the science as is the modern practitioner of chemistry to the mediaeval alchemist. This is symptomatic of the occult sciences, that they despise that knowledge which is "exact" in the common sense of the term. Their practitioners do not delight in labouring upon a science, the laws of which are already known, cut and dried. The student of occultism, as a rule, possesses all the attributes of an explorer. The occult sciences have from time to time deeply enriched the exact sciences, but these enrichments have been acts of intellectual generosity. It is in effect as if the occultist made a present of them to the scientist, but did not desire to be troubled with their future development in any way. Occultism of the higher

Setna, Papyrus of: A papyrus of very ancient date, dealing with the personality of Prince Setna Kha - em - ust, son of Rameses H. of Egypt, and said to have been discovered by him under the head of a mummy in the Necropolis at Memphis. Says Wiedemann concerning it: The first text, which has been known to us since 1867, tells that this prince, being skilled and zealous in the practice of necromancy, was one day exhibiting his acquirements to the learned men of the court, when an old man told him of a magic book containing two spells written by the hand of Thoth himself, the god of wisdom. He who repeated the first spell bewitched thereby heaven and earth and the realm of night, the mountains and the depth of the sea; he knew the fowls of the air and every creeping thing; he saw the fishes, for a divine power brought them up out of the depth. He who read the second spell should have power to resume his earthly shape, even though he dwelt in the grave; to see the sun rising in the sky with all the gods and the moon in the form wherein she displays herself. Setna inquired where this book was to be found, and learned that it was lying in the tomb of Nefet - ka - Ptah, a son of King Mer - neb - ptah (who is nowhere else named), and that any attempt to take away the book would certainly meet with obstinate resistance. These difficulties did not withhold Setna from the adventure. He entered the tomb of Nefer - ka - Ptah, where he found not only the dead mail, but the ka of his wife Ahuri and their son, though these latter had been buried in Koptos. But as in many other tales among many other peoples, success brought no blessing to the man who had disturbed the repose of the dead. Setna fell in love with the daughter of a priest at Memphis, who turned out to be a witch, and took advantage of his intimate connection with her to bring him to ignominy and wretchedness. At length the prince recognised and repented of the sacrilege he had committed in carrying off the book, and brought it back to Nefer - ka - Ptah. In the hope of atoning to some extent for his sin he journeyed to Koptos, and finding the graves of the wife and child of Nefer - ka - Ptah, he solemnly restored their mummies to the tomb of the father and husband, carefully closing the tomb he had so sacrilegiously disturbed. The second text, edited two years ago by Griffith from a London papyrus, is also genuinely Egyptian in its details. Three magic tales, interwoven one with another, are brought into connection with Saosiri, the supernaturally born son of Setna. In

the first, Saosiri, who was greatly Setna's superior in the arts of magic, led his father down into the underworld. They penetrated into the judgment - hall of Osiris, where the sights they saw convinced Setna that a glorious future awaited the poor man who should cleave to righteousness, while he who led an evil life on earth, though rich and powerful, must expect a terrible doom. Saosiri next succeeded in saving his father, and with him all Egypt, from great difficulty by reading without breaking the seal of a closed letter brought by an Ethiopian magician, whom he thus forced to recognise the superior power of Egypt. The last part of the text tells of a powerful magician once dwelling in Ethiopia who modelled in wax a litter with four bearers to whom he gave his life. He sent them to Egypt, and at his command they sought out Pharaoh in his palace, carried him off to Ethiopia, and, after giving him five hundred blows with a cudgel, conveyed him during the same night back to Memphis. Next morning the king displayed the weals on his back to his courtiers, one of whom, Horns by name, was sufficiently skilled in the use of amulets to ward off by their means an immediate repetition of the outrage. Horns then set forth to bring from Hermopolis, the all - powerful magic book of the god Thoth, and by its aid he succeeded in treating the Ethiopian king as the Ethiopian sorcerer had treated Pharaoh. The foreign magician then hastened to Egypt to engage in a contest with Horns in magic tricks. His skill was shown to be inferior, and in the end he and his mother received permission to return to Ethiopia under a solemn promise not to set foot on Egyptian territory for a space of fifteen hundred years.

Seton (or Sethon) Alexander: was one of the very few alchemists who succeeded in the great experiment of the transmutation of metals. He took his name from the village of Seton, which is stated to have been in the vicinity of Edinburgh and close to the sea - shore, so that one may reasonably conclude that the little fishing community of Port Seton is meant, although Camden in his Britannia states that that was the name of his house. In the year 1601, the crew of a Dutch vessel had the misfortune to be wrecked on the coast near his dwelling, and Seton personally rescued several of them, lodged them in his house, and treated them with great kindness, ultimately sending them back to Holland at his own expense. In the following year he visited Holland, and renewed his acquaintance with at least one of the ship - wrecked crew, James Haussen, the pilot, who lived at Arksun. Haussen, determined on repaying him for the hospitality he had received in Scotland, entertained him for some time in his house, and to him Seton disclosed the information that he was a master of the art of alchemy, and proved his words by performing several transmutations. Haussen, full of the matter, confided it to one Venderlinden, a physician of Enkhuysen, to whom he showed a piece of gold which he had himself seen transmuted from lead. This Venderlinden's grandson in turn, showed to the celebrated author, D. G. Morhoff, who wrote a letter concerning it to Langlet du Fresnoy, author of the *Histoire de la Philosophie Hermetique*.

Seton visited Amsterdam and Rotterdam, travelled by sea to Italy, and thence through Switzerland to Germany, accompanied by a professed sceptic of alchemy, one Wolfgang Dienheim, whom he convinced of the error of his views at Basle before several of its principal inhabitants. This person has described Seton, and from the pen picture he gives of him we can discern a typical Scot of the seventeenth century. "Seton," he says, "was short but stout, and high - coloured, with a pointed beard, but despite his corpulence, his expression was spiritual and exalted." "He was," adds Dienheim, "a native of Molier, in an island of the ocean." One wonders if Molier is the German's corruption of Lothian.

Several experiments of importance were now demonstrated by Seton. In one of these the celebrated physician Zwinger himself brought the lead which was to be transmuted from his own house. A common crucible was obtained at a goldsmith's, and ordinary sulphur was bought on the road to the house where the experiment was to take place. Seton handled none of these materials and took no part in the operation except to give to those who followed his directions a small packet of powder which transformed the lead into the purest gold of exactly the same weight. Zwinger appears to have been absolutely convinced of the genuine nature of the experiment, for he wrote an account of it to his friend Dr. Schobinger, which appears in Lonig's Ephemerides. Shortly after this Seton left Basle, and changing his name went to Strasbourg, whence he travelled to Cologne, lodging with one Anton Bordemann, who was by way of being an alchemist. In this city he was sufficiently imprudent to blazon his knowledge far and wide, - on one occasion producing six ounces of gold through the application of one grain of his magical powder. The circumstance seems to have made an impression on at least one of the savants of the Cathedral City, for Theobald de Hoghelande in his *Historia, Aliquot Transmutalionis Meitalica*, which was published at Cologne in 1604, alludes to it.

Seton then went to Hamburg, whence he travelled south to Munich, where something more important than alchemy engaged his attention, for he eloped with the daughter of a citizen, whom he married. The young Elector of Saxony, Christian II had heard of Seton's brilliant alchemical successes and invited him to his court, but Seton, loath to leave his young wife, sent his friend, William Hamilton, probably a brother - Scot, in his stead, with a supply of the transmuting agent. In the presence of the whole Court, Hamilton undertook and carried through an experiment with perfect success and the gold then manufactured resisted every known test. This naturally only whetted the Elector's desire to see and converse with the magus, and a pressing invitation, which amounted to a command, was dispatched to Seton, who, thus rendered unable to refuse, betook himself to the electoral court. He was received there with every mark of honour, but it soon became evident to him that Christian II. had only invited him thither for the purpose of extracting from him the nature of his grand secret, but Seton, as an adept in the mysteries of alchemy, remained true to his high calling, and flatly refused to gratify the Elector's greed. Promises of preferment and threats were alike indifferent to him, and in the end the Elector, in a passion, ordered him to be imprisoned in a tower, where he was guarded by forty soldiers. There he was subjected to every conceivable species of torture, but all to no purpose. The rack, the fire, and the scourge, failed to extort from him the methods by which he had achieved the grand arcanum. Quite as exhausted as his victim, the Elector at last forbore, and left the unfortunate Scot in peace.

At this juncture a Moravian chemist, Michael Sendivogius, who happened to be in Dresden heard of Seton's terrible experiences and possessed sufficient influence to obtain permission to visit him. Himself a searcher after the philosopher's stone, he sympathised deeply with the adept, and proposed to him that he should attempt to effect his rescue. To this Seton agreed, and promised that if he were, fortunate enough to escape, he would reward Sendivogius with his secret. The Moravian travelled back to Cracow, where he resided, sold up his property, and returned to Dresden, where he lodged near Seton's place of confinement, entertaining the soldiers who guarded the alchemist, and

judiciously bribing those who were directly concerned in his imprisonment. At last he judged that the time was ripe to attempt Seton's salvation. He feasted the guards in a manner so liberal that all of them were soon in a condition of tipsy carelessness. He then hastened to the tower in which Seton was imprisoned, but found him unable to walk, through the severity of his tortures. He therefore supported him to a carriage which stood waiting, and which they gained without being observed. They halted at Seton's house to take up his wife, who had in her possession some of the all - important powder, and whipping up the horses, sped as swiftly as possible to Cracow, which they reached in safety. When quietly settled in that city, Sendivogius reminded Seton of his promise to assist him in his alchemical projects, but was met with a stern refusal, Seton explaining to him that it was impossible for him as an adept to reveal to his rescuer the terms of such an awful mystery. The health of the alchemist was, however, shattered by the dreadful torments through which he had passed, and which he survived only for about two years, presenting the remains of his magical precipitate to his preserver. The possession of this powder only made Sendivogius more eager than ever to penetrate the mysteries of the grand arcanum. He married Seton's widow, perhaps with the idea that she was in possession of her late husband's occult knowledge, but if so he was doomed to disappointment for she was absolutely ignorant of the matter. Seton had left behind him, however, a treatise entitled *The New Light of Alchymy*, which Sendivogius laid hands on and published as his own. In its pages he thought he saw a method of increasing the powder, but to his intense disappointment and disgust, he only succeeded in lessening - it. With what remained, however, he posed as a successful projector of the grand mystery, and proceeded with much splendour from court to court in a sort of triumphal procession. In his own country of Moravia, he was imprisoned, but escaped. His powder, however, was rapidly diminishing, but he still continued his experiments. Borel in his work on French Antiquities mentions that he saw a crown piece which had been partially dipped into a mixture of the powder dissolved in spirits of wine, and that the part steeped in the elixir was of gold, was porous, and was not soldered or otherwise tampered with. The powder done, Sendivogius degenerated into a mere charlatan, pretending that he could manufacture gold, and receiving large sums on the strength of being able to do so. He survived until the year 1646 when he died at Parma at the age Of 84. Seton's *New Light of Alchymy* would appear, from an examination of it, to deny that the philosopher's stone was to be achieved by the successful transmutation of metals. It says:

" The extraction of the soul out of gold or silver, by. what vulgar way of alchymy soever, is but a mere fancy, On the contrary, he which, in a philosophical way, can without any fraud, and colourable deceit, make it that it shall really tinge the basest metal, whether with gain or without gain, with the colour of gold or silver (abiding all requisite tryals whatever), hath the gates of Nature opened to him for the enquiring into further and higher secrets, and with the blessing of God to obtain them."

Shelta Thari: An esoteric language spoken by the tinkers of Great Britain, and possibly a descendant of an " inner language employed by the ancient Celtic Druids or bards. it was in 1876 that the first hint of the existence of Shelia Thari reached the ears of that prince of practical philologists, Charles Godfrey Leland. It seems strange that George Borrow had never stumbled upon the language, and that fact may be taken as a strong proof of the

jealousy with which the nomadic classes guarded it. Leland relates how he and, Professor E. H. Palmer were wandering on the beach at Aberystwyth when they met a tramp, who heard them indulging in a conversation in Romany. Leland questioned the man as to how he gained a living, and he replied, "Shelkin gallopas." The words were foreign even to the master of dialect, and he inquired their import. "Why," said the man, "it means selling ferns. That is tinker's language or Tinkers Thari. I thought as you knew Romany, you might understand it. The right name for the tinkers' language is Shelta." "It was," says Leland, "with the feelings of Columbus the night before he discovered America that I heard the word Shelta, and I asked the fern - dealer if he could talk it." The man replied "A little," and on the spot the philologist collected a number of words and phrases from the fern - seller which gave him sufficient insight into the language to prove to him that it was absolutely different from Romany. The Celtic origin of the dialect soon began to commend itself to Leland, and he attempted to obtain from the man some verse or jingle in it, possibly for the purpose of observing its syntactical arrangement. But all he was able to drag from his informant were some rhymes of no philological value, and he found he had soon pumped the tramp dry. It was in America that Leland nearly terrified a tinker out of his wits by speaking to him in the lost dialect. The man, questioned as to whether he could speak Shelia, admitted the soft impeachment. He proved to be an Irishman, Owen Macdonald by name, and he furnished Leland with an invaluable list of several hundred words. But Leland could not be sure upon which of the Celtic languages the dialect was based. Owen Macdonald declared to him that it was a fourth language, which had nothing~ in common with old Irish, Welsh, or Gaelic, and hazarded the information that it was the idiom of the "Ould Picts," but this appears to be rather too conjectural for the consumption of the philologist. Shelia is not a jargon, for it can be spoken grammatically without using English, as in the British form of Romany. Pictish in all probability was not a Celtic language, nor even an Aryan one, however intimately it may have been affected by Celtic speech in the later stages of its existence. Leland's discovery was greeted in some quarters with inextinguishable laughter. The Saturday Review jocosely suggested that he had been "sold," and that old Irish had been palmed off on him for a mysterious lingo. He put this view of the matter before his tinker friend, who replied with grave solemnity, "And what'd I be after making two languages av thim for, if there was but wan av thim?" Since Leland's day much has been done to reclaim this mysterious tongue, chiefly through the investigations of Mr. John Sampson and Professor Kuno Meyer. The basis of these investigations rested on the fact that the tinker caste of Great Britain and Ireland was a separate class - so separate indeed as almost to form a race by itself. For hundreds of years, possibly, this fraternity existed with nearly all its ancient characteristics, and on the general disuse of Celtic speech had conserved it as a secret dialect. The peculiar thing concerning Shelta is the extent of territory over which it is spoken. That it is known rather extensively in London itself was discovered by Leland, who heard it spoken by two small boys in the Euston Road. They were not Gypsies, and Leland found out that one of them spoke the language with great fluency. Since Leland's discoveries Shelta has been to some extent mapped out into dialects, one of the most important of which is that of Ulster. It would be difficult to explain in the course of such an article as this exactly how long the Ulster dialect of this strange and ancient tongue differs from that in use in other parts of Great Britain and Ireland. But that it does so is certain. Nearly eighteen years ago Mr. John Sampson of Liverpool, a worthy successor to Borrow and Leland, and a linguist of repute, collected a number of sayings and

proverbs from two old Irish tinkers - John Barlow and Phil Murray - which he distinctly states are in the Ulster dialect of Shelia. Some of these may be quoted to provide the reader with specimens of the language: - Krish gyukera have muni Sheldru - Old beggars have good Shelta. Stimera dhi - ilsha, stimera aga dhi - ilsha - If you're a piper, have your own pipe. Miso granhes thaber - The traveller knows the road. Thom Blorne mjesh Nip gloch - Every Protestant isn't an Orangeman. Nus a dhabjon dhuilsha - The blessing of God on you. Misli, gami gra dhi - il - Be off, and bad luck to you.

There seems to be considerable reason to believe that the tinker (or more properly "tinkler") class of Great Britain sprang from the remnants of its ancient Celtic inhabitants, and differed as completely from the Gypsy, or Romany, race as one people can well differ from another. This is almost conclusively proved by the criterion of speech, for Shelia is a Celtic tongue and that Romany is a dialect of Northern Hindustan is not open to doubt. Those who now speak Romany habitually almost invariably make use of Shelia as well, but that only proves that the two nomadic races, having occupied the same territory for hundreds of years, had gained a knowledge of each other's languages. Who, then, were the original progenitors of the tinkers? Whoever they were, they were a Celtic-speaking race, and probably a nomadic one. Shelia has been referred to as the language of the ancient bards of Ireland, the esoteric tongue of an Irish priesthood. Leland puts forward the hypothesis that the Shelta - speaking tinker is a descendant of a prehistoric guild of bronze - workers. This, he thinks, accounts in part for his secretiveness as regards his language. In Italy to this very day the tinker class is identified with the itinerant bronze workers. The tinker fraternity of Great Britain and Ireland existed with perhaps nearly all its ancient characteristics until the advent of railroads. But long before this it had probably amalgamated to a great extent with the Gypsy population, and the two languages had become common to the two peoples. This is the only explanation that can be given for the appearance of Shelia, a Celtic language, in the non Celtic portions of Great Britain. That it originated in Ireland appears to be highly probable, for in no other part of these islands during the later Celtic period was there a state of civilisation sufficiently advanced to permit of the existence of a close corporation of metal - workers possessing a secret language. Moreover, the affinities of Shelia appear to be with old Irish more than with any other Celtic dialect. There is one other theory that presents itself in connection with the origin of Shelia, and that is, that it is the modern descendant of the language of the "Ould Picts" mentioned by Owen Macdonald, Leland's tinker friend. It has by no means been proved that Pictish was a non - Aryan language, and, despite the labours of Professor Rhys, we are as far off as ever from any definite knowledge concerning the idiom spoken by that mysterious people. But there are great difficulties in the way of accepting the hypothesis of the Pictish origin of Shelia, the chief among them being its obvious Irish origin. There were, it is known, Picts in the North of Ireland, but they were almost certainly a small and barbarous colony, and a very unlikely community to form a metal - working confraternity, possessing the luxury of a private dialect. It still remains for the Celtic student to classify Shelia. It may prove to be "Pictish," strongly influenced by the Gaelic of Ireland and Scotland. A comparison with Basque and the dialect of the Iberian

Shernhamphorash: In the Talmud, the external term representing the hidden word of power, by whose virtues it were possible to create a new world. But it is lost to man, though even sounds approximating to it have a magic power, and can give to him who pronounces them dominion in the spirit - world. Some of the

Rabbis say that the word of power contains twelve letters, others, forty - two, and yet others seventy - two; but these are the letters of the divine alphabet, which God created from certain luminous points made by the concentration of the primal universal Light.

Sibylline Books: The manuscripts which embodied the secrets of human destiny, the work of the or prophetesses of the ancient world. According to Tacitus, these books were first preserved in the Capitol. When it was burnt down, the precious leaves of Fate were preserved, and removed to the temple of Apollo Palatinus. Their after - fate is enshrouded in mystery, but it would seem that the Cumean books existed until 339 A.D., when they were destroyed by Stilikon. Augustus sent three ambassadors - Paulus Gabinus, Marcus Otacilius, and into Asia, Attica, and Italy but especially to the Erythraean Sibyl, to collect whatever could be discovered of the Sibylline Oracles, to replace those which had been lost or burnt. The books are of two kinds; namely, the books of the elder Sibyls, that is, of the earlier Greek and Roman times; and the later, which were much falsified, and disfigured with numerous interpolations.

Of the latter, eight books in Greek and Latin are still said to be extant. Those which are preserved in Rome had been collected from various places, at various times, and contained predictions of future events couched in the most mysterious of symbolic languages. At first they were permitted only to be read by descendants of Apollo, but later by the priests, until their care was entrusted to certain officials, who only replied to inquiries at the command of the Senate, in cases of extraordinary emergency. They were two at first, and named duumviri: these were appointed by Tarquinius Superbus. Two hundred and thirteen years afterwards, ten more were appointed to their guardianship, and Sulla increased the number to fifteen.

Solomon: The connection of Solomon, son of David, the King of Israel, with magical practice, although it does not possess any Biblical authority, has yet a very considerable body of oriental tradition behind it. It is supposed, however, that the Jewish Solomon has in many cases been confounded with a still older and mythical figure. Then the Arabs and Persians have legends of a prehistoric race who were ruled by seventy - two monarchs of the name of Suleiman, of whom the last reigned one thousand years. " It does not seem," says Yarker, " that these Suleimans who are par excellence the rulers of all Djinn, Afreetes and other elemental spirits, bear any relationship to the Israelite King." The name, he says, is found in that of a god of the Babylonians and the late Dr. Kenealy, the translator of Hafiz, says that the earliest Aryan teachers were named Mohn, Bodles or Solymi, and that Suleiman - was an ancient title of royal power, synonymous with " Sultan " or " Pharaoh." A Persian legend states that ins the mountains of Kaf, which can only be reached by the magic ring of Solomon, there is a gallery built by the giant Arzeak, where one kept the statues of a race who were ruled by the Suleiman or wise Kings of the East. There is a great chair or throne of Solomon hewn out of the solid rock, on the confines of the Afghanistan and India called the Takht - i - Suleiman or throne of Solomon, its ancient Aryan name being Shank - er Acharga. It is to these older Suleiman's then, that we must probably look for a connection with the tradition of occultism, and it is not unlikely that the legend relating to Solomon and his temple have been confused with these, and that the protagonists of the antiquity of Free masonry, who date their cult from the building of Solomon's Temple, have confounded some still older rite or mystery relating to the ancient dynasty of Suleiman with the

circumstances of the masonic activities of the Hebrew monarch. " God," says Josephus, " enabled Solomon to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations, also, by which distempers are alleviated, and he left behind him the manner of using exorcisms, by which they drive away daemons, so that they never return. And this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this. He put a ring that had a root of one of these sorts mentioned by Solomon to the nostrils; and when the man fell down immediately, he adjured him to return unto him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set, a little way off, a cup, or basin full of water, and commanded the daemon as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man." Some pretended fragments of these conjuring books of Solomon are noticed in the " Codex Pseudepigraphus " of Fabricius, and Josephus himself has described one of the anti-daemoniacal roots, which must remind the reader of the perils attendant on gathering the " mandrake." The Koran alleges that Solomon had power over the winds, and that he rode on his throne throughout the world during the day, and the wind brought it back every night to Jerusalem. This throne was placed on a carpet of green silk, of a prodigious length and breadth, and sufficient to afford standing - room to all Solomon's army, the men on his right hand and the Jinn on his left. An army of the most beautiful birds hovered near the throne, forming a kind of canopy over it, and the attendants, to screen the king and his soldiers from the sun. A certain number of evil spirits were also made subject to him, whose business it was to dive for pearls, and perform other work. We are also informed, on the same authority, that the devils, having received permission to tempt Solomon, in which they were not successful, conspired to ruin his character. They wrote several books of magic, and hid them under his throne; and when he died they told the chief men among the Jews that if they wished to ascertain the manner in which Solomon obtained his absolute power over men, Genii, and the winds, they should dig under his throne. They did so and found the books, abounding with the most impious superstitions. The more learned and enlightened refused to participate in the practices described in those books, but they were willingly adopted by the common people. The Mahomedans assert that the Jewish priests published this scandalous story concerning Solomon, which was believed till Mahomet, by God's command, declared him to have been no idolater.

Solomon, it is further maintained by the Mahomedans, brought a thousand horses from Damascus and other cities he conquered, though some say they were left to him by his father David, who seized them from the Amalekites; and others pretend that they came out of the Red Sea, and were provided with wings. The King wished to inspect his horses, and ordered them to be paraded before him; and their symmetry and beauty so much occupied his attention that gazed on them after sunset, and thus neglected evening prayers till it was too late. When sensible of his omission, he was so greatly concerned at it that he ordered all the horses to be killed as an offering to God, except a hundred of the best of them. This, we are informed, procured for him an ample recompense, as he received for the loss of his horses dominion over the winds.

The following tradition is narrated by the Mahomedan commentators relative to the building of the temple of Jerusalem. According to them, David laid the foundations of it, and when he died he left it to be finished by Solomon. That prince employed Jinn, and not men, in the work; and this idea might probably originate from what is said in the First Book of Kings (vi., 7) that the Temple was "built of stone, made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building"; and the Rabbins notice a worm which, they pretend, assisted the workmen, the power of which was such as to cause the rocks and stones to separate in chiselled blocks. Solomon, while engaged in the erection of the Temple, found his end approaching, and he prayed that his death might be concealed from the Jinn till the building was finished. His request was granted. He died while in the act of praying, and leaning on his staff, which supported his body in that posture for a whole year, and the Jinn, who supposed him to be still alive, continued their work. At the expiration of the year the edifice was completed, when a worm which had entered the staff, ate it through, and to the amazement even of the Jinn the body fell to the ground, and the King was discovered to be dead.

The inhabitants of the valley of Lebanon believe that the celebrated city and temple of Baalbec were erected by the Jinn under Solomon's direction. The object of the erection of Baalbec is variously stated, one tradition affirming that it was intended to be a residence for the Egyptian princess whom Solomon married, and another that it was built for the Queen of Sheba.

Solomon, Mirror of: The method of making the Mirror of Solomon, which is used for purposes of divination, is as follows: Take a shining and well - polished plate of fine steel, slightly concave, and with the blood of a white pigeon inscribe at the four corners the names - Jehovah, Eloym, Metatron, Adonay. Place the mirror in a clean and white cloth, and when you behold a new moon during the first hour after sunset, repeat a prayer that the angel Anaa may command and ordain his companions to act as they are instructed; that is, to assist the operator in divining, from the mirror. Then cast upon burning coals a suitable perfume, at the same time uttering a prayer. Repeat this thrice, then breathe upon the mirror and evoke the angel Anael. The sign of the cross is then made upon the operator and upon the mirror for forty - five days in succession - at the end of which period Anaël appears in the form of - a beautiful child to accomplish the operator's wishes. Sometimes he appears on the fourteenth day, according to the devotion and fervour of the operator. The perfume used in evoking him is saffron.

Spells: Spells, incantations, a written or spoken formula of words supposed to be capable of magical effects.

Anglo - saxon spell, a saying or story, hence a form of Words; Icelandic, spell, a saying; Gothic, spill, a fable.

The conception of spells appears to have arisen in the idea that there is some natural and intimate connection between words and the things signified by them. Thus if one repeats the name of a supernatural being the effect will be analogous to that produced by the being itself. It is assumed that all things are in sympathy, and act and react upon one another, things that have once been in contact continue to act on each other even after the contact has been removed. That certain names unknown to man, of gods, demi - gods, and demons, if discovered can be used against them by the discoverer, was believed in Ancient Egypt. Spells or enchantments can be divided into several classes as follows: (i) Protective spells;

(2) the curse or taboo; (3) Spells by which a person, animal or object is to be injured or transformed; (4) Spells to procure some minor end, or love - spells, the curing of persons and cattle, etc.

The power of the spoken word is implicitly believed in by all primitive peoples, especially if it emanates from a known professor of the art of magic, and if it be in a language or dialect unknown. Thus the magicians of Ancient Egypt employed foreign words for their incantations, such as Tharthar, thamara, thatha, mommon, thanabotha, opranu, brokhrex, abranazukhel, "which occurs at the end of a spell the purpose of which is to bring dreams. The magicians and sorcerers of the middle ages likewise employed gibberish of a similar kind, as do the medicine men of the North American Indians at the present day. The reason for the spell being usually couched in a well - known formula, is probably because experience found that that and no other formula was efficacious. Thus in Ancient Egypt not only were the formulae of spells well fixed, but the exact tone of voice in which they were to be pronounced was specially taught. The power of a spell remains until such time as it is broken by an antidote or exorcism. Therefore it is not a passing thing.

(1) The protective spell. - The commonest form of this is an incantation, usually rhymed, imploring the protection of certain gods, saints, or beneficent beings, who in waking or sleeping hours will guard the speaker from maleficent powers, such as Matthew, Mark, Luke and John, Bless the bed that I lie on."

Of a deeper significance are these supposed to be spoken by the dead Egyptian on his journey through Amenti by which he wards off the evil beings who would hinder his way, and so the serpent who would bite the dead is addressed thus "O serpent come not Geb and Shu stand against thee. Thou hast eaten mice. That is loathsome to the Gods. Thou hast gnawed the bones of a putrid cat." The Book of the Dead says, "Whoever readeth the spells daily over himself, he is whole - upon earth, he escapes from death, and never doth anything evil meet him," says Budge in Egyptian Magic, P. 128. - We learn how great was the confidence which the deceased placed in his words of power, and also that the sources from which they sprang were the gods of Thoth and Isis. It will be remembered the Thoth is called the "scribe of the gods," the "lord of writing," the "master of papyrus," the "maker of the palette and the ink - jar," the "lord of divine words," i.e., the holy writings or scriptures, and as he was the lord of books and master of the power of speech, he was considered to be the possessor of all knowledge both human and divine. At the creation of the world it was he who reduced to words the will of the unseen and unknown creative Power, and who uttered them in such wise that the universe came into being and it was he who proved himself by the exercise of his knowledge to be the protector and the friend of Osiris, and of Isis, and of their son Horns. From the evidence of the texts we know that it was not by physical might that Thoth helped these three gods, but by giving them words of power and instructing them how to use them. We know that Osiris vanquished his foes, and that he re - constituted his body and became the king of the underworld and god of the dead, but he was only able to do these things by means of the words of power which Thoth had given to him, and which he had taught him to pronounce properly" and in a proper tone of voice. It is this belief which makes the deceased cry out, "Hail, Thoth, who maddest Osiris victorious over his enemies, make thou Ani to be victorious over his enemies in the presence of the great and sovereign princes who are in Tattu, or in any other place." Without the words of power given to him by Thoth, Osiris would have been powerless under the attacks of his

foes, and similarly the dead mail, who was always identified with Osiris, would have passed out of existence at his death but for the words of power provided by the writings that were buried with him. In the judgment Scene it is Thoth who reports to the gods the result of the weighing of the heart in the balance, and who has supplied its owner with the words which he has uttered in his supplications, and whatever can be said in favour of the deceased he says to the gods, and whatever can be done for him he does. But apart from being the protector and friend of Osiris, Thoth was the refuge to which Isis fled in her trouble. The words of a hymn declare that she knew "how to turn aside evil hap," and that she was - strong of tongue and uttered the words of power which she knew with correct pronunciation, and halted not in her speech, and was perfect both in giving the command, and in saying the word, "but this description only proves that she had been instructed by Thoth in the art of uttering words of power with effect, and to him, indeed, she owed more than this. Spells to keep away disease are of this class.

The amulets found upon Egyptian mummies, and the inscriptions on Gnostic gems are for the most part of a protective nature. (See Egypt and Gnostics.) The protective spell may be said to be an amulet in words, and is often found in connection with the amulet, on which it is inscribed.

(2) The curse of taboo. - (a) The word of blighting, the damaging word. (b) The word of prohibition or restriction.

(3) The curse is of the nature of a spell, even if it be not in the shape of a definite formula. Thus we have the Highland curses: "A bad meeting to you." "Bad understanding to you." "A down mouth be yours" which are certainly popular as formulae.

Those who had seen old women, of the Madge Wildfire School, cursing and banning, say their manner is well calculated to inspire terror. Some fifteen or twenty years ago, a party of tinkers quarreled and fought, first among themselves, and then with some Tírén villagers. In the excitement a tinker wife threw off her cap and allowed her hair to fall over her shoulders in wild disorder. She then bared her knees, and falling on them to the ground, in a praying attitude, poured forth a torrent of wishes that struck awe into all who heard her. She imprecated "Drowning by sea and conflagration by land; may you never see a son to follow your body to the graveyard, or a daughter to mourn your death. I have made my wish before this, and I will make it now, and there was not yet a day I did not see my wish fulfilled." Curses employed by witches usually inferred a blight upon the person cursed, their flocks, their herds and crops. Barrenness, too, was frequently called down upon women.

A curse or spell is believed in the Scottish Highlands to become powerless over his own volition, is alive and awake but moves and acts as if asleep." Curses or spells which inferred death were frequently mentioned in works which deal with Medimval Magic.

(4) The Taboo, the word of prohibition or restriction. This is found in the mystic expression "thou shalt not." Thus a number of the commandments are taboos, and the Book of Leviticus teems with them. The taboo is the don't "applied to children - a curb on primitive desire. To break a taboo was to bring dire misfortune upon oneself, and often upon one's family.

Of injuring or transformation of a person, animal or object there are copious examples. These were nearly affected by a spell of a given formula. Thus no less than twelve chapters of the Book of the Dead (chapters LXXVII to LXXXVIII) are devoted to providing the deceased with words of power, the recital of which was necessary to enable him to transform himself into various animal and human forms. The Rev. S. Baring Gould in his Book of Folklore, page 57, says, that in such cases the consequence of a spell being cast on an individual requiring him or her to become a beast or a monster with no escape except under conditions difficult - of execution or of obtaining. To this

category belong a number of so-called fairy tales, that actually are folk-tales. And these do not all pertain to Aryan peoples for wherever magical arts are believed to be all-powerful, there one of its greatest achievements is the casting of a spell so as to alter completely the appearance of the Person on whom it is cast, so that this individual becomes an animal. One need only recall the story in the Arabian Nights of the Calenders and the three noble ladies of Bagdad, in which the wicked sisters are transformed into bitches that have to be thrashed every day. Of this class are the stories of "Beauty and the Beast" and "The Frog Prince."

(5) Spells to procure some minor end, love-spells, etc., Love-spells were engraved on metal tables by the Gnostics, and the magicians of the middle ages. Instances of these are to be found in The Book of the Sacred Magic of Abraham the Jew (q.v.) Spells were often employed to imprison evil spirits.

The later Jews have many extravagant opinions and legends relating to this subject, which they appear to have derived in a great measure from the Babylonians. Josephus affirms that it was generally believed by his countrymen that Solomon left behind him many spells, which had the power of terrifying and expelling evil spirits. The Rabbins also almost uniformly describe Solomon as an accomplished magician. It is probable that the belief in the power of spells and incantations became general among the Jews during the captivity, and that the invention of them is attributed to Solomon, as a more creditable personage than the deities of the Assyrians. Those fictions acquired currency, not only among the Arabs, Persians, and other Mohammedan nations, but, in process of time, also in many Christian communities. They were first adopted by the Gnostics and similar sects, in whose creed heathenism preponderated over Christianity; and, in the dark ages, they found their way among the Catholics; principally by means of the Pseudo-gospels and fabulous legends of saints. An incident in the life of St. Margaret will suffice as a specimen. This holy virgin, having vanquished an evil spirit who assaulted her, demanded his name. "My name," replied the demon, "is Veltis, and I am one of those whom Solomon, by virtue of his spells, confined in a copper caldron at Babylon; but when the Babylonians, in the hope of finding treasures, dug up the caldron and opened it, we all made our escape. Since that time, our efforts have been directed to the destruction of righteous persons; and I have long been striving to turn thee from the course which thou hast embraced." The reader of the "Arabian Nights' Entertainments" will be immediately reminded of the story of the "Fisherman." The Oriental origin of many similar legends, e.g., of St. George of Cappadocia, is equally obvious.

Spiritualism: Spiritualism in its modern aspect has for its basic principles the belief in the continuance of life after death, and the possibility of communication between the dead and the living,

through the agency of a medium or psychic, a person qualified in some unknown manner to be the mouthpiece of supernatural beings. On this foundation has been raised the belief known as spiritualism, variously regarded as a religion or a philosophy. Besides the speaking (or writing, drawing, etc.) indirectly through the agency of the medium, there are also Physical manifestations, such as the materialisation of spirit forms, and apports, " (q.v.) the so - called " direct " writing, moving of inanimate objects without contact, and other phenomena of a like nature. The word " spiritism " used in France to denote spiritualism, is in this country only applied to the theories of Allen Kardec a well - known spiritualist who believed in re - incarnation, or to an inferior phase of spiritualism, in which only physical manifestations are sought, and the religious and ethical significance of the subject ignored.

Though the movement in its present form dates no further back than 1848, it is possible to trace its ancestry to witchcraft, demoniac possession, poltergeistic disturbances, and animal magnetism. In these all the phenomena of spiritualism may be found, though the disturbing influences were not in the earlier instances identified with the spirits of the deceased. Many famous outbreaks of an epidemic nature, such as that among the Tremblers of the Cevennes and the Convulsionaries of St. Medard, which to the beholders showed clear indications of demonic possession, had in their symptoms considerable analogy with modern spiritualism. They were accompanied by spontaneous trance or ecstasy, utterance of long - winded discourses, and speaking in unknown tongues, all of which are to be found in the seance - room. The fluency of speech, especially of these ignorant peasants, has been equalled, if not surpassed, by the outpourings of the unlearned medium under the influence of her " control." In such cases the symptoms were generally referred either to angelic or diabolic possession, and most frequently to the latter. Witches also were supposed to hold converse with the Devil, and many aspects of witchcraft - and notably the part played in the persecution of suspects by young women and children - show an obvious relationship to those poltergeistic disturbances which were the connecting link between early forms of possession and modern spiritualism. Cases in which children of morbid tendencies pretend to be the victims of a witch are to be found in every record of witchcraft. It was the poltergeist (q.v.), however, who showed most affinity to the " control " of the mediumistic circle. For at least the past few centuries poltergeist disturbances have occurred from time to time, and the mischievous spirit's favourite modes of manifesting itself have been singularly akin to those adopted by the spirit control of our days. Again, both spirits require the agency of a medium for the production of their phenomena, and it is in the immediate presence of the medium th?t the phenomena generally make their appearance.

Magnetism: - Partly evolving from these phases of spirit manifestation, and partly running parallel with them, was, an extensive movement whose significance, from the spiritualist point of view, is very considerable. The doctrine of animal magnetism was, said to have originated with Paracelsus, and was much in favour with the old alchemists, The actual magnet was not greatly used, but was regarded as a symbol of the magnetic philosophy, which rested on the idea of a force or fluid radiating from the heavenly bodies, human beings, and indeed, from every substance, animate or inanimate, by means of which all things interacted upon one another. While the mystics were engaged in formulating a magnetic philosophy, there were others, such as Valentine Greatrakes, who cured diseases, claiming their power as a divine gift, and not connecting it with the rationalist ideas of the

alchemists. These two phases of magnetism united and came to a height in the work of Franz Antoine Mesmer, who in 1766 published his *De planetarium influxu*, a treatise on the influence of the planets on the human body. His ideas were essentially those of the magnetic philosophers, and his cures probably on a level with those of Valentine Greatrakes, but into both theory and practice he infused new life and won for himself the recognition, if not of the learned societies, at least of the general public. To him is due that application of the magnetic system which resulted in the discovery of the induced hypnotic trance, whose bearing on spiritualism is obvious and important. In 1784 a commission was appointed by the French Government to consider magnetism as practised by Mesmer and his followers but its report only served to cast discredit on the science, and exclude it from scientific discussion. Until the third decade of the nineteenth century the rationalist explanations of Mesmerism concerned themselves entirely with a fluid or force emanating from the person of the operator, and even visible to the clairvoyant eye, but in 1823 Alexandre Bertrand, a. Paris physician, published a *Traite du Somnambulisme*, and in 1826 a treatise, in which he established the relationship between ordinary sleep - walking, somnambulism associated with disease, and epidemic ecstasy, and advanced the doctrine now generally accepted - that of suggestion, Magnetism was by this time receiving a good deal of attention all over Europe. A second French Commission appointed in 1825 presented in 1831 a report which, though of no great value, contained a unanimous testimony to the actuality of the phenomena. In Germany also magnetism was practised to a considerable extent, and rationalist explanations found some acceptance. There was a class however more numerous in Germany than elsewhere, who inclined 'towards a spiritualistic explanation of Mesmeric phenomena. Indeed, the belief in spirit - intercourse had grown tip beside magnetism from its earliest conception, in opposition to the theory of a magnetic fluid. In the earlier phases of " miraculous " healing the cures Were, as has been said, ascribed to the divine gift of the operator, who expelled the evil spirits from the patient. In epidemic cases in religious communities - as well as in individual instances, the spirits were questioned both on personal matters and on abstract theological questions. A detailed account of the trance utterances of an hypnotic subject was given in 1787 in the journals of the Swedish Exegetical and Philanthropic Society. The society naturally inclined to the doctrines of their countryman, Emanuel Swedenborg, Niho was the first to identify the " spirits " with the souls of deceased men and women. In Germany Dr. Kerner experimented with Frederica Hauffe, the " Seeress of Prevorst " (q.v.), in whose presence phy3ical manifestations took place, and who described the conditions of the soul after death and the constitution of man - the physical body, the soul, spirit, an ethereal body which clothes the soul after death - theories afterward elaborated by spiritualists. Other German investigators J. H. Jung (Jung - Stilling), Dr. C. R6mer, and Dr. Heinreic Werner, recorded the phenomenon of clairvoyance in their somnambles. A French spiritualist, Alphonse Cahagnet produced some of the best evidence which spiritualism ca show, his accounts being as remarkable for their sincerity and good - faith as for the intelligence they display.

Magnetism received but little attention in England, til the third decade of the nineteenth century. Towards th end of the eighteenth century Dr. Bell, Louthembourg, an others, practised the science in this country, but for about thirty years - from 1798 to 1828 - it was quite neglected In the latter year Richard Chenevix, an Irishman, gav mesmeric demonstrations. Dr. Elliotson, of Universit College Hospital, practised mesmerism with his somnambles, the sisters

Okey, and though he first believed in the magnetic fluid, he afterwards became a spiritualist. In 1843 two journals dealing with the subject were founded - the *Zoist* and the *Phreno-magnet*. Most of the English magnetists of the time believed in a physical explanation - of the phenomena. In 1845 Dr. Reichenbach published his researches, claiming to demonstrate the existence of acculation which he called *odylic* or *odic* force radiating from every substance. This effluence could be seen by clairvoyants, and had definite colours, and produced a feeling of heat or cold. Working on individual lines, Braid arrived at the same conclusions as Bertrand had done, and demonstrated the power of suggestion in magnetic "experiments, but his theories were neglected as Bertrand's had been. By the medical profession, especially, the whole matter was freely ridiculed, and declared to be fraudulent. There is no doubt that their attitude would have changed - it had, indeed, already begun to do so - but for the wave of spiritualism that swept over America and Europe, and magnified the extravagant attendant phenomena of the trance state and so obscured its true significance and scientific value.

It will thus be seen not only that magnetism contained the germs of spiritualistic phenomena, but that in many cases the phenomena were identical with those of spiritualism in its present stage of development. Trance speaking was well-known, physical manifestations, though less frequently met with, were also witnessed, as in the case of Fran Hauffe; and clairvoyance 'was regarded as a common adjunct of the trance. In later years, as has been seen, the so-called "magnetic" phenomena were largely attributed to the agency of the spirits of the deceased. For such an obviously supernormal faculty as clairvoyance - by means of which the subject professed himself able to see what was going on at a distance, or to distinguish objects carefully concealed from his normal sight - even such men as Bertrand and Braid do not seem to have offered an adequate explanation, nor have they refuted the evidence for it, though it was extensively practised both in France and England. Indeed, there sprang up in these countries a class who specialised in clairvoyance, and still further prepared the way for spiritualism.

Early American Spiritualism. - What is generally regarded as the birth of modern spiritualism took place in America in 1848. In that year an outbreak of rapping occurred in the home of the Fox family, at Hydesville, in Arcadia, Wayne County, N.Y. - The household comprised John Fox, his wife, and their two young daughters, Margaretta and Kate, aged fifteen and twelve years respectively, and the house itself was a small wooden erection. On the 31st March, 1848, Mrs. Fox summoned her neighbours to hear the knockings, which had disturbed the family for a few days past. On being questioned the raps manifested signs of intelligence, and it was finally elicited that the disturbing influence was the spirit of a pedlar, done to death by a former resident of the house at Hydesville for the sake of his money. It was afterwards said that in April of the same year the Foxes, while digging in their cellar at the instigation of the spirits, had discovered therein fragments of hair, teeth, and bones, supposed to be those of a human being, but the statement was not properly verified, and the evidence for the murder was but small. - The neighbours of the Fox family, however, were deeply impressed by the "revelations," and, by way of a test, questioned the spirits on such matters as the ages of their acquaintances, questions which were answered, apparently, with some correctness. Soon afterwards Margaretta Fox visited her married sister, Mrs. Fish, at Rochester, New York, where the knockings broke out as vigorously as they had done at Hydesville.

Her sister Catherine visited some friends at Auburn, and here, too, the rappings were heard. Many persons found themselves possessed of mediumistic powers, and the manifestations spread like an epidemic, till in a few years they were witnessed in most of the eastern states. Numerous circles were formed by private individuals, and professional mediums became ever more abundant. Mrs. Fox and her three daughters continued to hold the place of honour in the spiritualistic world, and gave exhibitions in many large towns. In 1850, while they were at Buffalo, some professors of the Buffalo University showed that the raps could be produced by the medium's joints, and shortly afterwards Mrs. Norman Culver, a relative by marriage of the Fox family, declared that Margaretta Fox had shown her how the rappings were obtained by means of the joints. She also alleged that Catherine Fox had told her that in a seance at Rochester where the medium's ankles were held to prevent fraud, a Dutch servant maid had rapped in the cellar on a signal from the medium. This latter statement was hotly denied by the spiritualists, but no reputation was attempted with regard to the other allegations. Many mediums confessed that they had resorted to trickery, but the tide of popular favour in America held to the actuality of the manifestations. These, as time went on, became more varied and complex. Table-turning and tilting (q.v.) in part replaced the simpler phenomena of raps. Playing on musical instruments by invisible hands, "direct" spirit writing, bell-ringing, levitation, and materialisation of spirit hands, are some of the phenomena which were witnessed and vouched for by such distinguished sitters as Judge Edmonds, the Hon N. P. Tallmadge, Governor of Wisconsin, and William Lloyd Garrison. We find the levitation of the medium Daniel D. Home (q.v.) recorded at an early stage in his career. Slate-writing (q.v.) and playing on musical instruments were also feats practised by the spirits who frequented Koon's "spirit-room" (q.v.) in Dover, Athens County, Ohio. At Keokuk, in Iowa, in 1854, two mediums spoke in tongues identified on somewhat insufficient data, as "Swiss," "Latin," and "Indian" languages, and henceforward trance-speaking in their native language and in foreign tongues was much practised by mediums. The recognised foreign tongues included Latin and Greek, French, German, Spanish, Italian, Chinese and Gaelic, but generally the trance utterances, when they were not in English, were not recognised definitely as any known language, and frequently the "spirits" themselves interpreted the "tongue." The latter phenomena are evidently akin to the early outpourings of the "possessed" or the articulate but meaningless fluency of ecstasies during a religious epidemic. There have been cases, however, where persons in a state of exaltation have spoken fluently in a language of which they know but little in their normal state. Many of the "spirit" writings were signed with the names of great people - particularly Franklin, Swedenborg, Plato, Aristotle, St. John and St. Paul. Trance lecturing before audiences was also practised, books of inspirational utterances were published, and poetry and drawings produced in abundance. These automatic productions had a character of their own - they were vague, high-sounding, incoherent, and distinctly reminiscent. In cases where they displayed even a fair amount of merit, as in the poems of T. L. Harris, it was pointed out that they were not beyond the capacity of the medium in his normal state. As a rule they had a superficial appearance of intelligence, but on analysis were found to be devoid of meaning. During the early years of spiritualism in America the movement was largely noticed by the press, and many periodicals devoted exclusively to spiritualism made their appearance. The *Spirit Messenger* was first published in 1849, *Heat and Light* in 1851, the *Shehinah* in 1852, *Spiritual Telegraph* in 1853, *Spirit World*, under the title of the *Spiritual Philosopher*, in

1850, under the editorship of Laroy Sunderland. From the beginning of the movement those who accepted the actuality of the phenomena ranged themselves into two separate schools, each represented by a considerable body of opinion. The theory of the first was frankly spiritualistic, the explanation of the second was that of Mesmer, now appearing under various guises, with a more or less definite flavour of contemporary scientific thought. These two schools, as we have seen, had their foundation in the early days of animal magnetism, when the rationalist ideas of the magnetists - were ranged against the theories of angelic or diabolic possession. In America the suppositions " force of the rationalists went by the name of " odylic force, " electro - magnetism, " and so forth, and to it was attributed not only the subjective phenomena, but the physical manifestations as well. And poltergeistic disturbances occurring from time to time were ascribed either to spirits or odylic force, as in the case of the Ashtabula Poltergeist (q.v.). The Rev. Asa Mahan, one of the " rationalists, " suggested that the medium read the thoughts of the sitter by means of odylic force. The protagonists of a magnetic theory attributed trance - speaking to the subject's own intelligence, but after the birth of American spiritualism in 1848 a spiritualistic interpretation was more commonly accepted. Not, withstanding these conflicting theories, of which some were certainly physical, practically nothing was done in the way of scientific investigation, with the exception of the experiments conducted by Dr. Hare, Professor of Chemistry in the University of Pennsylvania, though they hardly deserved the name of " scientific investigation." In 1857, when the experiments were made, Hare was already advanced in years, and seems to have been easily imposed upon. Very few exposures of fraud were made, partly because the majority of the sitters accepted the phenomena with unquestioning faith, and partly because the machinery with which such detection might be made was not forthcoming. The collaboration of skilful, trained, and disinterested investigators, such as have recently applied themselves to the elucidation of psychic problems, was entirely lacking in those days, and the public was left to form its own conclusions. Spiritualism in America was from the first intimately bound up with socialism. The cult of spiritualism was, in fact, the out - growth of the same state of things which produced socialistic communities, and occasioned the rise and fall of so many strange religions. Warren Chase, Horace Greeley, T. L. Harris, and other prominent spiritualists founded such communities, and the so - called " inspirational " writings frequently gave directions for their construction. It was characteristic of the nation and the time that the general trend of religious and philosophic speculation should run on democratic lines, The fixed standards of thought which obtained in Europe were not recognised in America; everyone thought for himself, with but little educational training on which to, base his ideas, and the result was that the vigour of his speculation frequently outran its discretion. As for the causes which made spiritualism more popular and more, lasting than other strange doctrines of the time, they are probably to be found in the special conditions which prepared the way for spiritualism. Clairvoyants had made use of rapping prior to the mediumship of the Fox girls, the induced trance had only recently been brought to the notice of the American people by lecturers, the clergy and others, accustomed to departures from orthodoxy in every direction, found no difficulty in admitting the intervention of good or evil spirits in human affairs, while for those who refused to accept the spirit hypothesis a satisfactory explanation of the phenomena was found in electricity, electro - magnetism, or " odylic force."

Spiritualism in England. - Though, as has been said, clairvoyants and somnambules were sufficiently common in England prior to the importation of spiritualism in its American form, the phenomena were, nevertheless, interpreted mainly on rationalist lines, and even when the spirit doctrine - which in those days had but a small following became wide - spread and important, the theory of any rational explanation was still represented. In 1852, four years after the " Rochester Rappings, " a medium named Mrs. Hayden was brought from America by a lecturer on " electro - biology." Soon afterwards another professional medium, Mrs. Roberts, crossed the Atlantic, and both ladies had a distinguished clientele, and received substantial remuneration in the way of fees. Many of the most influential journals published scornful comments on these performances, but a belief in the genuineness of the phenomena was expressed by one at least, Chambers's journal, in an article~ by Robert Chambers himself. Professor deMorgan was another distinguished witness who testified. to the actuality of the phenomena, and its supernormal character, and yet others - were disposed to investigate. In 1853 an epidemic of table - turning (q.v.) spread from the Continent to Britain, and attained to immense popularity among all classes. So wide - spread did it become that such men as Braid, Faraday and Carpenter turned their, attention to it, and showed it to result from unconscious muscular action. The " rationalist " explanation, be it said, was still well to the fore, with talk of odylic force, electricity, or magnetism. Faraday's experiments were ridiculed, and a pamphlet entitled Table turning by Animal Magnetism demonstrated ran through more than a hundred editions in one year. Elliotson. and the other protagonists of mesmerism found an illustration of their own views in table - turning. Those who inclined to a spiritualistic belief found a spirit agency at work in the same phenomena; while a band of clergymen, confessedly awaiting similar manifestations in fulfilment of Scriptural prophecy, concluded that Satanic agency was at the root of the matter, and had their conclusions supported by the " spirits themselves, who confessed that they were fallen angels, or the spirits of evil - doers. Among the earliest converts to spiritualism were Sir Charles Isham, Dr. Ashburner, and the socialist Robert Owen, at that time already over eighty years of age, who published in 1854 the first number of The New Existence of Man upon the Earth, intended as the organ of a sort of millenium. to be brought about by the spirits. Automatic writing is recorded at this period, one medium being a child of four, who wrote in Latin. In the autumn of 1853 Mrs. Hayden returned to America, and the practice of table - turning speedily declined. Until 1860 little more is heard of spiritualism, though a few journals were published in the interval. Owen continued to issue his New Existence, in which, however, spiritualism was only a secondary consideration. The Yorkshire Spiritual

Telegraph published at Keighley in 1855, ran till the end of 1859 (from 1857 under the name of the British Spiritual Telegraph). There were also a few other periodicals which did not enjoy so long a lease of life. But though the British books and papers dealing with the subject were but few, the lack was supplied by American productions, which were. largely read in this country. Mediums, as well as literature, were imported from America, notable among them being Daniel Dunglas Home (q.v.) who crossed over to Britain in 1855 at the age of twenty - three, and who had already acted as a medium in America for some four years. Many of those who afterwards became prominent mediums were first converted to spiritualism at Home's seances. In the autumn of 1855 Home returned to America, and in 1856 his place was taken by P. B. Randolph, who attended the meetings of the Charing Cross Circle. In 1859 came the Rev. T. L. Harris, deputed by the spirits to visit

England. An English medium, named Mrs. Marshall, gave seances professionally, but much less successfully than did Home and the American mediums, though the phenomena were of a similar kind. English spiritualists, however, did not court publicity, but practised for the most part anonymously. The phenomena at these seances resemble those in America - playing of instruments without visible agency, materialisation of hands, table - turning, and so on but on a much smaller scale. It was not so much these physical manifestations, however, which inspired the confidence or excited the credulity of early spiritualists, but rather the automatic writing and speaking which, rare at first, afterwards became a feature of mediumistic seances. So early as 1854 the trance utterances of a medium named Annie were recorded by a circle of Swedenborgians presided over by Elihu Rich. The importance given at this stage of the movement to subjective phenomena must be attributed to an imperfect understanding of unconscious cerebration. Such men as Mr. Thomas Shorter, editor of the *Spiritual Magazine*, failed to comprehend how the medium was able to reason while in the trance state, and to perform intelligent acts of which the normal consciousness knew nothing. Therefore they adopted the spirit hypothesis. Mrs. de Morgan and Mrs. Newton Crosland gave a ready credence to the automatic utterances of their friends. Symbolic drawings were a feature of Mrs. Crosland's circle, as was also the speaking in unknown tongues, which were translated by the spirit through another medium.

In 1860 a new spiritual era opened, and the whole subject came into more prominence than it had done heretofore. This was due to the increase in the number of British mediums and the emigration to Britain of many American mediums, including the Davenport Brothers and D. D. Home, who once more visited England in 1859. Home was treated respectfully, not to say generously, by the bulk of the press and by the public, and admitted to the highest grades of society. Another American medium who practised about the same time was J. R. M. Squire, whose manifestations were vouched for by Dr. Lockhart Robertson. Other mediums there were, however, such as Colchester and Foster, who practised trickery so openly that the spiritualists themselves exposed their fraud, though maintaining that at times the manifestations even of these mediums were genuine. After Home, the most famous American mediums were the brothers Davenport, who practised various forms of physical mediumship. They took their places in a small cabinet, bound hand and foot to the satisfaction of the sitters. When the lights were lowered, musical instruments were thrown about the room and played upon and other physical phenomena were apparent. When the seance was over and the lights once more raised, the brothers Davenport were found securely fastened in their cabinet. The manifestations were so skilfully produced that many people hesitated whether to regard them as clever conjuring or spirit phenomena. At length, however, the Davenports were exposed through the agency of a secret knot called the "Tom Fool's knot," which they were unable to untie, and which rendered the necessary escape from their bonds impossible. Their career in Britain was at an end. Shortly afterwards the conjuring performances of Maskelyne and Cook, in emulation of the Davenport Brothers, drove the spiritualists to conclude that they also must be renegade mediums. Native mediumship developed much more slowly in England than that of the American spiritualists. Mrs. Marshall was for a time practically the only professional medium of standing in the country, though private mediums were less rare. Notable among the latter were Mrs. Everitt, Mr. Edward Child, and Miss Nichol, afterwards the second

wife of Mr. Guppy, who became a famous medium. During this period poltergeistic disturbances were still recorded in which all the familiar phenomena reappeared, but they were explained on spiritualist lines. Crystal vision was practised and auras were commonly seen by the medium round the heads of his friends. Automatic writing, speaking, and drawing continued, and inspirational addresses, etc., were published. In 1869 a new impulse was given to spiritualism by the appearance of several public mediums, chief among them being F. Herne, who devoted his talents to the production of physical manifestations, and in connection with whom we first see the phenomenon of "elongation" (q.v.). Within a few years a number of other English mediums sprang up - Eglinton, Monck, Rita, and many more, while Dr. Slade, Annie Eva Fay, and Kate Fox (who afterwards married an English barrister named Jencken) came over from America. In 1870 the Rev. W. Stainton Moses ("M. A. Oxon.") destined to be one of the greatest of English mediums, devoted himself to private mediumship. In 1872 there was introduced into England, through the agency of the Guppys, the practice of Spirit Photography (q.v.), which had originated ten years earlier in America. To very many people a photograph containing, in addition to the sitter's portrait, a vague splotch of white, was conclusive evidence of the materialisation of spirits. After numerous exposures the craze for spirit photography declined and of late years little has been heard of it, though in spasmodic fashion it sometimes shows evidence of life. Slate - writing (q.v.) was a favourite mode of "direct" writing and one extensively practised. Sittings were generally held in the dark, and the sitters were enjoined to talk or sing, or perhaps a musical box was played. Most of the records of these earlier seances are singularly suggestive of fraud. In 1874 Mrs. Jencken (Kate Fox) was staying at Brighton with her baby, aged about six months, and it is related that the baby became a writing medium. A facsimile of its writing was published in the *Medium and Daybreak* of May 8th, 1874. In the same year came Mrs. Annie Eva Fay whose feats resembled those of the Davenports. Another celebrated medium was David Duguid, of Glasgow, who painted "under control." In 1876 Henry Slade came from America, and turned his attention chiefly to slate - writing. A few months after his appearance in Britain Professor Ray Lankester detected him in fraud, prosecuted him, and finally obliged him to leave the country. But the crowning manifestation, the climax of spiritual phenomena and apparently the most difficult of achievement, was materialisation (q.v.) It began with the materialisation of heads, hands, and arms, and proceeded to full materialisation. In 1872 Mrs. Guppy attempted this form of manifestation, but with no conspicuous success. The mediums Herne and Williams also, included it in their repertory, but a new and successful medium made her appearance - Florence Cook, who materialised the spirits of "John" and "Katie King." When, during a seance, Miss Cook was seized by Mr. Volckman while impersonating a spirit, the exposure drew from Sir William Crookes several letters testifying to the honesty of the medium, with whom he had experimented, and rather helped the cause of spiritualism than otherwise. Other private mediums also gave materialisation seances, and from them the contagion spread to their professional brethren, among whom the most successful was undoubtedly William Eglinton. Miss Lottie Fowler also attained to fame as a medium about the same time the decade 1870-80. These open seances offered a better opportunity to the investigator, and though even in them some care was doubtless exercised to prevent the intrusion of "adverse influences," there were a good many instances where a sceptic ventured to grasp the spirit, and when this occurred spirit and medium were always found to be one and the same. By way of apology for these

untoward happenings the Spiritualist suggested that the spirit was composed of emanations from the medium, and that when it was grasped by the sitter spirit and medium would unite, the form possessing most of the medium's force rejoining the other. Another explanation, especially applicable to physical manifestations, was that genuine mediums, giving professional seances, and forced to produce the phenomena on all occasions, would sometimes resort to fraud when their mediumistic powers temporarily failed them. This perfectly plausible excuse was always ready to meet a charge of fraud. The subjective phenomena, as time advanced became less in favour with investigators, who began really to understand its subjective nature, but with spiritualists it remained the most important form of manifestation. The trance utterances of Home (q.v.), Stainton Moses, and Miss Lottie Fowler were highly valued. David Duguid, the celebrated painting medium, was controlled by a new spirit, Hafed, Prince of Persia, whose life and adventures were delivered through the medium. Prominent inspirational speakers were Mrs. Emma Hardinge Britten, J. J. Morse, and Mrs. Cora L. V. Tappan - Richmond. Among English periodicals devoted to spiritualism were *Human Nature*, first issued in 1867; the *Medium and Daybreak*, founded a few years later; the *Spiritual Magazine*; and the *Spiritualist* (1867), edited by Mr. W. H. Harrison, and treating the subject in a scientific manner. A still more recent paper, *Light*, dates from 1881, and still remains one of the principal organs of the movement. One of the earliest investigators was Sir William Crookes, whose experiences with D. D. Home are not to be lightly passed by. In 1863 Professor de Morgan, in a preface to Mrs. de Morgan's book, *From Matter to Spirit*, suggests the agency of some mysterious force, though he did not become a spiritualist until afterwards. In 1868 Cromwell Varley, the electrician, testified to the phenomena of Home. In the following year the London Dialectical Society appointed a Committee to enquire into the matter, whose members included Alfred Russel Wallace (q.v.), Charles Bradlaugh, and Sergeant Cox. The report of the committee stated that the subject was "worthy of more serious and careful investigation than it has hitherto received." Cromwell Varley, and the Research Committee of the British National Association of Spiritualists carried out various electrical and other tests, but as these have since been, proved to be inadequate, it is not necessary to consider them in detail. On the other hand Faraday and Tyndall, Huxley and Carpenter, refused to have anything to do with the psychic phenomena, and opposed the spiritualistic movement in a spirit of intolerance which contrasted unfavourably with the attitude of its scientific protagonists. Meanwhile the old rationalist school of believers in magnetic or odic emanations still lingered and were represented by the Psychological Society (founded in 1875, and came to an end in 1879), the writings of its president, Sergeant Cox, and those of the well-known spiritualist, Mr. Samuel Guppy. One other scientific man of the period is deserving of mention in this connection. In 1876 Professor Barrett (now Sir William), lecturing before the British Association, declared that hypermesthesia and suggestion were not alone capable of explaining the phenomena, and urged the necessity for appointing a committee to investigate. However, his suggestion was not acted upon, and in 1882 he called a conference to consider the question. The direct result of this conference was the founding of the Society for Psychical Research. Up to this point the English movement differed from the American less in kind than in degree, for it was altogether weaker and more restricted. Indeed, the difference in the traditions of the two countries, and in the general temper of their people, rendered it impossible that the movement should spread here as rapidly as it had done in America, or that it should be embraced with such fervour. It was not - probably for the same

reason - inimical to Christianity in England, but rather supplementary to it, and there were those who claimed to be converted to Christianity through its means.

The Society for Psychical Research. - The history of the criticism of occult phenomena in Great Britain from 1882 to the present time is intimately connected with the Society for Psychical Research, and there is no development worthy of record which its members have not investigated. It was the first body to make a united and organised attempt to deal with what was called, for want of a better name, psychic phenomena, in a purely scientific and impartial spirit, free from the bias of pre-conceived ideas on the subject. It was, indeed, expressly stated in their prospectus that the members in no wise bound themselves to accept any one explanation, or to recognise in the phenomena the working of any non-physical agency. The first president of the Society was Professor Henry Sidgwick, and the Council numbered among its members Edmund Gurney, Frank Podmore, Frederic W. H. Myers, and Professor Barrett; and the Rev. W. Stainton Moses, Morell Theobald, Dr. George Wild, and Dawson Rogers, the latter four being spiritualists. It may be mentioned, however, that the avowedly spiritualistic members of the Society gradually dropped off. Other presidents of the Society were, Professor Balfour Stewart, the Rt. Hon. A. J. Balfour, Professor William James, Sir William Crookes, Sir Oliver Lodge, and Professor Barrett, several of these being among the original members. The scope of the Psychical Research Society was defined by the appointment of six committees, as follows: - (1) Committee on Thought Transference; (2) Committee on Hypnotism; (3) Committee on Reichenbach's Experiments; (4) Committee on Apparitions; (5) Committee on Physical (spiritualistic) Phenomena; and (6) a Committee to consider the history and existing literature of the subject. The field of the Society was thus a wide one, and it was still further enlarged in later years, when a committee, headed by Dr. Richard Hodgson, conducted an enquiry into Theosophy (q.v.). And the methods of psychic research were applied to other matters also, which were outside of the Society's original scope. In order to find an explanation for this journeyed into the spiritualistic phenomena, its member domain of psychology, and studied automatism, hallucinations, and thought transference, one or other of which has been proved to have an important bearing on much of the spiritualistic phenomena, if not on all. They were also instrumental in detecting a great deal of fraud in connection with mediumistic performances, especially in such phenomena as slate-writing (q.v.) and other "physical" manifestations. The explanation of these, in fact, formed one of the chief aims of the Society. Though at the time of its founding public mediumship seemed to have declined; there was still more than enough phenomena for the Society to investigate, and the testimony of Sir William Crookes and others of standing and intellectual strength indicated that the matter was at least a fit subject for investigation. In connection with slate-writing, which many persons declared to be genuine and so simple that fraud was impossible, Mr. S. J. Davey, a member of the Society, gave a number of pseudo-seances. Having been himself deceived for a time by the performances in that line of the well-known medium, William Eglinton, and having at length discovered the modus of his slate-writing feats, Mr. Davey set himself to emulate the medium's manifestations." In the interests of psychic research he undertook to give sittings, which were carefully recorded by Dr. Hodgson. So well were the devices of the professional mediums reproduced that none of the sitters were able to detect the modus operandi of Davey's performances, even though they were assured beforehand that it was simply a conjuring trick. Such a demonstration could not fail to do more

than any amount of argument to expose the "phenomenon" of slate - writing. (See article on Slate - writing.) Excellent work was done by the Society in the collection of evidence relating to apparitions of the dead and the living, many of which are embodied in *Phantasms of the living*, by Messrs. Myers, Podmore and Gurney. A statistical enquiry on a large scale was undertaken by a Committee of the Society in 1889. Some 17,000 cases of apparitions were collected by the committee and its assistants. The main object in taking such a census was to obtain evidence for the working of telepathy in veridical or coincidental apparitions, and in order to make such evidence of scientific value, the utmost care was taken to insure the impartiality and responsible character of all who took part in the enquiry. The result was, that after every precaution had been taken the apparitions coinciding with a death or other crisis were found greatly to exceed the number which could be ascribed to chance alone. (See also *Psychical Research*.) But the most fruitful of the Society's researches were those concerning telepathy (q.v.), or thought - transference, and it was through the influence of its members that the doctrine of thought - transference, so long known to the vague speculations of the old magnetists and mesmerists, was first placed on a definite basis as a problem worthy of scientific enquiry. Investigations into this matter are still progressing, and trustworthy proof of such a mode of communication would affect the scientific view of spiritualism to a remarkable degree. Among the individual efforts of members of the Society for Psychical Research the most complete and the most successful were those conducted by Professor and Mrs. Sidgwick in 1889 - 91. At the same time there was much to encourage the belief in some "supernormal" agency, especially in the last decade of the nineteenth century. The two mediums whose manifestations led many able men in this country, in America, and on the Continent, to conclude that the spirits of the dead were concerned in their phenomena were the Italian medium Eusapia Palladino (q.v.) and the American Mrs. Piper. In 1885 Professor James, of Harvard, studied the case of Mrs. Piper (q.v.), and a few years later Dr. Richard Hodgson of the American Society for Psychical Research also investigated her case, the latter commencing his investigations in an entirely sceptical spirit. Of all the trance mediums she offers the best evidence for a supernatural agency. Dr. Hodgson himself declared his belief that the spirits of the dead spoke through the lips of the medium, and among others who held that fraud alone would not account for the revelations given by Mrs. Piper in the trance state were Professor James, Sir Oliver Lodge, Mr. Myers and Professor J. H. Hyslop. On the other hand, Mr. Podmore, while not admitting any supernormal agency, suggests that telepathy may help to explain the matter, probably aided by skilful observation and carefully - conducted enquiries concerning the affairs of prospective sitters. Mrs. Sidgwick, again, suggested that probably Mrs. Piper received telepathic communications from the spirits of the dead, which she reproduced in her automatic speaking and writing. The other medium was Eusapia Palladino, who, after attracting considerable attention from Professors Lombroso, Richet, Flammarion, and others on the Continent, came to Britain in 1895. Several English scientific men had already witnessed her telegraphic powers on the Continent, at the invitation of Professor Charles Richet - Sir Oliver Lodge, Mr. Myers, and others - and of these Sir Oliver Lodge, at least, had expressed himself as satisfied that no known agency was responsible for her remarkable manifestations. The English sittings were held at Cambridge, and as it was proved conclusively that the medium made use of fraud, the majority of the investigators ascribed her "manifestations" entirely to that. Later, however, in 1898, a further series of seances were held at Paris, and so

successfully that Richet, Myers, and Sir O. Lodge once more declared themselves satisfied of the genuineness of the phenomena. A further account of this medium will be found under a separate heading. Perhaps the most convincing evidence for the working of some supernormal agency, however, is to be found in the famous cross - correspondence experiments conducted in recent years. Mr. Myers had suggested before he died that if a control were to give the same message to two or more mediums, it would go far to establish the independent existence of such control. On the death of Professor Sidgwick (in August, 1890) and of Mr. Myers (in January, 1891) it was thought that if mediums were controlled by these, some agreement might be looked for in the scripts. The first correspondences were found in the script of Mrs. Thomson and Miss Rawson, the former in London, the latter in the south of France. The Sidgwick control appeared for the first time to these ladies on the same day, January 11th, 1891. On the 8th of May, 1891 the Myers control appeared in the script of Mrs. Thompson and Mrs. Verrall, and later in that of Mrs. Piper and others. So remarkable were the correspondences obtained in some cases where there could not possibly be collusion between the mediums, that it is difficult to believe that some discarnate intelligence was not responsible for some, at least of the scripts.

See also the biographies of the various eminent spiritualists, mediums, and investigators dealt with in this work, and the articles on Telepathy, Hallucination, Table - turning, etc.

By far the most extraordinary experiments in connection with psychic phenomena were those undertaken by Sir William Crookes. Working under the most stringent conditions he and his fellow experimenters assured themselves that entrance or exit to the room in which their seances were held was impossible. Yet he succeeded by the aid of a medium in obtaining the best possible evidence of the presence of spirits or other entities in the apartment. These were of a tangible nature and were actually weighed by Sir William, who on one occasion even succeeded in obtaining a portion of the protoplasmic matter from which these entities were built up, which he kept in a box for several days. These entities emerged from the body of the medium or from that of one of the sitters, walked about, spoke, and even debated loudly and noisily with Sir William and the other sitters on many different topics over a prolonged space of time. They frequently vanished through the floor. Sir William found their average weight to be about one - third of that of a human being. These phenomena were witnessed by numerous persons of the highest intelligence and probity, among them, it is understood, some of exalted rank. A full statement regarding the phenomena in all their details may be found in Mr. Gambier Bolton's interesting little volume *Ghosts in Solid Form*.

No work of recent times furnishes the student of psychic research with such a masterly conspectus of the subject as Sir William F. Barrett's *On the Threshold of the Unseen* (1917). Expanded from an address on the phenomena of spiritualism delivered some twenty years ago, it covers the whole history of psychical research during that period and a notice of it may well serve to complete this article and furnish the reader with data concerning psychical research during the present century. The introduction chapter briefly reviews the work of eminent scientists and provides a frank statement of the present position of psychical research. Public opinion regarding the quest, and the conflicting objections of science and religion are briefly reviewed in chapters II. and III., and are followed by an essay on the physical phenomena of

spiritualism, which contains little that is not noticed in the present article Chapter VII, "On Certain more Disputable Phenomena of Spiritualism," deals with examples of the direct voice and direct writing, materialization and spirit photography, all of which phenomena have been termed ectoplasms by Professor Ochorowicz of Warsaw. "By Ectoplasmy," says Sir William, "is meant the power of forming outside the body of the medium a concentration of vital energy or vitalized matter which operates temporarily in the same way as the body from which it is drawn, so that visible audible or tangible human-like phenomena are produced. This is very much like the 'psychic force' hypothesis under a new name. The chapter 'On the Canons of Evidence in Psychical Research' includes a sentence which might well be taken to heart by the too sceptical: "It is utterly unphilosophical to ridicule or deny well-attested phenomena because they are inexplicable." Sir William shows how the critical examination of psychic phenomena has languished because of the lack of trained scientific observers, those devoting themselves to the subject being for the most part persons of more enthusiasm than judgment. The chapter on theories is eminently useful. "I have never yet," says the author, "met with anyone who has seriously studied the evidence or engaged in prolonged investigation of this subject who holds, that all mediums are impostors." The theories examined to account for supernormal phenomena include those of hallucination, which is only partially admitted as a cause. Exo-neural action of the brain which is, however, a sub-conscious action, an effect of the subliminal self, but perhaps the most interesting of the hypotheses which account for these miraculous happenings is described as follows: "It may be that the intelligence operating at a seance is a thought projection of ourselves - that each one of us has his simulacrum in the unseen; that with the growth of our life and character here a ghostly image of oneself is growing up in the invisible world." The Problem of Mediumship is the subject of the tenth chapter. Objection is taken to the word "medium," not only because of its associations, but for more scientific reasons. A separate division of the book is occupied with the phenomenal evidence afforded by apparitions, automatic writing, supernormal messages, and the evidence of identity in the discarnate condition and of survival after death. The last portion of the volume brings the question of human personality up to date, especially as regards its higher aspects, the conclusion being that only the barrier of our sense perceptions, a "threshold of sensibility," divides us from the world beyond our normal consciousness, just as "the organism of an oyster constitutes a threshold which shuts it out from the greater part of our sensible world." As regards the question of immortality it is concluded that "Life can exist in the unseen," but it does not follow that spirit communications teach us the necessary and inherent immortality of the soul. "If we accept the evidence for 'identity,' that some we have known on earth are still living and near us," we have still to remember that "entrance on a life after death does not necessarily mean immortality, that is eternal persistence of our personality, nor does it prove that survival after death extends to all. Obviously no experimental evidence can ever demonstrate either of these beliefs, though it may and does remove the objections raised as to the possibility of survival."

Towards the end of 1916 a great sensation was made not only in occult but in general circles by the publication by Sir Oliver Lodge of a memoir upon his son, the late Lieutenant Raymond Lodge, who was killed near Ypres in September, 1915. The book is divided into three parts, the first of which contains a history of the brief life of the subject of the memoir. The second part details numerous records of sittings both in the company of mediums and at the table by Sir Oliver Lodge and members of his family, and it

is claimed that in these many evidences of the personal survival of his son were obtained, that the whole trend of the messages was eloquent of his personality and that although if the evidential matter were taken apart for examination single isolated proofs would not be deemed conclusive, yet when taken in a body it provides evidential material of an important nature. There is certainly ground for this contention and it must be admitted that proofs of identity are more valuable when experienced by those who were familiar with the subject during his earthly career. But to those who have not had this opportunity the balance of the evidence seems meagre and it is notable that in this especial case most of the tests of real value broke down when put into practice. The third part of the book deals with the scientific material relating to the life after death which is reviewed and summarized in a spirit of great fairness, although a natural bias towards belief in, immortality is not a little obvious. In this the work differs from that by Sir William Barrett, with its wholly scientific attitude and its greater natural ability to discern dialectical weaknesses, but it is far from being unscientific in character. On the other hand Sir Oliver Lodge's work is inspired throughout by an enthusiasm which is not entirely absent in that of Sir William Barrett, is certainly not conspicuous in that writer's treatise. Sir Oliver's enthusiasm is, indeed, that of a Columbus or a Galileo. Throughout the centuries the pioneer and discoverer have been uplifted and assisted more by faith than by reason, and it is probably because of his abounding faith in human immortality that Sir Oliver Lodge will in future be regarded as perhaps the greatest pioneer in psychic science, not only of his own generation but of many generations.

Spiritualism as a Religion - Spiritualism was, and is, regarded by its adherents as a religion, or a supplement to an existing religion, imposing certain moral obligations and offering new and far-reaching revelations on the conditions of existence beyond the grave. The continuity of life after death is, of course, one of its most important tenets, though not a distinctive one; since on it depend most of the world's creeds and religions. But the spiritualist's ideas concerning the nature of the life of the freed soul are peculiar to his creed. The soul, or spirit, is composed of a sort of attenuated matter, inhabiting the body and resembling it in form. On the death of the body the soul withdraws itself, without however, undergoing any direct change, and for a longer or shorter period remains on the "earth plane." But the keynote of the spirit-world is progress; so after a time the spirit proceeds to the lowest "discarnate plane," and from that to a higher and a higher, gradually evolving into a purer and nobler type, until at length it reaches the sphere of pure spirit. Another central belief of spiritualism is that the so-called "dead" can, and do, communicate with the living, through the agency of mediums, and can produce in the physical world certain phenomena depending for their operation on no known physical laws. To the earnest spiritualist, requiring no further proof of the reality of his creed, the subjective phenomena, as they are called, comprising trance-speaking, writing, etc., are of vastly greater importance than the physical manifestations, just as the latter are more in favour with psychical researchers, because of the better opportunities they offer for investigation. From the trance-speaking of the medium are gathered those particulars of the spirit world which to the outsider present one of the most unattractive pictures extant of that domain. The spirit life is, in fact, represented as a pale and attenuated reproduction of earthly life, conducted in a highly rarified atmosphere. Trance drawings, purporting to depict spirit scenes, afford a description no less flattering than the written picture. From their exalted spheres the spirits are cognisant of the

doings of their fellow - men still on earth, and are at all times ready to aid and counsel the latter. This they can do only through the medium, who is a link between the seen and the unseen, perhaps through some quality of supernormal sensitiveness. There are those who maintain that those mediums who hold seances and become the direct mouthpieces of the spirits are only supereminently endowed with a faculty common to all humanity - that all men are mediums in a greater or less degree, and that all inspiration, whether good or bad, comes from the spirits. It is in connection with this idea of the universality of mediumship that the effect of spiritualism on the morals and daily life of its adherents is most clearly seen. For the spirits are naturally attracted to those mediums whose qualities resemble their own. Enlightened spirits from the highest spheres seek high - souled and earnest mediums through whom to express themselves, while mediums who use their divine gifts for a base end are sought by the lowest and wickedest human spirits, or by beings termed "elementals," who do not even reach the human standard of goodness. Indeed, it is stated that the lower spirits communicate with the living much more readily than do the higher, by reason of a certain gross or material quality which binds them to earth. The path of the medium is thus beset with many difficulties, and it is essential that he should be principled and sincere, a creature of pure life and high ideals, so that the circle of his "controls" be select. For not only do the tricky "elementals" deceive the sitters and the investigators with their lying ways, but they oftentimes drive the medium himself to fraud, so that under their control he secretes "apports" about his person, and materialises false beards and dirty muslin. And as it is with the full - fledged medium, so with the normal individual. If he is to insure that the source of his inspiration be a high one he must live in such a way that only the best spirits will control him, and so his impulses shall be for his own good and the betterment of the race. It will thus be seen that spiritualism is in itself a complete religion; but it also combines well with other religions and creeds. In America the spiritualistic and the socialistic elements mingled harmoniously and many of the socialistic communities were founded by spiritualists. Other sects there were which associated themselves with spiritualism during the early history of the movement in America, and rumour - somewhat unfairly, it must be admitted - would have associated with it some less creditable ones, such as that which advocated free Love. But the many forms which spiritualism took in America were, as has been said, the product of the country and the time. In other lands the forms were different. In England, for instance, where wont and tradition were more happily settled, spiritualism was regarded as by no means incompatible with Christianity but rather as affording a fuller revelation of the Christian religion, a view which the trance utterances of the medium confirmed. In France, again, Allan Kardec's doctrine of re - incarnation blended happily with the doctrines of spiritualism to produce spiritism. Then we have the more modern example of theosophy (q.v.), a blending of spiritualism with oriental religions. But all these varied forms contain the central creed of spiritualism; the belief in the continuance of life after the "great dissolution," or death of the body, and in continual progress; and in the fact of communication between the freed spirit and living human beings. On the whole spiritualists have shown themselves rather tolerant than otherwise to those who were not of their band. On the one hand their mediums did not hesitate to claim kinship with the wizards, shamans and witchdoctors of savage lands, whom they hailed as natural mediums; and on the other, there were many able and sincere spiritualists who joined forces with the Psychical

Researcher, in the unflinching endeavour to expose fraud and get at the truth.

Subterranean Crypts and Temples: Subterranean resorts, crypts and places of worship, have ever exercised a deep fascination upon the mind of man. The mysteries of the Egyptian, and of other peoples were held in underground crypts possibly for the purposes of rendering these ceremonies still more secret and mysterious to the mob. But also, perhaps, because it was essential to the privacy they necessitated. The caves of Elephanta, the Catacombs and similar subterranean edifices will also recur to the mind of the reader. But the purpose of this article is to refer to several lesser and perhaps more interesting underground meeting - places and temples in various parts of the world.

Mr. Hargreave Jennings quoting Dr. Plot in his History of Staffordshire, written in the third quarter of the seventeenth century, gives an interesting account of a supposed Rosicrucian crypt in that county, which, however, cannot be found in the work alluded to. It is, however, given as an interesting imaginative effort. A countryman was employed, at the close of a certain dull summer's day, in digging a trench in a field in a valley, round which the country rose into sombre, silent woods, vocal only with the quaint cries of the infrequent magpies. It was some little time after the sun had sunk, and the countryman was just about giving over his labour for the day. In one or two of the last languid strokes of his pick, the rustic came upon something stony and hard, which struck a spark, clearly visible in the increasing gloom. At this surprise, he resumed his labour, and, curiously enough, found a large, flat stone in the centre of the field. This field was far away from any of the farms or "cotes," as they were called, with which the now almost twilight country was sparingly dotted. In a short time, he cleared the stone free of the grass and weeds which had grown over it; and it proved to be a large, oblong slab, with an immense iron ring fixed at one end in a socket. For half an hour the countryman essayed to stir this stone in vain. At last he bethought himself of some yards of rope which he had lying near amongst his tools; and these he converted, being an ingenious, inquisitive, inventive man, into a tackle - by means of which, and by passing the sling round a bent tree in a line with the axis of the stone, he contrived, in the last of the light, and with much expenditure of toil to raise it. And then, greatly to his surprise, he saw a large, deep, hollow place, buried in the darkness, which, when his eyes grew accustomed a little to it, he discovered was the top - story to a stone staircase, seemingly of extraordinary depth, for he saw nothing below. The country - fellow had not the slightest idea of where this could lead to; but being a man, though a rustic and a clown, of courage, and most probably urged by his idea that the stair - case led to some secret repository where treasure lay buried, he descended the first few steps cautiously, and tried to peer in vain down into the darkness. This seemed impenetrable, but there was one object at a vast, cold distance below. Looking up to the fresh air, and seeing the star Venus - the evening star - shining suddenly like a planet, in encouraging, unexpected brilliancy, although the sky had still some sunset - light in it, the puzzled man left the upper ground and descended silently a fair, though a somewhat broken stair - case. Here, at an angle, as near as he could judge, of a hundred feet underground, he came upon a square landing - place, with a niche in the wall; and then he saw a further long stair - case, descending at right angles to the first stair - case, and still going down into deep, cold, darkness. The man cast a glance upwards, as if questioning the small segment of light from the upper world which shot down whether he should continue

his search, or desist and return. All was stillest of the still about him but he saw no reason particularly to fear. So, imagining that he would in some way soon penetrate the mystery, and feeling in the darkness by his hands upon the wall, and by his toes first on each step, he resolutely descended, and he deliberately counted two hundred and twenty steps. He felt no difficulty in his breathing, except a certain sort of aromatic smell of distant incense, that he thought Egyptian, coming up now and then from below, as if from another though a subterranean world. "Possibly," thought he - for he had heard of them - "the world of the mining gnomes; and I am breaking in upon their secrets, which is forbidden for man." The rustic, though courageous, was superstitious.

But, notwithstanding some fits of fear, the countryman went on, and at a much lower angle he met a wall in his face; but, making a turn to the right, with a singular credit to his nerves, the explorer went down again. And now he saw at a vast distance below, at the foot of a deeper staircase of stone, a steady though a pale light. This was shining up as if from a star, or coming from the centre of the earth. Cheered by this light, though absolutely astounded - nay, frightened - at thus discovering light, whether natural or artificial, in the deep bowels of the earth, the man again descended, meeting a thin, humid trail of light, as it looked, mounting up the centre line of the shining though mouldering old stairs, which apparently had not been pressed by a human foot for very many ages. He thought now, although it was probable only the wind in some hidden recess, or creeping down some gallery, that he heard a murmur overhead, as if of the uncertain rumble of horses and of heavy wagons, or lumbering wains. Next moment, all subsided into total stillness; but the distant light seemed to flicker, as if in answer to the strange sound. Half a dozen times he paused and turned as if he would remount - - almost flee for his life upwards, as he thought; for this might be the secret haunt of robbers, or the dreadful abode of evil spirits. What if, in a few moments, he should come upon some scene to affright, or alight in the midst of desperate ruffians, or be caught by murderers. He listened eagerly. He now almost bitterly repented his descent. Still the light streamed at a distance, but still there was no sound to interpret the meaning of the light, or to display the character of this mysterious place, in which the countryman himself was entangled hopelessly.

The discoverer by this time stood still in fear. But at last, summoning courage, and recommending himself devoutly to God, he determined to complete his discovery. Above, he had been working in no strange place: the field he knew well, the woods were very familiar to him, and his own hamlet and his family were only a few miles distant. He now hastily, and more in fear than through courage, noisily with his feet descended the remainder of the stairs; and the light grew brighter as he approached, until at last, at another turn, he came upon a square chamber built up of large hewn stones. He stopped, silent and awestruck. Here was a flagged pavement and a somewhat lofty roof, gathering up into a centre; in the groins of which was a rose, carved exquisitely in some dark stone, or in marble. But what was this poor man's fright when, making another sudden turn, from between the jambs, and from under the large archivolt of a Gothic stone portal, light streamed out over him with inexpressible brilliancy, shining over every thing, and lighting up the place with brilliant radiance, like an intense golden sunset. He started back. Then his limbs shook and bent under him as he gazed with terror at the figure of a man, whose face was hidden, as he sat in a studious attitude in a stone chair, reading in a great book, with his elbow resting on a table like a rectangular altar, in the light of a large, ancient iron lamp,

suspended by a thick chain to the middle of the roof. A cry of alarm, which he could not suppress, escaped from the scared discoverer, who involuntarily advanced one pace, beside himself with terror. He was now within the illuminated chamber. As his feet fell on the stone, the figure started bolt upright from his seated position as if in awful astonishment. He erected his hooded head, and showed himself as if in anger about to question the intruder. Doubtful if what he saw were a reality, or whether he was not in some terrific dream, the countryman advanced, without being aware of it, another audacious step. The hooded man now thrust out a long arm, as if in warning, and in a moment the discoverer perceived that his hand was armed with an iron baton, and that he pointed it as if tremendously to forbid further approach. Now, however, the poor man, not being in a condition either to reason or to restrain himself, with a cry, and in a passion of fear, took a third fatal step; and as his foot descended on the groaning stone, which seemed to give way for a moment under him, the dreadful man, or image, raised his arm high like a machine, and with his truncheon struck a prodigious blow upon the lamp, shattering it into a thousand pieces, and leaving the place in utter darkness.

This was the end of this terrifying adventure. There was total silence now, far and near. Only a long, low roll of thunder, or a noise similar to thunder, seemed to begin from a distance, and then to move with snatches, as if making turns; and it then rumbled sullenly to sleep as if through unknown, inaccessible passages. What these were - if any passages - nobody ever found out. It was only suspected that this hidden place referred in some way to the Rosicrucians, and that the mysterious people of that famous order had there concealed some of their scientific secrets. The place in Staffordshire became afterwards famed as the sepulchre of one of the brotherhood, whom, for want of a more distinct recognition or name, the people chose to call "Rosicrucius," in general reference to his order; and from the circumstances of the lamp, and its sudden extinguishment by the figure that started up, it was supposed that some Rosicrucian had determined to inform posterity that he had penetrated to the secret of the making of the ever - burning lamps of the ancients, - though, not the moment that he displayed his knowledge, he took effectual means that no one should reap any advantage from it.

The Jesuit priests of the early eighteenth century have left descriptions of the well - known palace of Alitla in Central America, which leave no doubt that in their time it contained many subterranean chambers and one especially which appears to have surpassed all others in the dreadful use, to which it was put. Father Torquemada says of the place, "When some monks of my order, the Franciscan, passed, preaching and thriving through the province of Zapoteca, whose capital city is Tehuantepec, they came to a village which was called Mictlan, that is, underworld (hell). Besides mentioning the large number of people in the village they told of buildings which were prouder and more magnificent than any which they had hitherto seen in New Spain. Among them was the temple of the evil spirit and living rooms for his demoniacal servants, and among other fine things there was a hall with ornamented panels, which were constructed of stone in a variety of arabesques and other very remarkable designs. There were doorways there, each one of which was built of but three stones, two upright at the sides and one across them, in such a manner that, although these doorways were very high and broad, the stone sufficed for their entire construction. They were so thick and broad that we were assured there were few like them. There was another hall in these buildings, or rectangular temples, which was erected entirely on round stone pillars very high and very

thick that two grown men could scarcely encircle them with their arms, nor could one of them reach the finger - tips of the other. These pillars were all in one piece and, it was said, the whole shaft of the pillar measured 5 ells from top to bottom, and they were very much like those of the church of Santa Maria Maggiore in Rome, very skillfully made and polished."

Father Burgoa is more explicit with regard to these subterranean chambers. He says, " There were four chambers above ground and four below. The latter were arranged according to their purpose in such a way that one front chamber served as chapel and sanctuary for the idols, which were placed on a great stone which served as an altar. And for the most important feasts which they celebrated with sacrifices, or at the burial of a king or great lord, the high priest instructed the lesser priests or the subordinate temple officials who served him to prepare the chapel and his vestments and a large quantity of the incense used by them. And then he descended with a great retinue, which none of the common people saw him or dared to look in his face, convinced that if they did so they would fall dead to the earth as a punishment for their boldness. And when he entered the chapel they put on him a long white cotton garment made like an alb, and over that a garment shaped like a dalmatic, which was embroidered with pictures of wild beasts and birds; and they put a cap on his head, and on his feet a kind of shoe woven of many - colored feathers. And when he had put on these garments he walked with solemn mien and measured step to the altar, bowed low before the idols, renewed the incense, and then in quite unintelligible murmurs (muy entre dientes) he began to converse with these images, these depositories of infernal spirits, and continued in this sort of prayer with hideous grimaces and writhings, uttering inarticulate sounds, which filled all present with fear and terror, till he came out of that diabolical trance and told those standing around the lies and fabrications which the spirit had imparted to him or which he had invented himself. When human beings were sacrificed the ceremonies were multiplied, and the assistants of the high priest stretched the victim out upon the large stone, baring his breast, which they tore open with a great stone knife, while the body writhed in fearful convulsions and they laid the heart bare, ripping it out, and with it the soul, which the devil took, while they carried the heart to the high priest that he might offer it to the idols by holding it to their mouths, among other ceremonies; and the body was thrown into the burial - place of their " blessed, " as they called them. And if after the sacrifice he felt inclined to detain those who begged any favor he sent them word by the subordinate priests not to leave their houses till their gods were appeased, and he commanded them to do penance meanwhile, to fast and to speak with no woman, so that, until this father of sin had interceded for the absolution of the penitents and had declared them appeased they did not dare to cross their threshold.

" The second (underground) chamber was the burial place of these high priests, and third that of the kings of Theozapotlan, whom they brought thither richly dressed in their best attire, feathers, jewels, golden necklaces, and precious stones, placing a shield in their left hand and a javelin in the right, just as they used them in war. And at their burial rites great mourning prevailed; the instruments which were played made mournful sounds; and with loud wailing and continuous sobbing they chanted the life and exploits of their lord until they laid him on the structure which they had prepared for this purpose.

" The last (underground) chamber had a second door at the rear, which led to a dark and gruesome room. This was closed with a stone slab, which occupied the whole entrance. Through this door they threw the bodies of the victims and of the great lords and chieftains who had fallen in battle, and they brought them from the spot where they fell, even when it was very far off, to this burial place; and so great was the barbarous infatuation, of these Indians that, in the belief of the happy life which awaited them, many who were oppressed by diseases or hardships begged this infamous priest to accept them as living sacrifices and allow them to enter through that portal and roam about in the dark interior of the mountains, to seek the great feasting - places of their forefathers. And when anyone obtained this favour the servants of the high priest led him thither with special ceremonies, and after they had allowed him to enter through the small door they rolled the stone before it again took leave of him, and the unhappy man, wandering in that abyss of darkness, died of hunger and thirst, beginning already in life the pain of his damnation; and on account of this horrible abyss they called this village Liyobaa, The Cavern of Death.

" When later there fell upon these people the light of the Gospel, its servants took much trouble to instruct them to find out whether this error, common to all these nations, still prevailed, and they learned from the stories which had been handed down that all were convinced that this damp cavern extended more than 30 leagues underground, and that its roof was supported by pillars. And there were people, zealous prelates anxious for knowledge, who, in order to convince these ignorant people of their terror, went into this cave accompanied by a large number of people bearing lighted torches and firebrands, and descended several large steps. And they soon came upon many buttresses which formed a kind of street. They had prudently brought a quantity of rope with them to use as a guiding line, that they might not lose themselves in this confusing labyrinth. And the putrefaction and the bad odour and the dampness - of the earth were very great and there was also a cold wind which blew out their torches. And after they had gone a short distance, fearing to be overpowered by the stench or to step on poisonous reptiles, of which some had been seen, they resolved to go out again and to completely wall up this back door of hell. The four buildings above ground were the only ones which still remained open, and they had a court and chambers like those underground; and the ruins of these have lasted even to the present day."

The vast subterranean vaults under the temple hill a Jerusalem were probably used as a secret meeting - place by the Templars during their occupation of the Holy City and it was perhaps there that the strange Eastern rites of Baphomet (q.v.) which they later affected were first celebrated. In his Recent Discoveries on the Temple Hill the Rev. James King says, " On the occasion of a visit to the Noble Sanctuary, the author had an opportunity of examining the ancient masonry inside the wall at the south - east corner, as well as the vast subterranean vault popularly known as Solomon's stables. A small doorway under a little dome at the south - east corner, admits by a flight of steps to a small chamber known as the Mosque of the Cradle of our Lord, from the existence of a hollowed stone which somewhat resembles a cradle, and a tradition that the Virgin Mary remained in this chamber for sometime after her purification in the Temple. Passing through the chamber, the spacious vaults, which extend over an acre of ground, are reached. These subterranean substructures consist of one hundred square piers arranged in fifteen rows, each pier being five feet wide and

composed of large marginal drafted stones, placed singly over each other. The rows are connected by semi - circular arches, the intercolumniations of which range from ten to twenty three feet. The floor of these vaults is about forty - feet below the Haram Arco., and more than a hundred feet above the great foundation corner - stone. They are called Solomon's Stables by the Franks. But the Moslems call the place, Al Masjed al Kadim, that is, The Old Mosque. These vaults were used as stables by the Frank kings and the Knights Templar, and holes in which rings were fastened can still be traced on some of the piers. Since the floor of Solomon's Stables is upwards of a hundred feet above the foundation stone, it seems highly probable that there exists another system of vaults below, for the vast space from the rock upwards is not likely to be filled with solid earth. Some allusion seems to be made to these vaults in the writings of Procopius, a Greek historian of the sixth century. He was born at Caesarea, in Palestine, about 500A.D., and as a young man went to Constantinople, where his eminent talents brought him under the notice of the Emperor Justinian. In 529 A.D. Justinian built a splendid church on the Temple Hill, in honour of the Virgin - Mary, and in the writings of Procopius there is a full and detailed account of the edifice. The historian relates that the fourth part of the ground required for the building was wanting towards the south - east; the builders therefore laid their foundations on the sloping ground, and constructed a series of arched vaults, in order to raise the ground to the level of the other parts of the enclosure. This account is eminently descriptive of the subterranean vaults at tile south - cast portion of the Haram, and, according to Mr. Fergusson, the stone - work of these vaults certainly belongs to the age of Justinian.

Succubus: A demon who takes the shape of a woman. The Rabbi Elias says that it is mentioned in certain writings that Adam was visited during a hundred and thirty years by female demons, and had intercourse with demons, spirits, spectres, lemurs, and phantoms.

Swedenborg, Emanuel, 1688 - 1772: One of the greatest mystics of all time, was born at Stockholm in Sweden ole the 29th January. His father was a professor of theology at Upsala, and afterwards Bishop of Scara, and in his time was charged with possessing heterodox opinions. Swedenborg completed his education at the university of Upsala in 1710, after which he visited England, Holland, France and Germany. Five years later he returned to his native town, and devoted much time to the study of natural science and engineering, editing a paper entitled Daedalus hyperboreus which dealt chiefly with mechanical inventions. About 1716, Charles XII. appointed him to the Swedish Board of Mines. He appears at this time to have had many activities. He published various mathematical and mechanical works, and even took part in the siege of Friederick shall in an engineering capacity. Originally known as Swedenborg, he was elevated to the rank of the nobility by Queen Ulrica and changed his name to Swedenborg. Sitting in the House of Nobles, his political utterances had great weight, but his tendencies were distinctly democratic. He busied himself privately in scientific gropings for the explanation of the universe, and published at least two works dealing with the origin of things which are of no great account, unless as foreshadowing many scientific facts and ventures of the future. Thus his theories regarding light, cosmic atoms, geology and physics, were distinctly in advance of his time, and had they been suitably disseminated could not but have influenced scientific Europe. He even sketched a flying machine, and felt confident that although it was unsuitable to aerial navigation, if men of science applied themselves to the problem, it would speedily be solved. It was in 1734 that he

published his Prodonius Philosophia, treats of the relation of the finite to the infinite and of the soul to the body. In this work he seeks to establish a definite connection between the two as a means of overcoming the difficulty of their relationship. The spiritual and the divine appear to him as the supreme study of man. He ransacked the countries of Europe in quest of the most eminent teachers and the best books dealing with anatomy, for he considered that in that science lay the germ of the knowledge of soul and spirit. Through his anatomical studies he anticipated certain modern views dealing with the functions of the brain, which are most remarkable.

About the age of fifty - five a profound change overtook the character of Swedenborg. Up to this time he had been a scientist, legislator, and man of affairs; but now his enquiries into the region of spiritual things were to divorce him entirely from practical matters. His introduction into the spiritual world, his illumination, was commenced by dreams and extraordinary visions. He heard wonderful conversations and felt impelled to found a new church. He says that the eyes of his spirit were so opened that he could see heavens and hells, and converse with angels and spirits: but all his doctrines relating to the New Church came directly from God alone, while he was reading the gospels. He claimed that God revealed Himself to him and told him that He had chosen him to unveil the spiritual sense of the whole scriptures to man. From that moment worldly knowledge was eschewed by Swedenborg and he worked for spiritual ends alone. He resigned his several appointments and retired upon half pay. Refreshing his knowledge of the Hebrew tongue, he commenced his great works on the interpretation of the scriptures. After the Year 1747 he lived in Sweden, Holland and London, in which city he died on the .29th of March 1772. He was butied in the Swedish Church in Prince's Square, in the parish of St. George's in the East, and in April, 1908 his bones were removed, at the request of the Swedish government, to Stockholm.

There can be no question as to the intrinsic honesty of Swedenborg's mind and character. He was neither presumptuous nor overbearing as regards his doctrines, but gentle and reasonable. A man of few wants, his life was simplicity itself - his food consisting for the most part of bread, milk and coffee. He was in the habit of lying in a trance for days together, and day and night had no distinctions for him. His mighty wrestlings with evil spirits at times so terrified his servants, that they would seek the most distant part of the house in refuge. But again he would converse with benignant angels in broad daylight. We are badly hampered regarding first - hand evidence of his spiritual life and adventures - most of our knowledge being gleaned from other than original sources.

So far from attempting to found a new church, or otherwise tamper or interfere with existing religious systems, Swedenborg was of the opinion that the members of all churches could belong to his New Church in a spiritual sense. His works may be divided into: expository volumes, notably The Apocalypse Revealed, The Apocalypse Explained, and Arcana Celestia; books of spiritual philosophy, such as Intercourse between the Soul and the Body Divine Providence, and Divine Love and Wisdom; books dealing with the hierarchy of supernatural spheres such as Heaven and Hell and The Last judgment; and those which are purely doctrinal, such as The New Jerusalem, The True Christian Religion, and Canons of the New Church. Of these his Divine Love and Wisdom is the volume which most succinctly presents his entire religious systems. God he regards as the Divine Man. Spiritually He consists

of infinite love, and corporeally of infinite wisdom. From the divine love all things draw nourishment. The sun, as we know it, is merely a microcosm of a spiritual sun which emanates from the Creator. This spiritual sun is the source of love and knowledge, and the natural sun is the source of nature; but whereas the first is alive, the second is inanimate. There is no connection between the two, worlds of nature and spirit unless in similarity of construction. Love, wisdom, use; or end, cause and effect, are the three infinite and uncreated degrees of being in God and man respectively. The causes of all things exist in the spiritual sphere and their effects in the natural sphere, and the end of all creation is that man may become the image of his Creator, and of the cosmos as a whole. This is to be effected by a love of the degrees above enumerated. Man possesses two vessels or receptacles for the containment of God - the Will for divine love, and the Understanding for divine wisdom. Before the Fall, the flow of these virtues into the human spirit was perfect, but through the intervention of the forces of evil, and the sins of man himself, it was much interrupted. Seeking to restore the connection between Himself and man, God came into the world, as Man; for if He had ventured on earth in His unveiled splendour, he would have destroyed the hells through which he must proceed to redeem man, and this He did not wish to do, merely to conquer them. The unity of God is an essential of the Swedenborgian theology, and he thoroughly believes that God did not return to His own place without leaving behind Him a visible representative of Himself in the word of scripture, which is an eternal incarnation, in a three - fold sense natural, spiritual and celestial. Of this Swedenborg is the apostle; nothing was hidden from him; he was aware of the appearance and conditions of other worlds, good and evil, heaven and hell, and of the planets. "The life of religion," he says, "is to accomplish good." "The kingdom of heaven is a kingdom of uses." One of the central ideas of his system is known as the Doctrine of Correspondences. Everything visible has belonging to it an appropriate spiritual reality. Regarding this Vaughan says: "The history of man is an acted parable; the universe, a temple covered with hieroglyphics. Behmen, from the light which flashes on certain exalted moments, imagines that he receives the key to these hidden significances - that he can interpret the Signatura Rerum. But he does not see spirits, or talk with angels. According to him, such communications would be less reliable than the intuition he enjoyed. Swedenborg takes opposite ground. 'What I relate,' he would say, 'comes from no such mere inward persuasion. I recount the things I have seen. I do not labour to recall and to express the manifestation made, me in some moment of ecstatic exaltation. I write you down a plain statement of journeys and conversations in the spiritual world, which have made the greater part of my daily history for many years together. I take my stand upon experience. I have proceeded by observation and induction as strict as that of any man of science among you. Only it has been given me to enjoy an experience reaching into two worlds - that of spirit, as well as that of matter

"According to Swedenborg, all the mythology and the symbolisms of ancient times were so many refracted or fragmentary correspondences - relics of that better day when every outward object suggested to man's mind its appropriate divine truth. Such desultory arid uncertain links between the seen and the unseen are so many imperfect attempts toward that harmony of the two worlds which he believed himself commissioned to reveal. The happy thoughts of the artist, the imaginative analogies of the poet, are exchanged with Swedenborg for an elaborate system. All the terms and objects in the natural and spiritual worlds are catalogued in

pairs. This method, appears so much formal pedantry. Our fancies will not work to order. The meaning and the life with which we continually inform outward objects - those suggestions from sight and sound, which make almost every man at times a poet - are our own creations, and determined by the mood of the hour, cannot be imposed from without, cannot be arranged like the nomenclature of a science. As regards the inner sense of scripture, at all events, Swedenborg introduces some such yoke. In that province, however, it is perhaps as well that those who are not satisfied with the obvious sense should find some restraint for their imagination, some method for their ingenuity, some guidance in a curiosity irresistible to a certain class of minds. If an objector say, 'I do not see why the ass should correspond to scientific truth, and the horse to intellectual truth,' Swedenborg will reply, 'This analogy rests on no fancy of mine, but on actual experience and observation in the spiritual world. I have always seen horses and asses present and circumstanced, when, and according as, those inward qualities were central.' But I do not believe that it was the design of Swedenborg rigidly to determine the relationships by which men are continually uniting the seen and unseen worlds. He probably conceived it his mission to disclose to men the divinely - ordered correspondences of scripture, the close relationship of man's several states of being, and to make mankind more fully aware that matter and spirit were associated, not only in the varying analogies of imagination, but by the deeper affinity of eternal law. In this way, he sought to impart an impulse rather than to prescribe a scheme. His consistent followers will acknowledge that had he lived to another age, and occupied a different social position, the forms under which the spiritual world presented itself in him would have been different. To a large extent, therefore, his Memorable Relations must be regarded as true for him only - for such a character, in such a day, though containing principles independent of personal peculiarity and local colouring. It would have been indeed inconsistent, had the Protestant who (as himself a Reformer) essayed to supply the defects and correct the errors of the Reformation - had he designed to prohibit all advance beyond his own position."

The style of Swedenborg is clear - cut and incisive. He is never overpowered by manifestations from the unseen. Whereas other mystics are seized by fear or joy by these and become incomprehensible, he is in his element, and when on the very pinnacles of ecstasy can observe the smallest details with a scientific eye. We know nowadays that a great many of his visions do not square with scientific probabilities. Thus those which detail his journeys among the planets and describe the flora and fauna, let us say, of Mars, can be totally disproved, as we are aware that such forms of life as he claims to have seen could not possibly exist upon that planet. The question arises: Did the vast amount of work accomplished by Swedenborg in the first half of his life lead to more or less serious mental derangement? There have been numerous cases of similar injury through similar causes. But the scientific exactness and clarity of his mind survived to the last. So far as he knew science he applied it admirably and with minute exactness to his system; but just as the science of Dante raises a smile, so we feel slightly intolerant of Swedenborg's scientific application to things spiritual. He was probably the only mystic with a real scientific training; others had been adepts in chemistry and kindred studies, but no mystic ever experienced such a long and arduous scientific apprenticeship as Swedenborg. It colours the whole of his system. It would be exceedingly difficult to say whether he was more naturally a mystic or a scientist. In the first part of his life we do not find him greatly exercised by spiritual

affairs; and it is only when he had passed the meridian of human days that he seriously began to consider matters supernatural. The change to the life of a mystic, if not rapid was certainly not prolonged: what then caused it? We can only suspect that his whole tendency was essentially mystical from the first, and that he was a scientist by force of circumstance rather than because of any other reason. The spiritual was constantly simmering within his brain, but, as the world is ever with us, he found it difficult to throw off the superincumbent mass of affairs, which probably trammelled him for years. At length the fountains of his spirit welled up so fiercely that they could no longer be kept back; and throwing aside his scientific oars, he leaped into the spiritual ocean which afterwards speedily engulfed him. There is perhaps no analogy to be found to his case in the biography of science. We cannot altogether unveil the springs of the man's spirituality, but we know that they existed deep down in him. It has often been said that he was a mere visionary, and not a mystic, in the proper sense of the word; but the terms of his philosophy dispose of this contention; although in many ways it does not square with the generally - accepted doctrines of mysticism, it is undoubtedly one of the most striking and pregnant contributions to it. He is the apostle of the divine humanity, and the "Grand Man" is with him the beginning and end of the creative purpose. The originality of his system is marked, and the detail with which he surrounded it provides his followers of the present day with a greater body of teaching than that of probably any other mystical master.

The following extracts from Swedenborg's works will assist the reader in gaining some idea of his eschatology and general doctrine:

"The universe is an image of God, and was made for use. Providence is the government of the Lord in heaven and on earth. It extends itself over all things, because there is only one fountain of life, namely, the Lord, whose power supports all that exists.

"The influence of the Lord is according to a plan, and is invisible, as is Providence, by which men are not constrained to believe, and thus to lose their freedom. The influence of the Lord passes over from the spiritual to the natural, and from the inward to the outward. The Lord confers his influence on the good and the bad, but the latter converts the good into evil, and the true into the false for so is the creature of its will fashioned.

"In order to comprehend the origin and progress of this influence, we must first know that that which proceeds from the Lord is the divine sphere which surrounds us, and fills the spiritual and natural world. All that proceeds from an object, and surrounds and clothes it, is called its sphere.

"As all that is spiritual knows neither time nor space, it therefore follows that the general sphere or the divine one has extended itself from the first moment of creation to the last. This divine emanation, which passed over from the spiritual to the natural, penetrates actively and rapidly through the whole created world, to the last grade of it, where it is yet to be found, and produces and maintains all that is animal, vegetable, and mineral. Man is continually surrounded by a sphere of his favourite propensities; these unite themselves to the natural sphere of his body, so that together they form one. The natural sphere surrounds every body of nature, and all the objects of the three kingdoms. Thus it allies itself to the spiritual world. This is the foundation of sympathy and antipathy, of union and separation, according to which there are amongst spirits presence and absence.

"The angel said to me that the sphere surrounded men more lightly on the back than on the breast, where it was thicker and stronger. This sphere of influence, peculiar to man, operates also in general and in particular around him by means of the will, the understanding, and the practice,

"The sphere proceeding from God, which surrounds man and constitutes his strength, while it thereby operates on his neighbour and on the whole creation, is a sphere of peace and innocence; for the Lord is peace and innocence. Then only is man consequently able to make his influence effectual on his fellow man, when peace and innocence rule in his heart, and he himself is in union with heaven. This spiritual union is connected with the natural by a benevolent man through the touch and the laying on of hands, by which the influence of the inner man is quickened, prepared, and imparted. The body communicates with others which are about it through the body, and the spiritual influence diffuses itself chiefly through the hands, because these are the most outward or ultimum of man; and through him, as in the whole of nature, the first is contained in the last, as the cause in the effect. The whole soul and the whole body are contained in the hands as a medium of influence. Thus our Lord healed the sick by laying on of hands, on which account so many were healed by the touch; and thence from the remotest times the consecration of priests and of all holy things was effected by laying on of hand. According to the etymology of the word, hands denote power. Man believes that his thoughts and his will proceed from within him, whereas all this flows into him. If he considered things in their true form, he would ascribe evil to hell, and good to the Lord; he would by the Lord's grace recognise good and evil within himself, and be happy. Pride alone has denied the influence of God, and destroyed the human race."

In his work Heaven and Hell, Swedenborg speaks of influence and reciprocities - Correspondences. The action of correspondence is perceptible in a man's countenance. In a countenance that has not learned hypocrisy, all emotions are represented naturally according to their true form; whence the face is called the mirror of the soul. In the same way, what belongs to the understanding is represented in the speech, and what belongs to the will in the movements. Every expression in the face, in the speech, in the movements, is called correspondence. By correspondence man communicates with heaven, and he can thus communicate with the angels if he possess the science of correspondence by means of thought. In order that communication may exist between heaven and man, the word is composed of nothing but correspondences, for everything in the word is correspondent, the whole and the parts; therefore he can learn secrets, of which he perceives nothing in the literal sense; for in the word, there is, besides the literal meaning, a spiritual meaning - one, of the world, the other of heaven. Swedenborg had his visions and communications with the angels and spirits by means of correspondence in the spiritual sense. "Angels speak from the spiritual world, according to inward thought; from wisdom, their speech flows in a tranquil stream, gently and uninterruptedly, - they speak only in vowels the heavenly angels in A and O, the spiritual ones in E and I, for the vowels give tone to the speech, and by the tone the emotion is expressed; the interruptions, on the other hand, corresponds with creations of the mind; therefore we prefer, if the subject is lofty, for instance of heaven or of God, even in human speech, the vowels U and O, etc.

Man, however, is united with heaven by means of the S - word, and forms thus the link between heaven and earth, between the

divine and the natural." " But when angels speak spiritually with me from heaven, they speak just as intelligently as the man by my side. But if they turn away from man, he hears nothing more whatever, even if they speak close to his ear. It is also remarkable that several angels can speak to a man; they send down a spirit inclined to man, and he thus hears them united."

In another place he says: - " There are also spirits called natural or corporeal spirits; these have no connection with thought, like the others, but they enter the body, possess all the senses, speak with the mouth, and act with the limbs, for they know not but that everything in that man is their own. These are the spirits by which men are possessed. They were, however, sent by the Lord to hell; whence in our days there are no more such possessed ones in existence."

Swedenborg's further doctrines and visions of Harmonies, that is to say, of heaven with men, and with all objects of nature; of the harmony and correspondence of all thing with each other; of Heaven, of Hell, and of the world of spirits; of the various states of man after death, etc - are very characteristic, important, and powerful. " His contemplations of the enlightened inward eye refer less to everyday associations and objects of life (although he not unfrequently predicted future occurrences), because his mind was only directed to the highest spiritual subjects, in which indeed he had attained an uncommon degree of inward wakefulness, but is therefore not understood or known, because he described his sights so spiritually and unusually by language. His chapter on the immensity of heaven attracts more especially because it contains a conversation of spirits and angels about the planetary system. The planets are naturally inhabited as well as the planet Earth, but the inhabitants differ according to the various individual formation of the planets. These visions on the inhabitants of the planets agree most remarkably, and almost without exception with the indications of a clairvoyant whom I treated magnetically. I do not think that she knew Swedenborg; to which, however, I attach little importance. The two seers perceived Mars in quite a different manner. The magnetic seer only found images of fright and horror. Swedenborg, on the other hand, describes them as the best of all spirits of the planetary system. Their gentle, tender, zephyr - like language, is more perfect, purer and richer in thought, and nearer to the language of the angels, than others. These people associate together, and judge each other by the physiognomy, which amongst them is always the expression of the thoughts. They honour the Lord as sole God, who appears sometimes on their earth."

" Of the inhabitants of Venus he says: - ' They are of two kinds; some are gentle and benevolent, others wild, cruel and of gigantic stature. The latter rob and plunder, and live by this means; the former have so great a degree of gentleness and kindness that they are always beloved by the good; thus they often see the Lord appear in their own form on their earth.' It is remarkable that this description of Venus agrees so well with the old fable, and with the opinions and experience we have of Venus.

"The inhabitants of the Moon are small, like children of six or seven years old; at the same time they have the strength of men like ourselves. Their voice rolls like thunder, and the sound proceeds from the belly, because the moon is in quite a different atmosphere from the other planets."

Talisman: An inanimate object which is supposed to possess a supernatural capacity of conferring benefits or powers in

contradistinction to the amulet (q.v.), the purpose of which is to ward off evil. It was usually a disc of metal or stone engraved with astrological or magical figures. Talismans were common in ancient Egypt and Babylon. The virtues of astrological talismans were as follows: The astrological figure of Mercury, engraven upon silver, which is the corresponding metal, and according to the prescribed rites, gave success in Merchandise; that of Mars gave victory to the soldier; that of Venus, beauty, and so of the rest. All such talismans likewise are more powerful in the hour of their planet's ascendancy. There are three general varieties of these potent charms: The astronomical, having the characters of the heavenly signs or constellations. 2. The magical, with extraordinary figures, superstitious words, or the names of angels. 3. The mixed engraven with celestial signs and barbarous words. Fosbrook, in his *Encyclopaedia of Antiquities*, adds two others: - 4. The sigilla planetarum, composed of Hebrew numeral letters, used by astrologers and fortunetellers; and 5. Hebrew names and characters. As an example of the most powerful of the latter, may be mentioned the sacred name of Jehovah. The famous tephillin or phylacteries, used in Jewish devotion, and which were bound on the head, the arm, and the hand, may be regarded as talismans, and they were the subject of many traditional ceremonies. We may also mention the mezuzoth or schedules for door - posts, and another article of this description mentioned in the following quotation from the Talmud: - " Whoever has the tephillin bound to his head and arm, and the tsitsith thrown over his garments, and the mezuzah fixed on his door - post, is protected from sin.

Writing of talismans in his *Occult Sciences*, Mr. A. E. Waite says:

"1. The Talisman of the Sun must be composed of a pure and fine gold, fashioned into a circular plate, and well polished on either side. A serpentine circle, enclosed by a pentagram must be engraved on the obverse side with diamond - pointed graving tool. The reverse must bear a human head in the centre of the six - pointed star of Solomon, which shall itself be surrounded with the name of the solar intelligence Pi - Rho, written in the characters of the Magi. This talisman is supposed to insure to its bearer the goodwill of influential persons. It is a preservative against death by heart disease, syncope, aneurism, and epidemic complaints. It must be composed on a Sunday during the passage of the moon through Leo, and when that luminary is in a favourable aspect with Saturn and the Sun. The consecration consists in the exposure of the talisman to the smoke of a perfume composed of cinnamon, incense, saffron, and red sandal, burnt with laurel - wood, and twigs of desiccated heliotrope, in a new chafing - dish, which must be ground into powder and buried in an isolated spot, after the operation is finished. The talisman must be afterwards encased in a satchel of bright yellow silk, which must be fastened on the breast by an interlaced ribbon of the same material, tied in the form of a cross. In all cases the ceremony should be preceded by the conjuration of the Four, to which the reader has already been referred. The form of consecration, accompanied by sprinkling with holy water, may be rendered in the following manner:

" In the name of Elohim, and by the spirit of the living waters, be thou unto me as a sign of light and a seal of will.

" Presenting it to the smoke of the perfumes: - By the brazen serpent whereby fell the serpents of fire, be thou unto me as a sign of light and a seal of will.

" Breathing seven times upon the talisman: - By the firmament and the spirit of the voice, be thou unto me as a sign of light and a seal of will.

" Lastly, when placing some grains of purified earth or salt upon the pentacle: - In the name of the salt of the earth and by virtue of the life eternal, be thou unto me as a sign of. light and a seal of will.

" II. The Talisman of the Moon should be composed of a circular and well - polished plate of the purest silver, being of the dimensions of an ordinary medal. The image of a crescent, enclosed in a pentagram, should be graven on the obverse side. On the reverse side, a chalice must be encircled by the duadic seal of Solomon, encompassed by the letters of the lunar genius Pi - Job. This talisman is considered a protection to travellers, and to sojourners in strange lands. It preserves from death by drowning, by epilepsy, by dropsy, by apoplexy, and madness. The dangers of a violent end which is predicted by Saturnian aspects in horoscopes of nativity, may be removed by its means. It should be composed on a Monday, when the moon is passing through the first teri degrees of Capricornis or Virgo, and is also well aspected with Saturn. Its consecration consists in exposure to a perfume composed of white sandal, camphor, aloes, aniber, and pulverised seed of cucumber, burnt with desiccated stalks of mugwort, moonwort, and raminulus, in a new earthen chafing - dish, which must be reduced, after the operation, into powder, and buried in a deserted spot. The talisman. must be sewn up in a satchel of white silk, and fixed on the breast by a ribbon of the same colour, interlaced and tied in the form of a cross.

III. The Talisman of Afars must be composed of a well - polished circular plate of the finest iron, and of the dimensions of an ordinary medal. The symbol of a sword in the centre of a pentagram must be engraved on the obverse side. A lion's head surrounded by a six - pointed star must appear on the reverse face, with the letters of the name Erotosi, the planetary genius of Mars, above the outer angles. This talisman passes as a preservative against all combinations of enemies. It averts the chance of death in brawls and battles, in epidemics and fevers, and by corroding ulcers. It also neutralizes the peril of a violent end as a punishment for crime when it is foretold in the horoscope of the nativity.

" This talisman must be composed on a Tuesday, during the passage of the moon through the ten first degrees of Aries or Sagittarius, and when, moreover, it is favourably aspected with Saturn and Mars. The consecration consists in its exposure to the smoke of a perfume composed of dried absinth and rue, burnt in an earthen vessel which has never been previously used, and which must be broken into - powder, and buried in a secluded place, when the operation is completed. Finally, the talisman must be sewn up in a satchel of red silk, and fastened on the breast with ribbons of the same material folded and knotted in the form of a cross.

" IV. The Talisman of Mercury must be formed of a circular plate of fixed quicksilver, or according to another account of an amalgam of silver, mercury, and pewter, of the dimensions of an ordinary medal, well - polished on both sides. A winged caduceus, having two serpents twining about it, must be engraved in the centre of a pentagram on the obverse side. The other must bear a dog's head within the star of Solomon, the latter being surrounded, with the name of the planetary genius, Pi - Hermes, written in the alphabet of the Magi. This talisman must be composed on a Wednesday,

when the moon is passing through the ten first degrees of Gemini or Scorpio, and is well aspected with Saturn and Mercury. The consecration consists in its exposure to the smoke of a perfume composed of benzoin, macis, and storax, burnt with the dried stalks of the lily, the narcissus, furnitory, and marjolane, placed in a clay chafing - dish which has never been devoted to any other purpose, and which must, after the completion of the task, be reduced to powder and buried in an undisturbed place. The Talisman of Mercury is judged to be a defence in all species of commerce and business industry. Buried under the ground in a house of commerce, it will draw customers and prosperity. It preserves all who wear it from epilepsy and madness, It averts death by murder and poison; it is a safeguard against the schemes of treason and it procures prophetic dreams when it is worn on the head during sleep. It is fastened on the breast by a ribbon of purple silk folded and tied in the form of a cross, and the talisman is itself enclosed in a satchel of the same material..

" V. The Talisman of Jupiter must be - formed of a circular plate of the purest English pewter, having the dimensions of an ordinary medal, and being highly polished on either side. The image of a four - pointed crown in the centre of a pentagram must be engraved on the obverse side. On the other must be the head of an eagle in the centre of the six - pointed star of Solomon, which must be surrounded by the name of the planetary genius Pi - Zeous, written in the arcane alphabet.

" This talisman must be composed on a Thursday, during the passage of the moon through the first ten degrees of Libra, and when it is also in a favourable aspect with Saturn and Jupiter. The consecration consists in - its exposure to the smoke of a perfume composed of incense, ambergris; balm, grain of Paradise, saffron, and macis, which is the second coat of the nutmeg. These must be burnt with wood of the oak, poplar, fig tree, and pomegranate, and placed in a new earthen dish, which must be ground into powder, and buried in a quiet spot, at the end of the ceremony. The talisman must be wrapped in a satchel of sky - blue silk, suspended on the breast by a ribbon of the same material, folded and fastened in the form of a cross.

" The Talisman of Jupiter is held to attract to the wearer the benevolence and sympathy of everyone. It averts anxieties, favours honourable enterprises, and augments well - being in proportion to social condition. It is a protection against unforeseen accidents, and the perils of a violent death when it is threatened by Saturn in the horoscope of nativity. It also preserves from death by affections of the liver, by inflammation of the lungs, and by that cruel affection of the spinal marrow, which is termed tabes dorsalis in medicine.

" VI. The Talisman of Venus must be formed of a circular plate of purified and well - polished copper. It must be of the ordinary dimensions of a medal, perfectly polished on both its sides. It must bear on the obverse face the letter G inscribed in the alphabet of the Magi, and enclosed in a pentagram. A dove must be engraved on the reverse, in the centre of the six - pointed star, which must be surrounded by the letters which compose the name of the planetary Genius Suroth. This talisman must be composed on a Friday, during the passage of the moon through the first ten degrees of Taurus or Virgo, and when that luminary is well aspect with Saturn and Venus. Its consecration consists in its exposure to the smoke of a perfume composed of violets and roses, burnt with olive wood in a new earthen chafing - dish, which must be ground into powder at the end of the operation and buried in a solitary

spot. The talisman must, finally, be sewn up in a satchel of green or rose - coloured silk, which must be fastened on the breast by a band of the same material, folded and tied in the form of a cross.

The Talisman of Venus is accredited with extraordinary power in cementing the bonds of love and harmony between husbands and wives. It averts from those who wear it the spite and machinations of hatred. It preserves women from the terrible and fatal diseases which are known as cancer. It averts from both men and women all danger of death, to which they may be accidentally or purposely exposed. It counterbalances the unfortunate presages which may appear in the horoscope of nativity. Its last and most singular quality is its power to change the animosity of an enemy into a love and devotion which will be proof against every temptation, and it rests on the sole condition that such a person should be persuaded to partake of a liquid in which the talisman has been dipped.

" VII. The Talisman of Saturn must be composed of a circular plate of refined and purified lead, being of the dimensions of an ordinary medal, elaborately polished. On the obverse side must be engraven with the diamond pointed tool which is requisite in all these talismanic operations, the image of a sickle enclosed in a pentagram. The reverse side must bear a bull's head, enclosed in the star of Solomon, and surrounded by the mysterious letters 'which compose, in the alphabet of the Magi, the name of the planetary Genius Tempha. The person who is intended to wear this talisman must engrave it himself, without witnesses -, and without taking any one into his confidence.

" This talisman must be composed on a Saturday when the moon is passing through the first ten degrees of Taurus or Capricorn, and is favourably aspected with Saturn. It must be consecrated by exposure to the smoke of a perfume composed of alum, asafetida, cammon6e, and sulphur, which must be burnt with cypress, the wood of the ash tree, and sprays of black hellebore, in a new earthen chafing - dish, which must be reduced into powder at the end of the performance, and buried in a deserted place. The talisman must, finally, be sewn up in a satchel of black silk and fastened on the breast with a ribbon of the same material, folded and tied in the form of a cross. The Talisman of Saturn was affirmed to be a safeguard against death by apoplexy and cancer, decay in the bones, consumption, dropsy, paralysis, and decline; it was also a preservative against the possibility of being entombed in a trance, against the danger of violent death by secret crime, poison, or ambush. If the head of the army in war - time were to bury the Talisman of Saturn in a place which it was feared might fall into the hands of the enemy, the limit assigned by the presence of the talisman could not be overstepped by the opposing host, which would speedily withdraw in discouragement, or in the face of a determined assault."

Talmud, The: From the Hebrew lamad, to learn; the name of the great code of Jewish civil and canonical law. It is divided into two portions - the Mishna and the Gemaya; the former constituted the text and the latter was a commentary and supplement. But besides being the basis of a legal code, it is also a collection of Jewish poetry and legend. The Mishna is a development of the laws contained in the Pentateuch. It is divided into six sedayim or orders, each containing a number of tractates, which are again divided into peraqqim or chapters. The sedarim are: (1) Zeraim, which deals with agriculture; (2) Moed, with festivals and sacrifices; (3) Nashim, with the law regarding women; (4) Nezaqin, with civil law; (5) Qodashim, with the sacrificial law; and (6)

Tohoyoth or Tah, with purifications. The Mishna was supposed to have been handed down by Ezra and to be in part the work of Joshua, David or Solomon, and originally communicated orally by the Deity in the time of Moses. There are two recensions - .the Talmud of Jerusalem, and the - Talmud of Babylon; which latter besides the sedarim mentioned contains seven additional treatises which are regarded as extra - canonical. The first is supposed to have been finally edited towards the close of the fourth century A.D., and the second by Rabbi Ashi, President of the Academy of Syro in Babylon, somewhere in the fourth century. Though revised from time to time before then, both versions have been greatly corrupted through the interpolation of gross traditions. The rabbinical decisions in the Mishna are entitled helacoth and the traditional narratives haggadah, The cosmogony of the Talmud assumes that the universe has been developed by means of a series of cataclysms: world after world was destroyed until the Creator made the present globe and saw that it was good. In the wonderful treatise on the subject by Deutsch which first appeared in the Quarterly Review in 1867, and is reprinted in his Lite7ary Remains, the following passage appears:

" The how of the creation was not mere matter of speculation. The co - operation of angels, whose existence was warranted by Scripture, and a whole hierarchy of whom had been built up under Persian influences, was distinctly denied. In a discussion about the day of their creation, it is agreed on all hands that there were no - angels at first, lest men might say, ' Michael spanned out the firmament on the south, and Gabriel to the north.' There is a distinct foreshadowing of the Gnostic Demiurgos that antique link between the Divine Spirit and the world of matter - to be found in the Talmud. What with Plato were the Ideas, with Philo the Logos, with the Kabalists the ' World of Aziluth, ' what the Gnostics called more emphatically the wisdom (sophit), or power (dunamis), and Plotinus the nous, that the Talmudical authors call Metatron. There is a good deal, in the post - captivity Talmud, about the Angels, borrowed from the Persian. The Archangels or Angelic princes are seven:in number, and their Hebrew names and functions correspond almost exactly to those of their Persian prototypes. There are also hosts of ministering angels, the Persian Yazatas, whose functions, besides that of being messengers, were two - fold

It would be impossible in this place to give a resume of the traditional matter contained in the Talmud. Suffice it to say that it is of, great extent. It has been considered by some authorities that a great many of the traditional tales have a magical basis, and that magical secrets are contained in them; but this depends entirely upon the interpretation put upon them, and the subject is one which necessitates the closest possible study.

Tappan-Richmond, perhaps the best known of all the inspirational speakers who have appeared since the beginning of the spiritualistic movement. As a chil , Mrs. Tappan-Richmond - then Miss Scott-spent some time in the Hopedale Community (q.v.), so that she was early initiated into the mysteries of spiritualism. At the age of sixteen she went to New York, where she lived for a time near Carthage, and became an "inspired " lecturer on spiritualism in which capacity he soon became famous throughout America. Coming to Britain in 1873 she was warmly received by the spiritualists in that country and for a number of years gave frequent trance discourses, characterised by their rhythm and fluency, and the comparative clarity of their ideas.

Tarot: Tarot, or Tarots, is the French name for a species of playing cards, originally used for the purpose of divination, and still employed by fortune - tellers form part of an ordinary pack in certain countries of southern Europe, whence the name of tarocchi given to an Italian game. The derivation of the word is uncertain. One suggestion is that these cards were so called because they were taroties on the back; that is, marked with plain or dotted lines crossing diagonally. Confirmation of this theory may be found in the German form of the word; a tarock - karte being a card chequered on the back. Not improbably, however, there is here a confusion between cause and effect.

De L'Hoste Ranking, who dismisses as " obviously worthless " the explanations of Count de Gebelin, Vaillant and Mathers, refers the name to the Hungarian Gipsy tar, a pack of cards, and thence to the Hindustani. The figures on these cards are emblematic, and are believed by many to embody the esoteric, religion of ancient Egypt and India but on this subject there is much difference of opinion.

" The tarot pack most in use, " observes Ranking, " consists of seventy - eight cards, of which twenty - two are more properly known as the tarots, and are considered as the ' keys ' of the tarot; these correspond with the twenty two, letters of the Hebrew alphabet, or, according to Falconnier and to Margiotta, with the ' alphabet of the Magi.' The suits are four: wands, sceptres, or clubs, answering to diamonds; cups, chalices, or goblets, answering to hearts; swords, answering to spades; money, circles, or pentacles, answering to clubs. Each suit consists of fourteen cards, the ace, and nine others, and four court cards: king, queen, knight, and knave. The four aces form the keys of their respective suits." As already indicated, the, twenty - two " keys of the tarot, " which consist of various emblematic figures, are assumed to be hieroglyphic symbols of the occult meanings of the letters of the Hebrew alphabet; or, alternatively, " the alphabet of the Magi." Immense antiquity is claimed for these symbols, " observes Ranking. " Alliette or (by transposition) Etteilla, a French mystic of the beginning of the nineteenth century, ascribed their origin to Hermes Trismegistus, under the name of The Book of Thoth, or The Golden Booh of Hermes. Others have sought to identify the tarot with the sibylline leaves." Raymond Lully (1235 - 1315) is said to have based his great work, *Ars Generalis sive Magna*, on the application of the occult philosophy contained in the tarot.

The idea that the tarot was introduced into Europe by the Gypsies appears to have been first broached by Vaillant, who had lived for many years among the Gypsies, by whom he was instructed in their traditional lore. Much of the information thus obtained is incorporated in *Les Romes, histoire vraie des vrais Bohemiens* (c. 1853), *La Bible des Bohemiens* (1860), and *La Clef Magique de la Fiction et du Fait* (1863). Vaillant's theory has been fully accepted by a Eench writer, Papus, " who published in 1889 *Le Tarot des Bohemiens Le Plus Ancien Livre du Monde*; describing it as "la clef absolue de la science occulte." "The Gypsies possess a Bible, " he asserts; " yes, this card game called the Tarot which the Gypsies possess is the Bible of Bibles. It is a marvellous book, as Count de Gebelin and especially Vaillant have realized. Under the names of Tarot, Thora, Rota, this game has formed successively the basis of the synthetic teaching of all the ancient peoples."

Although it may not be possible to accept this dictum in its entirety, it is of interest to note that Ranking concludes that these and all other playing - cards were introduced into Europe by the Gypsies. " I would submit, ' he says, writing in 1908, " that from

internal evidence we may deduce that the tarots were introduced by a race speaking an Indian dialect; that the form of the Pope (as portrayed in the tarots) shows they had been long in a country where the orthodox Eastern Church predominated; and the form of head - dress of the king, together with the shape of the eagle on the shield, shows that this was governed by Russian Grand Dukes, who had not yet assumed the Imperial insignia. This seems to me confirmatory of the widespread belief that it is to the Gypsies we are indebted for our knowledge of playing - cards." It will be seen that this conclusion is based upon independent judgment. As early, however, as 1865 - two years after the appearance of Vaillant's last book - E. S. Taylor supported the same hypothesis in his *History of Playing Cards*. Willshire (*Descriptive Catalogues of Cards in the British Museum*, 1877) controverts Taylor's conclusion, on the ground that whether the Zingari be of Egyptian or Indian origin, they did not appear in Europe before 1417, when cards had been known for some time." But this objection is nullified by the fact that the presence of Gypsies, in Europe is now placed at a date considerably anterior to 1417. There was, for example, a well - established *Jeudum cinganorum*, or Gypsy barony, in the island of Corfu in the fourteenth century.

To examine in detail the various emblematic figures of the tarot would demand a disproportionate amount of space. Ranking's reference to the Pope and the King points to two of these twenty - two figures. The others are: the Female Pope, the Queen, Osiris Triumphant, The Wheel of Fortune, justice, Prudence, Temperance, Strength, Marriage, The Philosopher, The juggler, Death, The Devil, The Fool, The Lightning - struck Tower, The Sun, The Moon, The Star, The Universe, The Last judgment. There is great diversity of opinion, even among " initiates, " as to the meaning of these symbols. They are very fully discussed in the work of " Papus " already cited; to which the reader is specially referred. On the whole, there is much to be said in favour of the theory that the origin of the tarot is traceable to the esoteric philosophy of the schools of ancient Egypt and Chaldea, by whatever means it has found its way into Europe.

In addition to the works already cited, see *Le Monde Primitif*, by Count de Gebelin, Vol. VIII., Paris, 1781 *Les Origines des Cartes a Jouer*, by Merlin, Paris, 1869 *The Tarot*, by Mathers, London, 1888; *L'Art de Tirer les Cartes*, by Magus, Paris, 1895; *Le Walladisme*, by Margitta, Grenoble, 1895; *Magie*, by Bourgeat, Paris, 1895; *Les XXIII. Lames Hermetiques du Tarot*, by Falconnier, Paris, 1896; A. E. Waite, *Key to the Tarot*, 1900; and J. W. Brodie - Innes, *The Tarot Cards*, in the "Occult Review"

Tannhauser: A mediaeval German legend which relates how a minstrel and knight of that name, passing by the Herselber, or Hill of Venus, entered therein in answer to a call, and remained there with the enchantress, living an unholy life. After a time he grew weary of sin, and longing to return to clean living, he forswore the worship of Venus and left her. He then made a pilgrimage to Rome, to ask pardon of the Pope, but when he was told by Urban IV., himself that the papal staff would as soon blossom as such a sinner as Tannhauser be forgiven, he returned to Venus. Three days later, the Pope's staff did actually blossom, and he sent messengers into every country to find the despairing minstrel, but to no purpose, Tannhauser had disappeared. The story has a mythological basis which has been laid over by medieval Christian thought, and the original hero of which has been displaced by a more modern personage, just as the Venus of the existing legend is the mythological Venus only in name. She is really the Lady Holda, a German earth - goddess. Tannhauser was a "minnesinger

" or love - minstrel of the middle of the thirteenth century. He was very popular among the rainnesingers of that time and the restless and intemperate life he led probably marked him out as the hero of such a legend as has been recounted. He was the author of many ballads of considerable excellence, which are published in the second part of the " Minnesinger " (Von der Hagen, Leipsic, 1838) and in the sixth volume of Haupt's Zeitschrift für deutsches Alterthum. The most authentic version of this legend is given in Uhland's Alte hoch weid niedeutsche Volkslieder (Stuttgart 1845).

Tatwic Yoga: meaning " The Science of Breath." The title of a little book translated from the Sanscrit some years ago by the Pandit Rama Prasad. The "breath" referred to is the life - giving breath of Brahman, and in it are contained the five elementary principles of nature, corresponding to the five senses of man. These principles are known as Tatwas, and of them the body is composed. The knowledge of the Tatwas is believed to confer wonderful power; and to this end all undertakings must be commenced at times which are known to be propitious from the movements of the Tatwas in the body. An important method of yoga practice is given in the book, which will certainly assure marvellous results.

Temeraire, Charles Duke of Burgundy: He disappeared after the battle of Morat; and it was said by his chroniclers that he was carried off by the devil, like Roderick. Some maintained, however, that he had withdrawn to a remote spot and become a hermit.

Templars: Officially the *Poor Knights of Christ and of the Temple of Solomon* were a religious military order of knighthood established at the time of the Crusades. It was founded during the early years of the kingdom of Jerusalem, when the crusaders controlled only a few strongholds in the Holy Land, and pilgrims to the holy places were often endangered by marauding Muslim bands. Pitying the plight of such pilgrims, eight or nine French knights, led by Hugues de Payens, vowed in late 1119 or early 1120 to devote themselves to their protection and to form a religious community for that purpose. Baldwin II, king of Jerusalem, gave them quarters in a wing of the royal palace in the area of the former Jewish Temple, and from this they derived their name.

The Templars were divided into four classes: knights, sergeants, chaplains, and servants. Only the knights wore the Templars' distinctive regalia, a white surcoat marked with a red cross. The Templars' order was headed by a grand master, and each temple, or subsidiary (local) branch, of the order was ruled by a commander who owed obedience to the grand master. Each individual Templar took vows of poverty and chastity.

The Templars performed courageous service in the Holy Land, and their numbers increased rapidly, partly because of the propaganda writing of St. Bernard of Clairvaux, who wrote their rule of life. The Templars had originally vowed obedience to the patriarch of Jerusalem, but Pope Innocent II in 1139 placed the Templars directly under the pope's authority: the Templars thus were exempted from the jurisdiction of any bishop in whose diocese they might hold property. Thenceforth the Templars rapidly diversified their activities. They soon became a vital element in the defense of the Christian crusader states of the Holy Land, and they garrisoned every town of any size there. At their height the Templars numbered about 20,000 knights.

The Templars also came to acquire considerable wealth. The kings and great nobles of Spain, France, and England gave lordships, castles, seignories, and estates to the order, so that by the mid-12th century the Templars owned properties scattered throughout western Europe, the Mediterranean, and the Holy Land. The Templars' military strength enabled them to safely collect, store, and transport bullion to and from Europe and the Holy Land, and their network of treasure storehouses and their efficient transport organization caused the Templars to be used as bankers both by kings and by pilgrims to the Holy Land. In this way the order, with its vast resources spread throughout every country in Christendom, grew to wield great financial power.

The Templars were not without enemies, however. They had long engaged in a bitter rivalry with the other great military order of Europe, the Hospitalers, and by the late 13th century proposals were being made to merge the two contentious orders into one. The fall to the Muslims in 1291 of Acre, the last remaining crusader stronghold in the Holy Land, removed much of the Templars' reason for being. Moreover, by 1304 rumours of irreligious practices and blasphemies committed by the Templars during their secret rites of initiation had begun to circulate through Europe. At this juncture, King Philip IV the Fair of France had every Templar in France arrested on Oct. 13, 1307, and sequestered all the Templars' property in France. The reasons why Philip sought to destroy the Templars are unclear; he may have genuinely feared their power, or he may have simply seen an opportunity to seize their immense wealth, being chronically short of money himself. At any rate, Philip accused the Templars of heresy and immorality and had many of them tortured to secure false confessions to these charges. Pope Clement V, himself a Frenchman, came under strong pressure from Philip at this time, and in response the pope ordered the arrest of the Templars in every country in November 1307. Philip eventually succeeded in having the pope suppress the order (March 22, 1312), and the Templars' property throughout Europe was transferred to the Hospitalers or confiscated by the state. Many Templars were executed or imprisoned, and in 1314 the order's last grand master, Jacques de Molay, was burned at the stake.

The question of the guilt of the Templars has been a matter of fierce controversy for centuries, but modern opinion inclines to the idea that the Templars were victims of a highly unjust and opportunistic persecution.

Survival into the Present Day - The Masonic Connection

It is widely rumored or believed that the Templar Order survived into the present day. One theory shows a strong connection between Freemasonry and the Templars, suggesting that the central mysteries of Freemasonry, revolving around Hiram the architect of the Temple of Solomon has a strong connection to Freemasonry. The fact that some Templars sought, and were granted, refuge in the Court of Robert the Bruce of Scotland gives rise to a potential connection to Scottish Rite Masonry. Also the obvious Templar connotations of the Knights of the Christian Rosenkruetz Myth of Rosicrucianism cannot be overlooked.

The Survival of the Templars and the Roman Catholic Church

Some modern literature tends to portray the Templars as a bitter opponent to the Catholic Church – the masters who invented

Masonry, and who relentlessly oppose the church that betrayed them pursuing a secular or demon-worshipping path.

Other sources color the Templars as the Vatican “Secret Police” – a top secret militant order designed to defend the papacy and the Church. This is obviously rather silly – the Pope, in the time of the Templars, had a standing army (loyal to and paid by him as the secular Prince of The Vatican States, not loyal to the Church at all) and needed no “secret police” – it was not until comparatively modern times the Papacy had any need to mask deeds of force and arms in secrecy.

In reality the situation is much more confused. Without question the Templars existed outside the church for some years after their repression. Whatever else may be said about it, the repression was real – which proves even to the most devout Catholic Scholar nothing more than that some popes were able to be bought or bribed to do wrong.

The Templars never “officially” re-emerged. There are several reasons for this. The first is probably a tradition of secrecy that grew up over a hundred years or so of active suppression. During this period most of the Knights who were heavily involved with the Templars lost communication – it can be reasonably assumed to be the lower ranking Templars, particularly the Chaplains, almost all of whom were allowed to join other orders, who maintained the tradition.

Over the years, the Templars became a sort of “Freemasonry” within Roman Catholicism. Templar “Brothers” would do favors for other “Brothers.” In all probability several Popes have been connected with the Templars, but from the 15th century on the organization drew much of its power from its shadowy secrecy. To have brought it into the open would have been to make it conform to established rules, and forced its members – almost all of whom belonged to some other order within the church, and a fair number of whom were secular holders of some temporal authority – to either leave or officially “join” a semi-monastic order. It cannot be suggested that after the late 15th century the Templars ever desired to be “legitimized.”

Arguably the Church might be better without the Templars. Just as there are accusations that Freemasons are nothing more than an “old boys network” to prey upon everyone else, it can be suggested that the Templars represent nothing more than a political “alliance of convenience” system within the Roman Catholic Church, a sort of illicit trade union to consolidate political power.

But if that were solely the case, then the Templars would have been eradicated, or have succeeded in largely gaining control of the Church. Neither is true. The group remains shadowy, well connected, and (since the 19th century) increasingly secular, and obviously pursues goals of which the Church is merely an adjunct. Yet its power and connections make it alluring and allow it to easily recruit members.

It has been suggested, quite reasonably that the Templars allow an “outlet” for powerful vestiges of Cartharism, Arianism, and other Gnostic heresy within the church. By allowing an unofficial society to exist where these issues can be discussed and professed, while that society by definition preserves its “secrecy” from the world, the Church ensures that these doctrines are not widespread, while resisting the need to purge some of the most mystical and

dynamic thinkers in the church who tend to be drawn towards unorthodox ideas.

The Organization of the Templars

The modern order has four ranks - knights, sergeants, chaplains, and servants, however the first rank functions as the nominal “probationer” or “guest” rank and can be freely conferred with no obligation other than secrecy. Only the three higher ranks have modern significance, and the ranks of Sergeant and Chaplain – the first two mysteries – are often conferred at the same time.

Servant – Probationer and Master of the First Mystery of the East
Chaplain – Journeyman and Master of the Second Mystery of the South

Sergeant – Knight and Master of the Third Mystery of the West
Knight – Grand Master and Master of the Final Mystery of the North

The Setting of the Temple

East – The Masonic Seal – the Symbol of the Temple and the mystery of Hiram Azif

South – The Baphomet Idol – the Symbol of the Mystery of Sophia

West – The Cross – The Symbol of the Mystery of Blood

North – The Skull – The Symbol of the Mystery of Life and Death

Legends about the Templars

The Worship of Baphomet (see Baphomet)

The Atbash Cipher Theory

As early as 500 BC Scribes writing the book of Jeremiah used what we now know to be the ATBASH cipher. This cipher is one of the few used in the Hebrew language

If one writes the word Baphomet in Hebrew and remember Hebrew letters read from right to left, the result is as shown below:

[taf] [mem] [vav] [pe] [bet] Baphomet In Hebrew Right to Left

Applying the Atbash cipher:

[alef] [yud] [pe] [vav] [shin] Results In *Sophia* a Greek Word
Written In Hebrew Right To Left

Although written in Hebrew it reads as the Greek word Sophia that translates into "Wisdom" in English. However, there is another connotation to the term, for Sophia was the Goddess and considered to be the bride of God. It should be remembered that their patron, St. Bernard of Clairvaux had an absolute obsession with Mary and was responsible for her being named the queen of Heaven and the Mother of God.

A Corruption Of The Name Mahomet (Mohammed)

Some scholars hold that Baphomet is Old French for Mohammed, the Islamic prophet. Others contend that Baphomet is merely a corruption or mispronunciation of the same name. In either case if the Templars admitted to following Mohammed or Mahomet, then they would clearly be heretics in the eyes of the inquisition. It is almost certain that at least some members of the order adopted Islamic practices from their involvement with them in Outremer.

This still does not explain the connection with Baphomet as an idol.

It is held that the Baphomet was an idol of one sort or another venerated by the order. If the Templars converted to Islam as some suggest, then an idol of Mohammed would not have been likely at all.

A Corruption Of The Arabic Term, Abufihamat

The meaning of the word is "Father of Understanding" or "Father of Wisdom." It is a term used to refer to a Sufi Master. In Arabic, father is taken to mean source. If this is the case, this could imply God. The Templars were quite likely to have come in contact with Sufism while in the Holy Land and many believe they absorbed some of their practices into the Templar rituals.

From The Greek Words, Baph and Metis

This theory claims that the word Baphomet is derived from two Greek words Baph and Metis meaning "Baptism of Wisdom." The Templars are said to have worshipped a head. One of the theories stands that this head was none other than the head of John the Baptist. If this were true, then some support could be laid towards the Greek origin etymology.

A Latin Code For Solomon's Temple

The mid Victorian French esoteric writer Eliphas Lévi believed the name could be reversed, fleshed out and formed into a phrase that made a reference to King Solomon's Temple.

Alphonse Louis Constant (Eliphas Lévi) was born the son of a shoemaker in 1810 and in his youth studied Roman Catholicism with the intent of joining the Priesthood. He gave up the collar of Catholicism to become an Esotericist in the nineteenth century. Some claim he was thrown out of the Church for his heretical views.

While alive he followed the esoteric path and adopted the Cabbalistic pseudonym of Eliphas Lévi, which he claimed was a Hebrew version of his, own name. Although known for many books on ritual Magic, Lévi is perhaps best known for his work regarding the alleged deity of the Knights Templar, the Baphomet.

Lévi considered the Baphomet to be a depiction of the absolute in symbolic form. His treatment of the Baphomet Mythos is best seen in the illustration of the Baphomet which he used as a front piece to one of his many books. Lévi based the illustration on a Gargoyle that appears on a building owned by the Templars; the Commandry of Saint Bris le Vineux.

The Gargoyle is in the form of a bearded horned figure with pendulous female breasts, wings and cloven feet. It sits in a crossed-legged position which resembles statues of the Celtic stag god, Cernunnus or the Horned One, found in Gaul (France) before the Roman occupation.

"The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of hermeticism, the one pointing up to the white moon of Chesed, the other pointing down to the black one of Geburah. This sign expresses the perfect harmony of mercy with

justice. His one arm is female, the other male like the ones of the androgyn of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the magic light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The ugly beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; because the soul is insensitive according to its nature and can only suffer when it materializes. The rod standing instead of genitals symbolizes eternal life, the body covered with scales the water, the semi- circle above it the atmosphere, the feathers following above the volatile. Humanity is represented by the two breasts and the androgyn arms of this sphinx of the occult sciences."

Lévi believed that if one rearranged the letters in Baphomet by reversing them you would get an abbreviated Latin phrase:

TEM OHP AB

He further believed that this would represent the Latin "Templi omnium hominum pacis abbas" or in English "The Father Of The Temple Of Peace Of All Men". This he felt to be a reference to King Solomon's Temple, which has the sole purpose of bringing peace to the world.

Lévi's Baphomet Sigil

Not commonly known, is that Eliphas Lévi was the first to separate the pentagram into good and evil applications. It was Lévi who first incorporated his goat headed Baphomet into the inverted pentagram attributing the qualities of evil to the new symbol.

Lévi's illustrative representation of Baphomet found its way into A. E. Waite's turn of the century Tarot deck as the Devil card and has in the process added another page to the Baphomet Mythos and perhaps added to demonizing something that may have had a more innocent interpretation.

Modern Claims about the Baphomet by Author Nesta Webster

According to the controversial contemporary author, Nesta Webster, Eliphas Lévi held the conviction that not only did the Templars adore the Baphomet but anyone embracing the Occult sciences did also. We see this in an alleged quote of his own words taken from the works of Nesta Webster, who may well have taken it out of context as so many such writers are wont to do.

"Let us declare for the edification of the vulgar....and for the greater glory of the Church which has persecuted the Templars, burned the magicians and excommunicated the Freemasons, etc., let us say boldly and loudly, that all the initiates of the occult sciences... have adored do and always will adore that which is signified by this frightful symbol [The Sabbatic Goat]. Yes, in our profound conviction, the Grand Masters of the order of The Templars adored Baphomet and caused him to be adored by their initiates."

Secret Societies and Subversive Movements Nesta H. Webster (1924) The Christian Book Club

The Legend Of The Necromantic Skull Of Sidon

The skull and cross-bones, are long known to have Templar and latterly Masonic connections and were commonly used as a symbol on Templar and Masonic grave sites in the past. The Skull and Cross-bones, Masonic or not, point out to us all, our own mortality and eventual death. This image of mortality was believed to figure in Templar ritual.

It is well known that the order of the Templars was monastic in nature and therefore forbidden to have involvement with women as shown in the Templar Rule of Order. The legend of the "Skull of Sidon" claims that one Templar knight had a relationship with a woman who died. He dug up the woman's corpse and consummated their relationship resulting in a most grisly birth nine months later.

This tale can be traced back to a twelfth century author named Walter Mapp, an early chronicler of Templar history. Although the story at that time was not connected with the Templar Knights, by the time of their trials 1307-1314 CE it was well woven into the Templar legend. In fact it was called upon during the actual trials of the Templars.

A great lady of Maraclea was loved by a Templar, A Lord of Sidon; but she died in her youth, and on the night of her burial, this wicked lover crept to the grave, dug up her body and violated it. Then a voice from the void bade him return in nine months time for he would find a son. He obeyed the injunction and at the appointed time he opened the grave again and found a head on the leg bones of the skeleton (skull and crossbones). The same voice bade him 'guard it well, for it would be the giver of all good things', and so he carried it away with him. It became his protecting genius, and he was able to defeat his enemies by merely showing them the magic head. In due course, it passed to the possession of the order.

The fact that the woman was an Armenian is of some significance. She can be connected with the Armenian Church and its Paulician sects. The Paulicians and the Bogomils were practitioners of Catharism, which the church had all but wiped out during the Albigensian Crusade. Since the church believed the Cathari to be practitioners of the Black Mass and necromancy, the woman's Armenian background would make the story a matter of guilt by association.

The Blood of Mary Magdalene

Two concepts - that Jesus sired children, and that Jesus (Joshua bar Joses - "Jesus" being a greek rendering of Yeheshuah or 'Joshua') physically survived, or meant to survive the crucifixion were central to several early branches of Christianity.

The Survival of Christ

In the beginning decades of Christianity, there existed no single and unified doctrine of the new faith. There existed no orthodoxy that had fashioned one commonly accepted definition or practice of Christianity. There was no one Church "united under Christ." In short, Christianity was a religion trying to find itself, and there existed various Christian communities, with diverse understandings and interpretations, that were even vying with each other for supremacy. During that early period, the Gnostic Christians were one of those communities, and they were a strong force and one of the prevailing movements at that time. One example of Gnosticism's early strength, around the middle of the second century, was the consideration of its great teacher Valentinus for election as the Bishop of Rome. But, though

Valentinus was very influential, by the end of his life he was branded a heretic. The Gnostic Gospels are fifty-two sacred texts. That they are strongly believed by scholars to have been compiled very early in the beginning of Christian history places them, in some minds, at a level equal to the New Testament books, in terms of their consideration as legitimate Gospels of early Christianity.

Many Gnostic cults preserved as their central mystery the concept. The Gospel of Philip, a fairly late Gnostic Gospel states implicitly that Jesus physically survived the Crucifixion through a ruse and was revived.

Basilides, who died in A.D. 140 is held to be the first great Gnostic theologian, is was the first recorded exponent of the view that someone else died on the cross other than Jesus. He claimed to have received this teaching from a secret tradition going back to the Apostle Peter.

The Progeny of Jesus

The suggestion that Jesus had one or more children is well grounded in Gnostic tradition. The Gospel of Miriam and the Gospel of Phillip suggest this. Modern scholars have also pointed out that it would have been difficult for Jesus to be accepted as a teacher and a rabbi without having fulfilled the duty of marriage and fathering children. The suggestion that Jesus was married to, or at least the lover of, Mary Magdalene is of course heretical from a conventional point of view, but it is a widely supported Gnostic legend. Even the primary Gospels offer some support for the existence of a special relationship between Mary and Jesus.

The Merovingian Kings

The Merovingian Dynasty were a line of Frankish kings who conquered Gaul and surrounding lands beginning in A.D. 486 and ruled until 751. The Franks were Germanic peoples, and Gaul was a region that included present-day France, Belgium, Luxembourg, and southwestern Germany. The name Merovingian comes from Merovech, a relative of the first Merovingian ruler, Clovis I.

Clovis I was also the most powerful Merovingian king. He unified the Franks under his rule. By the time he died in 511, he had conquered northern and southwestern Gaul and additional land in what is now western Germany. The kingdom was then divided among four of Clovis' sons, who added southeastern Gaul and other territory to the realm. However, a process of further dividing the kingdom led to numerous civil wars that severely weakened the dynasty. By the eighth century, the Merovingian Kings had little real authority, and their role was largely religious and ceremonial.

In 751, the last Merovingian king, Childeric III, was replaced by Pepin the Short, the first ruler from the Carolingian dynasty. There is good reason to believe that Pepin, who had the title of "Mayor of the Palace" (essentially Prime Minister) also had Merovingian blood.

Like most Germanic Tribes, the descendants of Merovech claimed rule by right of divine blood. In one story Merovech, is said to have been the spawn of a "Quinotaur," a giant fish or a sea monster, who raped his mother when she went out to swim in the ocean. This is identified as a minor godling of some sort.

At one point, the Merovingian Kings claimed that Jesus sired children, or at least a child by Mary of Magdala. Despite the lack

of any firm evidence there is an enormously strong legend that Mary settled in Marsala (Marseillies). The Merovingian line claimed that through this infusion of blood they became heirs to the House of David (the Royal line of Solomon and David) and thus gained the divine right to rule Jerusalem.

Obviously, Jesus' bloodline spread to various other families of European prominence as well, since the Merovingians were intermarried with other ruling houses, and even outright conquest seldom meant a total change in bloodlines (remember for example that William of Normandy claimed England through marriage).

It could be safely asserted that there are at least a dozen families in Britain and Europe today--with numerous collateral branches who are of Merovingian lineage. These include the houses of Hapsburg-Lorraine (present titular dukes of Lorraine and kings of Jerusalem), Plantard, Luxembourg, Montpezat, Montesquiou, and various others. The Sinclair family in Britain is also allied to the bloodline as are various branches of the Stuarts. And the Devonshire family, among others, would seem to have been privy to the secret. It should be noted that the name "Sinclair" adds up to 666. All of these houses could presumably claim a pedigree from Jesus.

The Templar connection is fairly secondary. The Templars are the "cognizant" descendants who sought to restore the Merovingian bloodline, and potentially restore the Grail, and other secrets known to the descendants of Mary of Magdala. For this reason they were repressed by the French Crown. More likely they preserved an element of the Gnostic faith of which Mary and some other early Christians may have been the exponents, and which reached France in the first century.

A Contemporary Source

In 1885, the Abbe Berenger Sauniere discovered a collection of parchments beneath a church in Rennes-le-Chateau. One of the complex ciphers and codes read: 'To Dagobert II King And To Sion Belongs This Treasure And He Is There Dead.' Sauniere quickly became part of the Parisian esoteric underground and extracted a fortune from the Church, which was spent on unusual interior designs that prominently featured unusually dark interpretations of Christ's crucifixion.

The Templars Have, or Know the Location of, the Ark of the Covenant

The last time that the Bible mentions the Ark is in 2 Chronicles 35:3 when King Josiah ordered that it should be returned to the temple.

"Put the Holy Ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders."

We can date this event to around 623 BC and a number of conclusions can reasonably be drawn from this record.

1. The temple priests had moved the Ark to safe keeping during the preceding turbulent times and the Holy Ark was returned to the temple because there is no reference to the fact that it was not, and that would have been an important event.

2. Those in authority, including King Josiah, were well aware that the Ark had been safely hidden until the time that he ordered it to be returned to the temple. The fairly off-hand manner in which this event is dealt with indicates that it was not unusual to hide the Holy Ark during periods of crisis.

3. Whatever and wherever the hiding place was, it had successfully protected the Ark between 950 BC when Solomon built the first temple and 623 BC when King Josiah gave his direction to the temple priests.

We also know that thirty seven years later in 586, the Temple was destroyed by the Babylonian King Nebuchadnezzar.

"n the tenth day of the fifth month, which was in the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem. And he burned the house of the Lord [the Temple of Solomon], the king's house, and all the houses of Jerusalem; even every large house he burned with fire

The patron of the Templars was the man who would be known as Saint Bernard during his own lifetime was beginning his monastic career with the Cistercians. The Cistercians monks were - at that time - heavily involved in deciphering Hebrew texts. The link between the two strands was Hughes, Count of Champagne. Hughes began his adulthood as a monk before taking on the mantle of Count. He first visited Jerusalem as a pilgrim in 1104 and only a few years later nine of his vassals returned to found the Knights Templar quartered in the Al Aqsa mosque on Temple Mount. Stories abound that the Templars spent the first 10 years or so of their existence digging under Temple Mount.

Captain Wilson, Lieutenant Warren and a team of Royal Engineer found strong support for these rumours. In 1867, they re-excavated the area and uncovered tunnels extending vertically, from the Al Aqsa mosque, for some 25 metres before fanning out under the Dome of the Rock which is generally thought to be the site of King Solomon's temple. Crusader artifacts found in these tunnels attest to Templar involvement.

The earliest written copies of Masonic ritual state unequivocally that the ancient masons found the Ark of the Covenant hidden in a cave under the site of King Solomon's temple.

"In pursuance of your orders, we repaired to the secret vault, and let down one of the companions as before. The sun at this time was at its meridian height, the rays of which enabled him to discover a small box, or chest, standing on a pedestal, curiously wrought, and overlaid with gold: he gave the signal of ascending, and was immediately drawn out. We have brought the ark up, for the examination of the grand council."

To complete this particular aspect of the enquiry it only remains to say that there is indeed just such a cave underneath the al-Sakhra - the rock outcrop covered by the Dome of the Rock mosque; which is believed to be the site of Araunah the Jebusite King's threshing floor.

Having seen that the Ark could have been hidden and that it could have been found by the Templars it only remains to ascertain whether there is any more evidence to show that they did so. We can start with the fact that in 1125 Count Hughes gave up all his worldly wealth and travelled to Jerusalem to join the Templars

under their Grand Master, Hughes de Payens, who had previously been one of the Count's vassals. Around this time Payens visited Europe and not only received Papal approval for the order of Knights Templar - with considerable help from Bernard, but as he travelled he had huge tracts of land settled on the order as gifts from kings, princes and other nobility. Furthermore, hundreds if not thousands of men signed away their worldly goods in order to join the fledgling order. The Templars may not have found the Ark but they had certainly gained possession of something of immense religious importance.

The many written works histories of the Templars make frequent mention of their "treasure." As the Holy Land finally fell to the Muslims in 1291 mention is made of a Templar knight by the name of Tibald Gaudin as having carried the "treasure" away. The clear inference being that they placed money above people. The fact is however that on arrival at Sidon, Gaudin was elected the next Grand Master. There would have been ample financial reserves held at Sidon, just as there was at every other preceptory; it simply does not make sense to consider that the newly arrived Gaudin would have warranted such promotion simply because he brought some gold with him. If, on the other hand, he had saved the Ark of the Covenant then promotion would have been a small reward.

The theme of the Templars saving their "treasure" at times of greatest threat recurs shortly before their arrest by King Philip IV, when it is said that they spirited away the Paris temple treasure in a hay wagon.

Other Templar Legends

Other legends of the Templars abound. The most widely repeated is the story of the The Great Treasure of the Templars, which was taken away from Paris in a Wagon. The treasure must have been something of more significance than gold, or the order was fairly poor - one wagon simply would not hold that much gold. Payments of royal ransoms at that time were typically carried by a train of animals. Certainly however the Templars had gold here and there, though whether, and how much of it, they recovered is beyond knowing

The Templars are also heavily associated with the Holy Grail, and there are many legends that they know of its location, or serve as its guardians. The Templars have even been connected to Atlantis, mostly through the suggestion that they are descended from the Merovingian Kings.

Teraphim, The: Of the nature of oracles. The teraphim were taken away from Jacob by his daughter, Rachel, and this mention of them in the Bible is the earliest record we have of "magical" apparatus. Their form is not known, nor the exact use to which they were put; but from an allusion to them in Hosea, they were evidently not idols. Spencer maintains that they were the same as the "Urim" of Mosaic ritual; at any rate it seems likely that they were used as a means of divination.

The Temple Church: The Temple Church, London, presents many mythic figures, which have a Rosicrucian expression. In the spandrels of the arches of the long church, besides the "Beaumont" which is repeated in many places, there are the armorial figures following; "Argent, on a cross gules, the Agnus Dei, or Paschal Lamb, or, "Gules the Agnus Dei, displaying over the right shoulder the standard of the Temple; or, a banner, triple cloven,

bearing a cross gules; "Azure, a cross prolonged potent issuant out of the crescent moon argent, horns, upwards, on either side of the cross, a star or." This latter figure signifies the Virgin Mary, and displays the cross as rising like the pole, or mast of a ship (argha) out of the midst of the crescent moon or navis biprora, curved at both ends; "azure, scme of estoiles or." The staff of the Grand Master of the Templars, displayed a curved cross of four splays, or blades, red upon white. The eight - pointed red Buddhist cross was also one of the Templar ensigns. The Temple arches abound with brandished estoiles, or stars, with wavy or crooked flames. The altar at the east end of the Temple Church has a cross flourie, with lower limb prolonged, or, on a field of estoiles, wavy; to the right is the Decalogue, surmounted by the initials, A.O. (Alpha and Omega), on the left are the monograms of the Saviour, I. C., X. C.; beneath, is the Lord's Prayer. The whole altar displays feminine colours and emblems, the Temple Church being dedicated to the Virgin Maria. The winged horse, or Pegasus, argent, in a field gules, is the badge of the Templars. The tombs of the Templars, disposed around the circular church in London, are of that early Norman shape called dos d'ane; their tops are triangular; the ridge - moulding passes through the temples and out of the mouth of a mask at the upper end, and issues out of the horned skull, apparently of some purposely trodden creature. The head at the top is shown in the "honour - point" of the cover of the tomb. There is an amount of unsuspected meaning in every curve of these Templar tombs.

Tephillin: In the Hebrew tongue means "attachments." They were originally prayer thongs worn by the Jews at morning prayer - one on the left arm and another on the head. They came to be regarded as talismans and were used in many traditional ceremonies. The Talmud says: "Whoever has the tephillin bound to his head and arm is protected from sin."

Teutons: The Teutonic or "Germanic" nations, embracing the peoples of High and Low German speech, Dutch, Danes, and Scandinavians, have always displayed and still display a marked leaning towards the study and consideration of the occult. We are, however, concerned here with their attitude towards the hidden sciences in more ancient times, and must refer the reader to the article on "Germany" and the other countries alluded to for information upon mediaeval and modern occultism in them.

But little can be gleaned from the writings of classical authors upon the subject, and it is not until we approach the middle ages, the contemporary manuscripts concerning the traditions of an earlier day, and the works of such writers as Snorre Sturluson and Sigmund (The Eddas) Saxo - Grammaticus, and such epics or pseudo - histories as The Nibelungenlied that we find any light thrown upon the dark places of Teutonic magical practice and belief. From the consideration of such authorities we arrive at several basic conclusions: (i) That magic with the Teutons was non - hierophantic, and was not in any respect the province of the priesthood, as with the Celtic Druids; (2) That women were its chief conservators; (3) That it principally resided in the study and elucidation of the runic script, in the same manner as in early Egypt it was part and parcel of the ability to decipher the hieroglyphic characters. Passing from the first conclusion, which is self - evident, as we discover all sorts and conditions of people dabbling in magical practice, we find that to a great extent sorcery for efforts seem to have been confined mostly to black magic - was principally the province of women. This is to be explained, perhaps, by the circumstance that only those who could read the runes - that is, those who could read at all - were able to undertake

the study of the occult, and that therefore the unlettered warrior, too restless for the repose of study, was barred from all advance in the subject. We find women in all ranks of life addicted to the practice of sorcery, from the queen on the throne to the wise - woman or witch dwelling apart from the community. Thus the mother - in - law of Siegfried bewitches him by a draught, and scores of similar instances could be adduced. At the same time the general type of ancient Teutonic magic is not very high, it is greatly hampered by human considerations, and is much at the mercy of the human element on which it acts, and the very human desires which call it forth. Indeed in many cases it is rendered nugatory by the mere cunning of the object upon which it is wreaked. In fine it does not rise very much above the type of sorcery in vogue among barbarian peoples at the present day. It is surprising, however, with all these weaknesses, how powerful a hold it contrived to get upon the popular imagination, which was literally 'drenched with the belief in supernatural science.

Teutonic Knights: The Teutonic Order (usually, *hospitale sancte Marie Theutonicorum Jerosolimitanum* - the Hospital of St. Mary of the Germans of Jerusalem or *der orden des Duschen huses* - the order of the German houses, in the sources) was one of the three major knightly or military orders that originated and evolved during the twelfth and thirteenth centuries. The Templars and Hospitallers are the other major orders.

The military orders were "true orders" of the Roman church governed by regulations similar to those governing monks, generally variants of the Benedictine or Augustinian Rules. For most purposes, they were technically answerable only to the pope. They did have some feudal responsibilities to lay and other clerical entities as dictated by circumstances of place and time. Large numbers of knights became monks but often were found in military fortifications rather than monasteries. The members of most orders took vows of poverty, chastity, and obedience.

Origins of the Teutonic Order

According to tradition, early in the twelfth century a wealthy German couple built a hospital in Jerusalem at their own expense to care for poor and sick pilgrims who spoke German. The hospital and an accompanying chapel were dedicated to the Virgin Mary. This story is similar to the traditions of the origin of the Hospital of St. John of Jerusalem founded by Amalfitans. The German hospital apparently was affiliated with the Hospital of St. John, at least, in the observance of the rule of St. Augustine. After Saladin's conquest of Jerusalem in 1187, there are no more records of the German hospital there. There was no indication that the German hospital ever had a military mission.

During the siege of Acre during the Third Crusade (probably 1190), Germans from Lubeck and Bremen established a field hospital for German soldiers reportedly using ships' sails as cover from the elements. Duke Frederick of Swabia placed his chaplain Conrad in charge of the hospital and soon transformed the organization into a religious order responsible to the local Latin bishop. Although some scholars question its authenticity, Pope Clement III (1187- 1191) apparently approved the Order on February 6, 1191. The Order was taken under Pope Celestine III's (1191--1198) protection on December 21, 1196, with the name of the "Hospital of St. Mary of the Germans in Jerusalem." The name is possibly the only connection with the earlier German hospital

although some argue a more direct relationship with the earlier hospital.

A ceremony purportedly held on March 5, 1198, altered the Order's *raison d'etre*. The patriarch of Jerusalem, the king of Jerusalem, the head of the crusading army, and the masters of the Templars and the Hospital of St. John attended the celebration establishing the Teutonic Knights as a military order. A bull by Pope Innocent III (1198--1216) dated February 19, 1199, confirmed the event and specified the Order would care for the sick according to the rule of the Hospitallers. It would conduct its other business by following the Templar rule and would wear the Temple's distinctive white cloak. Its black cross would differentiate the Teutonic Order from the Temple.

Internal Structure

During the first twenty years of its existence, the institutional structure of the Order developed and stabilized. The Teutonic Order followed the lead of the Templars and Hospitallers by creating a system of provinces. Unlike monastic orders composed of independent abbeys, the Teutonic Knights had a hierarchical chain of command with commanderies (*house*, *Kommende*) at the lowest level. Provinces or bailiwicks (*Ballei*, *Komturei*) were parts of "countries" that composed the Order as a whole. Its first independent rule was adopted in 1264.

The officials governing the Teutonic Order at the various levels were commander (*Komtur*, *preceptor*) at the local level, province commander (*Landkomtur*), national commander (*Landmeister*), and grand master (*Hochmeister*, *magister*). The highest leadership positions (including grand master, grand commander [*Grosskomtur*], marshal [*Ordensmarschall*], draper or quartermaster [*Trapier*], hospitaller [*Spittler*], and treasurer [*Tressler*]) were elected by the general chapter.

Membership of this mostly German-speaking order was composed of various, distinct classes: knights, priests, and other brothers (*lay brothers*, *sisters*, and "*familiars*"). There was a large number of people who supported the professed members of the Order, ranging from auxiliary knights to slaves. The highest ranking were secular knights, serving for free. *Turcoples* (Greek for "son of Turk") were originally probably lightly-armed, half-breed cavalry whose name applied to Turkish mercenaries employed in the Byzantine army, later the term was adopted by the military orders. There were attendants called *squires* (*knechte*), and *sergeants-at-arms*. *Footsoldiers* were usually coerced from the local peasantry. *Sister-aids* (*halpswesteren*) were employed as domestics as were *halpbrUderen*; they took religious vows. Married and single lay domestics also were employed by the Order. Artisans and laborers (e.g., gardeners, carpenters, masons) worked for charity or wages. Many serfs and slaves were owned by the Order.

Rapid Expansion

From the outset, the possessions and wealth of the Teutonic Order grew astoundingly fast and its numbers skyrocketed, especially under Grand Master Hermann von Salza (c. 1210--1239). Von Salza was successful in gaining many favors for the Order because he was a confidante to both the German emperor Frederick II (1211--1250) and the popes. His immediate successors also did well. Between 1215 and 1300, one or more commanderies were founded each year, usually through gifts.

The Teutonic Order was invited into Greece (1209), Hungary (1211), and Prussia (1226) by secular rulers to perform military duties on their behalf. In the Peloponnesus the Frankish Prince of Achaia provided fiefs near Kalamata for the Teutonic Knights in return for military service; there are traces of the Order's continuous service there until 1500. The Hungarian King Andrew II (1205--1235) expelled the Order in 1225 when it became strong and may have threatened his rule. The conquest of Prussia began in 1230 (after the Order's Grand Master was named prince of the Holy Roman Empire) and lasted until 1283.

In addition to the Holy Land and these other "theaters of war," the order's members could be found elsewhere in the Mediterranean and western Europe: Armenia, Cyprus, Sicily, Apulia, Lombardy, Spain, France, Alsace, Austria, Bohemia, the Lowlands, Germany, and Livonia. Only in the frontier areas (the Holy Land, Armenia, Greece, Hungary, Prussia, Spain, and Livonia) was military service required of members.

By 1221 the German Order was given the same privileges as the Templars and Hospitallers by Pope Honorius III (1216--1227). Both senior orders fought the autonomy of the Teutonic Order until about 1240. The German Order may not have quite equaled in wealth and possessions the other two military orders which were more than 80 years older, but it became the only other order to rival them in international influence and activity.

The Baltic

After the crusaders were defeated at Acre in 1291, the Teutonic Order moved its headquarters to Venice, a long-time ally. In 1309, the Order moved again, this time to Marienburg in Prussia. Here the Order had subdued the pagan inhabitants and established a theocratic form of government.

The position of the knights in the Baltic region had been strengthened in 1237 when a knightly order in Livonia, the Brothers of the Sword (Schwertbr(der), joined the Teutonic Order. The history of the German knights in Prussia and Livonia is one of almost perpetual revolts, uprisings, raids, conquests, victories, and defeats. Many secular knights from western Europe (e.g., Chaucer's knight in the Canterbury Tales) would go to the Baltic to help the Order in "crusading activities" for a season or more. The Grand Master's prizes and feasting for especially heroic knights became legendary and reminds one of various aspects of King Arthur's knights of the Round Table.

During the fourteenth century, dozens of towns and about 2000 villages were created in Prussia by the Order. The Order was successful in trade. For example, as a Hanseatic League participant, it provided western Europe with some of its cheapest grain.

The nations of Poland and Lithuania, perennial enemies of the Order, became stronger and stronger in the late fourteenth and early fifteenth centuries. In 1410 at Tannenberg, the Order was crushed in a battle against a coalition led by these powers. The result was a bankrupting of the Order and significant reduction in its military and political capabilities. In 1467, the whole of western Prussia was ceded to Poland and the eastern part acknowledged the suzerainty of the king of Poland. The conversion of the last Pagan Lithuanians in 1410 left the Order with shallow grounds for "crusading."

1525 to 1797

Martin Luther's (1483-1546) Reformation affected the Teutonic Order significantly. In 1525, Grand Master Albrecht von Brandenburg converted to the Lutheran faith. He then was enfeoffed by the Polish king as Duke of Prussia. As a medieval, crusading entity, the German Order essentially ended at this time.

In 1526, the Teutonic Order master of the German lands became the "Administrator of the Grandmastery in Prussia and Master in German and Romance Countries." Mergentheim became the main seat of the Order.

There was a great deal of confusion in Germany in the aftermath of the Reformation, its resulting wars, and the political changes. The bailiwicks of Saxony, Messe, and Thuringia became Protestant until Napoleonic times. The office of Landkomtur alternated among Lutheran, Reformed, and Catholic leaders in the sixteenth and seventeenth centuries. The bailiwick of Utrecht was Calvinist until modern times. A new rule was adopted in 1606 in an attempt to accommodate the changes in the Order.

In European affairs, from time to time, the Order still participated militarily. Some 1000 troops were raised to help the Austrians against the Turks. After 1696, there was a regiment of the "Grand and German Master." But the numbers and wealth of the Order dwindled. Little other military activity is recorded.

The French Revolution and After

As the anticlerical French government expanded its political control in the 1790's, the Order lost its commanderies in Belgium and those west of the Rhine (1797). Many east of the Rhine were lost in 1805. In 1809, Napoleon dissolved the Order in all countries under his dominion, leaving only the properties in the Austrian Empire.

Even in Austria, the Order had to exist secretly for a number of years until 1839 when Austrian Emperor Ferdinand I reconstituted the Order as the Order of the Teutonic Knights (Deutscher Ritterorden). The mission fulfilled by the Order was mainly the caring for wounded soldiers.

In 1866, the "Honorable Knights of the Teutonic Order" was founded. Knights were required to provide annual contributions for hospitals. The Marianer des Deutschen Ordens, for women, was created in 1871.

In 1914, some 1,500 sponsors from the Austrian nobility supported the caregiving efforts of the Order. During World War I, the Order took care of about 3,000 wounded soldiers in their facilities.

In 1923, masters of the Order were allowed to come from among the clerics rather than the "knighthood" for the first time. The Order's headquarters, treasury, and archives are now located in Vienna, Austria.

Teutonic Order: Properly the Order of Teutons *and* Walwater Teutonic Order of the Holy Grail. In 1912, several German occultists with radical anti-semitic inclinations decided to form a "magic" lodge, which they named the Order of Teutons. the main founders were Theodor Fritsch, a publisher of an anti-semitic journal; Philipp Stauff, pupil of the racist Guido Von List, and

Hermann Pohl, the order's chancellor. (Pohl would drop out three years later to found his own bizarre lodge, the Walvater Teutonic Order of the Holy Grail.) The Order of Teutons was organized along the lines of the Free Masons or the Rosicrucians, having differing degrees of initiation, only persons who could fully document that they were of pure "aryan" ancestry were allowed to join.

In 1915, Pohl was joined by Rudolf Blauer, who held a Turkish passport and practiced sufi meditation. He also dabbled in astrology and was an admirer of Lanz Von Liebenfels and Guido Von List, both pathologically anti-semitic. Blauer went by the name of Rudolf Freiherr Von Sebottendorf. He was very wealthy, although the origin of his fortune is unknown. He became the Grand Master of the Bavarian Order and he founded the Thule Society, with Pohl's approval, in 1918.

Thule Society: Germanenorden and Thule Society

The Germanenorden and Thule Society are low level recruiting fronts for more sophisticated and knowledgeable pro-Nazi Black Lodges.

In late 19th and early 20th century Germany and Austria there were many flourishing esoteric orders which sought to establish a reborn Germanic identity and to reconnect the volk with its repressed archetypes.

One of the most significant of these Orders was founded in Germany in 1912 - the *Germanenorden* or German Order. From this sprang the *Thule Gesellschaft* or Thule Society whose driving force was Rudolf von Sebottendorff. He had been schooled in occultism, Islamic mysticism, alchemy, Rosicrucianism and much else, in Turkey, where he had also been initiated into Freemasonry.

Thule served as the recruiting and political action front of the *Germanenorden*. Sebottendorff bought a failing Munich newspaper, the *Beobachter* which he renamed the *Volkische Beobachter* and it became the official newspaper of the NSDAP (Nazi Party).

A movement to promote Thulian ideas among industrial workers and to offset Marxism, was formed in 1918 - the Workers' Political Circle - with Thulist Karl Harrer as chairman. From this came the German Workers' Party in 1919. A year later this became the NSDAP under the leadership of Adolf Hitler.

The Thule society was active as a political and military organization during the brief Bavarian Socialist Coup in 1919-1920. On April 6, 1919, in Bavaria, left wing socialists and anarchists proclaimed the Bavarian Socialist Republic. The brains of the revolution were a group of writers who had little idea of administration. Life in Munich grew chaotic. The counter-revolutionary forces, the whites, composed of various groups of decommissioned soldiers known as "Frei Corps", defeated the Bavarian Soviet within a matter of weeks.

The Thule Society was instrumental in this effort. Their propaganda effort was aided by a journalist, poet, and occult student Dietrich Eckart, who was the major intellectual influence on Hitler in the early years. The swastika flag adopted by the NSDAP was the brain-child of another Thulist, Dr Krohn.

Journalist Karl Harrer was given the job of founding a political "worker circle". He realized that the workers would reject any program that was presented to them by a member of the conservative "privileged" class. Harrer knew that the mechanic Anton Drexler, who was working for the railroads, was a well-known anti-semitic, chauvinist and proletarian. With Drexler as nominal chairman, Harrer founded the German Workers Party in January 1919.

The German Workers Party was only one of many associations founded and controlled by the Thule Society. The Thule was the "mother" to the German Socialist Party, led by Julius Streicher, and the right-wing radical Oberland Free Corps. It published the Munich observer, which later became the National Observer. Hitler became the most prominent personality in the party. He caused Harrer to drop out, and he pushed Drexler, the nominal chairman, to the sidelines. He filled key positions with his own friends from the Thule Society and the Army. During the summer of 1920, upon his suggestion, the party was renamed the National Socialist German Worker Party (NASDAP). The new name was intended to equally attract nationalists and proletarians.

The Thule Society inner circle had the following beliefs

- 1) Thule was a legendary island in the far north, similar to Atlantis, supposedly the center of a lost, high-level civilization. But not all secrets of that civilization had been completely wiped out. Those that remained were being guarded by ancient, highly intelligent beings (similar to the "Masters" of Theosophy or the White Brotherhood). The Roman historian Polybius (ca. 150 B.C.) made first mention of the "island, or point of land, six days' sail north of Orcades" [Orkneys, Britain] observed during a voyage by Pytheas in the late-4th Century B.C.
- 2) The truly initiated could establish contact with these beings by means of magic-mystical rituals.
- 3) The "Masters" or "Ancients" allegedly would be able to endow the initiated with supernatural strength and energy.
- 4) With the help of these energies the goal of the initiated was to create a race of Supermen of "Aryan" stock who would exterminate all "inferior" races.
- 5) An ascended master or deific force "the King of Fear" figures as a patron in the Order.

Tulpa: The word "tulpa" comes from Tibetan Buddhism, and is a type of Thoughtform which, once created, assumes an existence independent of its creator. Tulpas are generally created by the experience of extreme emotions, and once manifest can be extremely difficult (and sometimes "impossible") to destroy. Those that are created intentionally tend to follow the pattern of fulfilling their duties as expected at first, gradually adopting methods outside their intended parameters, and eventually either fulfilling their goals in ways that are completely outside their creators' wishes or ignoring them completely. Tulpas are not always "bad" but they almost invariably become troublesome.

Runes: (German, rune; Anglo - Saxon run; Icelandic run). The word is derived from an old Low German word *raunen* "to cut - or "

to carve, " and as the runes in more ancient times were invariably carved and not written, it latterly came to designate the characters themselves. As has been said, comparatively few were able to decipher them, and the elucidation was left to the curious, the ambitious among the female sex, and the leisured few in general, those perhaps including priests and lawmen. Consequently we find the power to decipher them an object of mysterious veneration among the ignorant and a belief that the ability to elucidate them meant the possession of magical powers. The possessors of this ability would in no wise minimise it, so that the belief in their prowess would flourish. Again, it is clear that a certain amount of patience and natural ability were necessary to the acquirement of such an intricate script.

The tradition that they were connected with sorcery has, scarcely yet died out in some parts of Iceland. In later times the word runes came to be applied to all the alphabetical systems employed by the Teutonic peoples before the introduction of Christianity. Their origin is obscure, some authorities denying that it is Teutonic, and asserting that they are merely a transformation or adaptation of the Greek characters, and others that they have a Phoenician or even cuneiform ancestry. That they are of non Teutonic origin is highly probable, as may be inferred from their strong resemblance to other scripts and from the circumstance that it is highly unlikely that they could have been separately evolved by the Teutonic race in the state of comparative barbarism in which it was when they first came into general use. They have been divided into three systems - English, German, and Scandinavian but the difference between these is merely local. They were not employed in early times for literary purposes, but for inscriptions only, which are usually found on stone monuments, weapons, implements, and personal ornaments and furniture. In England runic inscriptions are found in the north only, where Scandinavian influence was strongest. The first symbols of the runic alphabet have the powers of the letters f, u, t, h, a, r, k, for which reason the order of the runic letters is called not an alphabet but a futhark. The system is symbolic. Thus its first quantity or letter pictures the head and horns of an ox, and is called feoh after that animal, the second is called ur, after the word for " bull, " the third thoru, a tree, the others following os, a door; rad, a saddle, caen, a torch, all because of some fancied resemblance to the objects, or, more properly speaking, because they were probably derived or evolved from a purely pictorial system in which the pictures of the animals or objects enumerated above stood for the letters of the alphabet. Since these were cut, some connection may be permitted between Anglo - Saxon seegan, to say, and Latin secare, to cut, especially when we find secret signatures made of old by merely cutting a chip from the bark manuscript. In spelling, for example, the old sense of spell " was a thin chip or shaving. Tacitus mentions that in Teutonic divination a rod cut from a fruit - bearing tree was cut into slips, and the slips, having marks on them, were thrown confusedly on a white garment to be taken up with prayer to the gods and interpreted as they were taken. A special use of light cuttings for such fateful cross - readings or " Virgilian lots, " may have given to spells " their particular association with the words of the magician.

Belief in Nature Spirits: The scope of this work is entirely without the consideration of mythology proper, that is to say that the greater deities of the many human religious systems receive no treatment save in several special circumstances. But the lesser figures of mythology, those who enter into direct contact with man and assist him, or are connected with him, in magical practice, receive special and separate notice. Thus the duergar, or dwarfs

trolls, undines, nixies, and all the countless host of Teutonic folk - lore are alluded to under their separate headings, and we have here only to consider their general connection with Teutonic man in his magical aspect. His belief in them was distinctly of an animistic character. The dwarfs and trolls inhabited the recesses of the mountains, caves, and the underworld. The nixies and undines dwelt in the lakes, rivers, pools, and inlets of the sea. In general these were friendly to man, but objected to more than an occasional intercourse with him. Though not of the class of supernatural being who obey the behests of man in answer to magical summonses, these, especially the dwarfs, often acted as his instructors in art - magic, and many instances of this are to be met with in tales and romances, of early Teutonic origin. The dwarfs were usually assisted by adventitious aids in their practice of magic, such as belts which endowed the wearer with strength, like that worn by King Laurin, shoes of swiftness, analogous to the seven - league boots of folk - tale, caps of invisibility, and so forth.

Witchcraft: - Witchcraft, with its accompaniment of - diabolism was much more in favour among the northern Teutons than it was in Germany, and this circumstance has been attributed to their proximity to the Finns (q.v.), a race notorious for its magical propensities. In Norway, Orkney, and Shetland, we find the practice of sorcery almost exclusively in the hands of women of Finnish race, and there is little doubt that the Finns exercised upon the Teutons of Scandinavia the mythic influence of a conquered race, that is, they took full advantage of the terror inspired in their conquerors by an alien and unfamiliar religion and ritual, which partook largely of the magical. The principal machinery of Teutonic witchcraft was the raising of storms, the selling of pieces of knotted rope, each knot representing a wind, divination and prophecy, acquiring invisibility, and such magical practices as usually accompany a condition of semi - barbarism. In the North of Scotland the Teutonic and Celtic magical systems may be said to have met and fused, but not to have clashed as their many points of resemblance outweighed their differences. As the sea was the element of the people, we find it the chief element of the witch of the northern Teutons. Thus we discover in the saga of Frithjof, the two seawitches Heyde and Ham riding the storm and sent by Helgi to raise a tempest which would drown Frithjof, and taking the shape of a bear and a storm - eagle. In the saga of Grettir the Strong we find a witch - wife, Thurid, sending adrift a magic log which should come to Grettir's island, and which should lead to his undoing. Animal transformation plays a considerable part in Teutonic magic and witchcraft. In early Germany the witch (hexe) seems to have been also a vampire.

Second Sight. - It was, however, in prophecy and divination that the Teutons excelled, and this was more rife among the more northern branches of the people than the southern. Prophetic utterance was usually induced by ecstasy. But it was not the professional diviner alone who was capable of supernatural vision. Anyone under stress of excitement, and particularly if near death, might become " fey, " that is prophetic, and great attention was invariably paid to utterances made whilst in this condition.

Theomancy: The part of the Jewish Kabala which studies the mysteries of the divine majesty and seeks the sacred names. He who possesses this science knows the future, commands nature, has full power over angels and demons, and can perform miracles. The Rabbis claimed that it was by this means that Moses performed so many marvels; that Joshua was able to stop the sun; that Elias caused fire to fall from heaven, and raised the dead; that Daniel closed the mouths of the lions; and that the three youths

were not consumed in the furnace. However, although very expert in the divine names, the Jewish rabbis no longer perform any of the wonders done by their fathers.

Theosophical Society: was founded in 1875 by Helena Petrovna Blavatsky and Henry Steele Olcott. They met in America in 1874 where Colonel Olcott was engaged in spiritualistic investigation at the house of the Eddy Brothers in Vermont. Madame Blavatsky - was, of course, deeply read in every thing pertaining to the occult and similarity of tastes very naturally drew them together. Scientific materialism was then engaging general attention and making no little progress, and since theosophy is the antithesis of materialism of any kind, it was decided that some society should be formed to combat this movement. In May, 1875, a Miracle Club was formed, but it was a failure. Later in the same year, in the month of September, a fresh attempt was however, agreed on and this was made in November with Col. Olcott as president, and Madame Blavatsky as corresponding secretary, and a membership of twenty. This attempt seemed also to be doomed to failure, many members dropping off because no phenomena were manifested and indeed only Col. Olcott and Madame Blavatsky remained with two of the founders of the society and a few other members. Not discouraged by this, however, they decided to amalgamate with the Indian Society, but even this met with no more success, and it was not till by a happy inspiration the society - was removed to India, that it began to attract attention and make headway. From that time its success was assured and, whatever opinions may be held of the soundness of theosophical teaching, no doubt can be entertained of the extent and influence of the society, which has numerous members in lands so far apart and so different in spirit as America and India, besides every other civilised country in the world. In accordance with the spirit of theosophy, no dogma is demanded of members save acceptance of the belief in the brotherhood of man, so that Christian and Mohammedan may meet on equal terms without any necessity of varying their peculiar religious beliefs. Its activities include study of everything germane to theosophy, religion, philosophy, laws of nature whether patent to all mankind as in the domain of science, or hidden as yet from all but those with special knowledge, as in the domain of the occult. (See Theosophy.)

Theosophical Society of Agrippa: Agrippa (q.v.) established in Paris and other centres a secret theosophical society, the rites of admission to which were of a peculiar character. The fraternity also possessed signs of recognition. Agrippa visited London in 1510, and whilst there he established a branch of the order in that city. A letter of Landulph's is extant in which he introduces to Agrippa a native of Nuremberg resident at Lyons, and whom he hopes "may be found worthy to become one of the brotherhood."

Theosophy: From the Greek theos, god, and sophia, wisdom a philosophical - religious system which claims absolute knowledge of the existence and nature of the deity, and is not to be confounded with the later system evolved by the founders of the Theosophical Society. This knowledge, it is claimed, may be obtained by special individual revelation, or through the operation of some higher faculty. It is the transcendent character of the godhead of theosophical systems which differentiates them from the philosophical systems of the speculative or absolute type, which usually proceed deductively from the idea of God. God is conceived in theosophical systems as the transcendent source of being, from whom man in his natural state is far removed. Theosophy is practically another name for speculative mysticism.

Thus the Kabalistic and Neoplatonic conceptions of the divine emanations are in reality theosophical, as are the mystical systems of Boehme and Baader.

Theosophy has also come to signify the tenets and teachings of the founders of the Theosophical Society. This Society was founded in the United States in 1875 by Madame H. P. Blavatsky (q.v.), Col. H. S. Olcott (q.v.)

Thomas the Rhymer: Scottish Soothsayer (circa, 1220.) It is impossible to name the exact date which witnessed the advent of the Scottish soothsayer, Thomas the Rhymer, who is well known on account of his figuring in a fine old ballad, duly included in Sir Walter Scott's *Minstrelsy of the Scottish Border*. But Thomas is commonly supposed to have lived at the beginning of the thirteenth century, that period being assigned because the name, "Thomas Rimor do Ercildun," is appended as witness to a deed, whereby one "Petrus de Haga do Bemersyde" agrees to pay half a stone of wax annually to the Abbot of Melrose, and this "Petrus" has been identified with a person of that name known to have been living about 1220. Ercildun is simply the old way of spelling Earlston, a village in the extreme west of Berwickshire, hard by the line demarking that county from Roxburgh; and it would seem that Thomas held estates in this region, for he is mentioned as a landed - proprietor by several early writers, most of whom add that he did not hold his lands from the Crown, but from the Earls of Dunbar. Be that as it may, Thomas probably spent the greater part of his life in and around Earlston, and a ruined tower there, singularly rich in ivy, is still pointed out as having been his home, and bears his name; while in a wall of the village church there is a lichened stone with the inscription "Auld Rhymer's Race Lies in this Place," and, according to local tradition, this stone was removed to its present resting place from one in a much older church, long since demolished. Nor are these things the only relics of the soothsayer, a lovely valley some miles to the west of Earlston being still known as "Rhymer's Glen"; and it is interesting - to recall that Turner painted a watercolour of this place.

Andro of Winton, in the *Originale Cronykil of Scotland*, also makes mention of Thomas as a redoubtable prophet while Walter Bower, the continuator of Fordun's *Scolicromicon*, recounts how once Rhymer was asked by the Earl of Dunbar what another day would bring forth, whereupon he foretold the death of the king, Alexander III., and the very next morning news of his majesty's, decease was noised abroad. Blind Harry's *Wallace*, written midway through the fifteenth century, likewise contains an allusion to Thomas's prophesying capacities.

A number of predictions attributed to Thomas the Rhymer are still current, for instance that weird verse which Sir Walter Scott made the motto of *The Bride of Lammeymuir*; and also a saying concerning a Border family with which, as we have seen, the soothsayer was at one time associated:

While some of the sayings attributed to Thomas, such as "Betide, betide, whate'er betide, There'll aye be Haigs at Bemersyde," are couched in metre, yet there is really no sure proof that the soothsayer was a poet. It is usually supposed that he acquired the sobriquet of Rhymer because he was a popular minstrel in his day, but the fact remains that Rymour was long a comparatively common surname in Berwickshire, and, while it may have originated with Thomas, the assumption has but slight foundation. Again, the prophet of Earlston has been credited with a poem on

the story of Sir Tristram, belonging to the Arthurian cycle of romance, and the Advocate's Library contains a manuscript copy of this probably written so early as 1300. However, while Sir Walter Scott and other authorities believed in this ascription, it is quite likely that the poem is but a paraphrase from some French troubadour. For generations, however the Scottish peasantry continued to be influenced by & sayings attributed to "True Thomas," as they named him, as is witnessed by the publication during comparatively modern times of looks containing the prophecies which he is said to have uttered.

It is thought that Thomas died about 1297, and it is clear that he had achieved a wide fame as a prophet, many references to his skill in this relation being found in writers who lived comparatively soon after him. A Harleian manuscript in the British Museum, known to have been written before 1320, discloses the significant phrase, "La Comtesse de Donbar demanda a Thomas de Essedoune quant la guere descoco prendreit fyn"; - but the lady in question was not a contemporary of the prophet.

Thian - ti - hil - or

Heaven and Earth League; an ancient esoteric society in China, said to have still been in existence in 1674. The candidate before reception had to answer 333 questions. It professed to continue a system of brotherhood derived from ancient customs,

Thought - Reading: must not be confused with telepathy, for, though both terms are sometimes used synonymously, the latter implies the direct action of one mind on another, independent of the ordinary sense - channels, while no such restrictions are contained in the term "thought - reading." In early times, when outbursts of ecstatic frenzy were ascribed to demoniac possession, we find the ecstasies credited with the power to read thoughts; witches were supposed to be endowed with the same faculty; Paracelsus and the early magnetists recognised its existence. The advent of spiritualism gave to thought - reading a new impetus. It was now the spirits who read the thoughts of the sitters and replied to them with raps and table - turnings. Until quite recently, however, thought - reading was attributed either to occultism or fraud. Not only was the "ethereal vibration" theory unthought of, but the phenomena of hyperesthesia and subconscious whispering "were very imperfectly understood in their bearing on thought - reading. Yet it is probable that these last offered a satisfactory explanation in many cases, especially when the subject was entranced. Professional thought - readers who performed on public platforms indulged largely in fraud. (See Telepathy.)

Time Slipping: A phenomenon whereby persons find themselves apparently in another time period, usually demonstrably the past. This could be considered the inverse of the appearance of ghosts, who appear to be living persons from the past. The surroundings usually seem substantial. This phenomenon was experienced by two Englishwomen visiting the Petite Trianon at Versailles in the 1920s, and is associated with a certain area of the City Park in the U.S. City of New Orleans.

Tibet: In this country, the stronghold of Buddhism, all superstition circles around the national religion, which at the same time has absorbed into itself the aboriginal beliefs and demonology. Nowhere perhaps has such a vast amount of pure superstition crystallised around the kernel of Buddhism, - the pure doctrines of which were found by the Hindu conquerors of the Tibetans to be totally unsuited to the Hunnish aborigines of the country, who before the advent of Buddhism were in the animistic stage of

religion. This was allowed to revive and rites and ceremonies, charms and incantations, of the very nature which Buddha had so strongly condemned, clustered quickly around his philosophy in Tibet. From this sprang the lantya system, which is almost a purely magical one. It was founded by Asanga, a monk of Peshawar, who composed its gospel, the Yogachchara Bhumi Sastra in the sixth century A.D. Basing his pantheon upon the debased system of Buddhism then prevalent, Asanga reconciled it to native requirements by placing a number of Saivite devil - gods and goddesses in the lower Buddhistic heavens. These he made subservient to the Buddha. His religion was speedily adopted by the barbarian tribes of Tibet, who sacrificed readily to the deities of this new religion. Very naturally they exaggerated the magical side of it, their main object being to obtain supernatural power by means of spoken spells and words of power. A very considerable literature sprang up in connection with the new faith, which has been scathingly commented upon by disciples of the purer Buddhism as being nothing more or less than more barbarian sorcery. Of course the monkish class of lamas found it impossible altogether to ignore the tantra system, but Tsongkapa in the middle of the fourteenth century unhesitatingly condemned the whole system. The lamas had and have an esoteric form of Buddhism, which has but little in common with the tantra system of the people, but we find them at festivals and so on unbending so far as to represent the various devils and fiends of this faith. As literature, the tantras may be considered as a later development of the puranas, but they are without any poetic value. They are regarded as gospels by the Saktas, or worshippers of Kali, Durga or Purvati the wife of Siva, or some other creative agency. They abound in magical form of a dialogue between Siva and his wife. There were originally sixty - four tantras, but as yet no satisfactory scholarly examination has been made of them.

Tory Island: An island off the coast of Ireland, of great significance to the early Celtic and Christian cults. - the earliest evidence of settlement on Tory is a megalithic tomb which dates to 2500 BC. The first monastic settlement on Tory dates to the sixth century AD, when St. Columcille founded a monastery on the island. Monastic activity continued on Tory until the late seventeenth century, when the Governor of Connaught and his forces plundered and destroyed the monastery. There are numerous monastic remains on the island, including the only remaining round tower in Donegal as well as a number of churches and oratories. One of only two Tau crosses in Ireland stands on Tory. Tau crosses are T - shaped and date from the early Christian period.

There is a spectacular promontory fort on Tory's eastern coast that dates from the early Iron Age. It is traditionally renowned as Balor's stronghold and is called Dún Bhaloir. There is a deep cleft within the fort known as Príosún Balor into which Balor is said to have thrown his prisoners. The rocky pinnacles of An Eochair Mhór to the north look like giant soldiers and are known as Saighdiúirí Bhaloir (Balor's soldiers). Balor is said to have buried his gold within the fort.

Leac na Leannán is a large flat rock which juts out over the cliff face within Dún Bhaloir. A wish is granted to anyone who stands on top of it and turns around three times. A wish is also granted to anyone who succeeds in throwing three successive stones onto the rock. It is said that a stranger will be standing on Leac na Leannán when it eventually falls.

In monastic times, penitents sometimes undertook a pilgrimage to

Tory. On three successive mornings, pilgrims walked clockwise around the island before sunrise, stopping at to pray and leave a small stone at various sites. At the end of the pilgrimage, pilgrims turned a sacred stone upside down. This stone was known as An Glacach or Cloch Thoraí and was associated with St. Columcille. Following the destruction of the monastery, the format of the pilgrimage was inverted. Islanders believed they could place a curse their enemies by walking around the island in an anti-clockwise direction and then upturning the stone. The stone became known as Cloch na Mallacht - the Cursing Stone. Disasters and shipwrecks have been attributed to this ritual, and in 1884 the stone was hidden. Its location remains a closely guarded secret.

Balor of the Evil Eye - Balor was the Celtic god of darkness and leader of the Formorians, an evil race who plagued Ireland from their stronghold on Tory. Balor and his men are said to have taken the Round Tower of Conan as their base on Tory, and Balor's name is also associated with the island's fort.

Balor was very wicked and ugly. Like a cyclops, he had an eye in the centre of his forehead. Balor was so evil that he could kill with a single angry glance. When his eye became tired in battle, his men held up his eyelid with ropes and pulleys so as not to lose the advantage of his deathly powers. Balor had one child, a beautiful daughter called Eithne. The druids predicted that Balor would be killed by Eithne's son. In attempt to escape this fate, Balor imprisoned Eithne in a stone tower on the island and forbade any man to approach her.

Three brothers lived on the mainland opposite Tory, Cian, a chief, Gavida, a smith, and Mac Samhthann, a sailor. Gavida owned a precious milch cow called Glas Gaibhniam, which was greatly coveted by Balor. One day Cian went to Gavida's forge to have some swords made, and brought the cow with him on the end of a rope. Afraid of losing the cow, he asked his brother Mac Samhthann to hold her. Balor, who had magically turned himself into a small red-haired boy, offered to hold the cow for Mac Samhthann. Mac Samhthann did not recognise Balor in his magic disguise and let him hold the cow. In an instant Balor escaped with the cow and was back at Port na Glaise on Tory.

The three brothers were enraged when they discovered how they had been tricked. Determined to retrieve the cow, Cian disguised himself as a woman and was whisked to Tory by a druid. There he won access to Eithne and the pair fell in love. Sometime later Eithne gave birth to triplets. Having discovered that Cian was the father of the children, Balor beheaded him on a large white rock. He then wrapped the three babies in a sheet and threw them in a whirlpool at Port an Deilig - the Harbour of the Pin. Unknown to Balor, the fastening pin fell out and the eldest child, Lugh, was washed ashore on the mainland, where he was rescued by Biroge and raised by his uncle, Gavida.

Lugh, the Celtic god of light, knew that Balor had murdered his father. Balor was not aware that Lugh was his grandson. One day, Balor visited the forge, and began to brag about killing Cian and his sons. Furious, Lugh drew a poker from the furnace and plunged it through Balor's eye. It is said that the slopes of the mainland ran red with Balor's blood, and the place where he died is known today as Bloody Foreland.

Saint Columcille - Columcille, the famous saint and missionary

was born in Gartán, Co. Donegal around 521 AD. Columcille founded many monasteries in Ireland, including one on Tory and on Iona, where he died in 597.

According to legend, Columcille and two other saints, Dubhthach and Beighbhile decided which of them should convert the Tory islanders by casting their croziers from a hill in Machaire Rabhartaigh on the mainland. Whoever could throw his crozier as far as Tory would go to the island. As Columcille's crozier was the only one to land on Tory, it was he who went to the island.

It is said that Oilill, the king of Tory, refused to allow Columcille set foot on the island. He relented when Columcille told him that all he needed was a plot the size of his cloak. When Columcille placed his cloak on the ground, it spread out to cover the entire island. This annoyed the king, who set a fierce dog on the saint. Columcille destroyed the animal by making the sign of the cross and after seeing such powers, the chief allowed himself to be converted.

Tower of London: The jewel - room of the Tower of London is reported to be haunted, and, in 1860, there was published in *Notes and Queries* by the late Edmund Lenthal Swifte, Keeper of the Crown Jewels the account of a spectral illusion witnessed by himself in the Tower. He says that in October, 1817, he was at supper with his wife, her sister, and his little boy, in the sitting - room of the jewel - house, To quote his own words: " I had offered a glass of wine and water to my wife, when, on putting it to her lips, she exclaimed, ' Good God ! what is that. I looked up and saw a cylindrical figure like a glass tube, seemingly about the thickness of my arm, and hovering between the ceiling and the table; its contents appeared to be a dense fluid, white and pale azure. This lasted about two minutes, when it began to move before my sister - in - law; when, following the, oblong side of the table, before my son and myself, passing behind my wife, it paused for a moment over her right shoulder. Instantly crouching down, and with both hands covering her shoulder, she shrieked out, 'Christ! it has seized me!', " It was ascertained, " adds Mr. Swifte, " that no optical action from the outside could have produced any manifestation within, and hence the mystery has remained unsolved."

The jewel-room is reputed to be the storage place of certain artifacts of an ancient and arcane nature which are held by the Crown.

Speaking of the Tower, we learn from the same source how " one of the night sentries at, the jewel - house was alarmed by a figure like a huge bear issuing from underneath the jewel - room door. He thrust at it with his bayonet which stuck in the door. He dropped in a fit and was carried senseless to the guard - room.... In another day or two the brave and steady soldier died."

Trance Personalities: Trance messages purporting to come from the medium's spirit control do not as a rule reveal a very definite personality. The control reflects the thoughts and opinions of the medium and the sitters, possesses little knowledge that they do not possess, and is in general a somewhat colourless creature. Yet not infrequently a trance medium is controlled by a spirit of distinct, not to say distinguished, personality, whose education and culture are on a much higher plane than the medium's own, and whose ideas and opinions are quite independent. Such spirits are generally given distinguishing names. They often control the

medium alternately with other controls. On the other hand, the medium has generally a monopoly of one or more of these spirits, though sometimes one control may be shared by a number of mediums. Among those who may justly be regarded as the common property of the mediumistic fraternity are the spirits of certain great men - Virgil, Socrates, Shakespeare, Milton, Benjamin Franklin, Victor Hugo, Swedenborg, and so on. The messages delivered through their control seldom resemble anything they wrote during their lives. It would indeed be ludicrous to hold these great men responsible for the feeble outpourings delivered in their name. But these spirits come and go; it is perhaps hardly accurate to call them trance personalities at all. Among the best known of the latter class are the spirits who purported to control the late Mr. Stainton Moses - Emperor, Rector, Mentor, Prudens, and others. What the real names of these controls may be is not known, for Mr. Moses only revealed the secret to a few of his most intimate friends. Emperor and Rector were among the controls of Mrs. Piper in still more recent years, and indeed much of her automatic discourse did not come directly from the communicating spirits, but was dictated by them to Rector. It is suggested, however, by Sir Oliver Lodge and other authorities, that the controls of Mrs. Piper are not identical with those of Stainton Moses, by whom were written through his hand the well-known Spirit Teachings, but are merely masqueraders. But Mrs. Piper has several interesting trance personalities of her own, without borrowing from anybody. One of her earliest controls was Sebastian Bach, but ere long he gave place to a spirit calling himself "Dr. Phinuit," who held sway for a considerable time, but gave place in his turn to George Pelham - "G.P." Pelham was a young author and journalist who died suddenly in 1892. Soon after his death he purported to control Mrs. Piper, and gave many striking proofs of his identity. He constantly referred, with intimate knowledge, to the affairs of Pelham, recognised his friends, and gave to each his due of welcome. Not once, it is said, did he fail to recognise an acquaintance, or give a greeting to one whom he did not know. Many of Pelham's old friends did not hesitate to see in him that which he claimed to be. Only on one occasion, when asked for the names of two persons who had been associated with him in a certain enterprise, "G.P." refused, saying that as there was present one who knew the names, his mentioning them would be referred to telepathy! Later, however, he gave the names - incorrectly. When "G.P." ceased to take the principal part in the control of Mrs. Piper, his place was taken by Rector and Emperor, as mentioned above. Another well-known medium, Mrs. Thompson, had as her chief control "Nelly," a daughter of hers who had died in infancy; also a Mrs. Cartwright, and others. These controls of Mrs. Thomson are said not to have shown any very individual characteristics, but to resemble Mrs. Thomson herself very strongly both in voice and manner of speech, though Mrs. Verrall has stated that the impersonations gave an impression of separate identity to the sitter. Mrs. Thomson's early trance utterances were controlled by another band of spirits, with even less individuality than those mentioned. Frequently the mediums and investigators themselves, on reaching the discarnate plane, become controls in their turn. The late Mr. Myers, Mr. Gurney, Dr. Hodgson, and Professor Sidgwick purported to speak and write through many mediums, notably through Mrs. Piper and Mrs. Thompson, Mrs. Verrall and Mrs. Holland. Many of these statements made by these controls were correct, and some matters revealed which were apparently outside the scope, of the medium's normal knowledge, but at the same time several fatal discrepancies were found to exist between the controls and those they were supposed to represent. Thus the script produced by Mrs. Holland contained grave warnings, purporting to come from Myers, against

Eusapia Palladino and her physical phenomena, whereas Myers was known to hold in his lifetime opinions favourable to the physical manifestations. On the whole these trance personalities show themselves decidedly coloured by the personality of the medium. In cases where the latter was acquainted with the control the trance personality is proportionately strong, whereas when there was no personal acquaintance it is often of a neutral tint, and sometimes bad guesses are made, as when Mrs. Holland represented the Gurney control as of a brusque and almost discourteous temperament. But such instances must not be taken as impeaching the medium's good faith. Even where the trance personality is patently the product of the medium's own consciousness, there is no reason to suppose that there is any intentional deception. While in some of the most definite cases the evidence for the operation of a discarnate intelligence is very good indeed, and has proved satisfactory to many prominent investigators.

Tree of Life, The, and The Tree of the Knowledge of Good and

Evil: Two of the trees planted by God in the Garden of Eden, which were believed by St. Ambrose to be of mystical significance. The former is understood to be the manifestation of God, and the latter of the worldly wisdom to which our human nature is too apt to incline.

Triad Society: An ancient esoteric society of China. The candidate scantily clothed, is brought into a dark room by two members, who lead him to the President, before whom he kneels. He is given a living cock and a knife, and in this posture he takes a complicated oath to assist his brethren in any emergency, even at the risk of his life. He then cuts off the head of the cock, and mingles it with his own, the three assisting individuals adding some of their own blood. After being warned that death will be his portion should he divulge the secrets of the society, he is initiated into them, and is entrusted with the signs of recognition which are in triads. For example a member must lift any object with three fingers only. This society, originally altruistic, is now of a political character.

True Black Magic, Book of the: A Grimoire, which is simply an adapted version of the Key of Solomon (q.v.)

Tsithsith, The: An article of apparel, believed to be endowed with talismanic properties. A sentence in the Talmud runs thus: "Whoever has the tephillin bound to his head and arm, and the Isithsith thrown over his garments is protected from sin."

Trithemius: The son of a German vine-grower, named Heidenberg, received his Latinized appellation from Tritheim, a village in the electorate of Treves, where he was born in 1462. He might reasonably be included among those earnest and enthusiastic souls who have persevered in the pursuit of knowledge under difficulties; for his mother, marrying a second time, had no love for the offspring of her first marriage. The young Trithemius was ill-fed, ill clothed, and over-worked. All day he toiled in the vineyards; but the nights he was able to devote to the acquisition of knowledge, and then he stole away from his miserable home, and perused what books he could beg or borrow, by the light of the moon. As his mind expanded he became sensible of the vast stores of learning to which his circumstances denied him access. He could not rest content with the few grains of sand he had picked up on the seashore. Extorting his small share of the patrimony bequeathed by his father, he wandered away to Treves, entered himself a student of its celebrated University, and assumed the name of Trithemius. His progress was now as rapid as might be

inferred probable from the intensity of his aspirations and the keenness of his intellect. At the age of twenty he had acquired the reputation of a scholar reputation which was of greater advantage in the 15th than it is in the 20th century. He was now desirous of once more seeing the mother whom he did not love the less because she had ill - used him, and in the winter of 1482 he quitted the cloistered shade of Treves on a solitary journey to Trittenheim. It was a dark day, ending in a gloomy, fast - snowing night, and the good student, on his arrival near Spannheim, found the roads impassable. He sought refuge in a neighbouring monastery. There the weather imprisoned him for several days. The imprisonment proved so - much to the liking of Trithemius, that he voluntarily took the monastic vows, and retired from the world. In the course of two years he was elected abbot, and devoting all his little fortune to the repair and improvement of the monastery, he gained the love and reverence of the brotherhood, whom he inspired with his own love of learning. But after a rule of one - and - twenty years, the monks forgot all his benefits, and remembered only the severity of his discipline. They broke out in revolt, and elected another abbot. The deposed Trithemius quitted Spannheim, and wandered from place to place, until finally elected Abbot of St. James of Wurzburg, where he died in 1516.

His fame as a magician rests on very innocent foundations. He devised a species of short - hand called steganographia, which the ignorant stigmatized as a cabalistical and necromantic writing, concealing the most fearful secrets. He wrote a treatise on the subject; another upon the supposed administration of the world by its guardian angels - a revival of the good and evil geniuses of the Ancients which William Lilly translated into English in 1647; a third upon Geomancy, or divination by means of lines and circles on the ground; a fourth upon Sorcery; and a fifth upon Alchemy. In his work upon Sorcery he makes the earliest mention of the popular story of Dr. Faustus, and records the torments he himself occasionally suffered from the malice of a spirit named Hudekin. He is said to have gratified the Emperor Maximilian with a vision of his deceased wife, the beautiful Mary of Burgundy, and was reputed to have defrayed the expenses of his monastic establishment at Spannheim by the resources which the Philosopher's Stone put at his disposal. His writings show him to have been an amiable and credulous enthusiast but his sincere and ardent passion for knowledge may well incline us to forgive the follies which he only shared with most of the scholars and wise men of his age.

Universities (Occult): In many works on the occult sciences allusions are made to schools and universities for the instruction of those who were drawn to them. Thus we are told that Salamanca abounded in such schools; that Jehiel, a Jewish Rabbi of medieval France, kept such a seminary; and there is reason to believe that in all ages such institutions were by no means uncommon. Balzac alludes to one of them in a well - known novel *The Secret of Ruggier*, which he places at the time of Catherine de Medici. He says, "At this epoch the occult sciences were cultivated with an ardour which put to shame the incredulous spirit of our century.... The universal protection accorded to these sciences by the ruling sovereigns of the times was quite remarkable." He goes on to say that at the commencement of the sixteenth century Ruggier was the member of a secret university for the study of the occult sciences, where astrologers, alchemists, and others, studied several branches of hidden knowledge; but he gives no details as to its locality, or as to the exact nature of its curriculum. There is no doubt that during the Middle Ages many

extramural lecturers taught alchemy and kindred subjects at the great universities. Thus Paracelsus lectured on alchemy at the University of Basel, and he was preceded and followed there and elsewhere by many illustrious professors of that and other occult arts. M. Figuier in his work *Alchemy and the Alchemists* (See *Alchemy*), alludes to a school in Paris frequented by alchemists, which he himself attended in the middle of the last century. The school - an ordinary chemical laboratory, through the day - became in the evening a centre of the most elaborate alchemical study, where Figuier met many alchemical students, visionary and practical, with one of whom he had a prolonged argument, which we have outlined at considerable length in the article "Alchemy." Many professors of the occult sciences in early and later times drew around them considerable bands of students and assistants and formed distinct schools for the practice of magic and alchemy, principally the latter. The College of Augurs in Rome and the Calmecac of Ancient Mexico are distinct examples of institutions for the study of at least one branch of occult science, and in this connection the House of Wisdom of the Ismaelite sect at Cairo may be mentioned. It is likely that in ancient Egypt and Babylonia, institutions of the kind flourished more or less in secret. Mine. Blavatsky insisted to the last that a great school "of illuminated occult adepts flourished in Tibet but as nobody except herself and her immediate friends ever saw them, or had any dealings with them; and as all proof is against the existence of such a semi - divine brotherhood, her statements must be taken as being somewhat open to question. There is, however, no reason to doubt that bodies of men who study the higher occultism do exist in various Asiatic centres, whatever the nature of their powers, supernormal or otherwise, may be. Vague rumours reach students of occultism ever now and again of schools or colleges on the continent of Europe, the purpose of which is to train aspirants in the occult arts; but as definite information is seldom forthcoming regarding these, they can only be merely alluded to here. The "School for the Discovery of the Lost Secrets of Antiquity," which flourishes at Lotus - land, California, was founded by Catherine Tingley late in the nineteenth century, and is under theosophical régime. Numerous small bodies for the study of occultism exist in every town of considerable size in Europe and America; but these cannot be dignified even by the name of "schools," as they are for the most part private affairs, the occultism of which is of an extremely amateurish and innocent character.

Turning Back of Hades and Hecate, The: a magical papyrus from the collection of Harry Elkins Widener, formerly displayed at the Allen Library of Harvard University, until it was stolen. The second century demotic manuscript literally describes itself as "a ward against the curse of death," but the papyrus is military in nature, and claims to be a very powerful defensive tool having the power to make an armed force nearly invincible.

Like most magical texts, the origin of the spell is shrouded in History and Myth. The spell in concept is called "The Spanish Art," for a single copy which existed in Spain around the time of the Duke of Medina Sidona, and which was said to have been gotten from a Kabbalist at the cost of his life. Claims are made that it probably originated (like most great spells) with Solomon the King.

The spell is written about by Iamblichus, and the form in which it was produced in Alexandria may legitimately date from the time of Alexander the Great. Another copy resided during the 19th century

at the Bibliotheque Arsenale in Paris, but was lost sometime before the Commune.

Typhonian ink: Called for frequently in the ancient Greek Magical Papyri, A fiery red poppy, juice from an artichoke, seed of the Egyptian acacia, red Typhon's ocher, unslaked quicklime, wormwood with a single stem, gum, rainwater.

Univerecolum, The : An American periodical having for its aim "the establishment of a universal System of Truth, the Reform and Reorganisation of Society." It made its first appearance in December, 1847, under the editorship of Andrew Jackson Davis (q.v.), and lived for about a year and a half. Its supporters and contributors looked for a new revelation to supplement those of the Old and New Testaments, Swedenborg and Fourier. Attention was given in its pages to prophecy, clairvoyance, somnambulism and trance phenomena generally, while it also taught "an interior and spiritual philosophy" whose central idea was that God was the infinitely intelligent Essence which pervaded all things-the Universal Soul, expressing itself in the material universe and the laws of nature as the human soul expresses itself through the material body. Though the Rochester Rappings broke out some time before the *Univerecolum* came to an end, the adherents of the paper did not seem to connect the disturbances with their propaganda. However, many of those who were associated with the *Univerecolum* afterwards became editors of spiritualistic papers. In July, 1849 the paper passed out of the hands of A. J. Davis, and became *The Present Age*, under the editorship of W. M. Charming.

Urim and Thummim: A means of divination employed by the ancient Hebrews, and which it was believed consisted of a species of casting lots. Their form and method of use is uncertain, but from passages in the Book of Samuel, it seems probable that (1) they were used to determine guilt and innocence, and (2) that this was done by means of categorical questions, to which the suspected person answered "Yes" or "No." They appear to have been the prerogative of the priesthood.

Valentine, Basil: This German adept in hermetic philosophy is commonly supposed to have been born at Mayence towards the close of the fourteenth century. As a young man he espoused holy orders, and it is recorded that he entered the Abbey of St. Peter, at Erfurt, and eventually became its Prior; but otherwise very little is known concerning him, and even the date of his death is uncertain. He appears to have been a very modest person, for according to Olaus Borrichius, the author of *Be Ortu et Progressu Chemim*, Valentine imprisoned all the manuscripts of his scientific writings inside one of the pillars of the Abbey Church; and there they might have remained for an indefinite period, but a thunderstorm chanced ultimately to dislodge them from their curious hiding-place. It is possible, of course, that this incarceration was not altogether due to modesty on the writer's part, and arose rather from his dreading a visitation from the Inquisition in the event of their discovering his alchemistic proclivities; but be that as it may, Valentine's works certainly mark him as a very shrewd man and a capable scientist. In contradistinction to most analogous mediaeval literature, his treatises are not all couched in Latin, some of them being in high Dutch and others in the author's native German; and prominent among those in the latter tongue is *The Triumphal Chariot of Antimony*, first published at Leipsic in 1624. Herein Valentine exalts antimony as an excellent medicine, while the volume likewise embodies a lengthy metrical treatise on the philosopher's stone, the writer contending that whoso would

discover and use this must do charitable deeds, mortify the flesh, and pray without ceasing.

Vampire: (Russian Vampir, South Russian upuir, probably from the root Pi, to drink, with the prefix va, or av.) A dead person who returns in spirit form from the grave for the purpose of destroying and sucking the blood of living persons, or a living sorcerer who takes a special form for the same purpose. The conception of the vampire is rifest among Slavonic peoples, and especially in the Balkan countries, and in Hungary, Bohemia, Moravia, and Silesia, and in these territories from 1730 - 35 there was a well-marked epidemic of vampirism, but it is by no means confined to them. In White Russia and the Ukraine it is believed that vampires are generally wizards or sorcerers, but in Bulgaria and Serbia it is thought that any corpse over which a cat or a dog jumps or over which a bird has flown is liable to become a vampire. In Greece a vampire is known as a broncolaia or bourkabakos, which has been identified with the Slavonic name for werewolf, "vlkodlak, or vukodlak. The vampire, too, is often supposed to steal the heart of his victim and to roast it over a slow fire, thus causing interminable amorous longings.

Where one instance is discovered it is almost invariably followed by several others. This is accounted for by the circumstance that it is believed that the victim of a vampire pines and dies and becomes in turn a vampire himself after death, and so duly infects others. On the disinterment of a suspected vampire various well-known signs are looked for by experienced persons. Thus, if several holes about the breadth of a man's finger, are observed in the soil above the grave the vampire character of its occupant may be suspected. On unearthing the corpse it is usually found with wide-open eyes, ruddy and life-like complexion and lips and a general appearance of freshness, and showing no signs of corruption. It may also be found that the hair and nails have grown as in life. On the throat two small livid marks may be looked for. The coffin is also very often full of blood, the body has a swollen and gorged appearance, and the shroud is frequently half-devoured. The blood contained in the veins of the corpse is found on examination to be in a fluid condition as in life, and the limbs are pliant and flexible and have none of the rigidity of death.

Examples of Vampirism. - Many well-authenticated examples of vampirism exist. Charles Ferdinand de Schertz in his work *Magia Posthuma* printed at Olmutz in 1706 relates several stories of apparitions of this sort, and particularises the mischief done by them. One, among others, is of a herdsman of the village of Blow near the town of Kadam in Bohemia, who appeared for a considerable length of time, and visited several persons, who all died within eight days. At last, the inhabitants of Blow dug up the herdsman's body, and fixed it in the ground with a stake driven through it. The man, even in this condition, laughed at the people that were employed about him, and told them they were very obliging to furnish him with a stick with which to defend himself from the dogs. The same night he extricated himself from the stake, frightened several persons by appearing to them, and occasioned the death of many more than he had hitherto done. He was then delivered into the hands of the hangman, who put him into a cart, in order to burn him without the town. As they went along, the carcass shrieked in the most hideous manner, and threw about its arms and legs, as if it had been alive; and upon being again run through with a stake, it gave a loud cry, and a great quantity of fresh, florid blood issued from the wound. At last, the body was burned to ashes, and this execution put a final stop to the spectre's appearing and infecting the village.

Calmet in his Dissertation on Vampires appended to his Dissertation upon Apparitions (English translation, 1759), gives several well authenticated instances of vampirism is follows:

" It is now about fifteen years since a soldier, who was quartered in the house of a Haidamack peasant, upon the frontiers of Hungary, saw, as he was at the table with his landlord, a stranger come in and sit down by them. The master of the house and the rest of the company were strangely terrified, but the soldier knew not what to make of it. the next day the peasant died, and, upon the soldier's enquiring into the meaning of it, he was told that it was his landlord's father, who had been dead and buried above ten years, that came and sat down at table, and gave his son notice of his death.

The soldier soon propagated the story through his regiment, and by this means it reached the general officers, who commissioned the count de Cabrerass, a captain in Alandetti's regiment of foot, to make an exact enquiry into the fact. The count, attended by several officers, and took the deposition of all the family, who unanimously swore that the spectre was the landlord's father, and that all the soldier had said was strictly true. The same was also attested by all the inhabitants of the village.

In consequence of this the body of the spectre was dug up, and found to be in the same state as if it has been but just dead, the blood like that of a living person. The count de Cabrerass ordered its head to be cut off, and the corpse to be buried again. He then proceeded to take depositions against other spectres of the same sort, and particularly against a man who had been dead above thirty years, and had made his appearance three several times in his own house at meal - time. At his first visit he had fastened upon the neck of his own brother, and sucked his blood; at his second, he had treated one of his children in the same manner; and the third time, he fastened upon a servant of the family, and all three died upon the spot.

" Upon this evidence, the count gave orders that he should be dug up, and being found, like the first, with his blood in a fluid state, as if he had been alive, a great nail was drove through his temples, and he was buried again. The count ordered a third to be burnt, who, had been dead above sixteen years, and was found guilty of murdering two of his own children by sucking their blood. The commissioner then made his report to the general officers, who sent a deputation to the emperor's court for further directions; and the emperor dispatched an order for a court, consisting of officers, lawyers, physicians, surgeons, and some divines, to go and enquire into the cause of these extraordinary events, upon the spot." The gentleman who acquainted me with all these particulars, had them from the count de Cabrerass himself, at Fribourg in Brisgau, in the year 1730."Other instances alluded to by Calmet are as follows

In the part of Hungary, known in Latin by the name of Oppida Heidonum, on the other side of the Tibiscus, vulgarly called the Teyss; that is, between that part of this river which waters the happy country of Tockay, and the frontiers of Transylvania, the people named Heydukes have a notion that there are dead persons, called by them vampires, which suck the blood of the living, so as to make them fall away visibly to skin and bones, while the carcasses themselves, like leeches, are filled with blood to such a degree that it comes out at all the apertures of their body. This

notion has lately been confirmed by several facts, which I think we cannot doubt the truth of, considering the witnesses who attest them. Some of the most considerable of these facts I shall now relate.

About five years ago, an Heyduke, named Arnold Paul, an inhabitant of Medreiga, was killed by a cart full of hay that fell upon him. About thirty days after his death, four persons died suddenly, with all the symptoms usually attending those who are killed by vampires. It was then remembered that this Arnold Paul had frequently told a story of his having been tormented by a Turkish vampire, in the neighbourhood of Cassova, upon the borders of Turkish Servia (for the notion is that those who have been passive vampires in their life - time become active ones after death; or, in other words, that those who have had their blood sucked become suckers in their turn) but that he had been cured by eating some of the earth upon the vampire's grave, and by rubbing himself with his blood. This precaution, however, did not hinder her from being guilty himself after his death; for, upon digging up his corpse forty days after his burial, he was found to have all the marks of an vampire. His body was fresh and ruddy, his hair, beard, and nails were grown, and his veins were full of fluid blood, which ran from all parts of his body upon the shroud that he was buried in. The hadmagy, or bailiff of the village, who was present at the digging up of the corpse, and was very expert in the whole business of vampirism, ordered a sharp stake to be drove quite through the body of the deceased, and to let it pass through his heart, which was attended with a hideous cry from the carcass, as if it had been alive. This ceremony being performed, they cut off the head, and burnt the body to ashes. After this, they proceeded in the same manner with the four other persons that died of vampirism, lest they also should be troublesome. But all these executions could not hinder this dreadful prodigy from appearing again last year, at the distance of five years from its first breaking out. In the space of three months, seventeen persons of different ages and sexes died of vampirism, some without any previous illness, and others after languishing two or three days. Among others, it was said, that a girl, named Stanoska, daughter of the Heyduke Jotuitzo, went to bed in perfect health, but awoke in the middle of the night, trembling, and crying out that the son of the Heyduke Millo, who died about nine weeks before, had almost strangled her while she was asleep. From that time she fell into a languishing state, and died at three days' end. Her evidence against Millo's son was looked upon as a proof of his being a vampire, and, upon digging up his body, he was found to be such.

"At a consultation of the principal inhabitants of the place, attended by physicians and surgeons. it was considered how it was possible that the plague of vampirism should break out afresh, after the precautions that had been taken some years before: and, at last, it was found out that the original offender, Arnold Paul, had not only destroyed the four persons mentioned above, but had killed several beasts, which the late vampires, and particularly the son of Millo, had fed upon. Upon this foundation a resolution was taken to dig up all the persons that had died within a certain time. Out of forty were found seventeen, with all the evident tokens of vampirism; and they had all stakes drove through their hearts, their heads cut off, their bodies burnt, and their ashes thrown into the river.

"All these several enquiries and executions were carried on with all the forms of law, and attested by several officers who were in garrison in that country, by the surgeon majors of the regiments,

and by the principal inhabitants of the place. The original papers were all sent, in January last, to the Imperial council of war at Vienna, which had issued out a commission to several officers, to enquire into the truth of the fact."

Methods of Extirpation. - The commonest methods of the extirpation of vampires are - (a) beheading the suspected corpse; (b) taking out the heart; (c) impaling the corpse with a white - thorn stake (in Russia an aspen), and (d) burning it. Sometimes more than one or all of these precautions is taken. Instances are on record where the graves of as many as thirty or forty persons have been disturbed during the course of an epidemic of vampirism and their occupants impaled or beheaded. Persons who dread the visits or attacks of a vampire sleep with a wreath made of garlic round the neck, as that esculent is supposed to be especially obnoxious to the vampire. When impaled the vampire is usually said to emit a dreadful cry, but it has been pointed out that the gas from the intestines may be forced through the throat by the entry of the stake into the body, and that this may account for the sound. The method of discovering a vampire's grave in Serbia is to place a virgin boy upon a coal - black stallion which has never served a mare and marking the spot where he will not pass. An officer quartered in Wallachia wrote to Calmet as follows, giving him an instance of this method:

"At the time when we were quartered at Temeswar in Wallachia, there died of this disorder two dragoons of the company in which I was cornet, and several more who had it would have died also, if the corporal of the company had not put a stop to it, by applying a remedy commonly made use of in that country. It is of a very singular kind, and, though infallibly to be depended on, I have never met with it in any Dispensatory.

"They pick out a boy, whom they judge to be too young to have lost his maidenhead, and mount him bare upon a coal - black stone - horse, which has never leaped a mare. This virgin - pair is led about the church - yard, 2nd across all the graves, and wherever the animal stops, and refuses to go on, in spite of all the whipping they can give him, they conclude they have discovered a vampire. Upon opening the grave, they find a carcass as fleshy and fair as if the person were only in a slumber. The next step is to cut off his head with a spade, and there issues from the wound such a quantity of fresh and florid blood, that one would swear they had cut the throat of a man in full health and vigour. They then fill up the pit, and it may be depended on that the disorder will cease, and that all who were ill of it will gradually get strength, like people that recover slowly after a long illness. Accordingly this happened to our troopers, who were attacked with the distemper. I was at that time commanding officer of the troop, the captain and lieutenant being absent, and was extremely angry at the corporal for having made this experiment without me. It was with great difficulty that I prevailed with myself not to reward him with a good cudgel, a thing of which the officers of the emperor's service are usually very liberal. I would not, for the world, have been absent upon this occasion, but there was now no remedy."

A Bulgarian belief is that a wizard or sorcerer may entrap a vampire by placing in a bottle some food for which the vampire has a partiality, and on his entry in the shape of fluff or straw, sealing up, the flask and throwing it into the fire.

Scientific Theories of Vampirism. - The English custom of piercing suicide's bodies with a stake would appear to be a survival of the belief in vampirism. Such demons are also to be seen in the

Polynesian Iii, the Malayan hantu Penyardin, a dog - headed water - demon, and the kephn of the Karens, which under the form of a wizard's head and stomach devours human souls. Tylor considers vampires to be "causes conceived in spiritual form to account for specific facts of wasting disease." They can also be regarded them as thunder - gods and spirits of the storm who during winter slumber in their cloud - coffins to rise again in spring and draw moisture from the clouds. But this theory will scarcely recommend itself to anyone with even a slight knowledge of mythological science. Calmet's difficulty in believing in vampires was that he could not understand how a spirit could leave its grave and return thence with ponderable matter in the form of blood, leaving no traces showing that the surface of the earth above the grave had been stirred. But this view might be combated by the theory of the precipitation of matter.

Vaughan, Diana: Authoress of *Memories of an ex - Palladist* in which she states that he was a member of a Satanist association of Masonic origin in Charleston, U.S.A., pre -, sided over at one period by Albert Pike (q.v.). Her pretensions, which will scarcely bear a strict investigation, are that she was the chosen bride of Asmodeus and was on terms of intimacy with Lucifer, the deity worshipped by the Palladist confraternity.

Vaulderie: A connection with the Satanic powers, so called from Robinet de Vaulse, a hermit, one of the first persons accused of the crime. In 1453 the Prior of St. Germainen - Laye, Guillaume de l'Allive, a doctor of theology, was accused of Vaulderie, and sentenced to perpetual imprisonment. Six years later there was burned at Lille a hermit named Alphonse, who preached heterodox doctrines. Such were the preludes of a persecution which, in the following year, the Vicar of the Inquisition, administrator of the Diocese of Arras, seconded by the Count d'Etampes, Governor of Artois, directed at first against loose women, but afterwards against citizens, magistrates, knights, and especially the wealthy. The procedures against the accused had almost always for their basis some accusation of sorcery. Most of the unhappy creatures confessed to have attended the "Witch's Sabbath," and the strange revelations wrung from them by torture, will give some idea of the ceremonies which according to the popular tradition, were enacted in the lurid festivals presided over by Satan. Here are some extracts from the judgment pronounced at Arras in 1460 upon five women, a painter, and a poet, nick - named "an abb6 of little sense," and aged about seventy, and several others, who all perished in the flames kindled by a barbarous ignorance and fed by a cruel superstition.

"And the said Inquisition did say and declare, that those hereinunder named had been guilty of Vaulderie in manner following, that is to say: - "That when they wished to go to the said Vaulderie, they, with an ointment given to them by the devil, anointed a small wooden rod and their palms and their hands; then they put the wand between their legs, and soon they flew wherever they wished to go, over fair cities, woods and streams; and the devil carried them to the place where they should hold their assembly, and in this place they found others, and tables placed, loaded with wines and viands; and there they found a demon in the form of a goat, a dog, an ape, or sometimes a man; and they made their oblation and homage to the said demon, and adored him, and yielded up to him their souls, and all, or at least some portion, of their bodies; then, with burning candles in their hands, they kissed the rear of the goat - devil (Here the Inquisitor becomes untranslatable) And this homage done, they trod and trampled upon the Cross, and befouled it with their spittle, in

contempt of Jesus Christ, and the Holy Trinity, then turned their backs towards heaven and the firmament in contempt of God. And after they had all eaten and drunk well, they had carnal intercourse all together, and even the devil assumed the guise of man and woman, and had intercourse with both sexes. And many other crimes, most filthy and detestable, they committed, as much against God as against nature, which the said Inquisitor did not dare to name, that innocent ears might not be told of such villainous enormities.

Vehm - Gerichte: A secret tribunal which during the Middle Ages exercised a peculiar jurisdiction in Germany and especially in Westphalia. Its origin is quite uncertain. The sessions were often held in secret, and the - uninitiated were forbidden to attend them on pain of death. The most absurd stories have been circulated concerning them, that they met in underground chambers and so forth. These have been discounted by modern research. Far from dabbling in the occult, these courts frequently punished persons convicted of witchcraft and sorcery.

Veleda: A prophetess among the ancient Germans, of whom Tacitus says: "She exercises a great authority, for women have been held here from the most ancient times to be prophetic, and, by excessive superstition, as divine. The fame of Velleda stood on the very highest elevation, for she foretold to the Germans a prosperous issue, but to the legions their destruction! Velleda dwelt upon a high tower, whence messengers were dispatched bearing her oracular counsels to those who sought them; but she herself was rarely seen, and none was allowed to approach her. Cerialis is said to have secretly begged her to let the Romans have better success in war. The Romans, as well as those of her own race, set great store on her prophecies, and sent her valuable gifts. In the reign of the Emperor Vespasian she was honoured as a goddess."

Velds: An evil spirit who assaulted St. Margaret but was overcome by her. On being asked by St. Margaret who he was and whence he came, he replied: "My name is Vellis, and I am one of those whom Solomon by virtue of his spells, confined in a copper cauldron at Babylon; but when the Babylonians, in the hope of finding treasure dug up the cauldron and opened it, we all made our escape. Since that time our efforts have been directed to the destruction of righteous persons; and I have long been striving to turn thee from the course thou hast embraced."

Veritas Society in Holland 1869 was a gathering of spiritualists and mediums for séances and a symposium. Madame Elise van Calcar wrote articles in support of the society.

Vervain: A sacred herb with which the altars of Jupiter were sprinkled. Water containing vervain was also sprinkled in houses to cast out evil spirits. Among the druids particularly it was employed in connection with many forms of superstition. They gathered it at day - break, before the sun had risen. Later sorcerers followed the same usage, and the demonologists believe that in order to evoke demons it is necessary to be crowned with vervain.

Wallace Alfred Russel: A distinguished British naturalist, who discovered the theory of evolution independent of Darwin. He was born at Usk, in Monmouthshire, on the 8th of January, 1823. His scientific studies included an enquiry into, the phenomena of spiritualism, and he became a firm believer in the genuineness of these manifestations. Dr. Wallace had unique opportunities for studying these in connection with Mrs. Guppy, who, as Miss

Nichols, lived for a time with his sister. Among his works was one entitled *Miracles and Modern Spiritualism*, published in 1881. Dr. Wallace's views on psychic phenomena remained unchanged until his death in 1903. His scientific position made him a tower of strength to the spiritualists.

Wandering Jew, The: A mediaeval German legend which has several forms. Through various writers, and differing in detail, the essential features of the narratives which have, been handed down to us, are the same. The legend is that as Christ was dragged on his way to Calvary, he passed the house of a Jew, and stopping there, sought to rest a little, being weary under the weight of his cross. The Jew, however, inspired with the adverse enthusiasm of the mob, drove Him on, and would not allow Him to rest there. Jesus, looking at him, said, "I shall stand and rest, but thou shalt go till the last day." Ever afterward the Jew was compelled to wander over the earth, till this prophecy should be fulfilled.

The legend of the Wandering Jew is to be regarded as the epic of the Semite people in the Middle Ages.

In some parts of Germany we find the Wandering Jew identified with the Wild Huntsman, whilst in several French districts that mythical character is regarded as the wind of the night. The blast in his horn, which, rushing through the valleys creates a hollow booming sound not unlike a great bugle. In this legend we have in all probability the, clue to the mythological side of the story of the wandering Jew. Or perhaps the idea. of the Wanderin Jew has been confused with that of the conception of the wind. The resemblance between the two conceptions would be too strong to escape the popular mind.

Voces Magicae: Embedded in the invocations of the Magical Papyri are *voces magicae*, "magic words," (i. e., non-Greek words and names which were considered to possess great power). The origins of most *voces magicae* remain obscure, but in some cases they must have been no more than playful gibberish (i.e., the "*phorba phorba*") while other *voces* have been identified as Greek transliterations of Egyptian, Hebrew, and Aramaic words. Regardless of their individual origins, the fact that numerous such "words" reappear time and again, in sources of varied date and provenance, clearly demonstrates how such esoteric knowledge was passed from one practitioner to the next, and from one culture to another, to become an almost international "language" of ritual power. For example, we find the words "*askei kataski*," part of a longer formula, of unknown provenance, known in antiquity as "Ephesian letters," and found in numerous magical sources.

Waite, A. E.: English Christian mystic and writer on Masonic and occult subjects, he wrote *A New Encyclopaedia of Freemasonry : Their Rites, Literature, and History* and *Emblematic Freemasonry*. A large collection of his writings and letters is in the Iowa Grand Lodge Library, Cedar Rapids. USA.

Waite was received into the Golden Dawn in January 1891 although his attendance and involvement was sporadic. Entering the Societas Rosicruciana in Anglia (SRIA) in April, 1902, Waite precipitated a schism in the Golden Dawn the following year. He purged magic from the rituals, replacing it with mysticism. This society, the Independent and Rectified Rite of the Golden Dawn, was soon torn by further feuds and was dissolved by Waite in 1914, to be replaced by the Fellowship of the Rosy Cross in 1915. By this time there were some half dozen offshoots of the Original

Golden Dawn, Waite's version being a minor note in the main theme continued by the Order of the Stella Matutina of non-mason, Dr. R.W. Felkin.

Waite travels and lectures in the United Kingdom.

Washington, George: Freemason and one of the leaders of American independence, heavily influenced by contemporary republican thinker Adam Weishaupt. Washington himself, though an enthusiastic modernist with an interest in the sciences, is not known for any specific esoteric thought, though he bequeathed a large masonic structure to the fledgeling republic. He is best known Esoterically for his "vision", reported by Anthony Sherman, and published by Wesley Bradshaw in the National Review, Vol. 4, No. 12, December 1880.

The last time I ever saw Anthony Sherman was on July 4, 1859, in Independence Square. He was then 99 years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he came to visit once more. "Let us go into the hall," he said. "I want to tell you an incident of Washington's life - one which no one alive knows of except myself; and, if you live, you will before long, see it verified.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill; one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to spend the winter of 1777. Ah! I have often seen our dear commander's care-worn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through the darkest days of tribulation.

"One day, I remember well, the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation of about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command said to the latter:

"I do not know whether it is owing to anxiety of my mind, or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising of her eyes.

"Presently I heard a voice saying, "Son of the Republic, look and learn," while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world--Europe, Asia, Africa, and America. I saw rolling and tossing, between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific.

"Son of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark, shadowy being,

like an angel, standing, or rather floating, in the hollow air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand while with his left hand he cast some on Europe. Immediately a cloud raised from these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. "A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities springing up one after another until the whole land, from the Atlantic to the Pacific, was dotted with them. Again I heard the mysterious voice say, "Son of the Republic, the end of the century cometh, look and learn."

"At this the dark shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced the word "Union," bearing the American flag which he placed between the divided nation, and said, "Remember ye are brethren." Instantly, the inhabitants casting from them their weapons became friends once more, and united around the National Standard.

"And again I heard the mysterious voice saying, "Son of the Republic, look and learn." At this, the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia, and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass, there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country, and burn the villages, towns and cities that I beheld springing up.

"As my ears listened to the thundering of the cannon, clashing of swords, and the shouts and cries of millions in mortal combat., I again heard the mysterious voice saying, "Son of the Republic, look and learn." When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, but who immediately taking courage again closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn."

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities, springing up where I had seen them before, while the bright angel, plating the azure standard he had brought in the midst of them, cried with

a loud voice: "While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last." And taking from his brow the crown on which was blazoned the word "Union," he placed it upon the Standard, while the people, kneeling down, said "Amen."

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who in the same voice I had heard before, said, "Son of the Republic, what you have seen is thus interpreted. Three great perils will come upon the Republic. The most fearful is the third."

"(The comment on his word 'third' is: The help against the THIRD peril comes in the shape of Divine assistance; passing which, the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union.)"

"With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress, and destiny of the UNITED STATES."

"Such, my friends," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them."

War, Occult Phenomena during the: A surprising number of ideas regarding the supernatural have crystallized around the circumstances of the war. Perhaps the most striking of these was the alleged vision of angels at Mons. The first notice regarding this, or at least the most important and public record of the occurrence, was that contained in the Evening News for September 4, 1915, in which Mr. Machen described the evidence as given to him by an officer who was in the retreat from Mons. This officer was a member of a well-known army family and was a person of great credibility, who stated that on August 26th, 1914, he was fighting in the battle of Le Cateau, from which his division retired in good order. "On the night of the 27th," he says, "I was riding along the column with two other officers.... As we rode along I became conscious of the fact that in the fields on both sides of the road along which we were marching I could see a very large body of horsemen.... the other two officers had stopped talking. At last one of them asked me if I saw anything in the fields. I told them what I had seen. The third officer confessed that he, too, had been watching these horsemen for the past twenty minutes. So convinced were we that they were really cavalry, that at the next halt one of the officers took a party of men out to reconnoitre and found no one there. The night then grew darker and we saw no more."

Mr. Harold Begbie in his book *On the Side of the Angels* states that a vision of angels was seen in the retreat from Mons and gives the narrative of a soldier, who states that an officer came up to him "in a state of great anxiety" and pointed out to him a "strange light which seemed to be quite distinctly outlined and was not a reflection of the moon, not were there any clouds in the neighbourhood. The light became brighter and I could see quite distinctly three shapes, one in the centre having what looked like outspread wings. The other two were not so large, but were quite plainly distinct from the centre one. They appeared to have a long, loose-hanging garment of a golden tint and they were above the German line facing us. We stood watching them for about three-quarters of an hour." All the men in the battalion who saw this with the exception of five were killed. Mr. Begbie goes on to say that he was told by a nurse that a dying soldier spoke to her of the reluctance of the Germans to attack our line, "because of the

thousands of troops behind us." This man had heard German prisoners say so and fully believed in the phantasmal nature of those supporting hosts.

In his monograph on the Bowmen at Mons, Mr. Machen put forward the idea that those seen before the retreat from Mons were the spirits of the English bowmen who had fought at Agincourt and this idea gained wide prevalence, an interesting monograph being written upon it by Mr. Ralph Shirley. Men from the front, too, have stated to interviewers that phantasms of the dead frequently appeared in the space between the German and British trenches called "No Man's Land."

Mr. Shirley has also written an excellent pamphlet on *Prophecies and Omens of the Great War* - dealing with the various oracular utterances on the gigantic struggle, which may be referred to with confidence.

Stories, too, were current in the earlier times of the war regarding the appearance of saintly and protective figures resembling the patrons of the several allied countries. Thus the English were convinced that in certain engagements they had beheld the figure of Saint George mounted on a white charger and the French were equally sure that the figure in question was either Saint Denis or Joan of Arc. Wounded men in base hospitals asked for medallions or coins on which the likenesses of these saints were impressed in order to verify the statements they made.

Wayland Smith: A famous character in German mythological romance and father of Weltich, whom he trained in the art of warfare and sent to the Court of Dietrich in Bern. To him he gave the sword Miming and told him of a mermaid, his ancestress, to whom he was to apply when in difficulty. He is also referred to in the Sigfried story, being in company with a smith named Mimi, when Sigfried joins the smithy. His workmanship is praised in the Beowulf Saga and he is mentioned there and elsewhere as a maker of impregnable armour. He is the supernatural smith of the Teutonic peoples, and is comparable to Vulcan in Roman, and to Hephaistos in Greek mythology.

Wellington, Eleanor: British author on the Occult, educated at Shrewsbury College, Oxford. She studied Analytic Psychotherapy and is the author of a number of books, both historical and fiction. Eleanor settled in Paris in the previous decade. A student of the Esoteric since her youth, she began writing after the war. Her first significant work, *The Occult History of Great Britain* (1920) discusses ley lines, magical orders and their major work throughout Great Britain's history, including claims of occult involvement on the part of Drake in defeating the Spanish Armada. The book is lacking in the detail that a serious student might desire, however the subsequent *Psychology and Western Hermetic Orders* (1922) is a more technically and historically oriented text that is heavily influenced by the mystically oriented psychological theories of Carl Jung, and discusses how psychology is used (consciously and unconsciously) by members and groups of Western Orders. Wellington poses the suggestion that a division exists between Ancient (i.e., primitive or universal unconscious) magic and other practice. A third section deals with the meaning of symbols. *The Inner Temple* (1925) is a how-to book, aimed at the well-read novice. In *Wellington*, discusses the theory and practice behind using one's own Inner temple and how an Inner Temple is the center of many esoteric organizations. Written exercises (meditations) guide the student into creating

their own safe place for esoteric work, and the work teaches using the Inner Temple as a defense. Steps on the Invisible Path (1930) is a companion, and presents a fairly readable application for more advanced Hermetic Magic.

Wellington has also produced several works of fiction. Her first, *Travels in the Æther* (1926), concerns Robert a young man reading for his degree in History from an esteemed university. His studies are interrupted when he comes across esoteric information which allows him to save the life of a friend, and opens the door to his initiation. *The Road Home Leads to the Unknown* (1931) and *The Unseen Space Between* (1934) add to his adventures. The works are readable fiction, though they can be accused of a certain dryness that plagues esoteric fiction written by esotericists, and they resemble the writings of Dion Fortune (Violet Mary Firth) more than more traditionally drawn fiction, such as that of Algernon Blackwood. The practised eye tends to see a story thinly overlaid onto a blueprint for initiation. This said, they are fully as readable as Zanon, and can be assumed to present much the same opportunity to a younger generation as Bulwer-Lytton's work.

Werwolf: A man temporarily or permanently transformed into a wolf, from the Anglo - Saxon were, man, and wulf, a wolf. It is a phase of Lycanthropy (q.v.), and in ancient and mediaeval times was of very frequent occurrence. It was, of course, in Europe where the wolf was one of the largest carnivorous animals, that the superstition, gained currency, similar tales in other countries usually introducing bears, tigers, and so forth.

The belief is probably a relic of early cannibalism. Communities of semi - civilised people would begin to shun those who devoured human flesh, and they would be ostracised and classed as wild beasts, the idea that they had something in common with these would grow, and the - conception that they were able to transform themselves into veritable animals would be likely to arise therefrom.

There were two kinds of werwolf, voluntary and involuntary. The voluntary would be, as has been said, those persons who, because of their taste for human flesh, had withdrawn from intercourse with their fellows. These appeared to possess a certain amount of magical power, or at least sufficient of it to transform themselves into the animal shape at will. This they effected by merely disrobing, by the taking off a girdle made of human skin, or, putting on a similar belt of wolf - skin, obviously a substitute for an entire wolf - skin. But we also hear of their donning the entire skin. In other instances the body is rubbed with a magic ointment, or water is drunk out of a wolf's footprint. The brains of the animal are also eaten. Olaus Magnus says " that the werwolves of Livonia drained a cup of beer on initiation, and repeated certain magic words. In order to throw off the wolf shape the animal girdle was removed, or else the magician merely muttered a certain formula. In some instances the transformation was supposed to be the work of Satan.

The superstition regarding werwolves seems to have been exceedingly prevalent in France during the 16th century as is evidenced by numerous trials, in some of which it is clearly shown that murder and cannibalism took place. Self - hallucination, too, was accountable for some of these cases, the supposed werwolves fully admitting that they had transformed themselves and had slain numerous persons. But at the beginning of the 17th century, commonsense came to the rescue, and persons making such confessions were not credited. In Teutonic and Slavonic countries

it was complained by men of learning that werwolves did more damage than the real criminals, and a regular " college " or institution for the practice of the art of animal transformation was attributed to them.

Involuntary werwolves were often persons transformed into an animal shape because of the commission of sin, and condemned to pass so many years in that form. Thus certain saints metamorphosed sinners into wolves. In Armenia it is thought that sinful women are condemned to pass seven years in the form of a wolf. To such a woman a demon appears, bringing a wolf - skin. He commands her to don it, from which moment she becomes a wolf with all the nature of a wild beast, devouring her own children and those of strangers, wandering forth at night, undeterred by locks, bolts, or bars, returning only with morning to resume her human form.

Romance, especially French romance, is full of werwolves, and one of the most remarkable instances of this is the *Lay* by Marie de France entitled *Bisclavet*, the *Lay* of a werwolf.

Many werwolves were innocent persons suffering through the witchcraft of others. To regain their true form it was necessary for them to kneel in one spot for a hundred years, to lose three drops of blood, to be hailed as - a werwolf, to have the sign of the cross made on their bodies, to be addressed thrice by their baptismal names, or to be struck thrice on the forehead with a knife.

According to Donat de Hauteemer, quoted by Goulart, there are some lycanthropes who are so dominated by their melancholy humour that they really believe themselves to be transformed into wolves. This malady, according to the testimony of Aetius in his sixth book, chapter XI., and Paulus in his third book, chapter XVI., and other moderns, is a sort of melancholy, of a black and dismal nature. Those who are attacked by it leave their homes in the months of February, imitate wolves in almost every particular, and wander all night long among the cemeteries and sepulchres, so that one may observe a marvellous change in the mind and disposition, and, above all in the depraved imagination, of the lycanthrope. The memory, however, is still vigorous, as I have remarked in one of this lycanthropic melancholiacs whom we call werwolves. For one who was well acquainted with me was one day seized with his affliction, and on meeting him I withdrew a little, fearing that he might injure me. He, having glanced at me for a moment, passed on followed by a crowd of people. On his shoulder he carried the entire leg and thigh of a corpse. Having received careful medical treatment, he was cured of this malady. On meeting me on another occasion he asked me if I had not been afraid when he met me at such and such a place, which made me think that his memory was not hurt by the vehemence of his disease, though his imagination was so greatly damaged."

"Guillaume de Brabant; in the narrative of Wier, repeated by Goulart, has written in his *History* that a certain man of sense and settled understanding was still so tormented by the evil spirit that at a particular season of the year he would think himself a ravening wolf, and would run here and there in the woods, caves and deserts, chasing little children. It was said that this man was often found running about in the deserts like a man out of his senses, and that at last by the grace of God he came to himself and was healed. There was also, as is related by Job Finkel in the second book *On Miracles* a villager near Paule in the year 1541, who believed himself to be a wolf, and assaulted several men in the fields, even killing some. Taken at last, though not without great

difficulty, he stoutly affirmed that he was a wolf, and that the only way in which ~e differed from other wolves was that they wore their hairy coats on the outside, while he wore his between his skin and his flesh. Certain persons, more inhuman and wolfish than he, wished to test the truth of this story, and gashed his arms and legs severely. Then, learning their mistake, and the innocence of the melancholiac, they passed him over to the consideration of the surgeons, in whose hands he died some days after. Those afflicted with this disease are pale, with dark and haggard eyes, seeing only with difficulty; the tongue is dry, and the sufferer very thirsty. Pliny and others write that the brain of a bear excites such bestial imaginations. It is even said that one was given to a Spanish gentleman to cat in our times, which so disturbed his mind, that imagining himself to be transformed into a bear, he fled to the mountains and deserts."

" As for the lycanthropes, whose imagination was so damaged, " says Goulart, " that by some Satanic efficacy they appeared wolves and not men to those who saw them running about and doing all manner of harm, Bodin maintains that the devil can change the shape of one body into that of another, in the great power that God gives him in this elementary world. He says, then, that there may be lycanthropes who have really been transformed into wolves, quoting various examples and histories to prove his contention. In short, after many disputes, he believes in Colt's forms of lycanthropy. And as for the latter, there is represented at the end of this chapter the summary of his proposition, to wit, that men are sometimes transformed into beasts, retaining in that form the human reason; it may be that this comes about by the direct power of God, or it may be that he gives this power to Satan, who carries out his will, or rather his redoubtable judgments. And if we confess (he says) the truths of the sacred history in Daniel, concerning the transformation of Nebuchadnezzar, and the history of Lot's wife changed into motionless stone, the changing of men into an ox or a stone is certainly possible; and consequently the transformation to other animals as well."

G. Peucer says in speaking of lycanthropy As for me I had formerly regarded as ridiculous and fabulous the stories I had often heard concerning the transformation of men into wolves; but I have learnt from reliable sources, and from the testimony of trustworthy witnesses, that such thin. - s are not at all doubtful or incredible, since they tell of such transformations taking place twelve days after Christmas in Livonia and the adjacent countries; as they have been proved to be true by the confessions of those who have been imprisoned and tortured for such crimes. Here is the manner in which it is done. Immediately after Christmas day is past, a lame boy goes round the country calling. these slaves of the devil, of which there are a great number, and enjoining them to follow him. If they procrastinate or go too slowly, there immediately appears a tall man with a whip whose thongs are made of iron chains, with which he urges them onwards, and sometimes lashes the poor wretches so cruelly, that the marks of the whip remain on their bodies till long afterwards, and cause them the greatest pain. As soon as they have set out on their road, they are all changed into wolves They travel in thousands, having for their conductor the bearer of the whip, after whom they march. When they reach the fields, they rush upon the cattle they find there, tearing and carrying away all they can, and doing much other damage; but they are not permitted to touch or wound persons. When they approach any rivers, their guide separates the waters with his whip, so that they seem to open up and leave a dry space by which to cross. At the end of twelve days the whole band scatters, and everyone

returns to his home, having regained his own proper form. This transformation, they say, comes about in this wise. The victims fall suddenly on the ground as though they were taken with sudden illness, and remain motionless and extended like corpses, deprived of all feeling, for they neither stir, nor move from one place to another, nor are in any wise transformed into wolves, thus resembling carrion, for although they are rolled or shaken, they give no sign of life."

Bodin relates several cases of lycanthropy and of men changed into beasts.

"Pierre Mamot, in a little treatise he has written on sorcerers, says that he has observed this changing of men into wolves, he being in Savoy at the time. Henry of Cologne in a treatise described the transformation as beyond doubt. And Ulrich in a little book dedicated to the emperor Sigismund, writes of the dispute before the emperor, and says that it was agreed, both on the ground of reason, and of the experience of innumerable examples, that such transformation was a fact; and he adds that he himself had seen a lycanthrope at Constance, who was accused, convicted, condemned, and finally executed after his confession. And several books published in Germany say that one of the greatest kings of Christendom, who is not long dead, and who had the reputation of being one of the greatest sorcerers in the world, often changed into a wolf."

" I remember that the attorney general of the King, Bourdin, has narrated to me another which was sent to him from the Low Countries, with the whole trial signed by the judge and the clerks, of a wolf, which was struck by an arrow. on the thigh, and afterwards found himself in bed, with the arrow (which he had torn out), on regaining his human shape, and the arrow was recognised by him who had fired it - the time and place testified by the corifession of the person."

"Garnier, tried and condemned by the parliament of Dole, being in the shape of a werwolf, caught a girl of ten or twelve years in a vineyard of Chastenoy, a quarter of a league from Dole, and having slain her with his teeth and claw - like hands, he ate part of her flesh and carried the rest to his wife. A month later, in the same form, he took another girl, and would have eaten her also, had he not, as he himself confessed, been prevented by three persons who happened to be passing by; and a fortnight after he strangled a boy of ten in the vineyard of Gredisans, and ate his flesh; and in the form of a man and not of a wolf, he killed another boy of twelve or thirteen years in a wood of the village of Porouse with the intention of eating him, but was again prevented. He was condemned to be burnt, and the sentence was executed."

" At the parliament of Bezangon, the accused were Pierre Burgot and Michel Verdun, who confessed to having renounced God, and sworn to serve the devil. And Michel Verdun led Burgos to the bord du Chastel Charlon where everyone carried a candle of green wax which shone with a blue flame. There they danced and offered sacrifices to the devil. Then after being anointed they were turned into wolves, running with incredible swiftness; then they were changed again into men, and suddenly transformed back to wolves, 'when they enjoyed the society of female wolves as much as they had done that of their wives. They confessed also that Burgot had killed a boy of seven years with his wolf - claws and teeth, intending to eat him, but the peasants gave chase, and prevented him. Burgot and Verdun had eaten four girls

between them; and they had caused people to die by the touch of a certain powder."

"Job Fincel, in the eleventh book of his *Marvels* wrote that there was at Padua a lycanthrope who was caught and his wolf - claws cut, and at the same instant he found his arms and feet cut. That is given to strengthen the case against the sorcerers of Vernon (1556) who assembled themselves in an old and ruined chateau under the shape of an infinite number of cats. There happened to arrive there one evening four or five men, who decided to spend the night in the place. They were awakened by a multitude of cats, who assaulted them, killed one of their number, and wounded others. The men, however, succeeded in wounding several of the cats, who found on recovering their human shape that they were badly hurt. And incredible as it may seem, the trial was not proceeded with."

"But the five inquisitors who had experimented in these causes have left it in writing that there were three sorcerers in Strasbourg who, in the guise of three large cats, assaulted a labourer, and in defending himself he wounded and dispersed the cats, who found themselves, at the same moment, laid on sick - beds, in the form of, women severely wounded. At the trial they accused him who had struck them, and he told the judges the hour and the place where he had been assaulted by the cats, and how he had wounded them." (See *Lycanthropy*.)

West Indian Islands: Magic and sorcery in the West Indian Islands are wholly the preserve of the negro population, who possess special magical cults called Obeah and Vaudoux, variants of West African fetishism. The root idea of Obeahism and Vaudoux is the worship and propitiation of, the snake - god Obi - a West African word typifying the Spirit of Evil. Vaudoux or Voodoo is a form of Obeah practised in Hayti, Santo Domingo, and the French West Indies. Its rites are always accompanied by the sacrifice of fowls and goats, and in only too many cases by the offering up of the - goat without horns - the human sacrifice, usually a young girl or boy. The lonely groves and mountain caves where the devotees of Vaudoux enjoy the orgies of a Walpurgis night seldom give up their secrets.. There are two sects of Vaudoux - the white and the red. The former, which only believes in the sacrifice of white fowls and goats, is tolerated by the laws of Hayti, and its rites are as commonly practised as those of the Catholic Church. But even the red sect, which openly stands for human sacrifice, is seldom interfered with. The authorities dare not suppress it, for their own policemen and soldiers stand in awe of the "Papaloi, - and - Mamaloi" - the priests and priestess of the snake - god. More than that, there have been Presidents of Hayti in recent years who believed in Vaudoux. Hippolyte was even a "Papal - i" himself. He beat the black goatskin drum in the streets of the capital to call the faithful together to see him kill the sen - sel fowl. Another president, Geffard, tried to do his duty and stamp out the cult. A terrible revenge was taken upon him. His young daughter, Cora, was shot

dead as she knelt in prayer before the altar of a church in Port - au - Prince. To - day there is a temple of the red sect in the Haytian capital near a triumphal arch, which is inscribed with the unctuous words, "Liberty - education progress." Under British government Obeah is in perforce takes forms less dangerous to the social order than it does in Hayti; but it is none the less a constant public peril in Jamaica and the other British West Indian Islands. It is a bitter foe of religion, education and social advancement. In olden days it worked by means of wholesale poisoning, and in quite recent days there have been not a few cases of Obeahmen seeking to do murder

in the old way. A favourite method of the Obeahmen, both in Jamaica and Hayti, is to mix the infinitesimal hairs of the bamboo in the food of persons who refuse to bow the knee to them. This finally sets up malignant dysentery. If the afflicted one remains contumacious, he dies; if he makes his peace with the Obeahman, and gives him a handsome present, the slow process of poisoning ceases, and he lives. In all the crises and troubles of life the negro goes to the Obeahman. If he has to appear at the Police Court he pays the Obeahman to go there also and "fix de eye" of the magistrate, so that he will be discharged. Perhaps he has been turned out of his office of deacon in the Baptist Chapel by a white minister for immorality. In that case the Obeahman will arrange for a choice collection of the most powerful spells such as dried lizards, fowls' bones, and graveyard earth to be placed in the minister's Bible for him to stare upon when he looks up the text of his sermon. Then, if the Obeah works properly, the erring deacon will be received back to office. Even coloured men of education and official position are often tainted with Obeahism. They often make use of - it for profit and to increase their power over the ignorant negroes. The mulatto chairman of a Parochial Board - the Jamaican equivalent of our County Council - was sent to goal for practising Obeah only a few years ago. A prominent member of the Kingston City Council was the leading Obeahman in the island - the pontiff of the cult. He was so clever that the police could never catch him, although he was supposed to make over 3,000 a year by his nefarious practices. Once some detectives raided his place, but he received timely warning and fled.

A writer to the press thus describes a "red" Vaudoux ceremony: "I had seen the 'white' ritual several times in Port - au - Prince and elsewhere when at last I was permitted through the kindness of a mulatto general, to witness the 'red' rite. I was informed that only cocks and goats would be sacrificed, and that turned out to be the fact. The General conducted me to a small wood about three miles from the town of Jacinél. By the light of kerosene oil flares I saw about forty men and women gathered round a rude stone altar, on which, twined around a cocomacacque stick, was the sacred green snake. The 'Mamaloi,' a tall, evil - looking negress, was dressed in a scarlet robe, with a red turban on her head. She was dancing a sinuous dance before the altar, and droning an ancient West African chant, which the onlookers repeated. Rapidly she worked herself up to a frantic pitch of excitement, pausing now and then to take a drink from one of these rum bottles which passed freely from hand to hand. At last she picked up a glittering machete from the altar, and with her other hand seized a black cock held by a bystander. She whirled the bird round her head violently until the feathers were flying in all directions, and then severed the head from the body with one swift stroke. The tense and horrible excitement had kept the worshippers silent, but they burst into a savage yell when the priestess pressed there bleeding neck of the slaughtered fowl to her lips. Afterwards she dipped her finger in the blood and made the sign of the cross on her forehead and pressed it to the forehead of some of her disciples."

The obeah man can always be easily recognised by one who has had much to do with negroes. He has an indescribably sinister appearance. He is unwashed, ragged, often half mad, usually diseased, and almost always has an ulcerated leg. This last, indeed, is a badge of the tribe. Often he is a very old negro who knew "slavery days" and more than half believes in his magical pretensions. But not all are of this disreputable type. Even some of the white planters themselves do not scorn to make use of obeah, although, of course, they have no belief in it. The theft of growing crops by the negroes is one of the greatest trials of their lives.

Sometimes they adorn the - trees round the edge of a " banana piece" or orange grove with miniature coffins, old bones, bottles of dirty water, and other obeah objects; and then the negroes will not dare to enter and steal. An interesting report published in a Jamaican journal during 1908 gives particulars of an obeah case of possession or haunting as follows:

" The cause celebre at Half - way Tree Court, Jamaica recently, was the case of Rex v. Charles Donaldson for; unlawfully practising obeah. Robert Robinson, who stated that he was a labourer living at Trench Pen, in the parish of St. Andrew, stated that on Tuesday, the 8th ult., he was sitting down outside the May Pen cemetery on the Spanish Town Road. He was on his way from work, and had a white handkerchief tied around his head. He was feeling sick, and that led him to sit down. While there sitting the prisoner came to him. He did not know the man before, but he began by asking him what was the matter. Witness replied, " I am well sick." The prisoner said, " No, you are not sick; you have two ghosts on you - one creole and one coolie." Witness told the prisoner to go away and was left. He next saw prisoner on Wednesday 9th. He came to him at Bumper Hall, where he was working, and he said to him, " Man, how you find me here?" "Oh," replied the prisoner, "if a man is in hell self I can find him; I come for you to give me the job?" Witness then inquired, " What job ?" and accused told him he wanted to take off the two ghosts." He would do it for £25, and he killed " for any sum from £25 to £50. He had worked for all classes - white, black, coolie, Chinese, etc. Witness said he did not give him any " good consent - at the time, but reported the matter after the accused left to Clark and Wright, two witnesses in the case. Clark told him he must not scare the man but go home. On Thursday, the 10th, the defendant came to him at his yard at French Pen. The accused told him he would come back to him to take off the ghost. He also told him to get a bottle of rum and 5s. He (witness) consented to the arrangement. The defendant began by taking off his jacket. He then opened his " brief bag " and took out a piece of chalk. The accused then made three marks on the table and took out a phial and a white stone. The phial contained some stuff which appeared like quicksilver. He arrayed his paraphernalia on the table. They consisted of a - large whisky bottle with some yellow stuff, a candle, a pack of cards, a looking - glass, three cigarette pictures, a pocket knife, etc. The accused also took out a whistle which he sounded, and then placed the cards on the table. He then asked for the 5s. which was given to him. He placed the coins on the cards around a lighted candle. The pint of rum which he (witness) had brought was on the table and prisoner poured some of it into a pan. He went outside and sprinkled the rum at the four corner's of the house. Accused came back in and said, " Papa! papa! your case is very bad! There are two ghosts outside. The creole is bad, but the coolie is rather worse. But if he is made out of hell I will catch him."

The prisoner then began to blow his whistle in a very funny way - a way in which he had never heard a whistle blown before. He also began to speak in an unknown tongue and to call up the ghosts.

Mr. Lake - " Aren't there a lot of you people who believe that ghosts can harm and molest you ?

Witness - " No, I am not one."

Mr. Lake - " Did you not tell him that a duppy struck you on your back and you heard voices calling you ?"

Witness - " He told me so." Continuing, witness said he had seen all sorts of ghosts at all different times and of different kinds also.

Mr. Lake - " Of all different sexes, man and woman ?

Witness - " Yes; any man who can see ghosts will know a man ghost from a woman ghost. Dem never walk straight."

Westcar Papyrus: An Egyptian Papyrus dating from the eighteenth century B.C., devoted chiefly to tales of magic and enchantment. The commencement and ending are wanting, yet enough of the subject matter has survived to enable us to form a fairly correct idea of the whole. Wiedemann says concerning it (Popular Literature in Ancient Egypt): " The papyrus tells how Kheops - the king whom notices of Greek writers have made universally famous as the builder of the Great Pyramid of Gizeh - commands stories of magic to be told to him. The first of these, of which the conclusion only remains, is supposed to have occurred in the reign of King T'eser of the Third Dynasty. The next, which is complete, belongs to the reign of Nebka, a somewhat earlier king. In those days it came to the ears of a great nobleman that his faithless wife was in the habit of meeting her lover by the side of a lake. Being skilled in magic he modelled a crocodile in wax and ordered one of his servants to cast it into the water. It was immediately transformed into a real crocodile and devoured the lover. Seven days later the king was walking by the lake with his friend the nobleman, when at the command of the latter the crocodile came to the shore and laid its victim at their feet. The king shuddered at the sight of the monster but at the touch of its maker it became once more a mere figure of wax. Then the whole astonishing story was told to the king, who thereupon granted the crocodile permission to take away that which was its own. The creature plunged into the depths of the lake and disappeared with the adulterer, while the guilty wife was burnt to death and her ashes were scattered in the stream.

A tale of enchantment follows, the scene of which is laid during the reign of King Sneferu, the predecessor of Kheops. The king was one day taking his pleasure on a lake in a boat rowed by twenty beautiful maidens, when one of the girls dropped a malachite ornament into the water. The king promised to give her another in its stead, but this did not content her, for she wanted her own jewel and no other. A magician was summoned who repeated a spell by the might of which he piled one half of the lake on the top of the other, so that the water, which at first was twelve ells deep in the middle of the lake, now stood twenty - four ells high. The jewel, found lying in the mud in the dry portion of the lake, was restored to its owner; and the magician having once more mumbled his spell the water returned to its former place.

When Kheops had listened for some time with much interest to the accounts of the strange events that had transpired in the days of his predecessors, then stepped forward Prince Horduduf, who is really known to us from the song in the tomb - temple of King Antef as renowned for his wisdom. He told the king that all marvels were not things of the past but that even then there was living a magician named Deda, who was one hundred and ten years old, and consumed every day five hundred loaves, a side of beef, and a hundred jars of beer.

Kheops was so much interested that he sent the prince to escort the magician to his presence. Deda obeyed the royal summons and performed his chief feat before the king. This consisted in

decapitating a pose, a duck, and an ox, and charming the heads back again on to the bodies so that the creatures lived and breathed as before. Kheops fell into talk with the magician, who told him that the wife of a priest in Sakhebu was awaiting the birth of three sons, children of the god Ra, who should one day sit on the throne of Egypt. Deda sought to allay the king's natural distress at Nis information by prophesying that only after the reigns of his son and grandson should the power fall into the hands of the descendants of the Sun - god. But Kheops was not to be consoled; he inquired into the details of the story and announced that he would himself travel to Sakhebu, no doubt with the ultimate intention of finding an opportunity to put out of the way the pretenders to his throne.

The scene of the sequel is laid in Sakhebu. The birth and infancy of the three children are described in detail, and all sorts of marvellous incidents are represented as influencing their fate. The gods cared for the safety of the little ones. A maid to whom the secret was known being enraged by a severe punishment inflicted upon her, threatened to betray all to Kheops. Her own brother beat her, and when she went down to the water she was carried off by a crocodile. Here the papyrus ceases, but it is possible to a certain extent to restore the conclusion. The names of the three children of Ra show that they stand for the first three kings of the Fifth Dynasty, the family that followed the house of Kheops. The papyrus must therefore have told how the boys escaped all the snares laid for their lives and in due time ascended the throne for which they were destined."

Wild Women: A species of nature spirits believed in by the German peasantry. Says Keightley concerning them: "The *Wilde Frauen* or *Wild-women* of Germany bear a very strong resemblance to the Elle-maids of Scandinavia. Like them they are beautiful, have fine flowing hair, live within hills, and only appear singly or in the society of each other. They partake of the piety of character we find among the German Dwarfs.

" The celebrated Wunderberg, or Ucterberg, on the great moor near Salzburg, is the chief haunt of the *Wildwomen*. The Wunderberg is said to be quite hollow, and supplied with stately palaces, churches, monasteries, gardens, and springs of gold and silver. Its inhabitants, besides the *Wild-women*, are little men, who have charge of the treasures it contains, and who at midnight repair to Salzburg to perform their devotions in the cathedral ; giants, who used to come to the church of Grodich and exhort the people to lead a godly and pious life ; and the great emperor Charles V., with golden crown and sceptre, attended by knights and lords. His grey beard has twice encompassed the table at which he sits, and when it has the third time grown round it, the end of the world and the appearance of the Antichrist will take place.

" The following is the only account we have of the *Wild-women*.

" The inhabitants of the village of Grodich and the peasantry of the neighbourhood assert that frequently, about the year 1753, the *Wild-women* used to come out of the Wunderburg to the boys and girls that were keeping the cattle near the hole within Glanegg, and give them bread to eat.

" The *Wild-women* used frequently to come to where the people were reaping. They came down eagerly in the morning, and in the evening, when the people left off work, they went back into the Wunderburg without partaking of the supper.

" It once fell out near this hill, that a little boy was sitting on a horse which his father had tethered on the headland of the field. Then came the *Wild-women* out of the hill and wanted to take away the boy by force. But the father, who was well acquainted with the secrets of this hill, and what used to occur there, without any dread hastened up to the women and took the boy from them, with these words : ' What makes you presume to come so often out of the hill, and now to take away my child with you ? What do you -want to do with him ? ' The *Wildwomen* answered : ' He will be better with us, and have better care taken of him than at home. We shall be very fond of the boy, and he will meet with no injury ' But the, father would not let the boy out of his **hands, and the, Wild-women** went away weeping bitterly.

" One time the *Wild-aomen* came out of the **Wunderberg**,. near the place called the Kugel-mill, which is prettily situated on the side of this hill, and took away a boy who was keeping cattle. This boy, whom every one knew, was seen about a year after by some wood-cutters, in a green dress, and sitting on a rock of this hill. Next day they took his parents with them, intending to search the hill for him, but they all went about it to no purpose, for the boy never appeared any more."

Willow Tree: as might be expected, had many superstitious notions connected with it, since, according to the authorized version of the English Bible, the Israelites are said to have hung their harps on willow trees The weeping willow is said to have, ever since the time of the Jews' captivity in Babylon, drooped its branches, in sympathy with this circumstance. The common willow was held to be under the protection of the devil, and it was said that, if any were to cast a knot upon a young willow, and sit under it, and thereupon renounce his or her baptism, the devil would confer upon them supernatural power.

Windsor Castle: Windsor Castle is said to be the haunt of numerous spectres. Queen Elizabeth, Henry VIII., Charles I., and some of the Georges have all been reputed to haunt the Castle, while Herne the Hunter (q.v.) is also said to roam the Great Park. An officer of the Foot Guards, while on duty, was once sitting in the library reading in the gloaming when he declares he heard a rustle of silken dress, and, looking up, saw the ghost of Queen Elizabeth glide across the room. He buckled on his sword, and reported the matter. The story attracted the attention of the country for some weeks. Sir Richard Holmes and his assistants kept watch for many nights, but the ghost did not re - appear. Not long ago a housemaid in St. John's Tower thought she saw a ghost, and was so frightened that she became ill, and had to be sent home. In 1908 a sentry discharged five rounds of ball cartridge at a figure which he declared was a spectre which appeared on the terrace.

Witchcraft: (From Saxen Wicca, a contraction of witega, a prophet or sorcerer.) The cult of persons who, by means of satanic assistance or the aid of evil spirits or familiars, are enabled to practise minor black magic. But the difference between the sorcerer and the witch is that the former has sold his soul to Satan for complete dominion over him for a stated period, whereas the witch usually appears as the devoted and often badly treated servant of the diabolic power. But she is often mistress of a familiar, her bounden slave, and among certain savage peoples her occult powers are self - evolved. The concept of witchcraft was perhaps brought into being by the mythic influence of conquered races. It closely resembles in ritual and practice the demonism of savage races, from which it probably sprang. That is, the non -

Aryan peoples of Europe who preceded the Aryan population, carrying on the practice and traditions of their religions, more or less in secret, awoke in the Aryan mind the idea that such practices were of a "magical" character. This idea they would not fail to assist, and would probably exaggerate such details as most strongly impressed the Aryan mind, to which their gods would appear as "devils," and their religious ritual as sorcery. This view has been combatted on the ground that the gap betwixt, say, the extinction of the pre-Aryan religion known as Druidism and the first notices of witchcraft, is too great to bridge. But Druidism continued to exist long after it was officially extinct, and British witchcraft is its lineal successor. The theory is further advanced that on the failure of the non-Aryan priesthood novices would be adopted from the invading race for the purpose of carrying on the old religion.. It seems to the present writer that the circumstance that the greater number of the upholders of this ancient tradition were women points to the likelihood of an early custom of the adoption or marriage of Aryan women by a non-Aryan people who would prefer to recruit their novices and devotees from the more plastic sex, naturally distrusting the masculine portion of an alien people to fall in with their religious ideas, and that the almost exclusive employment of women in the cult (in Britain, at least) originated in this practice. Then individually all claimed to have been initiated. Says Gomme, "I am, inclined to lay great stress upon the act of initiation - It emphasises the idea of a caste distinct from the general populace, and it postulates the existence of this caste anterior to the time when those who practice their supposed powers first come into notice. Carrying back this act of initiation age after age, as the dismal records of witchcraft enable us to do for some centuries, it is clear that the people from time to time thus introduced into the witch caste carried on the practices and assumed the functions of the caste even though they came to it as novices and strangers. We thus arrive at an artificial means of descent of a peculiar group of superstition, and it might be termed initiatory descent." This concept, thinks Gomme (Folklore as an Historical Science, P. 201 at seq.) was influenced in the Middle Ages by another.

Traditional practices, traditional formulae, and traditional, with gifts of money. After this examination was passed, the demon distributed among his worshippers unguents, powders, and other articles for the perpetration of evil. A French witch, executed in 1580, confessed that some of her companions offered a sheep or a heifer; and another, executed the following year, stated that animals of a black colour were most acceptable. A third, executed at Gerbeville in 1585, declared that no one was exempt from this offering, and that the poorer sort offered a hen or a chicken, and some even a lock of their hair, a little bird, or any trifle, they could put their hands upon. Severe punishments followed the neglect of this ceremony. In many instances, according to the confessions of the witches, besides their direct worship of the devil, they were obliged to show their abhorrence of the faith they had deserted by trampling on the cross, and blaspheming the saints, and by other profanations.

Before the termination of the meeting, the new witches received their familiars, or imps, who they generally addressed as their "little masters," although they were bound to attend at the bidding of the witches, and execute their desires. These received names, generally of a popular character, such as were given to cats, and dogs, and other pet animals and the similarity these names bear to each other in different countries is very remarkable.

After all these preliminary ceremonies had been transacted, and a great banquet was laid out, and the whole company fell to eating and drinking and making merry. At times, every article of luxury was placed before them, and they feasted in the most sumptuous manner. Often, however, the meats served on the table were nothing but toads and rats, and other articles of a revolting nature. In general they had no salt, and seldom bread. But, even when best served, the money and the victuals furnished by the demons were of the most unsatisfactory character; a circumstance of which no rational explanation is given. The coin when brought forth by open daylight, was generally found to be nothing better than dried leaves or bits of dirt; and, however, greedily they may have eaten at the table, they commonly left the meeting in a state of exhaustion from hunger.

The tables were next removed, and feasting gave way to wild and uproarious dancing and revelry. The common dance, or carole, of the middle ages appears to have been Performed by the persons taking each other's hand in a circle, alternately a man and a woman. This, probably the ordinary dance among the peasantry, was the one generally practised at the Sabbaths of the witches, with this peculiarity, that their backs instead of their faces were turned inwards. The old writers endeavour to account for this, by supposing that it was designed to prevent them from seeing and recognising each other. But this, it is clear, was not the only dance of the Sabbath; perhaps more fashionable ones were introduced for witches in better conditions in society; and moralists of the succeeding age maliciously insinuate that many dances of a not very decorous character invented by the devil himself to heat the imaginations of his victims, had subsequently been adopted in classes in society who did not frequent the Sabbath. It may be observed, as a curious circumstance that the modern waltz is first traced among the meetings of the witches and their imps. It was also confessed, in almost every case, that the dances at the Sabbaths produced much greater fatigue than commonly arose from such exercises. Many of the witches declared that, on their return home, they were usually unable to rise from their bed for two or three days.

Their music, also, was by no means of an ordinary character. The songs were generally obscene, or vulgar, or ridiculous. Of instruments there was considerable variety, but all partaking of the burlesque character of the proceedings. "Some played the flute upon a stick or bone; another was seen striking a horse's skull for a lyre; there you saw them beating the drum on the trunk of an oak, with a stick; here, others were blowing trumpets with the branches. The louder the instrument, the greater satisfaction it gave; and the dancing became wilder and wilder, until it merged into a vast scene of confusion, and ended in scenes over which, though minutely described in the old treatises on demonology, it will be better to throw a veil." The witches separated in time to reach their homes before cock - crow.

We then see that Satan had taken the place of the deities of the older and abandoned cults of the non-Aryans, whose obscene rites were attended by "initiated" or adopted "neophytes" of a race to the generality of which they were abominable, that witches often worked by means of familiars, whose shapes they were able to take, or by means of direct satanic agency. But there were probably mythological elements in witchcraft as well.

Powers of Witches. - In the eyes of the populace the powers of witches were numerous. The most peculiar of these were: The

ability to blight by means of the evil eye (q.v.) the sale of winds to sailors, power over animals, and capacity to transform themselves into animal shapes. Thus, says Gomme - " The most usual transformations are into cats and hares, and less frequently into red deer, and these have taken the place of wolves. Thus, cat transformations are found in Yorkshire, hare - transformations in Devonshire, Yorkshire and Wales, and Scotland, deer - transformations in Cumberland, raven - transformations in Scotland, cattle - transformations in Ireland. Indeed the connection between witches and the lower animals is a very close one, and hardly anywhere in Europe does it occur that this connection is relegated to a subordinate place. Story after story, custom after custom is recorded as appertaining to witchcraft, and animal transformation appears always.

Witches also possessed the power of making themselves invisible, by means of a magic ointment supplied to them by the devil, and of harming others by thrusting nails into a waxen image representing them.

Witchcraft among Savage People - Witchcraft among savage people is, of course, allied to the various cults of demonism in vogue among barbarian folk all over the world. These are indicated in the various articles dealing with uncultured races. The name witchcraft is merely a convenient English label for such savage demon - cults, as is " witch - doctors " applied to those who " smell out these practitioners of evil.

Evidence for Witchcraft. - The evidence for witchcraft, says Podmore (Modern Spiritualism) falls under four main heads: (a) the confessions of witches themselves; (b) the corroborative evidence of lycanthropy, apparitions, etc.; (c) the witch - marks; (d) the evidence of the evil effects produced upon the supposed victims.

(a) - The confessions, as is notorious, were for the most part extracted by torture, or by lying promises of release. In England, where torture was not countenanced by the law, the ingenuity of Matthew Hopkins and other professional witch - finders could generally devise some equally efficient substitute, such as gradual starvation, enforced sleeplessness, or the maintenance for hours of a constrained and painful posture. But apart from these extorted confessions, there is evidence that in some cases the accused persons were actually driven by the accumulation of testimony against them, by the pressure of public opinion, and the singular circumstances in which they were placed, to believe and confess that they were witches indeed. Some of the women in Salem who had pleaded guilty to witchcraft explained afterwards, when the persecution had died down and they were released, that they had been consternated and affrighted even out of their reason " to confess that of which they were innocent. And there were not a few persons who voluntarily confessed to the practice of witchcraft, nocturnal rides, compacts with the devil, and all the rest of it." The most striking instances of this voluntary confession are afforded by children. For even among the earlier writers on witchcraft the opinion was not uncommonly held that the nocturnal rides and banquets with the devil were merely delusions, thought the guilt of the witch was not lessened thereby. And in the sixteenth centuries, at least in English - speaking countries this belief seems to have been generally alike by believers in witchcraft and their opponents. Thus Gaule: " But the more prodigious or stupendous (of the things narrated by witches in their confessions) are effected merely by the devil; the witches all the while either in a rapt ecstatic, a charmed sleepe, or a melancholy dreame; and the

witches imagination, phantasie, common sense, only deluded with what is now done, or pretended. Even Antoinette Bourignon, observing her scholars eat " great pieces of bread and butter " at breakfast, pointed out to them that they could not have such good appetites if they had really fed on dainty meats at the devil's Sabbath the night before.

(b) - But if the witch's own account of her marvellous feats may be explained as, at best, the vague remembrance of a nightmare, it is hardly necessary to go beyond this explanation to account for the prodigies reported by others. In most cases there is no need to suppose even so much foundation for the marvels, since the evidence (e.g., for lycanthropy) is purely traditional. And when we get accounts at first hand, they are commonly concerned, not with such matters as levitation, or transformation of hares into old women, but merely with vague shapes seen in the dusk, or the unexplained appearance of a black dog. Even so the evidence comes almost exclusively from ignorant peasants, and is given years after the events."

(c) - The evidence for " witch - marks " does not greatly concern us. The insensible patches on which Matthew Hopkins and other witch - finders relied may well have been genuine in some cases. Such insensible areas are known to occur in hysterical subjects, and the production of insensibility by means of suggestion is a commonplace in modern times. The supposed witches' teats, which the imps sucked, appear to have been found almost exclusively, like the imps themselves, in the English - speaking countries. Any wart, boil, or swelling would probably form a sufficient warrant for the accusation; we read in Cotton Mather of a jury of women finding preternatural teat upon a witch's body, which could not be discovered when a second search was made three or four hours later, and of a witch's mark upon the finger of a small child, which took the form of " a deep red spot, about the bigness of a flea - bite." And the witch - mark which brought conviction to the mind of Increase Mather in the case of George Burroughs was his ability to hold a heavy gun at arm's length, and to carry a barrel of cider from the canoe to the shore."

(d) - Of most of the evidence based upon the injuries suffered by the witches' supposed victims, it is difficult to speak seriously. If a man's cow ran dry, if his horse stumbled, his cart stuck in a gate, his pigs or fowls sickened, if his child had a fit, his wife or himself an unaccustomed pain, it was evidence acceptable in a court of law against any old woman who might be supposed within the last twelve months - or twelve years - to have conceived some cause of offence against him and his. Follies of this kind are too well known to need repetition.

But there is another feature of witchcraft, at any rate of the cases occurring in the sixteenth and seventeenth centuries in England and America, which is not so well recognised, and which has a more direct bearing upon our present inquiry - the predominant part played in their initial stages of witch persecution by malevolent or merely hysterical children and young women."

Symptoms of Bewitchment. - Mr. Podmore remarks:

The symptoms of the alleged bewitchment were, in all these cases monotonously alike. The victims would fall into fits or convulsions, of a kind which the physicians called in were unable to diagnose or to cure. In these fits the children would commonly call out on the old woman who was the imaginary cause of their ailment; would profess, at times, to see her shape present in the room, and would

even stab at it with a knife or other weapon. (In the most conclusive cases the record continues that the old woman, being straightway sought for, would be found attempting to conceal a corresponding wound on her person.) These fits, which sometimes lasted, with slight intermission, for weeks together would be increased in violence by the approach of the supposed witc; or, as Hutchinson notes, by the presence of sympathetic spectators. The fits, as was also commonly noted by contemporary chroniclers, would diminish or altogether cease when the witch was imprisoned or condemned; on the other hand, if the supposed witch were released the victim would continue to suffer horrible tortures, insomuch that at the Salem trials one old woman who had been acquitted by the jury was, because of the hideous outcry from the afflicted persons in court, straightway re - tried and condemned. The witch's touch would always provoke severe attacks, indeed, contact with the witch or the establishment of rapport between her and the victim by means of some garment worn by the latter, as in Mistress Faith Corbet's case, was generally regarded as an essential pre - requisite of the enchantment. Once this rapport established the mere look of the witch, or the direction of her evil will would suffice. The afflicted in Salem were, as the Mathers testify, much tortured in court by the malevolent glance of the poor wretches on trial; and two 'visionary' girl: added greatly to the weight of the evidence by foretelling with singular accuracy, when such or such of the afflicted persons then present would feel the baneful influence, and howl for anguish. It should be added - though the evidence as we now understand the word, for the fact alleged is of course practically negligible - that it was commonly reported that the witch's victim could, although blindfolded, distinguish her tormentor by the touch alone from all other persons, and could even foresee her approach and discern her actions at a considerable distance.

"The effect of the convulsions and cataleptic attacks, which modern science would unhesitatingly dismiss as being simply the result of hysteria, was heightened in many cases by manifestations of a more material kind. It was a common feature for the victim to vomit pins, needles, wood, stubble, and other substances; or for thorns or needles to be found embedded in her flesh. In a case recorded by Glanvil an hysterical servant girl, Mary Longdon, in addition to the usual fits, vomiting of pins, etc., was tormented by stones being continually flung at her, which stones when they fell to the ground straightway vanished. Her master bore witness in court to the falling of the stones and their miraculous disappearance. Moreover, the same Mary Longdon would frequently be transported by an invisible power to the top of the house, and there "laid on a board betwixt two Sollar beams," or would be put into a chest, or half suffocated between two feather - beds.

"Gross as these frauds appear to us, it is singular that for the most part they remained undetected, and even, it would seem, unsuspected, not merely by the ignorant peasants, for whose benefit the play was acted in the first instance, but in the larger theatre of a law court. But there are some notorious instances of confession or detection. Edinund Robinson, the boy on whose accusation the Lancashire witches were tried, subsequently confessed to imposture. Other youths were detected with black lead in their mouths when foaming in sham epileptic fits, colouring their urine with ink, concealing crooked pins about their persons in order to vomit them later, scratching the bed posts with their toes, and surreptitiously eating to repletion during a pretended fast. But commonly the spectators were so convinced beforehand of

the genuineness of such portents that they held it superfluous to examine the claims of any particular performance of this kind on their credence.

"It is difficult to know in such cases where self - deception ends and where malevolent trickery begins. Nor would the examination of these bygone outbreaks of hysteria trivial in themselves as terrible in their consequences - be of interest in the present connection, except for the fact that we find here the primitive form of those Poltergeist manifestations which gave the popular impetus in 1848 to the belief in Modern Spiritualism, and which are still appealed by those who maintain the genuineness of the physical manifestations of the seance room as instances of similar phenomena occurring spontaneously."

Difference between British and Continental Witchcraft. The salient difference between British and Continental witchcraft systems seems to have been that whereas the former was an almost exclusively female system, the Continental one favoured the inclusion in the ranks of sorcerers (as foreign witches were called) of the male element; this at least was the case in France and Germany, but there is evidence that in Hungary and the Slavonic countries, the female element was the more numerous. In Ireland we find women also pre-eminent; this is probably to be accounted for by the circumstance before noted that the non - alien priesthoods in their decline became almost entirely dependent upon the offices of women. But the various forms of witchcraft are duly entered in the several articles dealing with European countries.

Growth of Belief in Witchcraft. - It is significant that in early times the supernatural side of witchcraft won little public credence. People believed in such things as magical poisoning and the raising of tempests by witches, but they refused to give credence to such superstitions as that the witch rode through the air, or had communion in any way with diabolic agency. As early as 800 A.D. an Irish synod pronounced the belief of flight through the air and vampirism, to be incompatible with Christian doctrine, and many early writers like Stephen of Hungary and Regino state that flight by night and kindred practices are merely a delusion. Indeed those who held these beliefs were actively punished by penance. In face of the later development of belief in witchcraft, this frank scepticism is almost amazing, and it is most strange that the tenth and eleventh centuries should have rejected superstitions embraced widely by the sixteenth and seventeenth.

From the thirteenth to the fifteenth centuries we find the conception of witchcraft and demonology greatly furthered and assisted by the writings of scholars and the institution of the Inquisition to deal with the rise of unbelief. A vast amount of literature was circulated dealing with questions relating to magic and sorcery, and regarding the habits and customs of witches, magicians and practitioners in "black magic," and many hairs were split. The Church gladly joined in this campaign against what it regarded as the forces of darkness, and indeed both accused and accusers seem to have lingered under the most dreadful delusions which were to cost society dear as a whole. The scholastic conception of demonology was that the witch was not a woman but a demon. Rationalism was at a discount and the ingenuity of mediaeval scholars disposed of all objections to the phenomena of witchcraft. The deities of pagan times were cited as practitioners of sorcery, and erudition, especially in - ecclesiastical circles, ran riot on the subject. There also arose a class of judges or inquisitors

like Bodin in France and Sprenger in Germany, who composed lengthy treatises upon the manner of discovering witches, of putting them to the test, and generally of presiding in witchcraft trials. The cold - blooded cruelty of these textbooks on current demonology can only be accounted for by the likelihood that their authors felt themselves justified in their composition through motives of fidelity to their church and religion. The awful terror disseminated especially among the intelligent by the possibility of a charge of witchcraft being brought against them at any moment brought about an intolerable condition of things. The intellectual might be arraigned at any time on a charge of witchcraft by any rascal who cared to make it. Position or learning were no safeguard against such a charge, and it is peculiar that the more thoughtful and serious part of the population should not have made some attempt to put a period to the dreadful condition of affairs brought about by ignorance and superstition. Of course the principal reason against their being able to do so was the fact that the whole system was countenanced by the Church, in whose hands the entire procedure of trials for witchcraft lay.

Strangely enough convents and monasteries were often the centres of demoniac possession. The conception of the incubi and succubi undoubtedly arose from the ascetic tortures of the monk and the nun. Wholesale trials, too, of wretched people who were alleged to attend Sabbatic orgies of the enemy of mankind on dreary heaths were gone through with an elaborateness which spread terror in the public mind. The tortures inflicted on those unfortunates were generally of the most fiendish description, but they were supposed to be for the good of the souls of those who bore them. In France the majority of these trials took place in the fifteenth century; whereas in England we find that most of them were current in the seventeenth century. Full details regarding these will be found in the articles France and England. The famous outburst of fanaticism in New England under Cotton Mather in 1661 to 1692 was by no means the last in an English - speaking country, for in 1712 a woman was convicted of witchcraft in England, and in Scotland the last trial and execution for sorcery took place in 1722. In Spain we find burnings by the Inquisition in 1781; in Germany as late as 1793, and as regards Latin South America a woman was burned in Peru so recently as 1888. The death of the belief in witchcraft was brought about by a more sane spirit of - criticism than had before obtained. Even the dull wits of the inquisitorial and other courts began to see that the wretched creatures upon whom they passed sentence either confessed because of the extremity of torture they had to suffer, or else were under hallucination regarding the nature of their connection with the satanic power. Reginald Scot in his *Discovery of Witchcraft* (1584) proved that the belief on thopart of the witch that she was a servant of the Devil was purely imaginary, and in consequence drew upon his work the wrath of the British Solomon, James L, who warmly replied to him in his *Demonologie*. But Friedrich von Spee's *Cautio Criminalis*, 1631, advanced considerations of still greater weight from the rationalistic point of view considerations of such weight indeed that Bodin, the archdemonologist, denounced him and demanded that he should be added to the long list of his victims.

Psychology of Witchcraft. - No doubt exists nowadays when the conditions of savage witchcraft have been closely examined and commented upon, that the witch and the sorcerer of the Middle Ages, like their prototypes among the native races of Africa, America, Asia and elsewhere, have a firmly - rooted belief in their own magical powers, and in their connection with unseen and generally diabolic agencies. It is a strange circumstance that in many instances the confessions wrung from two or more witches,

when a number of them have been concerned in the same case, have tallied with one another in almost every detail. This would imply that these women suffered from collective hallucination, and actually believed that they had seen the supernatural beings with whom they confessed fellowship, and had gone through the rites and acts for which they suffered. A period arrived in the mediaeval campaign against witchcraft when it was admitted that the whole system was one of hallucination; yet, said the demonologists, this was no palliation of the offence, for it was equally as evil to imagine such diabolic acts as actually to take part in them.

There is also evidence which would lead to the belief that the witch possessed certain minor powers of hypnotism and telepathy, which would give her real confidence in her belief that she wielded magical terrors. Again the phenomena of spiritualism and the large possibilities it offers for fraud suggest that some kindred system might have been in use amongst the more shrewd or the leaders in these Sabbatic meetings, which would thoroughly convince the ignorant among the sisterhood of the existence in their midst of diabolic powers. Trance and hysteria, drugs and salves, there is good reason to believe, were also used unsparingly, but the great source of witch belief undoubtedly exists in auto - suggestion, fostered and fomented from ecclesiastical and scholastic sources, and by no means lessened by popular belief.

Since the above article was written an exhaustive examination of the phenomena of witchcraft has been made by Miss M. A. Murray, lecturer on Egyptology at University College, London. Basing her conclusions upon the suggestions of C. G. Leland, in his "Aradia, or the Witches of Italy," and those of other modern writers, she inclines to the hypothesis that witchcraft - was in reality the modern and degraded descendant of an ancient nature - religion, the rites of which were actually carried out in deserted places and included child - sacrifice and other barbarous customs. In the Satanic presence at such gatherings she sees the attendance of a priest of the cu - It. In brief, her hypothesis tends to prove the actual reality of the witch - religion as against that of hallucination which, until recently, was the explanation accepted by students of the subject. Her remarks, too, upon the familiar, go to show that a large body of proof exists for the belief that this conception also rested upon actual occurrences. (See her papers in *Man* and elsewhere.)

Recent researches on the part of the writer have convinced him of the soundness of these views, but have added the conviction that witchcraft religion was, in some manner, possessed of an equestrian connection, the precise nature of which is still dark to him. The broomstick appears to be the magical equivalent of a horse, the witches occasionally rode to the Sabbath on horseback, and one of the tests for a witch was to see if her eye held the reflection or likeness of a horse. May it not be that the witch - religion was the remnant of a prehistoric horse - totem cult? But this is, after all, merely of the nature of surmise. The writer has also found good evidence for the existence of a witchcult precisely similar to that of Europe in pre - Columbian Mexico, and has even encountered a picture of a naked witch with peaked cap riding on a broomstick in the native Mexican painting known, which seems to show that the witch - religion existed in the Americas.

Yap Islands: There have been countless cases where Americans and Europeans have settled or been shipwrecked on south sea islands and have there risen to the rank of ruler or king. But, undoubtedly, the longest and most successful reign of all was that of David O'Keefe, who ascended to the royal throne on the island

of Yap. David O'Keefe was born in Tipperary and came to Savannah, Georgia, as a young boy. Here he grew to manhood, married a Savannah girl, and soon became the proud father of a baby girl.

The spirit of adventure, however, burned within David and so he sailed from Savannah bound for China in 1871. It was not David's destiny to remain a sailor for his ship was wrecked near the Yap group of islands and David alone was rescued by the natives. Being also somewhat of a financial wizard as well as adventurer, David soon controlled all the property of the native chiefs and thus became king of the Yap. He designed his own regal coat of arms and official flag with the letters O'K conspicuously placed on a bright background. David never forgot that he was an American first and king of the Yaps second for even above his own royal ensign floated the American flag. David prospered as king and soon built himself a huge castle on Terang, the main island of the Yap group. He always provided for his wife and child by sending home a large sum of money twice a year and each time renewed his vow to his wife and their little girl. The chiefs of the islands soon decided that King David should have a consort for it was not right for a man to live alone and so they chose one of their most beautiful maidens as a fitting bride.

Although King David protested very strongly (that's what he told his wife when he wrote her of bigamous marriage) the marriage soon took place and Queen Dollyboy took her place beside King David on the throne. Despite his avowed displeasure in taking another wife, David's marriage to Queen Dollyboy was blessed with seven fine children. After ruling for 30 years, in 1901, King David decided to return to Savannah. He wrote his American wife that he would soon be home and set sail for Hong Kong accompanied by two of his sons. Once more destiny stepped in to upset King David's plans for he never reached Hong Kong. No one knows what ever came of the ship except that it disappeared, without a trace. After waiting for two years without receiving word from her husband, Mrs. O'Keefe, number one, sent a lawyer to Yap. The lawyer found that King David's estate was valued at a million dollars and that he had wisely left a will disposing of his property. Imagine the chagrin of Mrs. O'Keefe, number one, when she learned that she had not been left a single penny. Her daughter, however, happily married herself, was left a very generous legacy. The bulk of his estate was left to Queen Dollyboy and her five remaining children.

Y - Kim, Book of: A Chinese mystical book attributed to the Emperor Fo-Hi, and ascribed to the year, 3468 B.C. It consists of ten chapters, and is stated by Eliphas Levi in his History of Magic to be a complement and an appendix to the Kabalistic Zohar, or record of the utterances of Rabbi Simeon Ben Jochai. The Zohar, says Levi, explains universal equilibrium, and the Y - Kim is the hieroglyphic and ciphered demonstration thereof. The key to the Y-Kim is a pantacle known as the Trigrams of Fo-Hi. In the Vay-Ky of Leon-Tao-Yuen, composed in the Som dynasty (about eleventh century) it is recounted that the Emperor Fo-Hi was one day seated on the banks of a river, deep in meditation, when to him there appeared an animal having the parts of both a horse and a dragon. Its back was covered with scales, on each of which shone the mystic Trigrammic symbol. This animal initiated the just and righteous Fo - Hi into universal science. Number in its scales, he combined the Trigrams in such a manner that there arose in his mind a synthesis of sciences compared and united with one another through the harmonies of nature. From this synthesis

sprang the tables of the Y - Kim. The numbers of Fo - Hi are identical with those of the Kabala, and his pantacle is similar to that of Solomon. His tables are in correspondence with the subject - matter of the Sephir Yetzirah and the Zohar. The whole is a commentary upon the Absolute which is concealed from the profane, concludes Levi, but as he had little real acquaintance with the subject, these analogies must be taken as of small value.

Yeats, William Butler: Irish Author and Mystic. William Butler Yeats was born at Dublin in 1866, his father being John Yeats, a talented portrait - painter whose works include a fine likeness of Synge; and during his boyhood the future author lived chiefly at his native town, and occasionally with his grandparents in County Sligo. At first he intended to make painting his life's work, and accordingly he entered the Dublin Art School; but he soon left it, having realised that his true bent was for Literature; and in 1887 he went to London, where he became intimate with Mr. Arthur Symonds, and subsequently with Mr. George Moore. Prior to this Mr. Yeats had issued a little play, *Mosada*; and now his gifts began to develop apace, the result being sundry volumes of beautiful poetry, notably *The Wanderings of Oisín* and *The Wind among the Reeds*. At this time, also, the author began to show himself an eminently thoughtful critic of literature; while in 1870 he published a collection of Irish folk tales, and in the preface thereto he observed in relation to his compatriots that "a true literary consciousness - national to the centre - seems gradually to be forming out of all this disguising and prettyfying this penumbra of half - culture. We are preparing likely enough for a new Irish literary movement Nor was the prophecy unfulfilled, for, during the closing decade of the 19th century, the intellectuals of Ireland began to manifest a tense interest in their country's legendary lore, while simultaneously it transpired that the rising generation of writers in Ireland included many men of fine promise. Most of these last regarded Mr. Yeats as their leader, they rallied round him, he returned from London to Ireland, and anon he achieved the founding of the Irish Literary Theatre in Dublin, its raison d'être being the staging of plays by the new school of Hibernian authors.

This is not the place to detail the Irish artistic revival of the nineties of last century, and the reader may be referred to the monograph thereon by Mr. H. S. Krams, and more especially to Mr. George Moore's *Hail and Farewell*. Passing to speak of Mr. Yeats' contributions to the literature of Mysticism, these are mostly contained in a volume of collected essays, *Ideas of Good and Evil*; and prominent among them are studies of the mystic element in Blake and Shelley, while another notable paper is one concerned with "The Body of the Father Christian Rosencrucx." But still more important than these, perhaps, is a long study of "Magic," contained in the same volume, and here the author begins by bravely stating his creed: "I believe in the practice and philosophy of what we have agreed to call magic, and what I must call the evocation of spirits, though I do not know what they are, in the power of creating magical illusions, in the visions of truth in the depths of the mind when the eyes are closed

After this declaration he tells how once an acquaintance of his, gathering together a small party in a darkened room, held a mace over "a tablet of many coloured squares, at the same time repeating "a form of words"; and straightway Mr. Yeats found that his "imagination began to move of itself, and to bring before me vivid images

He goes on to descant on these visions, while in the remainder of his essay he offers some details about

superstitions in remote parts of Ireland; and also furnishes sundry examples of thought - transmission and the like, most of them fresh and interesting.

But the author's interest in the supernatural does not transpire only in his prose, and, turning to his poems, one finds them permeated by a curious kind of mysticism which is perhaps essentially Celtic. For Mr. Yeats, it would seem, is only incidentally interested in holding communications with the dead, or with the spirit - world; yet, like old bards of his native Ireland, he seems to find inanimate nature a living reality, he seems to have a strange intimacy therewith. A dreamer of dreams and a beholder of visions, he frequently crystalises these in his verse; but the mystic element in his output consists pre - eminently in this, that he appears to hold actual converse with all those things which to ordinary men are no more than lifeless with flowers and trees, with rivers, lakes and mountains.

Yoga, meaning " union, " is applied in theosophy to assistance rendered to evolutionary process. The theosophical idea of evolution postulates a universal consciousness from which particular consciousness has come and to which each is returning along the path of evolution. The journey along this path can be quickened by the Yoga, the union of each particular with the universal consciousness. By the concentration of thought on any particular idea, that idea, in course of time becomes worked into the constitution of the thinker, so that, if the thought be good he will correspondingly help on the process of evolution. This general principle, applied in the light of past experience to the multifarious activities of the human mind, is of vast importance and influence in the moulding of the characters both of individuals and communities.

Zadkiel: One of the angels in the Jewish rabbinical legend of the celestial hierarchies. He is the ruler of Jupiter, and through him pass grace, goodness, mercy, piety, and munificence, and he bestows clemency, benevolence and justice on all.

Zaebo: Grand count of the infernal regions. He appears in the shape of a handsome soldier mounted on a crocodile. His head is adorned with a ducal coronet. He is of a gentle disposition.

Zagam: Grand king and president of the infernal regions. He appears under the form of a bull with the wings of a griffin. He changes water into wine blood into oil, the fool into a wise man, lead into silver, and copper into gold. Thirty legions obey him.

Zedekias: Notwithstanding the credulity of the French people in the reign of Pepin the Short, they refused to believe in the existence of elementary spirits. The Kabalist Zedekias, being minded to convince the world, thereupon commanded the sylphs to become visible to all men. According to the Abbe de Villars, the admirable creatures responded magnificently. They were beheld in human form, Sometimes ranged in battle, whether marching in good order, or under arms, or camping in superb pavilions and, again, in aerial navies of marvellous structure, whose flying flotillas sailed through the air, at the will of the Zephyrs. But the ignorant generation to which they appeared failed entirely to understand the significance of the strange spectacle. They believed at first that the creatures were sorcerers who had betaken themselves to aerial regions for the purpose of exciting storms and sending down hail on the harvests. The sages and juris consults were of the popular opinion. The emperors shared the same idea, which became so widespread that even the wise Charlemagne, and

after him Louis the Debonnaire, imposed heavy penalties on these supposed aerial tyrants.